

FILE COPY

THE PENTECOSTAL
evangel

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

JANUARY 14, 1968

TEN CENTS

**TEACH...
HE
COMETH**

JANUARY IS TRAINING MONTH

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Colossians 3:1).

THE RISEN LIFE

By JOHN W. EVERETT

Pastor, Assembly of God, Worthington, Minnesota

CHRISTIANITY ELEVATES MAN. The risen life of the born-again believer is oriented upward. It lifts him into a new region of desires, thoughts, and actions. It elevates every facet of life—whether it be around the home, at the shop, or in the community.

The risen life, which unites the believer with Christ, does not incapacitate man for business or earthly life; but it does purify and direct him toward higher things as well.

No man will likely *stumble* upon heavenly things; persistence and diligence are required. Even the Christian, who has experienced a marvelous resurrection from the graveyard of sin, must discipline himself to seek those things that are above. In his letter to the Colossians, Paul declared that the risen life must be cultivated: "Seek those things which are above. . . . *Set your affections* on things above. . . ."

Things above! This is an area broad enough to challenge every faculty of a man. The avenues of spiritual attainment are inexhaustible. The vistas of the risen life are high enough to keep us climbing until we reach heaven.

The risen life seeks God for the very delight of communion with Him. Sometimes the *things* of God are mistaken for God Himself. A husband would think it most strange if his wife declared that she loved *him* and yet spoke mostly of the appliances and conveniences which he provided for her. The blessings of God are part of the believer's heritage, but the deepest desire of the heart should be for God Himself.

The risen life seeks Christ. It meditates on His perfect work, His sinless life, His vicarious death, His present occupation of making intercession for the saints, and His imminent return for the Church.

The risen life thinks much about heaven—that place of peace after war, plenty after poverty, holiness after sin, light after darkness, rest after labor, health and life after sickness and death. Temporarily the Christian struggles in an unfriendly world, but looks beyond to the permanent home of the soul.

The risen life delights itself in the Word of God. To the one who is "risen with Christ" the Bible is unsurpassed in its beauty, unequalled in its scope, and supreme in its authority. The Scriptures lead to those "things above."

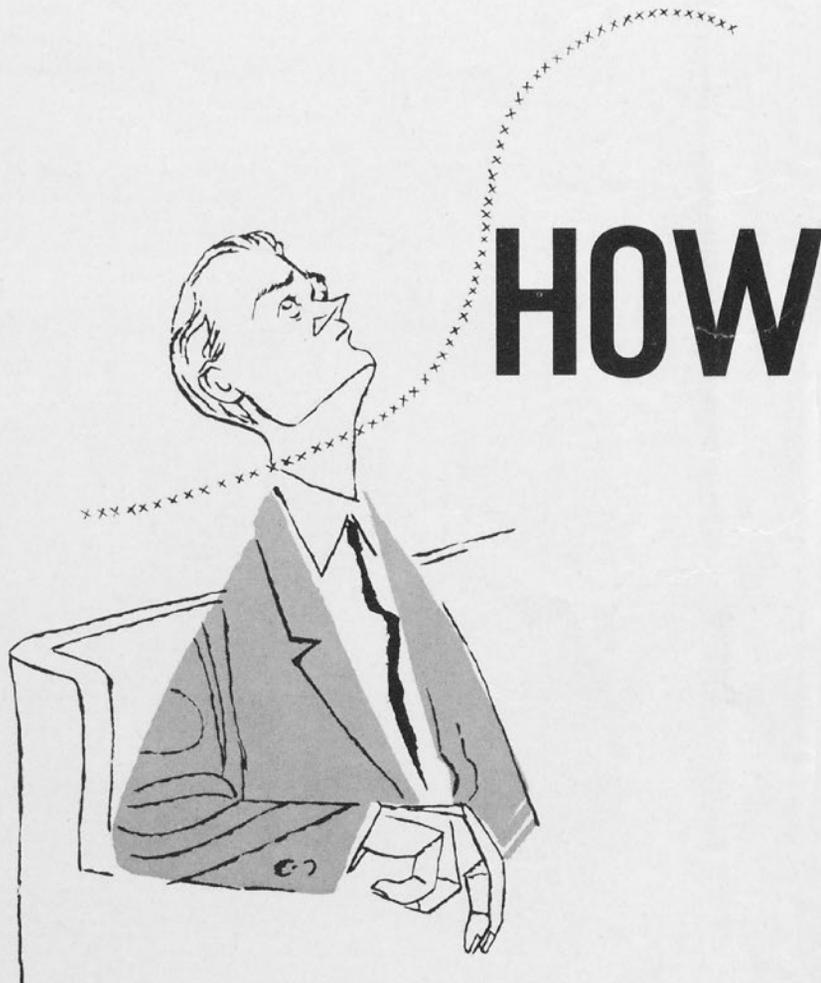
Man cannot live in a vacuum; he is born to aspire. Without Christ in his heart he is irrational, disorganized, and aimless. When he accepts Christ as Lord and Saviour, he finds true direction and purpose. Man at last realizes his destiny. He is more than a creature of time and space; he is not just a chance mutation of an evolutionary process. He is a product of the mind of God! Earthly things are not his ultimate goal. His true identity is with "things above."

IT IS ENTIRELY POSSIBLE to sit in a fine restaurant and starve to death! A table laden with good food cannot prevent starvation! Certain basic requirements must be met by the diner before the nourishment, pleasure, and satisfaction of the available food can be his. Simple yet essential attitudes and actions, involving varying degrees of effort, are required before food on the table can become food in the stomach—with its resultant benefits.

In the simplest terms these steps can be described as *appropriation*, reaching out to convey food to the mouth; *mastication*, chewing food in preparation for swallowing; and *assimilation* through proper digestion.

All of this provides a valid spiritual analogy. To sit in church and starve spiritually is a tragically common experience. To sit in God's house, hearing God's Word, sensing God's presence, without inwardly responding and reaching out to appropriate the available grace and blessing, is nothing less than tragic.

The average churchgoer having this experience usually blames the preacher for his failure to receive soul food, thus revealing his ignorance of the fact that every sermon has two ends: the preacher and the hearer! To this truth the Scripture gives absolute support: "The word preached did not profit them, not being mixed with faith in them that heard." The preacher must come into his pulpit fully prepared in both head and heart. Equally important, the



hearer must listen to God's Word with an open heart, a willing mind, and a right spirit.

Jesus taught the necessity of spiritual response, saying, "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, we have piped unto you, and ye have not danced" (Matthew 11:16, 17). As response to the rhythm of the music is essential to the dancer, so inward response (involving unreserved acceptance of and submission to God's Word) is mandatory if the preached Word is to become bread for the soul.

How to sit in church and get nothing is plainly shown in the Scriptures:

1. *Listen with a critical spirit* as the Pharisees in Luke 11:53, 54: "Seeking to catch something out of his mouth, that they might accuse him." A critical attitude in church closes the mind, the heart, and the soul of the hearer. It effectively prevents the entrance of the Word for it is a deliberate and rebellious rejection of the divine exhortation: "Receive with meekness of the engrafted word." Or, as the Amplified New Testament has it, "In a humble spirit receive and welcome the Word."

Our personal disapproval of the preacher in no way removes our responsibility to the message! The Scripture abounds in examples of unworthy vessels being used of God to convey His will and transmit His Word. For the genuine Christian there is but one acceptable attitude in church: "Speak, Lord, for thy servant heareth" (1 Samuel 3:9).

2. *Listen with a superior attitude* as did the proud Athenians to Paul in the marketplace: "What will this

babbler say?" (Acts 17:18). Their scornful words fully revealed their inflated opinion of their own superiority. What mockery the centuries have made of them! Paul's work has never died—through his divinely inspired epistles he continues to influence the minds and lives of millions—while the anonymous philosophers of Athens who ridiculed him are long since forgotten.

To sit in church with a feeling of superiority toward God's minister is to guarantee a futile and disappointing service.

3. *Listen with a sophisticated and know-it-all attitude* like the Pharisees when the healed blind man tried to give them his testimony: "Thou wast altogether born in sins, and dost thou teach us?" (John 9:34). They were outraged that one so obviously untutored and unpolished should dare to reason with them concerning spiritual things. And they were blindly unaware of the principle stated by Jesus in His exultant prayer, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21).

It is cause for concern if a church refuses to consider a pastoral candidate unless he holds a college degree. Such thinking is a sad departure from Paul's triumphant declaration of God-sufficiency: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty . . . that no flesh should glory in his presence."

Perhaps we should carefully ponder the words of the famous J. H. Jowett: "It is the child-spirit that approaches life's golden gates and finds them all ajar. The proudly aggressive in spirit, contending for place and power, may force many a door, but they are not doors that open into enduring wealth and peace. Real inheritance becomes ours only through humility. The lowly make great discoveries; to them the earth is full of God's glory."

4. *Listen with bored indifference* like the sons-in-law of Lot when he tried to warn them of Sodom's impending doom: "Up, get you out of this place, for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law" (Genesis 19:14). Theirs was a common contemporary attitude; a stubborn, sometimes sullen, refusal to hear and accept any message that warns or calls for effort and action.

While all God's prophets were often ignored and reviled, defied and despised, Jeremiah's lot stands out for the intensity of vituperation he endured, for the fury of opposition he encountered, and the mulish recalcitrance of his hearers. He described the unteachable attitudes of some of them: "They have made their faces harder than a rock; they have refused to return. . . . I spoke unto you, rising up early and speaking unto you, but ye heard not; I called you, but ye answered not" (Jeremiah 5:3; 7:13).

The wise Christian diligently avoids falling into any of these negative and potentially destructive attitudes, remembering that "the rebellious dwell in a dry land" (Psalm 68:6). Rather, his constant delight is in the law of the Lord, and he finds his true attitude expressed in Jeremiah 15:16: "Thy words were found, and I did eat them, and thy word was unto me the joy and the rejoicing of mine heart."

By Evangelist ARNE VICK

TO SIT IN CHURCH AND GET NOTHING

Wake Up, America!

THIS WAS THE SUBJECT of a thought-provoking address given by Howard W. Kacy at a joint meeting of the Lions and Rotary Clubs of College Park, Maryland, not long ago. Mr. Kacy is not a preacher—he is president of Acacia Mutual Life Insurance Company, Washington, D.C.—but there was more truth in what he said than in some sermons.

“Things are happening throughout our land which greatly disturb me,” he said. “On every hand there are signs that the moral strength of America is decreasing alarmingly. We are substituting material values for spiritual ones—the old moral standards of right and wrong are being discarded and, in their stead, we are establishing codes of ethics that, if followed, can only render us impotent.

“The situation is getting worse and yet, many Americans are still emulating Rip Van Winkle. Unless we find a way to wake them up, there may be no stopping the downward course of America.

“Like Sodom and Gomorrah—like Rome—America is rotting from within. Immorality is flourishing and premarital sex is being condoned—even from some pulpits. Juvenile delinquency is on the rise, and disregard for law and order has been clothed in respectability. Pornography is accepted and even preferred in our literature, movies, and stage shows. Our courts continue to find technicalities whereby vicious criminals, known to be guilty, are turned loose to prey again and again on society.

“‘What can I do?’ is the question that people invariably ask. One thing you can do is to make the most of every opportunity to help bring self-discipline and decency back into style. You can teach the youngsters high moral standards—to have religious principles and a love of country.

“You can bring pressure to plug up the loopholes in our laws that enable punks to go scot-free. Just as important, let’s support our law enforcement officers. We must counteract the generally unfounded charges of police brutality. A policeman is our friend; time and again he risks his life in our behalf. Unfortunately the one bad cop that turns up among literally thousands of good ones becomes the public’s symbol for all policemen, when in reality he is the exception. . . .

“Let’s demand of our policemen the highest quality and efficiency of performance, while demanding for them the public respect which they so fully deserve. . . .

“Let’s write letters to advertisers that resort to the use of suggestive or dirty material in their advertisements. . . .

“Let’s get prayer and reverence for a supreme Being back into our national life. Let’s not allow teachers to do what one mother told me happened in public school just recently. Her daughter’s class was practicing a baccalaureate hymn which contained the word *God*. That teacher instructed the class to hum when they came to the word *God* instead of singing it. How stupid can we get?

“Let’s insist that our churches and ministers devote their time to our spiritual problems and not just to civil rights. Tell your minister it is just as wrong to advocate civil strife as it is to deny rights. Churches should lead people to God—not to jail, not to the courthouse, not to the state house, not to a housing construction project. . . .

“You can think of many more things you can personally do to turn the tide in favor of self-discipline and decency. The time for lip service is past—now it is time for *action*.”

—R.C.C.

THE PENTECOSTAL evangel

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

By JAMES C. DODD

Pastor, Assembly of God, Broken Arrow, Oklahoma

WHAT HOLY MEN OF GOD have faced in days past, we face today.

Nehemiah lived in a discouraging situation. The walls of God's city were broken down. The gates had been burned with fire. Similarly, our western civilization is on the verge of a titanic collapse *unless God intervenes*.

We Pentecostal people hold the key to the treasure house of God's grace. This is our hour!

Consider the ruin so apparent around us. It is the age-old story of man's failures, inabilities, inhumanities.

Politically, our government is not as it was a generation ago. Its laws are not as binding. Our leaders are not as certain of the wisdom of their plans. Ideologies are crashing about us.

Economically, no nation in this world today feels secure. The whole structure is on the verge of economic downfall; and we in America are battling against tremendous odds, trying to finance the whole Western world into prosperity and peace.

Morally, there is an increasing tendency to gloss over the awfulness of sin, to condone and to compromise. There is a disregard for the worth of the individual. Crime is on the increase. Conditions call for another deluge of divine judgment.

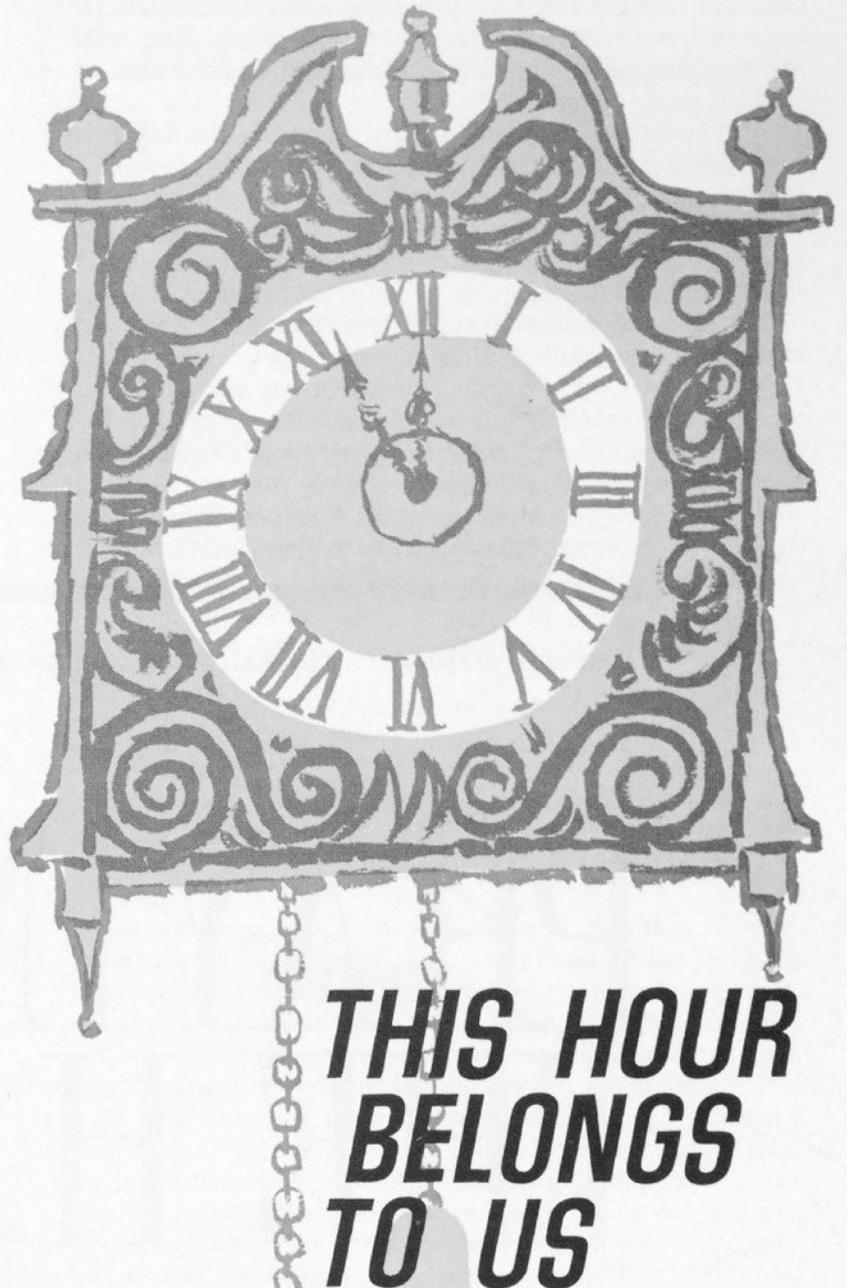
Religiously, false doctrines are spreading themselves abroad. In the face of all this, consider the coldness, worldliness, powerlessness of most church members. Together it makes a "witch's brew" that is poisonous indeed.

However, there is no wrong in this hour that God cannot remedy. As Nehemiah said, "The God of heaven, he will help us." This same God is on the throne today. His promises are still yea and amen to those who comply with His conditions.

It behooves us to consider our responsibility in the light of the foregoing facts. We Christians have a sacred trust. We have the gospel, the blood of Calvary, the power of Pentecost, the divine commission, an inward compulsion! This compulsion has won souls, built churches, sent missionaries, established schools, made martyrs sing at their execution.

We American Pentecostal Christians have a peculiar responsibility. Our nation has a rendezvous with destiny. It is a question of world revival or world catastrophe! America, where churches are so numerous, strong, and wealthy, has that responsibility resting squarely on her shoulders.

Christians must bear some blame for the debacle that has come. We have argued and split hairs over points of theology while lost men have gone to their eternal doom. "We have majored in minors and minored in majors." We have magnified our differences rather than standing firm on the fundamentals upon which God's people can all agree. It has always been the plan of Satan to divide the Church so we will not be the mighty army God intends us to be. We have criticized, found fault, and abused one another. We excuse the smallness of vision with various



**THIS HOUR
BELONGS
TO US**

pious-sounding phrases, but the real reason our boundaries are so small is that we have dried-up hearts.

The remedy is the gospel. Not the gospel preached in orthodox fashion alone. That can be a dead letter, simply words. There is no miraculous quality to the gospel unless it is preached in the power and demonstration of the Holy Ghost! That kind of gospel can save us. It will put our feet in the way of the Cross, on the Glory Road. It will deliver us from a mediocre life and a mediocre ministry.

God save us from staleness! We must not become exhausted in our thinking, preaching, sermonizing. This gospel is a fathomless source, fresh and free, enthusiastic, forceful! The tragedy of staleness is apparent in too many lives, sermons, and churches. Some congregations are programmed to death. They need to be brought face-to-face with the claims of this vibrant gospel; it will cause them to fall in love afresh with the Redeemer. It will give them a new affection for their church. It will furnish them with purpose. The Holy Ghost is not obligated to come upon any activity of ours unless we specialize in exalting Christ and His power to save.

The Holy Ghost has been grieved out of many

churches. People file into the pews with broken hearts, burdened souls, tormenting doubts and fears. The only message that will help them is the gospel of the Lamb of God.

We cannot fulfill our mission by criticizing the modernist, finding fault with our fellowmen, blaming juveniles for delinquency, and saying our churches are worldly. I believe in separation, but separation is not enough. We must demonstrate to a lost world what it means to be *indwelt by the Spirit*.

These are perilous times! We are surrounded by pagan ideologies, false philosophies of every sort, choking out the truths of God's Word. The world has gone mad on materialism, crying: "Eat, drink, and be merry, for tomorrow we die!" But many are becoming disillusioned. What an unparalleled opportunity to present Christ!

We must engage in a concerted effort so stupendous that it will challenge the energies of every mind, soul, and

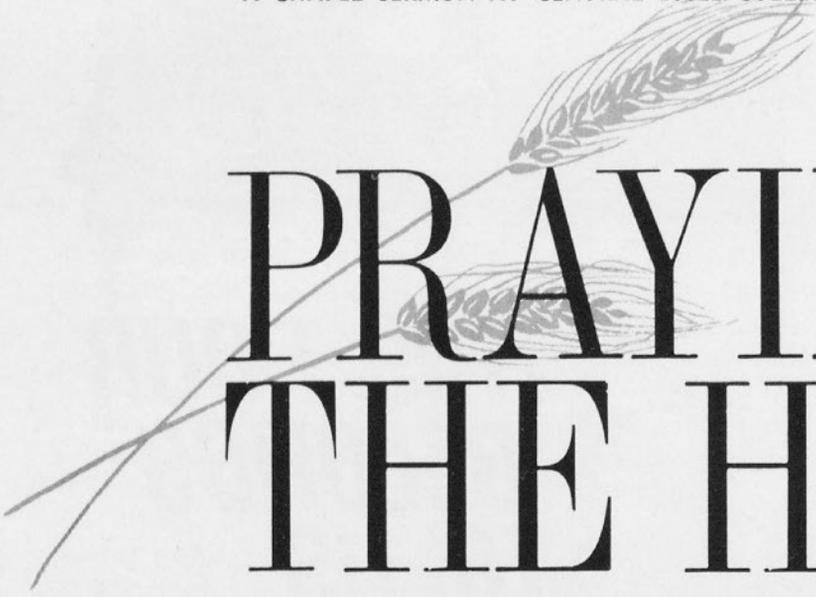
heart among us. When Moses built the Tabernacle, it was said: "And they came with their gifts, from gold to goat's hair!" Nehemiah, after the wall was complete, said: "So built we the walls of Jerusalem, because the people had a mind to work!"

This great concerted movement which began on the Day of Pentecost is destined to sweep to the very ends of the earth. We must dedicate ourselves to the high purpose of praying down a revival and preaching up a spiritual awakening. We need men who are willing to serve anywhere, anytime, at any price, *regardless of who gets the credit!*

This is our hour! God wills it! The Holy Ghost is calling.

I beseech you by the mercies of God, by the needs of a lost world, by the cries of souls going to hell, let us combine our efforts into one great final crusade to win our communities for Jesus Christ! 

A CHAPEL SERMON AT CENTRAL BIBLE COLLEGE, SPRINGFIELD, MISSOURI



PRAYING FOR THE HARVEST

By J. EDWARD SOUTHARD

Pastor, Assembly of God, La Crescenta, California

IF YOU WANT TO FEEL THE HEARTTHROB of the Son of God, if you want to see His tender soul unveiled, then look and listen as He speaks of the whitened harvest fields. Hear His agonizing lament over the scarcity of laborers!

Having been reared on a midwestern ranch, I can remember how the search for hired hands would intensify when the grain was in danger of becoming overripe before it could be harvested.

There was a strong hint of this intensity in the spirit of Jesus when He talked about the harvest of souls. The disciples caught it. Matthew vividly recalled His words: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."

Mark and Luke were also impressed by the gravity of Christ's appeal and included the essence of it in their Gospels. John remembered that He said, "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on

the fields; for they are white already to harvest."

Who could question the emphasis the Holy Spirit put upon the urgent demands for the harvest by this scriptural repetition? Who will gather the sheaves? Whom would you select? Where does the responsibility lie?

Dare we leave our work for others when the Lord depends on us? No one else will do our work, for in God's order of things every worker has his place to fill. God needs each of us at his place in the harvest.

Leonard Ravenhill has said there are many organizers but few agonizers; many players, few prayers; many singing, few weeping; much fashion, little passion; many interferers, few intercessors.

Only a heart burdened for souls will intercede for more laborers. The lighthearted, the carefree, have no genuine concern. Prayer tunes our hearts to what concerns the heart of God, who is not willing that any should perish but that all should come to repentance.

Jesus knew so well that no man could pray with bleeding heart for more laborers without hearing shortly the

ancient query of God, "Whom shall I send, and who will go for us?"

That man who sees and prays and hears will answer quickly, "Lord, here am I, unworthy but willing. Send me; I will go."

"Don't you know you will be friendless, lonely?" a bishop asked a young prospective missionary. "You will be ravaged by fevers, tormented by insects, weakened by tropical heat, drenched by torrential rains, and confronted by vicious savages. Don't you know you might even die prematurely for such a decision?"

The young man replied earnestly, "Don't ask me any more questions. *Just send me!* If I had a thousand lives I'd give them all gladly for Christ and His gospel."

A Christian is at his finest when he shares the crushing burden of Jesus and determines to do something personally about a needy world. "He that sleepeth in harvest is a son that causeth shame." But he that arises with sickle in hand, bends his back to the labor, sets his mind to the task, puts his heart and soul into the reaping, shall know joy before God "according to the joy in harvest, and as men rejoice when they divide the spoil."

The disciples caught the spirit of Him who came to seek and to save that which was lost. They saw Him weep over Jerusalem. They saw His face upturned toward Zaccheus in the sycamore tree. They noticed His deep concern over a sinful Samaritan woman.

The disciples knew the love of Christ was as wide as the world, as long as eternity, as deep as the abyss into which sinful man had fallen, as high as the throne of God.

They saw His love unveiled at Calvary where He was wounded that they might be welcomed. He was blasted; they were blessed. He was humiliated; they were honored. He was rejected; they were received. He was hated; they were healed. He was broken; they were befriended. He was smitten; they were sainted. He was the victim; they became victors. Because they saw this love poured out, they gave themselves to love's work.

True love does not flinch in the face of great hardship. It does not waver in weariness. It leaps to opportunities

for service. It welcomes the privilege of suffering, and faces even death with daring courage.

The love and passion and zeal of the Saviour took root in the souls of His disciples and brought them to the point of no return. They were committed.

All but one died as martyrs for the cause. And that one was dropped into a cauldron of hot oil; then, surviving that, he was exiled to Patmos. The whip of martyrdom cracking over the heads of the disciples did not stop them. Rather it spurred them on to more relentless effort. God may bury His workmen, but His work goes on. New laborers arose to fill the gap, and the love of Christ constrained them too.

Each 100 years sees the passing of three generations. They live, they work, they laugh, they cry, and then they die and pass into eternity. For some of these we are responsible. Do we seek to win them to heaven's glory, or are we abandoning them to eternal night?

Lift up your eyes. Behold again the uttermost parts of the earth. What does it mean to you—this harvest waiting to be reaped? "Is it nothing to you, all ye that pass by?"

Paul responded to the call for laborers. He caught the vision of lost throngs. He labored out of love for Christ and lost souls in a way few have equalled. Tradition says Paul was less than five feet tall. If this is true, he was the greatest dwarf that ever lived. He outpaced, outpreached, outpened, outpersuaded all of his contemporaries.

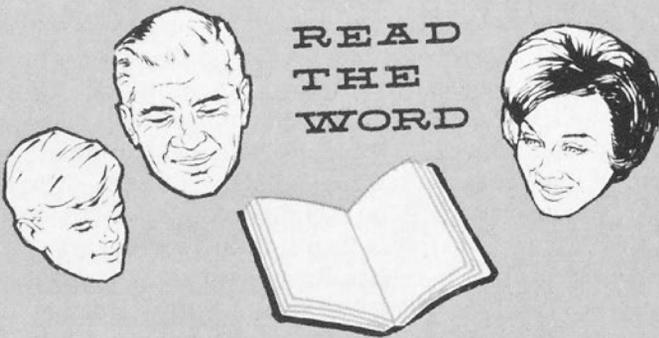
To win men to Christ was his sole ambition. Everything else he pushed aside and counted as refuse. Nothing smothered his love for Christ and his concern for the lost. All that men could do to him he wrote off as nothing, and poured contempt on all his sufferings by calling them "light affliction, which is but for a moment."

"I am made all things to all men," he said, "that I might by all means save some." He preached not sociology, but salvation; not culture, but conversion; not reformation, but regeneration; not renovation, but redemption; not a new social order, but a new birth; not a new crusade, but a new creation; not a creed, but the Cross. He determined to know nothing among the people except Jesus Christ and Him crucified. The love of Christ constrained him to attempt great things for God, to salvage every soul he could for Jesus. He had looked on the fields through the eyes of Jesus and he could never forget the vision.

The Holy Spirit directs the harvest. He calls the workers into the field. He leads and empowers them. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses."

Where there is lack of acquaintanceship with the Holy Spirit, there will be a proportionate lack of service. Where there is a lack of service, there will be a lack of reward. Meanwhile, the work He designs will not be done. Then follows declension. Spiritual darkness sets in. Saints weaken. The church limps and lags. The unconverted plunge unchecked toward disillusionment and doom.

Have you been in touch with the Lord of the harvest? Has the Holy Spirit given you your assignment? Look on the fields. Begin to pray for laborers to enter *His* harvest. And do not be surprised if God shows you a corner where you can be used to help answer your own prayer.



**READ
THE
WORD**

CHAPTERS FOR THE WEEK OF JANUARY 14-21

| | | | |
|---------------|---------------|----------------|---------------|
| Sunday | Psalms 56, 57 | Thursday | Psalms 65, 66 |
| Monday | Psalms 58-60 | Friday | Psalms 67, 68 |
| Tuesday | Psalms 61, 62 | Saturday | Psalms 69, 70 |
| Wednesday .. | Psalms 63, 64 | Sunday | Psalms 71, 72 |

"If I regard iniquity in my heart, the Lord will not hear me" (Psalm 66:18).

MAKE NOT THYSELF KNOWN

By ZELMA ARGUE

ANONYMITY IS NOT THE HUMAN GOAL. We want to be recognized, honored, recompensed. Yet God's Word immortalizes the names of men and women to whom the advancement of His Kingdom meant more than the honor of their contemporaries. If and when recognition came, God had already rewarded them beyond the power of man to do so.

Ruth was one of these. She had come back to Bethlehem with Naomi and had become accustomed to the limelight. She was praised for having left her family to follow her Jewish mother-in-law to a strange land. She had made a place for herself among the gleaners and enjoyed the harvest field fellowship, drinking of the water that other reapers had drawn. The owner of the field had paid special attention to her. Golden days!

But now Naomi (here a type of the Holy Spirit), who had formerly advised her to go and glean in the fields, advises her to "get thee down to the floor, but make not thyself known..." (Ruth 3:3). No more limelight. No more ardent activity in the field. No more happy fellowship with the reapers.

Although this might have seemed a step backward for Ruth, Naomi was showing her that the way to great and holy things ahead depended on her first going down into a more lowly place of humility.

God always works this way. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Elijah was first sent

to "go hide thyself" before God said to him, "Go show thyself to Ahab."

Even Jesus "humbled himself" before He was "highly exalted" and given the name at which every knee shall bow.

In the early days of the present Pentecostal movement, this principle was proved over and over again.

George D. Watson was pastor of the largest and most influential Methodist Episcopal Church in Indianapolis in the 1890's. Then God called him to a deeper surrender and a closer walk with Him.

As the minister began to live and preach separation from the world and surrender to God, the consequences were costly. The church requested his resignation. While serving this prosperous church, Dr. Watson had been able to obtain some orange groves in Florida. Now, just when he thought he could depend on that business to tide him over financially, word came that frost had killed the orange crop.

The third and heaviest blow was not long in coming. His wife decided she could not go along with him in his new position, so she left him.

With his church, income, and wife gone, he did what God was no doubt pressing him into doing. He found a place to be alone with God. The parents of our Sister Alice Reynolds Flower graciously offered him the hospitality of their home. From that "prophet's chamber" the Reynolds family often heard the sounds of a soul in sorrow, travail, and submission. Dr. Watson rarely left the room, even to join the family at meals.

But the day came when he emerged in quiet victory. God had given him assurance that all would be well. That very day three significant events occurred. Dr. Watson received two invitations to preach at holiness camp meetings. Word came that the orange crop was not a total loss as had first been reported. And his wife contacted him to assure him that she was now determined to stay by him, cost what it would. So together they went on the field, preaching the joys of a closer walk with God.

Later they were to have a rich influence on my own parents, challenging them to consecrations which were both costly and rewarding. I can remember Dr. Watson's visit in our home when I was four years old. He took my baby brother Watson (his namesake) in his arms and dedicated him to the Lord.

About the time I started out on the evangelistic field, I was given a tract written by this godly man, entitled *Subdued*. It deeply affected my own attitudes, and my father told me at that time what a spiritual giant Dr. Watson had proved to be, and how he had influenced some of the most far-reaching decisions of his own life.

Dr. Watson's article on "Hidden Lives," born out of his own experience, traces God's dealings with three great men in the Bible. It relates how Joseph was hidden in a dungeon before he came forth as a ruler. How Moses, who was concealed for years as a shepherd, was used of God as shepherd to lead God's people out of Egypt. And how Daniel detoured through the lion's den on his way to a prophetic ministry. These familiar stories take on vivid meaning to those who have experienced anonymity in furthering the purposes of God in the earth.

Another man God used in preparing the way for a 20th-century Pentecostal revival was Evan Roberts, a Welsh miner who, unlike Dr. Watson, was in a place of little influence with men. He simply worked from dark

to dark in the coal mines and then hurried to the meeting place as soon as he could wash up, concerned lest he miss the break for which he interceded so earnestly. And he was rewarded. The break came, and churches throughout the area were thronged with people swept along in the tide of the great Welsh revival of 1904 and 1905.

Reports of this revival reached Los Angeles and encouraged those who were praying for a move of God in that city. The following year saw the Azusa Street outpouring.

In India, Missionary John Hyde had secluded himself in hours of intercession shortly before the great outpour-

ing of the Spirit in Pandita Ramabai's Mukti orphanage.

And so the story goes—those who are most mightily used of God are the persons who are more concerned with communion and intercession for souls than with their own reputations. Perhaps God calls many of us to share in this ministry. To be obedient to the Spirit is what counts. When God calls us to come aside, to get down to a lowly place, not making ourselves known, not calling attention to ourselves, then let us be quick to obey. It is a time of putting down roots, and while roots are not beautiful in themselves, they are prophetic of wonderful things to come. 

AMBASSADORS IN MISSION

By BRENTON OSGOOD

Speed-the-Light Field Representative

A WORLD OF YOUTH—this is our generation. Major economic, political, and ideological institutions are realizing the power, potential, ability, and energy of youth and are catering to them to “win them over.”

The church must also reach and use this most valuable resource. A great avenue for the purposeful expression of youth's dedication is provided through Ambassadors in Mission (AIM), previously known as International Youth Witness.

The purpose of AIM is to provide youth an opportunity to reach this generation in a house-to-house witness. “Ye shall be witnesses,” Jesus said. Witnessing is the heart and soul of Pentecostal activity. AIM is directed at both home and foreign mission fields. Through this concentrated soul-winning effort, thousands have made decisions for Christ. Participating youth have found a greater burden and vision for souls and a strengthening of their own relationship with Christ.

The ultimate is for all Christ's Ambassadors to be witnesses—everywhere—all the time. AIM encourages C.A.'s to perform their mission at home as well as abroad. The homefront branch of AIM is coordinated through local, sectional, or district C. A. departments. Projects include door-to-door witnessing in target cities, literature distribution, teen action centers, park and beach evangelism, and American Indian evangelism.

AIM outside the United States is directed by the National Christ's Ambassadors Department. The foreign thrust has included these areas: Latin America, Caribbean countries, and Alaska. Many other areas lie within the future scope of AIM. Hawaii will be included this year.

The goal in this house-to-house witness is to bring individuals into a personal confrontation with Christ. If there is no immediate decision for Christ, the youth leave literature of an appropriate nature. Where decisions are made, appointments are confirmed for further visits. Training literature and a Bible study course are used as guides for follow-up visits. These aim at establishing the new Christian and integrating him into a local Assemblies of God church.

The selection, orientation, and placement of youth teams is handled through the Assemblies of God Mobilization and Placement Service (MAPS), utilizing the resources and interests of various departments such as Foreign Missions, Home Missions, Men's Fellowship, and Women's Missionary Council.

This summer's overseas work will be done in July and August. Approximately five weeks are needed for orientation, training, travel, and the actual witness and follow-up. Cost per individual will be \$400 or less. Young people desiring to participate should have had previous experience in a supervised door-to-door witness and should be 16-24 years old. References are required to assure that the applicants are living consistent Christian lives. Married couples and single persons are also needed to serve in supervisory capacities.

If you are unable, due to age or circumstances, to participate in this project yourself, perhaps you know someone who could: a son or daughter, perhaps, or some member of your church. Kindly pass this article to them. The coupon should be filled out and mailed without delay. Deadline for applications for this summer's program is February 15, 1968.

What a privilege to enlist for frontline service in the battle for the souls of men!

AMBASSADORS IN MISSION

National C. A. Department
1445 Boonville Avenue
Springfield, Missouri 65802

Please send me an application form for 1968 “Ambassadors in Mission.”

Name Age

Address

City State Zip

Church

Pastor

Please send me a supervisors application form.



S/Sgt. Dennis Jarvis and Bob Way at Da Nang Airfield, Vietnam.



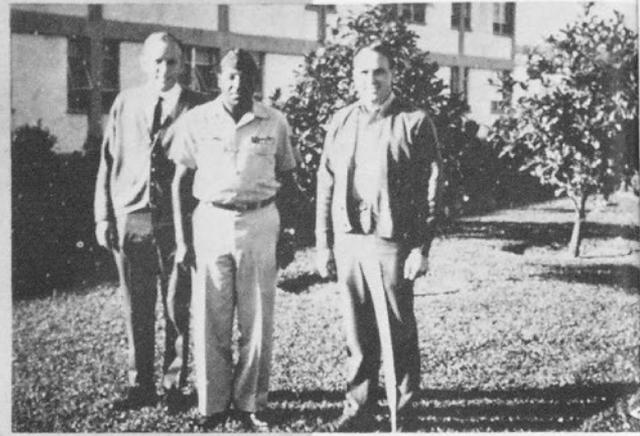
Bob Way visits with Mr. Nichols, a soldier from Detroit, Mich., at Vung Tau, Vietnam.



Udon AFB, Thailand —Chaplain Hindman, Chaplain Alt, Airman Erwin, Bob Way, Sgt. David Earl, and Sam Peterson, assistant pastor of Central Assembly, Springfield, Mo., who accompanied Bob Way on part of the mission.



MISSION OF THANKS



Sam Peterson; T/Sgt. Gene Crockett, Pentecostal group leader in Turkey; and Bob Way.



South Vietnamese children whose future freedom is at stake.



Bob Way and Sgt. Alfred Castorina at AFB in Okinawa. The dining hall is named for Col. James Robinson Risner, a member of the Assemblies of God who is a prisoner of the North Vietnamese.



Bob Way meets Pfc. Joe Kelley on Okinawa.

By
ROBERT R. WAY
*Assemblies of God
Servicemen's
Representative*

THE WOUNDED MARINE lay dozing on the hospital bed near Da Nang. The chaplain quietly disturbed his slumber by saying, "A friend has come to visit you for a minute." The patient's eyes were red from pain-killing medication, and the dilated pupils sought to focus rather disinterestedly on the unfamiliar face. He listened politely as the chaplain finished the introduction.

Cautiously, I placed my hand on his uninjured arm and began, "Corporal, I've just come to say thanks for what you're doing for America. My church, the Assemblies of God, wants me to tell you [and with this, his eyes began to glisten, and he came alive with interest] that we appreciate the sacrifice you have made for us and for freedom."

I continued, "We cannot make the rice paddies any drier, nor the year any shorter, nor the pain of your injury any less: but if it can be of any help, please know that 8,500 Assemblies of God churches are behind you with their prayers."

This was just one of the opportunities which was mine to express our gratitude for the sacrifices American servicemen are making for our nation.

The purpose of this two-month trip last fall was to convey our thanks to servicemen around the world, to let them know the churches back home are praying for them and want to provide whatever spiritual support they can.

Often our information regarding the military situation is incomplete, and we may not be prepared to argue the rightness or wrongness of the Vietnam involvement. But the church must be forceful in the area of her specialty—the spiritual realm, speaking for God!

To be vocal in criticism that may not be founded on all the facts only tends to discourage the men we are seeking to help. Protest may not produce any change at all. However, the Scripture supports the familiar adage: "Prayer changes things." The pledge of our prayer and faith was warmly received by enlisted men and officers alike.

Chief Petty Officer David Hewett wrote to T. E. Gannon, executive director of the National Christ's Ambassadors Department: "Our hearts are a little warmer and we feel that our lives have been enriched by the recent visit of Brother Robert Way. . . . He was a real blessing to us here. I consider my position as lay leader for the Assemblies of God group to be more of a challenge because of this visit. . . . Thank you for including Keflavik, Iceland, as part of the tour of our representative. . . ."

It was the same in the chapel in Berlin—only a short distance from the infamous Wall. Chaplain (Col) Naylor expressed sincere gratitude for this demonstration of the vital concern which the Assemblies of God has for servicemen.

The fellows in Spain, Italy, and Greece beamed with appreciation for the thoughtfulness of our church. In each of these areas gospel services brought a richness of fellowship and spiritual blessing as we met together. Air Force Sergeant Gene Crockett, leader of the Pentecostal fellowship group in Karamursel, Turkey, said, "You will never know how great a blessing this has been to our group and to me."

In Vietnam a visitor really senses the dedication of these American forces who are involved in making a meaningful contribution to the development of a nation.

The children along the streets show their admiration for the American mission. "You number one!" they shout with happy laughter. Assemblies of God boys are serving not only the country but the kingdom of God with great distinction. You can be proud of them!

Wherever we met—Vung Tau, Da Nang, Cam Ranh Bay, Bien Hoa, Saigon—there was always the excitement of meeting someone from home, a spiritual brother. "I met you at youth camp in Kansas." Or, "You spoke at Brightmoor Tabernacle when I was there." Or, "We met at the Eastern District Youth Advance." It was always a meeting of great significance, and the presence of the Lord enriched us all. These are our kind of people—dedicated Pentecostal Christians, eager to be used of God. What a pleasure to convey to them the love and prayers of "all the people of our Fellowship."

At "the Diamond" in Vietnam—an outpost with bunkers set on mounds of sandbags, and pierced-steel airstrip planks for catwalks—a company had just returned from several days patrol in the rice paddies and swamps. In the warm morning sun they sat atop bunkers writing letters, cleaning their weapons, or stretched out on makeshift cots. As I spoke to them I remarked, "Assemblies of God churches all across America are concerned about you, and we are praying that God will send peace to our world." As I walked away, their simple, "Thanks for coming, Mr. Way," coupled with the smiles that crept across their faces, let me know that our Fellowship had gotten through. Many had never attended the Assemblies of God church, but they were quick to mention where it was located in their hometown, or to say they have a relative or friend who is "a member of your church." I was happy to be a part of the Assemblies of God!

Just before I left Saigon, Commander Adam Schutz, CHC, USN, my host in Vietnam for the week, arranged for us to have a half-hour interview with General William Westmoreland and General C. W. Abrams. During our discussion I expressed our appreciation for the great service they were rendering to America, and hence to us. I mentioned that our nation's greatest export is not the product of its manufacturing genius but rather the gospel of the Lord Jesus Christ, and that only in a country that has freedom can such an important message be shared. As we parted, General Westmoreland offered his hand in a clasp of friendship and commented warmly, "Please express my thanks to the Assemblies of God for their prayers."

There were others, too—in the Philippines, Guam, Hong Kong, Taipei, Okinawa, Korea, Japan, and Hawaii. Our own fellows—officers and enlisted men alike—spoke with serious tones about the blessing that our churches have been to them. Their word was always the same, "Thanks for coming"; "It's nice to be remembered"; "We are praying for our church at home." Many of these young men will leave the military service in a few months and are planning to attend one of our Assemblies of God colleges. Others, who are professional military men, are concerned about presenting to their associates an adequate and lasting witness of Christ's power to save.

It was a distinct honor to say thanks to such well-deserving people. May we all continue to pray for these who are in military service—especially the men in Vietnam—and pray that the Servicemen's Division of the Assemblies of God will have an effective ministry to them.





Sgt. Charles Pratte shows Lee Shultz (center) and C. M. Ward the area of Vietnam in which he served for 12 months. Sgt. Pratte has now returned to Springfield, Mo., where he serves as R.O.T.C. instructor at Southwest Missouri State College. He is a board member of Bethel Assembly in Springfield.

HOW 'REVIVALTIME' JOINED THE FIRST CAVALRY

By CHARLES VIRGIL PRATTE

FOR ALMOST 20 YEARS NOW I've served Christ throughout the United States, Europe, and Korea as a member of the U. S. Army.

But never have I had such a compassion for the lost and a desire to spread God's Word as when I was sent to Vietnam in August 1966 to serve a 12-month hitch in that tropical battleground. It was almost as though God had a special mission for me to carry out.

Only a couple of days after I arrived the idea was already turning in my mind that our men must be reached with the truth of the gospel.

Actually I believe the Lord began opening doors before I ever was sent to Vietnam. Because I am a career veteran and an R.O.T.C. instructor at Southwest Missouri State College in Springfield, Missouri, it seemed almost certain I would not be shipped overseas. But for some reason I expected to be called and tried to alert my wife and four children to the possibility.

I felt that God had a definite job for me to do. I felt it then, just as surely as I know today that my going was in His will.

So when the order came, it was no surprise. My only real concern was leaving my family.

Shortly after joining an Army rifle company in Vietnam, I stepped on a poisoned *pujuni* stake and was hospitalized for three weeks.

When I returned to my unit, I was asked to consider taking over a battalion supply sergeant vacancy. They were a rowdy bunch of men, and the chaplain advised me not to touch that section.

But as I sought the Lord's counsel, I determined that the greater the darkness, the brighter a candle might shine. So I accepted the position. And as it worked out, this was

the job that enabled me to get a local *Revivaltime* release on the air in Vietnam.

As battalion supply sergeant, I was in a position to commute back and forth between combat zones, the divisional chaplain's headquarters, and the public information office.

Once again, God began to speak to me concerning reaching our men with His Word. At night I would lie awake thinking of how we could get the gospel out to the greatest number of men.

After the chapel service one Sunday morning, as I walked down a small hill toward the main post area, I was thinking especially of the 700 men in our battalion. As I walked along this main road, I glanced to my right and saw the towering antenna of First Cavalry Radio. Suddenly I thought, "Why be content with ministering to a battalion when one can reach a whole division and maybe more!"

A division runs roughly 20,000 to 30,000—and my heart pounded at the thought of reaching that many men.

Automatically my mind began to review the difficulties, but I said to myself, "I'll never know until I ask, and the most they can say is no."

I was so excited I almost ran to the public information office. I walked in, talked to the PIO officer, and inquired if time could be acquired on the radio for a gospel broadcast. To my amazement he replied, "Well, yes; we have been looking for something like that."

I told him I had access to a fine religious broadcast, a full 30 minutes, and he seemed pleased. He asked if I had any tapes of the broadcast, and fortunately I did. Several weeks earlier I had written to *Revivaltime* to secure tapes to play on a recorder for those in our outfit

who would be interested. The Radio Department had sent me four or five broadcast tapes.

So the necessary procedures began, and within three months First Cavalry Radio was broadcasting *Revivaltime!*

In Vietnam men turn their radios on and listen to everything that is aired. Day or night, the radios go until the batteries run down; then they replace the batteries, and they go again.

One particular morning, I started toward the rear detachment mess hall, a mile and a half away. *Revivaltime* was playing as I left my quarters. As I walked across the area, I could hear *Revivaltime* coming from nearby barracks and the shops. Several radios were playing when I arrived at the mess hall, and we sat there and listened to Brother Ward minister the gospel message to 450 men and officers.

The first Sunday I heard this, I could have just shouted all over. It was tremendous!

Another source of inspiration to our troops were the portable tape recorders carried by chaplains. These replayed *Revivaltime* broadcasts and several tapes of the choir's music. With a small amplifier, we would play tape-recorded music at night after everything had quieted down, and the men could hear the music all around the hillside. It would reach at least 500 men each night.

Chaplains commented on it, saying, "We heard that beautiful religious music you had down there and would like to know if we could secure some of the tapes for our own men."

Sometimes at night fellows would come to the tent and say, "Hey, how about putting on this song?" Maybe they couldn't name the song and they would hum a portion, and then we would check the contents on the back of each tape and write it down. Someone would say, "Yeah, I think it's this one," and we would sit there and listen to 30 minutes of *Revivaltime* so he could listen to one song.

The *Revivaltime* recordings drew many more men in for counseling too. One fellow came in wanting to know how to pray, and I talked with him on how to reach God and to study the Word. That afternoon he came back and reported he had picked up *Revivaltime* over the Far East Broadcasting Company short-wave release and—guess what? Brother Ward had preached on how to pray! The sermon met the man's need beautifully, and I had a chance to pray with him.

So God has worked mightily through the tape-recorded ministries of *Revivaltime*. In my own rough battalion, all the bickering and factional strife disappeared. Before I left Vietnam, we would have chapel service, and you could count on about half of them being there—right in the services participating.

And the men do appreciate the broadcast. Before I returned to the States just about every man in our outfit came and expressed appreciation for the recordings. Many said their faith had been strengthened.

I am convinced that God is able to keep us while in the service as well as anyplace else. If we desire to worship Him He can be just as real in the Army or Navy or any branch of service as anyplace in the world.

The one thing most of our men lack is a deeper grounding in the Word. *Revivaltime* is helping them find that closer walk with God. I know that the broadcast will continue to minister to brave Americans for the duration of this bitter Asian conflict. 



Your Questions

Answered by Ernest S. Williams

First John 3:2 says, "We shall be like him." A prominent radio speaker recently interpreted this to mean that in heaven we shall all be of the same age Jesus was when He died on the Cross. Do you hold this view?

My opinion is that this passage has a much deeper meaning. We shall be like Him in heavenly glory, in changed and transformed bodies, and in other qualities of excellence. It is these qualities that are part of the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:4,5).

What is "the discerning of spirits"? (1 Corinthians 12:10).

The apostle Paul indicates it is the ability to distinguish between true and false prophecy. Is the message "unto edification, exhortation, and comfort"? (1 Corinthians 14:3). The best means of discerning spirits is by knowing the Scriptures. "If they speak not according to this word, it is because there is no light in them" (Isaiah 8:20). I know of nothing more harmful than for children of God to accuse each other, thinking they have a gift of discernment. God has not committed the judging of His people to man (Romans 14:4).

What did Paul mean when he wrote, "Lay hands suddenly on no man"? (1 Timothy 5:22).

Paul had been advising Timothy concerning appointing or ordaining men to offices in the church. He was warning him not to be hasty; and not to appoint novices, persons recently saved. He told Timothy to give careful consideration to character and qualities of leadership (1 Timothy 3:1-15; 5:17-22). This verse also tells us not to run hastily after new voices. "Prove all things; hold fast that which is good."

What did Jesus mean when He said, "Give to him that asketh thee, and from him that would borrow, turn not thou away"? (Matthew 5:42).

In my opinion He had in mind the provision made in the law that a poor brother in need should not be sent away empty (Deuteronomy 15:7-11). The same spirit of helpfulness is taught throughout the New Testament. "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15,16). See also 1 John 3:17.

I am afraid we do not take these Scriptures to heart as we should. We should be compassionate. At the same time we should not encourage idleness. The same Bible says, "If any man would not work, neither shall he eat" (2 Thessalonians 3:10).

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.



THE OUTREACH OF THE CHURCH

Sunday School Lesson for January 21, 1968
ACTS 8:5-17

BY J. BASHFORD BISHOP

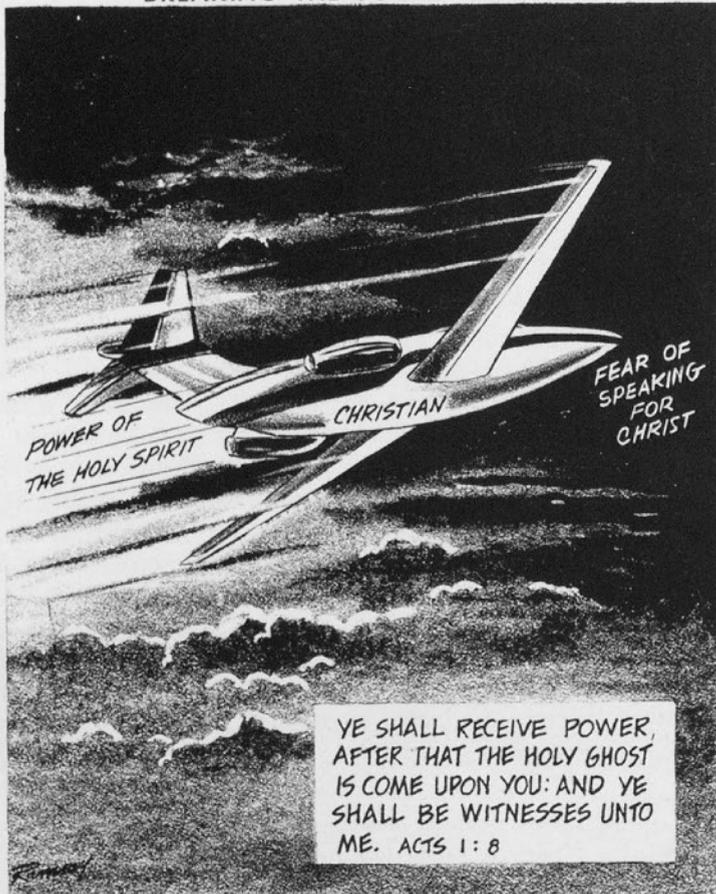
BITTER PERSECUTION

"At that time there was a great persecution against the church which was at Jerusalem" (v. 1). Does this indicate these Christians had displeased God? On the contrary, the absence of persecution is more likely to indicate spiritual declension.

BLESSED REACTION

"They that were scattered abroad went everywhere preaching the word." How wonderful! They did not flee in abject despair, or lose their spiritual equilibrium and power. The Greek word translated "scattered" conveys the idea of sowing seed. These Christians were divinely scattered to sow the seed of the gospel—and they did this with great effectiveness. Observe that those who were scattered were laymen, in general—not preachers. The growth of the Early Church, according to noted historians, was not due to its great preachers, but to individual Chris-

BREAKING THE SOUND BARRIER



tians faithful in telling the good news in their respective circles of influence.

POWERFUL PREACHING

"Then Philip went down to the city of Samaria and preached Christ unto them." Observe:

1. *Philip was an example of a layman who preached.* He served so faithfully and was so empowered by the Spirit that he became a powerful evangelist (Acts 21:8).

2. *Philip's action was contrary to custom and broke through social barriers.* Jews ordinarily had no dealings with Samaritans. However, there is an amazing originality in divine love which causes true Christians to depart from the well-worn ruts, to rise above barriers, and to find new avenues for reaching the lost.

3. *Philip's theme was Christ.* Examination of the content of some of our contemporary Pentecostal preaching reveals the reason for the absence of truly Pentecostal results. Surely Christ should be the content of our preaching—His Person, His character, His death, His resurrection, His ever-present ministry in behalf of all who receive Him and look to Him.

RESULTANT REVIVAL

Consider the results of Philip's preaching and venture of faith! Men were born again and delivered from demon possession. Sick bodies were healed and mighty miracles performed—overshadowing whatever superhuman powers had been demonstrated by Simon the sorcerer.

Physical miracles should not be magnified above the miracle of conversion. But to say that miracles of healing are not instrumental in influencing men toward Christ is simply a feeble effort to justify their scarcity among us.

COUNTERFEIT CHRISTIANITY

Simon is typical of many who, in times of revival and the moving of God's Holy Spirit, are attracted to the outward and material aspects of Christianity but indifferent to the inward aspects. Simon "believed" and was baptized just as some today give intellectual consent to the truth of the gospel, but did he experience real repentance and change of heart?

SPIRIT IMPARTATION

It is probable that Peter and John were sent by the apostles in Jerusalem to investigate the situation in Samaria. If they came with any degree of anxiety, it soon vanished; for they found the work was of God.

It may seem strange that although Philip had been so graciously used of God, none of his converts had received the fullness of the Spirit. But as soon as Peter and John appeared on the scene, they laid hands on the new converts and "they received the Holy Ghost." Observe:

1. *There are differences of ministries* (1 Corinthians 12:5 [margin], 28, 29).

2. *Laying on of hands for the impartation of the Spirit is scriptural, and to be practiced in simple faith* (Romans 1:11; 1 Timothy 4:14; Acts 19:6).

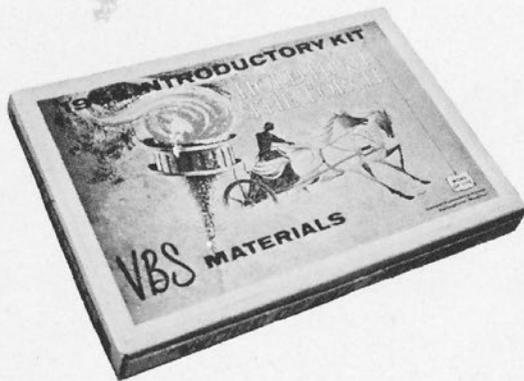
3. *Although tongues are not mentioned, they are strongly implied.* The burden of proof rests upon those who deny that glossolalia were present. "When Simon saw . . . he offered them money." Simon had already seen many other amazing demonstrations of God's power. He had not been sufficiently impressed to part with his money, however; so it would be logical to assume it was seeing these Samaritans speak languages they had never learned that impressed him.

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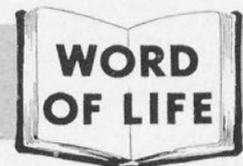
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THE NEXT STOP IS HOME!

By JAMES W. STRAYER / Administrative Director, Highlands Children's Home

JOE WAS WISE in the ways of children's homes. He could hardly remember any other kind. He knew the routine. Children come; some stay; some go. You never know quite why. Houseparents come. You get to know them. You even like them. Then sometimes they go too.

The main trouble, as Joe saw it, was that you didn't belong to anybody. Not like kids in a real home. And you wanted to belong. More than you could say, you hoped that for you the next stop would be *home*.

That's the way it was for Joe when he was transferred to Highlands. He had high hopes for a real home of his own, with parents who would stay the same and not come and go like houseparents.

One day a houseparent had said, "Joe, I love you." But Joe had shrugged, "Yeah, that's what they all say."

Spoken or unspoken, Joe's prayer was the same as that of all the other boys and girls at Highlands. "Dear God, please help Brother Strayer find me a new mom and dad. Let the next stop be *home!*"

Because our aim is not only to find a home, but the *right* home, for every boy and girl who comes to Highlands, we were working on a home for Joe. Sometimes it takes a while, but the day came when we were able to place Joe in an adoptive home where he has his very own mom and dad.

Being in a home means that Joe can know some of the everyday blessings of family life that most of us take for granted. The words, *my parents*, come often and joyfully to his lips.

One of Joe's greatest joys is in being able to express his preference for a particular kind of food and having his new mom cook it because *he* wants it.

In the group setting, menus are usually planned by a dietician, and meals prepared in large quantities. To consult the individual tastes of all the children would result in an impossible menu. That is a joy reserved for family living.

Joe is just one of the 16 children placed in foster or adoptive homes during Highlands first year in operation. Like all the others, he is in an Assemblies of God home. He goes to church with his family and is learning the values of Christian living and worship.

But adjustment into a private home after the hurt of early years and the experiences of group living is not always easy for the child or for the new parents, and the feeling of belonging to each other comes slowly. Sometimes it comes suddenly after months of reservation and testing. Five-year-old Doris had been in her adoptive home for some time but she still did not quite trust her new family. Then one day she saw her picture in the family photo album. That did it. "I'm *really* in the family now!" she decided.

A nine-year-old who went from Highlands into a private home said happily, "I didn't have anybody, and now in my new family I have 49 relatives!"

For many boys and girls, it is not only belonging that makes home so special, but having things which belong to them as well. John had been with his family only a few

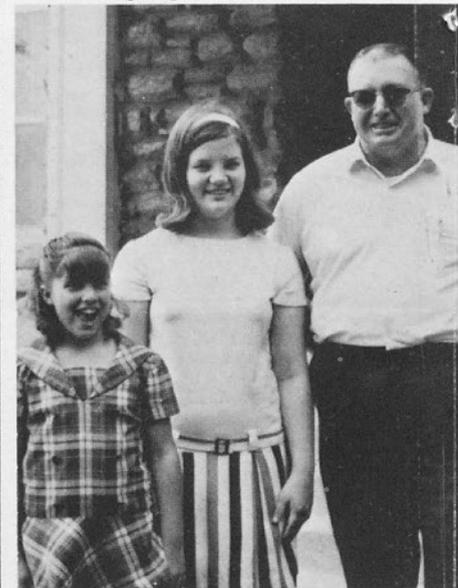
This girl got a new brother as well as parents.



"Look what my parents gave me!"



The older girl got a new home and family



weeks when his new father, a farmer, gave him a sow and 10 pigs for his very own. John was so excited that tears came to his eyes as he told us about it.

Jane, who is 11, got a room of her own for the first time in her life. Her bedroom has a double bed, and she said in amazement, "I get to sleep in a giant bed!"

To watch a child change from a peevish, frustrated person to a kind, smiling one who takes pride in his home and family, or to hear one say joyfully, "Daddy gave me a goodnight hug and kiss!" is reward enough for the efforts involved in bringing the right child and family together.

Highlands Children's Home in Kansas City, Missouri, was opened in August 1966 as a child-care and placement agency. Bringing a child and family together requires spending much time with applicants for children before placement. Postplacement services are also necessary as the family unit develops. Usually at least a year is required for relationships to be solidified and full acceptance to be given by the child and parents.

With the placement of 16 children, ranging in ages from 5 through 15, we have only begun to develop a program that can bring happiness to many children without parents, and to Christian couples who want children.

Already there are approximately 375 adoptive and foster-care applications on file at Highlands from families in many states desiring children. The majority of these families want infants and preschoolers, an area of placement we cannot even begin until we have additional financial support. Meanwhile, many children who need families and families who want children cannot be brought together.

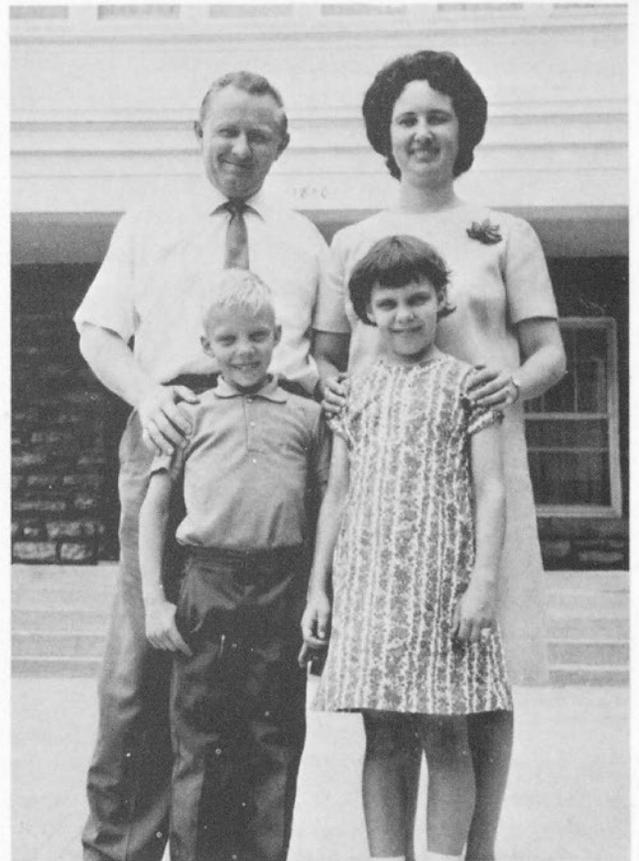
To help meet the financial need, the Board of Directors of Highlands has approved the launching of a "Partners in Placement" program. We are asking for 1,000 friends, churches, or groups within the church to pledge regular assistance in this ministry to homeless children. Charter membership certificates and 8 x 10 photographs of the Home will be given to the first 1,000 partners.

Many have already expressed interest in this program and are joining hearts and hands in behalf of neglected children. We invite you to use the coupon below to let us know you want to become a Partner in Placement for homeless children.

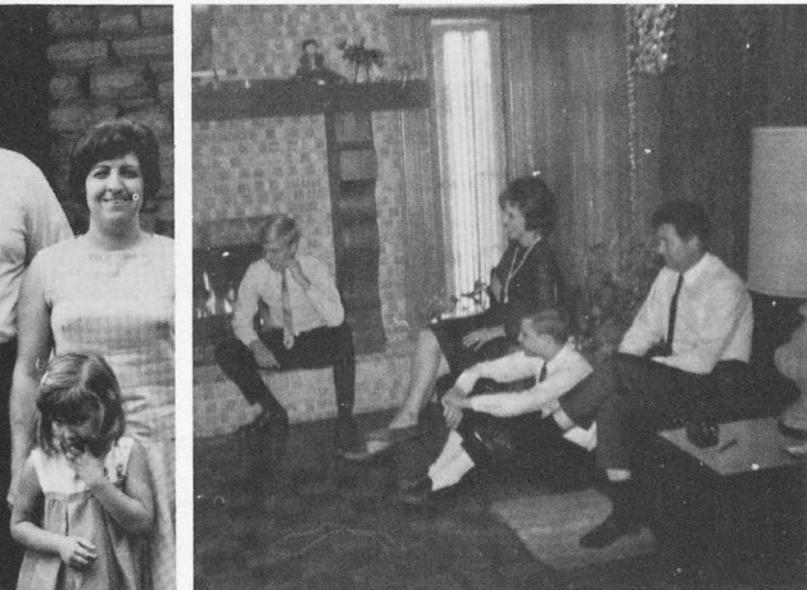


"Farming is fun with my new dad!"

A brother and sister find loving parents.



The boy between the parents is being adopted.



COUNT ME A PARTNER IN PLACEMENT

I want to contribute \$100 \$50 \$25 \$10 \$5 \$.....
a month, for the support of this Christ-honoring ministry to
neglected children. Please send me my PARTNERS IN PLACE-
MENT certificate and a picture of Highlands Children's Home.

Name

Address

City

State Zip

Mail to: James W. Strayer, Administrative Director, Highlands
Children's Home, 1810 East 48th Terrace, Kansas City,
Missouri 64130.



By RALPH W. HARRIS / Editor of Church School Literature



FROM PASTORS AND PARENTS throughout our Movement there has come an urgent call of distress. They are crying out for help to keep our young people in the church during their teen years.

It is a tragic fact that although we have reached out and brought many people into our churches through various means, we are failing to hold the young people after they reach their teen years. We lose between 65 percent of our girls and 75 percent of our boys between the ages of 12 and 17.

Just think how our ranks would swell if all the juniors in our Sunday schools were to remain in the church when they grow up. We have about 150,000 juniors in the Assemblies of God. If we can hold them, they will double the ranks of our Christ's Ambassadors in a very short time.

There are 50,000 boys and girls coming into the junior department of the Sunday schools each year. They represent a potential addition of 500,000 to the church membership every 10 years!

How can this dropout problem be solved? There are two ways, we believe: (1) by leading the boys and girls to a definite, vital experience with God; and (2) by giving them a thorough knowledge of what we believe and why we believe it.

Foundations for Faith, our new training course for juniors, is designed to provide this indoctrination. If pastors and churches will use this course with zeal, prayer, and anointing there soon will be great results evident in their congregations.

It is true that the boys and girls receive Bible training in numerous ways—through Sunday school, VBS, Royal Rangers, Missionettes, and other activities—but evidently this is not enough. Now something more has been added to our arsenal of indoctrination with the creation of the *Foundations for Faith* indoctrination course, which offers the following features:

1. It is based on the 16 points of the Statement of Fundamental Truths of Assemblies of God.

2. It can be used at any time other than Sunday school—on Saturday mornings, perhaps, or after school, before service, in a released-time program, or at some other convenient time.

3. It consists of 15 two-hour sessions, to be held February through May each year.

4. It is designed primarily for sixth graders (11-year-olds).

The author is Lou Bina Townsend, a public school educator in Fresno, California. Formerly Mrs. Townsend was editor of the *Sunday School Counselor* and specialist with the National Sunday School Department.

It is strongly recommended that the teacher of this course be the pastor. This will lend strength to the course

and also give him an opportunity to achieve a rapport with the pupils which will last through their teen years.

The following materials are included in this new course now being offered for the first time:

1. A 96-page *Teacher's Manual* which will include the student's material as well.

2. A 68-page *Student's Kit*, containing (a) *Homework Sheets* for study between sessions, (b) *Classwork Sheets* to be worked on during the weekly sessions, and (c) a *Resource Booklet* which will provide information for their worksheets.

3. A 34-page *Flip Chart*, size 18 by 24 inches.

4. A free certificate with each *Student's Kit*.

This is not merely a catechism course. It will include memorization of statements of faith and Scripture verses but it will offer more than that: it will be a *plan of action*. Specific instructions are given to the teacher about leading the students into a knowledge of salvation, the baptism in the Holy Spirit, water baptism, observance of the Lord's Supper, and other experiences to strengthen their spiritual lives.

In planning to use the course, each church is urged to set up a reference file on each of the 16 points of the Statement of Fundamental Truths and to gather material which will be helpful in teaching the juniors. Among the many available sources for this material are the Sunday school papers and *The Pentecostal Evangel*.

For example, the following list contains articles and stories which can be filed under a few suitable headings. (*Live* is our Sunday school paper for adults and youth. *HiCall* is the story paper for ages 12 to 17.)

The Bible

"The Bible and Revival," by Edward W. Anderson, *The Pentecostal Evangel*, December 10, 1967

"The Living Book," by L. Nelson Bell, *Evangel*, December 10, 1967

"A Happy New Year with the Bible," by Richard Woike, *Evangel*, December 31, 1967

The Godhead

"No Other Gods," by Hazen C. MacDonald, *Evangel*, December 24, 1967

Christ

"Christ Is Precious," by Vryl L. Pember, *Evangel*, December 10, 1967

"The Real Christ," by J. W. Jepson, *Evangel*, December 17, 1967

Salvation

"The Frank Gonzales Story" by Betty Swinford, *Live*, February 11, 1968

"A Piece of My Cow's Tail," by Marie Chapman, *HiCall*, March 24, 1968

"Where Are You, God" by Betty Swinford, in three parts, running concurrently in *Live* and *HiCall*, April 7-21, 1968

"Brilliant Surgeon Breaks Down," *Evangel*, December 10, 1967

"Good Works Were not Enough," by Marguerite Mandel, *Evangel*, January 7, 1968

Sanctification

"He That Is Spiritual," by Don Mallough, *Evangel*, December 3, 1967

"How to Walk with God," Howard C. Osgood, *Evangel*, December 24, 1967

Divine Healing

"God Cannot Lie," by Betty Swinford, *Live*, January 14, 1968

"Have Faith," by Maxine Williams, *Evangel*, January 21, 1968

Testimonies of Healing, *Evangel*, December 24, 1967

The Blessed Hope

"Divine Intervention," by R. E. Orchard, *Evangel*, December 10, 1967

"The Restoration of Israel," by Frank M. Boyd, *Evangel*, January 7, 1968

"Why We Believe in the Second Coming," by Robert B. Larter, *Evangel*, January 7, 1968

To add a training course like this to your busy schedule of activities will not be easy. It will mean extra work and sacrifice, but it will pay off. When you see the children living for God, taking part in church activities during their teen years and you will find it was worthwhile.

Further information concerning this course is given in a folder. For your copy, write to the Literature Sales Division, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802. Ask for the free folder on *Foundations for Faith* indoctrination course.

SERMON INTERRUPTED FOR A MIRACLE

PASTOR JOHN W. BLACKBURN accepted the interruption of his sermon one Sunday last April as an opportunity for God to demonstrate His healing power.

Mrs. Julia Scott had become suddenly ill while listening to the sermon. "A terrible pain struck my left side," she says. "I told one of the ladies beside me that I felt I was going to faint. This awful pain moved to my heart, and that was the last thing I remembered for several minutes."

The lady to whom Mrs. Scott had spoken saw that she was very ill, and she interrupted the pastor to ask for prayer. He saw at once the seriousness of Mrs. Scott's condition and called the people to prayer. He says:

"I left the pulpit with the anointing oil and joined those who had gathered around her to pray. As I touched her forehead with the oil, she was already unconscious. Soon we heard a 'gurgle' and her eyes were set high in their sockets. It was too plain to all of us. This woman was dead of a heart attack!

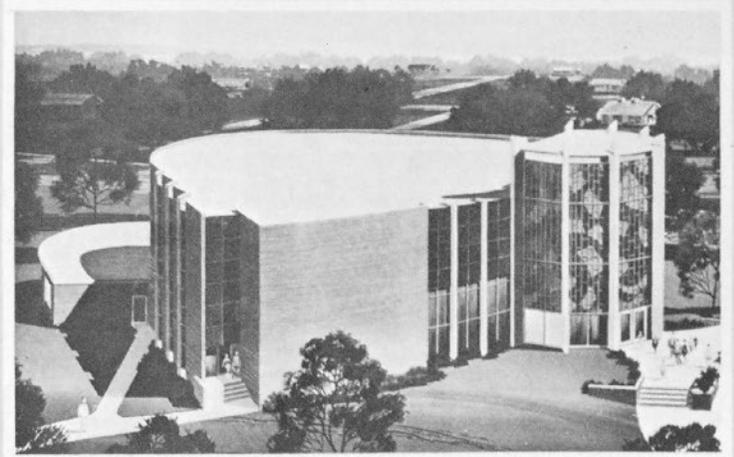
"One of our trustees went for her husband, who was at home about two blocks away. I asked our Sunday school superintendent to call an ambulance. Looking back into Mrs. Scott's face, I saw that death had taken hold. There was no breath or pulse that we could detect.

"We continued to pray earnestly for from three to five minutes after we heard that last breath. Then the miracle happened! A wave of the presence of the Holy Spirit swept over the congregation. Sister Scott jerked, leaned forward, and gasped for breath. The Lord brought life into her body. Her color returned instantly. Praise the Lord!

"Her husband came and had the ambulance move Sister Scott to the hospital. There her family doctor found her pulse and blood pressure normal. An electrocardiogram and X ray on Tuesday revealed a perfect heart.

"Our church (First Assembly, Mission, Texas) experienced a spiritual revival following this fresh evidence of God's power at work in the midst of His people."

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 \$.....

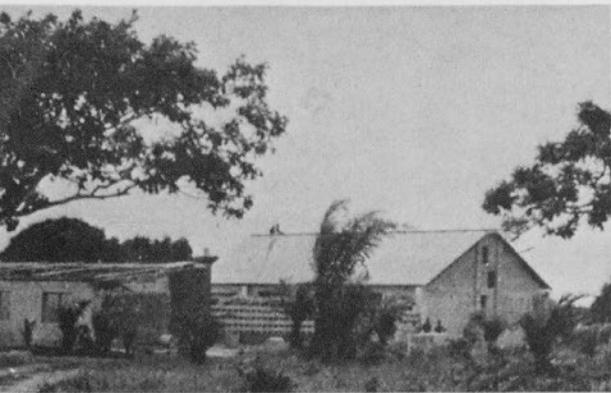
Name

My Church

My Address

City

State Zip



In May 1966, when the Tiptons left for furlough, the first units were near completion.

GOD MIRACULOUSLY MADE A WAY FOR THE TOGO BIBLE SCHOOL

When God 'Performs'

By **BENNIE TIPTON**
Missionary to Dahomey
(Formerly to Togo)

THOUGH PENNED CENTURIES AGO, Romans 4:21 still is the promise on which we stand to see many things accomplished on the mission field. How often we have remembered this verse: "*And being fully persuaded, that what he had promised, he was able also to perform.*"

It was during our field conference in May 1965 that we were asked to move to Lome, the capital of Togo, to take charge of the construction of the new Bible school.

Missionary William Lovick was negotiating for the land, so we moved to Lome in October, hoping to begin to build within the month. However, days and weeks went by with no definite word on the property. In December, Brother Lovick had a car accident in the neighboring country of Dahomey and had to remain there for five months with his hospitalized wife.

In an attempt to finalize the purchase of the land, I went to the mayor's office in Lome. I was told the property was being taken by the city for a cemetery.

This was a dark moment. Missionaries and nationals had been praying for years for a Bible school in Togo. Yet, the promise remained: God "is able also to perform."

I began to search every area near

Lome that would be suitable for a Bible school. One day I came upon a village about two miles from Lome and learned there was some property there.

After a lengthy discussion, the chief and elders of the village took me out to see 15 lovely acres located between two main roads! This was where we must build our Bible school! After the others were gone, I knelt under a tree and claimed this property in the name of the Lord.

Words could never describe the

many trials and frustrations of the next two months. We learned that there were 21 landowners, some of them as far away as Ghana. Then when they were all together, they couldn't agree on whether to sell. Finally, however, they talked each other into signing.

We all went to the office of the commander of the Lome Circumscription; but when he learned what we had come for, he changed from French to the dialect of these people. He was telling the men not to sell the property to us.

Another dark day. But God had promised—and He would perform.

Out in the village early the next morning I learned that the commander's brother was the Roman Catholic archbishop for all of Togo, and they wanted the land for the Catholic mission.

The village people were in an uproar. Yet the former chief, an elderly man who still held the real power in the village, had said, "We have promised this land to that white man, and he is going to have it."

Finally we went to the president of the Republic of Togo to request a letter permitting us to buy the property. I received the letter in a few days, but then had to get the 21 men together again. We went to the commander's office once more and presented him with the president's letter. Without further words he started the legal proceedings.

At last the great day came when we were granted a building permit. The cement blocks had to be made one at a time, but I had several thousand ready when the permit came through. Brother Orville Hunt, the contractor who stayed for two and one-half months with us, was a great help.

We had no modern tools of construction but always found ways to do things. For instance, 3/16-inch steel 5 inches wide had to be cut into more than 200 pieces. This was done with a hammer and many chisels.

The Togo Bible school now has four classrooms, an office, two other rooms, two dormitories, and a chapel that will seat 250 people.

When I think of these buildings and property, I don't see the trials, heartaches, and frustrations that are past. I see a place where young men are being trained to go out with the gospel to their own people. God was able, and He miraculously performed what He promised.

Twice Bennie Tipton brought together the 21 landowners who had to sign the property title.



WHO COULD THE LADY BE who seemed to stand out to me so? She was one of the many who had begun to attend the church following the five weeks of citywide campaign with Evangelist Eugene Jiménez. After each evening service she had been coming to tell me how happy she was in her new faith.

It was not until our follow-up visitation with the ladies of the church that I learned of this new believer's wonderful testimony.

The story of Margot de Rodríguez was a continuous miracle. When her husband Virgilio had taken seriously ill, Margot had gone for comfort to a 70-year-old Mennonite lady, named Senora Mercedes, who took her confidently into her bedroom for prayer.

She suggested that Margot take Virgilio to the *Clínica Emanuel* (Emmanuel Clinic)—right beside the chapel where the first services were to be held with Evangelist Jiménez.

Senora Mercedes had told her the evangelist was a man of prayer; so while her husband was in the operating room, Margot made her way to the service where she pressed her way to the front to listen to the preaching.

In the beginning Virgilio was given but slight hope, but God answered prayer. The man was in the clinic for 22 days, during which time he received some 48 pints of fluids intravenously. His life had literally hung by a thread!

On the Sunday following her husband's operation, Margot accepted the Lord at *Templo Bethel* (Bethel Temple, the largest of the Assemblies of God churches in Bogotá), and thus began her Christian walk. Her faith was further strengthened as she attended every night of the evangelistic campaign.

During those days it was necessary for her to believe the Lord not only for her husband's healing, but for bread for her five children. Furthermore, she was faced with the problem of raising the 5,000 pesos (about \$300) to take her husband out of the clinic. This would have to be a miracle of God!

THE PRAYERS OF



Senora Mercedes

By PAULINE STEWART / *Missionary to Colombia*

She sought refuge again in the home of Senora Mercedes, her neighbor, where once again she was led to the bedroom to ask God for a miracle. How could she waver in her faith? Had the message from God's servant not said that God cared even for the sparrows?

Shortly thereafter, a man from a company Virgilio had worked for in the past came to her door with a check for 2,500 pesos. Why should they do this? Before he got sick, her husband had been working for himself, so the former company was not obligated to him. She could but thank God and wait for the rest of the money.

And she did not have long to wait. On the day that Virgilio was to leave the clinic, one after another of his former fellow workers came to the house to leave money. By five that afternoon Margot realized she had all she needed except 100 pesos.

She must go back to Senora Mercedes. Perhaps her neighbor could loan her the rest. But that precious woman of God did not have it to loan her. The only thing to do was to pray again.

As they emerged from the bedroom, someone knocked at the door. A renter had come to pay some back rent to Senora Mercedes, so the two ladies thanked God for an immediate answer to their prayer.

Margot quickly went to the clinic and told the head nurse what had happened. The nurse then asked her what she had left for feeding her children and caring for her husband. "Oh, nothing," said Margot, "but that will be solved." On hearing this, the com-

passionate Christian nurse opened her own purse and gave Margot 200 pesos.

But there was still another miracle. God, who works out everything according to the counsel of His will, knew of our need for a teacher for the Assemblies of God day school. It turned out that Margot was a licensed teacher who had taught in government schools for several years. Now she teaches in our school and seldom misses a church service.

Yes, Senora Mercedes had sown the seed of the Word, and the evangelist was used to water that seed. And now God has allowed us to reap the benefit in our church and school. 



Margot de Rodríguez knows God is real.

**Offerings for
TOGO or COLOMBIA**

should be sent to:
ASSEMBLIES OF GOD

Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802

ON OCTOBER 1, 1967, just four years from its opening, the nation's seventh (the New York District's first) *Sites for Souls* church was dedicated.

Present for the occasion were Charles W. H. Scott, assistant general superintendent and executive director of the National Home Missions Department; Joseph R. Flower, New York District superintendent; and Paul R. Buchwalter, district home missions director. More than 300 friends, including ministers, crowded the facilities of North Central Assembly. Brother Scott gave the dedicatory address.

An interesting feature of the service was the presentation of the cornerstone to Pastor Leon Miles and Superintendent Flower by Richard Walter, builder of the church.

Birch pews, padded with Naugahyde, and the platform appointments carry the colonial design of the church. Stained arches match the furnishings which are accented by red carpeting.

The seating capacity of the main sanctuary, including balcony, is approximately 250. The floor space (6,640 square feet) on the main level also provides for classrooms, church offices, and lounge areas. The lower level will have additional classrooms, a fellowship hall, and a kitchen.

Climaxing the day of dedication was a baptismal service with the neighboring churches of Fulton and Oswego participating. Four of the 15 candidates for baptism were from the new church.

Much preliminary study and work preceded the opening of the district's first *Breakthrough* church in 1963. In selecting a site, the district home missions committee gave consideration to the growth potential of the greater Syracuse area. According to a 1963 forecast, the northern suburban area of Syracuse had a growth potential of 51.7 percent for the immediate future.

Problems arose when the committee learned prevailing real estate prices were ranging from \$10,000 to \$12,000 an acre. When the situation looked darkest, God miraculously led the district officials to a choice 3½-acre site for \$10,000, located about 10 miles north of the city on what was to become one of the main arteries of travel in the county (now known as 7463 Buckley Road, North Syracuse). A *Sites for Souls* grant from the National Home Missions Department enabled the district to purchase the property at this bargain price. More recently an additional 1½ acres have been purchased for the future parsonage.

The facilities of a former Methodist Church were leased on a month-to-month basis. The rented church was crowded to capacity for the opening service, a Home Missions Rally. In fact, carloads of people were turned away. The response exceeded all expectations of the district home missions committee.

Pastor Leon L. Miles resigned his post as Christ's Ambassadors president, and Sunday school director to pio-



NATION'S SEVENTH 'SITES FOR SOULS' CHURCH IS DEDICATED

FROM A HUMBLE BEGINNING IN 1963 WITH ONLY 10 ATTENDING, THE NORTH CENTRAL ASSEMBLY IN NORTH SYRACUSE, N. Y., HAS REALIZED A STEADY GROWTH



RIGHT: These men witnessed the placing of the cornerstone. Left to right: Paul R. Buchwalter, Chas. W. H. Scott, Richard Walter, Joseph R. Flower, and Leon L. Miles. **ABOVE:** Platform scene during the dedication.



Construction of the \$65,000 church of colonial design began in the fall of 1966. Completed church is shown above.

near the new church. His wife LaVerne and children, Lenore and Lauren, were among the 10 people present for Sunday school when North Central Assembly began its regular schedule of services a week later.

Churches of the district supplied approximately \$45 a week toward Pastor Miles' support. Several churches gave generously for the building program, especially those in Richmond Hill (\$2,050) and Binghamton (\$1,000).

God's hand of blessing has been upon the new church from its inception. Contacts in the new community were made through *Revivaltime*, door-to-door evangelism, the local newspaper, as well as personal leads. Now the Sunday school averages 66, with approximately 100 attending the morning worship services. In 1965 A. D. Tellier was appointed assistant pastor.

The area surrounding the church is chiefly zoned for residential development, although several industrial parks are in convenient locations. Currently 20 new homes are under construction directly across from the church.

Syracuse is the home of the University of Syracuse, LeMoyne College, and countless large industrial companies. The church is near Hancock Air Force Base. Other surrounding communities which the church serves

are: Baldwinsville, Belgium, Cicero, Clay, Euclid, Liverpool, and Mattydale.

There is every reason to expect further growth and development of this *Sites for Souls* church as another great soul-winning agency of the Assemblies of God. Visitors have been present in almost every service. Since the congregation moved into the new building.

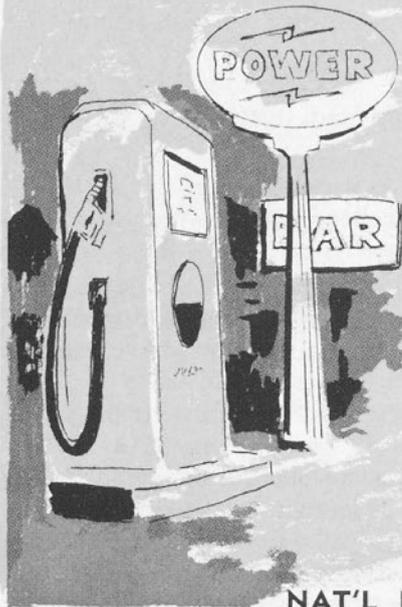
* * *

Editor's note: The above article is a good illustration of the vital role *Sites for Souls* plays in establishing new assemblies. Because of funds from the National Home Missions Department, the district officials were able to close the deal on the land at an attractive price. Often a delay forfeits such a bargain.

The Department honors applications for grants only as funds permit. To meet current commitments, the department depends upon the faithful payment of pledges by many churches and individuals.

Others who wish to enlist in this worthwhile aspect of Church Extension should send their offerings, clearly designated *Sites for Souls*, to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given. 

SERVICE STATIONS AND LIQUOR STORES DO-



-branch out, we mean! Wherever people are, there *they* are. Why not Assemblies of God churches, missions and Sunday schools?

Certainly the church should be as enterprising as the liquor dealer, for we have the means to meet man's deepest need. Opportunities abound on every side. We challenge you to learn more about them by attending the Home Missions Rally in your section in February. And ask your pastor about observing Home Missions Day, February 11. *Catch the vision and venture out!*

VISION & VENTURE!

OUR HOME MISSIONS "BRANCH OUT" THEME FOR 1968

NAT'L HOME MISSIONS DEPT., 1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802

THE WORLD has always set a premium on leadership—that rare combination of natural traits and discipline in a person that motivates others. A psychologist of some note said, "Intelligence, integrity, and courage alone are not enough for leadership." Yet he did not name the absent quality.

Members of the Women's Missionary Council of the Assemblies of God believe the missing ingredient is *preparation*. They place great importance upon the willingness of the prospective leader to acquaint herself thoroughly with areas of responsibility and methods for performing her duty.

In mid-1967 the National WMC Department offered to all members *The WMC Leader*, a new publication de-

With every WMC member holding a training course certificate, such incidents could be eliminated. There could be prepared leaders "standing in the wings." Even with the loss of an experienced person the work could go on uninterrupted.

WMC'S of the Ohio District, under the leadership of Martha (Mrs. Howard) Davidson, are the first to report that every district and sectional officer has qualified for a certificate.

"How did you accomplish the goal so soon?" Mrs. Davidson was asked by Mildred Smuland, national WMC secretary.

The happy district president replied, "When I received my complimentary copy of *The WMC Leader* from the

WMC'S SAY 'LET'S ALL BE TRAINED'

signed as a handbook and leadership training course. Accompanying the book is *The Self-Tester*. The course may be studied in a class with an instructor or by an individual who will use the tester to evaluate her own work. All who meet the requirements receive a wallet-size certificate of completion.

Purpose of the training course is twofold—*better equipped leadership* and an *informed membership* that will be able to contribute more effectively to the total outreach of the church. Beginning with the staff of the national WMC office every person in a place of leadership—district, sectional, or local—is requested to take advantage of the training course. It is also recommended that every member of the local group study the book and qualify for a certificate.

General Eisenhower once said, "I have long suspected that men who possess the capacity for leadership are always among us—waiting in the wings—but sometimes it takes a great need to bring them out."

The statement holds a truth for church women. There are many who possess the capacity for leadership. Their talent is needed, but lack of know-how produces such frustrations as: "I am the new WMC president but I do not know how to begin." Or, "Our WMC president just moved away. As vice-president I am to fulfill the remaining months of her tenure of office. She has always taken full responsibility. Where do I start?"

national office, I previewed it immediately, saw the value of the contents (it was just what we had been waiting for), and ordered enough copies for my district officers. During the WMC-Missionettes retreat in July, I reviewed the book at the annual leadership breakfast and presented a copy to each district and sectional officer. I told them I expected to study the course and receive my certificate by August, the suggested date for all district WMC presidents.

"Right away they proposed a deadline for themselves—District WMC Seminar in October. With this much accomplished we included promotion of the training plan in the program for the fall sectional rallies. Local leaders were encouraged to begin the study themselves.

"Already the district WMC office has awarded a number of certificates. During the early months of this new year we expect to visit each section in a luncheon meeting for local leaders. There we shall reemphasize the importance of every WMC member being trained."

The WMC Leader, training course text, replaces the original *Handbook for WMC Leaders*, published in 1961. It is written in three units and climaxed with a reference section:

UNIT 1, *Organization*, is devoted to history and development of the WMC and its auxiliary for girls, Missionettes. It describes the national, district, and local structure of the Department and relates it to the entire Fellowship.

UNIT 2, *Operation*, is an amplification of the *WMC Guide*, the standard of excellence of the Women's Missionary Council.

UNIT 3, deals with the development of Christian leadership. "The Reference Section," as the name suggests, is filled with supplementary materials vital to successful WMC leadership.

All district WMC leaders are cooperating in the training program. A high percentage of them have already received their certificates and are encouraging the WMC groups of their areas to become 100-percenters in leadership training.

A descriptive brochure is free upon request from the National WMC Department or district WMC office.

These Ohio district and sectional officers were at the annual WMC retreat, where the leadership training course was introduced. Missionary-evangelist Gladys Pearson (third from left) was the speaker. Martha Davidson, Ohio District WMC president, is at the right.



MISSIONETTES BEGIN 13TH YEAR

WHILE THE NUMBER 13 has a bad connotation to the superstitious, to Missionettes the beginning of the 13th year of their program is a happy occasion. This year the 5,000th certificate will be issued by the National WMC Department. At the end of 1967 there were more than 4,850 active Missionettes clubs around the world with a total membership of approximately 60,000 girls.

Shortly after the Missionettes program began in 1956, a goal of one new club a day was established. Each year this goal has been surpassed. Last year was one of the best with more than 500 certificates issued to new clubs.

The latest additions to the Missionettes family are the seven- and eight-year-old girls known as Primms. This is the word being used to distinguish Primary Missionettes from the older girls. The sponsor's manual is finished, and all the other materials for this program will be available in February. An order blank listing supplies may be obtained from the Missionettes Division.

The *Stairway to the Stars* achievement program was added in 1960, as was the program for Junior Missionettes. *Stairway to the Stars* enables a girl to build a Christian foundation for her life. Among other things she memorizes Bible verses, learns to witness, participates in church activities, and helps supply the needs of missionaries, the ill, and the aged.

In 1962 the first Missionettes Honor Stars were crowned for completing the achievement program. Now 230 girls have received this honor.

Missionettes began their 10th year with an official Missionettes uniform. That same year at the Des Moines General Council the first *Miriam Award* was bestowed on Carol Lynne Tucker for outstanding courage in time of crisis. Carol Lynne is the daughter of the J. W. Tuckers, former missionaries to the Congo.

In 1965 Missionettes provided approximately \$1,500 for the Etta Calhoun Fund to pay for a new refrigerator at the Acapulco Children's Home in Mexico and furnishings at the Java Bible Institute in Malang, Indonesia. A goal of \$2,000 was set in 1966 to provide needed items for four worthy projects. The first project, a washer and dryer for the new Bible school in Holland, has already been completed.

The achievement program was translated into Spanish several years ago. Now there is a translation into French which should be published early in 1968. This will enable many missionaries in West Africa to begin a Missionettes program.

Thousands of girls who were Missionettes a few years ago are now grown. Some are raising families and training their own children in Christian paths. Some are serving on missions fields. Others work in local churches and have secular employment. The training received through Missionettes is proving beneficial in each case.

God's blessing has rested upon the program from the beginning. This, along with enthusiastic sponsors, pastors, and district leaders, has combined to make the Missionettes program what it is today.



Cris Vargas and Carol Hernandez of Templo Golgota, Fort Morgan, Colorado, are shown with their sponsor, Mrs. Ruth Vargas. These girls were crowned Missionettes Honor Stars at the Latin American Council in Chama, New Mexico. A thousand persons were present for the crowning. The Spanish word for star is "estrella." The background depicts the "Stairway to the Stars" program.



These girls from Indiana participated in Missionettes Day activities at the girls' camp last summer. This is an annual feature when all Missionettes are honored with a tea and special luncheon.

Missionettes from Sardis, Kentucky, are pictured with a large box of Thanksgiving cookies they decorated for a rest home. Mrs. Raymond Ross is sponsor.



EIGHTY YEARS AGO, when the first Jewish settlers and enthusiastic students from Southern Russia came to Palestine, the building up of the country began.

The agricultural work proved extremely difficult, not only because the young farmers were inexperienced and had no knowledge of this work, but because there was no background of peasant life to follow in Palestine.

These pioneers therefore turned to the Bible to find out how their ancestors coped. The settlers, and often foreign experts who were called in for their advice, learned what the Scriptures said about the different plants and in what part of the country they grew best.

In this way Professor Lowdermilk discovered in the story of Samson (Judges 15:5) that corn and olives grew in the coastal area. From Chronicles they learned that the north of the country was forest land. (The State of Israel did not overlook this hint and drew its own conclusions by planting 65,000,000 trees in Galilee.)

In Genesis they learned that Abraham, after making his

covenant with Abimelech, built seven wells in Beersheba. The archeologists succeeded in discovering four of them. Mr. Weitz, of the Keren Kayemet Le Israel, who planned and carried out the afforestation project throughout the country, planted tamarisk trees as a protection against the desert sandstorms, just as Abraham did.

On the hot shores of the Dead Sea, about 1,300 feet below sea level, one feels as if he is on a different planet. The air is full of salt, humidity, and glaring sun. And here on these shores stands Kibbutz Ein Gedi, an oasis amid salt and rocks. When one asks the founders of the settlement why they chose this barren area, he gets the reply: "Without the Song of Solomon which tells of King Solomon's vineyards [chapter 1, verse 14], we would not have undertaken this risky venture." Today the kibbutz is a small paradise, with its green lawns and colorful flower gardens.

Not far from Ein Gedi, on the Dead Sea, Professor Evenari of the Hebrew University of Jerusalem has built his agricultural research-experimental station. This includes a vegetable garden grown without the aid of wells, springs, or water irrigation. He used the same methods the Jews did during the period of the Kingdom of Judah, approximately 3,000 years ago. They planted their vineyards at the foot of the hills, after clearing the earth of stones, and terraced the hillsides with low walls to conserve the rainwater. Through this old system Professor Evenari grows olives, apricots, and peaches; he recalls

USING THE BIBLE AS A GEOLOGICAL GUIDE



LEFT: This aerial view shows a portion of Eilat, Israel's port on the Red Sea. In ancient times King Solomon spent much time in this region and had copper mines from which his servants made many copper and brass products. Copper is again being mined here by modern Israelis.

BELOW: Copper from this mine in the Timna region near Eilat is now being exported to Japan. **TOP RIGHT:** Israeli engineers drill for water in the desert near Eilat. **LOWER RIGHT:** Purpose of this plant at Eilat is to take salt out of sea water by the Zarchin process.

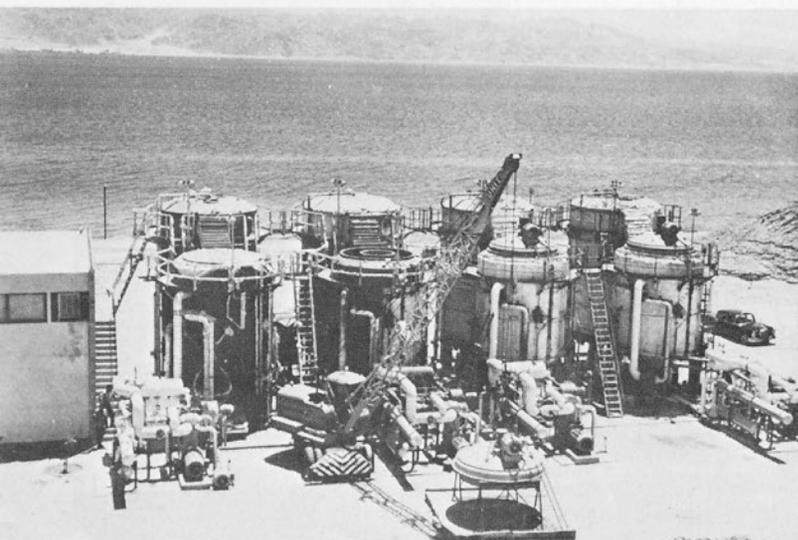


PHOTOS BY ISRAEL INFORMATION SERVICES

his forefathers, whom the Almighty caused "to suck honey out of the rock and oil out of the flinty rock" (Deuteronomy 32:13).

Industry also derives hints from the Bible. Years ago the geologist Herman Gunkel, professor at the Hebrew University, drew attention to Genesis 19, which describes how the sinful cities of Sodom and Gomorrah were destroyed by brimstone and fire. "Just read carefully verse 28," said the professor, according to which Abraham, standing before the Almighty, had a sudden vision wherein "the smoke of the land went up as the smoke of a furnace." Professor Gunkel's theory was that this could only mean burning natural gas. An oil company from Tel Aviv installed deep drilling machines on the hill mentioned in the Bible and thereby discovered natural gas by the shores of the Dead Sea, near Rosh Zohar. From the latest estimates this is equivalent to a calorie value of 1,500,000 tons of oil, which will play a big role in the future of heavy industry in the Negev.

Two huge chemical works are endeavoring to exploit the raw materials in the region of Sodom and Gomorrah. The Dead Sea Works are counting on enormous quantities of valuable raw material. It leaves one breathless to learn of the annual production figures: 850,000 tons of phosphates and 400,000 tons of potash. In addition, it is planned to draw bromine to make possible the production of a further 900,000 tons of potash. It is extremely important that an additional 10,000 tons of magnesium be



produced annually, as compared with world production of 150,000 tons.

Of course, the sea level is getting lower every year, caused largely by the intensive work of the various gigantic machines, and one expects that they will one day reach the bed of the Dead Sea, beneath which they may find the ruins of Sodom and Gomorrah.

Deuteronomy 8:9 tells where the advantages and wealth of the country are found: "And out of whose hills thou mayest dig brass." In Solomon's Temple were exquisite works of art made from copper. In the forecourt, as described in detail in Chronicles, stood a large altar made of copper and an enormous water container (molten sea) "that stood upon twelve oxen which were cast." At the entrance to the Temple there were two pillars called "Boaz and Yachin" made out of molten copper; the shaft of the pillars was 18 ells high and 12 ells wide (over 60 feet by 40). These pillars were admired by the whole world for their beauty.

In addition, we know that in King Solomon's house a great many copper utensils were used. The king spent much time in the neighborhood of Elath by the Red Sea, almost on the same spot where Moses, 480 years before during his desert wanderings, had a brass serpent cast. Where did this copper come from?

These hints from the Bible would not let Geologist Ben-Tor rest. He started intensive soil research in the neighborhood of the Elath mountains where he found "malachite," a basic copper carbonate. Almost at the same time the American-Jewish scientist, Professor Nelson Glueck, came across copper mines from ancient times in Etzion Geber, near Elath. His discovery proved that these were King Solomon's mines, which were in use before 950 B.C. At that time the mines were an enormous enterprise and the production of ore, as well as its transport, made large demands on the leaders and workers, the latter no doubt being slaves.

In 1956 the Israel Government again put into operation the copper mines, including the furnaces at Timna. About 20 miles north of Elath the copper reserve of these mines is estimated at approximately 30 million tons. King Solomon would be most surprised if he, the great industrial magnate of his time, could see the modern copper works of Timna today.

Only half a century ago criticism of the Bible was flourishing. In many circles the Bible was considered a collection of sagas and legends, unreliable in its historical aspect. With the change of time there has been a considerable change of attitude.

In Israel today, where the Bible gives a true and authentic lead to archeological research, efforts are being made to arouse greater interest in the Bible and to promote its study. That this effort is successful, not only in Israel, but throughout the earth, is demonstrated by the participation of representatives from the nations of the world in the International Bible Quiz held periodically in Jerusalem.

—YOMTOV L. BATO, in *Fellowship Monthly*



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NEWS OF THE CHURCHES



\$55,000 CHURCH DEDICATED WITH ONLY \$5,000 INDEBTEDNESS

CYNTHIANA, KY.—District Superintendent Wiley G. Hinecker was the speaker at the recent dedication service of the new Assembly of God here. Also participating were James Ellis and Paul B. Tinlin.

Valued at \$55,000, the new

structure was completed with only \$5,000 indebtedness because of the sacrificial giving and donated labor of the congregation.

For several years the Assembly worshiped in a basement located on the same site. The new building was begun about a year ago.

Focal point is a 24-foot cross accented by a multicolored fiberglass window at the front of the sanctuary. Other features include wall-to-wall carpeting and a steel baptistry.

Edmund L. Tedeschi is the pastor.

FORT SCOTT, KANS.—First Assembly here recently concluded services with Evangelist I. D. Rayborn of Yates Center, Kans. Eight persons came forward for salvation during the meetings, and one in a Sunday school class accepted Christ. Another person was baptized in the Holy Spirit. The con-

gregation was strengthened through the preaching of the Word.

—Robert L. Boyd, pastor

* * *

CHENEY, KANS.—First Assembly here enjoyed a two-week meeting with Evangelist Paul E. Morris of Hutchinson, Kans. Ten were saved, two were reclaimed, and

others were filled or refilled with the Holy Spirit.

Members of the church contacted the entire community by telephone, inviting people to the services. The Sunday school record attendance was broken several times during the meeting.

A patriotic emphasis was fea-

tured one night. Prayer was offered for soldiers and the Vietnam crisis.

The entire church program has been strengthened, and a spirit of revival prevails in the church.

—Ben Brumback, pastor

* * *

GRAHAM, WASH.—Benston Assembly here recently concluded a two-week meeting with Evangelist Paul Cude of Salem, Oreg. Twelve persons made first-time decisions for Christ. Several were filled with the Holy Spirit.

Several churches participated in the services each night.

—Jon E. Stanford, pastor

* * *

BROOKS, OREG.—There was a spirit of revival from the very beginning of the services at the Assembly of God here with the Larry Franks Evangelistic Party. Several were saved, others were reclaimed, and the entire church was refreshed and renewed as the Spirit of the Lord moved.

—Robert L. Swope, pastor

* * *

PLAIN DEALING, LA.—Oak Grove Assembly here recently concluded a week of services with Evangelist Carl E. Reynolds Sr. of Shreveport, La. Several persons were healed of chronic ailments. The church was made aware of the nearness of the Lord's return through the preaching of the Word. Folk are searching the Scriptures and asking questions which show a keen interest.

—W. M. Compton, pastor



Reading is the key

**1968 GOAL:
\$51,000**

SPECIAL EMPHASIS:
**EUROPE, MIDEAST
and
SOUTH ASIA**

Our boys and girls are planning excitedly for February 4. That's BGMC Day, with special local and national goals. At this one time of year the Boys and Girls Missionary Crusade invites adults to join in meeting those goals. Millions in foreign lands are learning to read. Gospel literature opens the door of salvation to them. Won't you share?

BGMC DAY ... FEBRUARY 4

**SOUTH JERSEY CHURCHES
COOPERATE FOR
EVANGELISTIC MEETING**

PENNSVILLE, N. J.—Some 28 churches of the South Jersey section of the New Jersey District cooperated for a second annual Crusade for Christ. The churches were blessed and inspired by the musical ministry of the Sunshine Evangelistic Party and the illustrated sermons.

Nightly people came forward to receive Christ as their Saviour. Others were baptized in the Holy Spirit. About 1,000 persons attended the last night of the meeting.

The spirit of cooperation and fellowship in the presence of God during the crusade will long be remembered by all who participated.

—Elmer W. Lindale,
sectional presbyter



Scene from one of the illustrated sermons given by the Sunshine Evangelistic Party. (Evangelist Bruce Thum at microphone.)

CONGREGATION'S FAITH RESULTS IN NEW CHURCH

CHOWCHILLA, CALIF.—Dedication services were held at the Robertson Boulevard Assembly here recently.

W. O. Vickery, secretary-treasurer of the Northern California-Nevada District, was the dedicatory speaker at a morning service. Earl Hubbard, sectional presbyter, was the afternoon speaker.

The new 40- by 100-foot building seats 300. Facilities include a nursery, church offices, and pastor's study.

A 30- by 100-foot annex contains Sunday school rooms, a fellowship hall, and a kitchen.

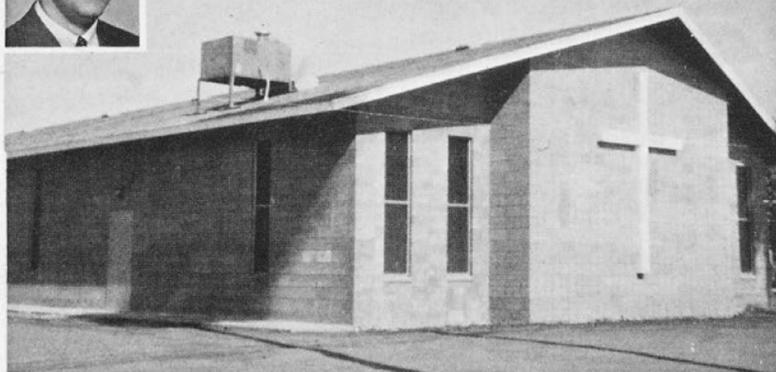
The church building was built by faith. Over a year and one-half ago the congregation began raising funds. The average monthly income was approximately \$1,000. Construction was begun in November 1966 and completed in May 1967. The building is valued at \$52,000. No loan was required to build the church.

After construction, a small loan was taken out to purchase carpeting, padded pews, and central heating and air-conditioning.

Average attendance for the year was 118.

Jerry R. Burns is pastor.

New church seats 300. The annex contains classrooms and fellowship hall. (Pastor Jerry Burns, inset.)



ANDERSON, CALIF.—More than 30 boys and girls came forward to accept Christ as Saviour during a recent kids crusade with Evangelist and Mrs. Charles Senchal at First Assembly here. Total enrollment for the meeting was 241.

The church is enjoying a wonderful unity and vision. Recently 18 new members were taken into the congregation.

—Jim Logan, pastor

KANSAS CITY, MO.—“Showers of Blessing” is the description that the Friendly Church (Assemblies of God) gives to recent meetings with Evangelists Dan and Marty Womack of Springfield, Mo.

Several persons were saved or reclaimed, four were baptized in

the Holy Spirit, and nine were re-filled with the Spirit. Three were saved the Sunday after the meeting closed. The entire church has been warmed by revival fires.

The Friendly Church is making plans to “mother” a new work in the eastern part of Kansas City. Five acres have been secured in a beautiful area and paid for in full.

—William H. Cambers, pastor

BAKERSFIELD, CALIF.—Evangel Assembly rejoices in the blessings God is sending the church. During a recent meeting with Evangelists Tommy and Esther Lance, many persons were saved. One night three entire families—a total of 15 people—came forward for salvation.

—Jim Foreman, pastor

WAYS TO GIVE

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

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

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

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

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

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

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

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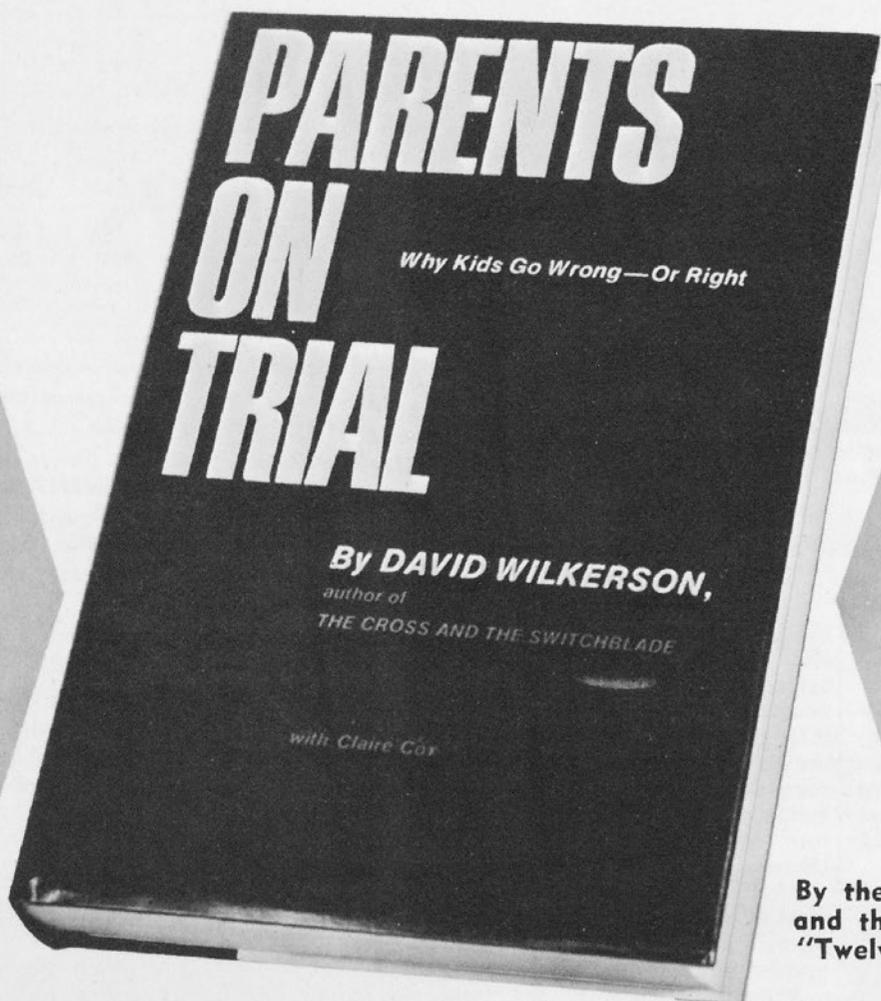
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POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

LA SALLE, COLO.—Sunset Assembly here recently concluded services with Evangelist Paul Morris of Hutchinson, Kans. About 15 persons were saved, nine filled with the Spirit, and a number refilled and healed. A total of 69 visitors attended. The previous Sunday school record of 47 was broken twice, with 66 the first Sunday and 75 the second.

The congregation is now in the process of erecting a new church building. Presently they are worshipping in the C. A. chapel in the

educational unit. Three persons were saved in the first service in the new building.

—Robert A. Paul, pastor

ANNOUNCEMENTS

HOME COMING AND MORTGAGE BURNING—Assembly of God, Oak Harbor, Wash., Jan. 28. Speaker, Lyle B. Spradley, Northwest District secretary-treasurer. —by Calvin White, pastor.

ALUMNI HOME COMING—Northwest College of the Assem-

blies of God—Jan. 26 at 7 p.m. in the college's new cafeteria. Speaker: Riley Kaufman.—by W. A. Buck, Alumni Association president.

WITH CHRIST

J. KELLEY CAMPBELL, 87, of Homedale, Idaho, went to be with the Lord October 26, 1967. He was saved and filled with the Holy Spirit in 1909 at Eureka Springs, Ark.

"Daddy" Campbell, as he was

known, was ordained in 1911 and was a charter member of the General Council of the Assemblies of God when it was organized in 1914.

Many persons were saved, baptized in the Spirit, and called to preach through his ministry. Brother Campbell served as an evangelist and as a pastor in Idaho, Washington, Oregon, Missouri, Nebraska, Arkansas, and Iowa. At one time he was superintendent of the Central District. He is survived by his wife Louise, four sons, five daughters, 36 grandchildren, several great-grandchildren and great-great-grandchildren. One daughter is the wife of J. S. Curtis, an Assemblies of God minister in Brooks, Oreg.

RALPH E. COE, 55, of Fontana, Calif., went to his eternal reward October 29, 1967. Brother Coe was ordained in 1956 by the Southern California District. He served as an evangelist and as a pastor in Majave and Fontana, Calif. He is survived by his wife Edith.

FLORENCE L. MASON, 72, of the Bethany Retirement Home, Lakeland, Fla., went to her eternal reward October 30, 1967. Ordained to the ministry in 1944, Sister Mason was a member of the Southern Missouri District. She served the Lord as an evangelist and as a pastor in Norwich and Suffern, N. Y., and Pierce City and Springfield, Mo.

EWALD G. BECKMAN, 77, of Centralia, Wash., went to be with Jesus November 6, 1967. Ordained in 1927, Brother Beckman was a member of the Northwest District. He served as an evangelist and as a pastor in Washington, Minnesota, and Iowa. He is survived by his wife Emma, three sons, one daughter, numerous grandchildren and great-grandchildren. One son, Robert, is an Assemblies of God pastor in Chehalis, Wash.

THOMAS F. SHULTZ, 73, of Fort Worth, Tex., went to his eternal reward November 16, 1967. Ordained in 1942, Brother Shultz was a member of the North Texas District. He served as a pastor in Lewisville and Fort Worth, Tex. He is survived by his wife Anita, one son, one daughter, several grandchildren and great-grandchildren.

ROY LESTER COWEN, 63, of Redlands, Calif., went to be with the Lord November 23, 1967. Brother Cowen was ordained in 1941 by the Southern California District. He served as an evangelist and as a pastor in several California towns. He pioneered and built the churches at Mentone and Norco. Brother Cowen is survived by his wife Lillian, a licensed minister, one son, two daughters, and several grandchildren.

EVANGELISTIC EVENTS

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|--------|------------------|------------------|-----------------|---------------------------|-----------------------|
| Ala. | Enterprise | First | Jan. 14-28 | Woodrow Oxner | Howard P. Trawick |
| | Ozark | First | Jan. 17-21 | J. Earl & Mrs. Douglass | Luther Tadlock |
| Ariz. | Holbrook | Indian Mission | Jan. 21-26 | Knott-Olson Team | Eugene Herd |
| | Sanders | Bethel Navajo | Jan. 15-28 | Charles O. Hudspeth | Charles Kumbley Jr. |
| Ark. | Tolleson | A/G | Jan. 2-14 | John & Robert Stephens | Johnny Dickerson |
| | Tucson | Eastland | Jan. 21-Feb. 4 | R. I. & Pearl Wynkoop | Gail Copple |
| | DeValls Bluff | A/G | Jan. 7-21 | Bill Sims | O. W. Clowers |
| | Lamar | Strawberry | Jan. 14-28 | Arlis & Janice Thrasher | R. L. Nordin |
| Calif. | Barstow | First | Jan. 16— | Neville & Beulah Carlson | Gary Nash |
| | Burney | A/G | Jan. 14-23 | George Holmes | Lawrence Langley |
| | Clovis | A/G | Jan. 16-28 | Larry Franks Party | Arnie Rogers |
| | Costa Mesa | Harbor Assembly | Jan. 17-28 | Arnold & Anita Segesman | V. L. Hertweck |
| | El Cajon | Central | Jan. 18-28 | Thomas Ming | R. L. Davis |
| | Escalon | A/G | Jan. 17-28 | Louis Neeley | R. A. Wilson Jr. |
| | Marysville | Bethel Temple | Jan. 21-28 | Howard Rusthoi | Robert D. Goree |
| | National City | First | Jan. 17-28 | Marvin Schmidt | Harris Lidstrand |
| | Ontario | Central | Jan. 17-21 | The Ellison Family | Perry C. Walcher |
| | Port Hueneme | A/G | Jan. 15-29 | Eldon Clendingen | Arvel Kilgore |
| | Richmond | Full Gospel Tm. | Jan. 14-28 | Arthur & Anna Berg | Earl B. Adamson |
| | Riverside | Calvary Temple | Jan. 9-14 | The Singing Kolendas | D. F. Ferguson |
| | Roseville | First | Jan. 14-21 | Howard Rusthoi | Robert W. Pirtle |
| | Santa Barbara | First | Jan. 9— | Arne Vick | Herman R. Grams |
| Colo. | Victorville | First | Jan. 18-28 | Garfield J. Unruh | Vernon Nybakken |
| | Glenwood Springs | First | Jan. 7— | Paul E. Morris | Dan L. Taylor |
| Fla. | Pueblo | Park Hill | Jan. 16-28 | Ivan D. Rayborn | Kenneth Crouse |
| | Brandon | First | Jan. 9— | Ray & Elaine Leonard | Wm. C. Wynn |
| Ga. | Durant | Pleasant Grove | Jan. 10-21 | The Singing Lunsfords | H. L. Wallace |
| | Jacksonville | Southside | Jan. 14-28 | "Little Joe" Peterson | Dale C. Zink |
| | Lakeland | First | Jan. 16-21 | H. B. Kelchner | Karl D. Strader |
| | Orlando | Pine Hills | Jan. 16-28 | Irving & Mary Lou Howard | J. E. Winstead |
| | Plant City | Faith Temple | Jan. 18-28 | Doug & Judy Maners | Ernest Holbrook |
| Ill. | Pearson | Goodwill | Jan. 15-28 | Randall A. Walker | Talmadge Hutto |
| | Vandalia | First | Jan. 16-28 | Homer Peterson | A. L. Matejka |
| Ind. | Anderson | First | Jan. 16-21 | J. E. Friend | Lloyd E. Wead |
| | Indianapolis | Calvary Temple | Jan. 17— | Glen Shinn | William Moorman |
| Iowa | Des Moines | Berean Chapel | Jan. 2-21 | Milo Harmon | David Houghton |
| | Caldwell | A/G | Jan. 16-28 | Kenneth M. Stottlemeyer | Charles G. Boshell |
| Kans. | Greensburg | A/G | Jan. 7-14 | Roy H. Tregenza | Allen Musbach |
| | Luling | Butte | Jan. 21-Feb. 4 | A. G. & Mrs. Calaway | Paul Young |
| La. | Thibodaux | First | Jan. 16-28 | Jackie V. Nichols | William R. Blair |
| | West Monroe | Siegle | Jan. 17-28 | Darrell & Carolyn Pilcher | B. O. Smith |
| Mo. | Ellisville | A/G | Jan. 21-Feb. 4 | Glenaa Byard | James Dunn |
| | Kansas City | Red Bridge | Jan. 16-28 | Doyle H. Thompson | C. David Albright |
| N. J. | St. James | A/G | Jan. 16-28 | James & Beulah Pepper | T. B. Conway |
| | Newark | Bethel | Jan. 21-Feb. 4 | Winferd Mack | Albert W. Earle |
| N. Y. | Passaic | Trinity | January 18-21 | Walter & Betty Schell | David Clattenberg Jr. |
| | Endicott | A/G | Jan. 20-28 | James L. Snyder | Robert W. Bressette |
| N. C. | Buxton | A/G | Jan. 17-28 | Don & Sharon Parker | Carroll L. Daniels |
| | Columbus | Trinity | Jan. 16-28 | Wayne & Vi Marshall | William T. Dick |
| Ohio | Hollis | A/G | Dec. 31-Jan. 4 | Raymond & Mrs. Mayfield | H. E. Barnard |
| | Panama | First | Jan. 21— | E. R. Winter | W. O. Hatley |
| Okla. | Reydon | A/G | Jan. 15-28 | Raymond & Mrs. Mayfield | Ben Odell |
| | Hanover | A/G | Jan. 2-14 | Ken & Gloria Kashner | Joseph Fissel |
| S. C. | Columbia | Central | Jan. 16-28 | E. A. Manley | Glenn Miller |
| | Humboldt | Gregory's Chapel | Jan. 16-28 | J. C. & Mrs. Nichols | Elizabeth Walters |
| Tenn. | Shelbyville | First | Jan. 14-19 | Frank Sanders | Richard Cowey |
| | Abilene | First | Jan. 21-28 | V. C. & Mrs. Mangram | Raymond Schaeffer |
| Tex. | Aubrey | Bethel Tab. | Jan. 21-Feb. 4 | L. T. Bates | Raymond Grimes |
| | Center | First | Dec. 31-Jan. 14 | Charles & Mrs. McKnight | Charles Wigley |
| | Dallas | Casaview | Jan. 16-28 | Chas. Ogdon & Family | E. C. Briggs |
| | Fort Worth | Victory | Jan. 16— | J. B. & Mrs. Essary | Charles H. Jones |
| Wash. | Mt. Vernon | First | Jan. 7— | Billy L. Sanders | Leroy B. French |
| | Nocona | First | Jan. 21-Feb. 4 | Bill & Naomi Hayes | C. L. Fuller |
| W. Va. | Union Gap | A/G | Jan. 17-28 | Roy & Arlene Brewer | G. C. Wilson |
| | Weston | A/G | Jan. 17-28 | L. Wayne Pitts | Frank J. DePolo |
| Wis. | Dallas | Gospel Tab. | Jan. 2-14 | Donald A. Rich | Kenneth Wheeler |
| | Green Bay | First | Jan. 7-21 | Ed Eaton | Calvin R. Risk |

¹ Youth Crusade

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

ONE NIGHT MANY YEARS AGO I went next door to stay all night with a girl friend. The family routine was completely different from that to which I was accustomed. The wallpaper was a new design; the mattress didn't feel the same as usual. I heard the father of the family snoring loudly, and this emphasized the strangeness of the dark rooms.

The little girl next to me had been asleep for a long time when I finally unleashed the tears and called to her mother, "I want to go home!" What a relief when I knocked on my door and Mom smiled. I soon was sound asleep in my very own bed.

As children grow up and move away from the old homestead, at times they long to go home. They take their own children with them to see grandma and grandpa.

Then the years go by, and there are no parents there inside the house. But it is still a warming, comforting feeling to see the dew on the pasture, the pink linenlike hollyhocks, the sound of the crickets. One can stand in the doorway and recall the childhood security of being tucked in bed by Mom.

Why can you feel this comfortable love stealing over you even though Mom and Dad now lie in the mounded churchyard? It's because the walls of the old place seem to retain your family spirit.

Some of you will even drive past the sight of a torn-down homeplace; and though the walls are gone, there is something that pulls on your heart strings as you find a familiar tree, a fence, or the spring with its sweet cold water still flowing from under the fern-covered hillside. You may point out the secret cove where you used to hide as a child when you played hide-and-seek.

I've heard Christians testify to being homesick for heaven. They have a justifiable reason for feeling this way.

In Genesis 2:7 we read: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Man has a part of God in his being. We are made to be eternal.

Hatred, wars, jealousy, sins of every horrible description make this world unsuitable for God's nature.

This spark He blew into us makes us long for a place away from the mess in which we are living. No matter how beautiful the surroundings into which a Christian may be placed, he will never feel completely "at home" here.

Christians love the Bible because it is a revelation of God. We can't see God or His Son, and at times our hearts cry out for a glimpse of our Lord. Our natural longings are to see those we love. Someday we will see Him; but until then we hold His Word and read it, cling to it, stand on it, devour it. It reminds us of the One we actually will be able to touch someday in heaven.

Heaven. This is the place we truly long for. We have homesickness of the soul.

One of the punishments of hell will be the fact that the lost will be forever separated from their intended home. God never designed a burning lake for His beloved creation; but man throws himself into hell by his ungodly living. In addition to all the pain and torture, the mind will be eternally tormented by the fact that there will never be an escape. No hope of ever entering those heavenly mansions! In hell the deep longing to go home will never be realized. *Never!*

Men who are sentenced to life in a prison are sometimes allowed to go home to die, if they have an incurable disease. Somehow the courts find a sympathy for these men because we all know how much it means to be home. No other word can sound so soothing, so relaxing as *home*.

Our earthly journey is hastening on with lightning speed. Our Creator soon will say it is enough. Then and only then will this ache in our souls be removed and be replaced with everlasting joy. This will be the day when our homesickness will be past and our tears will be wiped away forever. We'll be home.



HOMESICK FOR HEAVEN

By VIOLETTA GAMMON