

THE PENTECOSTAL evangel

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

DECEMBER 31, 1967

TEN CENTS

FILE COPY

WEEK
OF
PRAYER

JANUARY 7-14
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A
CALL
TO

ADVANCE

By **THOMAS F. ZIMMERMAN**

General Superintendent, Assemblies of God

AS WE PREPARE TO ENTER A NEW YEAR, it would be well indeed if all of us would examine our situation and ask the Lord to give us a sense of direction, not only in personal and family affairs, but also in the gospel work we are doing together.

Having once determined what we believe to be God's will for us, it will then be incumbent upon us all to conform ourselves to the divine will and to advance along that course which He prescribes for us. The remarkable experience of Saul of Tarsus may serve as a vivid illustration of this.

Saul was a religious zealot. Bound by tradition and prejudice, he diligently sought to exterminate the "sect of the Nazarenes." He "persecuted this way unto the death, binding and delivering into prisons both men and women." No doubt he was one of those of whom Jesus had warned His followers, saying, "The time cometh, that whosoever killeth you will think that he doeth God a service."

But Saul was stopped in his tracks on the Damascus road by a heavenly vision. He never recovered from the voice that he heard nor the word which he received: "Rise, and stand upon thy feet; for I [Jesus] have appeared unto thee for this purpose, to make thee a minister and a witness . . . to open their [the people's] eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

The story of Saul's response to this divine revelation is written in blood and tears. Saul the persecutor became Paul the great apostle of the Lord Jesus Christ, for whom he suffered many things. Beatings, imprisonment, shipwreck, loneliness, weariness, pain, hunger and thirst, cold and nakedness, these and much more he endured for Christ. "But," he declared, "none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God."

What an amazing example of Christian fortitude! Is there any wonder that the early Christians, their hearts fired by the heroic example of men like this, went all out to serve the Lord? Neither persecution, social ostracism, nor economic pressure deterred them from following Him. With mighty power they pressed the claims of the gospel upon their generation until they had "turned the world upside down" and won thousands of men and women to Christ.

Today we, as members of His Church, have a similar responsibility to penetrate our culture with the dynamics of a full-gospel ministry! In a day beset with formidable adversaries, marked by secularism, materialism, amorality, and widespread spiritual apathy, is the charge to the Church of Jesus Christ any less binding or less urgent than it was in apostolic times?

What is the role of the Church in these trouble-fraught days in the latter third of the 20th century? The executive presbyters of the Assemblies of God have considered this question very earnestly. In particular, they have sought to determine the strategic position and the opportunities for leadership which the Assemblies of God fellowship has in projecting a Pentecostal witness in this hour of unprecedented spiritual need.

Early in 1967 the Executive Presbytery, meeting in full session, pursued this question at length. After many hours of prayer, consultation, and heart-searching, they determined a course of action. A committee of 15 men, called the Committee on Advance, was appointed by the Executive Presbytery to study prayerfully our present position as a church and to recommend aggressive means by which we may demonstrate a virile witness to our generation.

It is a widely representative committee with executives, other headquarters personnel, district leaders, pastors, educators, and a layman in its membership. The committee met for the first time in Long Beach during the General Council. The following month it met in Springfield, and there have been additional meetings since that time. The first phase of the committee's work includes an overall examination of the program, growth pattern, and relative emphases which obtain in our Movement. Review has been made of the historical documents to determine whether the Assemblies of God is fulfilling its purposes as set forth in the beginning.

A Plan of Advance is being tooled out to the intent that goals will be projected and a sense of direction suggested for all departments and ministries of the church. Our prayer and purpose is that all personnel and resources may be utilized to the fullest possible extent for



COMMITTEE ON ADVANCE in session at Springfield, Missouri. Left to right: William O. Vickery, D. V. Hurst, T. E. Gannon, C. W. Denton, T. F. Zimmerman (chairman), R. W. Harris, J. E. Hamill, J. P. Hogan, Cyril E. Homer, G. R. Carlson, Harry M. Myers, Hardy W. Steinberg (recorder), Donald F. Johns, and Lowell C. Ashbrook. Above are Gene Scott (director of research) and Andrew E. Nelli.

advancing the cause of Christ. This five-year Plan of Advance will be presented to the Fellowship at a special Council on Evangelism scheduled to convene in Kiel Auditorium in St. Louis, Missouri, August 26-29, 1968.

Principles basic in planning for this strategic Council on Evangelism and in projecting the five-year Plan of Advance are being delineated by the committee. This Plan of Advance will bring into clear focus some helpful guidelines for our thrust for God in this strategic time in history. There will be a clear-cut, scripturally based re-statement of God's purpose as envisioned for our Movement. Growing out of this historic statement of purpose will come a fresh recognition of our reason-for-being as a Fellowship.

It is recognized that the Assemblies of God, a significant segment of the Pentecostal revival, exists essentially to give a continuing expression to the purpose of the church in the New Testament Apostolic pattern. This embodies the full-orbed work and ministry of the Holy Spirit in maturing the body of Christ and in manifesting an evangelistic outreach.

A highlight of 1968 will be the Council on Evangelism. The purpose of this event is to challenge, inspire, and provoke Bible-believing Christians, particularly the constituents of the Assemblies of God, to be *filled with the Spirit* that we may all speak the Word of God with boldness. Mark the dates on your calendar (August 26-29) and make your plans to be a part of this unique and historic Council. Pray that God may prepare all our hearts for this unprecedented convocation.

The days just ahead of us have been designated as a Week of Prayer. I hope you will join with fellow believers all around the world in this great prayer meeting, January 7-14, 1968. There is a gathering burden, articulated from many sources within the church, to get on with the task of soul winning. God has called us to evangelize. May the salvation of lost souls become an all-consuming passion and may the prime yearning of our hearts be, "Lord, fill me Thyself and help me give myself unreservedly to Thy service. Place me where Thou wilt; use me as Thou wilt; grant that I shall neither be barren nor unfruitful in my work for Thee during 1968."



New Life in the New Year

THOUGH "HOPE SPRINGS ETERNAL in the human breast," it seems to take an extra spurt on New Year's Eve. High resolves are born. Noble goals are set. We vow that the new year will be better than the old—for we will endeavor to be better persons, and will try very hard to achieve in 1968 the success that eluded us in 1967.

But personal determination by itself cannot change us. Our habits have only deepened and hardened with the passing of another year. If we are to have a new life in the new year we must look to sources outside ourselves for help.

There are three great sources of life, strength, and joy available to each of us. Perhaps the three letters that spell that little word "new" can serve to remind us of them.

"N" reminds us that we are *nourished by the Scriptures*. The Word of the Lord "is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32); but we must remember that this upbuilding does not come by reading a dozen chapters one day and never opening the Book again for a week. Like the nourishment of regular meals, it comes by following a regular Bible diet, "every day a portion" (Jeremiah 52:34).

"Nourished up in the words of faith and of good doctrine," the apostle said (1 Timothy 4:6). Read the Bible consecutively like a book. This is the formula we follow in our "Read the Word" program, which is now at the halfway point. In 1967 it covered the first half of the Old Testament and practically all of the New. In 1968 it will take us through the second half of the Old, and through the New again. Look for the list of chapters in each *Evangel*. Read them (about two a day) and this daily nourishment will do wonders.

"E"—the second letter in "new"—reminds us we are *energized through prayer*. Again, this speaks of daily contact with the Source, not spasmodic contact. The Christian life does not operate on long-lasting storage batteries. It is more like those new rechargeable flashlights that are now on the market. Without frequent prayer sessions our light grows dim, like the rechargeable flashlight that has not been plugged into the electric outlet for a while.

"Enter into thy closet," Jesus said, "and when thou hast shut thy door, pray to thy Father" (Matthew 6:6). Public prayer is good. Watchnight prayer services are a great blessing. Group prayers during the coming Week of Prayer can bring tremendous results. But there is no satisfactory substitute for private prayer.

"Evening, and morning, and at noon, will I pray," David said (Psalm 55:17). Develop the habit of stopping several times a day to look up and get help from heaven. It will renew your strength and make the end of your day as bright as the beginning.

"W" completes the word "new," and it reminds us of the joy that comes from *witnessing for Christ*. We shall be hearing about witnessing quite often in 1968, for it is the year of an unprecedented Council on Evangelism to be held in St. Louis, Missouri. However, we need not wait until August to be stirred by this great Council. We can begin immediately to bear witness for Christ each day and to see how this rejuvenates our spiritual lives.

If we do these things we shall have a new year indeed, a different year, a better year. Nourished by the Scriptures, energized by prayer, witnessing daily for Christ—here are three broad, open avenues to new life in the new year.

—R.C.C.

THE PENTECOSTAL evangel

December 31, 1967

Number 2799

Official Voice of the Assemblies of God

1445 Boonville Avenue, Springfield, Missouri 65802

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

WEEK OF PRAYER

JANUARY 7-14, 1968

WHEREAS scriptural prophecies concerning the last days are being fulfilled before our eyes, reminding us that Jesus Christ will soon appear for His Church...

WHEREAS the rapid expansion of non-Christian populations and the rising peril of riots, rebellions, and wars indicate the urgency for world evangelization...

WHEREAS the Pentecostal movement has never been in a better position to strike boldly against the worldwide forces of evil, and...

WHEREAS to meet the massive challenge of our generation we need a sweeping, all-pervading revival of the spiritual motives and power that first brought this Pentecostal movement into being...

WE, THE OFFICERS of the

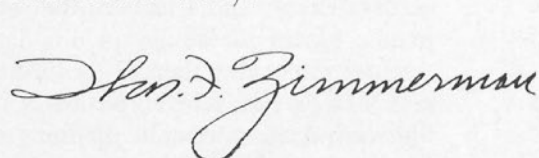
Assemblies of God of the U.S.A.

Pentecostal Assemblies of Canada

do hereby proclaim January 7-14, 1968, as a *Week of Prayer* and call upon all the churches of our fellowship to cry out to God in fervent, intercessory supplication for a general outpouring of the Holy Spirit in our Movement and for a revival of spontaneous evangelism.

WE PLEDGE OURSELVES to lead the way in this prayer emphasis, and further pledge our full influence and personal devotion to direct our Movement toward the great fulfillment for which God first raised it up. May this prayer proclamation and Pentecostal pledge motivate us all to meet the challenge of our times.

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chronicles 7:14).



THOS. F. ZIMMERMAN
General Superintendent
Assemblies of God
of the U.S.A.



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General Superintendent
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of Canada

By GORDON CHILVERS

YOU MIGHT CALL HIM a "normal" Christian. He usually went to church—when the weather was right. If nothing prevented him, he read his Bible. He attended prayer meeting when it wasn't inconvenient. And his Christian life was not fruitful.

In his serious illness he had a remarkable experience. God spoke to him in those critical hours. He was convicted over his far too "normal" Christian life. Waking after the dream he saw his long-suffering pastor standing by his bedside.

"Pastor," he said, "I have just had a remarkable dream. It seemed that our Heavenly Father asked you in my presence a somewhat embarrassing question—whether or not I was a fruitful tree.

"No," you answered, 'he has not been bearing any fruit, but I can see the blossoms.'

"Then I heard the reply: 'All right; I will spare him a little longer.'"

At once the Christian sought to be more fruitful in the service of the Lord. In his maturing Christian life he richly demonstrated the fruit of the Spirit and his soul winning was an inspiration to all.

If, like Solomon, we were asked by God to choose what we wanted most, what would we ask for? "More fruitful lives," we eagerly answer. While we long to have more effective lives, we know only too well the meaning of frustration. We are keen to improve the quality of our lives.

Can we find anyone whose life was marked by constant faithfulness and effectiveness? Yes. We see Him as we look at Jesus Christ. He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). His life was marked by that fruitfulness which Paul calls "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).

Is it possible for such effectiveness to be seen in our lives? Could we too have a life that is marked by fruitfulness, not frustration? Jesus assured us that we could and also told us how. He said: "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

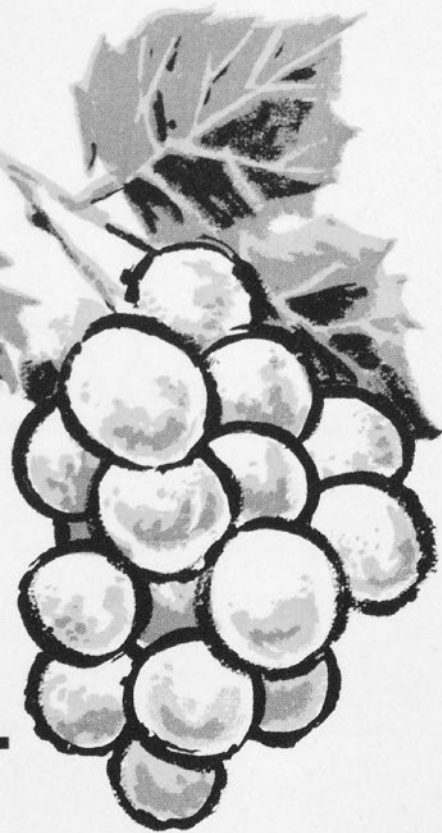
A vine exists for only one purpose: to bear grapes. Unlike almost every other tree, its trunk is useless for timber. You cannot make furniture or utensils from it. It is of little use even as firewood. The leaves of some trees have medical value, but the leaves of the vine do not. The vine lives to bear fruit. If it is unfruitful, then it has failed completely. But Jesus, the true Vine, never fails.

Every branch of a vine is expected to have grapes. As we Christians are branches in the true Vine, Jesus expects each of us to bear fruit. This assures us that we can have a useful, spiritually developed life.

Understanding how a branch bears fruit will point the way to our own fruit-bearing. Grapes do not come by the branch making a tremendous effort. The action of the vine is the cause of the branch's fruit. It pours its life into the branches. Then, quite naturally, the life of the vine is seen in its branches as we look at the grapes.

Christ is completely sufficient for our fruitfulness. As the vine continuously and unflinchingly gives its inner life to

HOW TO HAVE A FRUITFUL LIFE IN 1968



the branch, so moment by moment Christ can impart His own life to us. Fruitfulness is then the flow of the life of Christ Himself within.

This then is the secret of fruitful Christian living: union with Christ. Jesus brings His own life into ours. Fruitfulness in our lives is not the result of a tremendous effort, but of the revealing of Christ's life in us. The action is His, not ours.

Speaking of today, the time when the Holy Spirit would dwell in the hearts of all Christians, our Lord said: "Ye [are] in me, and I in you" (John 14:20). Paul learned the secret of this union and expressed it this way: "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God" (Galatians 2:20). Many times in his epistles Paul stressed this fact as he spoke of our being "in Christ."

Christ emphasized that our fruitfulness comes in only one way, the way it comes to natural branches. They must have a vital union with the vine so that its life can flow through their full length. Jesus' words are: "He that abideth in me, and I in him, the same bringeth forth much fruit" (John 15:5).

How important then is this intimate and close communion! Dr. F. B. Meyer wrote: "The one purpose of our life should be to remain in living and intense union with Christ, guarding against everything that would break it, employing every means of cementing and enlarging it; and just in proportion as we do, we shall find His strength flowing into us for every possible emergency in spite of what we feel or fear."

We abide in Christ as our lives are completely surrendered for Him to work through them. Paul counseled: "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). Having yielded ourselves wholly to Him, not to our

desires, we discover it is His will that counts most with us.

Is this abiding in Christ completely passive? No, it is active. As our Lord explained: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10).

Obedience is positive and active. We are to obey Christ's words. We first must seek to know them. A daily quiet time reading His word will help. For when we are alone with the Lord, we learn His will. We ask Him to show us how to apply to our situation in life the truth we have read. Then we ask Him for His power to obey.

If Christ is the cause of our bearing fruit, how is it possible that some lives are barren? What can prevent our fruitfulness is revealed in these words of our Lord: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . For without me ye can do nothing" (John 15:4, 5). Apart from Christ we are just helpless branches. We are spiritually bankrupt unless His life is flowing through us.

Yet we may not find it easy to admit that we cannot be fruitful by our own exertions. Humility alone can bring us to acknowledge our inability to achieve what we desire. True humility admits our weakness and Christ's omnipotence. The humble spirit will find the life we are seeking.

Carl Peters was fruitful in Christian service and Chris-

tian virtue. He enjoyed no special advantages of education, wealth, or influence. Yet his work for the Lord in the Sunday school had been unusually fruitful. Interested friends asked him for the reason. He replied: "Whatever fruitfulness there is in my life is the result of recalling Jesus' words that the person who abides in Him by being obedient will be a fruitful branch. I try to obey all the Lord's commands. If you accept the terms, your lives will be at least as fruitful as mine is."

While we cannot produce the fruit by ourselves, we can abide in the Vine so that our fruitfulness will be sure. Indeed, as Paul said, we shall then be "fruitful in every good work" (Colossians 1:10).

In faith we look to God, trusting Him to make us fruitful. We expect Christ to honor His word and pour His life through us, thus making our lives fruitful. Then we shall find that He will work in us "both to will and to do of his good pleasure" (Philippians 2:13).

When we have humbly yielded ourselves to the Lord and abide in Him by obedience, He will remove the failure and frustration that mark so many lives today. Instead there will be spiritual development and a life of usefulness in the service of the Lord. Fruitfulness will be certain, for Jesus, the true Vine, cannot fail.

Then ours will be effective and victorious Christian living—in 1968 and until He comes for us or calls us home.

ALL THE WAY DOWN FOR ME

RIDING A BICYCLE on railroad tracks is not a recommended pastime, but my father used to do it as a necessity. He was a telegraph operator at Hartwell Junction, Indiana, and had permission to ride the rails to and from work.

His bike had a special "outrigger" attachment of three rods and a 10-inch flanged wheel, the purpose of the third wheel being to keep the bicycle upright so it could be ridden without jumping the track.

When I was quite small, Dad used to take me to work with him occasionally. It was always fun to ride the rod.

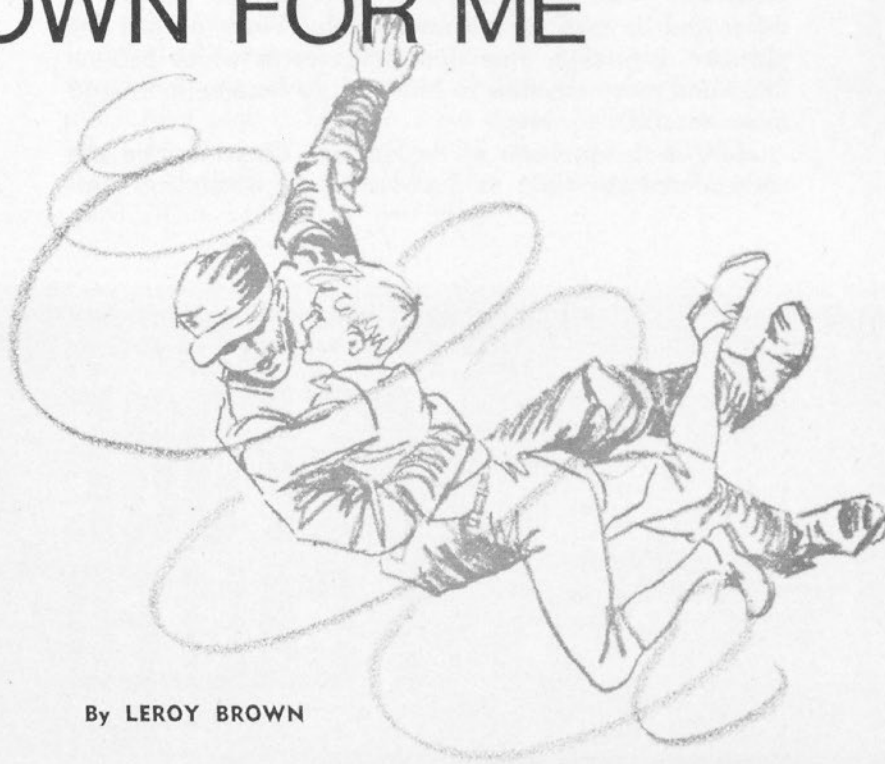
One afternoon as we prepared to start home, Dad put the bike on the rails as usual, placed me on the rod, and stepped on the pedal. Somehow the bike tipped over and went tumbling down the 10-foot embankment.

Dad could easily have jumped free, but instinctively he reached for me and held me in his strong arms all the way down.

I didn't get a scratch, but Dad did not fare so well. He suffered a terrific blow on the head from the smaller wheel. When I looked up I saw blood trickling from the wound, but Dad did not complain. He was thankful that I was safe.

Later I realized that my father's willingness to go all the way down that embankment for my sake was a faint picture of our Saviour's concern for all of us who have fallen into sin. He didn't have to become involved in our need at all, but love moved Him to save us.

Sometimes I think about how foolish I would have been if, when I was falling, I had tried to push my fa-



By LEROY BROWN

ther away instead of letting him shield me from the hurts of that fall.

How much more foolish it would be to refuse the salvation offered by the One who came all the way down to earth to save us from our sins. Jesus joined us and suffered and died because He loved us and wanted to save us from the hurts of sin.

Have you accepted His love, His help, and His forgiveness? They are yours for the trusting.

A Happy New Year with the Bible

DO YOU ENJOY YOUR BIBLE? Or do you read it dutifully because a Christian ought to?

Perhaps you read it mostly in preparing a lesson for your Sunday school class, or to give a talk.

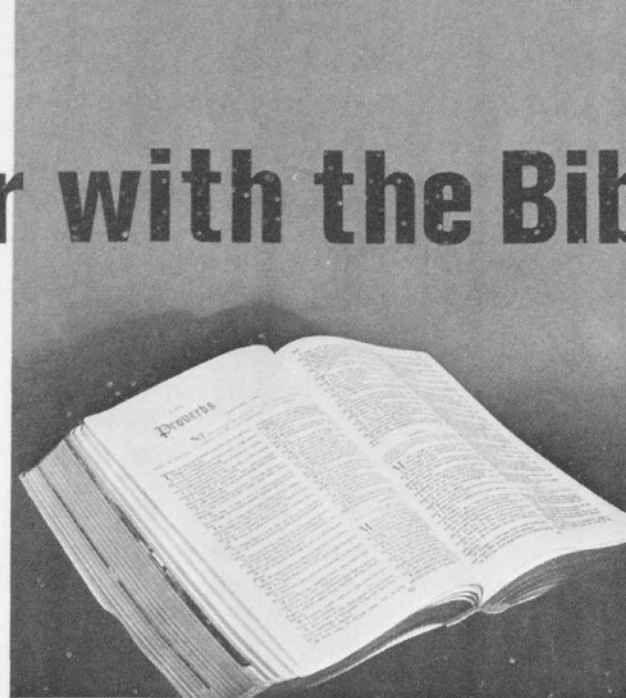
Let's face it: most people don't know what it means to really enjoy the Bible. But the prophet said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jeremiah 15:16).

Across the centuries, Jeremiah shares the secret which he discovered of real enjoyment of God's Word; and if you will take it to heart, you, a 20th-century Christian, can experience the same joy.

Let's look at Jeremiah's formula. First, he says he *found* God's words. Where did he find them? In the Bible. He had only the books of Moses, and perhaps some of the books which Ezra the scribe had collated, plus the Psalms, and Solomon's writings.

These books were not easily accessible, and he really had to work at the job of finding the portions he needed at any particular time, for he had no personal copy. The scrolls were large and cumbersome, and he had no concordance to help him. I'm quite sure he did what the Orthodox Jews do to this day: he read the Scriptures daily, and he read them consecutively. Thus, he had the pleasure of *finding*, time after time, words which became more and more precious to him as they became more and more familiar to him.

Here is the problem of the modern Christian: he has surrendered the right to discover God's words for him-



By RICHARD WOIKE

self. The Bible is so readily available that he misses the thrill of recognizing how valuable this Book is.

Remember when the original Mona Lisa was sent to this country a few years ago? People traveled for miles to see the painting for themselves, even though millions of cheap copies had been available everywhere.

Like many other men, I discovered, some years ago, that the only way to find God's words was to search the Scriptures daily for myself. Thus, I joined the Christian nobility described in the Book of Acts:

"These [the Christians of Berea] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11).

Notice that these unlikely believers received the gospel



I TURNED WEST—WITH SOME IMPATIENCE
WITH MYSELF FOR BEING SO FOOLISH

BEFORE I CALLED

By MRS. H. L. CUTLER

WHEN ONE MORE CAR was needed to provide transportation for our youth group to the Bible conference grounds a little over 200 miles away, I volunteered. As I planned for the trip, the Lord undertook in a surprising way for our safety.

When I prayed about the trip, I became aware there

was no answer of the Spirit to my spirit, and I was troubled. That there was a very real barrier, I was sure. What was wrong? I made sure there was nothing between the Lord and me, because "if I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

When the barrier remained after further prayer, I believed it was not His will that I go. So I decided to withdraw my offer to help.

That decision brought me no peace of mind.

As I waited on the Lord to give me a clear leading of the course of action to follow, I drove on an early morning errand. Suddenly these arresting words came to my mind: "Take the car to a service station!"

At 6:30 in the morning? When I had a full tank of gas, and the panel instruments were registering correctly? I stopped and checked the tires. Nothing wrong there. What was wrong with me, anyway?

"Take the car *now* to a service station," ran through my mind.

As I slowed to make a right turn east toward home, the

and enjoyed checking the gospel facts with the Old Testament writings (for they had no New Testament). Notice, too, that they used their minds. I know a lot of intelligent, well-educated men who refuse to use their minds when it comes to examining the Bible. They believe what their church tells them they should believe, or else they buy books about the Bible by learned theologians on the theory that secondhand thinking is easier to understand.

"Seek and ye shall find," said Jesus, and you will be surprised how many wonderful things you will find in the Bible if you start seeking.

That brings us to the second part of Jeremiah's formula. He describes his appropriation of God's Word as *eating*.

Quite an interesting concept, isn't it? When I eat, I like to do it myself. I don't like somebody else to chew my food for me. I don't mind comparing notes with somebody who is eating the same kind of food, and saying to him, "This is a new flavor to me. What does it taste like to you?"

Eating is *necessary*. If I stop eating, I get weak and sick, and eventually I die. Jeremiah said that he ate God's words because he wanted to stay young spiritually. You and I are not different from Jeremiah.

But eating, while it is necessary, is also *enjoyable*. You look forward to a good meal; you relish it while eating; and you look back with pleasure to the experience. That's the way you will regard your Bible reading when you make it a regular habit.

Pick a time of the day which is most practical for your schedule (mornings, if possible), and get yourself accustomed to the idea that Bible reading is part of your daily program.

Before you read, thank God for your spiritual food, just as you give thanks before eating. This simple act makes a world of difference in your attitude towards the Book.

Concentrate on your spiritual food, separating the meat

from the vegetables, the appetizer from the dessert. I like to keep a ballpoint pen in my hand, just as I use a fork in eating. I swoop down on a word or a verse in Scripture as I read; and by underlining it with my pen, my mind and my heart fasten upon it, and I separate it from the rest of the page, just as I separate a forkful of food on the plate before me.

If there is one single mechanical way to improve your enjoyment and comprehension of the Bible, it is by using a pen to make it your personally appropriated property. I might add that since I read the Bible through every year, I start with a new copy every year. In that way my meals are always new and fresh.

One other thing: don't neglect the Old Testament. Anybody with an ordinary education can read and appreciate all the books of the Old Testament. They constitute three-quarters of the Scriptures, and they are the best commentary on the New Testament ever written.

So, start immediately to take a trip through the Bible in the coming year, preparing your mind to enjoy it, and asking God to give you the wisdom to understand it as never before.

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DEVOTIONAL READING

A YOUNG LADY, asked by a friend to explain devotional Bible reading, answered: "Yesterday morning I received a letter from one to whom I have given my heart. I freely confess that I read that letter five times, not because I did not understand it at the first reading, nor because I expected to commend myself to the author by frequent reading. It was not a question of duty, but simply one of pleasure. I read it because I am devoted to the one who wrote it. To read the Bible with the same motive is to read it devotionally; and to one who reads it in that spirit, it is indeed a love letter."

words almost thundered in my mind: "Turn *west*. Go *now* to a service station."

"But why drive five miles in the opposite direction from home when there is a service station just a few blocks from home?" I argued irritably with myself.

Yet I turned west—with some impatience with myself for being so foolish—and I stepped on the accelerator so I would not cause my family concern if I were late arriving home. The miles flew by.

"Will you please grease the car?" I heard myself inquire pleasantly. I didn't feel pleasant inside. How much money did I have in my purse, I wondered? I didn't know the station attendant. Would he take a check?

In a few minutes the attendant returned. There was an odd expression on his face.

"Got something to show you about your car," he announced.

I followed him out to see the car hoisted up on the grease rack.

He stepped under the front wheels and pointed to the

steering column. A bolt was ready to drop off. Even one who knows as little as I about cars could realize the seriousness of the trouble.

"I don't know how you ever got to the station with that steering knuckle ready to drop off. But of this I am sure: you and maybe a lot more people have something now to thank the good Lord for."

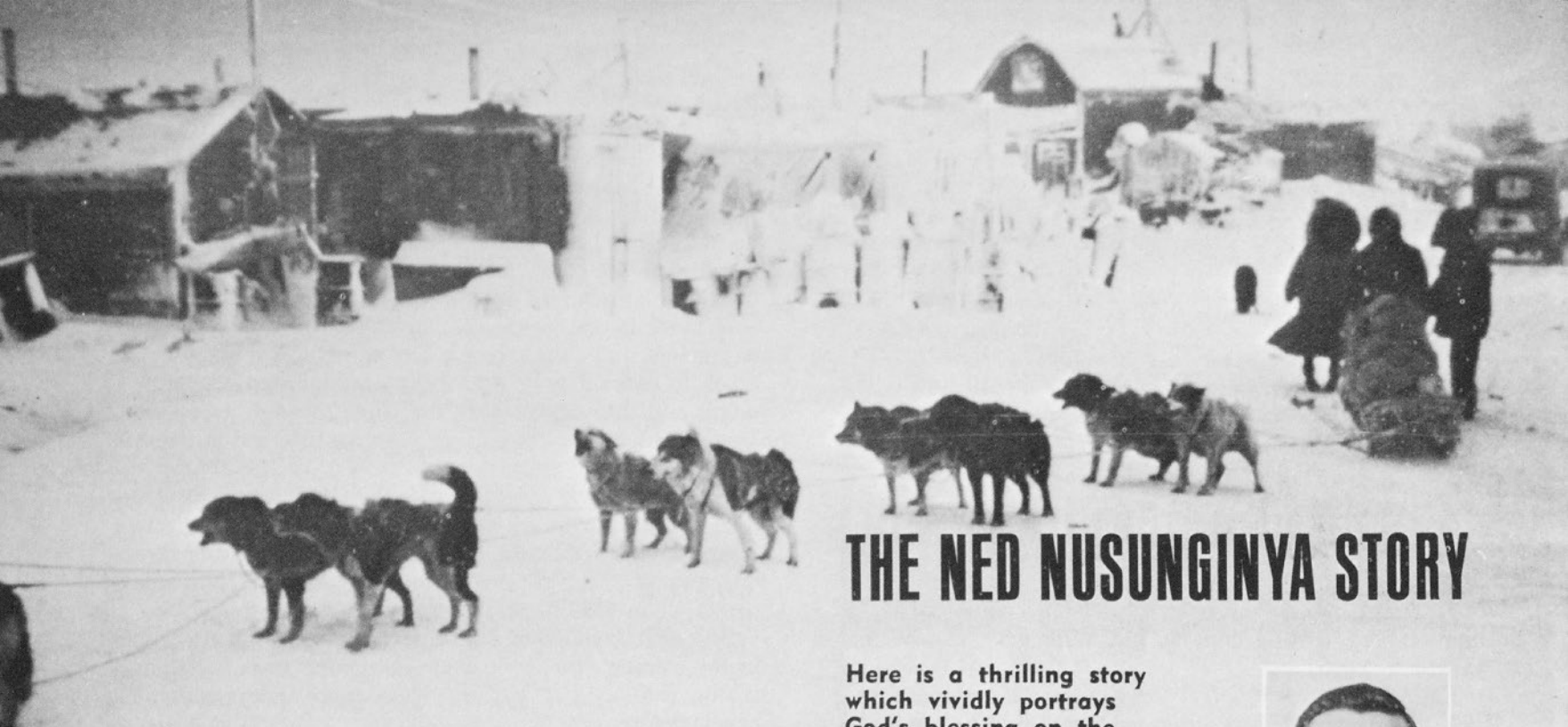
"I am sure the Lord was in this," I agreed wholeheartedly.

One thing remained in my mind: Why *this* particular service station instead of the one near our home?

My heart pounded furiously as I remembered that the station near our home had no grease rack hoist. The loose bolt would not have been detected in time to avoid a wreck.

I made the trip to the Bible conference and back with no car trouble of any kind.

My heart was lifted upward as I realized that this was one of the times when for reasons known only to Him, God had answered before I called (Isaiah 65:24).



THE NED NUSUNGINYA STORY

Here is a thrilling story which vividly portrays God's blessing on the sacrificial labor of our home missionaries in Alaska.



By PAUL BILLS
Nome, Alaska*

IN 1898 A BABY BOY WAS BORN in the largest of the three frame houses (called *igloo-puks*) in Barrow, Alaska. The rest of the homes were sod igloos. Egashak, the child's father, called his new son *Nusunginya*.

Eskimos did not go by a family name. Each person was given a single name; hence there was no way of knowing to what family a person belonged. It was not until some years later that a schoolteacher, to save confusion, gave each pupil an additional name. The teacher called the young boy Ned Nusunginya.

The Barrow of today, the northern terminus of the North American continent, is a far cry from the community of 1898. It is an active, incorporated town of some 2,500 almost all of whom are Eskimos. The modest frame houses are arranged in orderly fashion along the gravel streets.

The United States Government has recently invested millions of dollars in a project designed to make Barrow a model Arctic city. Natural gas located deep beneath the permafrost soil has been piped into Barrow, bringing luxurious heat into the homes. The government project

has stimulated the economy and brought modern equipment into the community.

Ned grew up in the midst of poverty. There was no welfare or other government help in those days. The people lived off the land. The principal foods were whale, seal, and reindeer. The whale blubber, along with the driftwood picked up along the shores of the Arctic Ocean, also served as fuel.

Ned attended school for eight years and thus was one of the better educated fellows in the village.

After school he tended reindeer herds, a new industry in northern Alaska at that time. Some of the animals were trained to pull sleds. A popular sport among the herders was reindeer sled racing. Ned vividly remembers one 500-mile race down the coast in 1917. Not only did he win, but he also picked up his bride-to-be in the process. With Faye Kimmealuk in his sled he raced back to Barrow where they were happily married.

In 1919 the Barrow postmaster hired Ned to carry the mail by dog team to the many little villages scattered along the Arctic coast for a distance of 600 miles. He sometimes had paying passengers for the trip.

On one memorable trip he had Roald Amundsen on his sled. Fierce weather conditions all but overwhelmed them. Ned declares that Amundsen was one of the toughest men in withstanding severe weather conditions he has ever met. Ned should know for he has a like

* Paul Bills (inset above), missionary-pastor at Barrow when Ned Nusunginya was saved, is now missionary at Nome.



ABOVE: Ned Nusunginya prepares to make an 800-mile winter journey along the Arctic coast with his dog team and sled to visit his friends and tell them of Christ. LEFT: Ned and Faye cut up whale muktuk in preparation for a church Thanksgiving feast.

reputation himself. He says, "The colder it is, the better I like it."

On his mail trips he frequently drove his dogs through fierce blizzards. On one such occasion his first five dogs suddenly dropped dead in their harness.

Ned was not a particularly religious man although he attended the Presbyterian mission at Barrow. At times he acted as interpreter for the resident missionary there. Later, Ned told us how he would change the meaning of statements when he did not like them because of his own heart's condition. After a while he stopped interpreting and dropped out of church altogether. Then, the loss of his son in a boating accident caused him to think seriously about eternal things.

Ned began attending revival meetings in progress at our Assemblies of God mission, and God began to convict him. At the same time he became concerned for others who were attending the services who could not understand Evangelist Oscar Butterfield's English language. He offered his services as an interpreter. One night, Mrs. Butterfield asked Ned to interpret when she gave the story of her conversion. After interpreting Ned himself knelt at the altar with many other penitents and received Christ into his life. He then became our regular interpreter.

Ned became burdened for his Eskimo friends whom he had known years before on his mail route. One bleak wintry day he loaded his dogsled and began the 800-mile trip over the tundra under conditions few white men would consider tolerable. With 12 dogs who needed food every day, he ventured into the fierce Arctic darkness and traversed trackless tundra, ocean ice, and treacherous hills in the face of howling winds and bitter cold. Ned was on a preaching mission! He wanted the people who knew

him from years back to know there had been a change in his life. After three months he returned with a glowing report of his trip.

When Ned returned in the spring, I asked him what he preached about on his trip. "I told everyone about the Holy Spirit," he replied. He said he found very receptive listeners among the Friends (Quaker) Eskimos. In one of the after services, two women started speaking in tongues (according to Acts 2:4). "What is that?" the people asked.

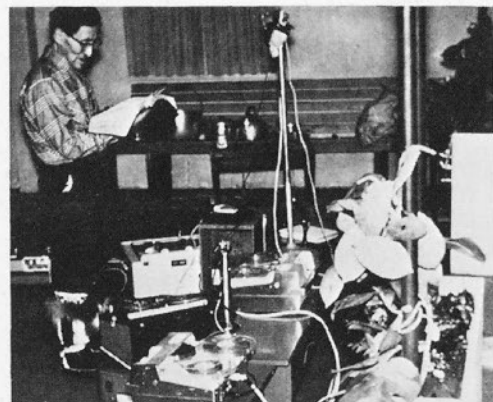
"That's it! That's it! That's the Holy Spirit," Ned told them. I have listened to some tapes from these villages and am convinced these people received a genuine baptism in the Holy Spirit. The Bible says that in the last days God will pour out His Spirit "upon all flesh."

Everywhere Ned went, he was warmly received. The people eagerly accepted his testimony of what God had done for him. The stories of how God used him and miraculously provided for him on this trip seem like a modern supplement to the Book of Acts.

Ned served faithfully in the Barrow mission for several years. The Alaskan Assemblies of God presbytery granted him a license to preach. Last year he was asked to serve as pastor of our mission in Kaktovik, Barter Island, located at the northeastern tip of Alaska. Enrolled in the Berean Bible School, Ned is an avid student. Faye, well trained in Bible knowledge, conducts the Sunday school and has proved to be an invaluable help to her husband.

Today Ned and Faye Nusunginya are happily serving their Eskimo congregation at this remote site in the Far North, faithfully doing their part to fulfill the Great Commission.

LEFT: The missionaries send out scores of taped gospel services to Alaskan villages. This is an effective means of evangelism. Here a tape is made of Ned's preaching.



CENTER: Ned interprets for Missionary Paul Bills in Barrow. **RIGHT:** Pictured are Guilford and Rose Mongoyak, Mrs. Paul Bills, Faye and Ned Nusunginya.



HELP NEEDED FOR ALASKA EVANGELISM

THE ESKIMO AND INDIAN CHURCHES of Alaska retained their Home Missions status when Alaska became a district. They are included in the Special Ministries of the National Home Missions Department.

Most of the villages where these churches are located are accessible only by air. The churches in these isolated areas are not self-supporting. Missionaries must look to the Home Missions Department for help with emergency needs. They are not exempt

from our inflated economy, and it is often necessary for the Department to supplement salaries to make it possible for them to stay on the field.

At this writing, the Alaska General Fund set up by the Department is depleted. Can you send a generous offering for this urgent need? Kindly designate it for ALASKA GENERAL FUND, and mail it to the Home Missions Department, 1445 Boonville Avenue, Springfield, Missouri 65802.



Bethany Assembly (above) in Aiea, Hawaii, averages 180 in Sunday school. Eva Bloom (left) is pastor. Sadie Bloom (far left) is church missionary.

A LIGHTHOUSE OVER PEARL HARBOR



Sadie Bloom (seated) is assisted by two capable co-workers: Rose Perez (left) and Diane Elies (right).

BETHANY ASSEMBLY in Aiea, Hawaii, has been termed "a lighthouse over Pearl Harbor" since it is located in the middle of a military area—Hickam Air Force Base, a Marine station, an Army base, and a Navy submarine base.

The new church averages 180 in Sunday school and 125 in church services. It has a regular membership of around 70. Some military personnel attend.

The church property is appraised at \$75,000, and cost only \$40,000. The labor was donated largely by island men, and the property is paid for!

The native work in Hawaii has now been transferred to the Home Missions Department and Bethany Assembly is included in this. Eva Bloom is pastor; her sister Sadie is the church missionary; and Albert Cardrino is the assistant pastor.

The Hawaiian population explosion started in 1956. People began coming from the Philippines, Japan, Hong

Kong, Fiji, Samoa, Australia, etc. The opening of the East-West Center of the University of Hawaii (Honolulu) has also figured in this immigration. The "cream" of these nations is being sent to Hawaii. The establishment of the Center is a move to bridge the cultural gap; it is a link of understanding.

Of the 700,000 people in Hawaii (including all the islands and including the military), 47 percent are Japanese. Races represented (other than Japanese) are: Filipino, Chinese, Hawaiian, Puerto Rican, Spanish, and interracial groups.

Schools in Hawaii teach subjects in English, but many Chinese and Japanese adults (about 80,000 to 100,000) do not speak English.

Sister Bloom says, "This is the hour for Hawaii." The challenge for evangelism is tremendous.

Sister Bloom had been a missionary in China since 1928 prior to coming to Hawaii in 1949 to minister. She went to Aiea in 1956, and it took four years for her to get land on which to erect a church. She and her co-workers started the building construction with a \$14,000 loan and trusted the Lord step-by-step for the rest.

The church has now added a preschool program, which the Albert Cardrinos direct. Enrollment has reached 25, the school's capacity until more room is provided. Sister Bloom is hoping to add an educational building for the Sunday school and church work and also a grade school for future educational work. A conservative estimate of the need is \$150,000, if they do not have to hire help. The new building will be a three-story unit.

The new building is urgently needed to help meet Hawaii's great challenge of today. Contributions should be designated *Bethany Assembly Educational Building, Aiea, Hawaii*, and sent to the Home Missions Department, 1445 Boonville Avenue, Springfield, Missouri 65802. World Ministries credit will be given.

VISION and VENTURE...

Let's open our eyes and move out for God...

All around us are unnumbered challenges—opportunities for Christian outreach just waiting if we will open our eyes and move out in faith. For an "eye-opening" experience, attend the Home Missions Rally near you. February is Home Missions Rally Month.

PASTOR: Plan your rally now. Check the January "Advance" for complete details and helps.

BELOW: These little children attend Bethany Assembly's day-care school. Standing at back are: Virgie Orengo, cook; the Albert Cardrinos, directors; and Betty Foster, teacher.

LEFT: The Cardrinos stand beside the sign advertising Bethany Assembly's day-care school.





COOPERATION IN THE CHURCH

Sunday School Lesson for January 7, 1968
ACTS 6:1-7; 1 PETER 5:1-11

BY J. BASHFORD BISHOP

UNDER THE BLESSING OF GOD the Early Church was growing rapidly—so rapidly that a crisis developed because there was little organization. The Church, realizing the importance of practical concern for their brethren, had adopted a custom of long standing in the synagogues—a daily, house-to-house collection among their own people of goods and funds for the poor, then daily distribution to the needy.

THE COMPLAINT

The newly formed church had two distinct groups—the Greek-speaking Jews who had formerly resided outside Palestine, and the Aramaic-speaking Jews who were Palestinians. The latter class looked down somewhat on their brethren from outside Palestine. These Greek-speaking Jews complained that they were being neglected in favor of the Palestinian Jews.

THE CONFERENCE

The Twelve quickly saw the difficulty. A meeting was called—the first church business meeting. It was conducted democratically. The church was told to select seven

men to assume responsibility for the care of the needy. Cooperation by distribution of labor is a principle of success in the work of God as elsewhere. Every member of the Body of Christ has a ministry in that Body.

“It is not reason [fitting] that we should leave the word of God, and serve tables” (v. 2). This was not because serving tables was unimportant or unspiritual—for all service done for God’s glory and in behalf of others in His Name is spiritual and will be rewarded—but because the Twelve had been called, above all else, to devote themselves to prayer and to studying and ministering the Word. How wise they were! Their decision probably saved the great movement God had begun. Many a minister has unwittingly allowed himself to become so involved in church matters of secondary importance that he has neglected the “one thing needful”—private prayer and study of the Word.

THE CHOICE

“Look ye out among you seven men” (v. 3). Observe:

1. *All seven of the men chosen had Greek names.* This would indicate the triumph of love among the twelve as well as among the people! Instead of resenting the complaining of the Grecian Jews, the church lovingly chose men from among them to look after the needy!

2. *Work which may be considered commonplace is important enough to require highly qualified personnel.* The seven were to be men (a) of “honest report”; that is, of unimpeachable reputation in the church and in the world; (b) “full of the Holy Ghost,” whose power alone can enable anyone to perform spiritual service; (c) “full of wisdom”; men without tact could never handle properly a job which dealt so largely in human relationships.

3. *Men who were to be occupied in a relatively unimportant work were, nevertheless, set apart for that work by a solemn service of consecration.* “Whom they set before the apostles: and when they had prayed, they laid their hands on them.” The laying on of hands was employed for the following purposes in the New Testament: (a) as an act of benediction (Matthew 19:13, 15; Mark 10:16); (b) in the healing of the sick (Mark 6:5; 16:18; Acts 9:12); (c) in the impartation of the Holy Spirit (Acts 8:17; 19:6); (d) in the ordination of individuals to special service (Acts 6:6; 13:3; 1 Timothy 4:14; 2 Timothy 1:6).

THE CONSEQUENCE

On numerous occasions in the Book of Acts we see that moving in the will of God in a time of crisis was followed by renewed spiritual power and blessing (Acts 4:1-4, 23-33; 5:1-15). Likewise on this occasion, “the word of God increased; and the number of disciples increased in Jerusalem.” Even from among the Jewish priests came a number of converts!

1 Peter 5:1-11. These verses, written to churches scattered in many lands by one who had been present at the first church business meeting, contain some concise and valuable exhortations concerning cooperation in the local church. The “elders” or ministers (many of the early churches had more than one minister) are told what is to be their spirit and responsibility toward their flock. At the same time, the members of the flock are reminded of their responsibilities toward their leaders. Both shepherds and sheep are then pointed to the Great Shepherd, their supreme example, who will give them all (provided they are faithful) a reward well worth living for!

WHEN DOING GOOD CAN BE BAD



THE BATTLE FOR THE QUIET TIME IS NEVER OVER. A well-known minister of a large evangelical church admitted, "Often I am tempted to neglect my quiet time. I even find myself rationalizing that since I am reading scripture in preparation for sermons and reading and praying for those who are sick or in trouble, I can save time and do something that seems more pressing than my private devotions."

If this minister is tempted, then those of us who struggle in a less sanctified arena of activity should be encouraged, knowing we are not alone in our striving to keep a quiet time.

But is it worth the struggle? There are many Christians who don't keep a quiet time with the Lord. What happens to them? They manage to get along. But they become

quiet time you lose your peace of mind and a measure of your reward, then the battle begins.

The best time to have devotions is first thing in the morning. You may complain that you can't get up early enough, or that you don't have time, but that's not the real issue. I know two men who follow very different schedules. One gets up at the last minute, gulps a cup of coffee, and rushes out of the house. The other gets up leisurely, takes his time with breakfast and the morning paper, and then calmly strolls off to work. But neither one keeps a quiet time. So it isn't time that counts—it's discipline.

Kohila, a Hindu Christian, constantly reminded herself, "Beware of saying, 'I have no time to read my Bible and pray'; but rather say, 'I have not bothered to discipline myself to do these things.'" As a nurse in an orphanage, she had to get up at 5:30 in the morning to pray.

Through the ages, daybreak has found most of the outstanding men of God, like David Livingstone and Hudson Taylor, on their knees.

Those who complain they fall asleep when they pray should remember George Mueller's example. He always dressed before he prayed to insure his being alert in prayer.

After you have set your quiet time, the next enemy to be overcome is people. The important thing in winning this part of the battle is to get alone. If you attempt your quiet time in the presence of others, you are almost sure to miss the real spiritual benefit of close communion with your Lord.

The third enemy to be overcome is the pull of your work. People are motor-minded today, and the urge to keep on the move is terrific. Yet we must realize that only as we have fellowship with our Lord in our quiet time can we expect to be blessed in our work for Him.

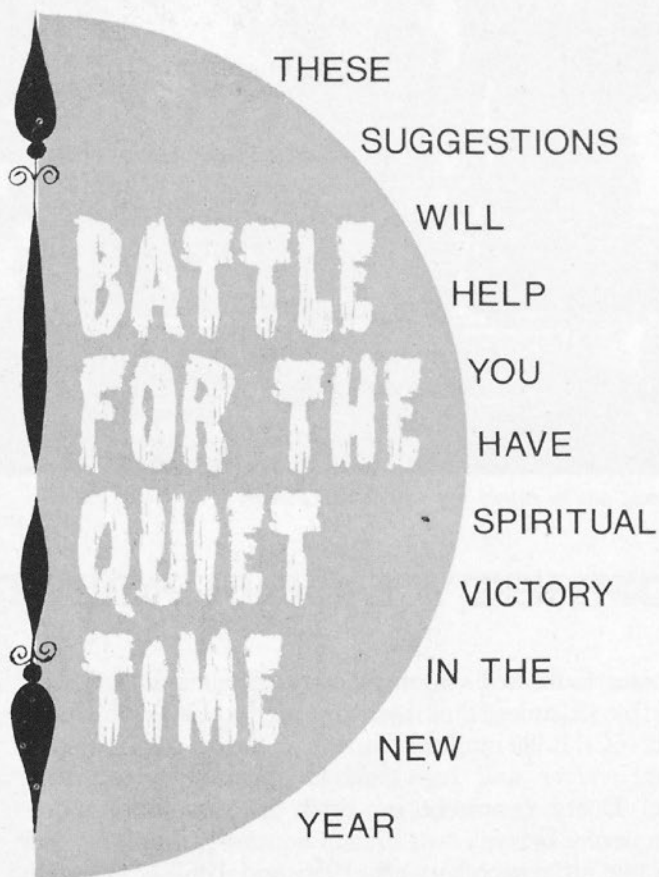
And we must realize that we ourselves are the biggest enemy of all. This isn't easy; we hate to admit we don't enjoy being in the presence of God. Perhaps we see ourselves too clearly there.

Most of us find it hard to pray long enough. Why? Because we have so little in common with God. Our greatest interest is in the world instead of in the kingdom of God. It takes a complete about-face in our desires and motives to enjoy spending time with the Lord. Most of us lose the battle of the quiet time because, whether we want to admit it or not, we don't really want to win it!

There are two ways in which Christians win this battle. Some go down into the valley of the shadow of death, face the awful fact of final judgment, and then come up determined to keep a regular time of devotion with the Lord. Then when anyone would interfere with their devotions, they have the courage to say, "From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus."

But others learn the better way: falling in love with the Lord Jesus. Like earthly love, this love for Him does not come the same way to all. With some, it is love at first sight. From the first moment they behold Him, they fall at His feet in delight. Others grow slowly into knowing and adoring Him. But whether this love rushes or creeps into our souls, when it comes, nothing then can keep us from the quiet time, from the joy of being alone with God.

Ever-increasing love for Him is the secret of winning the battle for the quiet time.



By DOROTHY C. HASKIN

second-rate, third-rate, tenth-rate Christians—Christians with no testimony; Christians who make the world say, "If *he* is a Christian, I don't care to be one."

The Christian who doesn't keep his quiet time isn't prepared when trouble comes. Physical health and spiritual health are much alike. It is easier to fight a cold if you are healthy, and it is easier to have courage if you are spiritually up to par. The way to keep spiritually fit is to have that daily session of Bible reading and prayer.

The Christian who fails to keep his quiet time falls prey to the confusion and frustration of our day. I know one woman who for at least three years turned from one thing to another in search of spiritual peace. When we discuss her problems, we always get back to her failure to win the battle of the quiet time. She admits that when she does, she has days of victory. But when she permits other things to come first, doubts and fears again defeat her.

It is surprisingly easy *not* to keep a quiet time. But if you are convinced, as you should be, that without a

'THE RIVER SHALL BE WASTED'



C. M. WARD'S 1968 PROPHECY BOOK POINTS T

DURING THIS PAST YEAR, public attention has been focused upon the Middle East tangle involving Israel and Egypt. This knotty situation, arising from centuries of history, has failed to unsnarl, despite the efforts of the world's best statesmen.

Non-Christians are concerned because the conflict threatens world peace. Christians see the struggle as another meaningful step in the fulfillment of Bible prophecy.

Is there a solution to the Middle East problem? *Revivaltime* Evangelist C. M. Ward believes that Scripture does provide definite answers to the modern-day dispute between these centuries-old rivals. The radio speaker's in-depth evaluation of prophetic Scriptures concerning this Mediterranean hot-spot forms the nucleus of his most recent book—*The River Shall Be Wasted*.

EGYPT

In the title sermon, Evangelist Ward writes:

"Right now *the impotency of the Suez* is a challenging sign. 'My river is mine own, and I have made it for myself' (Ezekiel 29:3). Egypt's truculence about her river—the Suez—is *shaping a whole new concept in world commerce*.

"The world moves on oil, and right now a blocked Suez is an ugly bottleneck.

"Each day that the Suez remains closed and the embargo continues, costs are mounting. The distance from

the Persian Gulf to London by way of Suez in nautical miles is 6,648 miles; but by way of the Cape of Good Hope it is 11,384 miles.

"*Egypt's river will soon add to everyone's cost*. Remember! Every continent on earth is consuming more oil than ever before.

"One big difference between 1956 and 1967 is that the Suez Canal is simply no longer *the main valve* regulating the flow of oil to the West. Now there are major oil fields elsewhere (for example, Algeria, Libya, Nigeria) and huge new tankers that can economically navigate other routes than Suez. So there is posed in this moment the possibility of Isaiah's prediction coming to pass, 'the river shall be *wasted*' (Isaiah 19:5).

"Maurice Cooper, president of Seabrokers, Inc., a leading New York charter-brokerage house, says, 'Every day that goes by makes the Suez a *second-class waterway*.'

The radio speaker continues:

"I do not engage in Alice-in-Wonderland mutterings when I quote from today's news headlines these phrases that were written into the Divine Record centuries ago:

"*'And the spirit of Egypt shall fail'* (Isaiah 19:3).

"*'The land of Judah shall be a terror to Egypt'* (Isaiah 19:17).

"*'I will sell the land into the hand of the wicked'* (Ezekiel 30:12).

"Egypt is mortgaged militarily, economically, and politically (and at the present, irretrievably) to God-hating



Armed troops line the banks of the Suez canal.

TO MIDDLE EAST TURMOIL

USSR. This, then, is the time to consider the words of prophecy which declare, 'And the Egyptians will I give over into the hand of a cruel lord' (Isaiah 19:4). *Their great pain is just beginning.*

One after another, often-neglected verses come alive in this penetrating sermon and in the other prophetic articles prepared by the noted radio speaker.

ISRAEL

Along with the title sermon, *The River Shall Be Wasted*, is another full-length message that describes in detail the lasting covenant God has made with the nation of Israel. Titled, *The Contract That Cannot Be Broken*, it points to many of God's recorded promises concerning His "chosen people."

In addition to the explosive Middle East situation, developments in several other prophetically relevant areas of the world are included in the 48-page booklet.

RED CHINA

For example, the *Revivaltime* speaker shows how Mao Tse-tung's Red Guard program of annihilating civilization fits the prophetic warning found in Daniel 11:36:

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished."

UNITED STATES

What does the Bible have to say about the alarming

wave of violence now sweeping this nation?

Does today's art, which tends to ignore content for the sake of form, reflect an attitude characteristic of the last days? A well-known photographer, Philipp Halsman, has commented: "The logical conclusion of the attempt to eliminate content completely seems to lead to a complete void—an empty canvas, a silent piece of music, an actorless play."

Why is art headed in this direction? Evangelist Ward writes:

"Remember, art reflects the soul condition of any generation! A refusal to respect the message or the soul and exaggerate the expression or form only leads to nothingness, or *void*."

"There is only one possibility remaining—'and darkness was upon the face of the deep' (Genesis 1:2). This generation is brushing that darkness."

PRESENT-DAY TRENDS

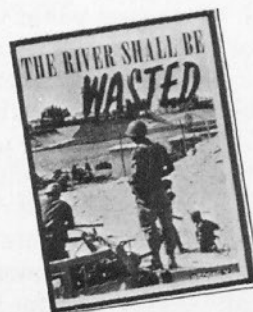
These pertinent issues and scores of other meaningful global developments are analyzed by C. M. Ward in this unusual prophecy book, *The River Shall Be Wasted*. Latest headlines are examined in a special center section, "Present-Day Trends."

Pungent and compelling, this unique book is written in the rapid-fire news-commentator style so typical of the radio speaker. It is a novel approach to Bible prophecy that holds universal appeal, and is invaluable to those who utilize full-gospel literature in their ministry of personal evangelism.

An inspection copy can be obtained by simply filling in the coupon on this page and sending it to *Revivaltime*, Box 70, Springfield, Missouri 65801.

A 15th year of network broadcasting looms before *Revivaltime*. So many opportunities are there—opportunities that can be grasped only through the continued support of concerned believers who sense the tremendous potential of radio evangelism.

We're counting on you to help make 1968 another year of victory for this worldwide radio outreach for the cause of Christ.



Please send my inspection copy of *Revivaltime* Evangelist C. M. Ward's latest Bible prophecy book, "THE RIVER SHALL BE WASTED." I am enclosing a special offering in support of the broadcast's 15th year of worldwide radio ministry.

Amount Enclosed \$.....

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Box 70, Springfield, Mo. 65801

By Mrs.
Jimmy Beggs
Missionary to
Tanzania

1 THAT FIRST YEAR ON THE MISSION FIELD

AS I LAY AWAKE on my bed, my body was tense with waiting and listening for the slightest movement or sound. I thought, "Oh, Lord, will they come again?" Just the night before, bandits had come into our yard and stolen our Speed-the-Light vehicle.

Our only way to reach the bush people was with this four-wheel-drive automobile. We just couldn't do without it. My heart cried out, "How much more can we take?"

As I lay there, my mind flew back across the first full year we had spent in missionary service in Tanzania. The first two and a half months had gone by as smoothly as could be expected with the adjustments and shocks of settling into a new land and way of life. But then the first tragedy had struck. Coming home from a trip with another missionary family, we found it difficult to see well in the dusk of early evening. There were many people on the roads walking, as there always are day or night here, and a man darted across the road just as our car was even with him.

There was screeching of brakes and a horrible thud as the man ran into

the side of the car. There was broken glass, the chaos of the crowd, and the black body lying motionless on the ground. For two months we wondered whether the man would live or die.

The next week after the accident, I came down with a rare type of malaria. Oh, how depressing malaria can be with its vomiting, weakness, fever, and nightmares! All this happened while we were still studying the language.

Then, language study was over except to take the government test, which would come a few months later. These first six months on the coast at Dar el Salaam had been full and busy; but now we were ready for our new location at Dodoma. We were anxious to move, to put our Swahili into practice, and to get into our missionary work.

Our job was to open a new station in this area where there already were 10 Assemblies of God churches. God helped us in the opening of this new station in Dodoma, and a house was provided for us. All went well for a few months, and we soon were ready for the last phase of our language study—the government examination.

To appear for the test we had to

travel some 270 miles to Arusha. It was the rainy season, and the steep, slippery roads were dangerous going through the mountains. We drove slowly, but going around a very sharp curve we began to slide. Being heavily loaded, the car hit the ditch and turned over.

The national believer with us had her arm broken in the wreck, and we were all shook up. My husband crawled out of the wrecked car and ran for help. Then our two children (one was 14 months old and the other was four at the time) and myself and the injured national believer sat in the rain and waited.

Hundreds of miles from nowhere . . . wrecked car . . . broken arm . . . baby crying; I sighed, "Looks like the devil is after us." No sooner had I said it, than our four-year-old son said, "Yes, but don't worry, Mother. He hasn't got us yet!"

As I lay in the darkness with my mind flashing back over the crises of the first year in Tanzania, I thought, "Yes, that's right. The devil has not defeated us."

As I pondered these things, it seemed to me that Jesus Himself came into the room. As clear as lightning I heard Him say, "My Word . . . my Word . . . do not forget my Word."

My soul cried out, "Lord, your Word never fails!" The Lord began to bring many of His promises to my remembrance: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isaiah 59:19). "For in the time of trouble he shall hide me in his pavilion" (Psalm 27:5). "But they that wait upon the Lord shall renew their strength . . ." (Isaiah 40:31).

As I quoted over and over many of the promises of God, tears streamed down onto my pillow. Jesus was with us. His Word was my defense. I must have lain there for an hour or more praising God. When at last I stirred, I realized a peace I had not known for some time. I was not afraid anymore. Come what may, I had learned a new lesson—that His Word alone can fight for us.

To sum up, we got the car back. The man who ran into our car recovered. The national believer's broken arm healed. Everything worked out for the glory of God. Working first in Dodoma and later in the Bible school at Mbeya, we found a new missionary's life may be difficult but it can be very gratifying.

FOREIGN MISSIONS GIVING INCREASES, BUT ADMINISTRATIVE FUNDS DECLINE

FOREIGN MISSIONS FACES FINANCIAL CRISIS

By WESLEY R. HURST / *Foreign Missions Home Secretary*

RIGHT NOW the Foreign Missions Department faces its most urgent financial crisis since just before the 1961 General Council in Portland, Oregon. As it was then, the cost of missions is on the rise, and undesignated offerings available to meet office expenses and unforeseen emergencies continue to decline.

The General Council in Portland approved a 2 percent emergency fund, which has helped greatly until now. It is insufficient, however, to meet the present needs of our growing foreign missions outreach.

Assemblies of God foreign missions continue to move forward. We are making substantial gains in our total contributions every year. The first nine months of this calendar year we gained \$350,000 over the same period in 1966. For this we praise the Lord! However, world inflation and a slow but steady increase in the number of missionaries absorbs all these gains.

The churches continue to increase the percentage of their designated offerings, and so funds available for administration and emergencies diminish accordingly.

This need is urgent! We need your prayers and helpful consideration as we move forward together in the missionary task.

In 1957—just 10 years ago—15.1 percent of \$31½ million contributions was undesignated. In 1967 of \$7 million very likely the undesignated funds available to the Foreign Missions Department for strategic use will be only 2½ percent! This, together with the 2 percent emergency fund, is only 4½ percent of our total foreign missions funds. During these past 10 years this decline in undesignated funds has created a constant cause for prayer and concern.

We fully recognize that only missionary programs directly tied to the local church are those that are growing today. Our system of designated

money to the missionary and missions projects has inspired growth in Assemblies of God missions. Together with this great growth and inspiration are the attending fiscal facts of life that we must share in order to survive and meet the growing needs of our generation.

World inflation is moving with accelerated speed. And now 1968 promises to be more difficult, more complex, and more demanding than 1967.

This is a time to understand each phase of the missionary task. Maintaining the correspondence, business transactions, processing of funds, and administrative counsel are all vital arteries through which the missionary blood of this Movement flows to the world. Assemblies of God administrative costs are the lowest that we know of in the missionary world (less than 6 percent), but with the decrease in flexible funds (undesignated funds, special foreign missions needs, and office expense) we face this great crisis.

Foreign Missions Secretary Robert T. McGlasson reports that in August \$16,000 was received in undesignated funds; in September, \$15,000; and in October, just over \$14,000. Our total balance in undesignated funds at the end of August was \$25,000; at the

end of September, \$16,000; and at the end of October, a mere \$12,000. This is the lowest that these flexible funds have been for several years. It is precariously low in view of the magnitude of our foreign missions program.

Here is how your church can help:

1. Carry this prayer request to your church, your prayer group, or your Women's Missionary Council meeting publicly.

2. Carefully and prayerfully consider making a regular monthly commitment of \$20, \$10, or even \$5 to *Foreign Missions Office Administration*.

3. Before 1967 comes to a close, send an extra offering designated *Foreign Missions Office Administration* to help meet this need.

4. Regularly include an *undesignated* portion with your foreign missions offerings each month.

The Foreign Missions Department is an extension of the hands of the local church reaching out to a lost world. We can only be strategic when we have the finances and the personnel to send to those who call for our help. We consider this financial need a spiritual burden and ask each church and believer to share in its solution. Will you help?

FOR 1967 INCOME TAX PURPOSES DATE YOUR FOREIGN MISSIONS OFFERING CHECK DECEMBER 31, 1967

CUT OUT THIS COUPON AND MAIL WITH OFFERING

**My Offering to
FOREIGN MISSIONS OFFICE ADMINISTRATION**

Amount: \$ _____

Name: _____

Address _____

CITY _____ STATE _____ ZIP CODE _____

MAIL TO: Assemblies of God Foreign Missions Dept., Springfield, Mo. 65802

I pledge \$ _____ per month
to Foreign Missions Office Ad-
ministration to begin in Jan.
1968.

ACTION CRUSADE IN CENTRAL ILLINOIS BENEFICIAL

By C. R. DePRENGER

Pastor, Assembly of God, Clinton, Illinois

FROM THE VERY FIRST inspirational rally on Saturday night, we knew God was going to move in a special way as people from many churches in Central Illinois came to Clinton for an Action Crusade with D. L. "Sam" Jordan as the trainer.

As the training sessions in personal witnessing and soul winning continued Monday through Wednesday nights, the interest and attendance increased. On Wednesday night, when one would expect attendance to be low because of midweek services, it was the highest. The co-

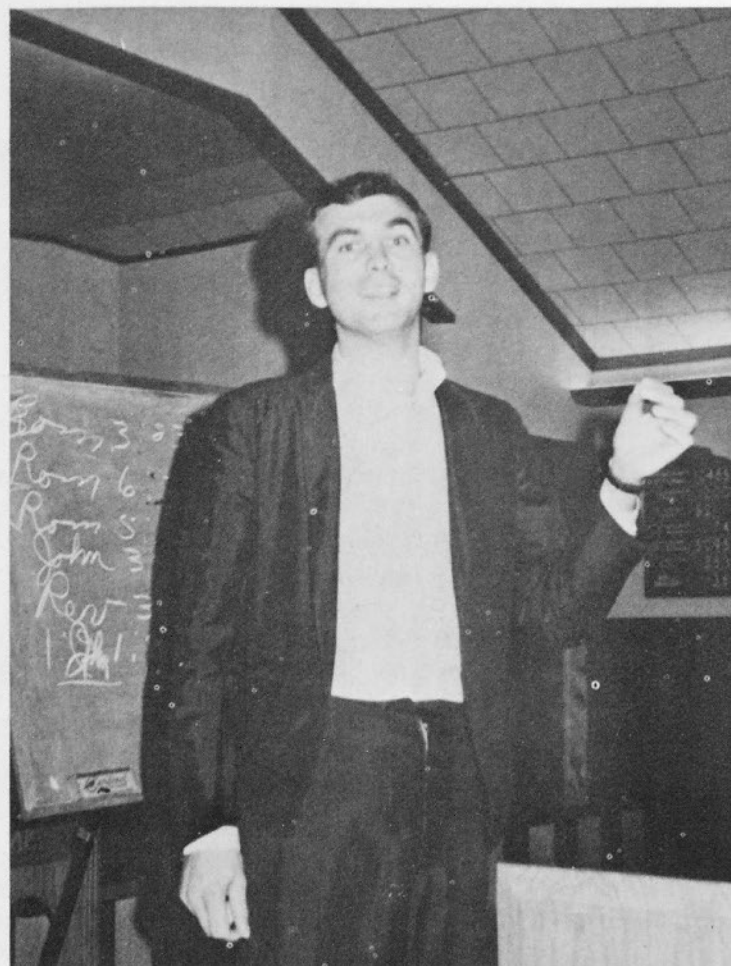


Cooperating pastors pose with D. L. "Sam" Jordan (right), the Action Crusade leader. Additional pastors attended on other nights.

operation of the pastors and surrounding churches was excellent.

Brother Jordan made the Action Crusade plan of witnessing so simple and clear that anyone could use this approach to witness. I am convinced this is God's plan for witnessing today.

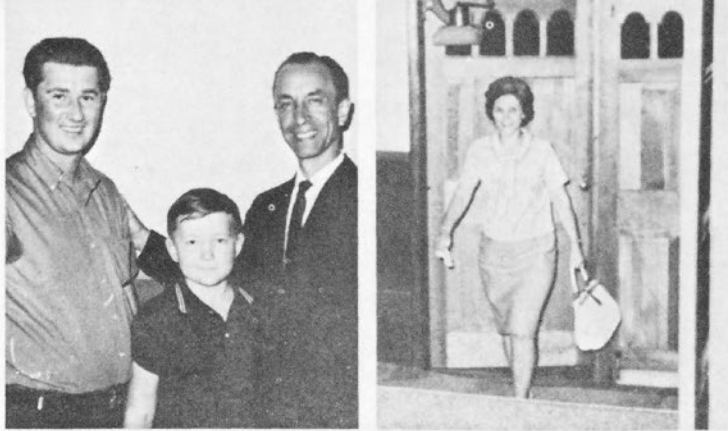
People went out from our church to witness who had never done so before. They discovered they could lead people to God, and they did. On Wednesday night we divided into pairs for house-to-house witnessing. At one house a team visited a mother, her daughter and her two sons. After getting acquainted, the leader introduced the family to Jesus Christ. All four persons accepted Christ as their Saviour and Master. The two boys dressed and came to the church immediately to give their testimony. This was a thrilling experience for all of us.



ABOVE: Upon his return to the church Robert Johnson from Normal, Ill., gave a victory report. He had witnessed to a young man just ready to go into military service.

BELOW: The Assembly of God in Clinton, in central Illinois, was the site for the Action Crusade.





LEFT: These two brothers, standing with Pastor C. R. DePrenger (right), accompanied the witnessing team to the church to tell of their salvation. **RIGHT:** This worker returned in jubilant spirits after praying someone through to salvation.

As if to confirm the power of personal testimony, there was a baptizing on Tuesday night, following the training session. Monthell Brennan was immersed, having given her heart to the Lord that morning as a result of a visit from Mrs. Bertha West and Mrs. Opal Wills.

The women first witnessed to Monthell Brennan several years ago. Though she lived 60 miles away she asked the women to come up and talk with her further. On Tuesday morning the women visited her and brought her back to Clinton. They took her to Mrs. West's home where she was saved. Then she wanted to be baptized before returning home, so the baptismal service was arranged and it was a blessing to all. It fitted in beautifully with the purpose of the meetings.

Planning for the Action Crusade began some six months previously when a number of ministers in central Illinois met with Wildon Colbaugh, national coordinator of Action Crusades, in Peoria, Illinois, to discuss the matter. Since Clinton is central to the churches in our area, it was decided to have the Action Crusade here.



Churches and pastors cooperating were: Glad Tidings Assembly of God, J. H. Crouch, pastor, Decatur; First Assembly of God, H. T. Wickers, pastor, Normal; First Assembly of God, Willis Akridge, pastor, Bloomington; Assembly of God, Richard Forth, pastor, Urbana; Assembly of God, Albert Gillespie, pastor, Monticello; Assembly of God, Kenneth Wallace, pastor, Mason City.

Other soul-winning courses had been held at our church, and each course helped, but this Action Crusade offered additional benefits, not the least of which was the opportunity to have an area-wide meeting with "Sam" Jordan. Brother Jordan, an insurance executive in Iowa, is president of the National Action Crusades Council. He is an excellent trainer in witnessing and soul winning.

We rejoice that God met us in such a wonderful way. There are tremendous possibilities before us if all the

Pastor DePrenger baptized Monthell Brennan the second night of the Action Crusade. She was saved that morning through the witnessing of two women from the Clinton church.



This view shows part of those attending the Action Crusade at the Assembly in Clinton, Ill.

churches participating in this Action Crusade will continue to practice the lessons which we learned.

I believe Action Crusades has opened the door so that laymen—all laymen—can go out and win the lost. Picture what would happen across America, both in numbers saved and in spiritual blessing, if every member became a soul winner. What joy there would be in every heart over the souls saved. *What a revival would be under way.* It would move our nation toward God. I believe we can begin it right now by training, praying, and going out to witness to those who will not come to our churches.

Israel Today

ANOTHER ARTICLE IN THE SERIES

Israel's Water—Conservation Projects Fulfill Prophecy

Making the Desert Rejoice

By E. S. CALDWELL

THE LITERAL FULFILLMENT of Isaiah 35:1, 2 has resulted from a bold, imaginative water-development project designed by Israeli engineers.

After a careful evaluation of their new nation's critical water problems, the experts concluded that Lake Kinneret (the Sea of Galilee) should become a reservoir for the irrigation of the Negev wilderness, 150 miles to the south. This despite the fact that the huge harp-shaped lake is 700 feet below sea level!

Now, 12 years after the plan's approval, headwaters rising in Lebanon flow into Lake Kinneret, where pumping stations on the northwest shore of the lake lift 5,000 gallons per second to a series of canals, pumping stations, tunnels, and pipelines. Utilizing a 108-inch conduit, the water courses its southward journey across the foothills of Mount Carmel and the Plain of Sharon. After crossing the Yarkon River, the stream is divided into two 66-inch pipelines to serve two areas of about 50 miles length. Finally, the two lines merge to water the now fruitful Negev.

Twenty-six centuries have elapsed since Isaiah prophesied: "The desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: *the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon*; they shall see the glory of the Lord, and the excellency of our God."

The Lake Kinneret-Negev Project, put into initial operation in 1964, is designed to bring 260,000 acre-feet of water to the Negev annually. While it is the most ambitious project, it is by no means the only water-reclamation development in Israel.

A careful evaluation of the nation's total water potential

was undertaken shortly after Israel declared its independence. Israeli hydrological engineers devised an all-inclusive plan designed to obtain the maximum potential of every drop of available water. The plan was approved in 1956, and the necessary legislation to implement it was passed by the Knesset (Parliament).

Such a plan was essential due to the inequalities of the rainfall, which varies from 40 inches per year in the north to slightly over one inch of annual rainfall at Eilat in the south. Further complication exists because the rain falls mainly in the four winter months, with little more than dew the rest of the year.

In the north, the Galilee-Kishon Project utilizes the abundant water resources in the western foothills of Galilee. In the south, a long pipeline is utilized to provide water for the seaport of Eilat. Other reclamation projects operate in almost every section of Israel.

When the neighboring Arab States diverted the Yarmuk River into the Yarmuk Canal on the east side of the Jordan River, a water shortage developed on the Israeli side of the Jordan Valley. To solve this problem, the Beit She'an Conduit was built to bring water from the south end of Lake Kinneret to the fertile areas that had suffered from the imposed water shortage.

Using present-day methods, the nation of Israel soon expects to have 1,380,000 acre-feet of water available annually. They calculate that this amount of water will meet the agricultural, industrial, and municipal needs of a population of three million.

Every method of preserving underground and surface water is being utilized. Water users are carefully metered. Waste is held to a minimum. By 1970, 85 percent of Israel's known water resources will be brought under control.

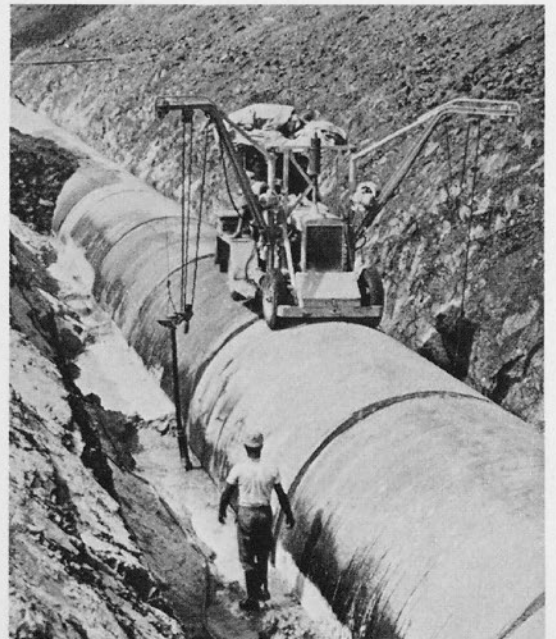
One additional water source remains—the Mediterranean Sea. The governments of Israel and the United States are engaged in a joint project in the field of sea-water desalination. Israel is to construct a plant that will be powered by a nuclear reactor. This should be in operation by 1971, producing 125 million cubic meters of fresh water annually at a reasonable cost. And this potential is virtually unlimited.

How well the words of Isaiah's prophecy fit modern Israel: "The wilderness and the solitary place shall be glad for them."

Joint Israel-American team of sea-desalting experts view Israel's national water carrier.



Huge 108-inch pipes carry water to the Negev.



BGMC OFFERINGS allocated for Latin America and West Indies during the past two years are being used to good advantage in spreading the gospel through literature. We are grateful for the vision of those who began the program and for the faithfulness of local Boys and Girls Missionary Crusade sponsors and interested churches who keep this ministry before the children.

Here are some of the projects in Latin America made possible through BGMC since 1966:

ELEMENTARY BIBLE TRAINING COURSE

Thirteen small booklets have been prepared (in Spanish) to provide a training course for local church workers. These are taught by the national pastors. Hundreds of Christians are studying this course made possible through BGMC funds. We hope to get a similar program going in Portuguese, French, and Dutch.

BOOK DEPOSITS IN OVERSEAS BOOKSTORES

Proper distribution of books in our Pentecostal bookstores has been a problem because missionaries and national workers have not had the money to invest in a good stock of books. BGMC funds are now supporting a pilot project in which books are made available on a consignment basis. Eventually we hope to have such a deposit in every Latin American country. This will make possible a much wider distribution of gospel literature and books.

CHILDREN'S TRACTS

BGMC has helped finance some children's tracts in color for the Latin American field. However, much more can be done to provide special literature for children. We hope to use some BGMC funds for this purpose in the future.

BIBLE SCHOOL TEXTBOOKS

Since Latin America is in the forefront of the rising educational move around the world, it is essential that our pastors do not lag behind. More textbooks are needed if we are to offer proper training in our Bible schools, institutes, regional schools, night Bible schools, and correspondence schools. In some instances, English textbooks can be used; but for the most part they must be translated into Spanish, Portuguese, French, or Dutch.

Several books are already being prepared for printing in Spanish, and \$2,500 was recently allocated for Por-



LATIN AMERICA AND WEST INDIES GET BOOST FROM BGMC

By **MELVIN L. HODGES**

Field Secretary for Latin America

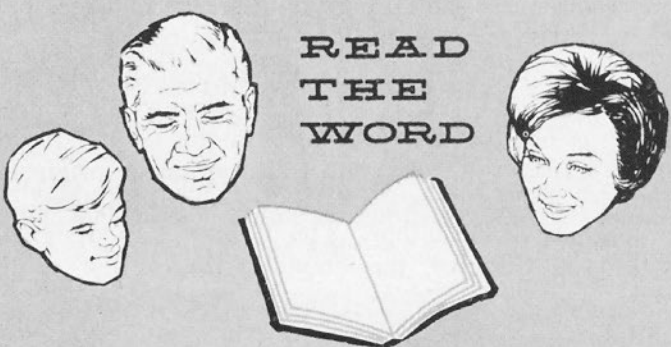
tuguese textbooks. The first is in preparation, and others will follow.

We also have a plan for advanced training for national brethren to equip them to teach in the Latin American Bible schools. This requires preparing special study materials. Once again BGMC has come to our aid in this vital area.

LIBRARIES FOR BIBLE SCHOOLS

From the 1967 BGMC offering designated for Latin America, we have set aside \$100 for each of the 31 Bible school libraries. This will help provide essential reference books; but, of course, much more is needed for adequate libraries.

These are just some of the ways that BGMC's help to Latin America and the West Indies brings spiritual manna to a literary wilderness. We wish we could tell you what your help will mean in the number of souls saved, believers strengthened, and workers prepared for the ministry, but we cannot measure this. That remains a part of God's own bookkeeping! For our part, with BGMC's help we are preparing the ground and sowing the seed. What a wonderful harvest the BGMC's will be reaping in the Latin America and West Indies area!



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF DEC. 31 — JAN. 7

Sunday	Psalms 21, 22	Thursday	Psalms 32-34
Monday	Psalms 23-25	Friday	Psalms 35, 36
Tuesday	Psalms 26-28	Saturday	Psalms 37, 38
Wednesday ..	Psalms 29-31	Sunday	Psalms 39, 40

**"The Lord is nigh unto them that are of a broken heart;
and saveth such as be of a contrite spirit" (Psalm 34:18).**



Your Questions

Answered by Ernest S. Williams

What is a so-called familiar spirit?

A familiar spirit, as the term is used in the Bible, is a spirit that is readily responsive to the medium that seeks it or calls it up. Those who deal with familiar spirits say they are the spirits of persons who have died. I believe the contact actually is with demons which impersonate persons who have died. Spiritism in all its forms is forbidden in the Bible. "Regard not them that have familiar spirits" (Leviticus 19:31; 20:6; Deuteronomy 18:10-12).

The Bible tells us to pray for kings and for all that are in authority (1 Timothy 2:1, 2). Are we to pray for their salvation?

This would be a worthy prayer. We should also pray that God will help them to govern wisely and honestly. The principal answer to your question is in the remainder of the above Bible passage: "That we may lead a quiet and peaceable life"—free from persecution and with liberty to carry the gospel to others.

Please discuss the command to "try the spirits."

Paul indicated that a person under the influence of the Holy Spirit will confess the Lordship of Christ; a wrong spirit will not (1 Corinthians 12:2, 3). When speaking of prophets and prophetic messages, John said, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God: every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John 4:1-3). When an utterance is inspired by the Holy Spirit, it will honor Christ.

If a person sins after he has accepted Christ as his Saviour, does this mean his soul is lost?

The deep desire and purpose of our hearts should be not to sin. But "if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, 2). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). No true Christian wishes to sin. Sin is a grief to his heart. But if he finds he has sinned, let him not despair. Jesus is the propitiation (the peace offering) for our sins. We may come to God through Him for forgiveness and restoration.

Do you believe those saints which rose from their graves when Christ was resurrected came forth in glorified bodies? (Matthew 27:52, 53)

I think there is good reason for believing they came forth in glorified bodies. In Ephesians 4:8 we read: "When he ascended up on high, he led captivity captive." The wave sheaf mentioned in Leviticus 23:10, 11 typified the firstfruits of the Resurrection. This may well have found fulfillment in those who were raised in connection with the resurrection of Jesus. Jesus was a conqueror over Satan and death. He led trophies of His triumph heavenward in fulfillment of Psalm 24:7-10.

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.

WITH EYES FOCUSED

NEW TESTAMENT CHRISTIANITY must be lived in the light and expectation of Christ's return," declares Stanley M. Horton in his new book, *The Promise of His Coming*.

The author underscores this emphasis as he addresses Pentecostal believers in the 128-page book prepared for workers training sessions in 1968: "To the degree that any church or individual minimizes or neglects that hope, to that degree they have drifted from the full gospel of our Lord Jesus Christ. They can have everything else; but if that hope has become dim, they are no longer truly Pentecostal."

With the Arab-Israeli dispute occupying world headlines, many are being jabbed into awareness that Biblical prophecies are being fulfilled. Those who love the message of Christ's return are frequently asked for "chapter and verse" reasons for their hope. This is especially true of Sunday School teachers. However, no Christian is exempt from being questioned.

Souls can be won to Christ only as believers provide scriptural answers for troubled minds. In the midst of the sin, corruption, lust, and false philosophies which fill the world today, we must have Christian witnesses who will present the whole truth. Men need to know what to expect as God's plan unfolds!

A serious study of *The Promise of His Coming*, together with a careful reading of the 350 Bible references it lists, will provide a strong foundation for understanding the prophetic passages of the Scriptures.

After a fascinating summary of the ancient prophets, the author focuses attention on the main emphasis of the book: New Testament prophecy. Nine of the 10 chapters deal with the prophetic writings from Matthew to Jude. ("Revelation is worthy of a separate study," states the preface.)

The author, a member of faculty of Central Bible College, Springfield, Missouri, is well known to many as the writer of the *Adult Teacher Quarterly*. Through his comprehension of the Hebrew and Greek languages he is able to give valuable insights to the reader.

For example, in discussing Peter's use of the phrase "Prince of life" (Acts 3:15), he writes: "The word 'prince' is not the ordinary word in the Greek. It does mean a leader or a ruler. But it also means an originator, a founder. In Hebrews 2:10 it is translated 'captain,' and in Hebrews 12:2, 'author.' The Resurrection designated Jesus as the Source, the Founder, the Author of life.

PHOTO BY A. DEVANEY



ON THE HARVEST

Through Him we have life. Through Him we shall have resurrection."

Those who love to hear God's Word proclaimed without fear or favor will deeply appreciate the forthright way this volume makes practical applications. Writing on the Book of Romans, the author lashes out at theological weakness resulting from unscriptural preaching: "Too many today have watered down the love of God until God sounds like a little old grandmother sitting in a corner passing out candy suckers. God's love for man is so great that He cannot allow ungodliness, unrighteousness, and the godless theories of intellectuals to go on forever dragging men down. He would not be fair, just, righteous, or loving if He did."

Careful attention is given to clarifying areas of prophecy that have confused some Bible readers. In the chapter on 1 and 2 Corinthians, for instance, the author deals with "the judgment seat of Christ" (1 Corinthians 5:10): "Here, the 'judgment seat' is one word in the Greek. It was actually a throne such as the winners of the Olympic games appeared before to get their awards. (An entirely different word is used of the great white throne of judgment in Revelation 20:11.) ...

"By this, we see also that the judgment throne of Christ is not for judging our sins, nor does it have anything to do with our eternal salvation. Only the saved will appear before Christ there to have their works tested for the sake of receiving the proper reward."

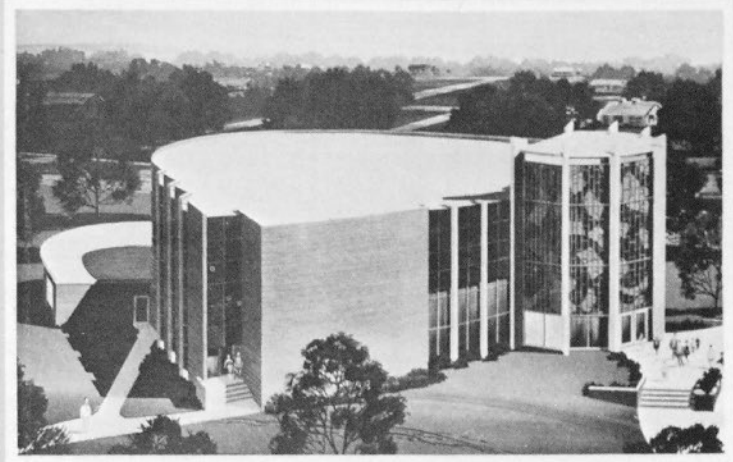
Each of the New Testament writers receives studied consideration, and difficult Scripture passages are explained in readily understood terms. The reader can quickly recognize the pattern of God's dealings with mankind, as illustrated in this passage from the concluding chapter: "The crown that God has for us was not an afterthought on His part. He did not raise Jesus from the dead, exalt Him to the heavenly throne, and then suddenly decide that it would be nice to let us reign with Him. The crown was part of God's original purpose for man when He first said, 'Let us make man in our image.'"

Perhaps the greatest value resulting from a study of *The Promise of His Coming* will result from sharing the author's conviction that today's Christians must demonstrate they expect Christ's soon return. A compassion for lost souls will be reborn as the fire of the prophetic Word burns high.

Or, as the author has put it, "Those who are truly waiting for Christ's coming do not keep their eyes focused on the skies, but on the harvest." —E. S. Caldwell



Before Construction Can Begin, Funds Are Needed! . . .



This proposed new chapel at Central Bible College, Springfield, Missouri, will be named in honor of Ernest S. Williams, an outstanding minister, teacher, and leader in the Assemblies of God. Because he is so dearly beloved, the chapel is being built in his honor. CBC is depending on contributions from our churches, the alumni, and other friends. The amount needed for constructing this much needed chapel is \$350,000.

The New E. S. Williams Chapel will make possible a Worship Center...Direction Center Focal Point

Write to the President of CBC for particulars, or send your donation now. (Please use donation form below.)

MAIL THIS COUPON, TOGETHER WITH YOUR CONTRIBUTION (CHECK) TO:

**President's Office
Central Bible College
3000 N. Grant
Springfield, Mo. 65802**

I (or we) by faith pledge \$..... to be paid in 12 months for the construction of the new **E. S. Williams Chapel.**

Enclosed find \$.....

Name
My Church
My Address
City
State Zip

COLLEGE STUDENTS GIVE \$70,605 TO MISSIONS

A total of \$70,605.67 was given to missions by students and faculties of Assemblies of God colleges during the 1966-67 school year. This averaged more than \$14.65 per person, and was an increase of \$2,234.98 over the previous year.

More than 3,583 persons were saved and 480 filled with the Holy Spirit last year in services in which students of our colleges participated. Six Sunday schools were started through efforts of students.

Enrollment at Assemblies of God colleges for the current semester is at a new high of 4,860. This represents a 6.8 percent increase over last year.

Of this number, 37 percent are enrolled in a liberal arts program while 63 percent are in theological divisions.

Enrollment figures for individual schools are:

Bethany Bible College, 485; Central Bible College, 665; Evangel College, 872; North Central Bible College, 409; Northeast Bible Institute, 282; Northwest College of the Assemblies of God, 527; South-Eastern Bible College, 543; Southern California College, 463; and Southwestern Assemblies of God College, 614.



ALMOST \$13,000 PLEDGED AT CBC MISSIONARY CONVENTION

A total of almost \$13,000 was pledged to missions during the recent missions convention at Central Bible College. With the theme, "I'll Tell My World," the convention included two services daily emphasizing the needs of the missions field, besides panel discussions, and missionary booths constructed by the prayer groups.

Special speakers were John Garlock, CBC faculty member, and James Hamill, pastor of First Assembly of God, Memphis, Tennessee.

A large portion of the money pledged will be used for evangelistic work in Brussels. Other projects include a proposed Invade program and sponsorship of the missionary intern program.

GROUND BROKEN FOR NEW DORMITORY AT EC

Groundbreaking ceremonies for a new women's dormitory at Evangel College were held during the recent Council of Evangel

College. Plans are to complete the building in time for summer school, 1968.

The air-conditioned building of concrete and brick will harmonize with the architecture of the college's new library and physical education buildings. The dormitory will house 216 students and will be three stories high with approximately 41,000 square feet of floor space.

In addition to dormitory rooms, the building will contain study areas, lobby, and recreation areas. Sleeping areas in the students' rooms will be carpeted.

Another event during the Council of Evangel College was the dedication of the recently completed Activities Building. The act of dedication was performed by Thomas F. Zimmerman. Speaker for the occasion was Dave Wickersham, a Christian athlete.

The Activities Building contains gymnasium facilities and faculty offices. With a seating capacity of 2,000 the building will be used for cultural events as well as physical education and health classes.



Missionary Sam Sasser (above) gives opening address at the missions convention at Southern California College. Rusty Peavy and international students at SCC (left) introduce the theme song of the missions convention.

OVER \$8,000 PLEDGED AT SCC

Over \$8,000 was pledged to missions during a recent convention at Southern California College. The convention theme, "I Am a Debtor," stressed each student's relationship and debt to God.

Speakers for the convention were alumnus Sam Sasser, missionary to the Marshall Islands; Ken Waggoner, missionary to Liberia; alumnus Roger Perkins, missionary to Japan; and Colton Wickramaratna, district superintendent of Ceylon. Each ministered under the Spirit's anointing.

A tragic automobile accident which resulted in the death of a senior student, less than a week before the convention, added a serious note to the meetings. Each student was thinking how uncertain life is and how much he owes to his Creator.

As thrilling as the offerings and pledges to missions, was the personal dedication to the work of the Lord made by many young people during the week.

NCAG STUDENTS PRAY DURING SPIRITUAL EMPHASIS WEEK

The recent Spiritual Emphasis Week at Northwest College of the Assemblies of God, Kirkland, Washington, was marked by much prayer. During the week, students remained in the chapel to pray night after night until past midnight. Others gave themselves to prayer in the dormitory rooms, in the lounges, and in other places.

Some students prayed until 4 a.m., and many were filled with the Holy Spirit.

Speaker for the week was Evangelist Joseph Johnson. College President D. V. Hurst likened his strong preaching to a "four-bottom plow" which plowed deep and wide.

"It is significant in the present times to see young people respond to this kind of preaching and to truth presented in the 'old-time Pentecostal' style," he said.



President J. Robert Ashcroft wields the shovel at groundbreaking for the new women's residence at Evangel College.

QUOTES

EVANGEL READERS WRITE

Your card or letter will be most welcome. We cannot give space to all correspondence but will publish excerpts from our mail from time to time. Address: "Evangel Editor," 1445 Boonville Ave., Springfield, Mo. 65802.

Prayer Requested

I am sending the names of five relatives of mine who are unconverted. Will you please pray for them? They do not attend church regularly, but I do keep the *Evangel* in their homes and truly thank God for the articles on salvation that appear on the back page or elsewhere. My constant hope and prayer is that perhaps just one sentence will catch their eye and touch their heart.

A READER IN CALIFORNIA

"Finding Health and Peace"

May I commend the October International Edition of the *Evangel*. The article, "Finding Health and Peace," by Hazel Tibbit, was particularly helpful for our daily living.

Mental illness is seemingly on the upswing and requires increasingly large sums of government money, etc. If we will "bear one another's burdens," as the Bible teaches, we church folk can assist many troubled people in our day-to-day contacts just by talking with them and praying.

MRS. BOB MCCUTCHEN
Waxahachie, Tex.

The Modern Versions

I have just read the editorial on "The Modern Versions" and as a lay member I'm saying a loud Amen. I've noticed some quotations in various modern versions of the Scriptures that seem to de-emphasize certain passages our Movement has always emphasized.

CHESTER A. SELVEY
San Bernardino, Calif.

* * *

It was with dismay that I read the editorial on "The Modern Versions." Using quotations from only one current translation, it presented a negatively biased viewpoint.

The King James Version may very well be clear, rich, and beautiful, but it is also mistranslated in a number of places and obscure in many others.

The statement that "the modern versions make at least one mistake for every one they correct" remains to be proven. You based your article on "errors" found in *Today's English Version*. Why didn't you

mention a better modern translation, such as *The Amplified Bible*? This particular translation is excellent.

JAN HOSKINS
Grand Junction, Colo.

* * *

As one who sells various Bible versions, I was interested in your editorial. Obviously an acceptable version in modern language is needed.

I wondered why you did not mention Worrell's translation of the New Testament, which is owned and published by the Assemblies of God.

WALTER A. COSLET
Helena, Mont.

Editor's Note: The late A. S. Worrell's translation which we published in 1957 is a correct and literal translation of the New Testament into modern English, with notes on every page and other supplemental features including a brief introduction to each book. We recommend this as a valuable book for use in Bible study. It can be purchased from the Gospel Publishing House, 1445 Boonville Avenue, Springfield, Mo. 65802, for \$4.95 (cloth binding). Ask for *Worrell's Translation of the New Testament*, and kindly mention the catalog number 2 EV 634 when ordering.

* * *

Please send me 10 extra copies of the December International Edition. I want to let some of my fellow-Methodists read that article on "The Modern Versions." I think it is excellent.

I too prefer the King James Version over the R.S.V. which puts a question mark on some of our most fundamental doctrines including the Virgin Birth.

What troubles me is that all the translators who produce these new versions cannot agree among themselves. If the experts don't know how the Bible should read, what hope is there for people unlearned in Hebrew and Greek to avoid confusion?

For example, the R.S.V. omits a couple of important passages of the Scriptures (Mark 16:9-20 and John 7:53 to 8:11) and yet the recently published Roman Catholic edition of the R.S.V. New Testament puts them back in. But both these R.S.V. editions still omit 1 John 5:7.

I think the Assemblies of God is wise in its policy to use the King James Version as the basic text in all its publications.

G. C. JONES
Philadelphia, Pa.

* * *

I was puzzled by your statement that "when the R.S.V. made its appearance 15 years ago... a statement was published in *The*

Pentecostal Evangel to the effect that the Assemblies of God could not endorse this new translation." I do not remember reading any statement to this effect. Instead, I think the Gospel Publishing House placed the R.S.V. on its bookshelves and advertised it for sale; and it was only when the controversy arose and many people began to complain that it was withdrawn from sale.

A PASTOR IN TEXAS

Editor's Note: The Revised Standard Version of the New Testament was published in 1948 and was sold by the Gospel Publishing House. It was generally accepted in evangelical ranks throughout the country for a number of years. It was not until in 1952, when the *Old Testament* in the R.S.V. was published and some churches began to use it publicly in place of the King James Version, that a controversy arose. The article concerning the Assemblies of God position was published in *The Pentecostal Evangel* on January 11, 1953, and occupied almost a whole page. It was entitled, "An Official Statement by Our General Superintendent Concerning the Revised Standard Version," and was signed by Gayle F. Lewis. (Anyone desiring a copy of the article may have it by sending a self-addressed, stamped envelope to the Editors.)

Thanks for Poems

I have been intending to write a letter to thank you for the good poems you publish in the *Evangel*. These have been a great blessing to me.

We read the magazine from front to back and appreciate the good sermons, stories, Bible studies, and other features also.

MRS. H. A. PRICKETT
Morgantown, W. Va.

Saved in Prison

After spending five years in prison I was released a few weeks ago. I want to tell you what a blessing *The Pentecostal Evangel* has been to me.

In September 1965, while behind the bars, I turned to God for help. I met my Lord Jesus Christ and was given the assurance of the forgiveness of my sins through the precious blood He shed for us on Calvary. What a change in my life from that day forward! During the remainder of my incarceration I earnestly studied the Bible and started a correspondence course provided free by the Assemblies of God Prison Division.

While in prison I discovered the *Evangel*. It could very well be that I would not have prevailed in the faith under those evil conditions had it not been for the *Evangel* that came in the mail each week.

Please pray that God's perfect will may be done in my life.

R. J. F., WISCONSIN

Prisoner's Poem

We here in the county jail are very grateful for the *Evangel*. It is one of the few pieces of literature we are allowed to have.

On behalf of the other inmates and myself I want to thank you for the excellent articles. They make us stop and think. I wrote a little poem that expresses the way some of us feel. I call it, "A Prisoner's Prayer," and if you find any merit in it, you have my permission to print it.

*"Of all the lonely nights I've spent
Within this cold and barren cell,
I'll most remember Sabbath's eve
When thoughts return too dear to
tell:*

*Sweet memories of days of youth,
When oft I dreamed of noble deeds,
Days when I loved the Word of
Truth,*

*Before I wandered into sin.
O God, have pity on my plight,
Hear my petition as I pray:
Come, purify my soul again
And help me walk the narrow way."*

J. F. G., CALIFORNIA

Full of Blessings

God saved, healed, and filled me with the Holy Ghost last summer. Before that time I had been taking psychiatric treatment and strong medication. But this did not help me. Fear gripped my soul, and I lost all desire for food and water.

I was admitted to a mental hospital, although my need was more spiritual than mental. My soul just seemed to be dead. Before leaving the hospital, I faced the fact that only God could meet my need. When I did call upon Him, He answered. It was as if He gave me a new soul. My healing came from hearing the Word of God.

The *Evangel* is full of God's blessings for me as a new Christian. Now I want to be a blessing to others.

MRS. JOE FALCO
Dallas, Tex.

Irreverence Deplored

I feel I must express my strong feeling of protest against the cartoon, "Time for a Refilling" (which depicted the Holy Spirit as gasoline, Christ as the filling station attendant, and the Christian as an automobile—issue of October 8). The Holy Spirit is God, not an inanimate substance, a commodity for our convenience. This cartoon is irreverent, shallow, cheapening. It shows an overly-familiar attitude toward sacred things which is seen too often in Pentecostal churches and people.

MARION ANTHONY
Fowler, Calif.

NEWS OF THE CHURCHES



CHURCH DEDICATED IN FAST-GROWING SUBURB

TIGARD, OREG.—The congregation of the Assembly of God here recently dedicated a new building to the Lord.

Participating in the service were N. D. Davidson, Oregon District superintendent, and R. E. Book, district secretary.

Located on a three-acre plot, the building was erected as a cost

of \$130,000 and is valued at \$150,000.

The sanctuary with balcony seats about 400. Facilities include 10 large classrooms designed for team teaching, fellowship hall seating 150, kitchen, nursery, church office, and pastor's study.

The Lord has been blessing Tigard Assembly. Since O. E. Sum-



Exterior and interior views of the Assembly of God in Tigard, Oreg.

mers became pastor in September 1965, attendance has doubled and many have been saved.

A suburb of Portland, Tigard is one of the fastest growing communities on the West Coast. With-

in a three-mile radius of the church are more than 6,000 new homes. A recent survey showed that less than 23 percent of the local residents attended church with any regularity.

Coming Next Week--

Special Prophecy Edition of the 'Evangel'

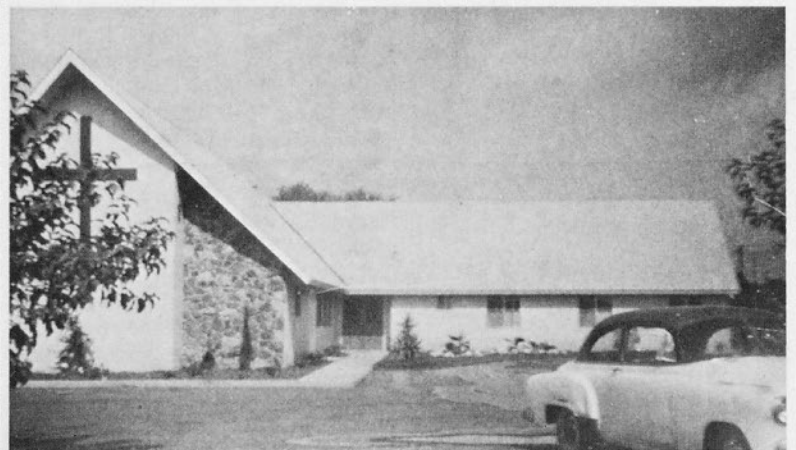
Including these articles:

- THE RESTORATION OF ISRAEL
- WHY WE BELIEVE IN THE SECOND COMING OF CHRIST
- MARIJUANA—WEED OF DISSENT
- BEAT MUSIC, LSD, AND ANTICHRIST
- A LESSON IN PREPAREDNESS
- HOW TO BE READY FOR CHRIST'S COMING
- NOT AS STRANGERS

The Prophecy Edition of the *Evangel* is a colorful 16-page issue designed for wide circulation. No date appears on the cover, making it ideal to use in evangelistic outreach this winter and spring. Watch for your copy next week. And order extra copies now to give to neighbors and friends who need to know more about the soon return of our Lord.

Order *Evangel* number 2800 at these rates: 1-9 copies, 10c each; 10-99 copies, 7c each; 100-499 copies, 6c each; 500 or more copies, 5½c each.

THE PENTECOSTAL EVANGEL
1445 Boonville, Springfield, Missouri 65802



GOD BLESSES CONGREGATION IN NEW CHURCH

ROMOLAND, CALIF.—After nearly a year of hard work and many hours of volunteer labor, members of the Assembly of God here were able to dedicate their new structure to the Lord.

William H. Robertson, secretary-treasurer of the Southern California District, was the dedication speaker.

The new building replaces a 25-year-old structure moved to Romoland from Perris in 1942. Construction was done evenings and on weekends.

The sanctuary seats 175 with an overflow for 35 to 40 worshipers. Other facilities in the wood and stucco building include a fellowship hall, a complete kitchen,

and six Sunday school classrooms.

Total investment in the property is only \$40,000.

Mark J. Watts has served as pastor of the Assembly of God since 1958.

God has also been blessing the Assembly spiritually. Recently He poured His Spirit upon a doctor's wife, a prominent worker in a church of a large denomination.

Two years ago she was saved, and after much Bible study she came to Brother Watts to ask questions about the baptism in the Holy Spirit. Several persons gathered around her, and she received a wonderful infilling of the Spirit and spoke freely in other tongues.

CALIFORNIA CHURCH REPORTS PROGRESS

SACRAMENTO, CALIF.—Bethel Temple here thanks the Lord for growth both physically and spiritually.

During the past year 151 applications for church membership were approved and accepted. Some 200 persons accepted Christ as Saviour at several evangelistic campaigns throughout the year,

and 130 were baptized in the Holy Spirit. In addition, 70 followed the Lord in water baptism.

Such growth is not uncommon at Bethel Temple. When Clyde A. Henson became pastor in 1952, the church had some 400 members. Today, through Brother Henson's leadership, the church has grown to 1,173 members, with attendance reaching as high as 2,000 on special occasions.

The church has also moved from the former inadequate facilities to a \$1.3 million structure in the center of Sacramento's metropolitan area.

—Dick Eastman, youth pastor

Bethel Temple, which has a membership of 1,173, is situated in the center of Sacramento's metropolitan area.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	Walnut Hill	Jan. 1-7	Randall A. Walker	J. C. Braddock
	Mobile	Crichton	Dec. 31-Jan. 14	Musical VanderPloegs	Clarence Cope
Ariz.	Mesa	Desert	Jan. 2-14	Arnold & Anita Segesman	James Bell
Ark.	Booneville	First	Jan. 3-14	E. R. Winter	John Grappe
	Camden	Calvary	Jan. 7-19	Kenneth Turner	J. O. Belin
	Hot Springs	First	Jan. 3-14	Glenn Shinn	G. E. Chambers
	Malvern	Oak Grove	Jan. 2-14	J. C. & Mrs. Nichols	J. D. Chambers
	Texarkana	First	Jan. 10-21	William Caldwell	Bob J. Smith
Calif.	Arlington	First	Dec. 31-Jan. 14	L. H. & Mrs. Sheets	Don Landers
	Hayward	Bethel Temple	Dec. 31-Jan. 14	Louis Neely	Wm. L. Thornton
	Long Beach	Evangel	Jan. 7-14	M. W. & Mrs. Roll	Marries Moore
	Manteca	First	Jan. 7-14	Howard Rusthoi	Donald E. Annas
	Rohnerville	A/G	Jan. 14-26	Charles Senechal	Joseph Murray
	Sacramento	Capitol	Jan. 9-21	Wesley F. Morton	Milton A. Newman
	San Jose	Bethel	Jan. 2—	Arne Vick	Leland R. Keys
	Turlock	North Side	Dec. 27—	Thomas Ming	J. D. Morris
	Whittier	Christian	Jan. 7-21	Neville & Mrs. Carlson	Ray F. Curtis
Del.	Selbyville	A/G	Jan. 4-14	Dave & Jan Olshevski	Jay Vernon Ruth
Fla.	Durant	Pleasant Grove	Jan. 3-14	The Singing Lunsfords	Hubert Wallace
	Key West	First	Dec. 31-Jan. 7	Doug & Judy Maners	Harold Tyus
	Lakeland	Galloway	Jan. 10-14	Doug & Judy Maners	Maxwell J. Cloud
	Orlando	First	Jan. 7-14	R. S. Peterson	C. B. Bailey
	Pinellas Park	First	Dec. 31-Jan. 7	Ray & Elaine Leonard	T. B. Helms
	Sanford	Pinecrest	Jan. 3-14	"Little Joe" Peterson	Hubert M. Wilder
Ind.	Jonesboro	A/G	Jan. 9-21	Ada E. Lear	Melvin Planck
	Marion	Grace	Jan. 1-14	Jim Mackey	William Lewis
Iowa	Ft. Dodge	First	Jan. 7-21	Matschulat Party	D. D. Underwood
	Storm Lake	First	Jan. 9-21	Paul Sandgren	Vernon Huffey
Kans.	Pratt	A/G	Jan. 2-14	Doyle H. Thompson	Jerry Hanley
La.	Des Allemands	A/G	Jan. 7—	Miriam A. Hooks	Cecil Janway
	Monroe	Swartz	Jan. 7-14	Mike & Linda Murdock	J. G. Lewis
	Shreveport	Linwood	Dec. 31-Jan. 14	Darrell & Carolyn Pilcher	Frank Andrews
Md.	Baltimore	Middle River	Jan. 2-7	J. Earl & Mrs. Douglass	Clyde Oliver
	Lexington Pk.	Patuxent River	Jan. 2-12	Wayne & Vi Marshall	B. J. Bonnici
	Prince Frederick	First Gospel Tab.	Jan. 2-14	Don & Sharon Parker	A. J. Fox
Mo.	Webb City	First	Jan. 1-14	James & Beulah Pepper	Robert Gouge Jr.
Ohio	Cuyahoga Falls	First	Jan. 3-14	Andrew G. Basell	David O. Norcross
Okla.	Bixby	First	Dec. 31—	Tom F. Ogdon	Billy Guthrie
	Duncan	First	Jan. 10-21	Dave & Brenda Kelly	Bill Newby
	Geary	First	Dec. 31-Jan. 14	V. G. & Mrs. Mangram	Alfred Storie
	Oklahoma City	Faith Tab.	Jan. 7-14	J. G. Hall	S. J. Scott
Pa.	Roaring Springs	Faith	Jan. 10—	George & Evelyn Butrin	Leonard Richendrfer
S. C.	West Columbia	Westside	Jan. 9-14	J. Earl & Mrs. Douglass	L. L. Whittaker
Tex.	Canyon	First	Jan. 7—	Bennie & Mary Grissom	A. J. Pettit
	Dallas	¹ Lakewood	Jan. 1-14	David E. Dean	Everitt Fjordbak
	Grapevine	A/G	Jan. 10-21	Joel & Mrs. Palmer	Daniel Mosier
	Houston	Freeway Forest	Jan. 3-7	Paul Hild	C. H. Cook
	Houston	² Freeway Forest	Jan. 9-14	Paul Hild	C. H. Cook
	McKinney	Full Gospel	Jan. 3-14	Bob McCutchen	Earl J. Rogers
	Marshall	First	Dec. 31-Jan. 14	Morris & Mrs. Lefkovitz	James C. Hilburn
	Pasadena	Manor	Dec. 31-Jan. 14	Ted & Anna Stephens	Calvin O. Wiley
	Ralls	First	Jan. 7—	Don Martin	D. W. Calcote
Va.	Wytheville	First	Dec. 31-Jan. 7	Jerry Rogers	Gene C. Wilson
Wash.	Centralia	First	Dec. 31-Jan. 7	Arthur & Anna Berg	Alfred W. Nelson
	Ellensburg	First	Dec. 31-Jan. 14	Daniel R. Womack	Gene T. Neeley
	Yakima	Central	Jan. 9-14	Paul Clark Team	Leland Gross
W. Va.	Shepherdstown	Berean	Jan. 16-28	Charles S. Morris	John T. Peachner

¹ Deeper Life Crusade

² Children's Crusade

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

MT. HOPE, W. VA.—The Assembly of God here has been revived and blessed by prayer and the ministry of the Word of God. During a recent evangelistic crusade, about 20 persons came forward for salvation. More than 50 new contacts for the church were also made. Victor Etienne was the evangelist for the two-week meeting.

—David Cleveland, pastor

CHICO, CALIF.—About 15 persons accepted Jesus Christ as Saviour during a three-week crusade at First Assembly here with Evangelist and Mrs. Ernie Eskelin.

Outside activities brought many visitors to the church. Local television station KHSL featured a one-hour program of Brother Eskelin's African films. First Assembly's pastor, George E. Elrod, had a radio program, "Words of Life," originating from the church's display at the county fair.

A new Sunday school record was established with a jump from 265 to 433.

Evangelist Ernie Eskelin (left) is being interviewed by Pastor George E. Elrod of Chico, Calif., at the county fair.





GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

HOMEFRONT HIGHLIGHTS

VENTANA MINISTRY AFFORDS OPPORTUNITIES

PHOENIX, ARIZ.—On January 8 we started services at Ventana, a small Indian village in Papagoland in Arizona. Rodger Cree of Sells, Ariz., formerly ministered to the Indians there. He used to drive 110 miles (round trip) so some of these wonderful people could attend services in Sells.

Until we are able to move to Casa Grande to be nearer our Indians, a typical Sunday starts for us at 5 a.m. The trip to Ventana takes almost three hours. After I leave my family there, I travel seven miles farther to Kaka to bring a carload of men, women, and children to the services. We

return to Phoenix in the late afternoon, having traveled approximately 285 miles.

Presently we hold services in the home of one of the Papagos. Our daughter Ruthanne teaches the primary children; my wife has the junior class; and I minister to the adults through an interpreter,

since many of the older Indians do not speak or understand English. The bedroom and kitchen of the mud house become classrooms for the younger children. The older Indians remain outdoors.

Most of the villages in this part of the Papago Reservation are without electricity. Although many of the houses have mud floors, they are equipped with sinks and running water.

The typical Papago Indian is a peaceful person. Some of the Papago people helped build a brush arbor for our services during the summer. A few men are now attending quite regularly.

Adherence to tribal customs and the widespread use of alcohol contribute to low moral standards. So it is especially thrilling to hear adults join with the children in singing choruses about the forgiveness of sins, such as, "God has blotted them out, I'm happy and glad and free."

Soon we expect the Papago Tribal Council will grant us land on which to build a church. We are rejoicing in God's goodness to allow us to reach the Papagos with the gospel.

—FLOYD M. PARKER

The adult Papago Indians have their service outside this sod-roofed mud house while the children have Sunday school inside.



THEY BREAK THE SOUND BARRIER

AUSTIN, TEX.—Members of Glad Tidings Assembly share a burden to evangelize the deaf in their area. D. L. Kreeger is pastor of this church, the first assembly in the North Texas District to develop this home missions ministry to "break the sound barrier" so the deaf will "hear" the gospel.

Mrs. Kreeger was thrust into a study of the language of signs when the church needed an interpreter for the deaf. Many others,

including an 87-year-old lady whose great-granddaughter is deaf, are now learning the language of signs.

When Glad Tidings held its third annual missionary convention September 15-17, the deaf choir ministered in the Friday night and Sunday morning services.

In addition to teaching a Sunday school class for the deaf, Mrs. Kreeger interprets her husband's sermons during regular services.

On a recent Sunday morning, 17 deaf people were present, and in October the average attendance was 10. When the deaf have a guest speaker, they meet separately. Mrs. Kreeger also plans monthly social activities for the deaf.

This ministry, approximately a year old, now reaches into 75 homes through a growing mailing list. But most gratifying is the fact that there is a spiritual awakening in the lives of the deaf, and several of them recently followed the Lord in water baptism.

MISSIONARY MINISTERS TO PARACHUTISTS

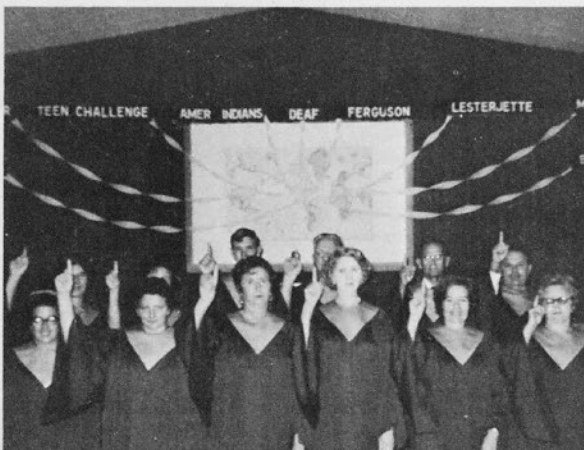
NOME, ALASKA—Recently an Army colonel asked Missionary Paul Bills to minister to his troops who had parachuted on the hills just outside of Nome. They were there for maneuvers.

It was necessary to travel in a Jeep through creeks and rivers, one of which covered the floorboards with water. Huge chunks of river ice had to be pushed aside. Once the Jeep nearly upended because of the rough terrain. Finally three colonels escorted the missionary to a waiting helicopter. Brother Bills writes:

"Suddenly I was deposited on another mountain where I saw troops in action. The colonels gave orders for the maneuvers to cease because a 'chaplain' had come to hold a service. After several minutes quite a group of servicemen gathered on the hilltop to hear the 'chaplain.' It was an unusual setting but a wonderful opportunity to minister for Christ."

LEFT: Old and young alike attend the language of signs class conducted by Mrs. D. L. Kreeger at Glad Tidings Assembly in Austin, Tex.

RIGHT: Members of the deaf choir participate in the annual missionary convention.



DEAF-BLIND GIRL RECEIVES HONOR

FLINT, MICH.—Donna LePiors, a blind and almost totally deaf young lady, has been named Michigan's outstanding handicapped employee of the year.

The distinctive honor was bestowed upon Donna because she is excelling in a job in competitive labor while many handicapped people work in homes or plants specifically designed for them.

Miss LePiors received eight years of her education at the Michigan School for the Blind in Lansing and then spent three years at Perkins Institute in Wauwatosa, Mass. There she learned to type and to "listen" to others by placing her thumb and four fingers on their chins. However, Donna learned sign language and a system of palm writing on her own.

Robert Nathan, Assemblies of God minister to the deaf at Riverside Tabernacle here, explains that Donna sits with his wife in their services, touching Mrs. Nathan's lips and under her chin to feel the spoken messages. When Mrs. Nathan preaches in the deaf church, Donna attends the hearing service where, with a hearing aid, she can hear the song service and music.

Miss LePiors attends the Sunday school class taught by Pastor



Donna LePiors reads her Braille Sunday school quarterly.

Ivar Frick Jr. Since her avenues of receiving spiritual edification are so limited, Donna especially appreciates the Braille full-gospel literature provided free of charge to the blind by the Home Missions Department.

This ministry meets a vital need. More than 800 people receive the Braille literature at a cost to the Home Missions Department of approximately \$16,000 a year (\$20 each). This service is possible by the gifts of interested individuals.

INDIAN ASSEMBLY REPORTS PROGRESS

FAYETTEVILLE, N. C.—Hubert Boese recently had the privilege of baptizing four Lumbee Indian believers outdoors. It was the first baptismal service since he assumed the pastorate of the Fayetteville Indian Assembly early this year. Three of the candidates were members of the same family—father, mother, and daughter.

In August a children's crusade with Betty Freeman, Garden City, Mich., brought results beyond all expectations. On the second night 50 children attended, and many responded to the salvation appeal.

God has answered prayer in behalf of two men who were bound by the tobacco habit. One man has enjoyed victory for several months; the other has recently taken his stand.



The Hubert Boeses (left) and Montana Locklear, Indian pastor of a thriving rural church, stand in front of the Indian Assembly in Fayetteville, N. C.

Over a dozen young people and adults responded to the salvation appeal during the October evangelistic campaign with Pauline Mastries, Springfield, Mo.

The people have cleared the indebtedness on their church. Pastor Boese reports they are now ready to take a new step of faith to build a Sunday school addition.

WOMAN'S FAITH IS REWARDED

SAN YSIDRO, N. MEX.—God answered the prayer of one of the ladies of the Pueblo Indian Assembly the night a severe freeze killed most of the fruit in this part of the state.

She prayed God would protect her trees and vegetables so she would have food for her large family. Missionary-pastor Jack Bruton writes: "Her trees, which

were loaded with peaches, were untouched by frost; and she also has vegetables to sell. Praise God, He is ever mindful of us."

Pastor Bruton continues, "The Lord has been answering prayer and blessing in so many ways. In September more than 200 Indians attended the fellowship meeting here. Some souls were saved and others received healing."

HOME MISSIONS NEWS NOTES

New Appointees

Five new workers recently received Home Missions appointment; three are working among the American Indians and two are associated with Teen Challenge ministry.

Mrs. Juanita Tidwell will be assisting Dorothy Bear at the Indian assembly at Blanding, Utah. Prior to her appointment, Mrs. Tidwell has been engaged in evangelistic and supply ministry.

Floyd M. Parker, Phoenix, Ariz., is pastoring a new work at Ventana, a small Indian village on the Papago reservation. (See the story of his work elsewhere on these pages.)

Philip E. Joseph, Rapid City, has been ministering to the Indians in South Dakota for the past six months. He will continue working in this area.

Frank M. Reynolds is director of the Teen Challenge Training Center at Rehrersburg, Pa. He has ministered to former dope addicts at this rehabilitation farm for more than five years.

David L. Tanner is now director of the Los Angeles Teen Challenge Center. He previously ministered for five years in Hawaii as a teacher and pastor.

Notes of Victory

John G. Bennett, Wood, S. Dak., reports the first weekly street meeting was held in the heart of Mission on October 20. Unusual hunger was apparent in the Indians' acceptance of the Word and gospel tracts. Students of the \$6 million Indian school are being reached. Missionary Bennett requests prayer for the street meetings and also that a hall will be available for services.

Kenneth Smith, Zuni, N. Mex., writes: "We have been granted the opportunity to bring the gospel to the Indians of the Zuni Pueblo. We are living on rented land on the pueblo and are ready to pioneer and begin a building as soon as a land grant is received."

Dorothy Scott, minister to the deaf in Baton Rouge and New

Orleans, La., reports that a study on the book, *What Puzzles Me*, using the Bible to answer the questions, is helpful in her work. Two hearing people in Baton Rouge and 11 in New Orleans are now learning the language of signs.

God blessed the ministry of the Anthony Callieses, Springfield, Mo., during their November 5-9 revival meetings with Margaret Bullock, Yuma, Ariz. As the seed was planted in the hearts of the deaf, the ministry of the evangelists was also enjoyed by the hearing congregation.

Leonard J. Everly, Dulce, N. Mex., reports nine people responded to the salvation appeal and many backsliders were restored during meetings with Evangelist E. F. Pierce, Edmond, Okla. Brother Everly writes: "For more than two months a group of

men and women have been meeting at the church for morning prayer. As a result, God is blessing."

The Frank Evanses, Tacoma, Wash., report 17 Indians were present at the first service at Nisqually.

Thomas J. Robbins, Philadelphia, Miss., writes: "The man who sold us choice property on which to build a church, has now offered the temporary use of a garage building, so we will begin services on December 3. We praise God for His help in every phase of our work among the Choctaw Indians."

Alta Washburn, Phoenix, Ariz., reports good results in a revival with B. H. Russell, Phoenix, and special services with Wilson Nelson, blind Indian evangelist of Prewitt, N. Mex. Souls were saved, and new people are now attending the church.

Juanita Tidwell



Philip E. Joseph



Floyd M. Parker family



Frank M. Reynolds



David L. Tanner



Jesus is alive right now, offering you not just the patch of a new year but a whole new life. It's so new that the Bible says, "Therefore if any man be in Christ, *he is a new creature.*"

Jesus gave an illustration of what it would be like in the story of the Prodigal Son. This young man knew what it was to have wealth, and then to waste it, so that finally "he began to be in want." He tried to patch up his situation by going into the pig pen to feed swine. And it was there, at the bottom of the economic and social ladder, that he realized patching simply wasn't enough.

He came to himself and faced the facts. Instead of patching another year onto his wasted life in the hope that things would somehow get better, he made an excel-

By ELVA JOHNSON HOOVER

ARE YOU STILL PATCHING?

AS 1968 APPROACHES people everywhere are resolving, secretly or otherwise, to "do better next year." Men whose families have suffered because of their misdeeds promise themselves that they will "mend their ways." Others whose lives are a sorry patchwork of failures and heartaches look hopefully toward the new year, determining to "turn over a new leaf."

People in all walks of life are planning to patch up their lives in one way or another with the elusive fabric of a brand-new year. They try to believe that somehow the failures of yesterday can be mended with the magic of a new day tomorrow.

Are you among those who are hoping for a new and better way of life with the coming of 1968? Perhaps you have been trying to live without the help of God. He alone can give the proper meaning and perspective to our lives.

Jesus said, "No one tears a piece from a new garment and patches it upon an old one; otherwise he will tear the new garment, and the patch from the new will not mend the old" (Luke 5:36, Centenary).

Think back over other times when you have hopefully torn a piece from an untried year and resolved to patch your life-garment with it. It didn't really work, did it? *The patch from the new did not mend the old.* The stitches of resolve were too weak, and the new year gradually took on the familiar pattern of sin and failure.

Why not consider *more than a patch* this year? This same Jesus who pointed out the futility of patching our lives also made possible a new kind of life for all of us. He said, "I am come that they might have life, and that they might have it more abundantly." He knew that we needed far more than a patch on the old life.

You can't change yourself. You need divine help. And

lent resolution. He decided to go where there was help for him—at home. But he didn't just sit there and say, "Some day I'm going home." He arose and went.

When he got home his father didn't say, "Bring out some needles and thread. Let's patch up his torn robe." He knew it was beyond mending, so he said, "Bring out the best robe and put it on him."

God knows you can't successfully patch up your life. He doesn't ask you even to try. All He asks is that you come to Him just as you are, confess your sin and failure, and believe Him for deliverance.

This new year can be the beginning of a new life for you instead of just another patch on an old garment. It can be the start of *everlasting* life. Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

