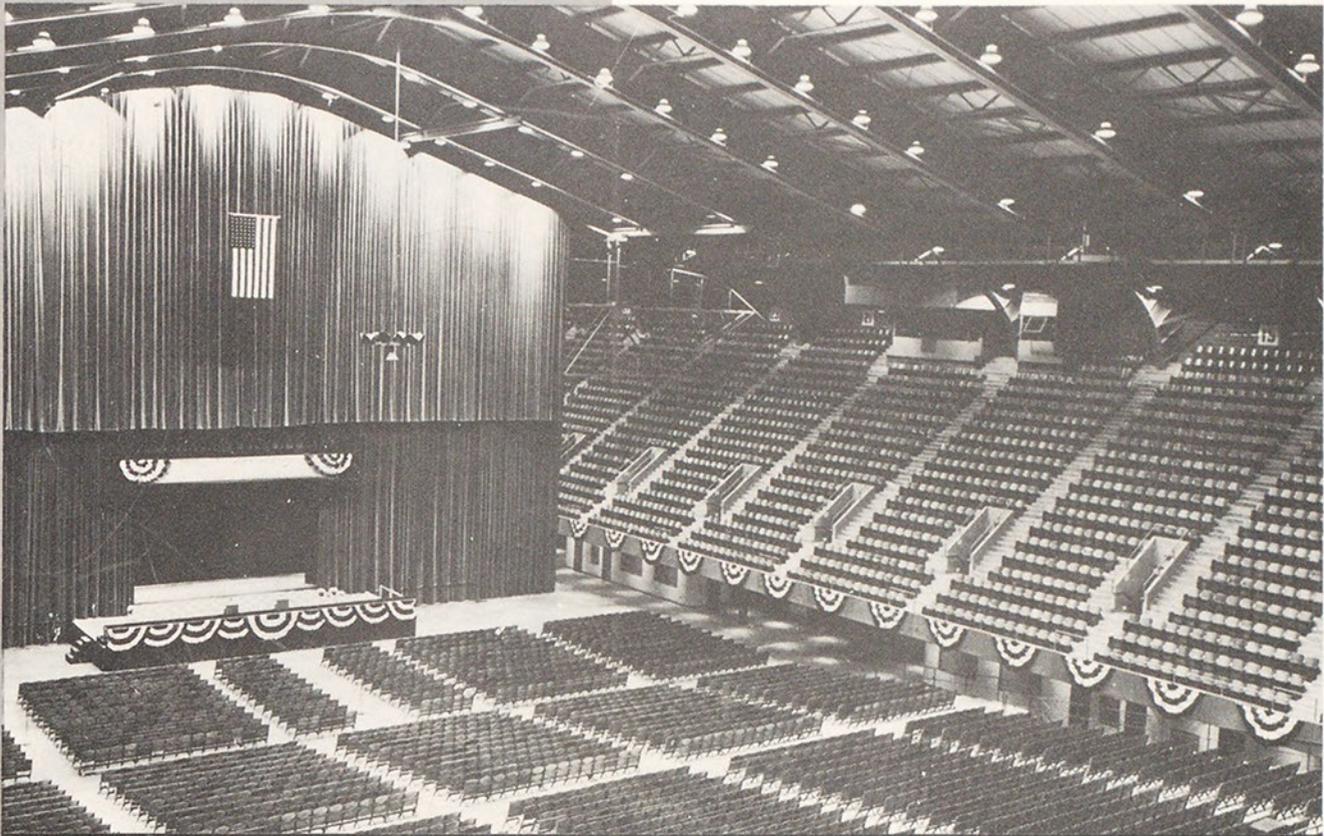


THE PENTECOSTAL evangel

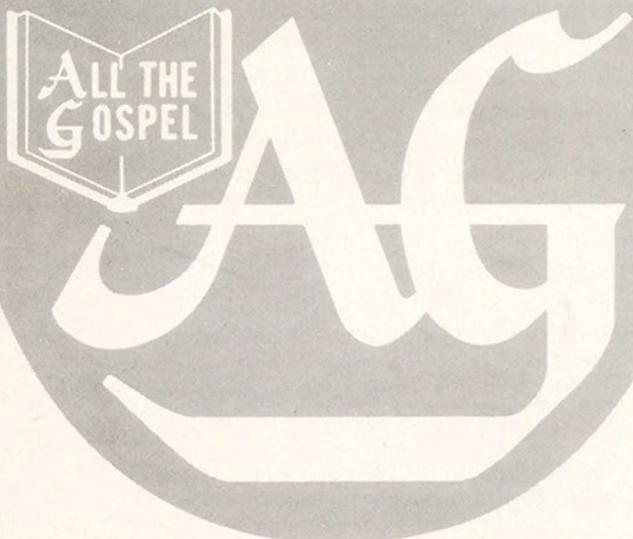
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT SAITH THE LORD

FILE COPY

JULY 25, 1965 ■ TEN CENTS



LOOKING UNTO JESUS



THEME OF 31ST GENERAL COUNCIL
VETERANS MEMORIAL AUDITORIUM
DES MOINES, IOWA, AUGUST 25-31

NO DOUBT THOUSANDS of hearts in the Assemblies of God leapt for joy, as mine did, when the theme for the coming General Council was made known: "Looking unto Jesus." The greatest need among us at the present time is a vision of Jesus. This blessed emphasis must always be central in the Pentecostal movement. We lose nothing of our distinctive testimony by exalting Christ, but rather we gain the ultimate objective of the Spirit's work; for Christ is the Author of all we cherish—salvation, healing, the baptism with the Holy Spirit, the "blessed hope" of being raptured, and much more.

I remember seeing a crowd of nearly 700 young people with upturned faces as they sang the chorus, "I've Had a Vision of Jesus." I shall never forget the sight. I think Stephen must have looked much like this when His face shone as if he were an angel and he said, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:56).

The prophet Isaiah testified, "Mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5). Perhaps someone may question whether Isaiah, who lived over 700 years before the Incarnation, saw Jesus. That Christ was "the Lord sitting upon a throne, high and lifted up," whom the prophet saw (Isaiah 6:1) is asserted by Jesus Himself in John 12:41: "These things said Esaias [Isaiah], when he saw his [Christ's] glory, and spake of him." This vision of Jesus had an electrifying effect on Isaiah. He was never the same again.

The prophet saw Jesus in a time of desperation. His close friend, King Uzziah, had just died. Isaiah was discouraged both with himself and with the defective spiritual condition of the nation. Under those tragic circumstances he saw Jesus. If it takes tragedy and heartbreak to condition us for a vision of Jesus, may a loving God permit it. It is imperative that we see Jesus *now*, or all our multitudinous activities will be in vain.

Isaiah's vision had *audio*, too. He not only saw Jesus but also heard the seraphim sing, "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3). In addition to the thrill of seeing the person of Jesus, we need a revelation of His holiness. It was this discovery that produced in Isaiah a sense of unworthiness. He confessed, "Woe is me! for I am undone; because I am a man of unclean lips. . ." (Isaiah 6:5). People who are inflated with pride need to see Christ, for a lingering look upon Jesus makes us want to stomp upon our miserable egotism.

The prophet's unworthy feeling was real. Some confess unworthiness, but in their hearts they don't mean it. A genuine sense of unworthiness will possess us once we have a vision of Jesus.

Isaiah's vision included an altar. Yes, there is an altar in heaven—not a sacrificial altar, but one of incense on which live coals burn day and night. Isaiah saw one of the seraphim take a live coal in his hand, streak through space from heaven to earth, and place this glowing ember upon his [the prophet's] lips. The result was devastating to the carnality of Isaiah. His iniquity was taken away, and his sin was purged.

A vision of Jesus will produce a passion in our hearts

LOOKING



UNTO JESUS

By **LLOYD CHRISTIANSEN**

Pastor, First Assembly of God, Cheyenne, Wyoming

for purity. The selfsame prophet exhorts, "Be ye clean, that bear the vessels of the Lord" (Isaiah 52:11). Perish the thought that any of us should presume to minister unto the Lord, while at the same time we countenance uncleanness in our lives.

The final consequence of Isaiah's vision was his affirmative response to Christ's call to service. Visions are not given to satisfy a quirky, sentimental, and selfish appetite for other-world adventures. Isaiah volunteered for missionary work, making his vision an experience of practical value.

Visions of Jesus are given to men for various purposes. We may see Him in the crises of life when we need His guidance to make safe and wise decisions which will save us from disaster. We may see Him in the victories of life when our souls are flushed with that exhilarating sense of success—"looking unto Jesus" will enable us to evaluate success in a God-honoring way. We may see Jesus as we walk through vales of sorrow and crave the solace

of divine comfort. A glimpse of Jesus' face will convince us that "earth has no sorrow that heaven cannot heal."

I will always remember a certain funeral service. A young lady, the daughter of the Christian woman who had passed away, stood by the open grave with an indescribably sad expression on her face. Her eyes were red from weeping. She and her mother had been very close, and this parting was intensely painful. Just after the words of committal had been spoken, we noticed a beautiful smile crease her face. She smiled for a half minute or so, and then it was over.

Later someone presumed to ask the young lady why she had smiled at the grave of her mother. Her hesitant reply was, "Oh, I saw Jesus standing at the other end of the casket, and He looked so kindly at me. There was such understanding in His eyes. He smiled at me, and so I smiled back at Him." And, you know, I believed her.

Your vision of Jesus may not be physical. Probably very few people see Jesus this way. But see Jesus we must. We may see Him with the perceptive power of the soul. We may visualize Him with the quickened faculties of the inner man. Seeing Jesus with the "eyes of the soul" is the privilege of every Christian, and it is highly satisfying.

Don't forget that there were thousands of people who

saw Jesus during the days of His flesh on earth, but most of them never really "looked unto Him." The great majority of that generation merely observed Jesus with a superficial casualness. Their bigotry, obstinacy, and unbelief blinded them to the real Jesus.

A vision of Jesus will come to those who diligently search for Him. The Lord said, "Seek, and ye shall find. . ." (Matthew 7:7). As you sincerely pray, hungrily read your Bible, and conscientiously court Christ's fellowship, you *will* see Him. The blessed Holy Spirit will salve the eyes of your soul, so "Look, ye saints, the sight is glorious; see the Man of sorrows now; from the fight returned victorious, ev'ry knee to Him shall bow."

I have had visions of Jesus, but I have never seen Him physically. Though I am sure that such a vision would be wonderful, I do not feel cheated, for some glorious day I will no longer "see through a glass darkly." What a happy day it will be when all of us see Him "face to face!"

It will be wonderful to see Jesus at His coming, but let us in the meantime be faithful to our present vision of Him. We have a solemn call to work. God grant that we shall be able to say, in that day when we stand before the judgment seat of Christ, "Whereupon . . . I was not disobedient unto the heavenly vision" (Acts 26:19). 

THIS IS THE STORY of what happened when two women in Oregon decided there was a lack of prayer in their church—and determined to do something about it.

They were returning home one night from a revival service. "The reason why our church does not see more souls saved, I believe, is the lack of prayer," said Mable.

"I am sure it is," replied Zelda. "We ought to do something about it."

"How can we? If the preacher can't get the people to pray, I'm sure we can't. We've had sermon after sermon on prayer, and no one seems to pay much attention."

But Zelda was determined that she and her friend could change the situation. "Mable," she said, "you and I could go to the church each Sunday half an hour early, and pray. If we start it, others will follow."

Mable was willing. "It's a good idea. I'll be there early next Sunday. We'll try it."

So that was how it began. The two women arrived at church 30 minutes ahead of time and went straight to the altar. They began praying for themselves, for the church, for the pastor, for the service. But others, upon arriving at church, just sat and talked—or walked about. One lady came to the altar and briefly joined the other two. The rest of the folk showed no respect but engaged in noisy talk and laughter.

"It's no use," said Mable. "We can't pray with people talking and children running around."

Zelda too was inclined to be discouraged but would not give up so easily. "If we can't pray here, we can go to the Sunday school room. No one will bother us there."

So the women did their preservice praying in the Sunday school room, and about the third Sunday things began to happen. The pastor smiled as he shook Mable's hand after the service. "One was saved tonight," he said.

There's Power in Prayer

This was repeated each Sunday night thereafter. The women prayed, and the pastor would tell them, "One was saved tonight." Sometimes God gave them a double reward. "Two were saved tonight," the minister would say.

Zelda had a daughter who was giving her some concern. She was a good girl but was fighting God's will for her life. Zelda told Mable about this and asked her to share this burden of prayer. The two stormed heaven—not just once, but many times. For about three months they kept this up until they could see a change in the young lady.

Then Mable moved away for a while. When she returned she found her friend Zelda had been transferred to a night shift and could not come to church Sunday night. Mable could not bring herself to resuming those preservice prayer meetings, and neither did she have the joy of hearing the pastor say, "One was saved tonight." The chill of spiritual death seemed to have settled over the church again.

But God was still answering the volumes of prayer they had sent up for Zelda's daughter. She decided to give up her career as a hairdresser and enrolled in Bible college. There she met a young man who was called to the ministry, and married him, and today they are serving the Lord together in the evangelistic field. Many are being saved through their efforts.

Mable often muses, "What would have happened if we had kept up those prayer meetings!" It takes heartfelt prayer to move the hand of God.

(Continued on page fifteen)

Looking Unto Jesus

An excellent theme has been selected for the 31st General Council of the Assemblies of God—"Looking unto Jesus." These words from Hebrews 12:2 remind us that our hope for the future lies in looking away from ourselves and "looking unto Jesus, the author and finisher of our faith."

Certainly any success our Assemblies of God fellowship may have had in the past, and any strength in the present, came not from the genius of its leaders or the merits of its members, but from depending on the Lord. Worrell's translation of the New Testament (published by the Gospel Publishing House, Springfield, Mo.) calls the Lord Jesus the Author and *Perfecter* of our faith. A number of other translations, including Alford's, likewise call Him the Perfecter. The Amplified New Testament makes the meaning especially clear. It reads, "Looking away (from all that will distract) to Jesus, Who is the Leader and the Source of our faith (giving the first incentive for our belief) and is also its Finisher, (bringing it to maturity and perfection)." It is by looking away to Jesus that we, as a church and as individuals, may see a maturing and perfecting of God's plans for us.

Let this be our motto before, during, and after the General Council. By looking unto Jesus we can prepare our hearts for this biennial convention which means so much to all of us. This convention has a threefold purpose. It is a time when many people individually may meet with God; a time when ministers and delegates may meet old friends; and a time in which representatives of all our churches, both laity and clergy, shall meet as a spiritual body of believers to seek God's guidance and blessing for our collective efforts.

The importance of the latter point cannot be overemphasized. It is imperative that we be led by the Holy Spirit in transacting our Father's business. The manner in which our gospel work shall advance across the country and around the world will be affected by the decisions made at General Council and the leaders chosen to serve our fellowship. We *must* have the mind of the Lord in these matters. Therefore we must "look unto Jesus."

There will be daily prayer meetings, outstanding Bible preaching, and great evangelistic rallies. Even if you cannot be present, will you "look unto Jesus" in prayer and expectant faith that the anointing of the Holy Spirit shall be evident upon all who lead and minister in these meetings?

Thousands will be gathering from every state of the union and from foreign lands as well, eagerly anticipating the privilege of meeting old friends and new ones. Fellowship with people of like precious faith will inspire new hope and courage in many a weary servant of God. Please pray that all may have a safe journey to and from Des Moines.

We need revival. The Church needs a new endowment with power from on High, and the path to power lies through prayer. J. C. Ryle, a man of God who lived a century ago, made the statement: "I have studied the Bible and history with extreme care; and wherever I have found a man of power, I have found a man of prayer." Prayer and power go together. Without more prayer we cannot have more power. It is in prayer we touch the secret spring that opens the windows of heaven. It is here we prevail for the rushing mighty wind. We need to cry out with all our might, "O Lord, send a new wave of old-time blessing throughout our fellowship, and let it begin with a host of General Council delegates looking unto Jesus."

—R.C.C.

THE PENTECOSTAL evangel

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

JULY 25, 1965

Number 2672

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Missouri 65802

BERT WEBB, *Executive Director*
ROBERT C. CUNNINGHAM, *Editor*
R. G. CHAMPION, *Managing Editor*
NORMAN PEARSALL, *Art Editor*
CARL G. CONNER, *Circulation Manager*

DEPARTMENTAL EDITORS

John Garlock, Foreign Missions; Ruth Lyon, Home Missions; F. W. Colbaugh, Radio; D. V. Hurst, Spiritual Life--Evangelism; Burton W. Pierce, Men's Fellowship; Johnnie Barnes, Royal Rangers; Everett James, Light for the Lost; Verne MacKinney, Speed-the-Light; Frances Foster, Boys and Girls Missionary Crusade; Ann Ahlf, Women's Missionary Council; Charlotte Schumitsch, Missionettes.

EDITORIAL POLICY BOARD

Bert Webb (Chairman), E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Hardcastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, Gayle F. Lewis, C. W. H. Scott, H. S. Bush, J. P. Hogan, Bartlett Peterson, M. B. Netzel, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Hardcastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

WEEKLY SUBSCRIPTION RATES

Addresses in the U.S. and U. S. possessions: Single subscription, \$2.50 a year; \$4.75 two years; \$7.00 three years. Special introductory offer \$1.00 for 20 weeks. Bundle rate (minimum of four subscriptions, all mailed to the same address) 65c for 13 weeks, \$2.25 for a year, on each subscription. Canadian addresses: Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 78c for 13 weeks, \$2.75 for a year, on each subscription. Foreign lands (except Canada and PUAS countries*): Single subscription \$4.25 a year; \$8.25 two years; \$12.25 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 91c for 13 weeks, \$3.50 for a year, on each subscription.

*PUAS—Canadian rates apply to all countries in the Postal Union of the Americas and Spain. See your postmaster for a list of these.

INTERNATIONAL EDITION

Subscribers outside the U.S. may order the International Edition only (one copy a month) for \$1.00 a year, postpaid.

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.

Copyright 1965 by the General Council of the Assemblies of God, 1445 Boonville Avenue, Springfield, Mo. Printed in U.S.A. Second-class postage paid at Springfield, Mo.



By **T. E. HOLLINGSWORTH**
Bethel Temple, Fresno, California

THE "FAITHFULNESS UNTO DEATH" of dedicated missionaries in the Congo less than a year ago continues to challenge me. It prompted me to make a close study of Galatians 6:17, "Henceforth let no man trouble me, for I bear branded on my body the marks of the Lord Jesus" (A.S.V.).

Here the apostle shows some of the meaning of suffering with Christ. It is quite clear that he was referring to actual marks upon his body, not merely scars of old hurts, and that these marks were significant to the apostle.

In 2 Corinthians 11:23-28 Paul lists some of the experiences which contributed to his marks:

"In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft... Five times received I forty stripes save one. Thrice... beaten with rods, once... stoned, thrice... shipwreck, a night and a day... in the deep; journeyings... perils of waters... robbers... mine own countrymen... heathen... perils in the city... wilderness... sea... among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides... that which cometh upon me daily, the care of all the churches."

No doubt Paul at that very moment was suffering in his body the result of some painful experience. But he cherished those marks, not in personal pride, but as evidence of his commitment to his Lord and Master.

Throughout history there has been a practice of flesh marking, which the Galatian readers would recognize and understand. Again, significant to the Christian is the prophecy that the antichrist will mark his followers with a sign in their flesh.

History tells us of several classes of brands received by men either voluntarily or otherwise.

1. *The Stigma of the Guilty.* Persons of dangerous or vile character were branded in former times in order that their infamy would be known wherever they went.

There was no escape from identification with their sin. It is for such usage as this that our English language retains the word "stigma." A scriptural illustration of this is that of Cain who slew his brother. "God set a mark upon Cain" so that he would be known wherever he went.

Christ recognized the mark of sin and degradation upon the lives of men, declaring that He had come to seek and to save sinners. Paul came to Christ as "chiefest of sinners." Salvation comes only to those who recognize the mark of sin upon their lives and who ask the Saviour to remove it.

2. *The Mark of the Love Slave.* Exodus 21:5, 6 describes an intimate scene between slave and master. Having served out his allotted time, the slave is given the choice as to whether he will go free or stay with his master. This choice many times would not be based on the impulse of the moment, but was a studied decision. During the period of servitude slaves often married and raised families. Many had a very warm relationship with their masters. If, in view of these or other considerations, a slave decided to remain in his master's service, he was marked accordingly. At the doorpost of the temple his ear was pierced through with an awl. He thus became a love slave for the remainder of his life.

Paul had made his choice forever; he would serve Christ. Every scar from his suffering became a mark of his devotion, a sign of his irrevocable commitment.

God does not mark all His servants the same way. It is in His hands to mark His own as He sees fit.

3. *The Brand of the Soldier.* Often in modern days a man in the service of his country has his serial number tattooed on his arm. These marks are for life. They are acquired with a certain amount of personal suffering and discomfort.

(Continued on next page)

Branding was very common among Roman soldiers of Paul's day. A soldier would mark himself with the name of his general or leader. Anyone found dead or wounded on the battlefield gave no doubt as to what battalion he belonged.

It is said that the soldiers of Alexander the Great all had his *alpha* initialed in their flesh. This was their brand of allegiance.

Do we so faithfully and irrevocably announce to the world whose we are and whom we serve?

4. *The Mark of Devotion.* In Isaiah 44:5, we read, "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." This voluntary inscription on the hand was a definite sign of devotion to God. It declared openly to the world the love and allegiance of those who bore it. They were quickly identified, and their God was openly declared.

Paul could have been referring indirectly to such a mark when he said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek."

5. *The Sign of Shame.* In the days of their captivity, this brand was put upon many Jews simply because they were Jews. Hitler's Nazis often branded those of Jewish extraction.

The mark of rejection by society was also used to identify those who were lunatic. This reminds us of Festus' accusation of Paul in Acts 26:24, "Paul, thou art beside thyself; much learning doth make thee mad." Paul evidently accepted this mark, even though unjustly, for later he wrote, "Whether we be beside ourselves, it is to God, or whether we be sober, it is for your cause" (2 Corinthians 5:13).

In this same regard we read in the Hebrew letter, "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, *despising the shame*, and is set down at the right hand of the throne of God."

When John Knox returned from serving in the French galleys, where he had been chained to the oars of a ship for 18 months, his hands were disfigured. He bore in his body the marks of the whiplash and of cruel suffering. Yes his wife fell down and kissed those hands when she saw them. She accepted his scars for what they were—"the marks of the Lord Jesus."

Of the hands of Mary Slessor, one who visited her in Africa said, "They were hardened and roughened by work in the past, and they were bleeding from work finished but now. The nails were worn to the quick. That they were painful, there could be no doubt. But she only apologized for their appearance." How beautiful the hands of this dedicated missionary must have seemed to her Master. They bore the marks of the Lord Jesus.

We may or may not be called to bear the scars of suffering in our bodies, but the Scripture offers a strong challenge to each of us to bear His marks upon our spirits and characters. Unless we begin there, we shall not surely have the grace to bear the literal marks, should our Master ask us to endure these.

"I called upon the Lord in distress: the Lord answered me, and set me in a large place" (Psalm 118:5).

THE LORD

THE PHYSICIAN'S PROGNOSIS was negative. Survival possible, recovery unlikely. I had fainted and fallen backward down a long flight of stairs. The resulting brain and back injuries, if not fatal, would leave me paralyzed and mentally unbalanced, he said.

Prayer was offered in my behalf by individuals and churches across the nation. The Negro orderly at the hospital went into his supply closet and prayed for me when I was first brought unconscious into the emergency room.

God heard and answered prayer. Eleven days after the fall I left the hospital under my own power, with no crutches or devices of any kind. Before going home my husband took me for a brief ride in the car. When we arrived at our house I walked up the stairs down which I had so recently fallen. That evening I dressed myself and we went together for dinner at a favorite restaurant. Not only had I survived; I had completely recovered!

It hardly seems possible that all of this was 20 years ago! Twenty years of extended life handed to me by my heavenly Father. Twenty years that brought the blessing of two sons to our home—children the doctors had said we would never be able to have. Twenty years as a busy wife of an even busier minister. Many of those years were spent in evangelism; almost half of them spent pastoring.

What feelings course through the mind each year as the anniversary of deliverance from such a near tragedy approaches! In the deep recesses of my mind there loomed, always, the question, "Why?" What was there of my life that had eternal value? Why had God spared my life? It seemed many times that I was caught on a merry-go-round of mundane, routine, unsatisfying and unrewarding duties. Surely the things I accomplished could have been done by *anyone*.

I taught Sunday school. I organized classes of young married couples in several churches. I was systematic in my study of the Bible and felt I had an effective prayer life. I was, to the best of my ability, a dedicated minister's wife.

Nevertheless, year after year I examined my life and pondered the question, "What will stand the test of fire when my works are tried?"

Surely God must have interpreted this innermost cry of my heart, unuttered, as a prayer. For in January of

Lucille Davidson is the wife of Martin Luther Davidson, pastor of Evangel Temple (Assemblies of God) in Miami, Florida.

ENLARGED MY LIFE

By LUCILLE DAVIDSON

this year He came to me with an anointing of "fresh oil." He who extended my life 20 years ago now enlarged it.

I was praying at the altar at church, as was my habit, over my Sunday school class roll. After bringing each individual member before the Lord by name, I refolded the class roll, placed it in my Bible which was before me, and continued in prayer. I had prayed thus many times in my life, but somehow during this time of prayer I sensed something different.

I do not recall how long I prayed; I only know that when I left the altar I had discovered a new dimension in God. There were no lights that flashed, no cymbals clanged, no bells rang; but a deep hunger after God (I could actually feel it physically) had settled itself down in my being. This depth of hunger after God surpassed anything I had ever known in all my years as a Pentecostal Christian.

Since that time, my Bible study has become a veritable feast. Passages that had thrilled my heart as I taught them to my various classes became enlarged and enlightened in a new way. I became aware that I had merely "scratched the surface" previously.

This new-found joy was such a delight I found myself fearing that I might awaken some morning and find I had walked out of this experience of total Holy Spirit environment back into the routine of former days. I prayed daily that the Lord would satisfy my hunger and then replace it with a fresh hunger. This He has done!

No longer do I think of myself merely as a secondary instrument—as a preacher's wife. I am God's own instrument. I have my personal place in His service. I look ahead daily and wonder at the workings of the Lord in my life. Opportunities for ministry have opened to me that I never experienced before. What a tragedy our thinking ever became geared to using the term "ministry" only in connection with the pulpit. What a joy for each believer to stand with God against the darkness of sin in the life of a single individual and watch the Light appear.

Not long after the beginning of this new venture with God, the telephone rang early one morning and a despairing voice asked for the minister. I explained that my husband was out of the city, but that I would be glad to help. There was utter hopelessness in the voice. She had threatened suicide, and had hastily taken a telephone number from the yellow pages and dialed for help.

I thought of giving her the number of a neighboring pastor, but was afraid she would not call. With a surge

of daring faith I ascertained her address and told her boldly, "I'll be there in a few moments."

Praying as I drove, I approached the house not knowing what to expect. She was a woman about my age, highly nervous and extremely tense. I sat down quietly and began to read the Word aloud to her. After a time we knelt for prayer. A blessed sense of God's acceptance settled down in that room. Two days later she telephoned to tell me she had been completely delivered, had worked at her job as a night nurse without any tranquilizing drugs, and had begun to read her Bible and pray daily. She already had read eight chapters from the Bible.

Other precious experiences followed as the Lord enabled me to enter this new life of spiritual adventure. 1965 has been a year of revitalizing my entire life. I realize now that during previous years I accumulated a vast amount of clutter in mind and personality, thus hampering my faith and obstructing the working of God's Spirit through me. But thank God, I have found a place in Him where it is possible to hear with David "the songs of deliverance." Layer by layer He strips away the clutter, and a sense of emerging as a consequential person in the Kingdom of God pervades the heart.

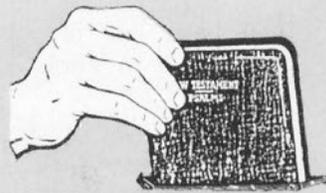
It is amazing how much time there is for prayer when one hungers for God's presence. It is surprising how many things we do that are unimportant, time-consuming trifles, and how readily these things are washed away as the "river of God" flows freshly through our lives.

The loom of daily circumstances on which God is working out the pattern of my life still makes the same noises, and still goes through the same procedures, but the quality of the fabric of my life is surely being improved.

IF CHRIST SHOULD COME

*If you knew today the Lord would come
Before the day was out,
Would you say and do and act the same
Without a fear or doubt?
Or would you walk a different path
And watch the words you say?
How different would you want to be
If Christ should come today?*

—EDNA M. BUSH



Walking with the WORD

SCRIPTURE READINGS FOR JULY 25-AUG. 1

Sunday—Psalms 85, 86	Thursday—1 Corinthians 16
Monday—1 Corinthians 13	Friday—2 Corinthians 1
Tuesday—1 Corinthians 14	Saturday—Psalms 87, 88
Wednesday—1 Corinthians 15	Sunday—Psalm 89

MINISTERING TO

A Symposium on the Theme for Extension Day

THE NEED

WHILE TRAVELING AS A MEMBER of the *Revivaltime* choir a few years ago I had an experience which pointed out to me the undeveloped potential of ministry to shut-ins.

The choir was appearing at a church in a metropolitan area. My tour mate and I were overnight guests in a very old home in a crowded housing development.

We learned from our hostess that on the third floor of the house lived an old woman in her eighties who was a semi-invalid. We had some spare time that evening, so we paid her a visit. I was not prepared for the sight that met my eyes.

We climbed a dark, narrow stairway to a tiny, dimly lit room. Within lived a person who rarely saw the out-of-doors or ever had a visitor. An old stove was used both for heating the room and for preparing meals. The other furniture consisted of a table, bed, chest of drawers, and two chairs.

I have long since forgotten the woman's name, but I won't soon forget my visit to her room. She prepared her own meals. Food was brought to her by the woman who lived on the floor below, and occasionally by a distant relative who lived in the city. She often went days at a time without seeing anyone at all.

Her only regular visitor was a Jehovah's Witness worker. Once a week this worker made her way up that dark stairway to deliver her propaganda.

The woman had a Bible and some Jehovah's Witness literature she was studying; she was trying to accumulate enough good works to assure that she would go to heaven when she died. Jackie and I asked if she ever heard the *Revivaltime* broadcast. She replied that she always listened to it, and that she loved the music and Brother Ward's sermons. We tried to determine if she were a born-again Christian, but her mind was so muddled with the false doctrine she had absorbed she couldn't grasp what we were talking about.

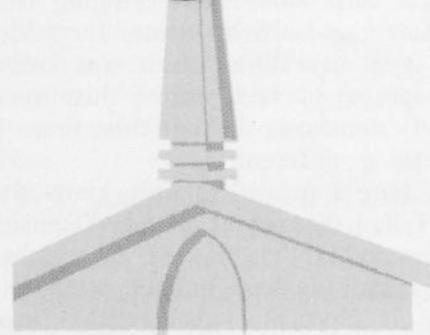
She was delighted that we had come to visit her, and she asked us to pray for her.

As we left the room I asked myself, "Why must it be a zealous worker bearing false doctrine that takes interest in a person like that? Why isn't an Assemblies of God church ministering to her with the full-gospel message?" Truly this woman was one of the *casualties of life*, but no one cared enough to minister to her.

Many times afterward, as I stood before the microphones to participate in the *Revivaltime* broadcast, I thought of that little woman. I wondered if she were listening, and if the light of the true gospel had yet penetrated the darkness of her life. Doubtless she has since passed into eternity, and I have no way of knowing whether she ever experienced genuine salvation.

This is only one isolated example of a need that is multiplied many times over. There is no dearth of peo-

OTHERS



ple to minister to, if only the church will extend itself to others beyond its own doors! The extension ministry of the church can help to penetrate the dark corners of society with the gospel of Christ.

—Ruthanne Sandidge Garlock

THE REWARDS

ABOUT FOURTEEN YEARS AGO God spoke to my heart and called me to minister among shut-ins and those who are unable to attend church for various reasons.

Because of my own disobedience to the Lord, some months later I found myself at death's door, confined to a hospital. My condition was diagnosed as Hodgkin's Disease, or cancer of the glands. Even after surgery, there was little hope that I would ever be well again. My condition worsened to the point of a nervous breakdown.

I believed that God could heal me, as He had many times in the past. Pastor Paproski and his wife encouraged the church members to fast and pray. My husband and two sons also prayed and believed God with me in our home.

To the amazement of my physician, the lumps in my glands disappeared. This was about 11 years ago. Today I am in perfect health. Every time I go for a checkup, the doctor marvels at my good health. I give God all the glory and praise.

EXTENSION

During my illness, I promised the Lord I would work for Him wherever He led me. Since shortly after my healing I have served as the extension department superintendent at Eastside Assembly in Springfield, Mo.

The extension department ministry has enabled me to share my healing experience with others in similar need, and to witness to them about the grace of Christ. On one occasion, I gave a juice drink to a bedfast lady in a private home. Later I won her to the Lord and still visit her weekly in a local nursing home.

To me, extension work is one of the most rewarding ministries that a person can engage in. It is a very needy ministry. So many people have gone through life without becoming a Christian; yet they accept Christ as a result of our invitation when we minister to them in the waning years of life.

We need more people who will give time to visiting. We presently have seven faithful workers in our department, but other places are open to us if we could only secure more workers.

An elderly man I visited in a rest home had gone five years without a single visit from his relatives who lived nearby. He was very bitter about this situation. He refused to talk to anyone; however, I usually waved at him and smiled when I visited the home. Later, he changed his attitude and looked forward to our visits. We offered to read God's Word and pray with him. As a result, he was won to the Lord before his death.

As I minister to the sick and shut-in I know the Lord is abundantly able to make our lives a blessing to these needy people.

—Mrs. Mildred Lorraine Ice

THE MINISTRY

GOD LOOKS DOWN WITH TENDER MERCY on those who visit the sick and aid them in their needs. It is a well-organized, truly consecrated assembly that has an active, up-to-date extension department.

Some churches have a program that deals specifically with Sunday school prospects and the enlargement of the Sunday school. Other churches concentrate on membership drives. But how many maintain a ministry of visitation to their own members who become shut-in?

In checking the dictionary one finds the definition of visitation to be "an authoritative personal call for the discharge of an official or professional duty." The result of this conception is that visitation is often placed in the pastor's hands. We forget that it is the members of the church—the flock and not always the shepherd—who are to afford the supporting, strengthening, and comforting of the soul when another member of the flock is under some bodily indisposition.

Since becoming confined due to illness eight years ago, there are four things I can pinpoint which I feel are representative of Christian love: (1) visits from the pastor for counseling, and for administering the Lord's Supper; (2) visits from members of the assembly who minister with Sunday school lessons and songs; (3)

cards and personal visits of church members; and (4) copies of *Live* and the district bulletin forwarded me each month by a faithful widow member of the church.

When one is cognizant of the promises of the gospel one grasps at his Christian friends for spiritual support. One always wants and needs the full enjoyment of Christian fellowship and a sense of God's love. The ministry of visitation can so adequately meet this need.

—Marcella M. Hagar

THE MEANS

BECAUSE THE HARVEST IS WAITING and the laborers are so few, every Assemblies of God church should have an aggressive extension ministry. It is a divine call to service beyond the classrooms of our Sunday schools into the homes of individuals who are unable to attend church because of infirmity, age, confinement, or Sunday employment. It also extends a personal ministry into institutions where persons are hospitalized, convalescing, imprisoned, or unwanted. Most of the contacts are on a personal visitation basis; however, in some situations group services are conducted.

The purpose of this outreach ministry is to assist the pastor and church in visitation of shut-ins and shut-outs. It also helps to keep these absent members abreast of the church program and Sunday school. It provides them with gospel literature and opportunity for prayer and spiritual encouragement. Sunday school lessons are frequently taught. The highest aim of dedicated extension workers is to win lost souls to the Lord Jesus Christ and help them find a place of Christian influence in their environment.

Extension Day is observed annually—the first Sunday of August. This year's theme is "Others." This special day will highlight the ministry to extension members and call the attention of the entire church to extension needs.

Invite extension members who can do so to attend Sunday school and church services on this special day. Give recognition to the elderly and those who care for them. Arrange transportation to assist these persons in attending. The whole atmosphere should be geared to helping *others* who have been denied the privilege of regular church attendance.

To assure a systematic year-round operation, organize the extension effort as a definite department of the Sunday school. A department superintendent is needed to coordinate all activities and visitation, even though various other church departments are involved in extension ministry. If your church would like further help in organizing such a program, just write to the National Sunday School Department, 1445 Boonville Ave., Springfield, Mo. 65802.

The extension potential is unlimited. Begin with a few persons of vision and desire to serve others. Train these volunteers for effective visitation. Your church will reach from home to home, bed to bed, cell to cell, and heart to heart. 

SUNDAY IS AUGUST 1

ARE YOU RELIGIOUS?

By C. M. WARD, Revivaltime Speaker

SOMETIMES THE WORD "RELIGION" is used as a sort of husk, a substitute for something that was meant to be—spirituality. It is entirely unfair. Religion in the strictest sense is realignment—a measuring to an acceptable standard. Both *religion* and *movement* are necessary to man's inner well-being.

The presence of "the divine nature" in man's soul is a must. But man in his fellowship and responsibility to human society also has an obligation to help keep society in line. First, there is a mandate toward God. Second, there is a mandate toward man. *The two are inseparable.*

James underlines this when he says, "Pure religion and undefiled before God and the Father is this, *To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world*" (James 1:27). *The disciplined life, the life of dedicated duty, is the life that scrubs itself free from uselessness and worthlessness.*

This is the necessity that is upon all of us. My service keeps my soul in *alignment*. Selfishness is the detour that means trouble.

It is important to my inner well-being, for instance, to remember that there are *huge amounts of loneliness* on this earth. James calls it "affliction." I have an assignment of soul to help relieve that affliction.

Rupert Brooke writes of a voyage he made a number of years ago. As he was leaving Liverpool, he felt lonely. "Everybody seemed to have people to see them off. So I went back on shore and found a dirty little boy who was unoccupied and said his name was William."

"Will you wave at me if I give you sixpence, William?" asked Brooke. "Why, yes," replied William. This was obviously an easy way to earn some money.

Rupert Brooke gave the boy the sixpence and then went back on board the vessel. As Brooke watched, William leaned over the railing of the landing stage and waved. Now and then he shouted indistinct messages in a shrill voice. And as the vessel slid away, the last object Brooke saw was a small dot faithfully waving a handkerchief. Brooke added these words: "So I got my sixpenn'orth and my farewell—dear William!"

Such areas of desert heartbreak can become great wastelands of erosion in human lives unless *the drouth of loneliness* can be broken.

A visit can mean the difference between *breaking* and *holding* in life. It must carry two elements in it—"you matter" and "I care." It is not the *length* of a visit that counts. It is the *vitality* of the visit that makes it effective. A sermon means little without a message; and

a visit can be tedious and tiring without a compassion and a mission. When it does contain these elements it blesses the blesser. The bread cast upon the waters returns to you.

Many a thirsty and frustrated Christian can only be refreshed and relieved by drinking from *the cup of service*. Revival meetings won't do it. You will find your Lord only in the direction toward which He points—"inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The field of visitation affords the use of a great many God-given talents that would otherwise be inoperative. Many can read aloud for a half hour to those who can no longer read. Many can write for those who no longer can write. Many can *listen* for those who no longer can find anyone to listen to them. The radio and television are still poor substitutes for a bit of human company.

Above all, be *relaxed* in your visit. Don't pressure! Don't patronize! Nothing is as nauseating as to infer that you are trying to accomplish your budget of good deeds for the weak. *Go with the idea of accomplishing a transfusion*—a transmission of gladness, of hope, of purpose, of fellowship. Let the party visited say after you have left, "He *touched* me." Our business is to spread sunshine. Be contagious!

I have always believed that the possibilities of such outreach, or *extension*, are enormous. Our economy in recent generations has created a clinical pattern. Doctors no longer make house calls. Ministers keep appointment pads. Social workers are overloaded. Wives are working. *Tucked away in homes and residences are the casualties of life.* New pioneer churches could gain a foothold in growing communities simply on this basis—the willingness and eagerness to minister to these forgotten ones. Begin a campaign of community visitation. Ask as the door is opened, "Is there someone within the home whom I can assist? Is there a shut-in? Is there a bed-case? Are there handicapped? I have *time* to invest. I have a *joy* to share. I have a *debt* to repay. I would love to meet such a friend. May I come in?"

Believe it! You meet the Lord in such a ministry. He is sought and found under such circumstances.

On April 15, 1521, Martin Luther arrived at Worms to face one of the greatest ordeals of his life. He entered the city amidst a terrific popular demonstration and then went to bed almost dead with fatigue. He was scheduled to appear before the Diet the next afternoon. When he woke up in the morning, what did he do? Did he spend feverish hours putting finishing touches on his speech? No, *he spent that morning visiting a dying man who had expressed a desire to see him and administered the sacrament.* And we are told that in the afternoon, when he went before his accusers, he entered the hall smiling.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:34-36).

You'll have to be "religious" to make it. 

LOOKING UNTO JESUS



31st GENERAL COUNCIL SET FOR DES MOINES, AUGUST 25-31

LOOKING UNTO JESUS, the theme of the 31st General Council of the Assemblies of God, to be held in Des Moines, Iowa, August 25-28, stresses the fellowship's desire that Christ shall be central in all things. Morning devotional services, evening rallies, business sessions, and all functions of the Council will stress that Christ is the Captain of our salvation, the Giver of the Holy Spirit, and the Supplier of all our needs.

"Looking unto Jesus" will be very personally evident at the morning prayer services, led by A. A. Wilson, honorary executive presbyter of the fellowship. These prayer meetings, at 8 each morning except Saturday and Sunday, will be in the South Room of the Veterans Memorial Auditorium.

WRITERS MEET WEDNESDAY TO HEAR ANGELINE TUCKER

ALL WHO ARE INTERESTED in writing for Christian publications are invited to a Writers Conference which will be held in Des Moines during the General Council. A committee of editors at the denominational headquarters has arranged what promises to be a very stimulating program. It will be in the Assembly Room of the Savery Hotel on Wednesday, August 25.

The conference will include an afternoon session and a banquet. The guest speaker at the banquet will be Angeline Tucker, author of a book which the publishers (McGraw-Hill, New York) expect to be a best seller. The book, now on the press, tells the story of Mrs. Tucker's experiences in the Congo.

Master of ceremonies for the afternoon conference, which will begin at 1:30 p.m., will be Robert C. Cunningham. Following an address by Ralph W. Harris, the group will divide into three workshops with a committee of editors in charge of each, as follows:

Beginning writers—Dorothy B. Morris, Harris Jansen, Ralph W. Harris.

Church News and Publicity—Dick Champion, William Eastlake, Robert C. Cunningham.

Professional writers—John Garlock, Gwen Jones, Ruth Lyon.

During the afternoon there will be an informal coffee hour when writers will have opportunity to meet the various editors. The climax to the program

will be a panel session of questions and answers.

The banquet will begin at 5:30 p.m. and reservations for the banquet should be made at once. For information, write to Robert C. Cunningham, editor of *The Pentecostal Evangel*, or Ralph W. Harris, editor of Church School Literature. In both cases the address is: 1445 Boonville Ave., Springfield, Mo. 65802.

REVIVALTIME TO ORIGINATE FROM GENERAL COUNCIL

ON THURSDAY NIGHT, August 26, a *Revivaltime* broadcast will be produced on the platform of the Veterans Memorial Auditorium in Des Moines, Iowa. Thousands of people attending the 31st biennial General Council of the Assemblies of God will witness the production and will participate in the congregational singing.

When the broadcast is released the following Sunday night on the ABC Radio Network and independent stations, the singing of the great General Council congregation will be heard across the nation—and subsequently around the world.

The speaker during this broadcast service will be C. M. Ward, the well-known *Revivaltime* evangelist. His radio message will be the main address of the evening's service.

Other members of the *Revivaltime* team who will be present on this occasion will be Bartlett Peterson, execu-

tive director and narrator; Lee Shultz, secretary of radio and producer-narrator; and Cyril McLellan, choir director.

Official international broadcast service of the Assemblies of God, *Revivaltime* is now released on 457 stations, including 59 key foreign outlets.

Supported entirely through the assistance of its listening audience, the radio service reaches millions of persons each week with the full-gospel message.

The service will begin at 7:15 p.m. There will be congregational singing and special musical numbers prior to the 30-minute production of *Revivaltime*.

NEW BGMC FILMSTRIP ON VIEW AT GENERAL COUNCIL

THE NEW FILMSTRIP, "Around the World with Buddy Barrel," will be featured at the BGMC booth during the General Council. Full-color brochures describing it will be given away, and the entire filmstrip may actually be viewed at the booth.

The Sunday School Department, sponsor of BGMC, will also have its own booth where a display of materials for the October Enlargement Campaign will be highlighted. The theme of this year's campaign is "The Sunday School in Action." Very attractive materials have been designed to help "sell" the value of Sunday school to the outsider.

Supplies for the fall campaign will be sold in the Merchandise Division booths. Among the scores of booths in the ex-

The *Revivaltime* broadcast will originate at the General Council.





A. A. Wilson

B. Webb

Mrs. Newcomer

Mrs. Samuelson

Mrs. Anderson

hibit area, those of the Merchandise Division of the Gospel Publishing House will be the largest of all, offering an extensive assortment of Bibles, books, church and Sunday school supplies which will be on sale throughout the convention. These and all other booths will be closed, however, during those hours when the General Council is in session, and all day Sunday.

Free Sunday school literature will be available at the Sunday school booth—also skits, visual presentations, and organizational helps will be sold.

A one-day seminar for district Sunday school directors will be conducted on Wednesday, August 25, in the Iowa Room at the Savery Hotel, Des Moines.

MUSICALE ADDED TO GENERAL COUNCIL PROGRAM

SOMETHING NEW at the 1965 General Council will be a Musicale on Thursday and Saturday afternoons. At a previous General Council there were daily musical programs between sessions, held in a different room. These proved to be such a blessing it was decided to have two such programs in the same auditorium as the Council, immediately prior to the afternoon sessions.

At each of these 30-minute programs, which will begin at 1:30 p.m., gospel musicians from across the nation will be featured in vocal and instrumental ministry. Coordinator of these programs will be Edwin P. Anderson, music editor of the Gospel Publishing House.

There will be no Musicale on Friday. Instead there will be a music luncheon in the grand ballroom of the Savery Hotel. Outstanding music will be provided and the luncheon speaker will be Bert Webb, assistant general superintendent of the Assemblies of God and executive director of the Music Division.

COLORFUL SERVICE PLANNED FOR HOME MISSIONS NIGHT

FRIDAY NIGHT, August 27, will be Home Missions night at the General Council. Plans have been made for a colorful service and the featured speaker will be Victor Trimmer, pastor of Central Assembly of God in Wichita, Kans.

Seated on the platform during the service will be pastors of Urban Missions

churches, pastors of pioneer churches (churches not over two years old), directors of Teen Challenge centers, district home missions representatives, and district superintendents.

The first part of the service will emphasize the eight special ministries of the home missions work. Special songs will be sung in Spanish; others by an American Indian group; and some deaf friends will "sing" in the sign language.

Thurman Faison, Negro pastor of Emmanuel Chapel, Bronx, N. Y., will speak briefly on Urban Missions.

There will be a large booth in the Exhibit area where all may obtain free information, including a printed *Digest* which is being published especially to provide General Council delegates with salient facts about church extension and the special ministries promoted by the Home Missions Department.

OVER 800 WOMEN EXPECTED AT BREAKFAST MEETING

OVER 800 WOMEN and girls from all parts of the fellowship are expected to attend the banquet to be held in Des Moines on Saturday, August 28, at 7 a.m. Sponsored by the Women's Missionary Council, this event is always one of the highlights of the biennial General Council of the Assemblies of God.

The guest speaker will be Mrs. Angeline Tucker, missionary recently returned from the Congo. Her address on an unforgettable theme will challenge every woman who is privileged to attend the breakfast.

A special Missionettes feature will add to the inspiration and enjoyment of the breakfast program.

Other Council highlights of special interest to women and girls will be three workshop sessions on Wednesday afternoon and a large WMC display. The display featuring all phases of WMC and Missionette work will be at the WMC booth where free materials and information will be available to all visitors throughout the Convention.

"The American Bible Society and You"

This will be the theme of a unique workshop led by Mrs. Andrew Newcomer of Kansas City, Mo. Mrs. Newcomer is the first field secretary for

women's activities of the American Bible Society. She has taught in college and theological seminary. Recently she served as director of Christian education in the United Presbyterian Church U.S.A.

Besides assisting her husband in pastorates, Mrs. Newcomer has participated in brief missions in Cuba, England, and Scotland. In her address she will show how the American Bible Society assists women and girls, both individually and in groups, in soul-winning efforts.

The "How to" of WMC

Following the general session with Mrs. Newcomer, delegates will be able to choose between two other workshops—one emphasizing WMC performance, the other featuring Missionettes Clubs.

Mrs. Paul C. Samuelson of Wichita, Kans., will conduct the WMC workshop. She will give practical demonstrations of the "How to" of WMC. Mrs. Samuelson has served as Kansas district WMC president for more than 20 years. She is recognized as an authority in the preparation of materials for teacher training classes both in the church and in the released-time program of religious education in public schools. As an author, a district officer, a leader who for many years has been helping missionaries prepare for the foreign fields, Mrs. Samuelson has a varied experience which will greatly enrich the workshop session.

"Missionettes Mirrors"

The theme for the Missionettes Workshop will be "Missionettes Mirrors." It will be directed by Mrs. E. William Anderson Northern California-Nevada district WMC president who will show good and bad reflections that effect the life of the Missionettes girl and group.

Mrs. Anderson has served in her present office for 12 years. Her experience with Christian girls' clubs covers 15 years. She was a member of the first committee appointed to make plans for inaugurating a girls' auxiliary to the WMC. Having two daughters of her own she is keenly interested in the hundreds of Missionettes in her own district which leads the nation in the number of Missionettes clubs (over 300 clubs with more than 3,500 members). Mrs. Anderson is able to draw from 25 years' experience in pastorates with her husband. The meeting will emphasize principles of success for Missionettes clubs and ways to interest girls in the things of God.

INSURANCE EXECUTIVE TO SPEAK AT MF BREAKFAST

SAM COCHRAN, insurance executive and an MF leader from Santa Ana, Calif., will be the featured speaker at the Men's Fellowship breakfast on Saturday, August 28, at 7 a.m. An active layman in his local church, Brother

Cochran also serves as chairman of the national advisory council of Light-for-the-Lost, missions arm of MF.

The breakfast meeting, which always draws hundreds of laymen and their pastors, will be directed by Howard S. Bush, executive director of MF, and Burton W. Pierce, national secretary. It will be in the Exhibit Hall of the Veterans Memorial Auditorium. Various challenging programs of the MF Department will be brought before the men, including the Royal Rangers and Action Crusades as well as Light-for-the-Lost. These programs focus the men's attention on boys, missions, and personal evangelism.

Two additional meetings are planned by the MF Department. The national advisory council of Light-for-the-Lost will meet at noon on Saturday, August 28, with Everett James, secretary of LFTL, in charge.

According to National Royal Rangers Commander Johnnie Barnes, the district RR chaplains will meet Thursday, August 26, at 5:30 p.m. in the Iowa Room of the Savery Hotel.

YOUTH RALLY TO FEATURE TOP TALENT AND BIBLE QUIZ

THE SATURDAY EVENING SERVICE at the General Council will be a great Youth Rally featuring the winners of Teen Talent Search and the final competition in the Teen Bible Quiz.

The speaker of the evening will be Evangelist H. Syvelle Phillips of Minson, Fla. Preceding his address the two top Bible Quiz teams in the nation will compete for national honors. Each team is made up of C.A.'s from a particular church. To qualify for this event a team must win in sectional, district, and regional competition. Quarterfinal competition will take place in the Savery Hotel, Des Moines, from 1:00 to 2:30 Friday afternoon. The semifinal contest will be at 4:30 the same afternoon.

Winners in sectional, district, and regional competition in the Teen Talent Search will vie in Des Moines for national honors. Finalists in the Instrumental Solo competition will meet at 4:30 p.m. Friday; in the Vocal Solo competition, at 6:00 p.m.; and Vocal Ensembles will have their final competition at 10:00 p.m. All these musical finals will be in the Terrace Room of the Savery Hotel. The Instrumental Ensemble finals will be in the Iowa Room, at 12:30 p.m. Saturday. The public is invited. First-place winners in all four categories will be featured in the Saturday night youth rally.

Another event for youth, particularly those attending college or contemplating it, will be a Chi Alpha Luncheon sponsored by the College Youth Division of

the National C. A. Department. It will be at noon on Saturday, August 28, in the Des Moines Room of the Savery Hotel.

It is expected that youth will be prominent in all the services of the General Council. In addition to the C. A. program they will be involved in Royal Rangers, Missionettes, and Sunday school phases, as well as numerous musical presentations.

"HERMANO PABLO" IN PULPIT SUNDAY AFTERNOON

THE SPEAKER at the Global Conquest Rally Sunday afternoon, August 29, will be Paul E. Finkenbinder, better known to his Latin American radio and TV audience as "Hermano Pablo."

Brother Finkenbinder, lifelong Assemblies of God missionary to Latin America, (Continued on page twenty-nine)

31st General Council

ASSEMBLIES OF GOD

Veterans Memorial Auditorium, Des Moines, Iowa
Wednesday, August 25 to Tuesday, August 31



T. F. Zimmerman



R. Williams



C. M. Ward



K. Reneau



V. Trimmer



S. Cochran



A. Tucker



E. C. Dando



H. S. Phillips



Philip Crouch



P. Finkenbinder



Lorne Fox



S. E. Linzey



B. P. Bowman

WEDNESDAY

- 1:00 p.m. Registration begins
- 4:00 p.m. Exhibits open
- 7:15 p.m. T. F. Zimmerman

THURSDAY

- 8:00 a.m. Prayer (A. A. Wilson)
- 9:00 a.m. Russell Williams
- 10:00 a.m. Greetings by Mayor Charles F. Iles and Host Supt. T. E. Gannon

Business

- 1:30 p.m. Musicales
- 2:00 p.m. Greetings by Fraternal Delegates
- 2:15 p.m. Business
- 7:15 p.m. C. M. Ward; Revivaltime Broadcast

FRIDAY

- 8:00 a.m. Prayer (A. A. Wilson)
- 9:00 a.m. Kermit Reneau
- 10:00 a.m. Business
- 2:00 p.m. Greetings by American Bible Society Representative
- 2:15 p.m. Business
- 7:15 p.m. Victor D. Trimmer; Home Missions Features

SATURDAY

- 7:00 a.m. Men's Fellowship Breakfast; Sam Cochran
- 7:00 a.m. Women's Missionary Council Breakfast; Mrs. Angeline Tucker

SATURDAY (continued)

- 9:00 a.m. Eric C. Dando
- 10:00 a.m. Business
- 1:30 p.m. Musicales
- 2:00 p.m. Greetings by National Association of Evangelicals Representative
- 2:15 p.m. Business
- 7:00 p.m. H. Syvelle Phillips; Finals, C. A. Bible Quiz; Winners, C. A. Talent Search

SUNDAY

- 9:45 a.m. Communion and Memorial Service; Philip A. Crouch
- 2:00 p.m. Paul E. Finkenbinder; Global Conquest Rally
- 7:15 p.m. Lorne F. Fox

MONDAY

- 8:00 a.m. Prayer (A. A. Wilson)
- 9:00 a.m. Stanford E. Linzey
- 10:00 a.m. Business
- 2:00 p.m. Greetings by Chaplaincy Representative
- 2:15 p.m. Business
- 7:15 p.m. Bond P. Bowman

TUESDAY

- 8:00 a.m. Prayer (A. A. Wilson)
- 9:00 a.m. Devotional Service (Speaker to Be Announced)
- 10:00 a.m. Business
- 12:30 p.m. Adjournment

Looking Unto Jesus

SALVATION—GOD'S PROVISION

Sunday School Lesson for August 1, 1965

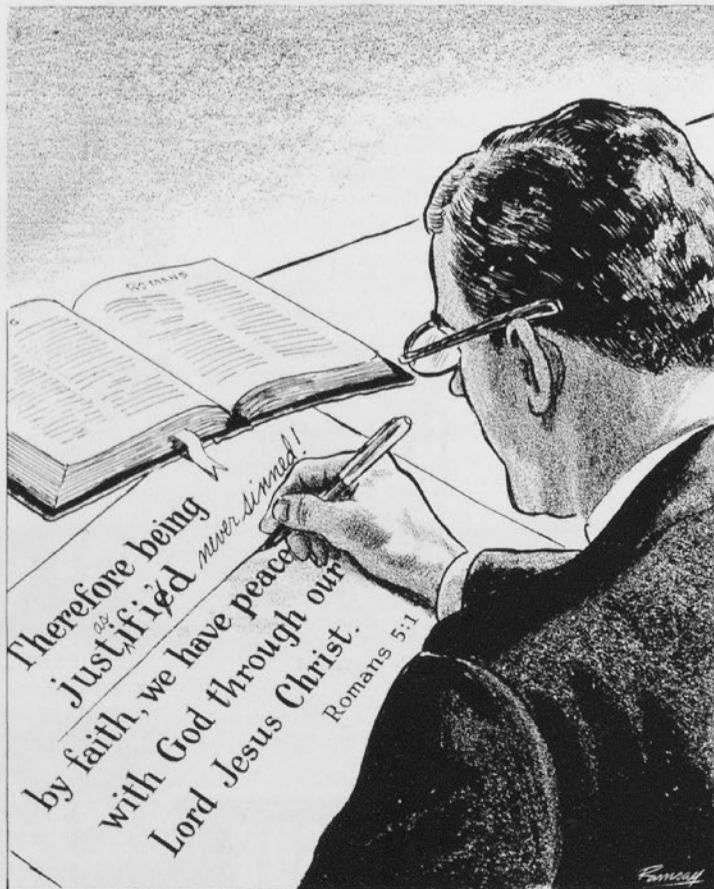
ROMANS 5:1-21

BY J. BASHFORD BISHOP

"THEREFORE, BEING JUSTIFIED BY FAITH." "Justification," as Paul has demonstrated in the two previous chapters, means that God declares the sinner to be righteous because Christ's righteousness is credited to his account. A more literal rendering of the phrase would be, "Therefore, having been declared righteous." The very instant the sinner chooses Christ as his substitute, God declares him to be righteous, "just as if" he had never sinned!

1. *Peace with God.* "Peace with God through our Lord Jesus Christ." Paul tells us (v. 8) that we as sinners were at enmity with God—all of which is over now. God has fully judged and dealt with our sins in the Person of His Son who bore God's wrath against sin and satisfied the righteous demands of God's law. Christ became the sinner's substitute having "made peace through the blood of his cross." Thus Christ's finished work on Calvary is the ground of our justification and makes us at peace with God.

THE MEANING SIMPLIFIED



Peace *with* God is not the same thing as the "peace of God." Peace with God is an objective fact because Christ died for the sinner. The peace of God is a subjective experience, the result of heeding such Scripture as Philippians 4:7—"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

2. *Access by faith into this grace wherein we stand.* As sinners we were barred from God's presence. "But now in Christ Jesus" (as an immediate and continuing consequence of having been justified) "ye who sometimes were far off are made nigh by the blood of Christ" (Ephesians 2:13). "Access by faith into this grace" means that in Christ and through Him we have full and free entry into God's presence—there to enjoy His divine favor, His presence, and all of those graces and gifts needed for a life of fruitfulness and service!

3. *Certain hope of sharing God's glory.* A comparison of such scriptures as Colossians 3:4, John 17:22, 1 Peter 1:8, 2 Corinthians 3:18, makes it very evident it is the privilege of the justified believer not only to rejoice in his certain hope of sharing the glory of Father and Son at His coming and through eternity, but also to experience it now!

4. *Enlightenment and joy in trial and suffering.* "We glory in tribulations also: knowing that tribulation worketh patience." To the justified believer life's trials and vicissitudes have a blessed significance. God permits them in order to provide the believer with the opportunity for manifesting the life of Christ and the fruits of the Spirit. "Our light affliction, which is but for a moment, *worketh for us* a far more exceeding and eternal weight of glory" (2 Corinthians 4:17). With such enlightenment as to the meaning of suffering and with the abundant supply of grace made possible by access into God's presence, the believer can rejoice in his sufferings and trials.

5. *Consciousness of God's love through the Holy Spirit.* "And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given us."

6. *Reconciliation through divine love.* Having mentioned God's love (vv. 6-11), Paul expands this great subject giving us perhaps the clearest and most arresting portrait of that love found anywhere in the New Testament. When did God love us? "When we were enemies." Let it be forever understood that God never did and never will love man because of anything in man. God loves us because of something in Him! This Paul brings out when he says it is unlikely that one man will die for another ordinary man; then he grants that on occasions one might die for a very good man. But by utter contrast, God demonstrates His love to us in that His Son died for those who were sinners, ungodly, and at enmity with Him!

Paul further demonstrates the depth and breadth of God's provision for us (vv. 9-11). Since God has done such a difficult (humanly speaking) thing in justifying the ungodly through Christ's death, then He will surely do the easier (humanly speaking) thing and save the ungodly from wrath. Through Christ's death we were delivered from sin's guilt, and by virtue of our union with Him we are kept saved by His life! What more can anyone want?

There's Power in Prayer

(Continued from page three)

After some time another minister came to be Mable's pastor. He was on fire for God, and her heart was moved to pray for him. "O Lord, he's so zealous but we're so cold. Don't let us break his heart. He's so young. Please keep him on fire." For about a year she kept praying for him, and the Lord kept the young minister imbued with heavenly zeal and spiritual fervor.

After a while Mable decided he was doing so well he did not need her prayers, so she slackened in her secret intercession. "No one but God and I knows I've been praying for him," she thought. "I'll just quit praying and no one will know the difference."

Two Sundays later the young minister stood in the pulpit and said, "Someone has been praying for me, but now they have quit. I can feel it. I need your prayers. Please, whosoever was praying for me—please start praying for me again."

Silently Mable cried, "Oh, forgive me, Lord," and she resumed her ministry of prayer. And as she prayed in secret, the Lord rewarded her openly, for she saw that God was anointing her pastor mightily.

If two humble little women—or one—can move the hand of God, what could a whole church do if every one would pray?

Mable has seen God work in her own family in answer to prayer. "Two years ago I had six unsaved boys," she says. "Now I have two."

One of her boys was a heavy drinker. He would fight God on every hand. He made fun of his mother, even taunting her by saying he had sinned away his day of grace. But she kept praying, and one day the answer came.

While the young man was in a bar God spoke to him and suddenly his desire for drink was gone. Then the Lord healed his ulcers which sometimes were so bad he would have to be hospitalized.

This son who was almost a "wino" came home one night, awoke his mother, and said to her: "You have prayed too much for me. God has saved my soul, taken away the thirst for liquor, and healed my stomach." He told Mable he was going off his diet. She was afraid he was mistaken and kept on cooking food that would not hurt his ulcers. Finally, to prove he was healed, he went to a restaurant and ordered a beanburger. "If those beans don't kill you, I've wasted a lot of effort cooking special food for you," she said. The beans did not hurt him. Mable felt rebuked for her lack of faith.

"It takes something out of you when you pray," says Mable. "Prayer is work. People don't want to work. If there was a machine to do it for us, people might find time to push the button. The trouble today is that people are too busy to pray. They are too tired. We have too many programs for getting people to church and too little to offer them when they do come. But we won't have the revival we're looking for until we want it bad enough to pay the price of getting down on our faces before God."

Is God able? Yes, He is able to do much more than we ask, even more than we expect, but He is waiting for us to "pray without ceasing."



Your Questions

Answered by Ernest S. Williams

Where in the Bible does it say that the only way we will know the coming of Jesus is near is by the budding of the trees?

You are probably referring to Matthew 24:32. There Jesus spoke of the budding of the fig tree as a sign that summer is near. He used it as an illustration. As the budding of the trees is one sign of approaching summer, so the signs He spoke of in Matthew 24 will show that "the coming of the Lord is nigh."

Are parents responsible for the sins of their children before they reach the age of accountability?

Parents are responsible to do their best to bring up their children in the way they should go. I think parents would do well to study good articles and books on the subject of child care, for some parents lack the wisdom and understanding needed to bring up children properly.

Were all the psalms written by David, or did others write some?

David wrote many of the psalms, but not all. According to the headings above the psalms, some of the other writers included Asaph (Psalms 50, 73, 74); Solomon (Psalm 72); Moses (Psalm 90).

Why did God reject King Saul? (1 Samuel 15:23)

As head of Israel, Saul should have obeyed God and slain all that belonged to Amalek, but he put his desire and human judgment above the commandment of God, saving King Agag and the best of the flocks.

Saul's independence and disobedience may have been building up in his heart for some time. If we begin to inject our own desires, choosing our own way in preference to the will of God, we are likely to be rejected as Saul was.

A minister claims that by prophecy he can tell people what they should do. For example: "Someone has \$25 in his pocket. He had better bring it to the altar or the judgment of God will fall on him." Members of his church are filled with fear lest they displease the Lord. Ought people to be ruled by such fear?

Ministers should feed their flocks and lead them, not by threats but by love. "By love serve one another" (Galatians 5:13). The apostle Paul said, "I beseech you therefore, brethren, by the mercies of God" (Romans 12:1).

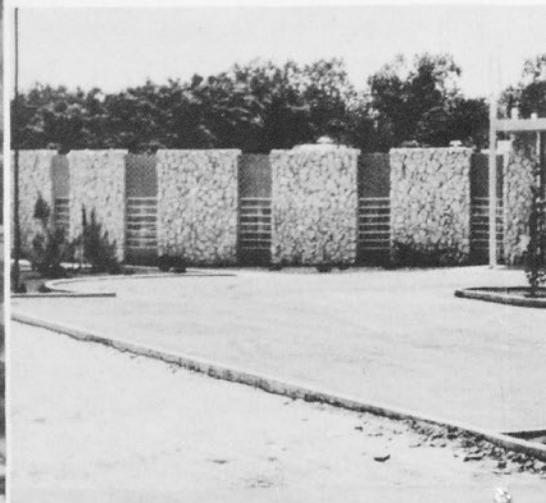
Jesus said He went before His sheep to lead them, not to drive them. The following might also serve well here: "And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with God" (Ephesians 6:9).

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.



Bethany Retirement Home, a national project of the Assemblies of God, is at the left center of this photo, with the recently dedicated nursing-care unit at the far left. In the left background is the

Peninsular Florida District tabernacle and at the top is South-Eastern Bible College. The trailer court in the foreground has been donated to the Assemblies of God for benevolence ministries.



Attractive, modern buildings, like Hanford House in Hanford, Calif., are built and furnished to exceed state-of-the-art standards.

CHRIST for

By CURTIS



"It's almost like having two front doors"—as evident from these front and rear views of Bethany

Retirement Home. Not all retirement homes are on a lake, but many are in picturesque settings.

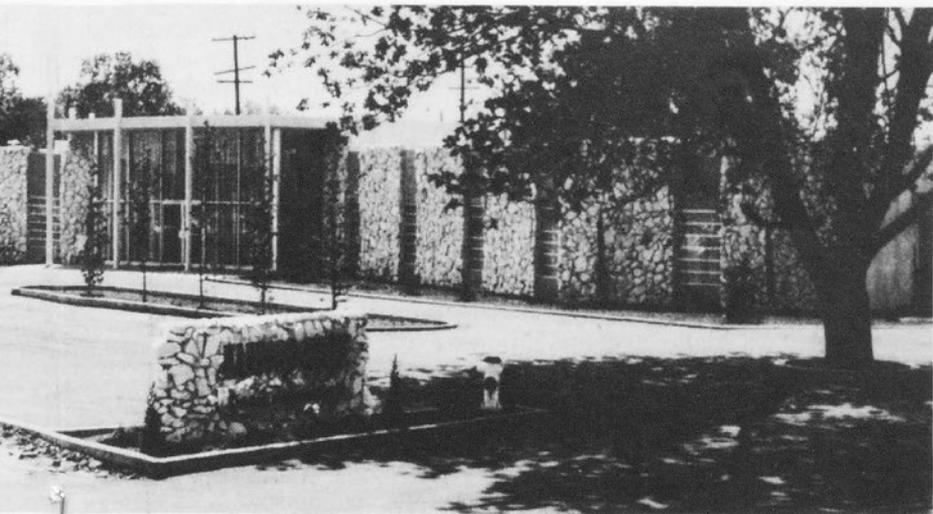
Light, airy dining rooms help make mealtime more enjoyable. Homes provide good food, attractively

served, with emphasis upon the balanced diet needed by older people.



Bright, comfortable lounge areas provide opportunities for reading, visiting with friends, lively discussions.





Hanford House, Hanford, and to provide maximum comfort and care for the aged. This home is a 124-bed institution.



Some homes provide free ambulance service within their states. This Ambulwagon was contributed by Southern California district churches.

CHRISTIAN CARE for the aging

CURTIS W. RINGNESS ■ National Secretary, Department of Benevolences



Provide oppor- friends, and



IN AMERICA TODAY we see a vast program of social welfare. Government, private agencies, and others are concerned about the needs of the aged, the infirm, the homeless, and others in want.

How does the church relate to such a program? Social welfare has always been a concern of the church, along with our primary mission of world evangelism. Jesus Christ, by teaching and example, inspired His followers to selfless concern and helpfulness. When He saw the needy, He had compassion on them. He could not pass them by. His great love compelled Him to action.

The Assemblies of God recognizes ministry to the aged and infirm as one of the important responsibilities of our fellowship. In the report of the Department of Benevolences to the General Presbyters in 1956 the following was included:

"An aging population is an ever-growing problem of our society. If our organization purposes to care for its own, it means [we must] take the leadership in presenting the need among the churches, establishing standards of operation based on intensive study in this field, and promoting the opening of new homes. Unless this is done, others are going to be caring for the first generation of Pentecostal laymen and ministers—they will miss the Pentecostal fellowship, and we will miss the blessing that goes with honoring our fathers and mothers."

It is heartwarming to see the ready response to the challenge. Today there are approximately 120 homes for the aged and nursing homes operated by districts, churches, and other organizations associated with the Assemblies of God. Most of these homes have accepted the



Trained workers insure good care for the physical needs of the aged. Doctors, nurses, dieticians, cooks, administrators, and all concerned with the home do everything possible to make days pleasant.

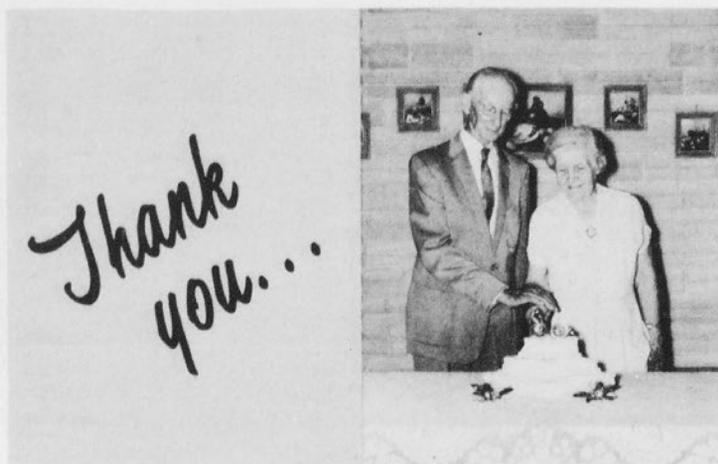
Christian care for the aging is more than care for physical needs. A patient's need for comfort, security, assurance, personal worth—and most of all, spiritual help, are met through dedicated Christian workers in a Christian atmosphere. Many find Christ as Saviour in these homes. (Scene from Mountain View Christian Home, Hillsdale, Pa.)





The exterior of the Barnesville (Minn.) Nursing Home dedicated less than two months ago. It can accommodate 76 patients.

standards for Assemblies of God approved institutions and are state licensed. They are a far cry from the dismal, bleak homes where people used to go when there was no other place. The retirement and nursing homes for the most part are comfortable, well-planned buildings with the most modern facilities and equipment. Even more important is the tender, loving care given to



- FOR SECURITY • FOR COMFORT IN
- OLD AGE • FOR NOURISHING FOOD • FOR
- HAPPY SURROUNDINGS • FOR CARE DURING
- SICKNESS • FOR LOVE

Bethany Retirement Home

Many aged ministers and missionaries (like those shown above) have found Bethany Home in Lakeland, Florida, to be a haven of rest in their declining years. In gratitude the residents and patients remember you in prayer—thank-ing God for your kindness.

July 25 has been set aside as a special day to contribute to the fund which makes mortgage payments and provides operational expenses. This year the need is especially great with the addition of a 31-bed nursing care facility to our retirement home complex.

Will you help us? Your contribution will express your gratitude to our worthy pioneers.

BETHANY RETIREMENT HOME
Department of Benevolences

1445 Boonville Avenue Springfield, Missouri 65802

Caring, an informative bimonthly publication of the Department of Benevolences, is sent free on request to persons interested in our ministries.

the residents and patients in a cheery Christian atmosphere.

Bethany Retirement Home, Lakeland, Fla., is sponsored by the Assemblies of God Department of Benevolences and is provided for the benefit of aged ministers and missionaries. Laymen are received on a space-available basis. A new 31-bed nursing-care unit was dedicated May 24, bringing Bethany's capacity to 85. This Sunday (July 25) is Bethany Home Day, a day when our fellowship is apprised of this worthy ministry and has opportunity to make a contribution to the Home.

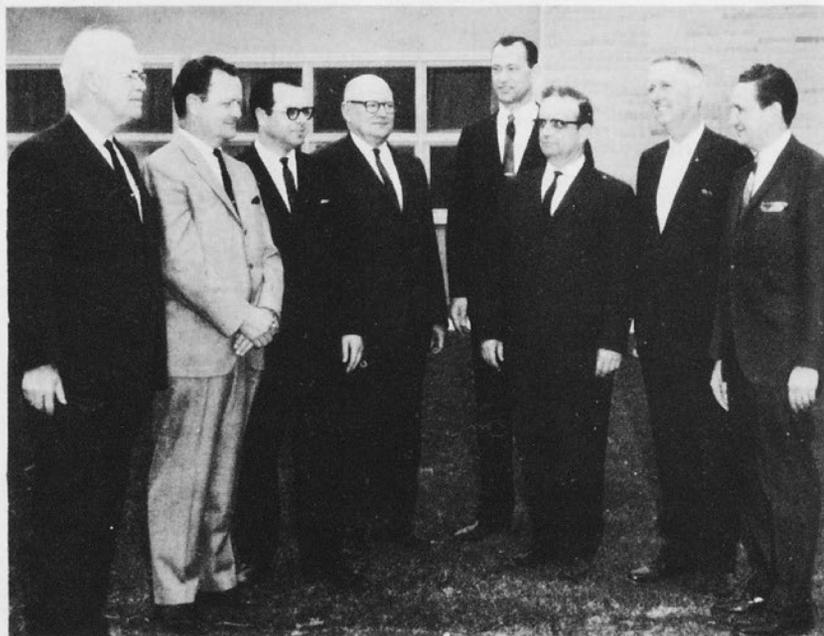
Ministering to temporal and physical needs is not enough. Christian homes recognize a spiritual responsibility. In many cases they are the only link with spiritual values which some of these older people have. For example, Assembly Homes of Minnesota, which operates seven nursing homes, has a full-time chaplain for each home. A surprisingly large number of aged people turn to Christ in these later years of life.

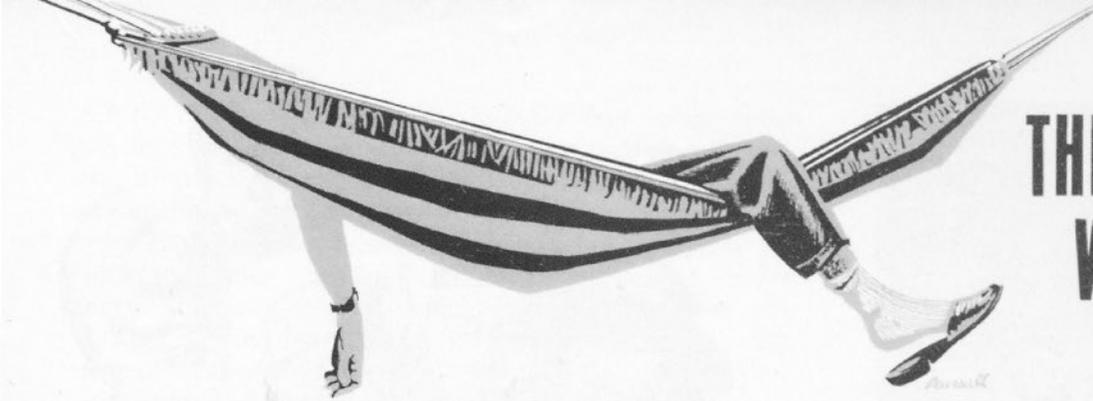
King David asked God, who had blessed him in his youth, to not forsake him in his old age. "Cast me not off in the time of old age; forsake me not when my strength faileth . . . also when I am old and grayheaded, O God, forsake me not."

Even as David prayed, so are the aged of our generation crying out to God—and to you and me. The elderly are often cast off and forsaken by their children, family, friends, society, and the church. Old age should command respect but is often attended by neglect. As Christians we can do much to make prolonged days more worth living.

For information regarding approved retirement and nursing homes, write to: Department of Benevolences, 1445 Boonville Ave., Springfield, Mo. 65802. 

Christian care for the aged takes the time and planning of consecrated individuals. Present at the dedication of the headquarters office of Assembly Homes, Inc., Glenwood, Minn. (visible in the background), were Charles W. H. Scott (left), executive director of benevolences for the Assemblies of God, and Curtis W. Ringness (second from left), national secretary of the Department of Benevolences. Minnesota officials of the organization shown are: Denman Mapson, Ivan Kramer, Bert Nygaard, Jacob P. Myers, Hart R. Armstrong, and the president, L. D. Kramer. This organization operates seven nursing homes in Minnesota.





THE LAZY MAN WILL LOSE

By EVANGELIST MARLON JANNUZZI

ONE LINE OF AN OLD SONG SAYS, "You can't get to heaven in a rocking chair, for God won't have any lazy folk there."

What chance does a lazy man have in this competitive world? What chance does he have in the kingdom of God?

God's Word tells us to be "not slothful in business; fervent in spirit; serving the Lord." Laziness is one of the more serious problems in the church today. Often the minority must bear the burden of the prayer meeting, visitation program, Sunday school work, church construction, maintenance, and finance while others just drift along. But the lazy Christian will not always fare so well. In the end his laziness will cost him dearly.

THE LAZY MAN WILL LOSE HIS OPPORTUNITIES

He takes opportunity for granted, feeling it will always be there. But this is not true, for the door of opportunity often closes unexpectedly.

Jesus said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Opportunity is transitory and like the setting sun will soon be gone. To Him it was urgent: "I must work... while it is day."

In this eleventh hour of human history the door of opportunity is closing fast. The cry is for laborers: "Why stand ye here all the day idle?... Go ye also into the vineyard; and whatsoever is right, that shall ye receive" (Matthew 20:6, 7). If we neglect to work for God today, we may lose forever the opportunity. Night is coming.

THE LAZY MAN WILL LOSE HIS VICTORY

The lazy man becomes spiritually unbalanced. He hopes to accomplish by faith alone what God's Word teaches can only be done through faith *and* works. Because his faith in God is not translated into action, it fails to develop properly. Then when trials come, he finds the faith he thought he had is an elusive thing.

A graphic example of this is seen in the lives of Christ's followers on the night of His betrayal. As He entered the garden for prayer, He charged His disciples to pray also lest they enter into temptation. They found this hard to accept. After all, didn't they have faith? Had they not cast out devils, healed the sick, and preached the gospel? Surely! Yet Jesus said they must pray lest they enter into temptation. But they didn't pray—they failed.

Peter so completely lost the victory that he no longer considered himself a disciple. Indeed, he would not have been, had he not repented and rededicated himself to God. Eventually lazy people lose the victory—unless they awaken to their spiritual responsibilities.

THE LAZY MAN WILL LOSE HIS REWARD

Even the lazy Christian in his lifetime manages to

accomplish a few things for God. The weak words of testimony he may speak when convenient may bear some fruit. Scripture does not deny this fact, but overrules it with a more serious truth: though he may gain a little reward, the lazy man will lose it all, for even that which he has shall be taken from him!

The slothful servant of Matthew 25 not only failed to receive a reward, but was stripped of even the one talent he had kept hidden and treasured. He thought that to deliver it safely back to his master was all that should be required of him, but the master expected a profit. Since the slothful servant had gained nothing, even the one talent he had was taken from him! Our Lord is coming soon to reward the faithful, but the lazy servant will lose his reward.

THE LAZY MAN MAY EVEN LOSE HIS SOUL

The writer to the Hebrews asks, "How shall we escape, if we neglect so great salvation?" (Hebrews 2:3). The warning here is not to those who *reject* this salvation, but to those who neglect it. Surely the man who neglects his spiritual needs day by day is endangering his eternal soul. Just as our bodies will weaken and finally die for lack of proper food and exercise, so our spiritual man will perish if his needs are continually neglected.

Perhaps the most pertinent factor in spiritual neglect is slothfulness. When we leave spiritual things till last, the pressure of other duties may cause us to put them off altogether. This will result in a weakened spiritual condition, and eventually cause us to lose out completely.

In short, there is only one way to gain in God's kingdom. That is by faithful, diligent service and fruit-bearing. The lazy man will always lose. 

GOD HEALS ARTHRITIS

DURING A REVIVAL IN MARCH, 1965, God gloriously healed me of arthritis which had kept me from kneeling for 15 years.

I have been a Christian for several years but was never able to go to an altar and kneel in prayer like others. During a revival I publicly stated I desired to be healed so I could kneel once more and praise God for my many blessings.

When the time came for the message, the evangelist asked me to come to the front and be anointed with oil for complete healing. Before he finished praying, I dropped to my knees.

My leg that had been affected by the arthritis straightened so that I could walk with both feet flat on the floor.

I want to thank the Lord for wondrously healing my crippled knees and ankles. To God be all the praise and glory!—Mrs. Marie Davis, Valley Station, Ky.



The Bible Society — A PARTNER IN MISSIONS



By RUTH LYON

"WE FOUND ONLY ONE BIBLE on the Ute reservation while we were doing personal work preparatory to opening a mission in Blanding, Utah." So said Rowena Chaves, Assemblies of God missionary to the Ute Indians.

But the situation is changed now, for Sister Chaves was able to obtain Scriptures from the American Bible Society.

In the homeland, as on foreign fields, the Bible Society is a very important partner in missions.

Today each person attending the mission at Blanding is given a New Testament. Every adult has received a whole Bible. On Mother's Day, Sister Chaves and her co-worker gave Bibles to 14 mothers. So far, they have given away 85 New Testaments, 35 Bibles, and many Gospels, thanks to the generous support of the Bible Society.

These are English Scriptures—for the Utes are educated in the English language. But when Scriptures are needed in other languages, the Bible Society likewise is the source to which the missionaries can turn. There are some Spanish people in Blanding so the missionaries obtained Spanish Gospels from A.B.S. and distributed these and other Spanish publications among them. (A wide variety of Spanish songbooks, lesson materials, and

other literature in Spanish is printed at the Assemblies of God headquarters in Springfield, Mo., but not Spanish Bibles.)

In a letter to the Home Missions Department, E. W. Kaufmann, missionary-pastor of Carrizo Mission, Show Low, Ariz., wrote:

"No Apache Indian in our area can say he never heard about Jesus, for the American Bible Society has given them the Word.

"For several years," he continued, "the Society has supplied Carrizo Mission with free portions of the different Gospels (in English) for Easter and Christmas.

"We have also received several complete Bibles. These we give to our people and encourage them in turn to circulate them."

If people cannot afford to pay for Scriptures, the Bible Society provides a proper supply free of charge. In other cases the price is very low—even less than printing costs.

English is now used in the majority of our Indian churches. There are some cases, however, where the people do not understand it very well—particularly the older folk—and an interpreter is required.

The Apache and Navaho people still cling to their own languages and, with only a few exceptions, it is necessary for the missionary to learn the Indian language or speak through an interpreter. The Papago, Pima, and Yaqui Indians of Arizona speak Spanish. There are 35 languages spoken by Indians in the United States in which some part of the Scripture has been published.

In Alaska, our missionaries occasionally preach in isolated villages through interpreters, but since all schooling is now in English, this is the common language in all areas. Schools discourage the use of native tongues even in the homes, since native languages have been a great barrier to development. However, some isolated villages cannot get schoolteachers and thus have no schools. The Bible Society publishes some part of the Scriptures in five Eskimo languages. The older people who have not learned English especially appreciate these Scriptures.

Missionaries among the Menominee tribe in Keshena, Wis., distributed Bibles and Testaments supplied by



Happy Moses, an Apache Christian, using a finger-fono to play Scripture portions recorded in the Apache language.

A.B.S. Up to that time, the Indians had never been privileged to own Bibles. To see them carrying Bibles into church in all the services is a source of much satisfaction to the missionaries.

In church, these dear people testify to the grace of God for sending this "new religion." It is new to them because the only religion they had known previously was a ritual marked by chanting in Latin. Now they rejoice in newfound treasure through reading the Word of God illuminated by the Holy Spirit.

After six years, their Bibles are well worn and are being replaced by better quality study Bibles. One of the delights of those who have a little money is to give Bibles to their relatives.

The first Bible printed in the U.S. was one translated by John Eliot for the Indians. Eliot studied the language of the Eastern Massachusetts Indians for 20 years in order to put the Scriptures in their tongue. His Bible was published in Cambridge, Mass., in 1663. So many copies were destroyed during the succeeding Indian wars that a revised edition was printed about 20 years later.

In 1787 a translation of Mark of the Mohawk Indians was published in London. John's Gospel was printed by the British and Foreign Bible Society in 1804, and other parts of the New Testament were published later by the American Bible Society. However, the first language other than English in which A.B.S. published Scriptures was that of the Delaware Indians who then lived in Ohio. This was an edition of the Epistles of John, published in 1818. The Indian languages in which the Scriptures are in current use are Cherokee, Cheyenne, Choctaw, Iroquois, Muskogee, Navaho, and Ojibwa. The Navaho New Testament, first printed in its entirety in 1956, was re-edited in 1959.

In addition to the New Testament, evangelical missionaries have translated Genesis, Exodus, Joshua, Ruth, Psalms, and Jonah into Navaho. Over 9,000 New Testaments have been distributed, but many of the 90,000 Navahos cannot read either Navaho or English. Only recently have the Navahos begun to be educated to any great extent.

The New Testament in Apache (San Carlos-Fort Apache dialect) has now been completed and is being processed for publication by the A.B.S. No Scriptures have yet been provided for the Jicarilla and Mescalero Apaches.

Scores of dialects found among the various tribes and the fact that some tribes have no written language present further hindrances to spreading the gospel. Members of Assemblies of God churches on the San Carlos and Fort Apache reservations did much to help Wycliffe Bible Translators translate the New Testament into Apache.

Don Webster, a Wycliffe Bible translator, helped Roy Ahmaogak, a native preacher living near Point Barrow, Alaska, with the translation of the Gospels of Mark and John, Romans, James, Ephesians, and First John into the Point Barrow Eskimo dialect. These portions of the New Testament have been made available by the American Bible Society to the people in Point Barrow for 50c per copy; but to those who are unable to pay, they are free. Our Point Barrow church has received Bibles, New Testaments, and several Gospel portions



The Samuel Summonds, Presbyterian workers in Alaska, who assisted in translating the Bible into the Eskimo language.

which they have distributed to young people and adults in the congregation.

Now Roy Ahmaogak and Don Webster have translated the entire New Testament, and it will not be long before it will be available in printed form.

A Moravian missionary, Ferdinand Drevert, translated the entire New Testament for 6,000 of the Kuskokwim Indians of Alaska. A.B.S. published the book and the first copy was flown to Alaska for the annual convocation of Christians there in 1956.

The Bibles especially have been a great blessing in Alaska assemblies. Not many of the people can read well, and by following the Scripture as the missionaries read it aloud to them, they are learning to understand portions for themselves that they never tried to read before.

R. D. Umphrey, our missionary at Fort Yukon, Alaska, writes: "It takes many things to bring about the conversion of the Indians. The Scriptures we have received from the American Bible Society for distribution have helped us in evangelization of the Fort Yukon Indians. Even the children enjoy having copies of their own."

George Downs, missionary at Wrangell, Alaska, has distributed A.B.S. Scripture portions to the Indian and Eskimo students at Wrangell Institute.

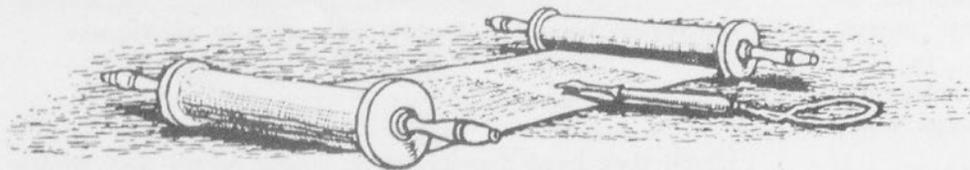
Missionary John Covlasky was confronted with a perplexing problem when he first went to St. Michael, Alaska, in 1952. When he would read the Bible, the Eskimo Catholics in the service would turn their backs to him. The majority of the Eskimos in the area are afraid of the Bible, since the only time priests read the Bible to them is when they are dying. They do not know the difference between a prayer book and a Bible. Now, the problem is solved through the Bibles obtained from A.B.S. The Eskimos who attend services can follow the sermon with their Bibles. Since the Bibles are all the same edition, the missionary can call out the page number and everyone can readily find the passage.

The Home Missions Department of the Assemblies of God and its appointed home missionaries are grateful for the help of the American Bible Society in this work of shining the gospel light into many neglected corners of the homeland.



ISRAEL'S HOPE

By ERNEST KALAPATHY
Staff Member of
Shalom Center, Chicago



ISRAEL IS UNIQUE among the nations in that she has a specific hope promised her by God. Some may suggest that her great hope is that all her children should be regathered in the Promised Land, and that she become once again a united nation, with Jewish people no longer scattered as wanderers in strange lands.

Others, going beyond this, may say that the hope is in Israel's becoming a great nation and a world power as in the days of David and Solomon.

Some of even broader vision may see the hope as Israel's fulfilling her destiny to give the Law of God to all the world so that righteousness, peace, and justice will reign all over the globe.

But while all of these things are part of Israel's glorious future promised by God through the prophets, none of them is the actual hope itself. Rather, each of these is contingent upon the realization of the true hope.

Regathering in itself cannot be the great hope, because in several places in the Torah, particularly in Moses' last address recorded in Deuteronomy 28, we are told that Israel was scattered because of serious national sin. Unless the problem of sin were dealt with, Israel could provoke God again and be scattered once more.

World status, or having another great ruler like David or Solomon, cannot be the answer. A good ruler alone could not make a sinful people righteous; and, on the other hand, unless righteousness reigned in every heart, a powerful ruler could become

a tyrant like Manassah, the son of Hezekiah.

Israel's hope cannot lie in her giving the Law of God to all the world, for the judgment of the prophets (Ezekiel 2:3; Daniel 9:11) is that she has not kept the Law herself. How then can she teach others?

Some may say, "Jehovah is the Hope of Israel." This is true; He is thus called in Scripture. But Israel's problem is concerned with her relationship to Jehovah. Thus, the hope has to do with correcting what is wrong between Israel and God.

What is the hope? It is spiritual healing! It is the kind of healing David wrote about: "I said, Lord, be merciful unto me; heal my soul; for I have sinned against thee..." (Psalm 41:4). Is there any question but that Israel does need such a healing?

The prophet Hosea indicated that

God tried to heal the spiritual sickness of Israel, but that He could not because of their sin: "When I would have healed Israel, then the iniquity of Ephraim was discovered..." (Hosea 7:1).

What keeps Israel from obtaining this healing? Isaiah touched at the heart of the problem when he recorded the words of Jehovah spoken during his vision: "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, and perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isaiah 6:9, 10).

Refusing conversion is the crux of Israel's problem. There can be no healing until there is a deep repentance and a change of heart in the people that are called by God's name.

All of the prophets were concerned with the problem of Israel's sin and the need for repentance and pardon. There were spiritual remedies other than repentance recommended in their day, as there are today, but the inadequacy of these was noted by Jeremiah: "For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace" (Jeremiah 8:11).

Just what is the nature of Israel's transgression for which she needs to repent and be converted?

Jeremiah defines it as *backsliding*—that is, a constant tendency in Israel to deviate from a love and dedication to God, to drop back to coldness and indifference, and to be satisfied with outward forms of worship and mere lip service (Jeremiah 3) instead of true heart loyalty. Ezekiel defines it as *rebellion* (Ezekiel 2:3);

THE BLESSED KINGDOM

BY J. BORTHWICK

And is the time approaching,
By prophets long foretold,
When all shall dwell together,
One Shepherd and one fold?

Shall Jew and Gentile gather
From many a distant shore,
Around one altar kneeling,
One common Lord adore?

Shall all that now divides us
Remove, and pass away
Like shadows of the morning
Before the blaze of day?

Shall all that now unites us
More sweet and lasting prove,
A closer bond of union
In a blest land of love?

Shall war be learned no longer?
Shall strife and tumult cease?
All earth His blessed Kingdom,
The Lord and Prince of Peace!

—The Mediator (Reprinted by permission)

Hosea as *rejection of the knowledge* of God's will and purpose and a tendency to be contrary to Him (Hosea 4:6). But Isaiah brings all these into the sharpest focus when he says that Israel's crowning sin was to be the rejection of Messiah: "He was despised, and we esteemed him not..." (Isaiah 53:3).

Healing cannot come to Israel until she repents of this most grievous transgression, recognizes Jesus Christ as being truly Messiah, and accepts Him as Redeemer, Lord, and King.

Praise be to God, the Scripture promises that this *will* happen: "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isaiah 59:20). This may be rendered even more clearly as: "The Redeemer shall come to Zion, and shall turn transgression from Jacob..."

Furthermore, Isaiah anticipates a

glorious day when this will transpire: "The light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, . . . in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isaiah 30:26).

But for each individual Jew, this healing can become a present reality. A great Jew, the apostle Paul, declared that "the gospel of Christ . . . is the power of God unto salvation to every one that believeth: *to the Jew first . . .*" (Romans 1:16).

And the gospel of Christ is merely the fulfillment of Isaiah's prophecy: "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are *healed . . .*" (Isaiah 53:5).

This is the true hope of Israel. Won't you make it your hope today?

WHERE TO GET JEWISH LITERATURE

SHALOM CENTER in Chicago has some excellent tracts suitable for distribution to Jewish people, at very reasonable prices.

Addresses of other companies from which Jewish literature is available are: Gospel Publishing House, 1445 Boonville Ave., Springfield, Mo. 65802; Million Testament Campaigns, Inc., 1505 Race Street, Philadelphia 2, Pa.; American Tract Society, 513 West 166th Street, New York 32, N. Y.

The following materials are available from the Gospel Publishing House:

Tracts

- No. 34-4340 I Found the True Messiah
- No. 34-4341 Was Jesus an Imposter?
- No. 34-4375 Drummer Boy, The
- No. 34-4393 Blood of the Atonement, The
- No. 34-4426 Lead, Kindly Light (25 for 20c; 100 for 60c; 500 for \$2.80; 1,000 for \$5; 5,000 for \$22.75).

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

Minimum order one dollar. Order in multiples of 25.)

Jewish Books

- No. 3-1810 Israel Returns Home According to Prophecy, by Geo. T. B. Davis (3 for \$1.00) ea. \$.35
- No. 2-478 The Bud and Flower of Judaism, by Ruth Specter \$3.00
- No. 2-611 The Synagogue of the Nazarenes, by Myer Pearlman \$.25

CONSIDER THESE FACTS

NEARLY HALF of the world's more than 12,000,000 Jews live in the United States. Most of the American Jews live in New York City and Los Angeles.

The Assemblies of God has nine appointed workers among the Jews. They are located in Philadelphia and New Kensington, Pa., Los Angeles, Calif., Brooklyn, N Y., Miami Beach, Fla., and Chicago, Ill.

Our five Hebrew Centers are located in Chicago, Philadelphia, San Francisco, Brooklyn, and Los Angeles.

The Jews represent one of the minority groups included in the eight Special Ministry fields of the Home Missions Department.

Our missionaries and other interested individuals distribute large quantities of *Evangelists* and other gospel literature, tracts, Bibles, and New Testaments every year. This wonderful literature ministry is yielding dividends in the salvation of Jewish friends.



PRODUCING PIONEERS

BY R. L. BRANDT

National Secretary of Home Missions

THE NUMBER OF NEW CHURCHES we open is determined largely by the number of pioneers we produce. If there is a lag in church extension progress it is usually traceable to a lag in the production of workers with a pioneer spirit.

The local church is, without question, the greatest single factor in the production of pioneers. As long as the local church produces, there is no problem, but when the local church fails there is no substitute.

Not long ago I heard of a large church which reportedly had not produced a missionary in 17 years. On the other hand, I know of two small churches in the upper Midwest neither of which has ever exceeded one hundred in attendance, but from which has gone a stream of missionaries and gospel workers to the ends of the earth. The impressive list includes seven foreign missionaries, nearly a half dozen pioneer workers, several pastors, at least three Bible college instructors, and several wives of pastors.

The secret? As far as I can tell, the greatest contributing factor was the outpouring of the Holy Spirit. Not only did young men "See visions," but a pioneering spirit prevailed throughout these churches. This was evidenced by a spirit of sharing, a spirit of sacrifice, and a spirit of concern. It was a way of life that deeply affected all who were involved.

A second factor which contributes largely to the production of pioneers is the Bible college. Admittedly, the Bible college can only work with those whom the churches produce. Yet, the Bible college has a profound bearing on the number and type of pioneers produced.

Tell me the spiritual quality of the Bible college faculty and I will tell you the kind of pioneers produced.

Is your church producing pioneers? If not, let's hasten to find the reason and the remedy. 



Homefront Highlights

AMERICAN INDIAN MINISTRY

New Appointee

Edward H. Brothers has been reappointed to the American Indian field. He is now pastor of the Little Boston Indian Assembly at Suquamish, Wash.

Pastor Brothers, a graduate of the Northwest College of the Assemblies of God, Kirkland, Wash., is ordained and affiliated with the Northwest District.

Blanding, Utah

Rowena Chaves and Dorothy Bear are rejoicing in the salvation of the James Whyte family. James was once a leader in his Indian religion and peyote worship.

Winterhaven, California

The Gene Steeles, formerly missionaries at Newcomb, N. Mex., became pastors of the Winterhaven Indian Assembly upon the resignation of Mrs. Winifred Conley. Ja-

cob Escalante, a layman, is taking charge of the work on the Cocopah reservation. Several already have been saved and filled with the Spirit on this reservation.

Viola Whitehead, who has been pastor at Bloomfield, N. Mex., is taking the Newcomb work. The Paul Evanses, pastors at Albuquerque, N. Mex., are taking the Bloomfield pastorate.

Holbrook, Arizona

Mrs. Eugene Herd, missionary-wife at Holbrook, is thrilled with the progress of her ladies' sewing class. Interested WMC groups supplied the Mission with sewing materials, quilt blocks, etc. The class was well attended. A number of ladies came to sew and then attended church and found peace through Christ.

At first, the ladies mostly made quilts, using old blankets for the interlinings and print materials for the linings. These quilts met a great need. Next the women began making Navaho-type skirts. Now they make everything from boys' shirts to jackets. This enables them to stretch their dollars to meet the immediate needs of loved ones.

Sister Herd expresses her appreciation for the great help of the WMC groups who have cared enough to send the materials she needed for the sewing class. She



Mrs. Eugene Herd (lower photo at left), missionary-wife at Holbrook, Ariz., supervises the work of the ladies' sewing circle. Navaho lady at left is sewing quilt pieces together.



has heard the women ask God to bless those who send them these supplies.

One of the next projects for the class is to get some electric portable sewing machines. They take up less room and thus allow for more sewing space, which is urgently needed.

Mescalero, New Mexico

The Carl Conleys are witnessing a mighty outpouring of the Spirit at Mescalero. Some of the young people have received the Baptism. Recently, the Conleys were called to pray for a dying man who had been brutally beaten on the back of his head. He had brain surgery and the doctors told the family he could not live long. When the man gave his heart to God, the Lord not only saved him but also healed him.

Gresham, Wisconsin

Charles Slater, missionary at Gresham, recently ministered on the Lac du Flambeau reservation and in the areas of Mole Lake and Three Lakes which have Indian population and need the full gospel. Several other reservations in Northern Michigan are not yet being reached with the Pentecostal message.

Brother Slater reports a good revival at Gresham in May with Frank Holmes as evangelist. A number were saved and the church was built up spiritually.

Keshena, Wisconsin

The Norman Rehwinkels, pastors at Keshena, report that the recent revival with Frank Holmes, a Chippewa Indian evangelist from Siren, Wis., helped to establish the Assemblies of God church on the Menominee Indian reservation, now known as Menominee County. The Menominee reservation is the first in this area to be terminated by the government.

Tucson, Arizona

The John Swanks appreciate the good help they are receiving from the Corpus family who are of Spanish descent and speak the Spanish language. The Yaqui Indians among whom the Swanks work speak Spanish.

Also, two young men, Miguel Maturino and Arturo Gamboa (students from the Latin American Bible Institute in El Paso, Tex.) are working with the Swanks for the summer. Both feel a call to this kind of ministry. They preached two weeks of revival



Floyd Cruse, pastor at Parker, Ariz., on the Colorado River Indian reservation is happy for the new station wagon purchased with the help of STL funds.

meetings during which many new people attended. Some were saved and others were drawn closer to the Lord.

The Swanks have another cause for rejoicing! The Baptist missionaries, who were occupying the building across the street from the Swanks' headquarters, recently told the Swanks they wanted them to have their building. The Baptists, who departed for another field of ministry, left many things for the Swanks' use such as piano, songbooks, pews, small tables and seats for children, visual aids, etc., all free of charge. This will be the Pascua Assembly of God annex. A number of changes and repairs to the building will be necessary.

Dallas, Texas

The L. E. Davises, formerly pastors of the Indian church at Albuquerque, N. Mex., have started an Indian Assembly in Dallas, Tex.

Selfridge, North Dakota

The Clifford Irwins, missionaries at Selfridge, are entering Porcupine, a new Indian community near Shields, N. Dak. Sixteen came out to hear the gospel. Also the Irwins recently ministered to 67 prisoners in the county jail in Fort Yates.

Dulce, New Mexico

Church workers of the Dulce Indian Assembly are still having jail services each Sunday afternoon. Recently, officials permitted Brother Everly, pastor, to bring some of the prisoners to church for the Sunday evening service. Souls are being saved as a result of these opportunities. Within the last four months, ten have been saved and four have received the Baptism.

Brother Everly also reports a wonderful two-week revival with the Paul W. Thompsons of Odessa, Tex., in May. The church saw a great move of God among the young people. Six were saved and three were filled with the Spirit.

Meadow Vista, California

The Luther Caytons who have begun ministry on a rancharia called "White Oak Ridge" are reaching the Mewak Indian tribe. About 13 families reside there and five more live at Auburn, Calif. The rancharia is located two miles south of Auburn. Two Indian people were saved and several were healed recently.

DEAF MINISTRY

Tulsa, Oklahoma

Shirley Kenslow and La Vona Thompson, Assemblies ministers to the deaf, cooperated with the Methodist and Baptist ministers to the deaf in a joint effort to reach the deaf of Tulsa for Christ. Services were conducted in the chapel of the Oral Roberts Evangelistic Association building June 11-13 with George Uhler as evangelist.

Springfield, Missouri

Central Assembly's deaf group (William Terrell, pastor) sponsored a rally at Central Bible Institute on May 15 and 16. The activities began Saturday with a banquet. Harry Brotzman, minister to the deaf in St. Louis, Mo., was the rally speaker on Saturday evening and Sunday morning.

Les and Juliet Hunt were speakers for the closing rally on Sunday afternoon. The rally theme, "Be Ye Witnesses," was cleverly depicted in many ways.

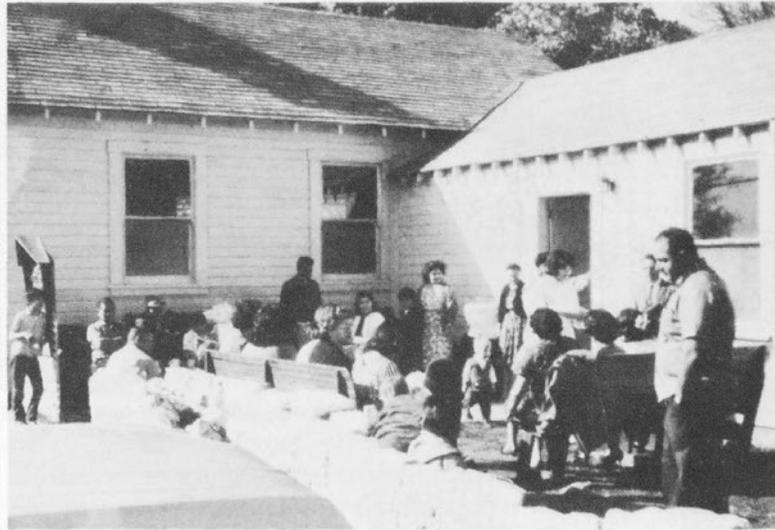
Paterson, New Jersey

Croft Pentz, director of the deaf ministry in New Jersey and New York, recently announced that Sunday evening services are now conducted for the deaf in Paterson, N. J. The place of meeting is Bethany Church, Broadway and Summer Streets (Roy Johnson, pastor). Mitzie Tonnessen, former Central Bible Institute sign language student, is assisting in these services.

TEEN CHALLENGE MINISTRY

Boston, Massachusetts

David C. Milley, director of Boston Teen Challenge, writes: "We are now busily engaged in our summer program, with additional staff workers. God has blessed in the past months. The courts and prisons have opened their doors to the ministry of Teen Challenge. One girl who served time for five years was released to us and is now at the girls' school in Rhinebeck, N. Y." Baby David Lee arrived on April



Mewak Indians at Auburn, Calif., on the White Oak Ridge Rancharia gather for an outdoor service. The Luther Caytons have begun a new work there.

22, 1965, to gladden the Milleys' home.

Chicago, Illinois

Chicago Teen Challenge workers are witnessing every night on the streets of Chicago. One of the areas they are invading for Christ is known as "Bloody Alley," which one of the large gangs, "Vice Lords," considers its headquarters.

A street meeting is planned in an area where a few months ago three teen-age boys murdered a man and drove away in their car laughing hysterically at what they had done. These boys were "high" on goof balls at the time. Pray much for this ministry.

ALASKA MINISTRY

Fairbanks

Mrs. Oscar Butterfield, while itinerating in California, injured her arm in a fall. X rays revealed she had a fracture of the elbow joint. Sister Butterfield is now back in Fairbanks. The Stewart Cooks from the Bell Gardens, Calif., Full Gospel Church are also in Fairbanks to help in the work on the church building. Others from California will assist in completing the church.

Anchorage

The Anchorage C.A.'s had a surprise service honoring the C. C. Personeses on April 30, their 49th wedding anniversary, and made it possible for their son Charles and his wife to attend. While the Personeses were sitting in their parked car, a truck hit them, causing \$700 damage to their car, but they were not seriously hurt.

McGrath

Mr. and Mrs. Ken Andrus flew 100 miles downriver to conduct services at Stony River, a village with no church. The Andruses were thrilled at the eager response of the people. They were happy

also to be able to distribute a planeload of clothing (sent by WMC groups) to these needy boys and girls.

Also, the Andruses were invited to come to a village 100 miles east of McGrath for services. Services are conducted in the little Russian Orthodox Church only once a year. No other services have ever been conducted in this village. This small village is not even on the map, but its inhabitants are hungry for the gospel. Twenty eager people attended the services.

The missionaries are unable to do enough for these isolated communities that are without the gospel. They request prayer that God will supply native missionaries.

New Churches

During the 1963-64 period four new Assemblies and six new outstations were opened in Alaska.

Anchorage

Alvin Capener, pastor at Point Hope, has been invited to serve as interim pastor at the Anchorage First Assembly while Pastor Harold Bither takes a two-months vacation in Massachusetts.

Fairbanks

The Arvin Glandons, whose headquarters are at Fairbanks, traveled 11,000 air miles last winter over icy tundra, sea and moun-



Gerald Scott

tains, and occasionally through storms of wind, snow and fog to hold short-term sessions of the Far North Bible School in a circuit of seven native Alaskan villages. Four of the villages have now completed the initial program of four terms, which encompass the curriculum of the elementary Bible course.

Six persons (three Indian and three Eskimo) have been able to follow through all four terms when they have been offered in their villages and have received diplomas of graduation. Now, other village missions will be placed on the new circuit to take the initial series of Bible studies.

The Glandons' last school was held in May at Kaktovik on Barter Island, where the Mel Cooleys are pastors. Barter Island is located in the Arctic Ocean seventy miles from the Canadian Border. Eight people received certificates for completion of the course.

URBAN MISSIONS

New York City

On May 22, Dino Kartsonakis, an outstanding pianist, was featured in a concert which James Stabile conducted at Hunter College Assembly Hall. Also featured were: Sally Stites, soprano; Gary Conner, baritone; Tabernacle choirs; King's Chorale; and an orchestra. The proceeds, above expenses, went to Urban Missions, newest Special Ministry of the Home Missions Department.

The New York district has appointed Gunnar Jacobsen director of Urban Missions in New York.

The purpose of Urban Missions is to reach with the gospel the millions of people in metropolitan areas like New York City who never enter the doors of any church. Brother Jacobsen says, "We want to reach these multitudes for Jesus, and then train and teach them in the Word of God and godliness. In so doing, we shall prevent many from entering into a life of crime, perversion and drug addiction."

New Appointee

Gerald Scott of Staten Island, N. Y., recently received Home Missions appointment to the Urban Missions field. He has also been appointed by the New York district to serve as business manager of Urban Missions in New York.

Mr. Scott, a licensed minister in the New York district, has worked in slum sections of the metropolis for more than a year and a half. He attended North Central Bible Institute, Minneapolis, Minn., and his excellent background of business experience qualifies him for his new position.

The Scotts have two children.



Head carpenter speaks to guests before start of dedication service.



Samoa Superintendent Haleck stands at cross-shaped pulpit.

New Church in Pua Pua

By **CLAUDE REDIGER** • Missionary to American Samoa

THE NEW ASSEMBLIES OF GOD church in Pua Pua, American Samoa, was dedicated on March 28, 1965. It stands at a crossroads leading to four large villages.

The story of this church began eight months ago with a small group who started meeting in a home for Bible studies. From this the group has grown to a congregation of more than 70.

The groundbreaking took place on January 13. With cooperation from the congregation, the building was erected quickly and efficiently.

The dedication service was just two

and one-half months later. Governor and Mrs. H. Rex Lee of American Samoa were honored guests. Mrs. Lee cut the ribbon and unlocked the door to admit the hundreds of friends and visitors. Though not all were able to squeeze inside the 24- by 36-foot sanctuary, those outside could see and hear

through the screened sides of the building. (In a tropical climate, a cool breeze must not be locked out. And in a village of curious people, gospel singing and testimony must not be locked in!)

We thank God for this wonderful church. 

Missionary Rediger congratulates Pastor Mageo in front of new church.



By **MARJORIE JONES** • Missionary to Malawi

Fishermen Hear

WE WALKED ALONG the beach just after sunset. The lake had calmed but a slight undulating restlessness caused tiny waves to break with an almost silent sound. An early moon, high and bright in its own indigo world, made our world light.

A lone dugout, with its one dark occupant paddling noiselessly at the stern, came toward us as a ghost over the grey silence of the lake. For a while it seemed as though he would beach the dugout at our feet, but when he was about 20 yards out he turned in the direction of the fishing village at the end of the cove.

"Did the fishing go well?" My husband's voice carried loudly over the stillness.

"Only one good fish," he called back, then changed course of the boat and beached it swiftly at our feet. He

reached into the dark wet bottom and brought out 20 or 30 small fish looped together through their gills on a sturdy green string of palm fronds. We bought six of them.

By this time another homegoing dugout with its two fishermen had come along and stopped beside the first. As my husband sat on the sand to talk to the men, I thought of another lake and other fishermen. The message they received so long ago was of vital importance to this little group of fishermen today. I was more conscious than ever before of the timelessness of the message we are bringing these people, a message which penetrates a New York penthouse, a London suburb, a Hong Kong tenement, and a fishing village on Lake Malawi—the message of eternal life through God's own Son, Jesus Christ.

HARDSHIP IN THE DOMINICAN REPUBLIC

By MISSIONARY WAYNE TURNBULL

MOST PEOPLE KNOW there are serious international issues at stake in the Dominican Republic, but few realize how great is the disruption of the personal lives of the Dominicans themselves at such a time. Because the "rebel" forces quickly became restricted within a limited area of the capital city, it is easy for people to think the rest of the country may be carrying on in a normal way. This is far from true.

Just a few days ago I spoke by telephone to Enrique Suarez, the national superintendent of the Assemblies of God in the Dominican Republic. Seeking help for his churches in this desperate time, he had come first to Puerto Rico, then to New York City. He told me that the revolution has paralyzed almost the entire country.

Martial law and a six o'clock curfew have drastically curtailed church attendance. Some churches have organized afternoon services, but attendance is smaller. This means that church income and pastoral support are also down.

For the most part there is no work for anyone. People who live in the country can get along reasonably well by living off the land, but those in towns and cities are suffering severely. The majority in Santo Domingo have been living on corn meal, powdered milk, and other supplies provided by the occupying American forces.

No one knows how long this disruption may last. It may be months before the country is restored to anything like normal conditions. As Christians, we would like to see whatever political solution would benefit the country and allow the gospel to go forward.

It seemed to us, before we were evacuated, that most evangelical Christians were sympathetic to the "rebel" cause, feeling that its aim was to bring back a constitutional and democratic form of government.

But my greatest concern now is not politics, but the desperate need of the people. Because of unemployment and economic disruption, many of our

churches have become unable to pay the rent on the buildings they occupy. Non-Christian landlords are impatient and some congregations may lose their places of worship if they do not receive help soon. The needed amounts are not large, yet seem insurmountable to the poverty-stricken members.

Throughout the country our churches spend a total of about \$300 monthly for the rent of church buildings. Many of our people are unable to feed their families, much less to meet church expenses during these times.

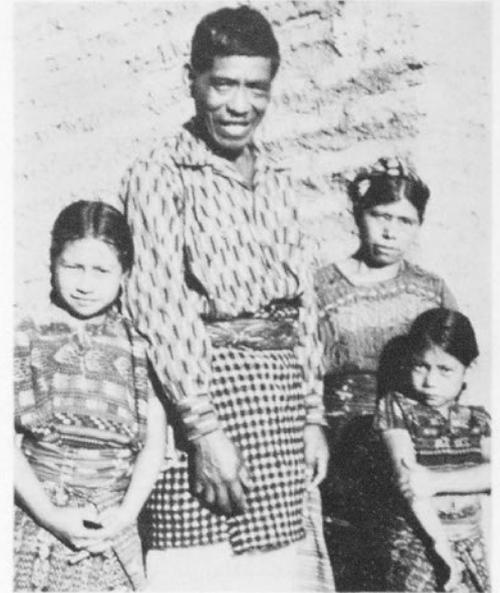
Our American Assemblies of God missionaries (there were just two couples of us) were evacuated from the Dominican Republic. The U. S. State Department now will permit the menfolk to return, and we are eager to see the work go forward again. However, for the present we feel we can best serve the cause by representing the needs of the Republic here in the United States.

Brother Suarez and other leaders have made it clear that the help they request is strictly temporary—for the present emergency. They still strongly believe in the indigenous church, which must be self-propagating and self-supporting as well as self-governing.

The troubles which have struck the Dominican Republic seem to be an attempt by Satan to disrupt God's plan for the spread of the gospel. In the past two years we have seen a record number of people converted. The church was becoming strongly organized, and there has been a wonderful spirit of unity among the pastors and people. They had been making enthusiastic plans to do missionary work in unreached areas. The revolution struck before these plans could materialize.

I am sure the church of the Lord Jesus Christ will not suffer defeat—even in a revolution. But we must demonstrate our unity of purpose by helping one another in these critical times.

Anyone who would like to send an offering to assist our churches in the Dominican Republic may do so by designating it "Dominican Republic—emergency need."



The Felix Churunel family.

We Found Joy

By FELIX CHURUNEL

As told to John Franklin
Missionary to Guatemala

MY FATHER DIED a drunkard and I was following right along the same awful path. My home was a disaster—I beat my wife when I was drunk. One time I left her almost blind in one eye after a severe beating.

I would not go near the evangelical church because the people of the town said, "The Devil comes to those people when they have their meetings. And at night he goes from one to another and drinks some of their blood, then leaves money under their pillows."

Then I went to the meeting! My wife said she would leave me if I went near those people who talk with the Devil. But I went and found it wasn't as the rest of the people said. The Devil wasn't there at all! But there was *joy!* So I kept going until Christ saved my soul. Now my wife is also saved, and we have found *joy* at last. Our lives have been changed completely.

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802

Serving our Servicemen

Robert R. Way, Servicemen's Representative

CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

We are ministering to Servicemen stationed at—

Oklahoma—Altus Air Force Base
Clinton-Sherman Air Force Base
Fort Sill
Tinker Air Force Base
Oregon—Hebo Radar Base
Klamath Falls Air Force Station
Portland International Airport
Sage Radar Base, Corvallis
Tongue Point US Naval Base, Astoria
Pennsylvania—Tobyhanna Signal Depot
Puerto Rico
Rhode Island—Newport Naval Base
Quonset Point Naval Air Station
South Carolina—Charleston Air Base
Charleston Marine and Minecraft Base
Charleston Naval Base
Columbia V. A. Hospital
Fort Jackson
South Dakota—Ellsworth Air Force Base
Hot Springs V. A. Hospital
Tennessee—Memphis Naval Air Station
Sewart Air Force Base
Texas—Amarillo Air Force Base
Beaumont Army Hospital
Bergstrom Air Force Base, Austin
Biggs Air Force Base
Big Spring V. A. Hospital
Carswell Air Force Base
Chase Field, Beeville
Corpus Christi Naval Air Station
Fort Bliss
Fort Hood
Fort Sam Houston
Fort Wolters
Goodfellow Air Force Base
James Connally Air Force Base
Lackland Air Force Base
Laredo Air Force Base
Laughlin Air Force Base, Del Rio
Red River Arsenal, Texarkana
Sheppard Air Force Base, Wichita Falls
Webb Air Force Base, Big Spring
Utah—Hill Air Force Base
Salt Lake City V. A. Hospital
Viet Nam—Da Nang

WATCH THE EVANGEL for the next listing of installations in Virginia, Washington, Alabama, Alaska, Arizona, Arkansas and Azores.

RUSH ADDRESSES of your servicemen assigned to these installations to the Servicemen's Division. A minister will be requested to contact him. Or, send your servicemen's address no matter where he is stationed. He will receive personal correspondence, AT EASE, REVEILLE, and other special services from the Servicemen's Division.

ALL SERVICES of the Servicemen's Division are free of charge. This ministry is supported by freewill offerings which are income tax deductible and receive missionary credit. Address all correspondence to:

SERVICEMEN'S DIVISION
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802

No. 9 in the series, "God's Grace in the Lives of College Students"

'I HAVE \$5'

ON REGISTRATION DAY, Carol Hunter called the Public Relations Department of Southwestern Assemblies of God College at Waxahachie, Texas, and said she wanted to attend school.

The director of the department had exchanged letters with her several times during the summer. "Well, come on to school!" he told her. "That's what we've been planning for you to do."

Immediately Carol responded, "But, I don't have very much money."

"How much money do you have?"

"I have \$5."

There was a long pause. Finally the director told her, "Come on, and we'll see what can be done."

With faith in the God she served, Carol arrived on the campus believing He would do what He had promised in His Word: to supply all her needs according to His riches in glory by Christ Jesus.

When Carol was asked if her family could help her financially, she reported that her father and mother were separated. Her father had promised to do whatever he could to help her financially but he did not know if he could do anything.

After discussing her problem with the director of public relations, Carol was asked to visit the president of the college. He encouraged her to continue expressing her faith in the Lord.

When Carol stated her desire to be a missionary, the president informed her that Southwestern was a missionary project in itself in that it is preparing missionaries for their fields of service. He also pointed out it was a missionary project in that it must depend upon God for additional funds above academic fees.

He told her, "We do not have the money to send you to school, but we will let you enroll. It will be necessary for you to find employment and pay your account regularly." Carol agreed.

PHOTO BY STANLEY WAGNER



Carol Hunter Tucker working at the General Biscuit Company in Dallas.

Within less than a week Carol found employment with ample pay to take care of her financial needs.

One of God's faithful stewards observed her sincere devotion and her eagerness for a college education, and decided this would be a good place to make an investment in a young person's ministry. After Carol had spent several months of hard work, budgeting her time and schedule, this person assumed financial responsibilities, giving her the opportunity to devote all her time to her studies and to obtain practical Christian experience by serving in nearby churches.

Carol Hunter, now Mrs. Jerry Tucker, says that in every move she has seen the hand of God in answer to prayer, helping her find His perfect will for her life. She and her husband are both preparing to answer God's call on their lives. 

QUOTES

EVANGEL READERS WRITE

A Tither's Testimony

I know that tithing pays because I have had it happen to me many times.

I gave ten dollars in a church service, and in about three weeks I received a check from the U. S. Army telling me they had shorted me \$114 and just happened to find it in their records!

Later I started giving one-tenth of my salary in regular church tithing and it seemed the nine-tenths that I had left went much further than the whole salary formerly did!

I began sending a little money to *Revivaltime*, missions, and other church projects, and money started coming in from unexpected sources. A lady to whom I owed a large sum completely cancelled the debt. My landlady lowered my rent once, then lowered it again. I received \$550 from another source. The more I give, the more God gives back to me.

I have proved God's promise in Malachi 3:10 to be true. You can't outgive God.

(Sgt.) HARVEY W. BOWERS
Tucson, Ariz.

"Colleges Accredited"

I am in favor of advertising our Assemblies of God colleges, but why discredit the state colleges as in your editorial? I am a student in a state junior college and I have had good instructors dedicated to educating youth. I believe the instructors who would "rob" students of their faith in God and the Bible" are few.

Many of our Pentecostal youth are attending state colleges for financial reasons. Why not give them credit for pursuing an education and encourage them to maintain their faith wherever they are?

EULA MAE HARRISON
Laurel Hill, Fla.

To a Pentecostal student at a state university your statement that "Many halls of learning are turned into dens of thieves where agnostic professors rob students of their most valuable possession—faith in God and the Bible," is hard to accept.

University professors are not out to rob any student of anything; they are doing what they are paid to do: to present ideas and thoughts which can be either accepted or rejected by the college student.

Granted, all too often Christian students yield to the non-Christian influences found in the secular classrooms. But to place the blame wholly upon the university or professor is distortive and conceals what may be a deeper underlying cause; namely, a failure to prepare Pentecostal young people for an encounter with the world. Too often

we preach a withdrawal from the world rather than the "Go Ye" of Jesus Christ.

Here at the University of Hawaii where contemporary Buddhism and theological existentialism are in conflict with fundamental Christianity, there is a core of Pentecostal and other evangelical students who meet for daily and weekly prayer and Bible studies. These students are concerned with the mission of making the relevance of Christ known to the secular student. Non-Christians are invited to the meetings.

The religion electives are some of the most popular courses on campus. The prevailing question is, "What is the meaning of life?"

I praise God for our church colleges and their academic as well as spiritual success; I have seen the lives of many young people wonderfully transformed after a few months of a Christian environment.

Yet of the 15,000 Assemblies of God young people attending college, about 12,000 are not attending one of our church schools. Why? Aside from the financial aspects, perhaps many of the 12,000 attend secular schools for the same reason I do: to see why the worldly intellectual believes as he does, to be able to meet him on his own ground, and to show to him the relevance of Christ to the twentieth-century man.

ROBERT THOMPSON
Honolulu, Hawaii

I read the fine editorial entitled, "Colleges Accredited," and was grateful for the recognition it gave to the importance of full regional accreditation.

Before entering Evangel College in September, 1959, I was planning a professional career as a Congregational minister in New England. My goal at Evangel was to obtain a bachelor's degree as a prerequisite for entrance into divinity school.

During a religious emphasis campaign on the Evangel campus, the Lord graciously saved me and changed those professional plans. I was subsequently baptized with the Holy Spirit during that same series of meetings (at which Owen C. Carr was the speaker). My life has not been the same since.

I am thankful the Assemblies of God has liberal arts colleges where young people of all denominations may enroll. If it were otherwise, I might still be unsaved.

THOMAS A. GERDIS, JR.
Springfield, Mo.

Identity Mistaken

I cannot understand why you placed that horrid drawing on the cover of the June 6 issue of the *Evangel*. It seems that every artist has his own idea of what Christ looked like but surely He was not a wild-eyed person like this. Most artists credit our Lord with having dignity and serenity. I was surprised to see this drawing on the front page.

A CALIFORNIA READER
(Name withheld by Editor)

Ed. Note: The drawing depicts Peter, not Christ. If he appears unusually animated it is because he has just received an exciting experience—the baptism of the Holy Spirit—and is preaching on Acts 2:39 which is a very exciting text.

Pleased with Cover Photo

I have read the *Evangel* for many years and consider it one of the finest journals in the U.S.A.

I especially commend you for articles on the blessed Holy Spirit founded on the Bible and not ideas of men. Also for articles on holy living...

I believe pilgrims of the Cross should conduct themselves in a simple, modest way as depicted by your cover page of May 9. I do not know who this sister is but she certainly graces the paper and looks like a genuine, modest, devout follower of the lowly Nazarene as the apostle Paul exhorted women to be.

CARLETON B. FRENCH
Kansas City, Mo.

Ed. Note: The editors were greatly encouraged by the Rev. Dr. French's letter, a portion of which is quoted above. Dr. French is Chaplain of the International Order of St. Luke the Physician. The Order is best known perhaps for its strong emphasis on prayer for the sick. Incidentally, the sister pictured on the May 9 cover page (Mother's Day issue) is Juanita Owens, the regular receptionist at the Assemblies of God headquarters office in Springfield. She is the wife of Oral Owens, foreman of the book bindery at the Gospel Publishing House.

GENERAL COUNCIL PREVIEW

(Continued from page thirteen)

spoke Spanish fluently before he learned English. While serving in El Salvador in 1955 he organized the Latin America Radio Evangelism (LARE) and today his 70 weekly broadcasts are being transmitted regularly to 20 countries.

In addition to preparing his numerous taped gospel programs for radio, Brother Finkenbinder operates a correspondence Bible study course for many of his listeners.

His missionary calling has led him into a variety of activities, including Bible school teaching, pioneering new churches, organizing youth groups, as well as radio and TV ministry. Recently he completed a sound film of the Bible story, "The Prodigal Son," in Spanish, which will be released on TV in El Salvador soon.

The Sunday afternoon missionary rally, always a General Council highlight, will feature a grand parade of more than 150 representatives of our worldwide missionary staff wearing costumes of various foreign fields. Special music will be presented by The King's Three, a male vocal trio from the Latin American Bible Institute, El Paso, Tex.

Greetings to the General Council delegates will come by radio or phone from missionaries in foreign lands.

Telephone calls will be received from all parts of the nation reporting the Global Conquest offerings received in the churches this day. The sum of the day's offerings, including the cash and pledges received in Des Moines, will be announced at the General Council. The offering goal in Global Conquest Day is \$100,000.

NEWS OF THE CHURCHES



The Mahoning Valley Bible Institute was conducted each evening for seven weeks at the Assembly of God in Niles, Ohio.

OHIO CHURCHES JOINTLY SPONSOR ADULT EDUCATION COURSES

NILES, OHIO—The Mahoning Valley Bible Institute, sponsored by the Mahoning Zone of the Northeast Section of the Ohio District Council, was conducted for seven weeks last fall at the Assembly of God in Niles.

This adult education program began at 7:15 each evening. A choice of seven courses were offered the first hour, then everyone attended the personal evangelism class taught by Pastor Richard D. Dobbins of Akron, Ohio, the second hour.

Other classes and instructors were Church Administration, Richard D. Dobbins; Bible Prophecy, Paul C. Taylor, pastor of First Assembly, Salem; Reaching Teens, Charles L. Mooney, pastor of Bethel Temple, Youngstown; The

Holy Spirit Today, Delmar A. Ross, pastor of First Assembly, Girard; Bringing Children to Salvation, Mrs. Delmar Ross; How to Teach, Raymond E. Taber, pastor of Calvary Assembly, Youngstown; Improving Church Music, Paul J. Emery, Jr., pastor in Niles.

The Institute Committee consisted of Richard Barth, pastor of Summit Assembly, Girard, superintendent; Paul J. Emery, Jr., facilities and publicity director; and Delmar A. Ross, registrar and treasurer.

Enrollment reached 170 and attendance averaged 135. The cooperation of the churches in the zone was excellent and the school was so successful it was suggested that this become an annual program.

RICHARD BERGSTROM WITH THE LORD

RICHARD J. BERGSTROM, 48, pastor in Taunton, Mass., and a nonresident executive presbyter of the Assemblies of God, passed to his eternal reward on June 21 following a lingering illness.

Brother Bergstrom had suffered several heart attacks during the last three years but had attended meetings of the Executive Presbytery until March.

Not only as one of the 16 executive presbyters of the Assemblies of God, but also as a former district official, he was widely known throughout the fellowship.

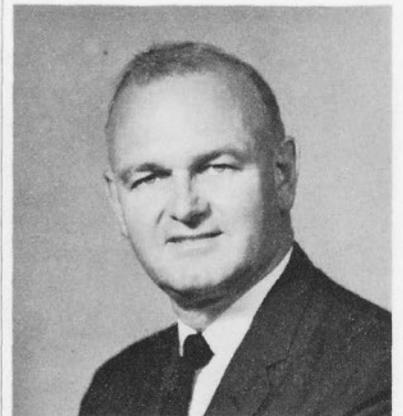
Brother Bergstrom, born in Roselle Park, N. J., attended Churchman's Business College, Easton, Pa., and began his ministry with the Assemblies of God in 1945. He was ordained two years later in New York.

From 1946 to 1950 he pastored in Washington, N. J. He served as secretary-treasurer and missions director of the New York-New Jersey district from 1950 to 1954. He was elected New Jersey district superintendent in 1954, a position he held until 1960.

Brother Bergstrom was named pastor of First Pentecostal Church, Taunton, in 1960 and the following year was also elected to a two-year term as a nonresident executive presbyter. He was reelected to a second two-year term on the Executive Presbytery in 1963.

Two years ago he was also elected assistant superintendent of the Southern New England District and was named chairman of the Institutional Ministry in Taunton the same year.

He was instrumental in the launching of many pioneer church-



es. Since June 1964 he was the Assemblies of God home missions director in Southeastern Massachusetts and Rhode Island.

Brother Bergstrom was married in 1936 to the former Sara Molyneux in Maryland. Besides his wife, he leaves two daughters and a son: Mrs. Frances E. Paris, Hammonton, N. J.; Mrs. Judith E. Johnson, Trenton, N. J.; and Richard Jr., prelaw student at Southwest Missouri State College, Springfield, Mo.

Funeral services for Brother Bergstrom were conducted on June 23 at Taunton Mass., and on June 25 in Elizabeth, N. J.

George E. Flower, Southern New England district superintendent, led the services at Taunton. Services in Elizabeth were led by Frederick D. Eide, New Jersey district superintendent.

Gayle F. Lewis, an assistant general superintendent of the Assemblies of God, represented the executive presbytery at the funeral service in Elizabeth.

MRS. J. W. TUCKER JOINS WMC DEPARTMENT

MRS. ANGELINE PIERCE TUCKER, a missionary to the Congo for 25 years, has been appointed to represent the Assemblies of God Women's Missionary Council, according to Mildred Smuland, national WMC secretary. Her primary responsibility will be to develop a "distinctively Assemblies

of God program for young women, ages 16 to 24."

Other duties will be coordinating Women's Missionary Council education materials and traveling throughout the nation promoting departmental ministries.

She and her late husband, J. W. Tucker, who was slain by Congolese rebels during uprisings at Paulis last November 24, were named corecipients of the "Alumni of the Year Citation for 1965" on May 25 by the Alumni Association of Central Bible Insti-

tute. Mrs. Tucker received a three-year diploma from C.B.I. in 1936 and returned to complete her degree program in 1964.

The Tuckers had been missionaries to the Congo since 1939. During their ministry they helped to found 20 schools, served on the staffs of three leprosariums, and translated several books into the Bangala language.

Mrs. Tucker now resides in Springfield with her children: John, 18; Carol Lynne, 14; and Melvin Paul, 12,

GRASS LAKE, MICH.—The annual statewide Memorial Day C. A. rally on Monday, May 31, was held at Fa-Ho-Lo Park. There was a combined attendance of 4,000 in the two services of the day.

The Paul Olson Evangelistic Party of Minneapolis, Minn., presented the gospel in word and song. Evangelist Olson brought a dramatized sermon entitled, "Christ or Communism," in the evening service which was an awakening to many. An awareness of the presence of God filled

the tabernacle throughout the day. Over 75 young people knelt at the altars to accept Christ as Saviour during the services. Many rededicated their lives to the Lord. As a climax to the evening service the young people passed through a prayer line formed by the ministers who prayed for God's blessing and guidance in their lives.

—Thomas E. Trask
District C. A. President

FLUSHING, N. Y.—The two-week revival conducted by Arthur and Anna Berg at Free Gospel Church here was a blessing to the people. A number were saved and about 15 were filled with the Holy Spirit. Among those saved were a Turkish Muslim graduate student who came to the U.S. for five years of study, and a teen-age Jewish girl.

—Arthur H. Graves, pastor

LONG BEACH, CALIF.—Allan G. Snider, pastor of Glad Tidings Assembly here, and eight members of his congregation flew to Nicaragua and built a church in eight days.

The eight laymen—contractors, builders, and men skilled in other facets of construction—paid their own way and contributed their skills and labor. Brother Snider labored along with them, laying cement blocks for the church in Leon, a city of 50,000. Intense heat forced a workday of 5 a.m. to noon, with a four-hour break, then continuing until dark.

A dedication service with 150 attending was held following completion of the structure.

The project was financed by the Long Beach church and the finished building turned over free of debt to the grateful Nicaraguans.

POTTSTOWN, PA.—Calvary Pentecostal Assembly here was blessed during a one-week revival with Evangelist Bruno Malara. There were 21 saved and eight baptized in the Holy Spirit. An unsaved husband accepted Christ and has become a tremendous witness for Christ. Attendance was good throughout the meeting.

—David M. Wells, pastor

JOLIET, ILL.—The ministry of Evangelist Neil Eskelin was a blessing at First Assembly here. The Lord opened doors permitting the evangelist to speak at five assemblies in the local high schools.

—J. L. Duncan, pastor

AMARILLO, TEX.—The Spirit of the Lord moved in a mighty way at First Assembly here during the revival with Evangelist Billy

McIntosh of Nashville, Tenn. The altar services were especially blessed.

—E. R. Foster, pastor

CENTRALIA, WASH.—First Assembly here was blessed during the 10-day meeting with Evangelist Thomas Ming, Sr. Several received the baptism in the Holy Spirit. Desiring to continue the revival, the church asked Evan-

gelist Fuchsia Parrish to conduct services when Evangelist Ming felt he must go on to other commitments—and the revival continued without a break.

—Raymond R. Wiley, pastor

HOMECOMING

HOMECOMING at First Assembly of God, Horatio, Ark., July 25.—J. L. Walker, pastor.

CORRECTION

On June 20 the *Evangel* carried a report of the 31st anniversary of the Assemblies in Tucson, Ariz., which indicated that Jack D. Brock was host pastor. The anniversary services, in which 12 Tucson churches cooperated, were held in First Assembly of which L. G. Gilmore is pastor. Brother Brock is pastor of Central Assembly in Tucson.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Indian Wells	Broken Arrow	Aug. 5-8	P. McNeece-C. A. Bird	Helen Burgess
Ark.	Camden	Cullendale	Aug. 2-8	Bob & Jeri Winford	J. D. Middlebrook
	Searcy	First	July 27-Aug. 8	B. R. Minton	Robert O. Turman
	West Helena	First	July 26-Aug. 1	Robert Bowden	Louis Yendrek
Calif.	Chowchilla	First	Aug. 4-6	Michael & Peggy Lord	Floyd W. Baker
	Inglewood	Calvary Full Gos.	Aug. 8	Watson Argue	Marcus Gaston
	La Jolla	A/G	July 27-Aug. 1	Paul R. Keeth	Kenneth Solberg
	Livermore	Calvary Temple	Aug. 8	Lloyd Perera	Bill Williams, Jr.
	Modesto	Airport	Aug. 1-6	Loretta Kaupanger	V. Lackey
	Rialto	A/G	July 25-Aug. 1	John G. Hall	Eugene Boone
	Richmond	Full Gospel Temp.	Aug. 4	Lloyd Perera	William Kirschke
	San Bernardino	*First	Aug. 1-6	Christian Hild	Louis Hauff
	Sunnyvale	First	Aug. 1	Lloyd Perera	Ralph Hillegas
	Wilmington	First	Aug. 3-8	Paul R. Keeth	Roy Sapp
Colo.	Loveland	*A/G	July 27-Aug. 1	Lynn & Becky Wickstrom	Leon P. Mitchell
Fla.	Tallahassee	First	July 27-Aug. 8	Joel Palmer	K. L. Claycomb
Ga.	La Grange	First	Aug. 1	Nettie Parham	J. C. Seymour
	Tifton	First	July 27-Aug. 8	Wilburn & Mrs. Fisher	O. L. Stokes
Ill.	Abingdon	First	July 28-Aug. 1	Neil Eskelin	J. H. Cusic
	Collinsville	State Park	Aug. 2-15	Billy Don & Pat Heady	Jesse Lipe
	Rochelle	Hillcrest	Aug. 1-15	Royce L. & Mrs. Lowe	Noah McDermott
	Rockford	West Side	Aug. 1-8	M. Willis-L. Morrison	Oda Jones
Ind.	Indianapolis	Evangel Tab.	Aug. 3	The Singing Lunsfords	M. F. Cazzell
	Merom	A/G	Aug. 3-8	Harry V. Vibbert	Virgil Pittman
	Whiting	*A/G	Aug. 2-6	Dedelow-Friederici Team	Calvin Owens
Iowa	Muscataine	*First	Aug. 1-6	Norman & Evelyn Hays	Lloyd Eflin
Kans.	Ft. Scott	A/G	Aug. 1-13	Ivan & Mrs. Kimmel	Jesse Shaw
Ky.	London	Full Gospel Tab.	July 27-Aug. 8	I. D. Rayborn	Gene Holmes
	Louisville	Calvary	July 28-Aug. 8	Lee Paino	Roscoe Russell
Md.	Frederick	Calvary	Aug. 1—	Koonce-Blackwell Team	T. J. Kerfoot
Mich.	Beulah	***Carter	July 26-Aug. 6	Carl E. Gammel	Richard Marbeiter
	Goodrich	A/G	July 27-Aug. 1	Duane Wessman	Frank Alexander
	Holland	*A/G	Aug. 2-8	Bettie Jane Wessman	David Krist
	Madison Heights	*Wayside Chapel	July 26-Aug. 1	Bettie Jane Wessman	Argus Kent
	Mount Pleasant	A/G	July 28-Aug. 8	Don & Sharon Parker	John Bishop
	Saginaw	Genesee Gardens	Aug. 3-15	Duane Wessman	George Kappaz
Minn.	Duluth	Glad Tidings	Aug. 8	Bob Ludwig	Harland Upton
	Hutchinson	A/G	July 27-Aug. 8	The Tanner Team	R. S. Crouse
	Mound	Minnetonka	Aug. 3-5	A. G. Dornfeld	David L. Nelson
Mo.	Advance	A/G	July 28-Aug. 8	Roland & Leanna Hastie	Frank Heitman
	Edgar Springs	A/G	July 29-Aug. 8	Dean & Mitzi Heady	Melba Mace
	St. Louis	Bethel Temple	Aug. 4-22	Bob McCutchen	Delbert R. Bucher
	Warsaw	A/G	Aug. 2-15	Loyd Middleton	R. C. Pickney
N. J.	Atco	*A/G	Aug. 1-6	Alta Shiner	Robert Sinner
	Mt. Ephraim	Bethel Tab.	Aug. 2-8	Mrs. Robert S. Beisel	Alman Bartholomew
N. Y.	Jamestown	Calvary	July 26-Aug. 1	Mrs. Robert S. Beisel	C. Stanley Cooke
	N. Syracuse	*A/G	Aug. 8-13	David & Patricia Johnson	Leon Miles
	Port Jefferson	*Calvary Full Gos.	July 20-Aug. 15		Magne Norval
	Rochester	*Bethel Full Gos.	Aug. 1-7	David & Patricia Johnson	Phil Wannmacher
N. Dak.	Grand Forks	A/G	Aug. 4-16	Ernie Eskelin	Darrell Meyrer
Ohio	Cincinnati	*Deer Park	July 26-Aug. 1	Culpepper-Gourlas Team	Earl Hart
Okla.	Blanchard	Tabler	Aug. 2	Al Davis	Herman Smith
	Broken Bow	First	July 27	J. B. & Mrs. Essary	R. E. Jones
	Comanche	Corum	Aug. 1-15	E. Mathers-T. Pharr	Carl Turner
	Garber	A/G	Aug. 8	Hazel Burns	F. R. French
	Miami	Northwest	July 28-Aug. 15	Elmer & Mrs. Barnes	Charles Long
	Wynn Wood	A/G	Aug. 1-15	H. A. Strange	Donald Pettey
Oreg.	Grants Pass	Pleasant Valley	Aug. 1-15	D. L. Nultemeier	Gene Rightmier
Pa.	Monroeville	A/G	Aug. 1-8	Frank J. DePolo	James Leake
S. Dak.	Huron	First	July 28-Aug. 8	Gene & Heather Burgess	E. A. North
Tenn.	Jefferson City	A/G	Aug. 1-13	Knott-Olson Team	D. A. Worley
	Whitehaven	A/G	July 28-Aug. 8	R. A. & Mrs. Thompson	Bobby H. Bowden
Tex.	Batson	First	Aug. 2-15	James & LaVerne Sartor	R. E. Brothers
	Cleveland	****First	Aug. 4-15	Glen & Faithe Shinn	A. A. Calloway, Chm.
	Dallas	Garrison Memorial	July 27-Aug. 8	Tommy & Esther Lance	J. G. Clark
	Electra	A/G	Aug. 6-8	Jerry Knibbe	Cameron Stanton
	Kilgore	First	July 28-Aug. 8	Burnie Davis	N. K. Bigham
	San Angelo	Campus Blvd.	July 28-Aug. 1	Glenn Shinn	E. A. Pack
	Vernon	First	Aug. 2-8	Robert Bowden	Billy McCarty
	Waxahachie	*South Park	Aug. 1-6	A. G. & Mrs. Caloway	Warren Lowrie
Canada	Sarnia, Ont.	Bethel Pent.	Aug. 3-25	W. Clifford Nelson	Robert Norcross

*Children's Revival

**Tent Revival

***Youth Revival

**** Area Wide

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



THE SPIRE OF EVERY CHURCH POINTS TO THE TRUE SOURCE OF SALVATION

THE CHURCH, in any community, is a great boon. The fact of its presence and the sincerity of its purpose uplift society. The church members radiate an honest and godly influence all about.

The church gives instruction in right living, and it declares the way of salvation. The faithful preacher who fulfills his calling is doing God's will, for the Bible says, "It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

It is a good thing to attend church and many people wish to unite with it. If they are permitted to join the church without first being joined to the family of God by being "born again," to use the words of our Lord Jesus, they fall into a snare.

Having secured church membership, these friends think they are safe and secure. Yet their personal lives are unchanged. Filthy habits still cling. Money and pleasure are still their goal. This injures the church, and membership in it provides these people with a false hope.

It is sad, later, to see the confusion of such people on the brink of the grave. They have never really trusted Christ. Instead they have preferred to "paddle their own canoe," and they have fallen overboard into the waters of sin. They have struggled with evil habits which have dragged them to the bottom. Conscious that life has been wasted, they now grasp in vain for some hope from the church and their membership there.

The church cannot save. Christ is the only Saviour. The Bible says, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Examine your heart. Does Christ dwell there? Do you trust only in His sacrificial death on the cross as the atonement for your sins?

Consider carefully what the Scriptures say. Note that Christ Himself is the only way to God. "I am the way, the truth, and the life," He said: "no man cometh unto the Father but by me" (John 14:6).

The living, resurrected Christ is willing to come into your life and live in your heart. "As many as received him [the Lord Jesus Christ], to them gave he power to become the sons of God" (John 1:12).

are you
trusting
in a
FALSE HOPE?

By ERNEST S. WILLIAMS

Christ Himself is the source of heartfelt peace. "Come unto me, all ye that labor and are heavy laden, and I will give you rest," He said (Matthew 11:28).

Once you have surrendered yourself to Christ you will find He gives you the strength you need to live a Christian life free from sin. "If the Son therefore shall make you free, ye shall be free indeed" (John 8:36).

It is not church membership that saves, but "Christ in you, the hope of glory."

Therefore, "seek ye the Lord while he may be found." Do not depend upon a false hope. Put your trust in Jesus Himself. Be sure He is your personal Saviour, for only He can give you the peace and security you need for life, death, and eternity. 