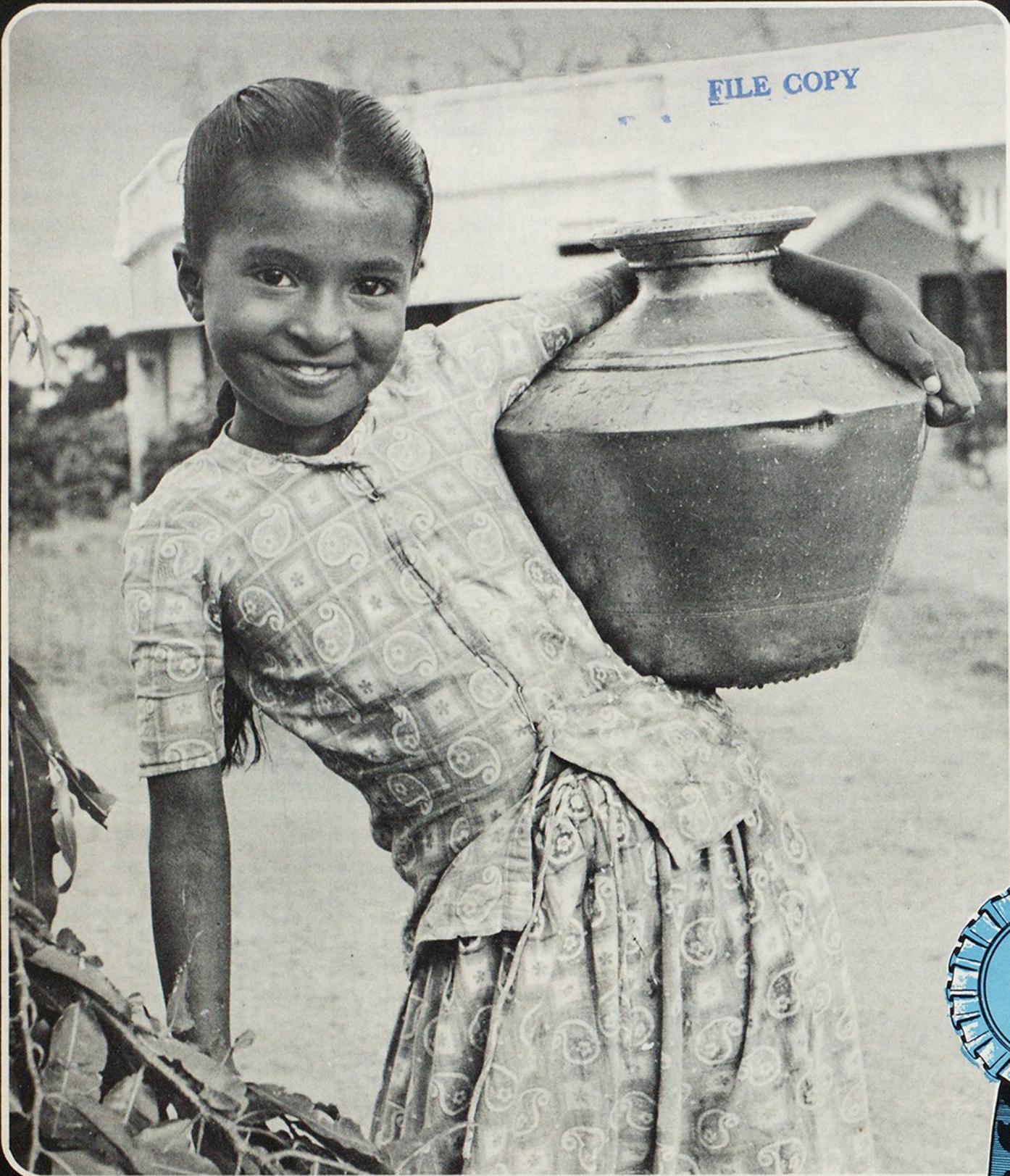


THE PENTECOSTAL evangel

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

APRIL 9, 1967

TEN CENTS



This is the winning entry in the 1966 photographic contest for Assemblies of God foreign missionaries. David Matweiyw of Lebanon took this photo in South India.

We Won't Soon Forget

ORDINARILY A SHOVEL IS ADEQUATE after a snowfall. But not after the kind we had during "The Big Snow" of January 1967 when Chicago and its suburbs were overwhelmed by 34 inches of snow in 11 days. The worst of it was that the first 24 inches fell in less than two days!

On the morning of January 26 we awakened to the beautiful but disheartening spectacle of a 12-inch blanket of snow. More was rapidly descending in thick, wind-tossed swirls. Immediately all able-bodied members of the family worked to clear the walks. An hour later the shoveled parts were again deeply layered. The next day we paid soliciting neighbor boys \$4.50 to repeat the task.

We felt quite smug about our shoveled walks—until our supplies ran low. As we surveyed the streets, we realized the impossibility of cars getting through those

By ANNE SANDBERG



Pearsall

the Big Snow

undisturbed white fields. That conclusion was shared by thousands who needed transportation to school, to work, and to shopping areas. As soon as Chicago realized its plight, she mobilized all available snowplows—including some from distant cities—to clear the main highways.

The side streets had to wait. But even plowing those streets didn't help those whose cars were in alley garages imprisoned by waist-deep snow. To try to dig them out with an ordinary shovel would have been a monumental task.

For 12 days I chafed under our limited mobility. Then one happy morning I heard the sound of a motor so powerful that our house vibrated under the impact of its approach. I ran to the window and saw in the alley a huge snowplow with caterpillar treads and cavernous scoop shovel. The driver was nonchalantly pushing before him huge masses of snow. He easily did in minutes what would have taken cooperating neighbors many backbreaking hours.

I learned some lessons from the experiences.

Every Christian soon discovers that "man is born unto trouble, as the sparks fly upward" (Job 5:7). Most difficulties—like a gentle snowfall—can be dispatched with a swish of the broom. The pounding headache eases; the lost book is found; George receives a B in that difficult final test; Dad at last balances the books. Repeatedly, small problems yield to simple prayers.

But there are also the middle-sized troubles. The family car is stolen; that little lump turns out to be a tumor; your brilliant, college-bound son announces he's getting married and already has a job promised at the gas station. And God seems not to hear our anxious prayers.

Again we draw a lesson from "The Big Snow." Wives, who found their solitary shoveling too difficult, waited for evening reinforcements of husband and older school-children. Then the task was more easily done.

How often, when personal prayers seem ineffective against our hills of difficulty, we telephone a praying friend or two. Together we claim the promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matthew 18:19).

And God provides a buyer for that unsalable property in a deteriorating neighborhood; a job when none was available; recovery for a very sick child; the meeting of a financial need from an unexpected source. The united prayer and faith of Christian friends was what was needed to bring God's "shovel" to our aid.

But what of the really big trials—like the five-foot drifts in our alley?

What about the cancer; the imminent breakdown; the threatened divorce; the terrible car accident; the heart

attack? What about times when your prayers and those of friends whose faith had previously helped no longer avail? Is the situation hopeless then?

There was the Christian worker, beloved by all, who suffered an emotional collapse. Prayers of family friends and church seemed unanswered. But after the pastor called a day of prayer and fasting, and saints continued to pray earnestly for some weeks, our friend miraculously and rapidly recovered.

There was the period when prayer didn't seem to help a relative who suffered a serious coronary attack. But we prayed on. One day during prayer request time in church the Spirit descended upon a woman in a powerful, anointed prayer in the Holy Ghost. That night, we heard later, my relative passed the crisis and is living today.

There was the day two summers ago when my brother phoned that his 17-year-old son was crushed in a car accident in which his pal was killed. My nephew was not expected to live.

I knew this was a "snowdrift" I could not cope with alone. Immediately I notified nearby praying friends, then phoned distant prayer groups, and finally wrote airmail letters to others—six prayer groups in all. Our church also prayed, and I personally called on the Lord continually.

Just as during our great blizzard the huge snowplow eventually came to our rescue, so in this case the united prayer and faith broke through hindrances and released God's mighty power.

Though my nephew's pulse had been lost twice, he began to recover. The doctor said it was a miracle. For about six months I kept informing my friends and prayer groups of his condition, asking their continued help. Today Kenny is fully recovered.

God, of course, does not always work the same way. That extra push which unleashes God's power may come in various ways. Sometimes the Holy Spirit helps our infirmities and prays through us in "groanings which cannot be uttered." Or the Spirit moves upon us unto strong intercession or rebuking the powers of darkness. Or God envelops us with a great sense of His presence, for us to be still and know that He is God.

At such times we become awesomely aware that God Himself has undertaken. Then we sing triumphantly:

*"Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible
And He can do what no other pow'r can do."**

The greater victories do not come to those who look out of the window at the raging blizzard, go out to dig a few shovelfuls, then say, "What's the use? It can't be done. We're going to be stuck here until the spring thaw."

God wants us to try by every scriptural means available to get through Satanic obstacles. We can fast or pray or praise or quote the Word; we can resist the devil; we can pray in silence or pray aloud; we can call on praying friends and write to prayer groups. But whatever God leads us to do, we must persist steadfastly. Eventually we will hear the roar of God's mighty snowplow making a path through the impossible.

*Written by Oscar E. Eliason. © 1945 by Singspiration, Inc. All rights reserved. Used by permission.

Personally Pentecostal

DID YOU READ last week's *Evangel*? It was the Spiritual Life Edition, a special issue in which the Holy Spirit's work in the Christian believer's life was emphasized very strongly—and it had a most unusual and attractive cover designed and drawn by our talented art editor, Norman Pearsall. We hope you did not cast your copy aside but saved it to be passed on to someone else.

Just to refresh your memory, here are the titles of some of the articles: "Go Deeper with God," "Believing and Receiving the Spirit," "God Satisfied Their Hunger," and "Why Speak in Other Tongues?" In addition, this Spiritual Life Edition contains articles on Salvation, Healing, the Fruit of the Spirit, and other interesting features such as the story of "The Bicycle Man."

The reason we mention these things is that we printed over a quarter million *extra* copies of this special issue, believing many readers will wish to share these Pentecostal truths with neighbors and other friends. These copies are now available at a remarkably low price (see ad on page 21). We pray they may be read by multiplied thousands who long for a deeper spiritual life.

The Bible teaches very clearly that God wants every believer to receive a personal Pentecost. He wants each one not only to believe the Pentecostal doctrine but also to have a Pentecostal experience—to receive the fullness of the Holy Spirit.

Jesus said, "I am come that ye might have life, and that ye might have it more abundantly." This abundant life is the Spirit-filled life. It is the filled-to-overflowing life Jesus meant when He said, "If any man thirst, let him come unto me, and drink; and out of his innermost being shall flow rivers of living water." He was speaking here of the Spirit who had not yet been given, but who was to come down from heaven on the Day of Pentecost following His ascension.

Some have objected to our use of the term "Pentecostal," saying it is an Old Testament word which denotes an annual Jewish feast. This is true, but the word is used in the New Testament also and it is full of rich typical meaning for the Church. If God saw fit to send the Spirit to His Church on the Jewish "day of Pentecost" (Acts 2) surely it is appropriate to refer to the coming of the Spirit as a Pentecostal experience.

There are those who teach that the coming of the Spirit at Pentecost was a "once for all" event, a dispensational occurrence. They say it was something which was to happen once, never to be repeated; but the Book of Acts tells how it was repeated a number of times. At Caesarea, for example, the Spirit was poured upon a group of Gentiles whose hearts were hungry and open for all God wanted to give them (Acts 10). Again at Ephesus, the Holy Spirit was given to a group of disciples who worshiped the Lord and wished to obey Him in all things (Acts 19). Other occasions where individuals received this Pentecostal Baptism are recorded in Acts 8:17 (the Samaritans) and Acts 9:17 (Saul of Tarsus).

To all these individuals the Baptism was much more than doctrine—much more than a dispensational event. It was a blessed personal experience. It brought the Lord Jesus intimately near. It made His words alive and electrifying. It caused their lives to become fruitful. It gave them power for gospel service. May God grant that if you have not yet been baptized with the Spirit you soon may have this wonderful experience and be personally Pentecostal.

—R.C.C.

THE PENTECOSTAL *evangel*

April 9, 1967

Number 2761

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

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THE PENTECOSTAL EVANGEL
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HOW MANY TIMES have you heard a parent exclaim, "I wish I could get my son to do what I say without having to force him!"

Or possibly it was a husband who wished aloud that his wife would learn the value of money without his having to repeat the lesson every month or so.

Hardly a day passes without our wanting to persuade someone to do something. The big question is how best to go about it.

Paul the apostle faced this same problem of influencing others. He commanded a few times in his letters but more often he pleaded. In his letter to Philemon we have a typical case in point.

Onesimus, a slave, had stolen from his master Philemon and had fled from Colosse to Rome. Thus Onesimus,

"in time past was to thee unprofitable, but now [as] profitable to thee." In verse 16 he suggests the new relationship, "...not now as a servant, but above a servant, a brother beloved."

If you want your son or employee or Sunday school class to respond to a certain plea, then explain its benefit to them. Things will then move more easily in the right direction.

4. *Paul appeals to Philemon's higher motives.* In verse 9 the apostle speaks of himself as "Paul the aged." In verse 17 he appeals to personal friendship: "If thou count me therefore a partner, receive him as myself."

When I was a young pastor of a small church, I often swept and mopped the floors of the church and mowed the large church lawn simply because it was for the Lord. The knowledge that He wanted me to do it lifted it from the realm of a burdensome task to one

A Masterpiece in Human Relations

whose name means *profitable*, had become most unprofitable to his master.

Onesimus and Paul met in Rome through God's providence, and Onesimus was won to Jesus Christ. He now became profitable to Paul, profitable to the Kingdom, and potentially so to Philemon.

Paul sends Onesimus back to his master with a brief letter designed to persuade Philemon to forgive Onesimus and take him back, not only as a slave but as a brother.

That letter is a masterpiece in human relations. A study of the principles involved can help parents in dealing with children; pastors with their congregations; soul winners with the unsaved; husbands and wives with each other; and, in fact, all of us in many ways, for our relationships as Christians are very important.

Paul's problem was to bring Philemon to accept Onesimus without commanding it. Willingness is the key: "But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly" (v. 14).

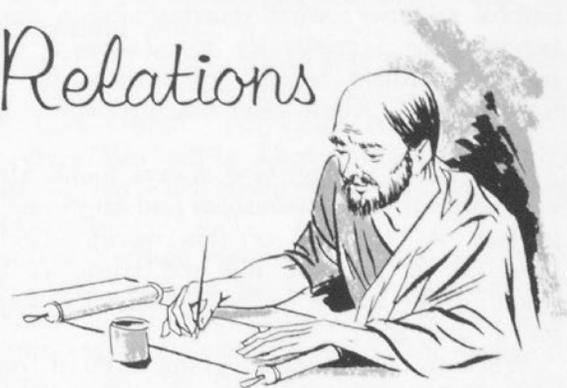
Where there is no willingness, there is no way—or at least the way is harder. How does Paul make Philemon willing? Let us notice seven points:

1. *Paul praises Philemon.* He commends; he does not command. He shows appreciation for Philemon's good qualities. He tells him he has heard of his "love and faith" and that "the bowels of the saints are refreshed by thee, brother."

In so few words Paul encourages Philemon and gives him something to live up to.

2. *Paul petitions Philemon.* He supplicates; he does not dictate. "I beseech thee for my son Onesimus." To request is better than to require. No one wants to be told in forceful terms, "You must... or else." You don't like to be threatened, and neither does your child, or friend, or foe.

3. *Paul points out the benefits to Philemon.* He puts himself in the other man's shoes. Philemon wants a dependable servant. So Paul says in verse 11 that Onesimus



By VIC SCHOBBER

Pastor, Gulfgate Assembly, Houston, Texas

I could do heartily for His sake. Motivation made the difference between drudgery and privileged service.

5. *Paul offers to share the loss.* He intends to practice what he preaches. He requests Philemon to forgive Onesimus the debt (the theft) but in case Philemon demurs he offers to pay it himself: "If he oweth thee ought, put that on mine account;...I will repay it" (vv. 18, 19).

Never underestimate the power of example. Be sure that what you ask of another you are willing to do yourself.

6. *Paul is positive of Philemon's obedience.* "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say" (v. 21).

Paul had faith in Philemon. In fact, he was so confident that he expected more than he asked. Even a small child can sense the belief or lack of it that an older person has in his ability to accomplish whatever he is asked. Surely an adult is even more acutely aware of another's attitude.

7. *Paul pronounces a blessing on Philemon.* If it is worth the effort to make the request, then the expected response is worth being grateful for, even in advance. Give your "God bless you" sincerely and warmly. God will honor it. "The grace of our Lord Jesus Christ be with your spirit" (v. 25).

These seven principles Paul practiced in dealing with Philemon will help you in dealing with others. Be sincere and genuine in their use, and God's blessings will follow.

THE SUBJECT OF REMNANTS is found in the Bible from Genesis to Revelation, and the truths about these faithful groups of saints contain much that is profitable for us today.

Paul wrote: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved. . . . Except the Lord of Saba-oth had left us a seed, we had been as Sodom, and been made like unto Gomorrah. . . . Even so then at this present time also there is a remnant according to the election of grace" (Romans 9:27, 29; 11:5).

As used in this article, the word *remnant* signifies a faithful minority; what remains after a time of testing; survivors of a crisis. By *world church* we mean that system of world religion represented by the harlot of Revelation 17, whose chief characteristic is unfaithfulness to God.

In times of testing, God always found a remnant who were faithful to righteousness and truth and who refused to bow to "the god of this world." God used these remnants to preserve life and truth. A remnant was God's lifeline to the future, a channel of hope, a nucleus for a new start.

When there was apostasy, the torch of truth was never extinguished. Through the remnants, the divine flame passed to another people, "God left not himself without witness."

The essential marks of a remnant are seen in the story of Noah who was a "preacher of righteousness" (2 Peter 2:5). By faith Noah "prepared an ark to the saving of his house." He also "built an altar unto the Lord."

Noah had God's revelation of the coming flood. Through obedience he and his family were a remnant from this destructive judgment and became the nucleus for the renewed human race.

Lot and his family are another example of a remnant. Lot was a just man and, like Noah, he had a revelation of an impending judgment and was provided with an escape from it. Angels hurried him out of the city before fire and brimstone fell upon it. His wife failed to qualify for the remnant, and Jesus warned, "Remember Lot's wife" (Luke 17:32).

God's remnants are the "light of the world" and the "salt of the earth." A remnant of 10 would have saved Sodom (Genesis 18:32).

The history of Israel is a study of remnants. Multitudes left Egypt for Canaan, but God decimated their ranks through testing until only Joshua and Caleb remained as a remnant of the original number. "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

The prophets wrote about the remnants. Isaiah cried out against apostate Israel but saw hope for the future in the remnants (Isaiah 10:21). Jeremiah was asked to pray for a remnant which was "a few of many" (Jeremiah 42:2). Ezekiel predicted that God would send judgments of sword, famine, and pestilence upon Israel but that there would be "left a remnant" (Ezekiel 14:



21, 22). Joel saw a remnant in God's deliverance of Jerusalem at the time of the apocalyptic judgments (Joel 2:32).

A remnant is evidence of God's ultimate purpose; it is a part of the harvest; it is an earnest or pledge to show what is to come. God can never be defeated in His harvest purpose. The full harvest will be gathered into His barn.

In the Babylonian captivity, Daniel and his three companions were among the remnant who were God's witnesses to the heathen empire. The faithful Jews with Nehemiah and Ezra were a remnant from the captivity. Zephaniah wrote about the righteous character of a remnant (3:13), as also did Haggai (1:12-14).

There was a remnant in Israel at the time of Christ's birth. The shepherds who heard the angel's announcement of His birth were part of a faithful minority. So also were the Wise Men who saw His star in the East; and the aged Simeon and Anna were among the faithful who were "waiting for the consolation of Israel" (Luke 2:25-38).

The ministry of Jesus was to the remnants. "He came unto his own, and his own received him not. But as many as received him [the remnant], to them gave he power to become the sons of God" (John 1:11, 12).

Paul's words in Romans 9:29 fill us with faith: "Except the Lord of hosts had left us a seed, we had been as Sodom, and had been made like unto Gomorrah." In the Greek New Testament, the figurative use of *seed* here means "a few survivors from whom a new generation will arise." A seed contains in itself the germ of the future plant. As a farmer saves seed to begin a new planting, so God in all generations preserves a remnant-seed to propagate a new people.

A remnant is a sure sign that God is still working in the earth, and each remnant is related to the harvest. The harvest is "the end of the world [age]," when the wheat will be gathered into His barn (Matthew 13:30, 39).

"Be patient therefore, brethren, unto the coming of

REMNANT AND THE WORLD CHURCH

By Evangelist GUY DUTY

the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7). Here is further evidence of God's will for our time. The husbandman, like the farmer, knows that the grain will not ripen without the latter rain. It is His will to send the latter rain because He knows the harvest fields will not ripen without it. The coming of our Lord and the harvest are closely related events. Let us therefore work in patience and faith to help gather in the "precious fruit of the earth."

The remnant history continues through the Acts and Epistles to the seven churches in Revelation 2, 3. Here we have another remnant study. There had been a gradual decline in the spiritual life of the Apostolic churches. About 60 years after the Day of Pentecost this deterioration had reached a climax, and He that "speaketh from heaven" sent the guilty ones an ultimatum. They must repent, or He would carry out His threatened judgments against them.

The great church at Ephesus, although alive with religious activity, was charged with having "left thy first love." This is the root cause of apostasy, and the Ephesian church was "fallen." All spiritual harlotry can be traced to the loss of this love.

In the Thyatira church many had been made impure by a Jezebelic spirit of harlotry, and the offended Bridegroom threatened them with a spiritual death sentence for violating the sanctity of their betrothal to Him: "I will kill her children with death" (Revelation 2:20-23). The *worldly church* and the World Church have the

same spirit of unfaithfulness to Christ. Satan seeks to turn the virgin church into a harlot church. A strong spirit of harlotry was defiling these churches, but the remnants were there.

In Sardis only a "few names" had not "defiled their [wedding] garments" (Revelation 3:4). The church at Philadelphia had survived a serious crisis with only a "little strength" (3:8). Promises were given only to "him that overcometh."

The record of these faithful minorities continues through the Middle Ages to Luther and Wesley and our own time. "Even so then at *this present time* also there is a remnant." The history of the reformations is another study of remnants, and they had a part in the formation of the present Pentecostal movement. Out of every apostasy God got a remnant and made a new start.

The battle between God and Satan for the end-time remnants will be intense and on a worldwide scale. Even during the time of the apocalyptic tribulation God will call out the faithful ones.

In Revelation 12:17 Satan makes war with a remnant "which keep the commandments of God, and have the testimony of Jesus Christ." All God's remnants can be identified by these two marks. During this period, large numbers will be harvested from the earth who keep "the faith of Jesus" (14:12).

As the end of the age approaches, Satan will work with "great wrath, because he knoweth that he hath but a short time." His final attack will be his most desperate effort—against those who keep "the testimony of Jesus Christ," and "the faith of Jesus." Even today, Satan is intensifying his attack against those with this testimony and faith. It is not a battle about the testimony and faith of "God," but of "Jesus."

The membership of one Protestant church federation now numbers 41,000,000. Yet remnants to whom we have ministered from these churches tell us: "We have been driven from our churches. Our ministers publicly declare that Jesus is not the Son of God, that the Bible is not the Word of God. We could tolerate it no longer. We had to get out."

Ecumenical pressure is increasing for both ministers and laity. Many who protest are threatened with excommunication. They must submit to ecumenical authority or become part of the present-day remnant.

The "spirit of truth" and the "spirit of error" (1 John 4:6) are fighting it out on the battleground of the world mind. God will put the nations to a special test "which shall come upon all the world, to try them that dwell upon the earth" (Revelation 3:10). The harlot church, with its world popularity, wealth, and alliances with world governments, will be the fatal attraction for multitudes. She will have the world intoxicated with her spirit of fornication (Revelation 17). The issue of the testimony and faith of Jesus cannot be evaded. There can be no compromise with antichrists. He that denies that Jesus is the Christ is a "liar" and an "antichrist" (1 John 2:22).

God is making a new move in our time. He is calling out the remnants. There is no promise for the fearful. "Let us go forth therefore unto him without the camp, bearing his reproach" (Hebrews 13:13). It will be worth whatever it costs to be among those in whom the Son of Man can find faith when He returns.



ARE THE CHURCHES IN TROUBLE?" asked *U. S. News & World Report*—and six pages itemized the troubles of the church. I agree. The churches are in trouble—serious trouble—with their theology, with their moral teaching, with their social action, with their pre-occupation with politics, with their ecumenical stance, and with their evangelism of involvement.

Churchgoers are confused as to their responsibility, their conviction of faith, their duties, and their way of life. This is not only true of the churchgoer but it is true of the ministers. *The Wall Street Journal*, in a searching article, revealed the lack of candidates for the ministry, the decrease of students in our theological seminaries simultaneous with the population explosion, and the fact that there are some 3,000 ministers in the United Presbyterian Church who would like to change their positions. *The U. S. News & World Report* declared that there are 70,000 churches vacant in America at the present time. The conclusion is inevitable that someone is tampering with the soul of the church.

THE CHURCH IS IN TROUBLE

Protestantism is in ferment. First, there is the "new theology." This reflects the influence of Paul Tillich

The Secular City by Harvey Cox. Here God is seen confronting men in the secularization and urbanization movements of our day. Man's religious response is identification with the changes which are occurring and in helping to solve the conflicts of race, class, politics, and nations. Thus the emphasis is upon involvement in demonstrations, the changing of laws, and the influence of government.

Other sources of trouble arise from the ecumenical movement. This has become the fetish of modern ecclesiastical emphasis. Those who cooperate with the ecumenical movement are "in" and those who refuse to cooperate, regardless of reasons, are "out." The objective is, through mergers and unions, to bring about the unity of Christian organizations. Supposedly the authority for this is given in the high priestly prayer of Jesus in John 17:21, which actually speaks not of organizational union but of spiritual oneness.

In promoting these unions there is a disparagement of doctrine. *The distinctives of denominations are being removed.* This may be illustrated by the United Presbyterian attempt to remove the Westminster Confession of Faith as the basis of its theological position. The New Confession of 1967 substitutes seven Confessions of Faith as testimonies to the faith of the church but not

WHO IS TAMPERING WITH THE CHURCH?

upon restless spirits within the church. Bishops John A. T. Robinson and James Pike have accepted the Tillichian viewpoint that God is to be identified with the depths of one's consciousness, that He is a present God of immanence rather than a God of transcendence.

Now there has come the group of "God Is Dead" theologians who declare the end of the Absolute, the death of the God of Moses and of the Old Testament, the beginning of Christian atheism and of Christian humanism. Of course, this is a contradiction in terms, for either God never was or else He still is. By definition God cannot die.

Along with the new theology has come the "new morality." This also has been based upon Tillich's theology. All ethics are situational and relativistic but they must be governed by the eternal attribute of love. This ends the authority of the Ten Commandments which Robinson says are "second-handed ethics." The summary of the ethical standard is "permissiveness with love." This especially is applicable to questions of sex. The new "moralists," such as Robinson, Joseph Fletcher, and Paul Ramsay, divorce love from law, which is contrary to the entire New Testament teaching.

Along with the new theology and the new morality comes the "new evangelism." This is stated for us in

Harold J. Ockenga is minister of Park Street Church, Boston, Massachusetts, and a former president of the National Association of Evangelicals. This condensation of a sermon preached by Dr. Ockenga is copyrighted 1966 by *United Evangelical Action*; reprinted with permission.

as tests of the faith of any minister who teaches in the church. This is evident from the change of the form of subscription to the Confessions of Faith.

Along with this is *the discouragement of evangelism, which is called "proselytism."* We are no longer to try to convince people in other branches of the so-called Christian church of the rightness or wrongness of a position on the ground of truth; we are to believe that each one has his own way unto God and salvation. The various traditions are merely manifestations of *the* tradition which is common to them all.

THE TROUBLERS OF THE CHURCH

The troublers of the church are not outsiders. These attacks are not coming from the enemies of the church. One might think that they came from the Marxists. We know that the Marxists have no hesitancy in using the churches; but once they are installed in power, they will liquidate the church and the church leaders. The amazing thing is that modern church leaders often adopt the Communist line and thus hasten their own demise. But I do not think it is communism that is now attacking the church.

Is it, then, the American Association for the Advancement of Atheism? We are all aware of *Mrs. Madeline Murray O'Hair's* attacks upon Bible reading in the schools, the saying of prayers, the use of chaplains, the oaths of office, and the words, "In God we trust." She only symbolizes an established program of the AAAA. Their efforts will go on, but we are not very



PHOTO BY LUOMA

By HAROLD J. OCKENGA

worried about them because we know what they stand for and what their influence is.

There is a sense in which the government is beginning to interfere in matters of church life by the support of education, which may be hazardous for the future. But we do not believe that the government is troubling the churches.

Who, then, is troubling the church? We answer, insiders—the church leaders themselves.

These leaders are *reducing the Christian gospel to social involvement*. The teaching of personal forgiveness for sin, of assurance of salvation, of a right relationship with God are no longer to constitute the church's message. They are called "other-worldly."

Instead, the members of the church are prodded to get into the social struggle, the "revolution," as Harvey Cox calls it. In fact, he has worked out his theology of revolution which consists of recognition of the catalytic gap between what is and what ought to be; the catalysis, or the understanding and means used to close the gap; and finally the catastrophe to bring this about.

As I studied his chapter on this theology of revolution, I noted the close similarity to the theory of Marxism in which the Communist party is the vanguard of the revolution to instruct the masses of people that they are exploited, to organize them as the instruments of the revolution, and then by means of the catastrophe of the revolution to bring about the new order of society.

These leaders are attempting to *realign the churches*

as cells in a secular society, as the instruments of social revolution. They have repudiated the spiritual values entirely and are talking in terms of secular objectives and means. The battle with "modernism" waged in the early four decades of this century will prove to be child's play with what is emerging here. Here *the churches are to be prostituted to social and political ends on a ground of atheism to advance the social revolution.* The sooner the battle lines are drawn for this struggle, the better.

AN EVALUATION OF THE TROUBLE

There are some phases of this ferment which are desirable and valuable. One is the shaking up of the denominations where *duplication of effort and leadership and offices and expenditures has existed* for ethnic reasons, for purposes of ritual, for personality's sake, or for sectionalism. There is no rational support for the existence of 250 denominations in this nation.

Another is the awakening of moribund Christians to do something with their faith. Individual Christians must ask themselves, "What is my social responsibility? What am I going to do about this problem?" I did not say that this was what the church should do, but this is what individual Christians should do. There is a clear distinction between the action of the church itself and the action of individual believers.

Another is to challenge Christian leadership to rethink the faith in the light of these attacks, questions, and changes occurring in society today. The leaders of the church have the responsibility of rethinking and restating the eternal truths of Christian theology with a relevancy to their age.

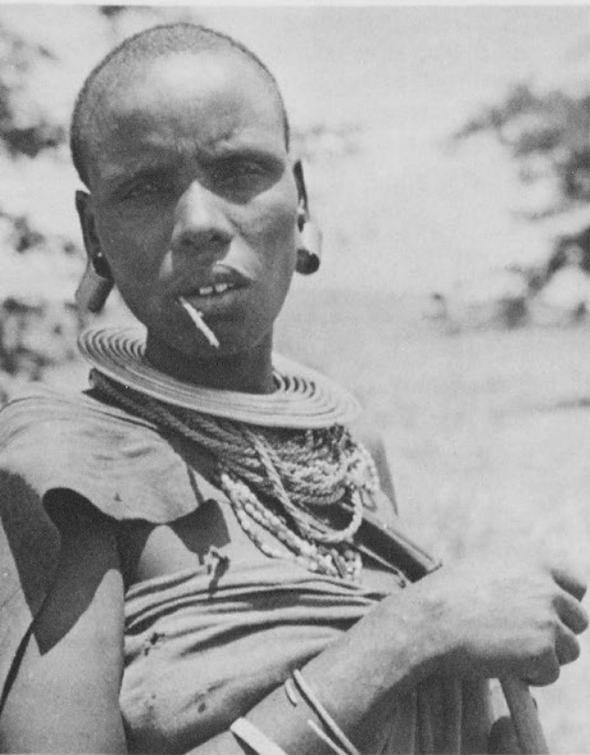
There are some detrimental aspects of this upheaval. First, there is the relinquishment of the note of authority. If the church enters into politics, it can no longer say, "Thus saith the Lord." Eugene Carson Blake may say, "This way is right, and this way is wrong; thus saith the Lord," when referring to the church's influence in social and political action, but this is not Biblical. It has well been stated by John J. Egan of Chicago when he said, "To invoke 'morality' glibly on political issues is extremely shortsighted. Sooner or later it brings its user to the moment of truth when he must identify his opponent as 'immoral.' And that might come when he meets another priest, eyeball to eyeball, at the City Hall."

Another detrimental aspect is the rejection of law and order in the name of religion or of love. More and more clerics are resorting to breaking laws in order to change the laws. This is the same argument used by good people to break down prohibition and which initiated an era of lawlessness.

Another detrimental aspect is the reduction of the role of the church in spiritual matters. God, the church, sin, ethics, and salvation are expressed now in social terms instead of spiritual terms. The book, *The Secular City*, by Harvey Cox is a notable example of this. This is the exchange of personal, spiritual Christianity for secular, social action. In the proportion that we make this change we grant the premise of communism; namely, that conditions must not be changed by spiritual power and by the transformation of individual motivation but by force or by legislation.

Some of the possible results of this troubling may

(Continued on page twenty-four)



SWAHILI EMERGENCY PROJECT

YOU AND YOUR CHURCH CAN HELP TRANSLATE THE NEW

BASED ON INFORMATION
FROM OUR OWN FOREIGN
MISSIONARIES AND THE
AMERICAN BIBLE SOCIETY

HOW DO YOU SAY "emergency" in Swahili? Some people say *hara-ka* and others say *upesi*. Both are Swahili words to describe "urgent need" in the emerging African countries of Tanzania, Kenya, and Uganda.

Translated for Assemblies of God foreign missions, either one means a three-year project totaling \$25,000.

For years the Bible Societies have wanted to produce a New Testament in popular Swahili; and more recently church leaders in Tanzania, Kenya, and Uganda have been stressing the urgent need for such a translation.

To hold the interest of young people in these fast-changing countries, a better translation must be developed which reaches more directly into their hearts and minds. It was for this reason that the American Bible Society presented to the Assemblies of God this emergency need.

After prayer and consultation with the leaders of our fellowship, Foreign Missions Executive Director J. Philip Hogan wrote: "Feeling the burden of this challenge, we have decided in faith to undertake this effort and will give it

top priority among our commitments. Ten million young people and adults in these newly emerging nations now are able to read the Scriptures. Surely a half million members of the Assemblies of God can help give them God's Word."

Among the Swahili-speaking Africans the Assemblies of God now has 12 foreign missionaries, 67 national ministers, 2,321 members and adherents, 94 churches and outstations, and two Bible schools with 31 students. It was early recognized that our own people would be among those who would benefit most from such a translation.

Already a beginning has been made toward this project with \$5,000 given by the Boys and Girls Missionary Crusade. The remaining funds will be given to the American Bible Society over a three-year period.

The Foreign Missions Department urges each Assemblies of God church to receive a special missionary offering toward this important need. Such offerings should be designated: *Swahili Emergency Project*.

In this era of literacy and learning, Africa presents almost limitless opportunities to distribute the printed Word of God to new readers. The Bible Societies plan to produce this New Testament in popular Swahili—

the everyday language of the people. The project is expected to take at least five years and is on its way already with the translation of the Gospel of Mark completed.

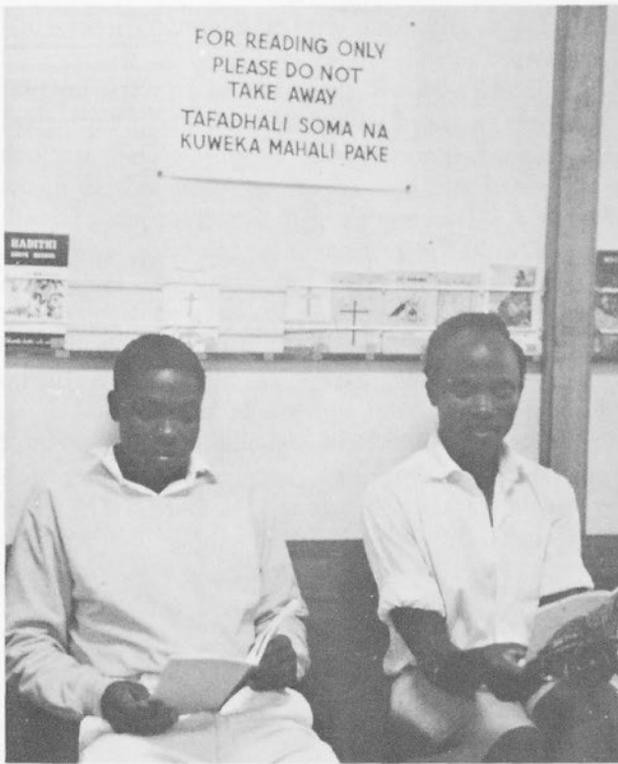
The translator is Thomas J. Kalume, who has spoken Swahili since childhood. He is a Mkambe—one of the Giryama peoples from the coast of Kenya—and is a graduate of St. Paul's Theological College in Limuru near Nairobi.

Other African nations where the Assemblies of God is working with the Bible Societies in translation projects include Ghana, Nigeria, Cameroun, Upper Volta, and Dahomey.

Scripture translations around the world are proceeding at an unprecedented rate; but millions—including most of the 10 to 12 million people between the ages of 15 and 50 who are learning to read each year—still are without the Word of God.

**Offerings for the
SWAHILI EMERGENCY
PROJECT**

should be sent to:
**ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802**



TESTAMENT INTO SWAHILI

The Bible Societies are presently working in more than 500 languages with approximately 3,000 translators. The current emphasis of emerging nations on growing literacy is reflected in statistics showing that at least one book of the Bible has been published in 1,250 languages and dialects.

With literacy coming to millions, a

battle of the books emerges—a battle for the hearts and minds of men.

The Foreign Missions Department of the Assemblies of God appeals to all those who believe in the cause of Christ to help with the *Swahili Emergency Project*.

TOP LEFT: In this era of literacy and learning, Africa presents almost limitless opportunities to distribute the printed Word of God to new readers.

TOP RIGHT: A modern translation of the New Testament in Swahili will help national workers.

BELOW: This typical marketplace in Tanzania represents a vast opportunity for reaching people with the gospel. Any literature they receive will be read and reread.



WITH THE SLOGAN, "LOVE THOSE MISSIONETTES,"
WMC'S PERPETUATE A
COMPASSIONATE MINISTRY TO MANKIND.

WMC's Become "Missionettes-Moms"

By ANN AHLF

THE PRIMARY RESPONSIBILITY of the Women's Missionary Council is to promote evangelism and soul winning within its field of activity.

WMC's seek to fulfill this purpose themselves and to perpetuate their present ministry by leading the girls and young women of the church into compassionate, practical Christian service. The *Stairway to the Stars* program for Missionettes and *Design for Living* for the YWMC's afford excellent opportunity for instilling high ideals and a sense of Christian responsibility in the hearts of the youth.

To encourage Missionettes to continue their achievement program, WMC leaders in the Assembly of God, Paola, Kansas, devised the "Missionettes-Moms" plan.

TOP PHOTO: Thirteen Missionettes of Paola, Kans., receive large-print Bibles as a reward for reading Scriptures required for the "Stairway to the Stars" achievement program.

LOWER PHOTO: Missionettes honor WMC members with a dinner to initiate the "Missionettes-Moms" program.



Mrs. Robert Boyd and Mrs. Harry Slyter, Missionettes sponsors, reported:

"The 'Missionettes-Moms' grew out of an experimental attempt to meet a need. Our Missionettes Club had reached a crisis. Interest was lagging. The anxious sponsors conceived the idea of asking each WMC member to choose a Missionettes girl for a special friend. Each woman would be expected to pray for and with the girl, assist her with the *Stairway to the Stars* achievement work, and help her to develop habits that lead to a consistent Christian life. Gifts not exceeding a specified value could be given at appropriate times. WMC's liked the plan and agreed to cooperate.

"The name for the relationship, thought of as *Spiritual Mothers of Missionettes*, was created by using the first letter of the last three words, 'M-O-M.' The plan is now three years old. We would not think of operating without it. As membership changes, new Missionettes-Moms combinations are arranged."

SUGGESTIONS FOR MISSIONETTES MOMS

Although the "Mom" is expected to exercise her own initiative in her position, a set of helpful suggestions is offered to her.

1. Love your "daughter" and get acquainted with her.
2. Daily—pray for her.
3. Weekly—encourage her to attend all church services—especially Sunday school and C.A.'s. Greet her when she comes. Contact her when she doesn't.
4. Monthly—visit her in her home or invite her to yours.
5. Become a real friend—one whom she may ask for advice.
6. Study her talents and look for ways to help her develop them.
7. Read her *Missionettes Handbook* and help her with the achievement program.
8. Visit a Missionettes meeting.
9. Read good books with her.
10. Study with her a course in "mind your manners."
11. Start a missionary scrapbook.

To entice Missionettes members to undertake their Bible-reading requirements, the Paola sponsors asked each girl to read the Book of Matthew and answer a mimeographed list of questions in a given length of time. If she fulfilled the requirements, she would receive an inexpensive large-print Bible (an encouragement to read further, especially to the younger girls). Thirteen girls completed the project and were awarded Bibles in a Sunday morning worship service.

One of the "Moms" told us how she and her "Missionettes daughter" read the Bible together:

"Mary" (a fictitious name) was a slow reader from an unchurched home and found it difficult to do the required reading for the *Stairway to the Stars* program. After struggling through the Gospel of Matthew she was almost ready to give up. As I sought divine help for her, God impressed me with a solution to her problem. Together we would try using *The Talking Bible*.

"Mary's mother readily gave her consent to allow Mary to stop at my house each evening after school. Together the girl and I opened our large-print Bibles and sat before the record player. We followed the narrator as he read. At the close of each chapter, Mary reviewed the story we had listened to. She was

able to recite well every time and to answer the mimeographed questions. Needless to say the reading project took a great deal of time, but the experience opened a new world to Mary. Mastering the Bible reading program encouraged her to continue in the *Stairway to the Stars* activity and very soon led to her conversion. She has a pattern of Bible reading established that could last throughout her life. Even her reading at school has improved."

During the third year of the "Missionettes-Moms" plan, the girls have been asked to take the initiative in developing friendship. They make a point of greeting their "Moms" at church services, inviting them to special school events, and making simple gifts for certain occasions. Participation in such a project helps to develop

thoughtfulness, courtesy, self-confidence, and love.

When the Missionettes member has finished the *Stairway to the Stars* achievement program, or has passed her 16th birthday, the Young Women's Missionary Council awaits her. The YWMC trifold development plan for body, soul, and spirit helps the young woman discover a design for abundant Christian living. A tri-fold ministry to others follows in natural sequence.

The progressive training and deliberate involvement in practical Christian service offered by the WMC for the girls and young women of the church goes a long way toward insuring the perpetuation of a group of soul-winning women who "minister as unto Christ."

* * *

Note: Mrs. Robert Boyd is now in Fort Scott, Kansas, where her husband is pastor of the Assembly of God.



Mrs. Raymond Hudson (left), district WMC president of New Mexico, presided at the 6th annual Missionettes workshop in Albuquerque. Missionettes trio (center) of the Highland Assembly in Albuquerque sang. Three ladies (right photo) participated in a "show and tell" time of handwork projects. Left to right: Mrs. Glenda Harper, Mrs. Willis Deerman, and Mrs. T. J. Lemons.

Missionettes Enjoy Annual Workshop

By CHARLOTTE SCHUMITSCHE

HIGHLAND ASSEMBLY OF GOD, Albuquerque, New Mexico, buzzed with activity last October 27 as approximately 150 Missionettes and sponsors registered for the sixth annual Missionettes workshop sponsored by the district WMC office. Many pastors and visitors joined the group later in the day for a rally and impressive crowning service for Honor Stars Celeste Brock and Deborah Jackson from Carlsbad Riverside Assembly.

A large number of beautiful and practical handwork items were shown and told about in the morning service. New Mexico Missionettes make tremendous contributions to home missionaries each year by giving them hundreds of handwork items, groceries, and personal gifts. Each Missionettes group adopts and sponsors a child of a home missionary family.

Devotional speaker for the morning service was Mrs. Joe A. Britt, sponsor of the Roswell senior Missionettes. She and her girls have attended all six of the workshops.

The Missionettes workshop in New Mexico has become an annual affair with increasing interest and enthusiasm. Meetings are held just prior to the annual Christ's Ambassadors convention, during the state teacher's convention. This is a time when students are out of school, and many can attend who otherwise could not do so.

Mrs. Hudson writes, "Many girls and their sponsors have expressed their appreciation for the workshops. Some sponsors have written that their girls returned home with increased desire to live closer to the Lord and to work more diligently for Him."

New Mexico now has nearly 50 active Missionettes clubs. This indicates that between 500 and 600 girls are being trained to be better Christians, church workers, and future missionaries, teachers, and homemakers.



The Missionettes choir from Carlsbad First Assembly sang.

WITHOUT THE BLOSSOM there would be no fruit. The Holy Spirit breathed these words into my heart as I watched God's creation "coming alive" again with new life last spring. From this unfolded a facet of truth relative to the fruit of the Holy Spirit in the daily life of the Christian.

The blossom is an outstanding evidence of new life, and its beauty and fragrance speak of potential fruit. When we see people experience the new birth, imparted when one comes to Christ, it is blossom time in our churches. It is wonderful to sense the fragrance and the beauty of these "spiritual blossoms," but these are only a prelude to fruit bearing.

Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

Jesus emphasized the importance of fruit bearing on other occasions too. Once He cursed a fig tree which only bore leaves. Once He explained, "By their fruits ye shall know them."

Before a blossom can produce fruit, it must undergo pollination. When this occurs, a process is set in motion which can eventually transform it into fruit. As the flower must be exposed to the pollen which can set in motion the fruit-bearing process, so the believer must expose his new life to the Word of God.

Without the pollen of the Word, blossoms may retain their beauty and fragrance for a time, but they will eventually wither, leaving only a memory of a past experience with its faded beauty and lost fragrance. There are many spiritual casualties in our churches, faded "pew flowers" which should long since have borne fruit for the Master.

The blossom that would bear fruit must submit not only to the pollen itself, but also to the method by which it is applied. Botanists tell us that in the plant world the pollination process is usually accomplished in one of three ways: by the elements, such as wind and rain; by creatures of the air, such as birds, bees, and butterflies; or by man.

Likewise God uses various methods of accomplishing spiritual pollination in our Christian lives. The first method used by nature, the elements of wind and rain, may be compared to the ministry of the Holy Spirit. From the Scriptures it is very clear that the Holy Spirit desires to apply the Word of God to every aspect of our daily lives. It is the blessed Holy Spirit who leads us into all truth, who quickens the Word to us, who makes Christ the Living Word a reality in our lives. The result is "the fruit of the Spirit" (Galatians 5:22, 23).

Nature's second method of pollination also has its spiritual counterpart. Have you observed the birds fluttering through the branches of blossom-laden trees, picking vigorously at the blooms? Have you seen the bee, buzzing about seemingly without plan or purpose, stopping at one blossom, moving quickly over another in random fashion? These are being used unconsciously to pollinate the flowers.

When the birds of tests and trials and the sting of persecution upset the comfortable routine of our daily lives, it is a consolation to realize that God, in allowing



PHOTO BY PHILIP GENDREAU

Blossoms— Prelude to Fruit

By VERNON BOYER

Pastor, First Assembly, Brookville, Pennsylvania

it, has chosen these methods of divine pollination. If we submit to the process, it will result in fruit in our lives.

Our eternal rewards at the time of final ingathering of the redeemed will be determined by our *fruit*, not by the *blossoms*. "Great is your reward in heaven" are the words of Jesus to those who endure hardness.

The words of Hebrews 12:10-12 are encouraging in this regard:

"For [our earthly fathers] disciplined us for only a short period of time, and chastised us as seemed proper and good to them, but He disciplines us for our certain good, that we may become sharers in His own holiness.

"For the time being no discipline brings joy but seems grievous and painful, but afterwards it yields the peaceable fruit of righteousness to those who have been

trained by it—a harvest of fruit which consists in righteousness” (Amplified).

The writer then adds: “So then, brace up and reinvigorate and set right your slackened and weakened and drooping hands, and strengthen your feeble and palsied and tottering knees” (Amplified).

To paraphrase these words in the context of this lesson we could say, “Strengthen your feeble and tottering trunk; lift high your weakened branches; brace up the drooping blossoms. Let the birds tramp and pick. Let the bees buzz. It is the price of fruit.”

Whatever comes, the literal blossom must stay in its place. It cannot choose to resist or to run to another branch simply to get away from it all. If it could, only fruitlessness and death would result. The Christian, who can choose to resist or run soon discovers the same situations in the “second-branch-church” as he did in the first. Running away from the battle only brings defeat and barrenness.

But nature also uses butterflies to achieve pollination. Moving delicately among the blossoms with tender touch, the butterfly can be likened to those temporal and spiritual blessings which are also methods ordained of God to set in motion the fruit-bearing process.

Whatever means God chooses, our spiritual goal must be to bear fruit for the Master. When this is so, we can accept His choice of methods used to set the process in motion.

The third method of pollination is accomplished by man as he distributes the pollen from one blossom to another. It is truly a holy privilege to cooperate with God in stimulating the fruit-bearing process in the lives of fellow believers. The New Testament encourages believers to “admonish one another,” to “exhort one another,” to “edify one another,” to “instruct one another,” and to “submit to one another.”

Paul wrote to the Ephesian church that Christ “gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for... the edifying of the body of Christ.”

Believers need one another and complement one another in the great spiritual fellowship of the redeemed. We are members of the same life-giving and life-sustaining Vine; blossoming together and sharing the same command to bring forth fruit.

“The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law” (Galatians 5:22, 23).

It is the fruit of the Spirit, not spiritual gifts and manifestations, which denotes spiritual maturity. The gifts of the Holy Spirit, which are to be desired and exercised in their proper sphere, are special endowments or abilities presented to the believer from above. The fruit of the Holy Spirit is unique in that it is the result of spiritual growth and power within the life of the believer.

With this in mind, Romans 8:28 comes into clearer focus. “We know that all things work together for good to them that love God, to them who are the called according to his purpose.”

Without the blossom there would be no fruit, but without eventual fruit the blossom does not fulfill its purpose. 



Your Questions

Answered by Ernest S. Williams

When has a child reached the age of accountability?

I believe the age of accountability depends on the child. It is the time when the child awakens to the distinction between right and wrong. The time may come earlier to those of Christian parents than to those who have not had the gospel. Adam and Eve had their eyes opened to know good from evil when they ate the forbidden fruit; the child becomes accountable when his eyes are similarly opened to know the right from wrong before God.

Please do not think this a foolish question although I have not signed my name. My son has had to have all his teeth filled. The doctor said that, unless this were done, he would lose his teeth before he reaches the age of 20. Is this condition of his teeth because we have not prayed enough?

The condition of your son's teeth is due to some physical cause, perhaps a lack of calcium. Do not be afraid to sign your name to questions. Names will not be published and may enable us to be more helpful by way of a letter.

Is there any place in the Old Testament that speaks of angels fighting against the devil and his angels, casting them down to earth?

In Daniel 10:10-19 we read of spirit resistance when an angel of God sought to carry a message to Daniel, and help was given by Michael so the message might get through.

Jesus said, “I beheld Satan as lightning fall from heaven” (Luke 10:18). Some say in this Jesus was speaking prophetically, having in mind Revelation 12:9. This interpretation I question. I believe it refers to a time in the distant past when Satan was banished from the presence of God. (See Isaiah 14:12.)

Some ministers do not want their families to have a nice home or a new car; they think this would show an extravagant spirit; yet these same ministers will invest all they can in real estate, stocks, or bonds hoping for material gain. Is it worse to put money in a fine home than to invest it in these other things?

It is not for me to tell others how to handle their money. I think a minister's home should be neat and well kept, in harmony with the circumstances under which his members live. If nice homes are common among the members of his church, why should his family not enjoy a similar house? This would be true also concerning an automobile. At the same time, if the minister can save some money and invest it, without covetously putting pressure on the congregation for his personal gain, I see nothing wrong with having these savings; but let him not love money, for “the love of money is the root of all evil.”

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.

HOME MISSIONS ON THE MOVE

By F. L. LANGLEY • Mississippi District Superintendent

HOME MISSIONS is the only answer to our Lord's command in Luke 14:21, 23. In this parable the master of the household was so desirous that his house be filled, he twice commanded his servants to find guests.

"Go quickly to the great streets and the small streets of the city, . . . urge and constrain them to yield and come in" (Amplified).

The commission to witness of Christ "in Jerusalem, and in all Judaea, and in Samaria" was reemphasized prior to His ascension. We should ask the Holy Spirit to help us to see clearly the great need before us.

Which is greater in God's sight—one of our towns without a full-gospel witness or a city abroad? His real concern, then as now, is that we go into both. We expect to see foreign missions continue to develop as we extend missions in the home field. This combined outreach is termed *World Ministries*.

Pioneer pastors need food, clothing, shelter, schooling for their children, a car, and other essentials of present-day living. While they open new churches and construct buildings, most of our Mississippi pioneer pastors must

engage in secular work. Undoubtedly this is true in many other areas of the United States. The developing church is unable to provide an adequate salary for normal living. In every sense of the word, these pioneer pastors are missionaries, even though they do not serve under national Home Missions appointment.

Our foreign missionaries are as well paid and as well equipped as those of any evangelical denomination in the world. To keep pace with the growing population, to fulfill the command of Christ until His second coming, *this must continue to be so.*

However, the lack of vision and failure to assume the burden to win souls and establish churches on the home front could very well affect the ministry of foreign missions.

May I call upon pastors and church boards to write home missions into your church budget? As our news media daily report detailed accounts of crime, immorality, poverty, and filth, let us be reminded that Christ died for *all*. This includes the lost souls of our beloved United States.

MISSISSIPPI BRANCHES OUT!



LEFT PHOTO: This map was used in Mississippi sectional councils to portray towns where home missions churches are established, being organized, or planned.

RIGHT PHOTO: Superintendent F. L. Langley (second from right) presents a \$2,000 check, made possible by the district interim loan plan, to Pastor Ben Rogers. Others shown participating at the groundbreaking service of the Marietta Assembly—a new church opened by the Mississippi District in 1966—are (left to right): E. H. McCoy, layman who gave the land; J. F. Patton Jr., district secretary-treasurer; L. C. Cunningham, district youth and Sunday school director; Curtis W. Ringness, national Home Missions secretary; and W. N. Duncan, minister from Tupelo, Miss.



FAR RIGHT PHOTO: People are seen attending the groundbreaking service.



The new First Assembly in Bay St. Louis, Miss., has facilities for six Sunday school classrooms, pastor's study, and a three-bedroom parsonage.

UNITE TO BRANCH OUT



Pastor and Mrs. William L. Hassler and their three children.

BRANCHING OUT is important to a person, a church, or a district only as each becomes involved in establishing a new church. Participation in this vital aspect of God's work often produces a chain reaction in a church or a district.

January 8 was dedication day for the new Bay St. Louis, Miss., First Assembly, with F. L. Langley, district superintendent, as guest speaker. Many individuals were blessed and challenged anew as they saw the results of their united giving and praying for the establishment of another church in Mississippi.

Earlier, district promotion of "Sites for Souls" had challenged the hearts of people for the growing Gulf Coast communities of Bay St. Louis and Waveland, Miss. William Hassler accepted the challenge to pioneer a church in Bay St. Louis, and he soon rented the old Presbyterian church. Twenty-two people attended the opening service of First Assembly on October 11, 1964. Today the Sunday school averages 45.

In May 1965 the National Home Missions Department made possible the purchase of a 2¼-acre plot. The Mississippi District agreed to underwrite a \$20,000 construction loan.

Local churches helped too. Wonderful cooperation was exhibited by Gulfport Assembly, pastored by the presbyter of the section, E. H. Hassler. Women's Missionary Council groups of the district supplied groceries and clothing for the pastor and his family.

Central Assembly of Biloxi provided 23 pews, carpet, and furniture for all the Sunday school classrooms. In addition, they are helping to support the *Branch Out* church with regular missionary offerings.

The new all-brick building air-conditioned and centrally heated, was designed by J. F. Patton Jr., secretary-treasurer of the district.

Lovely blue floor-length acrylite windows enhance the 32- by 60-foot sanctuary. Facilities include six Sunday school classrooms, pastor's study, a 14- by 18-foot foyer, and a spacious three-bedroom parsonage.

Pastor Hassler reports most of the work was on a volunteer basis by those desiring to branch out for God. The property is valued at more than \$45,000. 



The Call of Samuel

Sunday School Lesson for April 16, 1967
1 SAMUEL 3:1-10, 16-20

BY J. BASHFORD BISHOP

A CAREFUL READING of 1 Samuel 2:12-17 and 22-36 will reveal the terrible conditions which existed in Israel: (1) The ministry of a corrupt priesthood. (2) The administration of a weak high priest. (3) The pressure of powerful enemies. (4) The scarcity of prophetic revelation. "The Word of the Lord was precious in those days; there was no open vision" (v. 1). God's Word was not getting through to the people; thus they were left in spiritual darkness. (5) The lack of political unity.

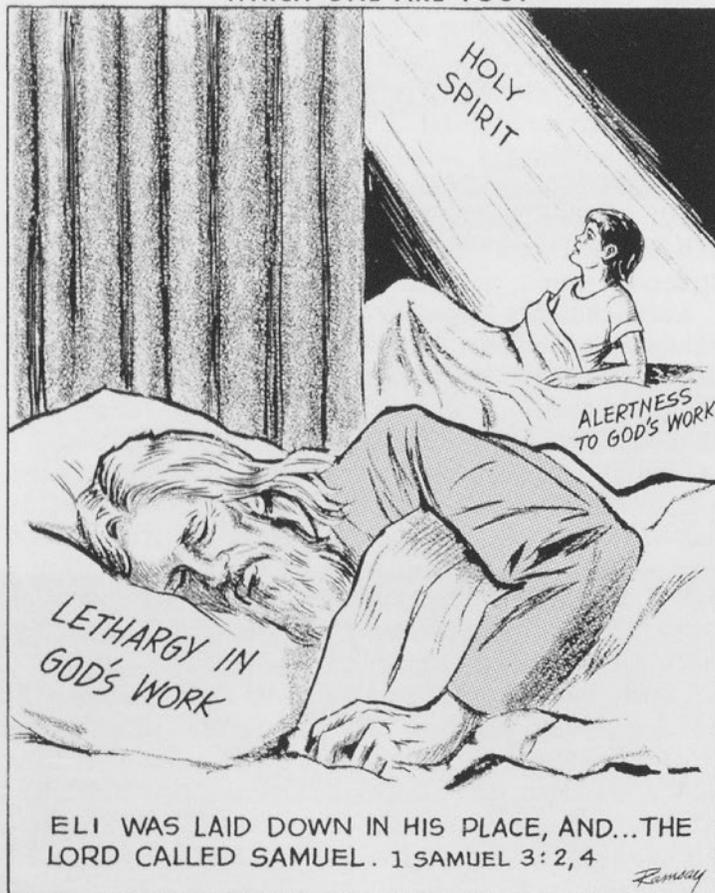
But God had been preparing a leader to meet the need of the hour and to lead the people to God.

THE PURPOSE OF THE CALL (1 Samuel 3:7)

Even Samuel could not get by on the spiritual experience of his mother. Up to this time all that he knew about the Lord had been learned from his parents and from Eli. And with this knowledge he had surely been faithful (1 Samuel 2:11, 21, 26) in a time of general unfaithfulness, immorality, and infidelity on the part of priests and people.

But Samuel had to have a definite personal experience

WHICH ONE ARE YOU?



with the Lord himself. As one who was to be a prophet, he must know God's voice, be sensitive to God's Spirit, and get his messages firsthand.

There is a danger among us to depend upon our parents, church, environment, intellectual knowledge of the Bible, and to neglect a living and vital personal relationship with the Lord. Pentecost is more than a label; it is a relationship with Christ through the Spirit!

THE TIME AND PLACE OF THE CALL (1 Samuel 3:2, 3)

Samuel received his call in the Temple where he had been faithfully performing his daily duties. It appears he was the confidential servant of the high priest, sleeping near him, and in the habit of receiving directions from him. Notice:

1. *God called Samuel while he was young.* Josephus, the historian, reckons Samuel was about 12 at this time. How easily we forget that children have great spiritual capacities!

Recently it was my thrilling privilege to see missionary approval given to a consecrated young man who had been saved at the age of nine—in a children's service where I told the story of Sammy Morris. How carefully we ought to encourage and develop the spiritual potential of our boys and girls.

2. *God called Samuel during the night.* (a) God calls at unlikely times. It was after Samuel had gone to bed, thinking the day's work was over, that the call of God came. At such an hour as we think not, God may wish to call us to some needed service. Will we be ready? (b) God calls when the din and confusion of the day is over. "The soul opens its doors to listen when the sounds which attack the senses are not heard."

THE MANNER OF THE CALL (1 Samuel 3:4-6, 8)

1. *Samuel was called by name.* This indicates the Lord had a special knowledge of his character and a special claim to his service. Is not this, in a sense, true of all of us? (See John 10:3; Genesis 22:1; Exodus 3:4; Daniel 10:11.)

2. *The call was repeated four times.* Samuel had not yet learned to recognize the voice of the Lord. And in view of his youthful immaturity, this is not surprising. However, such spiritual dullness and insensibility in Eli, a man of mature years, is tragic, making it necessary for God to speak repeatedly. As one grows in the Lord, he cultivates a sensitiveness to the voice of God.

THE DEVELOPMENT OF THE CALL

In Samuel, spiritual growth accompanied physical growth in a manner most beautiful to behold. (Read 2:18, 26; 3:1, 19, 21; and 4:1, and the progression and development become clear.)

"And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground" (4:19). The speech of Samuel was like an arrow striking its mark. His words were clothed with divine power—not futile, empty, meaningless human utterance; but blessed, beneficial, edifying, and instructive counsel flowing from a dedicated life to an exceedingly needy and hungry nation.

Thus Samuel illustrates the possibilities for spiritual influence in the lives of all who quietly and faithfully serve the Lord in the sphere in which they live.

STATIONED IN REMOTE AREAS of the world, Pentecostal servicemen are often isolated from Pentecostal people. They enjoy the companionship of other Christians, but nevertheless there emerges an urgent need for fellowship with those who share the same beliefs concerning the full gospel.

To these men, hearing *Revivaltime* is a welcome reminder of the hometown church. For in the joyful singing of the *Revivaltime* choir and the dynamic preaching of C. M. Ward, there radiates a spirit of freshness and vitality which is characteristic of local Assemblies—the spirit of Pentecost.

Through its expanding tape ministry, *Revivaltime* is now reaching many isolated servicemen stationed in areas too distant to receive the broadcast. Among those regularly receiving broadcast tapes are a group of servicemen and their families at the NATO Base in Keflavik, Iceland. Since January 1965 they have been meeting once each week to listen to the recorded broadcasts.

Chief Petty Officer David Hewett, who is in charge of the weekly Assemblies of God lay fellowship meeting, writes:

“Attendance at our Friday evening fellowship meetings



Assemblies of God personnel at Keflavik Air Base in Iceland meet Friday evenings to listen to tape recordings of “*Revivaltime*” and for fellowship.

investigated. As funds permit, these stations are added to our overseas log.

And now, with the addition of *Revivaltime's* unique tape-duplicating machines, recordings of the broadcast are sent upon request to every military installation which has facilities to use them.

In response to this letter from Airman First Class James Rogers, *Revivaltime* tapes are now being sent to Sondrestrom Air Base in Greenland:

“I am writing because I feel there’s a great need for the full gospel here at Sondrestrom. I am trusting that *Revivaltime* can help us. Here we have no Wednesday night Bible study, Sunday morning services are

**FOR SERVICEMEN IN LONELY OUTPOSTS,
“REVIVALTIME” BRINGS**

A TOUCH OF HOME

By **RON ROWDEN**



Chief Petty Officer David Hewett (shown with his family) contacted “*Revivaltime*” for assistance in forming a fellowship for Pentecostal families at the NATO base.

is steadily increasing, as everyone receives a blessing from your high-quality tape recordings. The music of the choir is thrilling, and our hearts are uplifted by every sermon.

“God is good to us here, and we are never without His presence. Just this month He has sent us two trained workers. We just want you to know how much we depend upon your wonderful ministry here at Keflavik.”

The Radio Department is grateful for the opportunity to minister to our courageous servicemen overseas. Whether they be in a lonely radar outpost in the frozen northland or in the steaming jungles of Vietnam, these men are dedicated to preserving the freedom of this country and defending the Christian principles upon which it was founded. They deserve every bit of spiritual encouragement we can send them.

At *Revivaltime* every effort is made to minister to the needs of those in the military. A special edition of the broadcast is being used by Armed Forces Radio stations around the world. Opportunities for regular releases on stations covering our military outposts are

brief, and half of the evening service is taken up with a movie. There are several of us who would like to meet for a period of fellowship, listen to good preaching and singing, and try to supplement the spiritual guidance we are presently receiving.

“When I was back in the States, I always enjoyed listening to *Revivaltime*. In fact, I have a number of the *Revivaltime* records. Brother Ward’s messages were a continual blessing. We would like to find out if it is possible to obtain tape recordings of *Revivaltime* to be played at our meetings. We are trusting and praying that you will be able to help us.”

The attitude of this serviceman is similar to that expressed by scores of others who have come to associate *Revivaltime* with the ministry of the local church, and who appreciate this voice from home. The wife of one serviceman testified:

“We are Air Force people, and many times we serve our country and our Lord in lonely places. But when we hear *Revivaltime*, it is like eating Sunday dinner at home with all the folk.”

MUCH IS SAID TODAY about how hard it is to be absolutely certain about anything. To some, the only safe attitude is that nobody can be sure about anything; that since everything is in a state of change, one is less likely to be wrong if he simply admits that what is true today may not be true tomorrow, and what is truth to him might not necessarily be truth to someone else.

Centuries ago the apostle Paul conceded, "Now we know in part... now we see through a glass darkly." Yet Paul's writings are rich with certainties. Some of the last recorded words of the Apostle were: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). There is no vagueness, no room to back out or change his stand in this statement of faith made in the very shadow of execution.

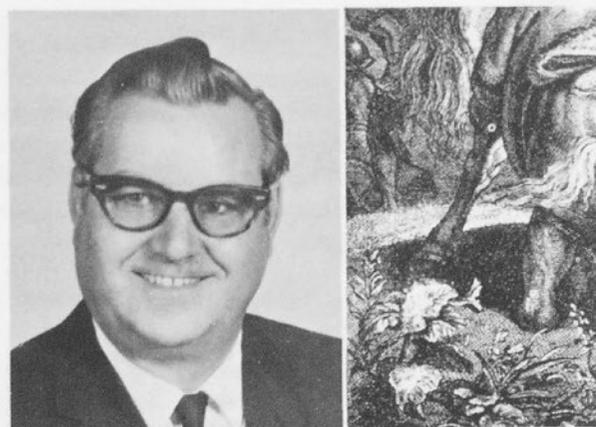
Twentieth-century Christians should take heart from the positiveness with which Paul spoke of his knowledge of Christ, his confidence in God's ability, and his total commitment to Him.

I KNOW WHOM I HAVE BELIEVED

Jesus first appeared to Paul when the young Pharisee was on his way to Damascus to imprison and kill the Christians there. What happened that day completely changed Paul's attitudes, his goals, and his way of life. From the moment the Lord said to him, "I am Jesus," Paul never ceased to have positive faith in Christ.

Everywhere he went from that time forward, Paul preached the death, resurrection, ascension, and return of Christ. He never faced a night so dark or a circumstance so hard that he could not see the hand of His Lord in it by faith.

During that great storm on the way to Rome, Paul stood in the midst of a group of discouraged, frightened sailors and urged them to "be of good cheer... For there stood by me this night the angel of God, whose



By W. H. RICHARDSON
Pastor, First Assembly, Natchez, Mississippi

Convinced &

I am, and whom I serve, saying, Fear not, Paul... God hath given thee all them that sail with thee... I believe God, that it shall be even as it was told me."

Some of his last words to Timothy show this same sense of certainty and power. "No man stood with me, but all men forsook me:... the Lord stood with me, and strengthened me;... and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom."

Such spiritual poise came not only from a knowledge of Jesus as a Person, but from an understanding of His ability as well.

I AM PERSUADED THAT HE IS ABLE

Paul's letters abound with declarations of his confidence in God's ability: "God is able to make all grace abound toward you" (2 Corinthians 9:8).

"God is able to make him stand" (Romans 14:4).

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

Concerning material needs, he said, "My God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

Paul believed that God "is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us" (Ephesians 3:20).

I HAVE COMMITTED ALL TO HIM

When the Lord came to Paul on the Damascus Road, a light "above the brightness of the sun" shone round about him. In the glory of that light Paul asked, "Lord, what wilt thou have me to do?" (Acts 9:6).

This commitment led him before kings, on perilous trips, through persecutions, and at last to a Roman prison where as an old man he could finally look back and evaluate the way he had spent his life. "I am persuaded that he is able," he said firmly. "I am now ready to be offered," he wrote in the same letter, with the same victory and confidence.

Paul's sense of commitment included an awareness of that which had been committed to him also. "Woe is unto me if I preach not the gospel!... a dispensation

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WHAT HAPPENED THAT DAY ON THE ROAD TO DAMASCUS COMPLETELY CHANGED PAUL'S ATTITUDES, HIS GOALS, AND HIS WAY OF LIFE.

Committed

of the gospel is committed unto me" (1 Corinthians 9:16, 17).

"I am debtor... I am ready... I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth" (Romans 1:14-16).

To the Christians who feared for his life should he go to Jerusalem, he explained, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

His personal relationship to Christ was one of devotion and commitment. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God" (Galatians 3:20).

"For to me to live is Christ, and to die is gain" (Philippians 1:21).

With the same quiet certainty he outlined what had meaning and value for him: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord... That I may win Christ, and be found in him."

Paul's spiritual poise had a double source—his complete confidence in the Christ he had come to know, and his total abandonment to the will of God. He was not afraid that what he believed today might not be true tomorrow. He trusted it for a whole eternity: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7, 8).

Not by any standards was it easy to live a persuaded and committed life in the first century of the Christian era. But it was possible then, and it is possible now. We have the same God as our Father, the same Christ as our Saviour and Lord, and the same Holy Spirit as our Comforter.

In a time when so many trumpets give an uncertain sound, let us hold fast to the truth and dare to live convinced, committed lives for our God.

WOULD THESE SUBJECTS INTEREST PEOPLE YOU KNOW?



ALL THESE SUBJECTS—and others—are interestingly and appropriately dealt with in the 1967 Spiritual Life Edition of *The Pentecostal Evangel*—an issue designed to help you reach non-Pentecostal neighbors and friends with a full-gospel witness.

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LAKELAND, FLORIDA, SHARE SOME
OF THEIR LIFE EXPERIENCES.

By AGNES BECKDAHL

ALONG THE NEPAL BORDER

WHEN WE MOVED TO NANPARA, on the borders of Nepal, the Indians made a path to our door. I was busy every day receiving the women and children who came from distant places. They had never seen a white woman before, and many wanted to touch "this peculiar being," as they called me.

One day 50 sick people came for help. They had walked about 40 miles. I seemed to be quite a novelty as I sang and played my guitar.

Rumor had spread that the missionary had brought a magic charm with her. This was a large bottle of castor oil with which I anointed the sick when I prayed for their healing. The Indians came in such numbers that we could scarcely eat our food at mealtime. In the evenings when Mr. Beckdahl returned after a hard day of work, he and his Indian evangelist preached to the villagers and prayed for the sick.

Our efforts to get into Nepal met with failure. However, we traveled constantly, holding open-air meetings and witnessing to everyone we met in the villages of North India. We met many Nepalese who had come into India from their own country. Some of these were won to the Lord, afterward going back to their people with the gospel.

Often we camped wherever night overtook us, exhausted from climbing the steep trails. Many times we were so weakened that malaria attacked us. We prayed for some means of transportation. In November, 1917, a friend in Chicago sent enough money for two hill ponies. Later that year we were able to purchase a gospel caravan and two oxen. The oxen were also used to plow the fields of the mission farm.

Then came a time of great national trouble. The feelings of the people turned against all missionaries. One day my husband was stopped by a large crowd of hostile, threatening Indians. Quietly he asked permission to pray to his God. Kneeling down, he asked for wisdom and

courage. Then, rising, he spoke to the people in their language. He had been a friend to all; and as they listened to his words, the crowd broke and quietly stole away.

It was during this time of trouble in 1921 that Samuel was born. A son is regarded as a great blessing by the Indian people, and Samuel's birth caused rejoicing among the Christians and unbelievers alike.

One winter an epidemic of influenza raged throughout India. My husband was smitten. Early one morning he lost his speech, and his face became blue. Death seemed imminent. I went to God in prayer. I received the assurance that my husband would not die but would live and preach the gospel to those poor people without God and hope. Fear disappeared, and a heavenly rest and



Mrs. Agnes Beckdahl

peace flooded my heart. God whispered to me, "Tell your husband to arise in the name of Jesus Christ." I did so, and life immediately returned to his body.

We continued to travel all along the Nepal border, preaching as we went. On one trip a number of disappointments resulted in our being in a village far off the route we had planned. When we stopped to camp at the end of the day, we had our usual outdoor meeting. Afterward a man came to talk to us.

"I am an overseer of many villages which are a distance of a few days' journey. If you will give me a Bible and some Christian literature to take with me, I will promise to read to all my village people about this wonderful, great, and loving God who is able to give peace and rest to our souls. We have been searching for such a God for years."

Only when this overseer talked to us did we understand the purpose of what we had called disappointments that day. Since our own efforts to get inside Nepal had not succeeded, our hope was in sending the printed message through just such messengers as this overseer.

Another time an Indian colporteur named Charles brought a Brahmin to us. He had found this man of high caste in the jungle, sitting under a tree, meditating and praying. He was a highly educated schoolteacher who spoke four languages. He told the colporteur, "I

have been searching after God for several years. I have never found peace or rest. Can you help me?" Charles took him to my husband, and he told him the story of his search for peace.

"For years I have been an earnest seeker for truth. One day I went to my *sadhu* (Indian priest) and told him the burden of my heart. He told me if I were to obtain salvation I must surrender all my goods and whatever money I possessed. I did so and gave it all to the *sadhu*, asking only that he pray for me. After a week the *sadhu* came, and I told him I had found no rest for my heart. He explained that I must now surrender my house and field, and then peace would come. Again I obeyed, but the burden remained. Then he advised me to renounce my position as a teacher and go into the jungle for a month and pray. It was there your man found me. Can you help me?"

In our home that night this Brahmin found the answer to all his questions. His conversion was sealed with real peace and joy flooding his soul. On the day he was baptized in water, he ran the six miles from the mission station to the river, for he could not contain the happiness he had found in Christ. My husband named him *Suraj Prakash*, which means "Sunbeam."

* * *

After the death of her husband in 1951, Sister Beckdahl was advised to return to the United States and retire. She did retire as far as her foreign missionary service was concerned, but she continued as a worker for God in whatever capacity opened to her. Her burden for the land of Nepal never lessened with advancing years.

Sister Beckdahl, who will be 91 this fall, came to live first at Pinellas Park Home in 1954 and now resides at Bethany Retirement Home in Lakeland, Florida. For many years she carried on an active tract ministry while at Pinellas and now has many friends at Bethany.

The Department of Benevolences oversees Bethany Retirement Home, and operational costs are met from offerings designated to the Home.



ADOPTED

By ADA NICHOLSON BROWNELL

"ARE YOU FELLOWS TWINS?" a man asked two brothers who appeared to be about the same age.

"No," one of the little fellows replied, smiling. "One of us is adopted, but we don't know which one!"

The parents of these youngsters must have been wise and compassionate to treat the boys so much alike they didn't even know which one was adopted.

The story reminded me of another stirring story of adoption. God also has a Son. But He has adopted humans, whom He created in His own image, and loves them as much as His only begotten Son.

In fact, God loves man so much He allowed His Son to suffer and die so He might adopt men and women as His own sons and daughters. God "predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Ephesians 1:5).

What a thrilling story of love! Our Heavenly Father gave His own Son that we might be adopted!

An elderly gentleman wouldn't accept the Lord Jesus Christ as his Saviour because he didn't believe God cares about individuals. He failed to realize the high price God paid to redeem *his* soul. He didn't understand that God loves the white-haired grandfather just as much as He loves His Son. God has made man "joint-heirs" with Christ. "And if children, then heirs; heirs of God and joint-heirs with Christ" (Romans 8:17).

The adoption papers already are made out. Promises and provisions have been made and endorsed in the Word of God—the adoption contract.

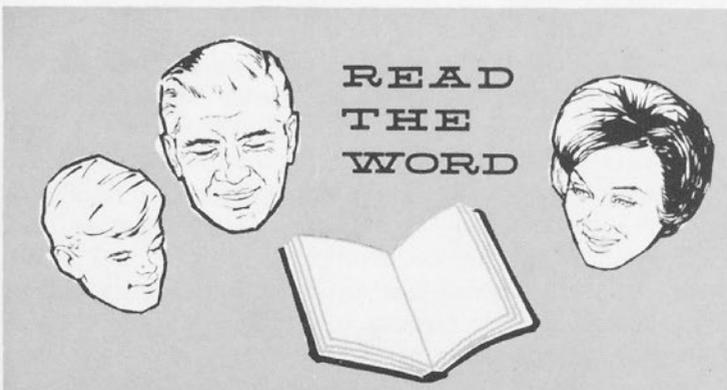
The contract tells how to accept adoption:

Receive Christ. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Believe. "For ye are the children of God by faith in Christ Jesus" (Galatians 3:26).

Follow. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14).

Those adopted will receive an incorruptible, undefiled inheritance that will continue through eternity. It is reserved in heaven. The inheritance will be formally presented at the judgment. "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" (Matthew 25:34).



READ
THE
WORD

CHAPTERS FOR THE WEEK OF APRIL 9-16

Sunday	Numbers 34-36	Thursday	Deut. 7, 8
Monday ..	Deuteronomy 1, 2	Friday	Deut. 9, 10
Tuesday	Deut. 3, 4	Saturday	Deut. 11, 12
Wednesday	Deut. 5, 6	Sunday	Deut. 13, 14

"For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward" (Deuteronomy 10:17).

THE OLD FARMER

By BRUCE S. WILLIAMS

HE WAS A FARMER, an *old* farmer. The Bible says of him, "He went among men for an old man in the days of Saul."

He had eight sons and at least two daughters named in the Scripture. His three oldest sons served in Saul's army. One of his daughters was the mother of Joab,

general of the army (1 Chronicles 2:16). It was an important family in the house of Israel.

What else is said of Jesse? He sent his youngest son, David, to take 10 flat loaves of bread and some parched grain to the army camp for his brothers, ask of their welfare, and also take 10 cheeses to the captain.

Not another word is said in Scripture of anything that Jesse himself did in life. We know nothing more of his activities after he sent David to visit the army camp (1 Samuel 17:18, 19).

Suddenly, in the prophecy of Isaiah a scripture stands forth: "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him" (Isaiah 11:1, 2). And, "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (Isaiah 11:10). What is this? Who is this Branch and this rod? The Bible reveals it is Jesus, the Messiah and Saviour.

When God sought a man after His own heart to be king of Israel, He said to Samuel, "Go, I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons. . . . Thou shalt anoint unto me him whom I name unto thee" (1 Samuel 16:1, 3). Although David was chosen and anointed king, he became known by the name "son of Jesse" among his people. David himself, King Saul, and even David's enemies referred to him as "the son of Jesse."

Though it was yet a thousand years till His birth, Jesus was called "the rod out of the stem of Jesse, a Branch out of his roots," the Messiah.

Why, out of hundreds of thousands of Israelites, was a son of this old farmer, with no record of accomplishment in life worthy of mention, chosen king? What was the quality in Jesse's family that made God look here?

Jesse brought up his family in the nurture and admonition of the Lord. David acknowledged he did not succeed with his family as well as his father had with his (2 Samuel 23:5). Jesse did nothing spectacular himself, according to the record, but he was faithful and steadfast unto his old age. The lives of his children bore witness to his unchanging devotion to God.

Jesus Christ is the son of David, and David is the son of Jesse, the old farmer of whom nothing noteworthy is recorded save humble faithfulness. But a Rod out of his stem and a Branch out of his roots became the Messiah of the Jews and the Saviour of the world.

May there be more Jesses among us! God is no respecter of persons. It is the privilege and opportunity of every father and mother to bring up their children in the fear of the Lord and maintain the right example before them.

WHO IS TAMPERING WITH THE CHURCH?

(Continued from page nine)

easily be seen. One is the end of the Christian Era. There is an increasing use of the phrase, "post-Christian Era." The Christian message and witness is more and more being divorced from the cultural identification with society. There is no Christian society, there is no Christian nation, and Christians will have to return to the individual witness in a hostile environment as was experienced by the early Christians.

A new reformation may well be in progress. By this I mean a realignment of Christians on new and different principles from the Reformation of 1517. If a sizable contingent of Protestants become Christian humanists (so-called), those Protestant supernaturalists may find themselves standing shoulder to shoulder with Roman Catholics in a new reformation.

New divisions of denominations may take place. Laymen are highly critical of their denominational leaders. They are beginning to withhold their support. They are refusing to attend church services and ecclesiastical gatherings. The polls show a drop in church attendance in the 1960's. In fact, an anticlerical feeling is rising.

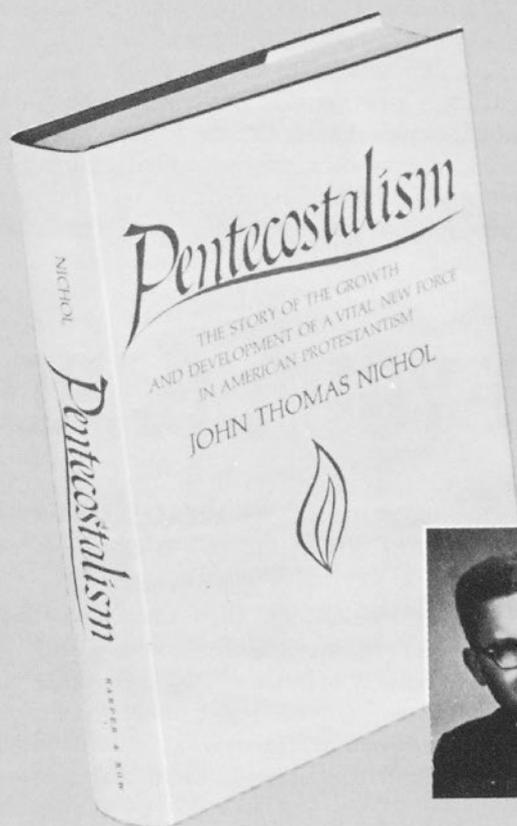
Is there any concluding suggestion? First, get the church out of politics and economics except wherein there is a clear moral issue with Biblical authority.

Second, get the church back into the spiritual ministry instead of the secular activity. It must continue its physical ministry wherever human need arises as ancillary to its spiritual ministry in fulfillment of Matthew 10:8.

Third, *let the church be the church*. Let it preach an other-worldly gospel as the means of influencing this world by changing individuals.

The church's message is of Jesus Christ, crucified and risen. The church's foundation is the deity of our Lord Jesus Christ. The church's method is world evangelism. The church's authority is the revelation of God given in the Bible. Let us cease tampering with the church.

NEW! PENTECOSTAL! NEW!



Pentecostalism

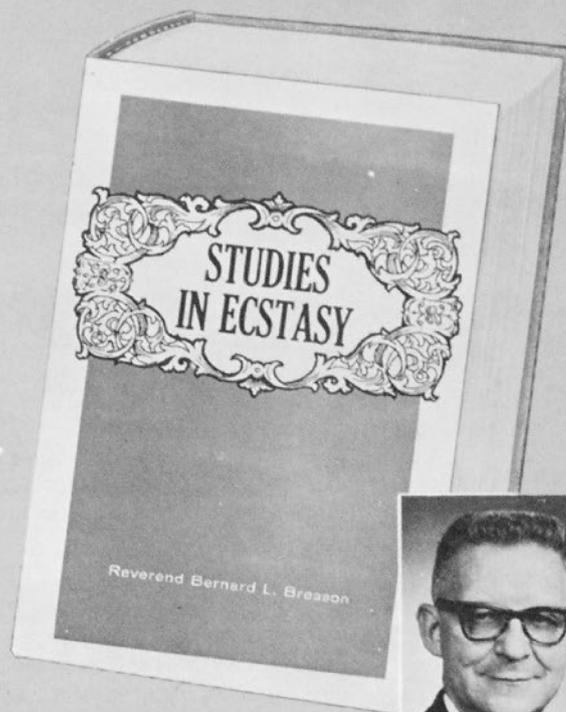
by J.T. NICHOL

- * Pentecostal Faith and Practice
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This book seeks to portray the Pentecostal movement as it is and as it was in the past. Its value lies in its comprehensive treatment of the entire Pentecostal movement, from its inception in Kansas (1901), to its spread around the world. It encompasses not only the more prominent bodies, such as our own, but the lesser groups (who sometimes embarrass us). This is, in fact, the first complete history of Pentecostalism. Here is the book that will fill the gaps in your knowledge of the vast panorama of Pentecostalism, and offer an assessment of its contribution and future as a "Third Force" in Christendom.

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NEW! PENTECOSTAL! NEW!



The author received his B.A. and M.A. degrees from Wayne State University, and completed his classwork toward his Ph.D. degree at the University of Southern California. Mr. Bresson was elected to both Phi Delta Kappa and Phi Alpha Theta societies of USC after commencing his teaching as professor of history at Evangel College—where he has resumed teaching after several years leave in Africa.

Studies in Ecstasy

by B.L. BRESSON

Here is the book "Evangel" readers have been waiting for, by one of our own ordained ministers. Brother Bresson traces through history the outpouring of the Holy Spirit first experienced by the apostles on the Day of Pentecost. Through this book the reader may come to a greater understanding of the Pentecostal doctrine as it lives today. What evidenced the effusion of the Holy Spirit? What caused speaking in tongues, prophecy, healings, and miracles beyond man's power? The author answers these queries clearly and concisely in a style that is readable for Christians in all walks of life. The aim of the book is to keep the Pentecostal experience alive and fresh in men's hearts. Written in a fearless and uncompromising style, "Studies in Ecstasy" should be in the library of all Assemblies of God churches and schools.

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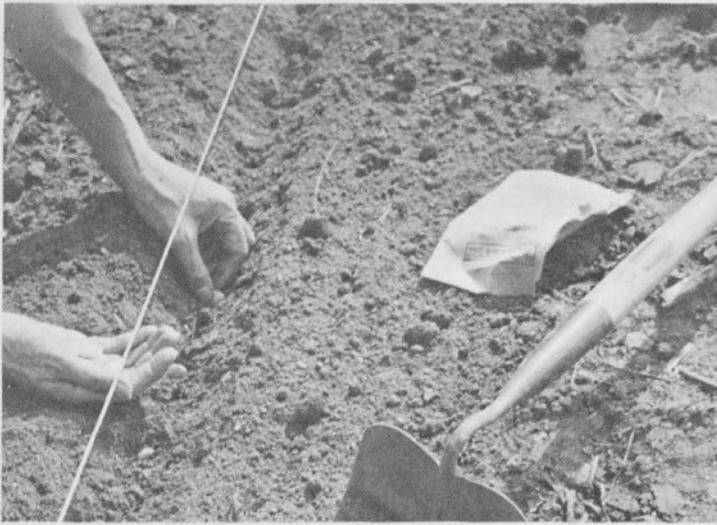


PHOTO BY PHILIP GENDREAU

friends to the church and to God. They were the "helps" in the church, and how important they were!

Anyone who really wants to serve God and be a blessing to his church can do it. Simply find the talents you have and cultivate them. Learn to use them in better ways. And in a kind, Christian spirit, be faithful to fill your place.

Next, water your effort with prayer. Some Christians,

TEND YOUR GARDEN

By JOYCE WELLS BOOZE

LAST SUMMER I watched my neighbor make a garden. It was serious business, and he worked hard at it. As I watched his day-to-day work and accomplishment, I soon realized that he was an expert gardener. A prolonged drought caused other gardens, even watered ones, to wither, but his remained green and fresh.

I wondered how this could be until I happened to rise very early one morning to go on a trip. My neighbor was already out watering and working in his garden. Then I understood—he not only watered it, but he watered at the right time and worked down the soil to conserve the moisture! That was why his garden could stand the heat of the long day.

As I watched my neighbor's garden, I began to learn lessons—natural truths and spiritual truths too.

First, I learned that my neighbor made the best of what he had. His garden wasn't very large nor was it particularly rich ground. His equipment, while adequate, was not elaborate. Yet he made a fruitful garden by using what he had.

One day as I watched him working I thought, *How wonderful it would be if all God's people would cultivate and use the gift or talent they have.*

So many times people have said, "Well, I can't sing," or, "I can't talk well," or, "I just can't teach." It may be true there are some things we can't do well, but let's not stress that. Instead let us look for the things we can do!

I remember an elderly man whose education had been extremely limited; yet when he prayed, the presence of God descended until the congregation was lifted up to heavenly places.

I remember a crippled woman, unable to leave her home without help, who called or wrote every absentee.

I remember a deacon who knew how to greet strangers at our church and make them feel welcome.

I remember a mother of five whose sweet, loving spirit reached out to help other mothers with small children.

On and on I could go remembering Christians who used a talent—even though others might not have called it by that name—to pray, to visit the sick and discouraged, to help in the nursery, and thereby bring their

as Paul said, "did run well," but they drop out in the long, dry seasons when discouragement comes—and they fail to reap the harvest which they expected. But just as my neighbor's garden stayed fresh through the hot part of the day because he watered it at dawn, so you will be able to withstand the fiery darts of Satan if you start with prayer.

No work is so small or so insignificant that it should not be seasoned with prayer and saturated with the presence of the Holy Spirit. Through this time spent in God's presence comes the love without which our work is useless.

Godly love is a quality our world is sadly short on. Sometimes we try to go out and work for God with ill feelings in our heart toward one of His children. We then do damage instead of the good we had planned. Prayer is the place to drop off any bitterness, hardness, and any real or imagined wrong. In place of these let God pour love. For He said, "A new commandment I give unto you, That ye love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Whatever age group you deal with, pray until you love them. You may not understand them completely, but you must love them completely. Even an animal is sensitive to the spirit in which you deal with him. How much more so are people!

Last year the hospital called and asked that some of our ladies visit a woman who was there from another county and was very lonely and blue. I called some of our faithful WMC's. A few days later I also visited the woman. When I asked if some of our church ladies had been to see her, she replied, "Oh, yes! I wish I lived close enough to attend your church. You all seem to love one another so much." We were strangers to her, but she had discerned the spirit of love among us. What a good testimony for Christians to have.

Third, suit your planting to the climate and soil. My neighbor would have been very foolish to have tried to grow bananas or rice. Knowing this, he chose to use his small plot to the best advantage and grow vegetables suited to our area and weather conditions.

No man is too high or too low for the gospel—he just

needs it suited to his soil. No place is too large or too small for the Word of God to have effect—we just need to adjust our planting to our plot. No area is too good or too sinful to need the grace of God—we just need to find the best way to make that grace known.

Sometimes families move from small towns to the city and drop out of church because it isn't like home. Some who move from the city to a small town mourn for the large church left behind and fail to be the blessing they could be. It is only human to miss what we love and have been accustomed to, but we shouldn't let this hinder the work of God. Whether the church is large or small, we can be of service to God if we are willing to do the best we can in the place where He sends us. He will help us plant the seed of His Word in a manner suited to the area in which we are.

If it is an underprivileged area, His Word can bring strength and light and courage. If it is a college or cultural area, He is the all-wise and all-perfect. All we need do is let the Spirit present Him through us. Whether our plot is a city of a million souls or only one sinner, God has chosen us and appointed our work. Who are we to object?

Fourth, we must cultivate. Along with proper planting and watering it takes constant cultivation to keep a garden at its best. My neighbor seldom missed a day hoeing and weeding and fighting the insects. I marveled at his persistence. The weather was not too uncomfortable nor other tasks too important to keep him from his garden.

Yet we often start a work for God, then we get discouraged and wonder if we are really doing any good. Other things demand our attention, and our work for God takes second place. If we feel bad or the weather is inconvenient or someone criticizes us, we use these as excuses to stop. We work on an on-again-off-again basis. And this harms God's program.

Certainly Jesus did not cease His ministry because of opposition or inconvenience or lack of appreciation. And He needs workers today who stick to their jobs in spite of lonesome hours and rough places. If you start something for God, see it through. Be consistent and do the work God has entrusted to you. The *work* is our business; the *results* are His.

I once knew a young pastor who became burdened for a couple in his community. He invited them to church, and they told him they would go if he would come by for them the next Sunday. He went by, but they were not ready. However, they said to come by again the next Sunday and they would go.

This went on for nine months, until finally one Sunday when he arrived, they were ready and waiting. That day God saved both the husband and the wife and shortly afterward filled them with the Holy Spirit. They became some of the best workers that pastor had. What if he had given up?

Results may not be sudden, but if God lays a work on your heart, stay with it as long as God directs. Otherwise you may give up just in sight of victory.

When a soul has been won to the Lord (and this is the whole cause of our work), we need to continue our cultivation. The newborn Christian needs teaching, encouragement, and prayer.

Suppose my neighbor had planted his garden, then

scarcely noticed it until harvesttime. His returns, if any, would have been very small. Many times we lose young Christians because after they are saved, no one takes time to counsel, answer questions, or give loving encouragement. Just as a young plant needs hoeing and watering, new converts need our prayers and assistance.

Everybody likes to bring in the harvest. Of course, it must be done at the right time—when it is ripe; and in the right way—with care. But it is a joy to go to the garden and pick red, ripe tomatoes and long, crisp green beans.

So it is in God's work. If we are faithful to use our plot to plant, to water, to cultivate, "we shall come rejoicing bringing in the sheaves."

How wonderful it will be to hear Him say, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord" (Matthew 25:21). 

WAYS TO GIVE

A CHRISTIAN WILL. The Christian recognizes that, in making a will, he has an opportunity to complete his stewardship, to exercise responsibility over the last of his material resources, to safeguard his dependents, and in so doing to further his confession of faith, to show his gratitude and obedience.

GIFT ANNUITY AGREEMENT. A Gift Annuity Agreement enables a Christian to make a generous contribution now and be assured of a fixed income during his lifetime—an income which is guaranteed and does not fluctuate.

GIFTS OF REAL ESTATE. Gifts of property, such as homes, businesses, apartment houses, and farmland can bring substantial support to the work of the Kingdom of God.

LIFE INCOME GIFT AGREEMENT. Similar to the Gift Annuity Agreement, this plan has definite advantages for those in younger years. The rate of return is "actual income earned" from the investment of the gift. It has no relationship to the age of the donor.

LIFE INSURANCE GIFT. A person can make a substantial gift through life insurance. He can give an existing policy by naming the Assemblies of God the beneficiary or he can give a new policy by assigning ownership to the Assemblies. Premiums paid on such policies are deductible on income tax returns.

STOCKS AND BONDS. Properly made, a gift of stocks and bonds may well be of substantial profit both to the donor and to the Assemblies of God. Elimination of the capital gains tax is a prime advantage of this form of giving.

TRUSTS. A trust fund enables the donor to designate how certain funds should be used and by whom they should be administered.

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NAME AGE

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NEWS OF THE CHURCHES



CARTHAGE, MO.—This display in the Bank of Carthage, November 14-20, attracted much favorable attention. The posters, literature, and photos were placed around an open Bible symbolizing the centrality of the Scriptures in the Assemblies of God. Most posters were painted by G. Dean Reid, pastor of First Assembly in Carthage which sponsored the display. A large assortment of free tracts, Evangels, and booklets (not shown in the picture) was available to the public.

MUSIC REVIVAL WITH EDDIE ANDERSON MUCH APPRECIATED

CLEARWATER, FLA.—The music revival conducted at First Assembly here was a blessing to the entire church. The unusual and greatly anointed ministry of Evangelist Edwin P. (Eddie) Anderson was much appreciated. The congregation developed a better understanding of the power of music as a vehicle of worship and testimony, while the orchestra

and singing groups reaped special benefit from the eight-day meeting.

Brother Anderson organized a Teen Choir which sang Friday night when he preached on "Rock and Roll, the Devil's Music." He also conducted a music clinic at 7 p.m. prior to each night's service. In the music clinic he taught choral techniques, voice, song

The three groups on the platform—children's choir, adult choir, and orchestra—all participated in the "Jubilee of Sacred Music" at First Assembly, Clearwater, Fla. Evangelist Eddie Anderson is at the pulpit. Pastor Arthur L. Shell Jr. is standing nearby.



SUNNYVALE, CALIF.—First Assembly here was blessed and uplifted during a one-week prayer emphasis meeting with Evangelist Larry Franks and family.

Five people were saved. Many visitors attended the services. The church was filled to capacity for the final service.

—Ralph W. Hillegas, pastor
* * *

FRANKCLAY, MO.—The Assembly of God here was gloriously blessed during a two-week meeting with Evangelist Ruth Reece of Mt. Vernon, Mo.

The services were well attended. Several were saved and reclaimed. Twelve persons were baptized in the Holy Spirit.

—Leonard G. Cranor, pastor
* * *

SAN LEANDRO, CALIF.—A revival spirit continues at the Haven of Rest Assembly here after services with Evangelist and Mrs. Jerry Knibbe of Upland, Calif.

Several were saved and baptized

in the Holy Spirit. Seven were baptized in water.

As an added attraction, each night Brother Knibbe drew a picture and presented it to the person who brought the most people to the service.

—P. A. Scroggins, pastor
* * *

MICHIGAN CITY, IND.—Faith City Assembly here has experienced a real move of the Holy Spirit in recent months.

During special meetings with Evangelist William Caldwell of Tulsa, Okla., 37 people were filled with the Holy Spirit.

One man who did not understand what the baptism in the Spirit was about began speaking in tongues as he prayed for someone else.

Several outstanding healings took place. Deaf ears were opened, and some people were healed of arthritis. One man with sore, infected legs was healed.

The entire church was greatly blessed and edified.

—Reginald A. Yake, pastor

leading, and instrumentation.

On Saturday night there was a "Jubilee of Sacred Music" featuring the Teen Choir and talent from First Assembly as well as from South-Eastern Bible College in Lakeland, Fla. Brother and Sister Anderson sang together. The pastor's family sang a quintet number—the first time the entire family ever sang together in the church.

The music revival reached a climax Sunday night in a Festival of Music which featured the adult

choir under Brother Anderson's direction.

Many visitors came to these meetings. The purpose of the revival was manifold: it was instructional, inspirational, and evangelistic. The meetings benefited church members as well as the unconverted.

The week following the revival there was a good increase in the size of the choir and orchestra, and the singing carried a new note of praise.

—Arthur L. Shell Jr., pastor

LEFT PHOTO: Pastor Shell joined Mrs. Shell and their children in a vocal quintet—their first in a public service at the church. **RIGHT PHOTO:** One feature of the "Jubilee of Sacred Music" was the singing of this boys' quartet, made up of four brothers.



THOMAS F. SANDERS NAMED EDITOR OF QUARTERLY MATERIALS

SPRINGFIELD, MO.—Thomas F. Sanders has been named editor of quarterly materials for Assemblies of God Church School Literature.

Brother Sanders has served as



assistant editor of quarterly materials since 1964. He succeeds William G. Eastlake who has been named manager of Literature Sales.

As editor, Brother Sanders will direct the writing, editing, and producing of quarterly Sunday school literature and vacation Bible school literature. He will supervise 40 publications with a total circulation of approximately 1.78 million and will assist in upgrading and developing new literature.

A native of Barnes City, Iowa, Brother Sanders is an ordained minister in the Southern Missouri District.

Upon graduation from Central Bible College in 1963, he was named to Delta Epsilon Chi, academic honor society of the Accrediting Association of Bible Colleges.

He was pastor of the March, Mo., Assembly of God two years. He served in the U. S. Navy for 19 months (1956-57).

He and his wife Louise have two daughters.

WITH CHRIST

JOHN C. SKIPPER, 85, of Oakland, Md., went to be with the Lord November 24, 1966. Ordained to the ministry in 1916, Brother Skipper was a charter member of the Potomac District. He served as an evangelist and as a pastor in Maryland. He is survived by his wife Nora, three daughters, and three sons.

ERNEST W. BLIZZARD, 57, of Oakland, Md., went to his eternal reward December 29, 1966. Brother Blizzard was ordained in 1957 by the Potomac District. He served as a pastor in West Virginia and Maryland. He is survived by his wife Elizabeth and four children.

RICE R. WRIGHT, 77, of Pollock, La., went to be with the Lord. Brother Wright, an ordained minister, served as an evangelist and as a pastor in Louisiana, Texas, and Arkansas. He is survived by his wife Evalena, one son, and three grandchildren.

JAMES DOYLE, Union Mo., went to be with Jesus January 18, 1967. Brother Doyle, a licensed minister in the Southern Missouri District, served as a pastor. He is survived by his wife Mildred and five children. One son, Kenneth E. Doyle, is a licensed minister.

EVART H. SHERRATT, 65, of Hot Springs, Ark., went Home to be with Christ very suddenly December 31, 1966, following a heart attack. Ordained in 1958 by the Northern California-Nevada District, Brother Sherratt transferred to the Arkansas District.

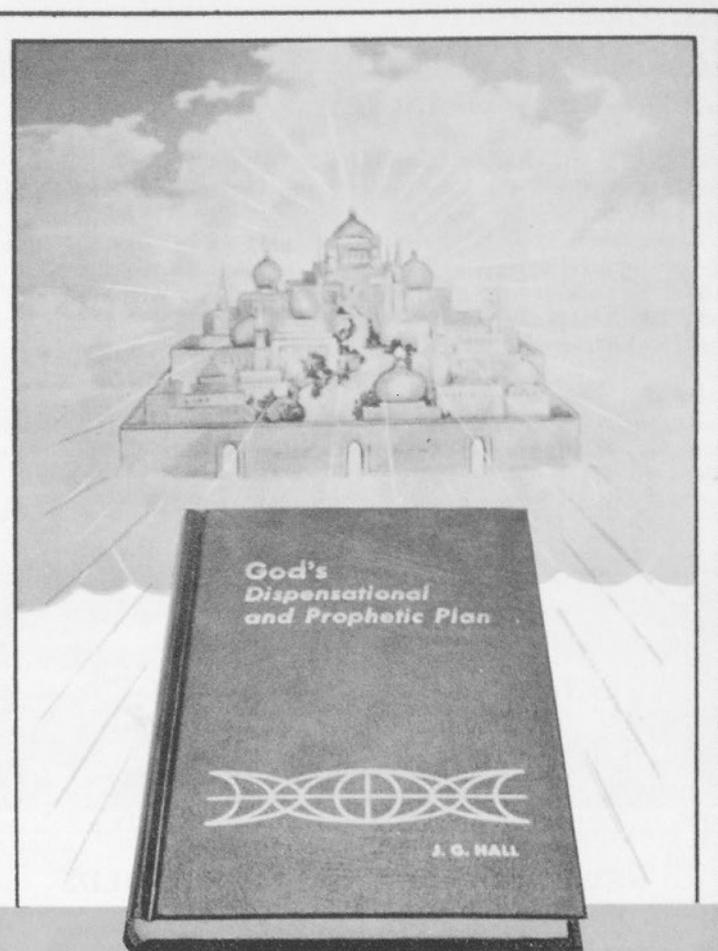
He traveled as an evangelist throughout Canada and the U.S., and served seven churches as pastor. He is survived by his wife Sue Belle, one daughter, Mrs. Velma Mayfield, whose husband is pastor in Sinton, Tex., and five grandchildren.

JESSIE L. TEETOR, 63, of Poplar Bluff, Mo., went to his eternal reward January 28, 1967. Brother Teetor was ordained to the ministry in 1953 by the Southern Missouri District. He served as an evangelist and as a pastor in Poplar Bluff, Thomasville, Ellington, Ellsinore, and Williamsville, Mo. He is survived by his wife Irene.

ELLA S. JOINER, 83, of North Little Rock, Ark., went to be with Christ January 21, 1967. Sister Joiner, a licensed minister in the Arkansas District, served as an evangelist. She is survived by a granddaughter and two great-grandchildren.

B. GREGORY FISHER, 61, of Bedford, Pa., went to be with Jesus December 31, 1966. Brother Fisher was ordained to the ministry in 1964 by the Eastern District. He served as an evangelist and as a pastor in Bellwood and Bedford, Pa. He is survived by his wife Margurite, one daughter, and two grandchildren.

ELI NICHOLSON, 72, of Birch Tree, Mo., went to be with the Lord November 22, 1966. Brother Nicholson was a licensed minister in the Southern Missouri District for over 30 years. He served as an evangelist and as a pastor. He is survived by his wife Bertha and two daughters.



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CALIFORNIA CONGREGATION EXPERIENCES GROWTH IN NEW FACILITIES

MODESTO, CALIF.—Calvary Temple here, formerly known as Central Assembly, has dedicated its new facilities to the Lord.

Speaker at the dedication service was Joseph Gerhart, superintendent of the Northern California-Nevada District. Other guests included As-

semblyman John G. Veneman of Stanislaus County and Modesto Mayor Peter W. Johansen.

The new brick and stone facility has a sanctuary seating more than 600 persons with an overflow capacity of nearly 800. It is located on a seven-acre tract.

The complex also includes a fellowship hall, kitchen, hospitality room, prayer parlor, offices, a seven-room nursery, Christian education classrooms, and a separate youth chapel seating 100 people. An off-street parking area accommodates over 300 cars.

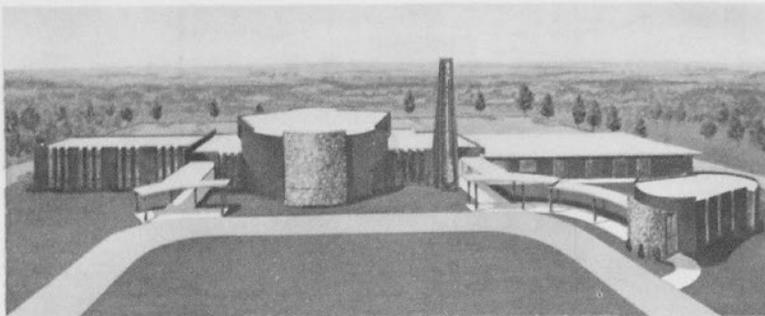
Appraised at \$516,000, the ac-

tual cash investment is approximately \$315,000.

Nearly every week people have been at the altar seeking Christ. Many new families have also come to the church since the new structure was finished.

Donald J. Bogue has pastored the church since 1962.

Photos show the exterior of Modesto's new Calvary Temple which is constructed of brick and stone, and the interior of the sanctuary looking from the balcony toward the choir loft and pulpit.



NEW YORK CONGREGATION BUILDS COLONIAL-STYLE CHURCH

FRANKLIN SQUARE, N. Y.—Bethel Assembly of God here recently completed a beautiful church building. Howard S. Bush, assistant general superintendent, dedicated the new sanctuary.

Other guests at the special services attended by over 500 were Congressman John W. Wydler, fourth congressional district, Nassau County; Paul Buchwalter,

New York District secretary-treasurer; Charles Shaffer, presbyter of the Long Island section; Karl P. Steffens; and Irving A. Berg, architect.

The church is of colonial design with red brick exterior and a 34-foot steeple. The sanctuary has aqua walls, red carpeting, and mahogany and white colonial pews and pulpit furniture.

Church facilities include a balcony, choir area, baptistry, two nurseries, fellowship hall, kitchen, chapel, pastor's study, church office, Sunday school classrooms, and parking area. Donated labor by men of the church resulted in a saving of over \$40,000 in the

final phase of the building program.

Albert Andreasen is pastor of Bethel Assembly. He writes: "We are looking to the future with faith in God for an outpouring of the Holy Spirit that will result in a great harvest of souls."

LOWER LEFT: The new Bethel Assembly is of colonial design with red brick exterior.

LOWER RIGHT: Dedication service in progress in the beautifully decorated sanctuary.

RIGHT: Members of the building committee were (left to right): Paul Russo, Kurt Noetzel, Matthew Candel, Harold Thompson, Werner Schwein, Michael Cunsolo, and Pastor Albert Andreasen.



EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Megargel	A/G	Apr. 3-16	Jerry & Ann Johnson	M. L. Green
	Tuscaloosa	First	Apr. 12-23	L. M. & Mrs. Addison	Robert H. Spence
Ariz.	Tucson	Flowing Wells	Apr. 9-23	L. T. Bates	Virgil Jones
Ark.	Booneville	First	Apr. 2-16	Lindell & Mrs. Ballenger	Ralph Dale
	England	First	Apr. 9—	Miriam A. Hooks	Harold W. Walls
	Russellville	Oakland	Apr. 2-16	Salisbury-Secrease Team	Luther W. Hankins
Calif.	Argus	Trona	Apr. 16-30	Burl McAlister	Mike Laskey
	Brentwood	A/G	Apr. 9—	L. L. & Mrs. Ferguson	Clyde Hawkins
	Escalon	A/G	Mar. 29-Apr. 9	Tom Ming	R. A. Wilson Jr.
	Salinas	Prunedale	Apr. 2—	Dale Seeber	Wes Larson
	Tulare	First	Apr. 11—	V. G. & Mrs. Mangram	Paul J. Smith
	Visalia	Eastside	Apr. 9-23	Thomas Hernandez	George Branch
	Weott	A/G	Apr. 9-21	Charles Senechal	Perry A. Gower
Colo.	Greeley	Glad Tidings	Apr. 11-23	Clif & Betty York	N. L. Bascom
	Littleton	First	Apr. 4—	Bob & Alvena Wilson	Darrell Chapman
D. C.	Washington	Christ Church	Apr. 2-16	Jack West	M. A. Jollay
Fla.	Palatka	First	Apr. 16-30	B. R. Minton	Weldon Cozanel
	Pensacola	Brent	Apr. 12-15	Fisher-Cheek Team	A. E. Hall
Ill.	Bridgeport	A/G	Apr. 11-23	Wayne & Mrs. Marshall	James W. Brown
	Chicago	Beulah Gospel Temp.	Apr. 16-30	J. W. & Mrs. Beam	E. D. Bergman
	E. Alton	A/G	Apr. 11-23	L. H. & Mrs. Sheets	Cecil Collins
	Macomb	First	Apr. 11-23	James & Beulah Pepper	Oliver Knell
	Pana	First	Apr. 9-19	Sam Mayo	Wayne McKinzie
	Peoria	*First	Apr. 16-May 14	Carl E. Gammel	Bobby Ray
	Rock Falls	A/G	Apr. 9-16	Robert Owen	H. W. Lutz
Iowa	Mason City	First	Apr. 11-16	John W. Everett	O. E. Vaale
Kans.	Topeka	First	Apr. 11-23	Wesley F. Morton	Clare G. Rose
Ky.	Henderson	First	Apr. 11-23	J. E. Friend	Wayne H. Hemphill
La.	Shreveport	Bethel	Apr. 9-23	R. S. Strange	James F. Perry
	Sterlington	First	Apr. 9-16	Darrell & Carolyn Pilcher	J. E. Barton
Md.	Hagerstown	Evangel	Mar. 26-Apr. 9	Ken & Gloria Kashner	Ervin Mason Sr.
	Prince Frederick	Full Gospel Tab.	Apr. 12-30	Don & Sharon Parker	A. J. Fox
Mich.	Detroit	Revival Tab.	Apr. 11-16	Eddy Anderson	Irving Mitchell
	Flint	Hungarian FG	Apr. 2-16	Ruth E. Reece	Charles Szabo
	Saginaw	Genesee Gardens	Apr. 12-23	John & Faith Stallings	George Kappaz
Minn.	Duluth	Glad Tidings	Apr. 9-14	Paul & LaVonne Clark	Harland Upton
	Monticello	**A/G	Apr. 2-21	Victor Etienne	Wesley Glennen
	Meridian	First	Apr. 9-16	Colen & Carol Lassiter	Douglas Stone
Mo.	Chillicothe	First	Apr. 5-16	Samuel & Patricia Calk	Orville Grace
	Columbia	First	Apr. 9-16	Gladys Voight	Chas. A. Parker
	Joplin	Faith	Apr. 2—	A. A. Wilson	T. R. Shepherd
	Kansas City	Blenheim	Apr. 11-23	Loyd & Rebecca Middleton	Milton Beckett
	Kansas City	Red Bridge Church	Apr. 12-23	Dan & Marty Womack	C. David Albright Jr.
	Ozark	A/G	Apr. 2-16	V. R. Ledbetter	Bob L. Johnson
	St. Louis	Friendly	Apr. 11-23	J. C. & Mrs. Nichols	L. C. Ramsey
	Springfield	East Side	Apr. 9-30	Quentin Edwards	Albert Pyle
Mont.	Baker	A/G	Apr. 11-16	Roy & Arlene Brewer	Thomas Johnston
Nebr.	Columbus	A/G	Apr. 9-14	Kathleen Jennings	Dale Eden
	Dalton	Wabash-Francis	Apr. 9-16	Merle & Mrs. Roll	D. B. Arnold
	Holdrege	A/G	Apr. 16-20	Ken Krivohlavek	Steve Groseclose
	Red Cloud	A/G	Apr. 9-15	Ken Krivohlavek	George M. Bingham
N. Y.	Staten Island	El Bethel	Apr. 16-23	Vernon Boyer	James Tate
Ohio	Mansfield	First	Apr. 9-16	Bob Larson	Clinton Vanzant
	Tipp City	Bethel	Apr. 12-30	Andrew G. & Mrs. Basell	D. Boyd McClellan
	Toledo	First	Apr. 9-16	Guy Duty	G. G. Martin
Okla.	Broken Arrow	First	Apr. 12-16	Leonard Negrin	James C. Dodd
	Comanche	First	Apr. 4—	Charles Ogdon	C. L. Brown
	Commerce	First	Apr. 16-30	B. P. Carroll	Billy Martin
	Henryetta	First	Apr. 2-16	Stewart B. Douglass	Doyle E. Davis
	Rush Springs	First	Apr. 11-23	Ray & Elaine Leonard	L. R. Helms
	Wilburton	First	Apr. 12-23	Oren O. & Mrs. Paris Sr.	Nelson Booze
Oreg.	Hillsboro	A/G	Apr. 4-16	Duane & Violet Parrish	DeLoss Crook
	Portland	Evangel Temple	Apr. 16-28	J. G. Hall	Joseph Dunets
	Roseburg	A/G	Apr. 11-23	Arthur & Anna Berg	H. E. Flaherty
Pa.	Bloomsburg	Glad Tidings Pent.	Apr. 11-23	Charles S. Morris	John S. Palmer
	Punxsutawney	First	Apr. 11-23	R. S. Peterson	LeRoy W. Wiley
	State College	A/G	Apr. 11-23	Ken & Gloria Kashner	Henry L. Shaffer
	Windsor	Pent. Lighthouse	Apr. 16-30	William P. Schell	Robert H. Shipp
Tenn.	York	First	Apr. 11-23	J. B. Woolums	S. Willis Brewer
	Elizabethton	First	Mar. 28-Apr. 9	Ren & Grace Marr	Ernest T. Edmonds
	Memphis	Central	Apr. 9-16	Gene & Heather Burgess	Charles W. Hodge
Tex.	Austin	Faith	Apr. 12-23	Bob McCutchen	Edward R. Poole
	Borger	First	Apr. 5-16	Tommy & Esther Lance	A. J. Winkle
	Buna	A/G	Apr. 8-23	Richard D. Exley	James B. Miller
	Clawson	A/G	Apr. 12-23	Morris & Mrs. Lefkovitz	L. E. Ivey
	Kerrville	First	Apr. 2—	Oren O. & Mrs. Paris Sr.	Troy Frazier
	Mexia	First	Apr. 3-16	Doyle G. Jones	Ollie C. Bates
	Overton	First	Apr. 16-23	Robert B. Ring	Danny Lane
	Silsbee	First	Apr. 12-23	Bill McPherson	J. A. Hendrix
	Stratford	First	Apr. 9—	T. J. & Wanda Taylor	I. H. Wills
Va.	Big Stone Gap	First	Apr. 16-30	Branham & Steele	A. L. McCray Jr.
	Petersburg	First	Apr. 2-16	Faye W. Thurman	N. E. Haupt
	Winchester	Full Gospel Tab.	Apr. 11-23	Irving & Mary Lou Howard	I. L. Stonesifer
	Woodbridge	Faith	Apr. 11-16	Robert D. Smith	S. L. Mullenex
Wash.	Kennewick	First	Apr. 11-23	Dan & Anita Bogdan	H. A. Dron
	Kirkland	*A/G	Apr. 9-14	Christian Hild	Albert P. Knudson

*Children's Crusade

**Youth Emphasis

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

35 YEARS A CHRISTIAN —WITH NEAR PERFECT SUNDAY SCHOOL RECORD

YAKIMA, WASH.—On March 15 Mrs. Hattie DuBuc celebrated her 35th birthday—in the Lord. She was saved March 15, 1932.



Sister DuBuc is 74 years old. She has only five absences from Sunday school in 34 and one-half years. Those she missed were because of

circumstances beyond her control. She now attends Central Assembly here where Leland V. Gross is the pastor.

I was sitting beside her one day in church when an urgent financial need for a family was presented. Sister DuBuc opened her purse and said, "There is only enough money left for one loaf of bread to last to the end of the month. But if I buy a dry, day-old, smaller loaf, I could give half of this." That is what she gave too.

Sister Hattie DuBuc is devoted entirely to her Lord and His work.

—Roy A. Hayes, Senior Bible Class Teacher

HIGHER INTEREST AVAILABLE ON CBC BONDS

Bonds are still available to help liquidate the indebtedness on the new J. Roswell Flower Hall at Central Bible College, Springfield, Mo. Bonds maturing from April 1, 1978, through April 1, 1982, will sell at a discount to yield 6% to maturity. Bonds maturing from April 1, 1973, through April 1, 1977, will yield 5%. Send the coupon below for more information.

CENTRAL BIBLE COLLEGE
3000 N. Grant, Springfield, Mo. 65802

I am interested in helping to finance CBC's new J. Roswell Flower Residence Hall. Please send information.

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Song of the Meadowlark



IN A SMALL COUNTRY VILLAGE there are many signs of coming spring. Children begin to bounce balls or skip rope. Tractors buzz to and from garages and out to the farms. People begin to putter outside, raking the yards, looking to see if the early spring flowers are beginning to peep through the ground.

And, in our part of the country, the gophers sit at the roadside and chatter; crows call noisily to one another as they move in for another year; and finally green begins to faintly tinge the brown prairie pastures.

But the most welcome sign of all to me is the sound of the birds. Their shrill, sweet calls to one another, their friendly chatter, their songs of praise thrill my heart.

And of all the songs, the most beautiful to me is the song of the meadowlark. Spring has never quite arrived until the meadowlark sings his distinctive song from across my garden.

No other bird has a song as sweet and clear as the meadowlark. My husband vows that no two meadowlarks sing quite the same tune. I love to hear their rich, pure notes break into the early morning stillness. Nothing could be much more beautiful.

If the birds can sing for the return of spring, surely we who are redeemed unto God can find something to sing about. We should have much to praise Him for.

The Psalmist said, "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being" (Psalm 104:33). "I will sing of mercy and judgment: unto thee, O Lord, will I sing? (Psalm 101:1). "I will sing of thy power;... I will sing aloud of thy mercy.... Unto thee, O my strength, will I sing" (Psalm 59:16, 17).

We may not all have voices to sing specials in church

By **OLIVE W. MUMERT**

but we can all praise Him in our hearts. If we can speak or write at all, we can tell forth His praises; we can thank and worship Him for all His wonderful love and care.

"Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18, 19). "Let every thing that hath breath praise the Lord. Praise ye the Lord" (Psalm 150:6). 