

THE PENTECOSTAL evangel

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

OCTOBER, 1965 ■ TEN CENTS

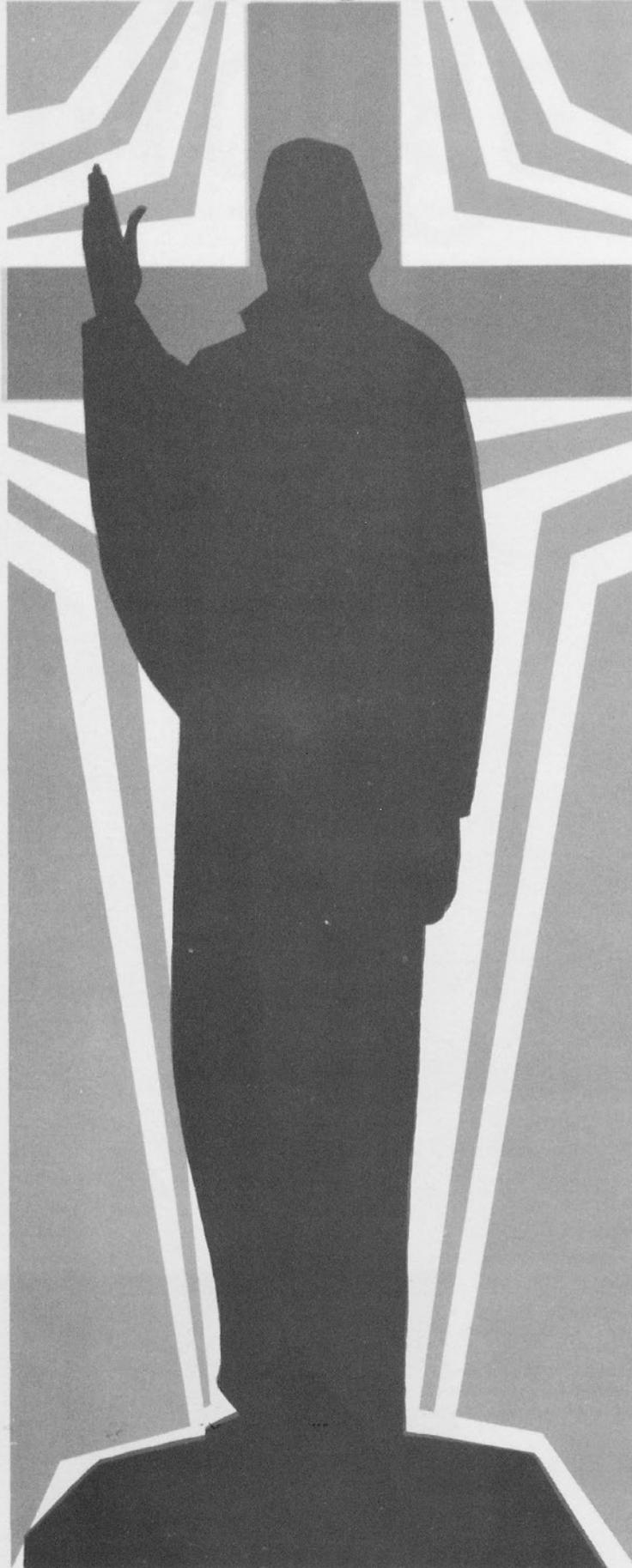


General Superintendent T. F. Zimmerman (right) expresses appreciation to Gayle F. Lewis for 20 years' service as an executive presbyter in the U. S. Assemblies of God fellowship. Brother Lewis announced his retirement at the 31st General Council and T. E. Gannon (center) was elected to the presbytery to take his place as an Assistant General Superintendent. (More photos on page eleven.)

INTERNATIONAL EDITION



CONSECRATION FOR A PURPOSE



IN HIS HIGH PRIESTLY PRAYER the Lord Jesus said of His disciples, "For their sakes I now consecrate myself, that they too may be consecrated by the truth" (John 17:19, N.E.B.).

Jesus had a reason for consecrating Himself. It was not an end in itself. We Pentecostal Christians have so often responded sincerely to the call to consecrate ourselves, without a clear vision of the objective, that we are in danger of looking upon consecration as a goal in itself. Yet before we are able to dedicate ourselves meaningfully we must know the goal and be convinced of its worth.

Jesus reminded us that when a merchant finds a goodly pearl he does not need a sermon on consecration to induce him to make the sacrifice necessary to get it. He eagerly sells all he has and goes and buys the pearl. He has an ultimate objective that makes the temporary sacrifice the most logical course of action. The point of the parable is not that he consecrated all he had, but that he obtained what he sought.

So the more clearly the Church sees the great goal toward which Jesus is striving—to reveal God's love to a lost world and win men to Himself—the more willing she is to share in the quest, at whatever price is necessary. She does not become preoccupied with the cost, but with the pearl.

Let us turn our eyes again to the great Author and Finisher of our faith. For the joy that was set before Him He made the utmost consecration. When in those last hours before Calvary He consecrated Himself anew, He knew what was involved. He saw that the way led through Gethsemane and Gabbatha and Golgotha and the grave. But He saw too that through His sacrifice the Father purposed to bring many sons to glory. For their sakes He consecrated Himself.

How dear you are to Him! It was for you that He consecrated Himself to pay the price of the Cross. It was that you might be conformed to the image of the Son of God, and that He might have the joy of presenting you before the throne of His glory without spot or blemish.

For you, He who was equal with God "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death" (Philippians 2:7, 8).

The Father was not asking the Son for a deeper consecration than He Himself had to make. Jesus' prayer tells us what Jesus had already said in many ways before—that the Son and the Father were in perfect accord in their purpose of redemption. The fountain from which springs the supreme consecration of the Son is the great heart of the Father. He so desired to transform the rebellious sons of Adam into true children of God that He gave all He had, purchasing us with the blood of His only begotten Son. So Christ's submission to Calvary was not an end in itself; it was the means to an end.

It is important that our consecration also have a clear purpose. The tragedy of the rich young ruler who came

By ROBERT W. CUMMINGS

to Jesus was not in the fact that He loved riches and would not give them up. The tragedy lay in the fact that He did not recognize true riches. He did not recognize the objective of the consecration Christ asked him to make, the unsearchable riches of Christ that he would have gained by letting God come in.

If Christ's purpose could have been fulfilled by getting the rich young ruler to give up all his riches, He would have given Zacchaeus the same formula. But what Jesus wanted in their lives—and in ours—was room for God to come in.

We tend to emphasize the price Jesus asked of the rich young ruler: "Sell all that thou hast, and distribute unto the poor." Yet the most important words from God's viewpoint are, "Thou shalt have treasure in heaven: and come, follow me."

India abounds in magnificent, yet tragic, examples of consecration as an end in itself. "Holy men" compete with one another in rigors of consecration. Some fast for weeks; some deny the flesh by sitting on beds of spikes. Some sell all they have and live from a beggar's bowl. Some hold their arms in one position to keep their vow never again to use their arms for their own purposes. Some devote their whole lives to meditation. Some make vows of celibacy.

Sadhu Sundar Singh, one of the most Christlike men I ever knew, illustrated the differences between consecration with and without a purpose. One day he was in Hardwar, at one of the most sacred Hindu shrines, when he came across a devotee who held his right arm erect over his head so long that it had "frozen" in that position.

"My dear friend," said the Christian, "why have you killed your right arm and deprived yourself and humanity of the use of so necessary a member?"

GOD MET A SERVICEMAN'S NEED

FROM THE MOMENT my wife and I gave our hearts to the Lord on Sunday morning, September 27, 1964, our lives were completely changed. God gave us a new outlook on life. We came to love the house of God and the company of His people.

On February 10, 1965, while in the midweek service at Arlington Assembly of God, I began to feel very uncomfortable in my right chest. By the end of the service I could hardly breathe because of the pain. During prayer time around the altar God relieved the pain.

The next morning the pain recurred, and I went to the doctor. After examination and X rays, he diagnosed the condition as spontaneous pneumothorax, a 30 percent collapse of the right lung. I was immediately admitted to DeWitt Army Hospital at Fort Belvoir, Va., where surgeons had been alerted and were waiting to operate. However, after they studied the X rays, I was put into a ward for observation. This was an unusual delay, the ward personnel told me, but it gave us a chance to believe God for deliverance without surgery.

Our Sunday school teacher and others in the church prayed for me, and the next day our pastor, Claude

"Sadhu Jee," replied the devotee, "if you knew the robberies and even murders that this hand has committed, you would congratulate me that I had had the strength to consecrate it to my gods and keep it on this altar of consecration until it had lost all its power to harm others and to make me sin."

"I can see your point," replied Sundar Singh, "but let me tell you a much better way. This right hand of mine has taken the Word of God and has torn it to pieces and then burned those pieces publicly to show my enmity and hatred. This hand has fought against Jesus Christ, my true God and King. It has defied the Almighty and broken His laws.

"Then, like you, I came to see how evil my hand was. I came to my Lord whom I had sinned against and fought against, and I turned my hand over to Him. I consecrated it by vowing that from henceforth it would belong to Him. He took my hand but He did not take away its power. He did not wither it and make it useless. He filled me with desire to use this hand to the glorifying of His grace and to the helping and serving of my neighbors. Then He filled my heart with a burning love for Himself and my brothers in India. He filled my hand with strength so that through it I could express that love in service to Him and His people. Is it not a better way than simply depriving my hand of all its life and strength?"

The Hindu devotee flew into a rage at this. With strong language he ordered Sundar Singh out of his sight, rather than admit he was wrong.

The act of consecration alone does not make anyone truly holy. It will only make one holy as it becomes the means of fulfilling a holy purpose. Our great need is not for more consecration; it is for a clear vision of God's purpose and the part we can have in fulfilling it. 

Qualls, came to the hospital. He prayed for me, and from that moment on I had no more pain.

I received no medication at the hospital and was on a regular diet. On February 17 I was released for a two-week convalescent leave. When I returned for a checkup March 3, the examination showed my lung was almost back to normal. I was released for duty, but with a five-week "T-3 profile," requiring no crawling, stooping, running, jumping, prolonged standing or marching, and numerous other restrictions. I was not supposed to drive a car, but I did and worked just as hard as before without any ill effects.

On March 7, the Lord filled me with the Holy Ghost at the Arlington Assembly. This was the beginning of a completely new era for me. What joy and happiness! What peace of mind! God touched me in such a way that I trust Him completely! He delivered me from a 15-year smoking habit too. It is joy unspeakable, praise God!

At the end of the five-week period I reported back to the hospital, and they could find nothing wrong with my lung. I was completely healed. I give all the praise and glory to the One who deserves it, Jesus Christ, the Divine Healer! Praise His wonderful name!—Sp-5 Willis J. Lawson, Alexandria, Va.

(Endorsed by Pastor Claude R. Qualls, Arlington [Va.] Assembly of God.)

Making Impressions

Since October is Protestant Press Month, we salute the thousands of men and women in our movement who are participating in Christian journalism and publication work. We hail the scores of Assemblies of God presses in operation around the world.

We welcome the many new writers who are entering this field of ministry. There is a growing interest in Christian journalism, as shown by the record attendance at the Writers Conference held in conjunction with the General Council at Des Moines in August.

The late J. Z. Kamerer, when manager of the Gospel Publishing House, sometimes reminded his printers that their lives were like the presses they operated: they were always making impressions. Printing presses may make good impressions or poor ones. So may Christians.

Who can estimate how many trillions of sheets of paper have received impressions from movable type and printers' ink since Gutenberg invented his famous press! Nor can anyone tell what percentage of the impressions have been "good" and "poor." The printed page has led many into error. It has led others to Christ.

When God revealed to Martin Luther the great doctrine that "the just shall live by faith," Luther wanted all the benighted people of Europe to receive this light. He saw only one way. "We must throw the printer's inkpot at the devil," he said. Today we use presses that are bigger, faster, and much more versatile than those of Luther's time but they still have the same purpose—to spread the light. It is appropriate that \$301,662 of the funds raised by the Christ's Ambassadors for Speed-the-Light has been invested in missionary printing equipment.

The boys and girls of our Sunday schools are also "throwing ink at the devil." They gave \$45,562 on BGMC Day to provide gospel literature for children of various language groups.

The men in our churches, too, are engaged in literature evangelism. Last year they contributed \$81,370 through Light-for-the-Lost to finance literature saturation campaigns in various lands.

Benjamin Franklin once said, "Give me 26 lead soldiers and I will conquer the world." While these are sufficient for English-speaking lands, it will take a few more than 26 in some lands, for their alphabets are slightly longer; but literature evangelism is one of the most effective ways to conquer the world for Christ.

"Today," says Dr. Sherwood E. Wirt, editor of *Decision*, "evangelical editors and publishers face the most glorious opportunity offered them since the invention of printing. A million new persons are learning how to read each week. Bible bookstores are opening all over the earth in strategic cities. The demands for good Christian writing far exceed the supply. There is an increasing famine of worthwhile literature in the world; people are crying out for righteousness in print. In some areas the church is the last remaining pocket for decency. Men, women, and young people are hungry for good words, helpful and hopeful words, words of strength and assurance 'written with a pen of iron and the point of a diamond, that can be graven upon the table of the heart forever.'"

In every land we face the same challenge. What will our answer be? Through our publications we can make an impression upon our generation that will never be erased if we will dedicate enough talent, enough money, and enough prayer to the task.

—R.C.C.

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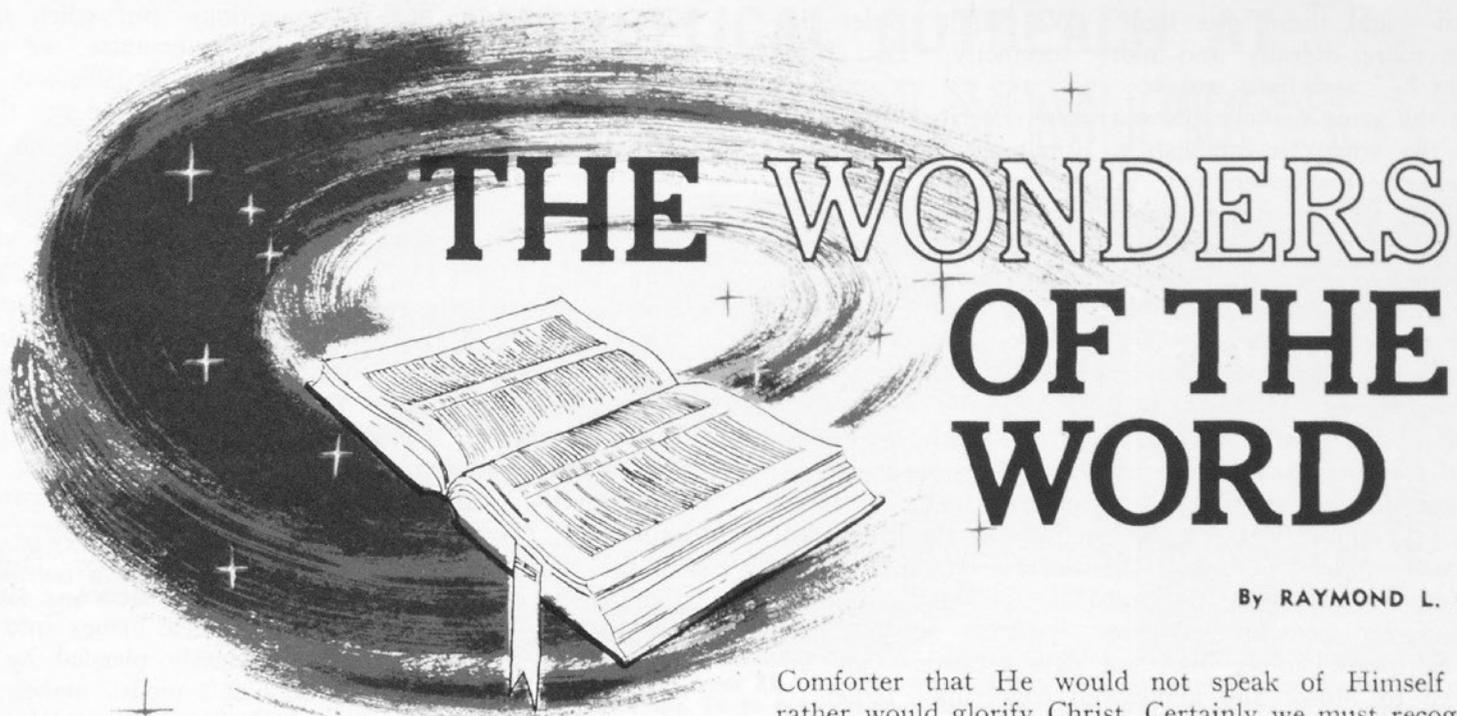
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STATEMENT OF FAITH

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

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THE WONDERS OF THE WORD

By RAYMOND L. COX

WHAT DO MEN MEAN when they speak of the "Word of God"? What does the Bible mean by this term? Are you aware that the expression, "Word of God," or simply "word" when applied to God does not always impart the same significance?

As the Almighty is a triune Being, so it seems significant that the Scripture trichotomizes the meaning of this term. In Biblical usage the sacred writers reveal the CREATIVE WORD, the LIVING WORD, and the WRITTEN WORD. Without splitting hairs, we may say that each one of these aspects pertains primarily to a particular person in the Godhead; but not exclusively so, for the triune cooperation permeates them all.

When a person refers to the "Word of God," the hearer's first inclination is to think of the Bible, the Written Word.

Some object to this designation, but their objections are not scripturally valid. "The Bible *contains* the Word of God," they concede. They deny that the Bible is the Word of God. Some even state that Christ, the Living Word, is the only genuine Word of God concerning whom we may speak. They belittle the idea that God would "stoop" (as some put it) to confine His Word to written patterns of human speech. Carl Henry well disposed of this objection with these words, "The Creator who fashioned human nature as wholly serviceable to the Incarnation also fashioned human speech as a wholly serviceable medium of divine revelation and inspiration." The testimony of Jesus Christ concerning the Old Testament and the testimony of the whole Bible concerning itself fails to receive justice short of the affirmation that the Bible *is* the Word of God. "All scripture is given by inspiration of God" (2 Timothy 3:16).

Now the Written Word of God reflects the workmanship of the third person of the Trinity. It may be rightfully designated as the "Book of the Holy Spirit." While both the Father and the Son receive considerably more mention in the Bible, this circumstance simply establishes the authenticity of Christ's revelation concerning the

Comforter that He would not speak of Himself but rather would glorify Christ. Certainly we must recognize the work of the Holy Spirit in the Bible. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21). The Holy Spirit inspired the Written Word. The Written Word is a book! Rather it is *the* Book. The very name Bible (from the Greek *biblia*, "the books") suggests this preeminent significance.

The Living Word, however, is a Person. He is an eternal Person, for "in the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). This Living Word is identified in the same context as incarnate in the person known to history as Jesus Christ. As the Living Word He is the grand subject of the Written Word, and consequently we see Christ in the Bible from cover to cover. God the Son, who shared the divine glory before there were worlds, in the fullness of time became flesh and dwelt among men (John 1:14).

Now if the Written Word reflects primarily the workmanship of God the Holy Spirit, and if God the Son is Himself the Living Word, God the Father seems to be the Spokesman for the Creative Word.

The Book of Exodus is a good place to begin considering the Creative Word—even better than the Book of Genesis.

When Jehovah appeared in the burning bush to Moses, He declared, "And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites" (Exodus 3:17). Considerably more striking is an alternate rendering: "And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Canaanites." The difference in forcefulness is obvious. The former rendering is a simple announcement of intention. The latter translation declares that God has already given the effective creative command which will accomplish both the exodus and the conquest of Canaan! "I have said the word to bring you forth. . . ."

To appreciate fully the effectiveness of this divine utterance we must go back to the creation. "And God said, Let there be light" (Genesis 1:3). God said the word to bring light to the surface of the earth which at that time was shrouded with darkness, much as the planet Jupiter remains to this day. He spoke the Creative

Word—"and there was light." We might render the verse more literally and more succinctly, "God said, 'Light be,' and light was."

In the same manner the narrative describes how God said the word to establish a firmament (vv. 14-18), to separate the waters (vv. 9, 10), to sprout vegetation (vv. 11, 12), to make visible from the surface of the earth the heavenly luminaries which until this time had remained overcast with clouds, mists, and fog (vv. 14-18), and to initiate animal life in the seas, in the air, and on the land (vv. 19-25). God said the word and the accomplishment was implemented. Moreover, according to Hebrews 11:2, matter itself appeared at the command of the Word of God: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." That statement justifies the theological proposition that "God made the universe out of nothing." He did so by saying the word!

Many hundreds of years later—we know not how long for Scripture simply does not date creation—God appeared to Moses and announced concerning Israel, "I have said the word to bring you forth out of the affliction of Egypt, into the land of the Canaanites." The very moment God said the word, the exodus and conquest became as certain as if already accomplished!

It mattered not what Pharaoh and his Egyptians might do; Israel's departure was determined absolutely. It mattered not what machinations the magicians might mastermind at court, the exodus became imminent! Even the unbelieving attitude of the enslaved people themselves at the outset would not frustrate the departure, for God had spoken not merely the word of intention but He had pronounced the word of creation! The moment God said that word, the Israelites were as good as on their way to the Promised Land!

When the Virgin Mary wondered how she could give birth to a child, the angel announced, "No word of God is void of power." That is how Montgomery and others translate literally what the King James Version renders, "With God nothing shall be impossible" (Luke 1:37).

"No word of God is void of power." The utterance of the Creative Word unleashes its performance.

Christians need to ponder this in connection with the "exceeding great and precious promises" which God has given to them! For these promises represent the Word of God. They also contain the forcefulness to bring them to pass. They may not represent the Creative Word, for their fulfillment depends on man's response of faith

and his qualifying for the conditions. But when faith and obedience focus on a particular promise, we may assuredly expect the performance, even as Elizabeth exclaimed of Mary, "Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord" (Luke 1:45). And did not Jesus declare, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you"? (John 15:7). Moreover, the word translated *done* is occasionally rendered *create* in the Scriptures!

God, who said the word to deliver Israel, promised Moses, "I will be with thy mouth, and teach thee what thou shalt say" (Exodus 4:12). Other versions translate God's declaration, "I will be in thy mouth." This privilege was a prerogative reserved no doubt for Moses. But Paul told believers of a similar privilege: "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith" (Romans 10:8). Since "faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1), its exercise brings into the realm of reality the promises properly pleaded by the believer. The word of faith in man's mouth makes him a recipient of the benefits of God's Creative Word.

Infinite blessings accrue to the Christian because of his relationship with the Word of God in all its divine expressions. The Holy Spirit inspired the Written Word for our eternal benefit. God the Son, the Living Word, became flesh for our salvation. The Creative Word has not only provided us with existence and environment, but the fullness of His participation in the believer's experience embraces every expression. For in the Written Word (inspired by the Holy Spirit) the Living Word (through whom alone men may approach God the Father) has declared, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13).

It is to be expected that a triune God would express Himself in triad form. But no single utterance is exclusive, for a triune cooperation permeates them all.

Healed of a Nervous Condition

MY HEALING CAME gradually but this made it none the less wonderful.

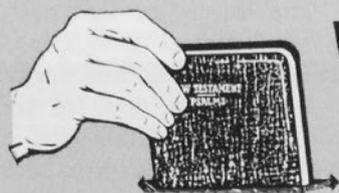
On July 24, 1963, I suffered a fall which left me unconscious for four hours. My husband took me to a hospital, where I regained consciousness and seemed to be all right. However, while still in the hospital I began to lose my voice and to have difficulty walking.

Other symptoms developed, including lack of control of my hands and facial muscles. I could not feed myself properly. Gradually it became impossible for me to do my housework or to care for our three small children.

After giving me extensive tests at Mayo Clinic, doctors told my husband that my trouble was a "nervous condition," something we would have to "learn to live with."

But we trusted God, and others were praying too. On September 27, 1963, God began a definite but gradual healing process in my body. By November I was completely well. I thank God for praying people, and for His healing power manifested in my body.—Mrs. Norman Waldner, Carpenter, S. Dak.

(Endorsed by Pastor E. A. North, Assembly of God, Huron, S. Dak.)



Walking with the WORD

SCRIPTURE READINGS FOR OCTOBER 3-10

Sunday—Psalms 116, 117 Thursday—2 Timothy 3
Monday—1 Timothy 6 Friday—2 Timothy 4
Tuesday—2 Timothy 1 Saturday—Psalm 118
Wednesday—2 Timothy 2 Sunday—Psalm 119 (vv. 1-88)

EVANGELICAL OUTREACH AT DEAF OLYMPICS



By **MAXINE STROBRIDGE**
National Representative for
Deaf and Blind Ministries



The 700 athletes from 28 countries marched into their designated areas during the opening ceremonies of the Tenth International Games for the Deaf conducted in Washington, D. C.

PRESIDENT LYNDON B. JOHNSON, in accepting a ceremonial pass to the Tenth International Games for the Deaf, stated: "Since the beginning in 1924, the Deaf Olympics have served effectively to awaken the world to the potential of the deaf for full participation in our affairs. I would press the personal hope that the presence of the games in this country will focus more attention upon the still unfulfilled potential of what we could and what we should be doing in this field."

Stewart Udall, Secretary of the Interior, represented President Johnson at the games and officially opened them at the University of Maryland Stadium on June 27.

It was the first time the Deaf Olympics ever were conducted in the United States. Seven hundred contestants from 28 countries participated, and thousands of deaf from around the world attended.

Several Assemblies of God ministers to the deaf assisted in the interpreting at the ceremonies, games, and other activities. Steps were taken before the opening of the games to have an evangelical outreach throughout the week of Deaf Olympics. Thomas Goulder, Assemblies of God chaplain at Gallaudet College (the world's only college for the deaf), and Paul Soules, independent min-

ister to the deaf in Washington, D. C., headed plans for this outreach. Gospel services were conducted at 9 a.m. at the Shoreham Hotel and at 10:30 a.m. at Gallaudet College, on June 27 and July 4.

Some of the contestants and spectators heard the gospel at these services; however, the main opportunities for witnessing were the personal contacts. The IGD committee gave permission for an evangelical booth to be set up in the registration area at the Shoreham Hotel. More than 5,000 tracts were distributed, and Christian books like *The Cross and the Switchblade* were sold.

As the foreign athletes arrived, buses transported them from the airport to Gallaudet College where they were lodged and entertained during their stay in Washington. After debarking the buses, each group raised its flag on the campus. Chaplain Goulder then presented to each contestant a Bible in his or her language. All delegates except the Russians gladly accepted the Bibles. (The Russian leader told Chaplain Goulder that his men did not believe in God and therefore he would be wasting money to distribute the Bibles to the Russian athletes.)

Approximately 5,000 deaf attended the closing banquets conducted at two hotels. Leaders of the deaf from 38 countries spoke briefly before the program of the evening was presented. It was announced that the next International Games for the Deaf would be held in 1969 in Yugoslavia.

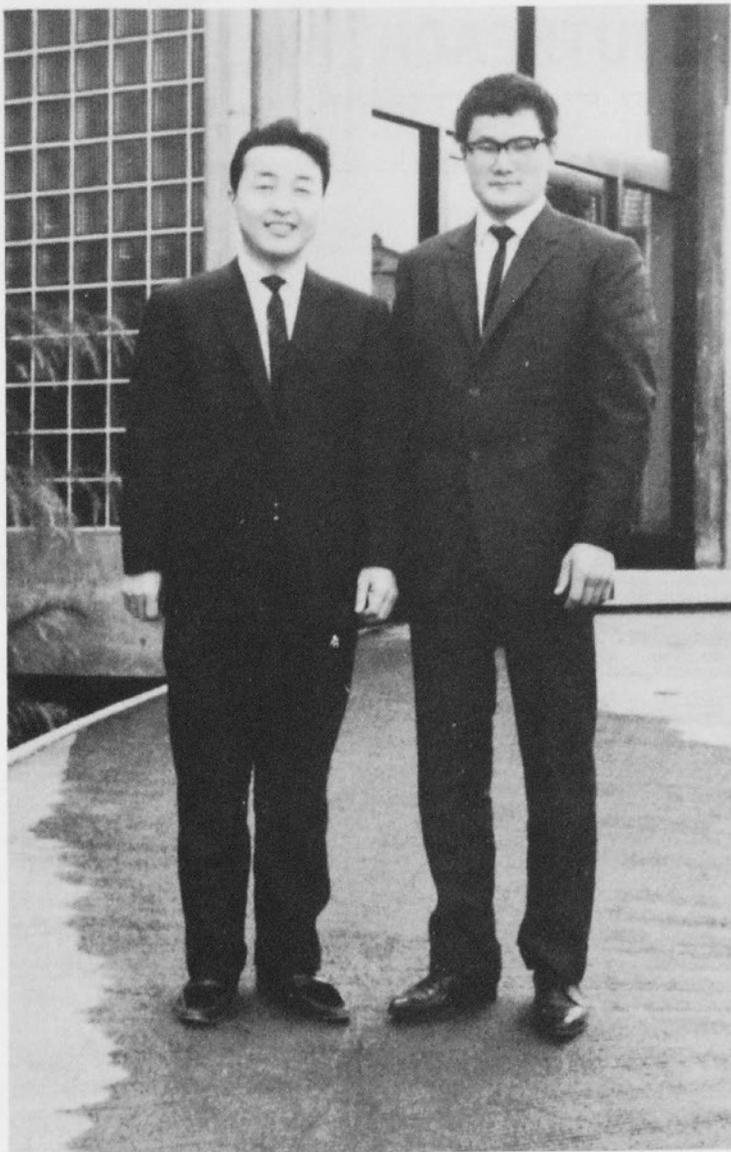
One of the consequences of deafness is the lack of communication, and this makes it difficult for the deaf to receive the gospel. The Church is attempting to overcome this difficulty by preparing ministers and missionaries to the deaf.

Churches of several denominations are now aware of the spiritual needs of the deaf and are taking steps to reach the deaf of the world for Christ. Assemblies of God ministry to the deaf now reaches into Korea, Japan, and the Philippine Islands, as well as to 22 American states.

The unfulfilled potential among the deaf in unreached nations and states continues to challenge the Christian Church.

The deaf choirs of the United Church for the Deaf and the Silent Mission joined for choir numbers during the evangelical services provided for the IGD contestants and visitors.





Hiroshima pastor Mitsuya Horikawa (left) shows personal interest in deaf converts such as Katsuyuki Nomura.

BLACK-SASH JUDOIST

FINDS CHRIST

By **KATSUYUKI NOMURA**
Hiroshima, Japan

IT IS A FRIGHTENING, frustrating experience to lose the ability to hear. So many other things are lost along with it, and one must either make a desperate attempt to cope with the loss or give up in despair. I alternated between the two until I came to Christ.

But I was not always deaf. It was about the time I was learning to talk that I became seriously ill and my eardrums were infected. I suffered through agonizing treatments that were supposed to prevent deafness, but still I gradually lost my hearing.

The children at school began to make fun of me and call me "fool" because it was difficult for me to keep up with my lessons. I was especially miserable at home around the dinner table as less and less of the happy family conversation came through to me. I lost my friends. Because I embarrassed them, they either ignored or teased me. My parents still loved me, however, and they were greatly hurt when others made fun. I became unspeakably miserable and lonely.

One day my father suggested that I study judo and build a strong body, as I was rather big for a Japanese boy. This appealed to me because I liked to fight those who teased me. I decided to train myself to be able to beat anyone! I practiced judo so diligently that I soon began to win trophies and became a black-sash judoist, signifying one of the top honors in Japanese judo. I found some satisfaction in this. My teacher praised me highly, and articles about my accomplishments appeared in the newspapers. But I was still lonely, for this success brought me no real friends.

Upon graduating from high school I had much difficulty finding a job. I became so depressed that life did not seem worth living another day. Several times I planned to take my own life by jumping in front of a train (a popular method of suicide in Japan), but it seemed as if something would hold me back as the train sped by.

Finally I found employment as a spray-painter in an automobile factory. Again I determined to excel. I wanted to do my work better than anyone else and soon became an expert. I never took a break as the other men did when the supervisor was not around. This made my work good, but my fellow workers disliked me for it; so I still had nobody with whom to fellowship. Loneliness and despair overwhelmed me.

One day, while walking home from work and feeling life was not worth living any longer, I saw a sign pointing to a Japanese house which said, "Christian Church. Everyone Welcome." The door was open, and I stepped inside. While I was removing my shoes, two young people came to welcome me. When they discovered I was deaf, they began to talk to me in the sign language. Immediately I felt I belonged here. It was a haven for my weary soul, and I began attending every service.

One night I was overwhelmed by the horror of my sin and the love of Christ for me. I sobbed for two hours as I repented to my Saviour and gave Him my life, my all! He did not reject me because I was deaf! I will never forget how He flooded my heart with peace, love, and joy I had never known before.

I soon realized that I had lost my old desire to beat the other fellow in everything I tried to do! Now my only desire is to please God and to become an evangelist to the deaf of Japan. Our kind and wonderful pastor, Brother Horikawa, is giving us deaf Christians weekly Bible training to help us know how to win others to Christ. My prayer is that a way will be opened for me to go to Bible school so that I can prepare to serve Christ more effectively.

A Month of Miracles

WE PRAISE GOD for a mighty outpouring of the Holy Spirit in saving, healing, and baptizing power here in Ambon. What was scheduled as a week's meetings with the Gunder Olsens, missionaries from the Philippines, continued for four weeks—stirring the entire town for the glory of God.

The Olsens came to Indonesia at the invitation of E. W. Brown, missionary-director of Bethel Bible Institute. They began revival services in our Assemblies of God church in Ambon on February 21. The Holy Spirit moved upon the people from the very first service, and during that week 35 souls were saved. Many bodies were healed.

The meeting continued, and during the second week 46 received the Lord as their personal Saviour, three were filled with the Spirit, and others were healed.

Since God was working in such a manner, we continued yet another week. Eighty-two souls were saved, three more filled with the Spirit, and many healed. At the end of this week, 33 were baptized in water.

One Sunday morning Brother Olsen preached on tithing, and as a result, with the Lord's blessing our church income has doubled.

During the third week the pastors of the other Pentecostal groups in town requested that we move the meetings to the largest auditorium in town and let them share in the support and the blessing. This was done, and the fourth week of meetings resulted in 78 souls saved, five filled with the Spirit, and many more healed.

We praise God for this wonderful move of His Spirit, and for sending the Olsens to us. We feel that their background as missionaries, giving them a good understanding of conditions here in the Far East, contributed to the success of the meeting.

Following are only a few of the many testimonies of help received in the meetings:

"For about a year now a piece of palm leaf rib about

an inch long had lodged in my foot. I believed that the Lord Jesus, who has saved my soul, is able to heal me.

"When Brother Olsen asked sick people to come forward, I was prayed for. The next morning that piece of palm leaf rib came out of my foot. I praise the Lord and glorify His name, for with Him nothing is impossible."—Mrs. H. Tenlima

"I was injured when I was thrown from an army truck in which I was riding. When I came home from the hospital, my right shoulder was still very painful and I could not lift my right arm straight up.

"But, praise the Lord, when I heard the gospel preached, I believed; and at that moment I felt something like an electric current flowing through my shoulder. I tried to move my shoulder, but it was still very painful. About five minutes later I forgot the pain so that when we were asked to lift our hands to praise the Lord I did so. With my right arm straight up I didn't feel any pain!

"The next morning I tested my shoulder by hoeing in the garden. That morning I planted 20 cassava plants.

(Continued on page thirteen)

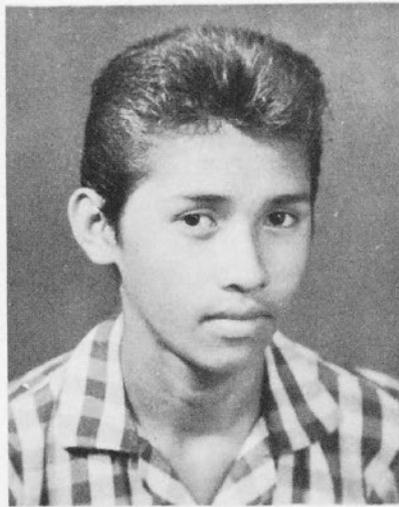


Prayer for the sick brings miraculous help to many.

M. Imanona, healed of deafness, stands between Missionary Gunder Olsen and Pastor Paul Tehupuring.



Richard Mail testifies of deliverance from appendicitis.



Indonesian pastors cooperate to make meetings a success.





JOHN ANNOUNCES CHRIST

Next Week's Sunday School Lesson

MATTHEW 3:1-17

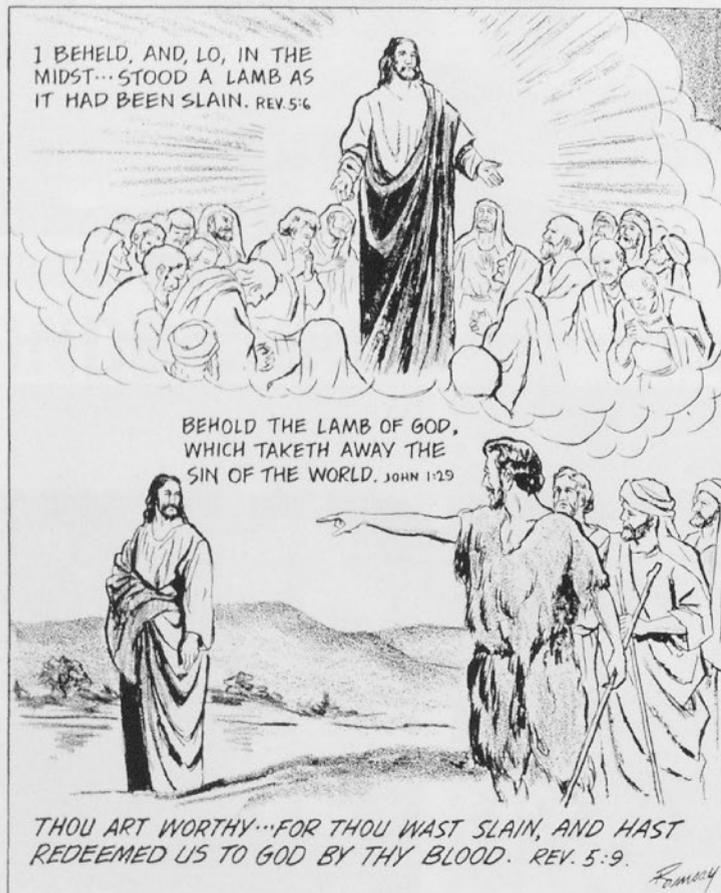
BY J. BASHFORD BISHOP

THE IMPORTANCE OF JOHN THE BAPTIST'S MINISTRY can hardly be overestimated. While it was of brief duration and unique in certain respects, it also illustrates the ministry and attitude of every Christian.

THE FORERUNNER OF JESUS (Matthew 3:1-12)

His Message (vv. 1, 2). John's preaching contained a proclamation, "The kingdom of heaven is at hand"—and an altar call in the light of that proclamation, "Repent ye." "The kingdom of heaven," as used by John in this instance, meant God's rulership in the hearts of men through Christ—the realm of spiritual experience now available to all. The word *repent* means to change one's mind, or to think again. Thus John proclaimed the facts of the kingdom—that God was King; that His Messiah, according to the divine will, had come to rule in men's hearts. In view of these facts, men were called upon to

IN HEAVEN AND EARTH ALIKE



consider their ways, to revise their lives accordingly. The word *repent* may be said to mean consideration, which leads to conviction. Conviction, in turn, will lead to conversion—the turning around from rebellion *against* God to submission *to* God.

His Mission (v. 3). In some lands there are small towns where news is spread by a town crier who assembles the people and makes his announcements. Similarly, John's work was to assemble the Jewish nation and announce the coming of the King and the kingdom.

His Mode of Living (v. 4). In his rough dress and appearance, John would remind the Jews of certain Old Testament prophets, particularly Elijah. Therefore, when the people saw him they would conclude he was a prophet and would give him attention. His life of extreme self-denial and unworldliness spoke of his intense consecration and devotion to God's call.

His Baptism (vv. 5, 6). John's baptism was an outward sign of an inward cleansing to be accomplished by the death of the Messiah. The person was baptized as a public acknowledgment that he was a sinner and wished to repent, and thus be ready for Messiah's appearing.

His Fearless Preaching (vv. 7-10). The boldness of John is surely worthy of our admiration! He was not awed, nor tempted to compromise, because of the presence of Jewish "higher-ups." Scribes, Sadducees, and Pharisees could not rely on natural descent from Abraham. Like publicans and harlots, they must repent and then demonstrate the reality of it.

His Testimony Concerning Christ (vv. 11, 12). John's baptism in water was only a prophetic symbol of that inner regeneration predicted by the prophets. (See Ezekiel 36:25-27; Zechariah 13:1.) So John declared the coming of a far greater Baptizer, One who would baptize them in the Holy Spirit, set their hearts on fire with zeal, and empower them for divine service.

In verse 11 John is clearly predicting the experience which millions have received—the baptism of the Holy Spirit made possible when Christ returned to glory after His first coming. Verse 12, however, speaks of the fiery baptism of judgment which shall be the portion of the ungodly when Christ returns to earth from glory at His second coming. It is possible that verse 11 may also have a figurative and spiritual application, in that it describes the refining process that goes on in the believer who yields to the Spirit. However, such application cannot nullify the literal application.

HIS PERMANENT EXAMPLE

Some men of achievement are overrated by an idealistic public while the worth of other men never seems to be fully appreciated. Surely John falls into the latter class, yet Christ Himself paid great tribute to this man who was His forerunner.

John's greatness lies in his deep humility, his utter abnegation, his transparent loyalty to his mission—which was to prepare the hearts of men to accept Christ. In these things John speaks to us today! Is the ruling passion of our lives to point others to Christ? Are we entirely free from subtle efforts to call attention to what we have done for Christ? Is it really our joy to *decrease* so Christ may *increase*? The Holy Spirit waits to make us that kind of man or woman!



Tom Johnstone (extreme left), General Superintendent of the Pentecostal Assemblies of Canada, leads in prayer. The King's Three sing in Spanish at the great missionary rally. Arthur Berg, chairman of the roster committee, registers John Cherian (center in lower photo) and Sharad Borde, delegates from India.



INTERNATIONAL HIGHLIGHTS OF 1965 GENERAL COUNCIL

Des Moines, Iowa, U.S.A.



Mrs. T. F. Zimmerman, presented by her husband, receives a standing ovation following Brother Zimmerman's reelection to the office of General Superintendent. At left Angeline Tucker (center), wife of the late Joseph Tucker, hands an autographed copy of her new book to Mrs. Bert Webb. Entitled, "He Is in Heaven," the book tells of Joseph Tucker's missionary work in the Congo and the events leading to his martyrdom. In the photos below, some of the scores of missionaries prepare to parade into the auditorium where a large crowd has gathered for the Global Conquest rally.





THIS PRESENT WORLD

CANADA

Pentecostal Hospital Opened in Canada

The H. H. Williams Memorial Hospital, Hay River, North West Territories, was officially opened June 28. The 28-bed hospital, costing \$400,000, is believed to be the only hospital in the world officially sponsored and operated by Pentecostals.

Numerous business firms and government agencies contributed generously toward the hospital's cost. Federal, territorial, and municipal dignitaries, together with officials of the Pentecostal Assemblies of Canada, were present for the official opening.

The hospital is operated by a board of directors, most of whom are members of the Alberta District of the Pentecostal Assemblies of Canada. Carl H. Stiller, head of the benevolence activities of the Pentecostal Assemblies of Canada, is also a member of the board.

The hospital grew out of a nursing station established by Ken Gaetz in 1953. It first opened as an accredited hospital in 1957. It was named after the late H. H. Williams, Toronto, who left a portion of his legacy for this work.

AFRICA

Pan-African Evangelical Conference Slated

In order to draw evangelicals throughout Africa into closer touch, a Pan-African Conference of Evangelicals will convene January 29 to February 7, 1966, at Limuru, Kenya, a retreat center about 20 miles from Nairobi, according to Kenneth Downing, general secretary of the Africa Evangelical Office.

The conference is being called to study the Biblical basis for Christian unity; to bring evangelical leaders into closer contact with one another for mutual encouragement and strengthening in spiritual life; to discuss the problems affecting evangelicals in Africa in order to find, under the guidance of the Holy Spirit, renewed vision and motivation for evangelization and new approaches to problems; and to consider the formation of a Pan-African Fellowship of Evangelicals.

BRITISH ISLES

British Conference Draws Record Crowds

The 42nd annual conference of the Assemblies of God in Great Britain and Ireland was attended by some 4,500 persons. For the first time in its history the movement had to duplicate its night meetings to accommodate the crowds. Attendance exceeded last year's by 1,000.

The conference received reports of progress in its work at home and overseas. During the united youth and Bible college rally, special presentations were made to the former principal of the Bible college, Donald Gee, and to the retiring chairman of the national youth council, W. T. H. Richards.

Next year's conference is planned for May 14-21.

ISRAEL

Six Million Trees Planted in Israel in Year

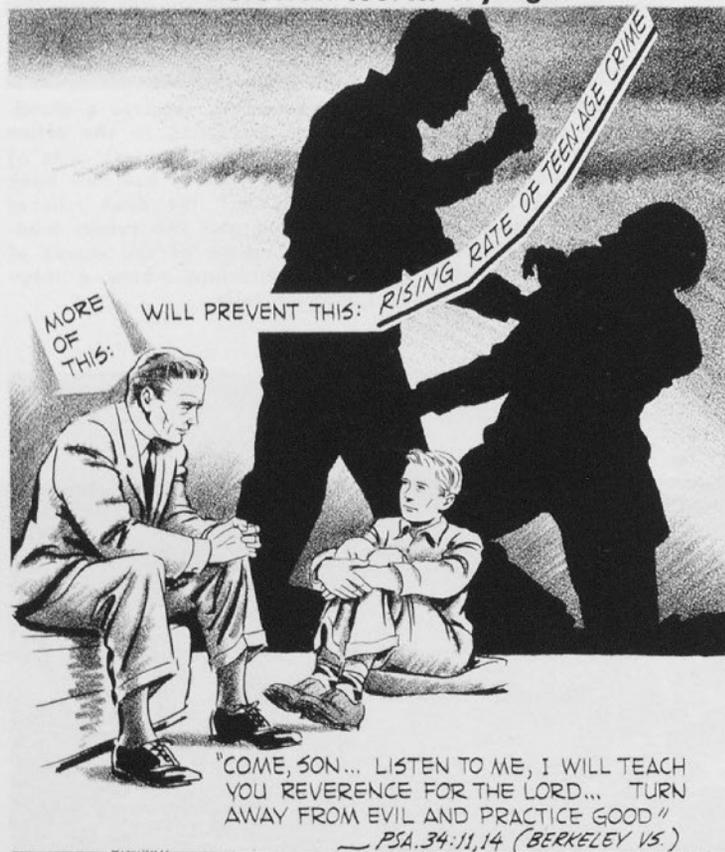
After five consecutive years of drought, ample rains made last year's tree-planting season in Israel one of the most successful in a long time. Six million trees were planted by the Jewish National Fund Afforestation Division.

Israel Reports 17 Years of Progress

The State of Israel, now 17 years old, reports growth along various lines. Between 1949 and 1963 its population increased from 750,000 to 2,430,000; number of students in school, from 137,000 to 690,000; number of vehicles, from 34,000 to 117,000; built-up area of homes, from 34,000 to 117,000 square meters.

Exports (\$337 million) are over 11 times what they were in 1949; imports (\$663 million), about 2½ times. The average growth rate of Israel's gross national product (GNP) is 11 percent annually.

Solution Worth Trying



BRAZIL

Sao Paulo Children Receive Protestant Instruction

One hundred thousand school children in Sao Paulo, Brazil, have registered their preference for evangelical religious teaching. Brazilian law requires religious instruction of one hour a week in all Sao Paulo schools.

The city has 1,000 grade schools, each having three sessions daily. The right to provide the religious instruction for these 100,000 children has been assigned to Child Evangelism Fellowship by the local Evangelical Fellowship. An estimated 2,000 volunteer instructors will be needed to teach them God's Word.

A Month of Miracles

(Continued from page nine)

To this day I can do hard work as before the accident. Praise the Lord!"—*A. D. Sarioa*

"In 1952, I was sick with mumps. After I recovered, I became deaf. The last six months my condition became worse because there was a sound in my head like porridge boiling in a pan. People said this sound was caused by an insect that had come into my ear. I went to several doctors but they could not help me. Afterwards I went to some sorcerers, but they could not bring any relief either.

"Then a lady told me about the revival meetings and invited me to church. I was prayed for, and immediately that noise in my head didn't bother me anymore. It was completely taken away. My hearing was also improved because formerly I could not hear cars coming from behind. Now when I walk on the street I can hear them. I trust the Lord is going to heal me completely. Praise His name!"—*Suzanna Sahenaija*

"For about two weeks I felt pain in the right side of my stomach. The doctor said this was a symptom of appendicitis.

"When the sick people were asked to come forward for prayer during the revival meetings, I went forward, believing that the Lord Jesus would heal me. After I was prayed for I didn't feel pain anymore. The Lord Jesus has healed me. Hallelujah!

"I also gave my heart to the Lord during the revival, and on March 13 was baptized in water."—*Richard Mail*

"Since the age of 10 I was deaf in both ears. It was very difficult to hear anything, especially when people talked in a low voice.

"During the revival meetings I surrendered my heart to the Lord. The first time I was prayed for, my hearing improved and I was able to hear a little. The second time I was prayed for I received complete healing. Now, even when people talk in a low voice I can hear and understand their words. Hallelujah!"—*M. Imanona*

"I attended the revival meetings from the first night. On the second night I surrendered my heart to the Lord Jesus. On the third night I was prayed for and received healing from deafness in my right ear. Not only has Jesus healed my ear, but He has healed other physical weaknesses also. I believe that He has freed me from all sin and iniquity. I thank the Lord because His stripes have healed me and my life has been transformed."—*M. Onarely*



Your Questions

Answered by Ernest S. Williams

Why is Christianity so rigid concerning divorce and re-marriage, when under the Old Testament divorces were granted rather liberally?

I do not know that under the Old Testament divorces were granted liberally, at least not with God's approval. It was the people who broke away from the divine standard.

In the days of Jesus there were those among the Jews who believed a man might put away his wife "for every cause"—for any reason he might choose. Jesus rebuked this teaching, giving unchastity as the only ground for putting away one's marriage partner (Matthew 5:32; 19:9; Mark 10:11; Luke 16:18).

Was Job a truly righteous man, or did he just think he was? There are several places where his self-righteousness seems apparent (Job 32:1, etc.). He finally sees that his self-righteousness is wrong and confesses, "I am vile" (Job 42:6).

The record indicates that Job was a man of unusual piety. He is praised as among the most righteous in Ezekiel 14:14. James commends the patience of Job (James 5:11). But Job was human and without doubt had looked with favor on his personal righteousness when afflictions broke upon him. He needed to learn that all his goodness was from God, not from self—and he learned this. I wonder who in our generation would do better than Job under similar circumstances? "Let him that thinketh he standeth take heed lest he fall."

May only those who have the gift of healing pray for the sick?

All of us may pray for the sick and see them healed. The Bible says, "Pray one for another that ye may be healed." The elders (leaders in the church) are especially to be called to pray for the sick, anointing them with oil in the name of the Lord, "and the prayer of faith shall save the sick, and the Lord shall raise him up." (See James 5:14-18.)

I was so happy when I was saved, but now I have to fight evil thoughts. Am I slipping from my salvation?

After a person is saved, testings come. Faith is tried. Temptations may be of many kinds. We must learn to put our trust in the Lord Jesus whatever the temptations may be or how we feel. We are "kept by the power of God through faith unto salvation." (See 1 Peter 1:5-9.)

The source from which evil thoughts come may be evil, but the heart is pure as long as it refuses to accept and enjoy such thoughts. If evil thoughts or depression come, look to Jesus and thank Him for salvation and His precious blood by which we are cleansed from all sin.

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.

NEWFOUNDLAND

Blessed by Revivaltime

By RON ROWDEN

IN THE PAST FEW YEARS, people in Newfoundland, Canada, have been greatly blessed by the radio ministry of *Revivaltime*. Their letters express appreciation of the broadcast service.

A listener in Conception Bay, Newfoundland, wrote: "It was through your preaching that I made my decision to become a Christian. Now I am trusting God for the salvation of my entire family."

A mother in Bell Island trusted God for the salvation of her son, and now she testifies: "Thank you for praying with me for my son. Our prayers have been answered! He now has a wonderful job, is married to a fine Christian girl, and they are both living for God!"

Not only has salvation come to many Newfoundlanders through *Revivaltime*.

Other blessings have come to them also.

"Thank you for praying in behalf of my mother," wrote a woman in Corner Brook. "She was so sick all during the winter months, and her nerves became so bad that she was living in constant dread and fear. But from the time you people prayed, all the fearfulness left her, and she became the dear sweet mother we had known in days past.

"When the time came for her to bid us all good-bye, my husband and I sat by her bedside keeping watch in the still hours of the night. She laid her head on my bosom and fell asleep in Jesus without a murmur or fear. Thank you so much for your prayers."

Truly there is assurance in God's

Word that makes any trial easier to bear. Even the most crucial problem can be met squarely as God gives us spiritual strength.

This joyous testimony reached *Revivaltime* from Arnolds Cove: "We requested prayer for my husband last spring. He had a very bad back and hadn't worked for almost three years. Since you prayed, Brother Ward, he has been working 10 to 12 hours a day!"

And another thrilling letter from Gander: "Thanks so much for praying in behalf of my financial difficulties. I have been relieved of my worries and frustrations. I give God the praise."

Requests for deliverance from physical afflictions are given special attention by the *Revivaltime* staff, and the people of Newfoundland express great faith in Christ's healing power.

An Englee, West Bay listener testified: "I had suffered much pain with varicose veins in my leg. Sometimes I didn't know how I would care for my family. I would have to sit down and wait for the pains to slacken.

"But, praise God, since you prayed, I can stay on my legs all day, and they are just as strong when I go to bed as when I get up in the morning!"

"Thank you for praying for my son," a Stoneville mother wrote. "He was in the mental hospital, but now he has been healed. Recently he accepted Christ as his personal Saviour."

Like Pentecostal people everywhere, Newfoundlanders cherish the precious gift of the Holy Spirit. A grateful husband in Woodstock, White Bay, related: "Awhile back I wrote to *Revivaltime* asking you to pray that I might receive power to overcome the darkness of these last days. A few months ago, while attending church, my wife and I went forward for prayer. God filled both of us with the Holy Spirit. Thank you so much for the influence you have had on our lives!"

Pastors throughout Newfoundland realize the effectiveness of the radio ministry. Many of the churches have already pledged regular support to the broadcast service.

The spiritual leaders here are extending the influence of their churches by reaching behind closed doors with the truth as presented in the songs and ministry of *Revivaltime*. 

PREPARED

By Eldora E. Taylor

Lord, Thou art soon to come again,
In clouds of heav'n appear;
Thy holy feet shall neither touch
The earth nor linger near;
So quickly will that moment come—
So quickly go—
That only those who love Thee best
Will even know!
No time to don a whiter robe;
No time to mend
The unkind word, or thought, or deed;
No time to spend
In seeking Thee, to say "Forgive."
So, Lord, each moment purge Thou me;
Prepare me now to go with Thee.

Help me to measure in my daily walk
Each step I take;
And weighted words be mine to speak
For Jesus' sake.
Let smoldering altar fire catch flame
If light be dim;
And burn out every secret sin,
Make pure within.
I care not, Lord, what price I pay,
Though great it seem,
Of if Thou needs must chasten, Lord,
Though lash be keen.
I count each loss my greater gain;
Through fire or flood, what'er it be,
Prepare me now to go with Thee.

Lord, "It is finished," Thou hast said—
Such gracious words for me;
So help me, Lord, appropriate
Their depth, their breadth, and ever be
Where Calvary's stream flows over me.
Then I shall be prepared to go with Thee.

NEWFOUNDLAND CHURCH DEDICATED TO GOD'S GLORY

ST. JOHN'S, NEWFOUNDLAND—The new Elim Pentecostal Tabernacle, largest Pentecostal church in Newfoundland, was officially opened and dedicated to the glory of God on May 2, 1965, by A. S. Bursey, general superintendent of the Pentecostal Assemblies of Newfoundland.

Of masonry construction with laminated arches, the large, modern building has a carpeted main sanctuary which can accommodate 1,000 persons, a prayer room, youth auditorium, 24 Sunday school classrooms, Women's Missionary Council room, pastor's study, church office, tiled foyer, library, baptistry, nursery, board room, and radio room. A covered walkway connects the \$215,000 church to its sizable parking lot.

An overflow crowd of 2,000—many of whom had to be accommodated in the basement auditorium—were present for the dedication service. A number of government and religious leaders attended including J. R. Smallwood, premier of Newfoundland and Labrador.

The premier was captivated by the beauty and utility of the new building. "This building demonstrates," he declared, "that zeal in preaching can be combined with beauty of surroundings." But as a former attendee at the first Pentecostal Sunday school in Newfoundland, he sounded this warning: "Never lose your fire. Don't permit this new building in any way to dampen the flame of your message and worship."

In the dedication service, Pastor



The beautiful new Elim Pentecostal Tabernacle is shown in the photo above. At right General Superintendent A. S. Bursey speaks at the dedication. In the extreme right photo Pastor Graham Noble (right) stands with Premier J. R. Smallwood. In the lower photo an overflow crowd of 2,000 attends the dedication.

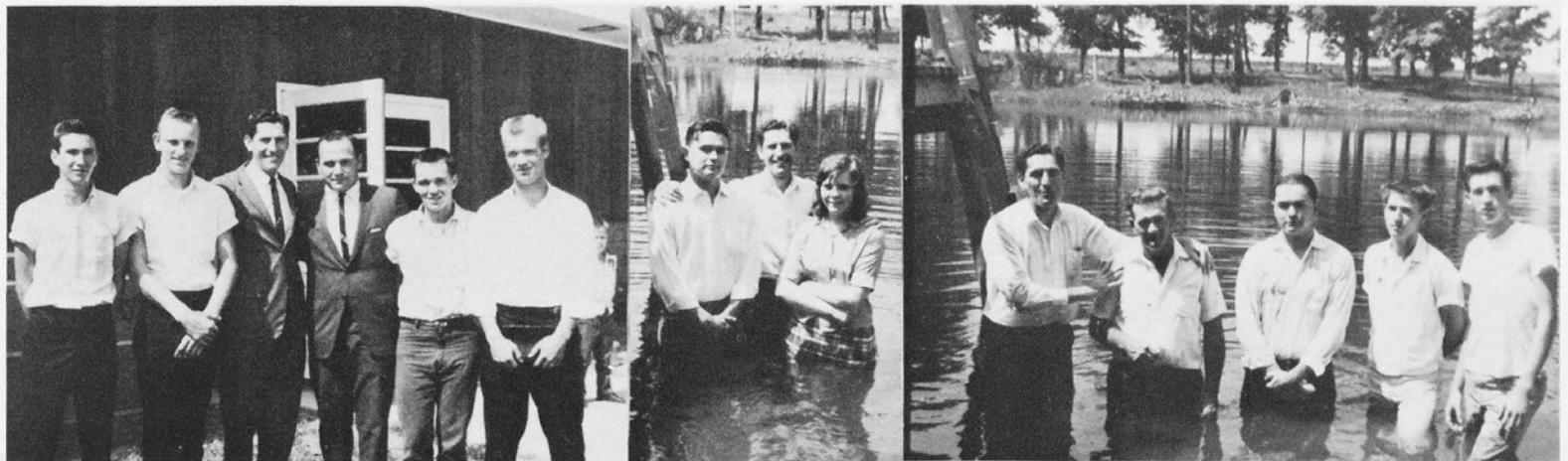
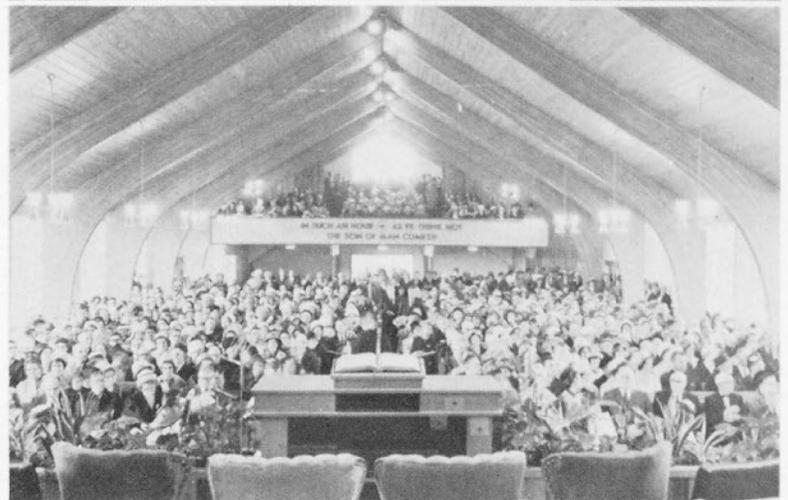


and Mrs. Graham Noble, who came to lead the church in 1962, told how increasing numbers of worshipers had made the bigger structure imperative. They gave thanks to God for His guidance and leadership in the venture.

In special services which followed the opening of the new building, with A. S. Bursey as the main speaker, the Lord has been moving by His Spirit. A number have been saved and spiritually strengthened.

Work is now progressing on a new parsonage being built on the church lot.

This is one of 116 Pentecostal churches and Sunday schools scattered throughout Newfoundland. This constituency of some 22,000 members also operates 51 elementary schools, two high schools, and a large bookstore (Religious Book and Bible House, St. John's, Newfoundland).



YOUTH RESPOND TO GOSPEL

ATLANTA, ILL.—Many were saved and filled with the Spirit in a revival conducted at the Assembly of God here by Evangelist Lee Paino. There was a special move of God among the youth.

Shown at the left are Pastor E. C. Cunningham and Evangelist Paino with four teen converts in front of the new Atlanta Assembly Hall. A Sunday baptismal service (center) included Jim and Velma Cook. Velma was privileged to lead the entire Cook family to Christ. The photo at right shows Pastor Cunningham about to baptize Williard Cook, his two sons, and his nephew.

THERE IS NO SALVATION, the Bible says. This is the clear, deliberate statement of the Word of God; it cannot be denied or mistaken. The Word plainly teaches that salvation cannot be obtained in anything or anyone, at any time or place, under any circumstances—apart from the *Lord Jesus Christ*. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus is the Way; all else is deceptive and misleading. He alone is *Truth*; it is not safe for us to trust our souls to philosophies which deny Him. He is *Life*; He brings the joy of salvation to the soul committed to Him.

Yes, the Word is right. There is no salvation apart from Jesus.

Even in *religion* there is no salvation. Soft light, soothing music, lulling sermons, and pious ceremonies have never relieved one burden of sin nor affected any true change in the human heart. Mere religion is only a "form of godliness, but denying the power thereof." It substitutes ritual for reality, and reformation for regeneration. It is like a thin veneer to make a sinner more respectable, but *it cannot cleanse* him from sin.

Multitudes have fallen into the modernist error of the "*social gospel*." But modernism cannot bring salvation, for it has denied the power of the Blood. It dishonors that finished, vicarious work of atonement, without which there is no salvation.

Culture cannot bring salvation: Those who have risen to the top of society in search of soul-satisfaction have not emerged with the clear testimony, "Once I was blind, but now I see." Outward respectability may deceive *men*, but God still sees the inward rot and ruin. What folly for an eternal soul to be lost forever in a Christless eternity just because his love for outward show kept him from simple trust in Christ!

*Culture and refinement cannot bring the blessing;
Learning, goodness, self-control must only fail.
We must come to Christ, our guilt and need confessing—
Nothing but His blood can for our sins avail.*

Nor is there salvation in *education*. All of our marvelous system of learning cannot bring the peace of God to a single human heart. Nicodemus, well educated for

his day, came to Jesus by night to find the way of salvation. The Scripture records his utter lack of perception of spiritual truth. "Art thou a master of Israel, and knowest not these things?" were the pitying words of Jesus.

No book on earth but the Bible can brighten the darkness of a lost soul. No teacher but the Holy Spirit can satisfy the inner longing of a heart hungry for God. No amount of education—only Jesus—can save the soul, cleanse the conscience, and renew the spirit.

God's Word clearly says it; and all the bitter experience of the seeking, longing heart will verify it. There is absolutely no salvation, no deliverance from iniquity, no rescue from sin without Jesus. I earnestly pray that all may realize this truth before they plunge into a Christless eternity, in "blackness of darkness for ever" (Jude 13).

Hell will be filled with suddenly enlightened souls, but then it will be too late for them to find God. "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2).

Do not delay! Do not neglect your only eternal hope! You *must* accept the Lord Jesus Christ if you are to be saved; for He is *the Way, the Truth, and the Life*. He is the only peace for troubled breasts. He is the only answer for agony of soul and anguish of spirit.

What have you done about securing His salvation? Have you taken Him as your Saviour? You may make excuses, but they will never be accepted in the judgment day. The important question is: "What will you do with Jesus?" Will you accept Him? *There is no salvation any other way.*

NO

SALVATION!

By **EDWIN RAYMOND ANDERSON**