

TO SAY THAT JESUS IS "THE LAMB OF GOD" is to state that Jesus fulfilled all the teaching concerning the Lamb found in the Bible. In this study let us notice how completely this is so.

JESUS IS THE LAMB OF PREDESTINATION

Long before the Lord Jesus Christ lived on earth, He was set apart as the Lamb of God. He was predestined to be the Lamb of God before the creation of the heavens and the earth.

God decided on the regeneration of man before He made man. God laid the foundation for your spiritual birth before you were born. This is the teaching of the Bible. The apostle Peter wrote: "Redeemed . . . with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was *foreordained before the foundation of the world*" (1 Peter 1:18-20).

That the Lord Jesus should be the Lamb of God was no afterthought with God: He is the Lamb of Predestination. The apostle Paul wrote this to believers in the Lord Jesus: "Chosen us in him *before the foundation of the world*, . . . having predestinated us unto the adoption of children by Jesus Christ to himself" (Ephesians 1:4, 5).

It is a tremendous statement, but it is Bible truth, that the Lord Jesus Christ was the Lamb of God from all eternity; that God foresaw the need of atonement; that God planned the whole scheme of human redemption before ever He created man. And He planned for you!

JESUS IS THE LAMB OF PARADISE

Jesus is called "the Lamb slain *from the foundation of the world*" (Revelation 13:8). That statement looks back to a scene in Paradise. After Adam and Eve sinned in the Garden of Eden, the Lord God came down to talk with them. The sin of Adam and Eve pierced the heart of

the LAMB of GOD

By ARTHUR PETRIE



"AND LOOKING UPON JESUS AS HE WALKED,
HE SAITH, BEHOLD THE LAMB OF GOD!" (JOHN 1:36).

God, and it was then that the Lord became the "Lamb slain from the foundation of the world."

What subsequently took place was but the outward expression of what had already taken place in the heart of God. The Lord told Adam and Eve that the Seed of the woman would be bruised by the serpent. This was the first gospel promise and looked forward to the crucifixion of Christ on Calvary.

It is altogether possible that the Lord then and there took two lambs, a lamb for each, slew them, and "made coats of skins, and clothed them" (Genesis 3:21).

"Thus the first thing that died was a sacrifice, or Christ in a figure, who is therefore said to be the Lamb slain from the foundation of the world" (Matthew Henry).

In the Garden of Eden a basis was laid for the Lord God to deal with a race of sinners. Instructions were certainly given to Adam and Eve concerning the way to approach God. Abel brought "of the firstlings of his flock" to God because he had been taught by his father to do so and because he thereby expressed his faith in the "Lamb slain from the foundation of the world."

From then on all sacrificial offerings looked back to the one made by God and they looked forward to the sacrifice Christ was to make on His cross. Abel believed this and found acceptance with God.

You too may and must believe it if you are to find acceptance with God. Without doubt Jesus was the Lamb of Paradise, the "Lamb slain from the foundation of the world."

JESUS IS THE LAMB OF PROMISE

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" That statement looks back to one of the most remarkable scenes in the history of redemption. Abraham and his son Isaac were ascending the slopes of Mount Moriah. Isaac was bearing wood on his back, and Abraham was carrying fire and a knife. They were going to worship (Genesis 22:5). Isaac missed something and asked his father, "Where is the lamb for a burnt offering?"

Arthur Petrie, Seattle, Washington, died November 11 of head injuries suffered in a fall the previous month. He was 79. Dr. Petrie was well known in evangelical circles as an able writer, Bible college instructor, and a former missionary to Japan. A number of his articles appeared in *The Pentecostal Evangel*. A short time before his death he sent to the editor a copy of his booklet, *The Lamb of God*, and offered to share it with the readers of the *Evangel*. This article is an abridgement of the booklet, so typical of Dr. Petrie's lifelong Christ-exalting ministry.



Abraham answered, "God will provide himself a [literally, *the*] lamb for a burnt offering" (Genesis 22:8).

That statement contains one of the most profound truths in the whole scheme of redemption. Literally it reads: "God will provide *for himself* the lamb for a burnt offering." The lamb to be provided had to satisfy God Himself; it had to be *acceptable* to God; it had to be *approved* of God.

God had a problem in planning to save a race of sinners. He not only planned to be the Justifier of believers in Jesus, but He planned to be just in working out our salvation. In Jesus alone, the Lamb of God, He could be both the Justifier and the Just One. Therefore it says in Genesis 22:8, "God will provide for himself the lamb for a burnt offering." There was something in God which had to be satisfied, and the Lord Jesus alone could and did satisfy it.

It was at this scene on Mount Moriah, after the ram had been provided, that Abraham saw Jesus as the Lamb of Promise. He called the name of that place "Jehovah-jireh" (Genesis 22:14). When Moses recorded the story, they were still saying, "In the mount of the Lord He shall be seen." It looked forward to the crucifixion of Jesus as the Lamb of God on Mount Calvary.

It was to this scene that our Lord referred when He said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56). That promise was the sustaining hope of all believers before the incarnation of Christ.

JESUS IS THE LAMB OF PASSOVER

When John the Baptist said of Jesus, "Behold the Lamb of God!" he certainly saw in Him the Passover lamb, so well known to every pious Hebrew. The Passover is the greatest event recorded in the 40 chapters of Exodus. It is so important that it has a separate section of the Book of Exodus to record it. It was the one event that was to begin the new life and the new year of the nation.

What was the Passover? It was God's method and way to redeem an enslaved people—a type of His method and way to redeem you. A lamb was to be chosen and set apart four days before it was sacrificed. The people could look on that lamb during those four days and know that on the 14th day it would be sacrificed for them.

That is a picture and type of our Lord Jesus Christ. He was set apart and chosen by God before He became incarnate for us (Genesis 3:15). He was spoken of and prophesied of during all that time from the days of Eden on to the days of the last Old Testament prophet, and then He came.

At the proper time the Passover lamb was slain and its blood put on "the two side posts and on the upper door post of the houses" (Exodus 12:7).

That is God's picture to you and for you. You can be safe and secure from the wrath of God now and hereafter by sheltering yourself under the blood of the Lord Jesus Christ.

I ask you, Are you safe? Are you secure?

JESUS IS THE LAMB OF PARDON

Most certainly when John the Baptist said of Jesus, "Behold the Lamb of God!" he had reference to the sacrifice offered every morning and every evening in the Hebrew ritual of worship. These two offerings were

(Continued on page 26)

Five Important Questions

IT WOULD BE INTERESTING to take a poll and learn what questions *Evangel* readers consider to be the five top problems of the hour.

Some would think immediately of church problems; others of family or community problems; while many would begin thinking of the national or international situation. Perhaps they would suggest such great issues as world peace, racial relationships, inflation, poverty, or crime.

But, important as these are, personal problems may override all others. You may be facing a question of your relationships to others. Perhaps it is a business relationship, or a friendship, that is in question. In this election year it could be your political ties. It might even be the contemplation of a relationship as intimate as marriage that has you undecided.

If you are in doubt as to what a Christian's relationship to a non-Christian should be, there are some questions in 2 Corinthians 6:14-18 you should consider. These five questions posed by Paul may be the most important you will face all this year.

1. "What fellowship hath righteousness with unrighteousness?" Can oil mix with water? Can goodness be mated with evil?

2. "What communion hath light with darkness?" How can light go into partnership with darkness? What do they have in common?

3. "What concord hath Christ with Belial?" How can there be harmony between Christ and the Devil—or between a child of God and a child of Satan?

4. "What part hath he that believeth with an infidel?" How can one who has faith share life with one who has not? Can a believer give his hand in fellowship to an unbeliever?

5. "What agreement hath the temple of God with idols?" You are a living temple of the living God. How can you give any place in your life to those things that are idolized by the heathen, whether they be African heathen or American heathen?

Paul merely posed these questions to the Corinthians. He did not stop to answer them for the answer is self-evident, but went on to tell the believers at Corinth that if they wanted God to own them and to call them His sons and daughters, they would have to sever their links with everything evil and lead clean lives.

Thank God, it is possible to lead a clean life in this present evil world. There is cleansing for those who want it. The Word of the Lord says that "the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). Cleansing from sin makes it possible for one to have communion with God.

The Scripture says, "Be ye not unequally yoked together with unbelievers." The Christ who came to put away sin by the sacrifice of Himself says to you, "Take my yoke upon you, and learn of me" (Matthew 11:29). When you are yoked with Christ you find it easier to resist the temptation to be yoked with non-Christians.

The prophet Amos asked, "Can two walk together, except they be agreed?" He showed Israel that they could not walk with God because of their iniquity. It separated them from God. The same truth applies to us in 1968. Sin will separate us from God, or God will separate us from sin. The choice is ours. We may enjoy the blessed presence of the Saviour in our personal lives, in our homes, in our businesses, in all our relationships, if we turn our backs toward sin and our faces toward the Lord.

—R.C.C.

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

THE LORD HAS A PLAN for our lives, and it is so beautiful when we find that plan and follow it. Shortly after I was saved and healed, the Lord began to deal with me in a strange way. I would awaken in the night crying. I would attempt to offer thanks at the table and leave crying. I cried until I couldn't see how to plow in the field.

We had no pastor to guide us in such crisis spots in those early days, so I went to the woods and told the Lord I was staying there till He helped me overcome this problem. He reminded me of the consecration I had made when I was dying. He showed me His will and became more real to me than any earthly being has ever been.

From then on my testimonies in the cottage prayer meetings grew longer—till friends said I almost preached. There was such a desire to do something for the Lord, we would drive 20 miles in a buggy to help in a revival.

The girl friend I had before I was saved would have nothing to do with me now. She couldn't enjoy my crying and going to church so much, and I surely couldn't go with her to the dances. We had been warned not to keep company with unsaved young people, and she started going with someone else. It seemed our case was about hopeless. But her sister was saved and she persuaded her to go to the prayer meeting to play the old pump organ.

One night during the song service the glory of the Lord came down. My former girl friend fell off the organ stool onto the floor. She was one of several who were saved and received the baptism in the Spirit that night.

Her boyfriend was quite provoked! The next Saturday night he went to a dance, and she came to the prayer meeting with her sister. I took her home. That was 48 years ago, and I still take her home. It was as simple as that. Our Lord will fix things if we will let Him.

We were married, both knowing we were to work for the Lord in some way. With scarcely any education, no pastor to guide me, and no chance to go to a Bible school, I would have enjoyed the assurance that I was to be a water boy to a good preacher.

We made a lot of beautiful plans. I rented a farm; we

were going to get a car and a lot of clothes. Someday, when we got everything we needed, we would work for the Lord.

Then the house burned, with wedding gifts, wedding clothes, everything. Three days later a call came for us to help in another revival. We told loved ones good-bye, took all we had in one suitcase, and started out as if we were going to the other side of the world.

We assisted in several revivals in small western Texas oil towns. We held meetings in schoolhouses, store buildings, courthouses, abandoned churches, and in the open air. One good meeting was held in a cotton gin lot. Many were saved and filled with the Spirit. I remember a time when we lived for over a week on rice and jack rabbits that I killed. Such hardships are bright spots in our memories now.

While I was living so close to the Lord in those meetings, He began to deal with me about the host of unsaved relatives I had left behind. I reminded Him that they forsok me first. When I was sick, they didn't visit me; and when I was saved and healed, I promised the Lord I would stay away from them if He would just bless me. (It is amazing how unsanctified we can be and still have His blessing!)

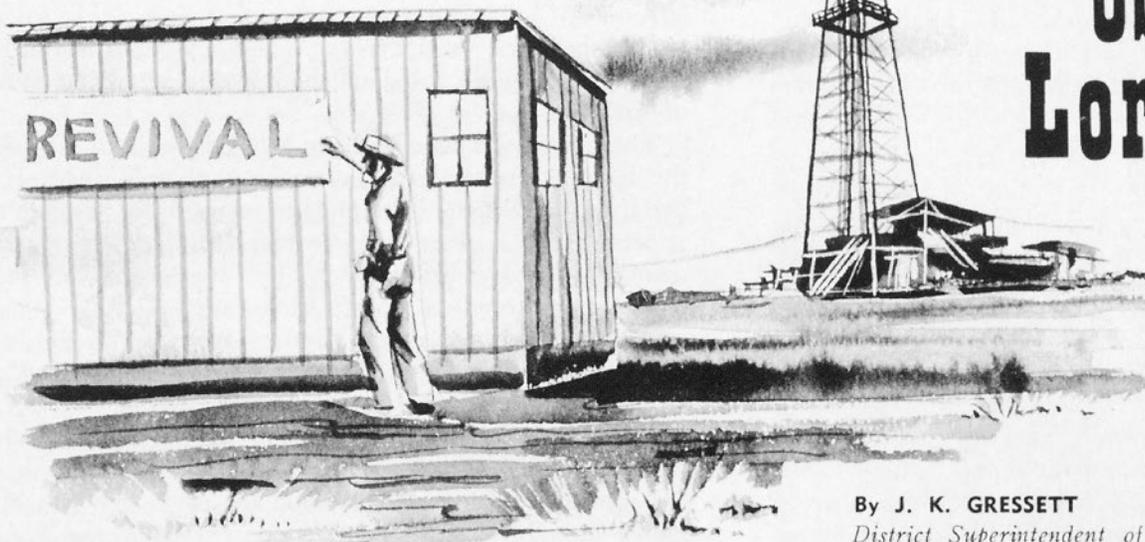
It had been three years since I had seen them, and I had no intention of ever going back. But misery has no bounds when we leave the Lord out of our plans. I felt worse than I had before I was saved. Finally I prayed through enough to tell the Lord I would go for Him, since He had been so good to me. At the same time, I tried to convince Him with what I knew about them that it was a lost cause.

The way opened up in three days after I became willing to go, and our party of five was transported 300 miles without a penny's cost.

When I told my two uncles we were there for a meeting, they said they had heard we were crazy and now they believed it. It was April. There we were 10 miles from town, uninvited, unwelcome, at a crossroads where

(Continued on next page)

I SHUDDER TO THINK HOW NEAR I CAME TO NOT GOING



**I'm glad I
obeyed the
Lord**

By J. K. GRESSETT

District Superintendent of Assemblies of God in Arizona

people had no interest in religion. Three halfhearted sinner farmers helped us build a brush arbor and roll logs in place for seats.

For three full weeks we preached without apparent results. At the end we agreed to close that night if no break came. I reminded the Lord it really did look like a lost cause.

That was the night the Lord came down. Twenty-two people of all ages came to the altar. When a count was taken at three o'clock in the morning, 11 had been filled with the Spirit and several saved. There had also been some marvelous healings.

As those meetings progressed, the people began to come early to pray. We had grove meetings—the men would go one way in the woods to pray, and the women another.

There were times when people would be receiving the Baptism in both grove meetings and in the arbor at the same time.

People came for miles. The meetings lasted 90 days. We had a water baptismal service every Sunday for seven weeks. When the meetings were over, we had baptized almost every kind of relative we had.

We moved into the city of DeLeon, Texas, for a meeting which lasted six weeks. There are a number of ministers over the country who were saved in those meetings.

A few years ago we were invited back to that county for the 40th anniversary of the fire falling. What memories we shared! I shudder to think how near I came to not going that first time. I learned early to obey the Lord, and my life has been richer because of it. 

the taste of ashes

THE TASTE OF ASHES is the title of a book written by Bill Stern about himself. This autobiography by a well-known sportscaster tells about his return from near extinction.

During recuperation following the amputation of a leg, Stern says, he became addicted to drugs. He finally suffered a complete breakdown in health and was placed in a hospital. During the difficult months of rehabilitation he came to see the emptiness of such things as fame, wealth, and adulation. These things had the taste of ashes in his despair.

Although the book does not have a religious slant, it is a thought-provoking account. It reminds me that things like honesty, friendship, love, and family are the values that count in life. Probably the title of the book was suggested by the first four words of Isaiah 44:20: "He feedeth on ashes."

It is obvious that ashes do not make good food. This is true for at least three reasons.

1. They are *unsuitable*. Corn is good food, but not for fish. Wheat is good food, but not for horses. These foods will kill these creatures simply because they are unsuitable to them. Just so, the human soul is adapted for a

certain kind of food, and much that passes for soul food is completely inappropriate.

One part of God's threefold curse on the serpent was, "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Genesis 3:14). Dust, dirt, ashes are serpents' food—it is not intended for you because it is unsuited to the requirements of man made in the image of God.

2. Ashes are *unsatisfying*. They are unsatisfying in two ways: they do not quell the appetite, and they do not nourish the soul.

There are millions who have learned the hard way that the food of materialism leaves the soul unfulfilled. It is one thing to coat the taste buds to temporarily assuage the appetite; it is another thing to receive satisfying nourishment. Ashes are unsatisfying, but the gospel of Jesus Christ gives complete gratification.

3. Ashes are *injurious*. Cinders irritate the lips and tongue. Ashes dry up the moisture of the mouth. They interfere with breathing and produce nausea.

I was a guest in the home of a fellow minister when his little boy got into a can of rat poison. The substance had the appearance of gray dust or ashes, but the little fellow thought it was food. He was rushed to the doctor,

By LLOYD CHRISTIANSEN

Pastor, Bethany Church, Paterson, New Jersey

his stomach was pumped, and he survived. There are ashes that can destroy the soul, too!

What are those things in this life that leave the taste of ashes? Following are just a few.

Beauty has brought the taste of ashes to many. Physical beauty and handsomeness often are accidents of life. Some unhandsome parents have beautiful children, and vice versa. This beauty is transitory. Accident, illness, and old age erase it.

Appealing physical endowments can be the occasion for heartache and tragedy. Absalom's self-worshiped hair got caught in a low-hanging tree branch in his flight from an avenger. Beautiful Tamar was seduced and ravished by a sex-crazed half-brother. Without question many have gagged on the ashes of beauty.

Fame can bring the taste of ashes. It can be achieved either honestly or abortively. A man blessed with outstanding ability, who applies his talents faithfully and unselfishly, will almost certainly become well known. But there are times when money and press agency can bring fame even to unworthy people. In either case, no amount of fame can substitute for the sweet satisfaction that Christ can bring to us. A biting aspect of fame is that the renowned person can be forgotten so quickly.

Wealth often has the taste of ashes. Of course, riches can be a great blessing in the hands of God-fearing and disciplined men. But money has made monsters out of some people. They were fine persons until money brutalized them.

Remember, there are some things that money never will buy. Dollars and cents will never give you peace and contentment. Queen Elizabeth I cried out just before her death, "All my possessions for a moment of time!" The taste of affluent ashes was unsatisfying as life's curtain rang down.

Pleasure has the taste of ashes for others. The pursuit of pleasure has destroyed civilizations, nations, individuals, and churches too. When Paul cataloged certain signs of the end time, he included, "For men shall be . . . lovers of pleasures more than lovers of God" (2 Timothy 3:2, 4).

Solomon completely immersed himself in pleasure. He experimented with every variety. He gorged himself on it. He qualified as an authority on the subject. Listen to what he had to say about his ventures into funland: "I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity. I said of laughter, it is mad . . ." (Ecclesiastes 2:1, 2).

Thank God, there is an alternative to ashes. There is genuine food available for your soul. It is suitable, satisfying, and safe. But let the following three verses of Scripture speak for themselves. Read them carefully.

"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalm 34:8).

"Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55:2).

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6).

Claim these glorious promises and spare yourself the taste of ashes. 

A TALE OF TWO CITIZENS

THE ACCOUNT GIVEN by Luke of the Pharisee and the publican in the temple spotlights two sharply contrasting religious attitudes common in his day. They are common in ours too. This very contrast fixes the description on the mind.

THE PHARISEE

The Pharisee, in estimating his own character, judged himself not by an absolute standard, but by comparison with those around him. He called heaven and earth to witness: didn't he observe conventional religious customs and duties more than most? He looked down on others with pity and contempt. He who sets out to deceive others will finish up deceiving himself (1 John 1:8).

Further, *he relied on his own good works* to commend himself to God. He failed to understand that no man can save himself (Mark 8:36, 37). Salvation is of the Lord (Psalm 103:10).

He also ignored the variable character of respectability, which at best is merely trying to keep up with the Joneses, the standard varying from place to place.

His prayer lacked humility. He trusted in himself that he was righteous and despised others! It never occurred to him as he looked at those inferior beings around him—and especially such as this one who had the temerity to stand in the temple alongside of him—that "there but for the grace of God go I." He was too proud of his own achievements to recognize his own personal involvement and partnership in the whole human family. The thought does not appear to have crossed his mind that "all have sinned and come short of the glory of God" (Romans 5:2).

He also confused self-congratulations with prayer (as do so many today). "He prayed with himself." Of course, this could mean merely that he stood apart from the rest. In any case, it is evident that to him, God was really himself—and in quite large print too. Here he was telling himself what a really fine fellow he was! How he swelled with pride and conceit.

THE PUBLICAN

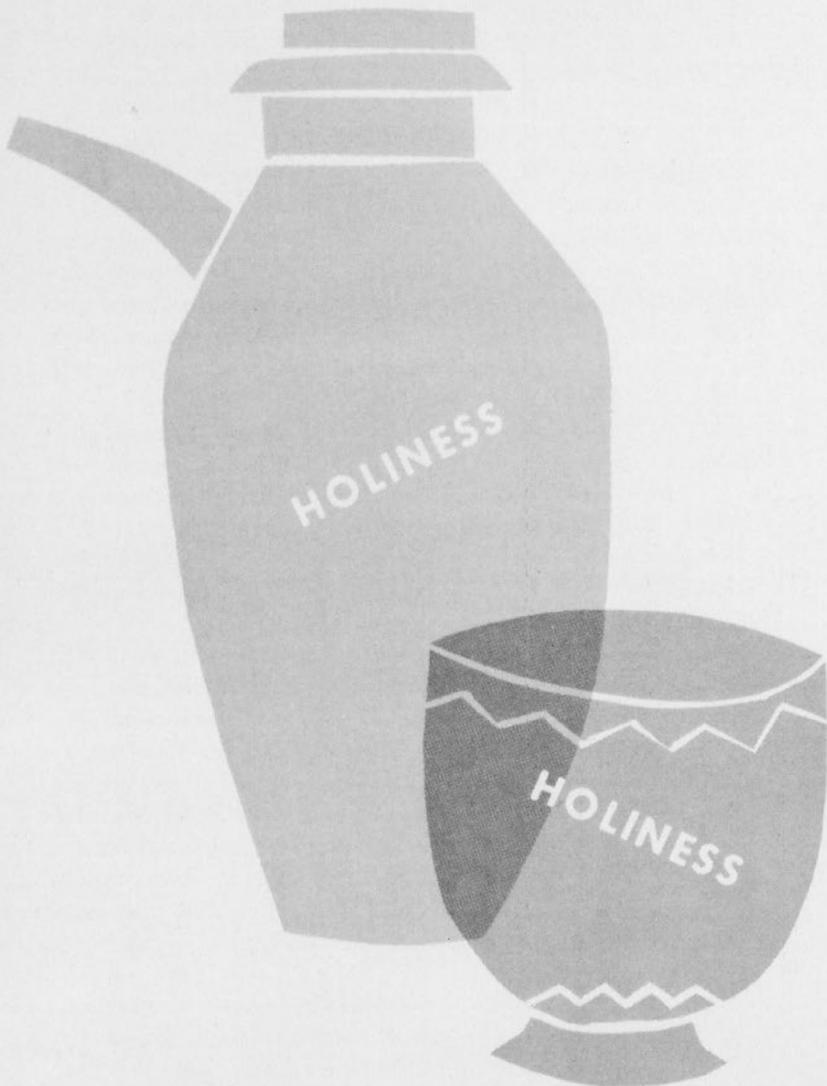
By contrast, the publican had no time to compare himself with anyone. He was all too conscious of his own shortcomings and his dire need. All he could think of was his deep need of God's forgiveness and mercy. He was very dissatisfied, not so much with his environment, local conditions, or his home, as with himself.

He could not even lift up his eyes to heaven as he prayed. Perhaps the penetrating light from the throne of God reached deep down into his soul and showed him the kind of man he really was, compelling him to cast himself utterly on the love and mercy of Him who has said: "I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Malachi 1:3-6).

The whole point of this story demonstrates the constant need for genuine and sincere humility. It leaves us in no doubt as to what our attitude should be (Romans 12:3).

—H. SPENCER in *Redemption Tidings*

HOLINESS UNTO THE LORD



I CAN REMEMBER when The Holiness Movement was widely known and many preachers were known as Holiness preachers. Has such a movement and have such preachers fallen into disrepute? I think not.

Zechariah was one of the last of the Old Testament preachers before the long silence settled down upon Israel that lasted 400 years. Zechariah's message is one of hope and prospect. He says: "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zechariah 14:20, 21).

Zechariah is convinced that good will prevail over evil. He believes that holiness will be universal. He believes it is the real glory of mankind. It will be the dream of the League of Nations, the World Court, and the United Nations come to pass. Is such a hope justified?

Inscriptions were common among the Jews. They put

them on everything, everywhere. They marked the homes of the devout. The humblest resident carried a phylactery. The pious Israelite wanted to be reminded of the Holy Scriptures at all times. He wanted to be surrounded by this conviction. He wanted it imprinted on every facet of life.

There was no thought more pressed upon the mind of the Jew than that of *holiness*. The high priest, as he entered the Temple to perform the rites for the whole nation, bore on his mitre, "Holiness to the Lord." It stamped the eternal purpose of the nation. *Theirs was a sacred and vital mission!*

Peter employs the language he learned from his nation to further the vehicle of God's grace—the Church. "Ye are a chosen generation; a royal priesthood; a holy nation; a peculiar people" (1 Peter 2:9).

The divine target has not changed. God has set about to introduce a society where persons, places, things, times, seasons, uses, occupations will cry out the same message: "Holiness unto the Lord."

This is the ultimate. This will be earth at its eternal best. One word describes it—*holiness*.

That word conveys the thought of *separation*. Separation looks two ways, to the past and to the future. There is something from which we are separated. Whether I like it or not, I am a member of a race involved in a history, a development, a course, a purpose—a people committed to an ideal.

I can look, as others do, and feel absolutely discouraged and frustrated. The ideal seems to mock us. We seem as far away from it in 1968 as Babylon was in that period of history. There is not much holiness written on the front page of any city newspaper.

I do violence to the word *holiness* unless I make it stand for *absolute purity*. There are the holy angels—unfallen, free from pollution. There are the saints—the spirits of just men made perfect. There have been glimpses of it again and again upon this planet. They measure our shame and our failure. If an Enoch can live on this planet and "walk with God," you and I can do it. But how? That is always the question.

I dwell in a great crowd of imperfect human beings. I am a part of that crowd. I cannot be otherwise. Is holiness mere idealism in this work-a-day world? Is it a tantalizing mirage?

Can common sense make holiness an object of pursuit? This text comforts me. It says, "In that day"—when certain conditions prevail, when this planet shall have reached its best and happiest condition—there shall be "Holiness unto the Lord" *on all things, from the least to the highest*.

I believe this. Holiness describes a law or condition of life—a process, a growth. That law is at work in me through faith in Jesus Christ. It governs my life as surely as an automatic pilot governs the flight of an airplane.

"Ye are *clean* [that is, holy, pure]," Jesus said to His disciples, "through the word which I have spoken unto you" (John 15:3). Though He often reproved them for

their faults, they were on course. God's law of life was working in them. *Their aim was right.* The desire was there.

Holiness means *consecration*. It is intrinsic to the idea. That makes it a practical commodity. A new way of living supplants the old. It gathers about it all the activity of our existence, as the little child does when it is sent fresh from heaven into our house and becomes the first thought of everyone around it.

God requires the impossible of no man. He only asks the opportunity to *work* in us.

Too often, far too often, in history the tag "a religious man" or "a holy man" has raised eyebrows of suspicion. Too often there has been a hypocrisy—an association of holiness with gloom and withdrawal. But how can God be the Holy God unless *holiness* and *happiness* be reconciled?

I know that nature fulfills the bidding of God. It is consecrated. And I look at it. It is infinite variety—mountain and valley, light and shadow, summer and winter—full of gladness, full of beauty and inexhaustible fertility. It is a *witness* to His love, His power, and His purpose.

Shall I be different—haggard, remote, dull, and unimaginative? No, sir! *That is not the law of life.* Holiness means harmony with the will of God.

Zechariah brings holiness down to everyday terms. He says there is nothing that cannot be consecrated. "Holiness unto the Lord" on the bells of the horses. "Holiness unto the Lord" on the seething-pots in every house in Jerusalem. The golden bowls before the altar are not meant to be any more precious and sacred than the commonest thing in the land. It is not the *thing*. It is what use you make of it that counts.

The first thing in all true consecration is the act of the inner self. Am I selfish? Is my main purpose to gratify me? That is what I battle. I must write over everything, "Wholly for the Lord."

This must operate across my desk at business. It must decide my recreation and sport. It must regulate my

banking and investment. It must choose my companions and schedule of events. It must govern my time. *It must always be written before me on everything I do, say, and think.*

It is the presence of this law in the muddled history of our planet that gives promise to the day the preacher describes. It has not come with the League of Nations, the World Court, or the United Nations—but *it will come*. It will come to this planet as surely as it has come to individual believers in every generation. *And with it comes the realization of peace.*

It is the answer, sir, to the discord in your life. Place Christ first in everything. It is the answer to your self problem. "Holiness unto the Lord." Let the Spirit correct your aim!

Jesus said to the Father, "Not my will but thine be done" (Luke 22:42). Write that tag on your money, on your family, on your Wednesday nights, on your wardrobe, on your hobbies, on your property!

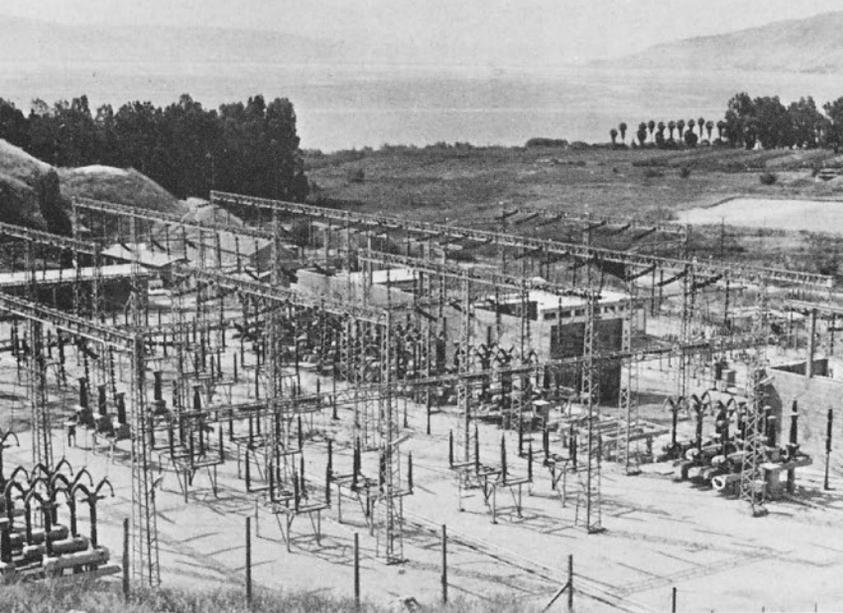
Sure, you will stumble at times! I have stumbled embarrassingly. But I look up! There it is in capital letters. I have written it by the grace of God across the agenda of my life, "HOLINESS UNTO THE LORD."

That is what the Spirit of God asks you to do now. Write across all that you have and all that you ever hope to be these words, "Holiness unto the Lord." Make that your mainstream of living, your high resolve; that in everything, everywhere, Christ shall have the glory.

I warn you: there is a spurious holiness into which we are invited. Shun it! It will make you as miserable as though you wrapped yourself in a straitjacket. Write the motto of your life where it cannot be erased—"on the fleshly tables of the heart." Make it an *inside* choice. Otherwise *outside* restrictions can become camouflage.

Believe me! It is possible. For "it is God that *worketh* in you both to *will* and *do*" (Philippians 2:13). He is working in the history of this planet. There is a Calvary, an open tomb, a Day of Pentecost. And there will be a day of peace and harmony on earth. But in your life, sir, it can come *immediately*. 

BIBLE PHOTO-FACTS
RALPH W. HARRIS



STREAMS IN THE DESERT

THROUGHOUT HISTORY lack of water has been a major problem in the Bible lands. Almost everywhere the patriarchs camped they had to dig wells. As Israel wandered through the wilderness, God had to provide water for them miraculously.

When the Jews returned to their homeland during the present century, they found the water problem still present. With characteristic determination the Israelis set about finding a solution. For example, they stored water in reservoirs (by damming the Kishon River in the Jezreel Valley and irrigating the fertile soil, they now harvest three crops a year there). They are also among the world's leaders in research concerning desalinization of sea water.

One of their most dramatic projects (and one which irritates Arab neighbors) is that of diverting water from the Jordan River. Using this power station on the shore of the Sea of Galilee, they lift the water about 150 feet by 10-foot-wide pipeline, then take it through the Jezreel Valley, under the Carmel Range, and down to the Negev, in the desert area of southern Israel. By the late 1960's they plan to bring there more than 90 billion gallons of water a year.

So sure were the Israelis of success that they built cities, factories, and seaports to handle the goods they expected to derive—all this before the first trickle of water came! Streams in the desert indeed!



LOOKING BACK

A QUICK GLANCE AT THE NEWS HIGHLIGHTS OF 1967
WHICH MAY SAY SOMETHING TO US ABOUT 1968

By **NORMAN B. ROHRER**
Director, Evangelical Press News Service

THE HISTORY OF 1967 has flung its last shadow into eternity, and the writing of God's finger in the world of men for another year is cast in retrospect.

This was the year DNA yielded to the scientist and gave him "life in a test tube"—a man-made virus which Caltech and Stanford scientists Dr. Robert L. Sinsheimer and Dr. Arthur Kornberg said (with important reservations) is biologically active and reproducing.

Population continued to outrace predictions, casting on society of millions of individuals it cannot properly feed, clothe, or educate. An authority on agriculture predicted global austerity in food by 1975 unless drastic steps are taken to tap earth's more abundant food resources.

In Baltimore, three "peace demonstrators" objecting to the war in Vietnam poured what they said was their own blood into files of the local draft board; in Boston, Unitarian and Universalist students lit their draft cards at the altar flame; and in Washington, D. C., thousands marched on the Pentagon in frustrated rage against the war whose issues they struggled to appraise.

The year saw attitudes turn sharply toward acceptance of homosexuals. As the British House of Commons voted 99 to 14 to repeal criminal penalties for homosexual conduct by men over 21, Episcopal clergy in New York urged "moral neutrality" toward homosexuals—they even declared homosexuality *good* if it fostered a "permanent love relationship!"

The debut of an abortion pill raised more moral problems, as did "rights of infirmed individuals to die" and the "new morality" toward sexual behavior. Some noted the latter was creating mental ailments among youth—especially college girls who had nervous breakdowns under the stresses of liberalized dormitory rules. The U. S. Supreme Court voted seven to two for permitting sale of a long list of "girlie" magazines without recrimination. Congress put aside legislation which would have moved five national holidays to the nearest Monday to provide longer weekend leisure.

The gospel according to hip-love grew apace as the miniskirted and bearded ones introduced "love-ins" at parks and tried "megahallucinogens," the new mind-benders in the psychedelic arsenal. "Hippie" was formally buried in Haight-Ashbury, but the LSD cult was compared favorably by some with early Christianity. Anton Lavey, "first priest of the Satanic Church" of San Francisco, performed marriages invoking the blessing of the devil in the midst of candles stuck in human skulls while a nude woman draped herself on the altar.

Some 200 "fish groups" sprang up across the nation for the single purpose of "helping neighbors in need"; but crime in the U. S. peaked at 48 percent above the figure six years earlier, and crime syndicates raked in nearly \$7 billion on commissions.

While the editor of *Christian Herald* magazine said Negro-white relationships were at their lowest level in 10 years, the Southern Baptist Foreign Mission Board commissioned its first Negro missionary in its 84-year history.

Funeral rites continued to change. Fewer friends at funeral services indicated that original chums are often scattered, and heavy traffic often prohibits processions.

Riots in Milwaukee and Detroit drew the support of many clergymen who called for a "Black Moses" to lead the colored to dignity and freedom. All hospitals receiving federal aid were ordered to desegregate their blood supplies.

Pollsters announced that 68 percent of the American people believe in heaven, but only 54 percent are persuaded of the reality of hell. Sixty-five percent of the victims of fatal traffic accidents were said to have put the "quart" before the "hearse." People seemed to be unhappy even in these "good times," the surveys said, and one out of every two U. S. homes has a gun.

Along the edge of an ancient African lake, paleontologists spotted a piece of bone which allegedly makes man 2.5 million years old—800,000 years older than they had previously calculated. Seldom had so few drawn so many conclusions from such little evidence about so long a time on such a great issue.

The body of a man in Los Angeles, at his request, was frozen by the Cryonics Society with the hope that when science finds a cure for his illness he can be thawed, revived, and healed.

THE CHURCH

The Gallup Poll found that 57 percent saw the church as losing its influence on American life. Ten years earlier, only 14 percent felt that way.

"The church has had it!" boomed an outspoken Minneapolis Negro barber. "They are hypocrites! Christ was a phony!" And a local pastor termed the barber "a descriptive prophet" whom "God is really using"!

For the first time, church and synagogue membership gains in the U. S. (actually based on statistics garnered in 1965) failed to keep up with proportional population growth. In Stockholm, Bishop Odd Hagen calculated that if the current rate of population growth versus church growth continues, only nine percent of the world's population will call itself Christian by A. D. 2000. "In many ways," he said, "we are defeated already."

While Methodists laid plans to build a sanctuary on the campus of Notre Dame, Lutherans and Roman Catholics celebrated the 450th anniversary of the Reformation together. The Consultation on Church Union bogged down over issues on how to organize the 10-denomination unit. The church in Russia, surviving 50 years under Communism, continued to evangelize openly and through the "Nicodemus route"—secretly by night.

A symposium of noted theologians termed heaven "95 percent mythology," and Christians and Communists sat down for dialogue while their "brothers" were shooting at each other in Vietnam.

While the church was pressed to involve itself in social issues, a leading Protestant ecumenist predicted in Palo Alto, Calif., that it will lose "tremendous numbers" as it so involves itself in the coming years. "Tight money" kept church construction down.

Plans were made by Protestants and Catholics for cooperation in distributing the Scriptures through the United Bible Societies.

MISSIONS

The church benefited in South Vietnam, said the head of the Evangelical Free Church, by staying aloof from the political conflict there; was hampered in Spain by a new

law requiring non-Catholics to register; showed vigorous leadership on college campuses through dynamic witness; set its number of worldwide Protestant missionaries at 43,000; and had its outreach curbed in India when governmental factions tried to oust missionaries in the northeastern part.

There were 400,000,000 radio receivers around the world to pick up gospel broadcasts, and the American Bible Society announced that its *Good News for Modern Man* translation of the New Testament topped the eight-million sales figure.

The missionary's role was seen as changing, though not diminishing in importance, as specialists fell into step with national workers. Even before the six-day war in June smashed Arab military opposition and erased the borders dividing Jerusalem, stiff laws in Israel increased difficulties for evangelical missionaries there. Biblical prophecy was a regular feature in the daily newspaper during those days.

EDUCATION

Lawsuits questioning the constitutionality of federal aid to education were the order of the day. New York estimated it would need \$636 million more annually if it absorbed the 644,000 parochial and private school students into state schools.

Tennessee repealed its "Monkey Law" after Gary L. Scott was fired then rehired for teaching the theory of evolution in Jacksboro.

Port Credit, Ontario, was host to Richmond College (opened in September), "Canada's Wheaton." Evangelist Oral Roberts dedicated Oral Roberts University in Tulsa and announced plans for a \$150 million university for Latin America in Santiago, Chile. Billy Graham had expected to announce before Christmas his intention to build "a great Christian university such as Harvard, Dartmouth, or Brown." However, the world-renowned evangelist fell victim at year's end to his 11th bout with pneumonia and cancelled all engagements until April.

The Minneapolis Board of Education abolished baccalaureates and other religious services in the city's public schools. Teachers of elementary pupils were advised in a new Harvard social studies textbook to urge their students not to discuss at home what they are taught in school. "A youngster is doing something that is quite reasonable but very upsetting to his parents," they suggested, "when he tells his father that he does not have evidence for his position, or that there is another value that he is not considering, or that he should define his terms more carefully."

Joined by 43 senators, Senator Everett M. Dirksen introduced an ill-fated bill seeking to amend the Constitution to restore the right of corporate prayer in public schools.

* * *

That was 1967. What will 1968 bring us? Will it see a treaty in Vietnam? Will our room-size world lend to its inhabitants the freedom and dignity in the Saviour that God intended? Will refreshing movements of God's Spirit be stifled or released through the actions of the Church? Will Christ appear in glory? Let us learn from the lessons of 1967 and take advantage of our opportunities in 1968.



Vision and Venture

PAUL, A PRISONER FOR TWO YEARS in the praetorium of Caesarea, manacled and between guards, gave his personal testimony to King Agrippa. He told of his early life and convictions of his opposition to the Christian sect, of his part in the martyrdom of Stephen, of the light that came to him, and of his conversion to Jesus Christ. As he related the turning point of his life, he affirmed, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19).

Paul had a vision. Consciously or otherwise, everyone has some sort of vision. Communism and democracy have opposing visions. The Hippy-LSD crowd and every stratum of society all have varieties of vision. It is often stated the apostate church has lost its vision; yet in reality it continues to have a motivating force. But born-again Christians are imbued with a God-given vision resulting in eternal values.

The importance of vision depends on its source. Once we discover a heavenly vision, we are left with a simple but awesome choice. The one burning question will be, "Am I being obedient to that which God has revealed?" We must be sure. For such a vision requires that we venture forth to do God's will.

Great men of Old Testament history had an experience similar to Paul's. Jacob at Peniel wrestled with a mysterious Presence and would not let Him go until He had blessed him with a new name and a new purpose for his life. Elijah, from the darkness of his lonely cave, heard a still, small voice, and was comforted. Isaiah saw the Lord high and lifted up in His temple and felt the angel lay upon his lips the live coal taken from the altar. The heavens opened unto Ezekiel by the River Chebar and he saw visions of God.

The Bible reveals a heavenly vision and teaches the glory and blessing of an obedient life. It is simply God making Himself known to man, and man making himself responsive to God. The Word of God is like a finger pointing and a voice calling to a higher life, "This is the way, walk ye in it."

But vision is not enough. The secret of Paul's productive life is expressed in one simple phrase spoken humbly but firmly to an unbelieving king: "I was not disobedient unto the heavenly vision." There must be both the vision and the venture, that is, obedience; and they must be in that order. Paul had no magic secret; he had only vision and obedience. He was an adventurer, as was Abraham who obediently "went out, not knowing whither he went" (Hebrews 11:8).

The heavenly vision points us to our special place of labor and to the people to whom we are to minister. Paul is our pattern here. "After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them" (Acts 16:7-10).

Venture involves moving without complete knowledge of the future. The unknown is our great adventure. It is moving by faith, even as the early New Testament church

moved despite determined opposition and persecution.

The Assemblies of God was founded by men and women who were obedient to the heavenly vision. They had a vision that opened their souls to God. Their vision of a world lost without Christ constrained them to venture out in faith. With the Holy Spirit directing and empowering their lives, they went forth and preached everywhere—but not in beautiful church edifices, because they were few and far between then. They preached in the open air, under brush arbors, in storefront buildings, schoolhouses, and cottages.

God honored their adventure of faith. In a comparatively few years some 8,500 churches in the United States (and 6,881 churches, plus 10,450 preaching points, in foreign lands) were established.

The challenge today is far greater than it was in Paul's day or in 1914 when the Assemblies of God was founded. Christians have had nearly two thousand years to evangelize the world; and *still the harvest waits*. Today there are more church members, more impressive church buildings, more money; and *still the harvest waits*. Our schools and colleges have given us a better-educated ministry; and *still the harvest waits*.

The phenomena of growth and shifting population have affected the lives of people and also have presented a challenge to the church. The population of the United States has grown from 150 million in 1950 to more than 200 million today. According to government estimates, it will be 225 million by 1975. The evangelical church as a whole is not keeping pace. It would take at least 1,000 new churches a year to keep up with the population increase in our country.

Ours is a confused and troubled world. Racial conflict is producing riots, violence, destruction, and death. We hear about a new morality which is really the old immorality. Many are promoting the idea of a permissive society where anything is proper, given the right situation. This is sowing to the whirlwind, and we are reaping the harvest. A quarter million babies are born out of wedlock in the United States each year, and one of every five girls is pregnant before she reaches the marriage altar.

Poverty is an alarming problem in the world. Even

By **CURTIS W. RINGNESS**
National Secretary of Home Missions

in America this is true, with one out of every five persons considered to be poor, and with eight million on relief. But affluence presents a greater spiritual problem than poverty. Someone has said the majority of Americans are mainly concerned about three things: how to reduce, where to park their cars, and what to do with leisure time.

The United States has nine percent of the world's population, eight percent of the earth's area, and 50 percent of the world's raw materials. The things of the world have become increasingly important to modern man and he is only remotely interested in spiritual things.

The secular city has increased the complexities of life. Our urban population has climbed to 70 percent of the total. Now churches must face the problems of the asphalt jungle, high-rise apartments, ghettos, increasing crime, and juvenile delinquency.

As Christians we must reevaluate our task and the manner in which we present the gospel. The gospel has not changed. It is still "the power of God unto salvation to every one that believeth" (Romans 1:16). But current problems should be considered, and new methods of communicating the gospel must be developed. This is the purpose of the Home Missions Department. We try to initiate new ministries while enlarging and redirecting tried and proved programs.

THE UNFINISHED TASK

By CHAS. W. H. SCOTT
Executive Director of Home Missions



DURING NOVEMBER the news media reported that the two-hundred millionth American had been born. The population of the world has passed the three-billion mark. It is obvious that we Christians have an unfinished task if we are to fulfill the Great Commission—to reach our generation with the gospel.

Today there are more unevangelized than ever before. All Protestant Christians lumped together represent only eight percent of the world's population. This is approximately one out of every 13 people. By the year 2000, if Jesus tarries, the ratio will have diminished to one in 50 if present trends continue.

One of the characteristics of the Laodicean church was the spirit of complacency and indifference which caused her to say, "I am rich, and increased with goods, and have need of nothing" (Revelation 3:17). As a Movement we must guard against this spirit of lethargy and self-satisfaction.

The church of Philadelphia maintained its life-giving vision in spite of its little strength by entering the door of service God had opened to it (Revelation 3:8). Church Extension, which is an open door for us, must be the concern of every district in our fellowship, of every church in every district, and of every member in our 8,500 churches.

The continuing major concern of Assemblies of God Home Missions is evangelism, the opening of new churches, and a spiritual ministry to people of special needs or circumstances. The very heart of our Home Missions program is to lead people, regardless of their backgrounds and needs, to a personal acceptance of Jesus Christ as Lord and Saviour. Those who are thus made disciples of Christ are organized into local churches for Christian growth and service.

Therefore, establishing churches is one of the basic purposes of missions. This calls for vision and venture—branching out into every city and community that is without an Assemblies of God church. The challenge before us demands *total involvement*. Every district, section, local church, minister, and layman must respond if we are to reach the lost of our generation.

Paul's venture took him into hard places—Gentile paganism, rejection by his own people, persecution, and finally martyrdom. But God's will had been accomplished. Before ending his great venture he testified, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

The heavenly vision leads into a venture with God that is ever onward and upward toward that city whose builder and maker is God.

In 1966, 47 of our 53 districts reported 155 new churches had been opened, making a total of 241 new Assemblies in the biennium preceding the last General Council. This increase, however, does not begin to cope with the magnitude of the task when we think of the brevity of time in which to work, the population explosion, and the hundreds of new communities springing up around us, besides the concentration of population in the inner cities of our great metropolitan areas.

It is time for us to catch a new vision of our unfinished task. It is time to venture forth, to *Branch Out* by establishing new churches in needy sections of our communities, cities, towns, and villages. We must go back into the center of our cities with the message of the gospel which has power "to open their eyes and turn them from darkness to light and from the power of Satan unto God" (Acts 26:18). We have a vital, vibrant message of the living Christ to bring to the men, women, and youth of the ghettos who have never heard the gospel in its purity nor ever witnessed its saving power.

Ruth Montgomery, in one of her recent syndicated columns, said: "What this nation needs above all else to solve its racial turmoil is an old-fashioned religious revival. And the time is ripe for the emergence of evangelists with the fervor of a Billy Sunday to call all the races back to God."

She continued, "The youthful excesses of energy which have turned our cities into beleaguered camps and flaming torches could as easily set America aflame with rekindled idealism, if properly rechanneled."

God is looking for a people of faith and of prayer—people who are filled with the Holy Spirit to give leadership in these times of doubt, skepticism, fear, and revolt. He depends upon us to present the living Christ—the only cure for the spiritual and moral ills of our generation—to the citizens in our Jerusalem, Judea, and Samaria.

PIONEERING HAS BEEN A WAY OF LIFE FOR H. E. DARNELL, A MAN WHO HAS VISION AND IS WILLING TO VENTURE FOR GOD.



H. E. Darnell

IT IS EASY in this materialistic age to think that everything worthwhile must have a great beginning.

But experience shows that just isn't so. To recount all the miracles God has performed in helping Assemblies of God pioneer churches would be impossible. Following are some highlights in the life of one Assemblies of God minister who has pioneered nine churches in Texas and Tennessee since 1934.

H. E. Darnell's pioneering ministry began in 1934 with the purchase of a small Methodist church in his hometown of Maydell, Tex. During its history this church has produced many staunch full-gospel Christians and several Assemblies of God ministers.

While pastoring this new work, Brother Darnell and some of his members helped start the churches in Rusk and Jacksonville, Tex. Now these congregations have attractive brick churches and lovely parsonages for their ministers.

In 1937 the little congregation of First Assembly in Athens, Tex., called the Darnells. At that time church services were being conducted in a small residence on a little graveled street at the edge of town. By 1938 the congregation had built a small parsonage and a new church building. Now they worship in a lovely brick church at the junction of two main highways.

In January 1940 Brother and Sister Darnell answered the call to pastor the First Assembly in Waxahachie, Tex. At that time a large wooden tabernacle without a floor housed the congregation.

In 1941, with donated labor, the church acquired a concrete floor. Workers ceiled the walls with veneer from refrigerator crates, which they bought from a local businessman for 25c each. Following this, a church member beautifully decorated the interior. When the Darnells went to Waxahachie, the Sunday school was averaging 30 to 40; and by the end of the year, attendance had picked up to 125!

When the new Assemblies of God college was established in Waxahachie by the Texas District Council, it called for a new look at the church facilities of the only Assemblies of God church in town—First Assembly. The church must be enlarged to accommodate the increasing

FROM SMALL BEGINNINGS

crowds the college would bring. Judge Compton of Dallas loaned the church \$7,500, and cash contributions from the faculty, students, members, and other friends built the present First Assembly.

With enthusiastic help from church members and students of what was then called Southwestern Bible Institute, First Assembly began to sponsor other churches in the area.

In 1944 the Darnells received a request for someone to build an assembly in a community near Jacksonville. The next Sunday morning Brother Darnell extended this invitation during a consecration service. Edwin Smith, Brother Darnell's associate pastor, and his wife Wanda answered the call! These young people built a successful work in the new community; and they began it in a *brush arbor*. By 1967 the church was able to build a more commodious and beautiful structure adjacent to the former building.

After seven and one-half years of ministry in Waxahachie, Brother Darnell began to feel the need of reaching out again into new fields. He felt the church had saturated Waxahachie, Ellis County, and nearby areas with the full gospel.

So he moved to Nashville, Tenn., a college city of 200,000 which is headquarters for several church denominations. In June 1947 it was his privilege to "cut off the lot" and see the tent pitched for what later became Belmont Assembly. Today this assembly is housed in a beautiful brick sanctuary.

Brother Darnell was then called to First Assembly in nearby Madison and was later elected secretary-treasurer of the Tennessee District.

In 1950 the Darnells answered a call to First Assembly in Chattanooga, Tenn., a district pioneer project at the time. M. C. Hicks had laid a good foundation for an Assemblies of God work and had been able to get a stone basement built. Brother Darnell added theater seats and finished accommodations for a complete Sunday school department. The church urgently needed this, for the attendance climbed to 120 average the first year.

In this basement, 100 people received the baptism of the Holy Spirit in a four-week revival. Later 6,000 peo-

ple crowded into the Memorial Auditorium in Chattanooga to hear an Assemblies of God evangelist after Brother Darnell had received permission to post revival signs on all the downtown lampposts. (Today First Assembly has a brand-new superstructure, completed by its present pastor, Charles O. Lee.)

A year later they purchased an old Methodist church building across town. Brother Darnell would take his entire Sunday school staff to the church each Sunday afternoon and conduct Sunday school. Soon there was a nucleus to establish a church—Calvary Temple Assembly. The Edwin Smiths were called as pastors. Calvary Temple now has a new church.

This great city in the mountains, which once seemed impregnable to the Assemblies of God message, is now enjoying the fruit of home missions efforts.

Once again, God called the Darnells to another home missions field. In 1954 they accepted the pastorate of the Laid Hill Assembly, Kilgore, Tex. (the home of the world's largest oil field). The Lord went before them, and they soon had an overflow crowd attending services in the wooden building. They began to look for more adequate quarters and were able to purchase an entire lumber company location on lovely Henderson Boulevard near Laid Memorial Hospital.

Although surrounded by oil wells on every side, the church had to build Highland Park Assembly by *faith*. The carpenters and bricklayers of the church would work by day, and the welders would work by night welding great pipe beams together for the new 60- by 105-foot building. Today Highland Park Assembly has a beautiful, air-conditioned sanctuary with a lovely new brick parsonage adjacent to the church—a far cry from the dreary "lumber sheds" of 1953.

The Darnells' next move came in 1956 when they accepted a call to First Assembly, Gallatin, Tenn., whose little congregation was housed in a block basement on Cemetery Street. Through the wisdom of the previous pastor, Clark Cash, the church had already purchased a desirable lot on a highway through the city. In the next 18 months the present brick home of First Assembly was built. The church has a splendid congregation.

In 1958 the Darnells were back in Houston. (Their first home missions project in conjunction with their evangelistic work was in Katy, Tex., near Houston.) The presbyter asked them to serve as supply pastor for the First Assembly congregation, which was meeting in the local firehouse. In a few months, Brother Darnell and nine other men of the church signed a note at the bank for \$10,000 to build Katy's First Assembly. C. H. Cook became the permanent pastor and finished the attractive building. Since then the church has completed a modern brick parsonage across from the church building.

Brother and Sister Darnell next accepted a call to the pastorate of Norhill Assembly in Houston in 1960. In a short time, they realized the church needed to relocate. After seeking God's direction, men of the church selected

a most advantageous location in a brand-new area near the Eastex Freeway: a large area across from a new elementary school and with a beautiful new junior high school across the other street. They anticipated people in the whole area would have to pass the church going to and from either school.

The church constructed the chapel auditorium first on a preplanned architectural design providing seating for 250. The Sunday school was averaging about 50. While they were building, they used the lovely auditorium of the junior high school. The chapel, with its several Sunday school rooms, began to fill rapidly; so they added a 90-foot Sunday school annex toward the future main auditorium they planned to build in some five or 10 years. However, the chapel soon was full every Sunday morning, and finally they had to turn people away. So the congregation decided to begin construction immediately on the main auditorium.

On dedication day, 900 people attended the afternoon service. The sanctuary accommodates 1,000. C. H. Cook is the present pastor.

The next field of labor for the Darnells was again in the Nashville, Tenn., area. In 1966, in a special meeting with a nucleus of people and District Superintendent E. E. Blythe, they raised the down payment on property located in the Madison area of Nashville. It consisted of seven acres with a large block building that had been used as a tire-retreading factory.

They redecorated the interior and cleaned up the exterior of the old building. Within two months the Sunday school grew to 131.

Paul Wilson, a church member, felt led to remain as the permanent pastor. The Sheppard Hills Assembly has continued to grow and prosper. Recently the church was offered \$150,000 for the property which cost them \$35,000.

The latest venture of faith for Brother and Sister Darnell is in the Donelson area of Nashville, where they pioneered a new assembly in 1966.

Donelson is a beautiful area of middle-class and upper-class homes. Once again the Lord worked for Brother Darnell, for he was able to purchase a two-acre estate belonging formerly to a medical doctor. It is located on busy Highway 70 not far from Interstate 40.

The Darnells began the church with a four-week tent revival. With the nucleus of people who were saved during the meetings, they moved to the large home on the new property in August 1966. The pastors used part of the house as the parsonage, and the congregation worshipped in the dining-living-room area.

In six months attendance growth made it necessary to begin planning for the first unit of a church plant. They issued church bonds in January 1967 to finance this. In September the congregation moved into the new glass-fronted cathedral-type chapel (see cover picture) which will be a part of Cathedral Assembly's new permanent home. Membership already has reached 52.

Thus Nashville has its ninth Assemblies of God church as a lighthouse of the full gospel.

These fine established Assemblies of God churches, monuments to the pioneering spirit of people like Brother Darnell, are proof that strong, soul-winning churches *can* develop from small beginnings.

NOTICE

All churches or individuals whose districts may not be having sectional or district Home Missions (Branch Out) rallies may send Home Missions Day (February 11) offerings for church extension direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given.

By E. S. CALDWELL

A BAND OF MEN WHOSE HEARTS GOD HAS TOUCHED



The Ralph Maders
Pullman, Wash.



K. K. John
Minnesota



Howard A. Gilbert
North Dakota



Richard A. Williams
Northern California-Nevada



Ron W. McKinney, Louisiana

TODAY'S "EDUCATION EXPLOSION" has thrust a mission field on the Church unparalleled in history.

Reaching the throngs crowding secular campuses requires men with unique educational qualifications coupled with a God-given sense of mission.

The environment of a typical campus virtually slams the door on those Christian witnesses who cannot be classified as intellectually competitive with God-questioning faculty members. Conversely, an educational background without a dynamic spiritual experience is as useless as an engine without fuel.

Once God needed a man qualified for both the marble courts of Egypt and the burning sands of Sinai. We know that Moses was fully prepared to meet both these requisites when God needed a representative. Centuries later God chose Saul to found a kingdom, and the Lord gave the young ruler "a band of men whose hearts God had touched" (1 Samuel 10:26).

Christ founded His Church with men whom He equipped for the task of reaching "Jerusalem, Judea, and Samaria." And He commissioned still others for the yet unfinished task of evangelizing "the uttermost part of the earth." Chief among these was Paul, a man qualified for

everything from a magistrate's dungeon to an emperor's tribunal.

Just as Paul established a "fifth column" within Caesar's household, so today God is invading secular campuses with men whose hearts He has touched.

The Assemblies of God has demonstrated a growing determination to become involved in bringing Christ to the campus. Already five district councils have appointed men to spearhead evangelism on campuses within their boundaries. These district college youth ministers work in cooperation with the college youth representative of the National Christ's Ambassadors Department.

The guiding hand of the Lord is evident in the background of each of the men now serving in this comparatively new outreach ministry.

A veteran in this field is Ralph Mader, pastor of the Assemblies of God Chapel adjacent to the campus of Washington State University in Pullman, Wash. Sixteen years ago, even before there was a national ministry to secular campuses, this pastor (who had earned an M.A. in sociology) and his wife were burdened for Christian students who were "floundering" in the stress of social science courses taught by godless professors.

Under the direction of the Lord, a chapel was built. There the Maders have successfully ministered to hundreds of young people during the strenuous years of their university education.

One of those benefiting from the Maders' ministry was Howard A. Gilbert, a graduate of Central Bible College, Springfield, Mo., who was taking additional studies at WSU. Now a faculty member at South Dakota State University, Dr. Gilbert was recently appointed by the North Dakota District Council of the Assemblies of God to serve as its college youth representative.

In Northern California God was moving (in a manner somewhat reminiscent of the conversion of the apostle Paul) in the life of a young Presbyterian minister. In 1960 while serving as assistant pastor of the First Presbyterian Church, Westminster, California, Richard A. Williams received the baptism in the Holy Spirit. Four years later, now ordained by the Assemblies of God, Brother Williams was appointed field director of College Campus Ministries by the Northern California-Nevada District Council. In this full-time office he is responsible for initiating and maintaining full-gospel ministries to the secular campuses within his district. This involves thousands of students, especially at the gigantic University of California at Berkeley where he serves as director of the Chi Alpha Student Center. (*Chi Alpha* is the name chosen for the Assemblies of God student organizations on campuses throughout the nation.)

Minnesota's newly appointed full-time Chi Alpha director began his Pentecostal ministry in his native India. His Americanized name, K. K. John, is much easier for the students to use than his Indian name, John Kuruvila Kaiyalethe. While studying at the Hebrew University in Jerusalem, Brother John led to Christ an Israeli *sabra* whose parents fled Yugoslavia to escape Communism. Later she became his wife.

After traveling in the Middle East and Europe in evangelistic meetings, Brother John came to the United States in 1962. He became burdened for the foreign students in the Minneapolis-St. Paul area and served as student director of International Student Fellowship at the University of Minnesota. His new duties as a district

representative will extend his ministry to Mankato, Moorhead, and other campuses of the state.

Less than one year ago, the Eastern District appointed C. D. Gable, a graduate of Northeast Bible Institute, Green Lane, Pa. (who also earned a B.D. from Faith Theological Seminary, Philadelphia) as that district's college youth representative. He will serve students on campuses in Pennsylvania and Delaware.

A former basketball star of Belhaven College, Jackson, Miss., has been selected to serve the college students of the campuses in the Louisiana District. Ronald W. McKinney will divide his time between this assignment and his duties as assistant pastor at Glad Tidings Assembly, St. Charles, La.

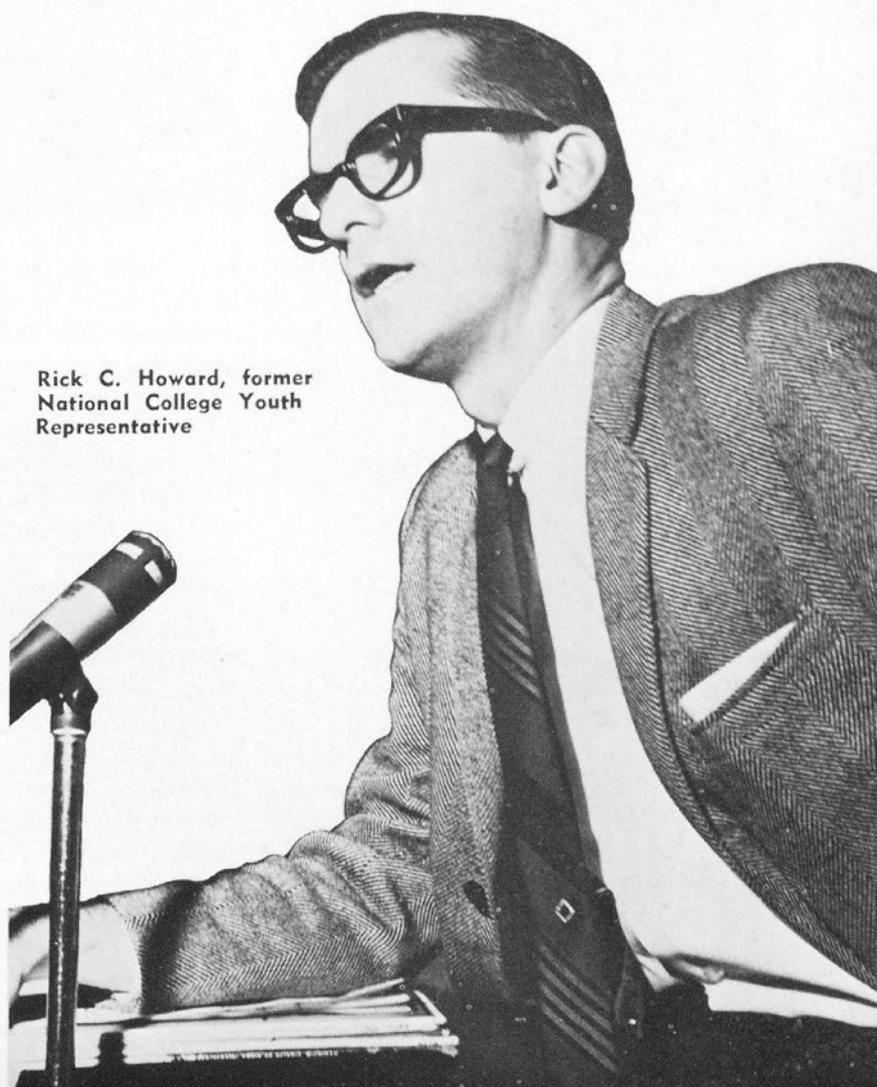
The foregoing represent only the growing district-level involvement in reaching youth on secular campuses. In college and university towns throughout the nation many local Assemblies are conscientiously ministering to youth who are obtaining higher education.

At present some 80 Chi Alpha chapters are chartered, and there is activity on 40 other campuses across the nation, some with considerable assistance from local pastors.

During the past two years, Rick C. Howard has served as national college youth representative for this rapidly growing area of Assemblies of God involvement. His duties also included editing *Campus Ambassador Magazine*—now called *CAM*.

Brother Howard recently resigned this position to accept the pastorate of the Assembly of God in Dublin, California. As this issue of the *Evangel* goes to press, his successor has not yet been named.

One thing is certain: this vital ministry will go forward and continue to expand. Just as surely as the Lord called and prepared the men already serving this needy field, He is calling additional workers at this moment. 



**Rick C. Howard, former
National College Youth
Representative**

Three-month GOOD NEWS CRUSADE held in Ecuador

ECUADOR REACHES from the headwaters of the mighty Amazon, climbs the majestic slopes of the Andes, sweeps on over the lofty heights, and continues down the western slopes to the blue waters of the Pacific. Quito, the capital, nestles like a beautiful gem amid mountain peaks that stand like sentinels guarding a precious jewel.

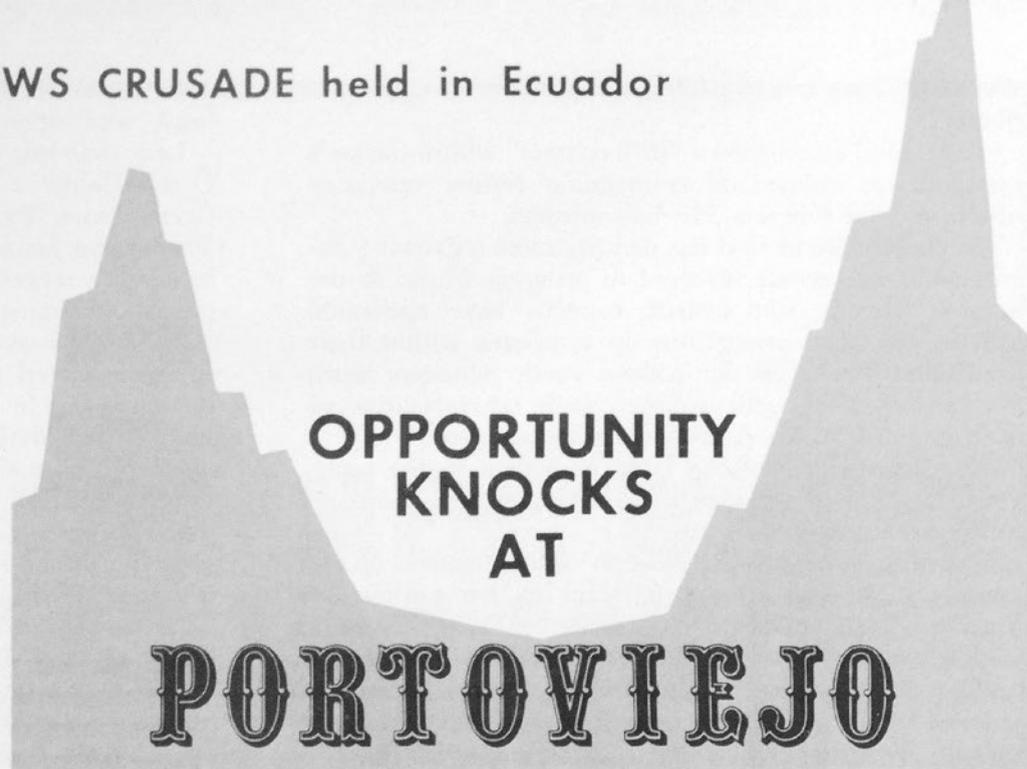
Between the Andes and the Pacific lies the Guyas Basin just south of the equator. Portoviejo, a city of 43,000, is the capital of Manabi, a province in the Guyas. Missionary Paul Cooper invited us to this city for a GOOD NEWS CRUSADE. So on July 24, 1967, Lowell Dowdy, senior missionary to Ecuador, took us from Guayaquil to Portoviejo in his Speed-the-Light station wagon and assisted us in renting the large Recreation Center. We began the three-month crusade on July 29.

Words cannot describe the great altar services, miracles, and healings that took place. The people were so hungry for the gospel that they came forward by the hundreds to accept Christ. It was impossible to pray for them individually, so we would pray the sinners' prayer with them as a group and have them quote Romans 10:9, 10 with us.

What joy would fill our hearts as the people raised their hands and sang *Cristo Rompe las Cadenas* (Christ Breaks the Chains).

After the altar service each night, a great mass of humanity would move into a prayer line. It seemed these poverty-stricken people were afflicted with almost every disease one can name. God met us in such a marvelous way. The blind were made to see, the deaf to hear, the lame to walk, the epileptics were delivered, and many other diseases were healed. It was like Bible days again.

Three 10-year-old girls, each of whom was blind in one eye, were prayed for on different nights. Each girl received perfect healing instantly. One of the girls was the daughter of a well-known physician, Dr. Bravo, who came to the platform many nights to testify of his daughter's healing. He testified that he had taken her to Guayaquil and Quito to several specialists, and they could do nothing for



OPPORTUNITY KNOCKS AT

PORTOVIEJO

By LEON G. GILMORE / *Pastor, First Assembly, Tucson, Arizona*



her: but now she sees perfectly. This made a great impact upon the city.

A lady who had not walked for 15 years received healing while listening to the Word. A man testified that while sitting in the services and hearing the Word he was healed of a large hernia. Two children with arms hanging uselessly were miraculously delivered and could lift their arms without difficulty.

The moving of the Holy Spirit was so great we felt like falling on our faces and weeping in gratitude to God for confirming His Word "with signs following." We are sure it was in answer to the many prayers that ascended to the throne of God by our many friends in America.

The miracles and healing stirred not only the city of Portoviejo, but the

entire province of Manabi. The people from outlying sections came in trucks, by bus, on donkeys, or any way they could find.

They came from several cities asking us to come for a crusade. Our hearts were made sad, for it was impossible for us to go. I had preached and prayed for the sick almost every night for three months, besides speaking on the radio every day, and I was

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

completely exhausted. And I felt I must return to our own church in Tucson that had so graciously permitted us to go and had supplied the finances for the crusade.

The field is truly "white unto harvest" in this needy country. We have only three Assemblies of God missionary couples in the entire country of Ecuador.

Missionary Lowell Dowdy writes:

"This month the Lord sent a national brother to help us here in Guayaquil. For 10 years he has been a pastor in another denomination, but in September he received the baptism in the Holy Spirit in the three-month GOOD NEWS CRUSADE conducted by the Leon Gilmores from Tucson, Arizona.

"This capital city of the province of Manabi feels the impact of the greatest revival in its history. Doctors, lawyers, and teachers are mingling

with the poor as they all experience this visitation from heaven. Now the entire province is open to the Pentecostal message.

"Jose Santiago has gone there and he continues with nightly meetings. Property has been purchased, and plans are underway to construct an evangelistic center."

Missionary Jose Santiago, who was our interpreter, writes: "The campaign continues with great miracles of healing and salvation from the Lord. People from all over the province have come and are receiving deliverance from our God. To mention just one of the recent miracles, an 80-year-old lady who was blind in one eye received her sight as she listened to the radio broadcast. Glory be to God!"

We shall always be thankful to God for permitting us to go to Ecuador. No, it was not easy to live in a hotel room infested with roaches, mosquitos,

flies, and sometimes rats; but the joy of seeing these warm, friendly people accept Jesus as their personal Saviour far outweighed any hardships.

It was the privilege of a lifetime to preach to multitudes who were so hungry to hear the Word of God. We are so thankful that we were able to get hundreds of Bibles and New Testaments into homes that had never had a Bible.

When the planned evangelistic center is finished, we feel confident there will be a church of 600 to 700 born-again believers.

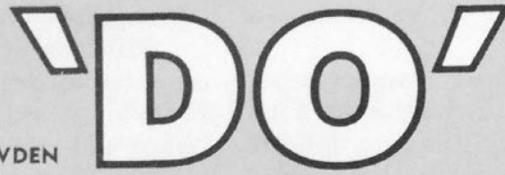
You ask, "Does missionary evangelism pay?" *Yes*, a hundred times yes! If the crusade is built around the Word of God and if the evangelist stays in one place long enough to really get the people through to salvation, the meetings can continue indefinitely with power and great results. To God be all the praise and glory! 



1. Pastor and Mrs. Gilmore on platform erected for the crusade.
2. These Gypsies lived on lot that was purchased for the center.
3. The Gilmores and Jose Santiago (left) stand with a portion of the crowd that attended the crusade.
4. On the first Sunday morning of the crusade, the lot was packed.



and



By RON ROWDEN

LONG BEFORE YOU OR I STARTED OUR JOURNEY through this life, someone said, "I shall pass through this world but once. Any good, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

For Christians this thought should serve as a continual challenge, for as followers of Christ we are admonished to be like the Son of God, who "went about doing good" (Acts 10:38).

One of the most striking manifestations of Christ's benevolence was His ministry to the handicapped. Time and again we see Him stopping by the wayside to minister to the blind and the lame.

How many persons do you know who are forced to live a sedentary, invalid life? How many persons in your community live in a world of physical darkness? When was

the last time you extended an act of kindness toward them?

It's easy to say, "I do my part. I give to the United Fund. I send a regular donation to our denomination's benevolence program. Why, just last Christmas I purchased several items for the church's grocery box, presented to an elderly shut-in across town."

These are admirable activities; but how long has it been since you have become personally involved in the spiritual welfare of those who spend most of their time behind closed doors—waiting, longing for a visit from someone who cares about them as human beings?

Sincere concern for others is the heart of Christianity, and the remarkable thing about this type of ministry is that no special qualifications or abilities are required.

It does not require a great deal of education to spend a few moments in prayer with one whose outlook on life has become clouded through years of illness. Nor does it take a seminary degree to share the precious promises of God's Word with one whose eyes cannot focus upon the printed page.

A few months ago, a letter arrived at *Revivaltime* from a blind lady in Norwalk, Ohio. The correspondence was addressed to C. T. Beem, Radio Department office manager.

"Thanks to your most gracious daughter, Darlene," wrote the sightless woman, "I have been enjoying to the fullest the radio tapes of *Revivaltime*. Besides letting me play the regular tapes of the broadcast service, she is sharing with me recorded tapes of the *Revivaltime* Choir.

"Brother Ward is one of the finest ministers of our time, and the beautiful music of the *Revivaltime* Choir is absolutely soul-stirring.

"Darlene has taught me that the active power of the Holy Spirit can be ever-present in my life. She has helped me realize that God is never far away and that He is very near always. I'm finally learning that God, even though big enough to rule the whole universe, does care about me. His sending Christ because of His love is a humbling experience.

"Darlene has also agreed to record books for me on tape. Sometimes when she plays the piano or organ, it reminds me of what things will be like someday; how even though I cannot see now, I will see in heaven if God does not plan to heal me before that time.

"Truly I believe God has sent Darlene and her husband (Evangelist Dan Betzer) to me for a special purpose. I believe it was in God's plan for us to meet. Of all my friends, she has brought Christianity down to the



Full-gospel literature, transcribed into braille, can be an effective method of sharing God's Word with sightless friends. Here Melody Wartenbee, whose father D. W. Wartenbee is pastor of Bethel Assembly in Springfield, Mo., reads "Revivaltime's" summer soul-winning miniature, "Nation's Top Innkeeper Serves Christ."

most practical level, yet it is a level which helps me seek a closer relationship to Christ daily."

Through her personal concern, Darlene Betzer has cemented the faith of this gracious lady.

You can have the same effect on the lives of many persons in your community. Make a special effort to regularly visit some handicapped person in your neighborhood.

If your visitation takes you to a blind individual, a record or tape recording left in the home can be especially meaningful. Both of these items are available upon request from the Radio Department and can greatly enhance your personal ministry.

Braille literature is another effective visitation tool. Several organizations provide this type of material, including the Assemblies of God Home Missions Department. *My Personal Workers Guide*, by Evangelist C. M. Ward, is one of the more popular of these braille transcriptions.

Some individual friends of the broadcast service have reproduced *Revivaltime* literature in braille for use in their personal ministry. Mrs. Carl Smith, Sacramento, California, recently transcribed Brother Ward's summer soul-winning miniature, *Nation's Top Innkeeper Serves Christ*, and is distributing copies to blind acquaintances.

This devoted worker and thousands of other friends have found effective methods by which to convey Christian love toward handicapped people around them. And there are so many ways in which you too can be a blessing to your community.

A little girl was playing with some lettered blocks. Her mother showed her how to spell the word *good* and explained how important it was for little girls to be good and do good.

After a while, as her mother was working in the kitchen, the little girl ran to her and said, "Come and see the two nice words I made out of the word *good*."

When her mother looked, she saw the words *go* and *do*.

This is the secret of an effective personal ministry—*go—do*. Action! That is the key.

As John Wesley once said:

*"Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can."*

Revivaltime is anxious to help you develop an effective visitation ministry this year. Through the mass production capabilities of our new tape duplicating system, taped copies of the broadcast service, devotionals by Brother Ward, and special recordings of the radio choir can now be prepared. A wide variety of books, tracts, and sermons are available; and nine long-play choir albums, a perennial favorite of personal workers, can be secured in hi-fi or stereo.

You can be a tremendous influence for Christ this year through person-to-person contact with handicapped persons in your community. Start today by contacting your local pastor and securing the names of those individuals who would appreciate a visit. Then take the first step in accomplishing God's will—*go* and *do*. 

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Do you believe John the Baptist was Elijah raised to life?

John the Baptist was "the voice of one crying in the wilderness, Prepare ye the way of the Lord" (Isaiah 40:3; Luke 3:4-6). He came "in the spirit and power of Elijah" (Luke 1:17). He was not Elijah, but the people thought he was, because it had been prophesied that God would send Elijah the prophet "before the coming of the great and dreadful day of the Lord" (Malachi 4:6). They were confusing Christ's first coming with His second coming.

Was it possible for Jesus to sin?

There are those who believe that since Christ was "God manifest in the flesh," He could not sin, for "God cannot be tempted of evil." Personally, I see no significance in the temptations of Jesus if it had not been possible for Him to sin. The first Adam was tempted and yielded. Jesus, the second Adam, was tempted in all points and did not sin. Jesus was human as well as divine, and was subject to temptation. The beautiful truth is that He did not sin.

I was reading an article which mentioned "the final restitution of all things." Is this the teaching of the Jehovah's Witness sect?

I would classify the Jehovah's Witness doctrine as one line of "final restitution" teaching, but there are also other forms of this erroneous teaching. They may differ with one another in some details, but all teach an opportunity for salvation after death, and deny the eternal punishment of the wicked.

My children say, "If God is our Father and Jesus is His Son, is not Jesus our brother?" How would you answer?

The Bible does teach that "Jesus is the firstborn among many brethren" (Romans 8:29). And "for which cause he is not ashamed to call them brethren" (Hebrews 2:11). This is a beautiful relationship. But if the children are allowed to carry the idea out too far, they might tend to think of Him as an earthly brother, failing to see Him as the Saviour.

Please tell me where the Bible says that the mother of Jesus is now in heaven and intercedes for us?

The Bible does not say that Mary the mother of Jesus is in heaven or that she is the great intercessor through whom we may receive the favor of Jesus. Mary was one of those who tarried for the infilling with the Holy Spirit at Pentecost (Acts 1:14), and of course we have no reason to believe she is not in heaven now. But the Bible teaches, "There is one God and one mediator between God and man, the man Christ Jesus" (1 Timothy 2:5). We do not approve worship of Mary or prayers to Mary, however much we might honor her as the mother of our Lord.

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.

TWO MIGHTY MIRACLES

Sunday School Lesson for February 4, 1968
ACTS 9:32-43

BY J. BASHFORD BISHOP

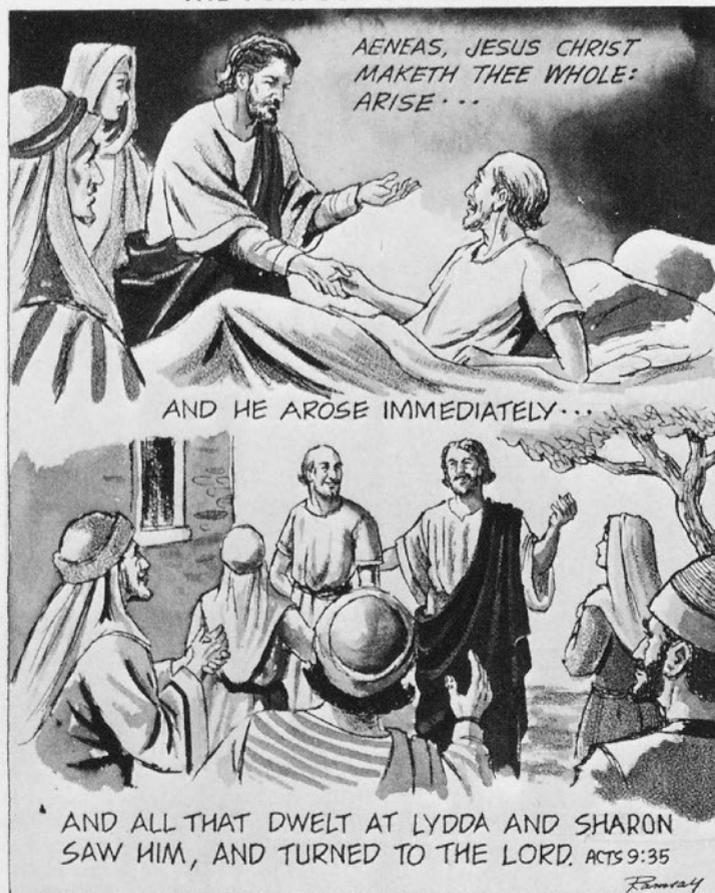
THE HEALING OF AENEAS

1. *The Sickness.* "Aeneas... had kept his bed eight years, and was sick of the palsy" (v. 33). Eight years is a long time to remain in that condition. This would have discouraged many church leaders today and caused them to invent some convenient, spiritual-sounding doctrine to enable them to shift the responsibility for this man's physical condition. Most of us would have convinced ourselves that either it was not God's will to heal the man, or in some mysterious way the man was "glorifying God" in being ill. But instead, God was to be glorified in his healing.

2. *The Prayer.* "And Peter said unto him, Aeneas, Jesus Christ maketh thee whole; arise and make thy bed" (v. 34).

Notice the brevity of Peter's prayer. There was nothing in it to indicate that God must be coaxed into the notion of healing the sufferer. On the contrary, it was an authoritative declaration: "Jesus Christ maketh thee whole."

THE PURPOSE OF HEALING



How different from what we hear so often—long prayers *prayed at* individuals and ending weakly with the words, "Lord, help this brother to believe, and heal him if it be Thy will."

Observe the brevity of Christ's prayers for the sick: "Be thou clean... Go thy way... Take up thy bed." These were commands rather than prayers. Let us remember that the brief prayer or spoken word is effective only as the speaker lives a Spirit-filled life of positive faith in the power of God, and maintains close contact with Him.

3. *The Result.* "And he arose immediately. And all that dwelt at Lydda and Sharon saw him, and turned to the Lord" (vv. 34, 35). How wonderful! Some say that miracles of healing have no power to influence the unconverted toward God. The whole Book of Acts and subsequent Church history proves the absurdity of such statements.

THE RAISING OF DORCAS

1. *Her Character.* "This woman was full of good works and almsdeeds which she did" (v. 36). This biographical sketch of Dorcas, though brief, is a striking tribute to a godly woman.

2. *Her Death.* Why did this woman—who was such a blessing to her fellowmen—die? We are not told. Perhaps in her zeal to help others she had overworked and brought this sickness on herself. Perhaps her death was permitted of God so He might be glorified in the mighty miracle.

3. *Her Healing.* When Peter came to Joppa, he found Dorcas' friends weeping and showing the coats and garments she had made. W. Graham Scroggie says: "Dorcas was missed and mourned because she was merciful."

"But Peter put them all forth, and kneeled down, and prayed" (v. 40). Why were these women sent out of the room? *Because of their unbelief.* Faith is hindered by the presence of unbelief. Jesus Himself could do no mighty miracles in His own country, Galilee, because of unbelief.

Unity is essential to the exercising of powerful faith. It is better to pray alone, in faith, than with others who are unbelieving and doubtful.

Why didn't Peter simply speak the word here as in the case of Aeneas? Was he not "prayed up" or did he need to pray through to a greater degree of yieldedness to the Holy Spirit than was required for the healing of Aeneas? In the healing of the lame man (Acts 3:1-8), Peter emphasized that it was done by "the faith which is by him" (v. 16). This shows that the Lord gave Peter special faith for that special occasion. Even so, the raising of Dorcas could be accomplished only as the Lord gave Peter faith.

We may be sure of one thing: there is no set rule or formula we can follow in dealing with sickness and the work of the devil. Divine healing is a spiritual, not a mechanical, matter. It must be dealt with in a spiritual way.

Peter's words to the dead woman were few: "Tabitha, arise" (v. 40). Here again we have an authoritative command, a total absence of any doubt, and unshakable certainty that it was God's will to raise the woman. "And it was known throughout all Joppa; and many believed in the Lord." Here again the miracle brought glory to God and salvation to men.

READING IS THE KEY

By J. PHILIP HOGAN / Executive Director, Foreign Missions Department

THE RENOWNED BIBLE EXPOSITOR Arthur T. Pierson once said, "The great practical problem whose solution demands the prayerful and prompt attention of every believer is this: How may the church of Christ carry the good tidings around the world during this generation?"

The one question of the hour that leaves all others in the distance is, "How can the present generation of the saved reach the present generation of the unsaved?" To the solution of that problem in God's own way, the Church and every member of it should bring all the brains, heart, conscience, will, money, intelligence, and enterprise at its command.

The heart of this is the word *reach*. This term has common usage in evangelical circles and in a general way connotes almost any activity related to witnessing. If indeed the most important business confronting the Church in this hour is to reach the unreached, then a simple discussion of what is involved should be important.

Perhaps what we really mean when we talk about "reach" is that we should communicate with the lost of this generation concerning the claims of Jesus Christ. We know that reaching them does not mean necessarily winning all of them. We quite thoroughly understand that the Church in this dispensation is not destined to penetrate all of society and culture in order to produce a redeemed humanity. But if we are to communicate this gospel in a meaningful way until every man, woman, boy, and girl has an opportunity to make an intelligent decision concerning the claims of Jesus Christ, we must employ a medium understood by all.

This reduces our responsibility to the simple factor of communication. This responsibility is nowhere more clearly stated than in Romans 10:14, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?"

Faced with the simple fact that reaching and witnessing are really communicating, the next question we must ask is, "What method shall we use to communicate?"

When God diffused the first human society by manipulating their language, two important things happened. Men not only fell out of communication with one another, but they became forever locked into tight cells of individual cultures.

A whole discipline—that of anthropology—engages many scholars in discovering just how individual and how diverse these many links in the chain of human society have become. Indeed, one of the most amazing facts of history is the revelation of the depth of men's loyalties to their respective cultures and languages.

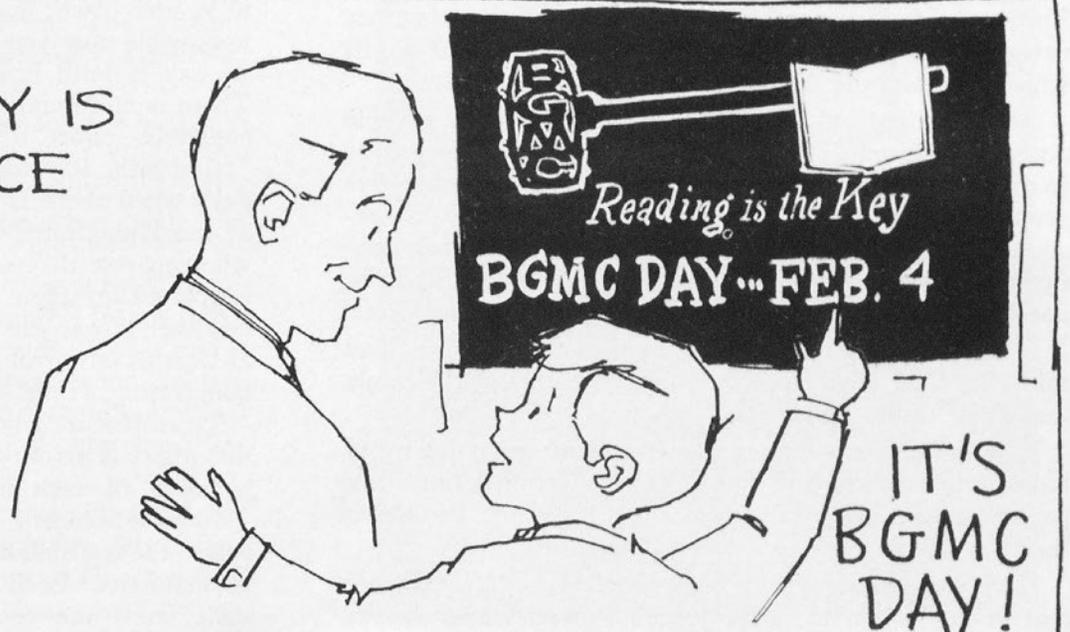
If the Great Commission is to be taken at face value, then someone must devise a way to break these many word codes and penetrate these cultures to present the message of redeeming love.

Words, then—the expression of them, the reducing of them into simple symbols—are really the basic atoms around which the whole structure of gospel communication must be built. Pioneer linguists state that one of life's most meaningful extras is to see the light that dawns on the countenance of an illiterate when for the first time his face reflects the fact that the communication of this new idea has reached his heart and mind.

Boys and Girls Missionary Crusade, both in its founding and in its continuation, is a masterstroke of missionary genius. It supplies resources upon which are built the painstaking translations of the Word of God for many languages. It furnishes the budgets for a vast network of printing and publishing services. It makes possible the delivery of the message of salvation to a man in his own code so that millions can now proclaim with the ancients, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11).

NEXT SUNDAY IS
YOUR CHANCE
TO HELP US
MEET OUR
GOAL, DAD!

Boys and Girls Missionary Crusade is the missions arm of Assemblies of God Sunday schools. The February giving goal is \$51,000 and is designated for Europe, the Middle East, and Southern Asia.



GET OUT

MANY HAVE TURNED THE BAPTISM
IN THE SPIRIT INTO A LIMITING
RATHER THAN A LIBERATING FORCE

OF THE BOXES

By EDWARD E. MENALDINO / Pastor, Calvary Temple, Philadelphia, Pennsylvania

SPIRITUAL EXPERIENCES, intended to take man out of boxes of conformity, may become boxes themselves, producing a bondage of their own.

Salvation, for example, frees a person from the bondage of sin—of violating and despising the law of God. It transforms him into one who delights in and fulfills the law of the Lord. But this same delight may become a snare through which that man is bound to the law, instead of servitude to God.

The Pentecostal movement must be on guard lest it find itself in similar restrictions. Supernatural phenomena, gifts, and ministries must not become ends in themselves or they become boxes. We can become so engrossed with promoting a certain gift or ministry that it side-tracks us from the whole body of truth.

When one uses the infilling of the Holy Spirit to satisfy his megalomania, he is frustrating and corrupting the work of God. Why do I want power? Is it to maintain self-esteem in Pentecostal circles? Why do I desire a gift? Is it for personal power? For superiority over others? Or am I endeavoring solely to glorify the Lord?

We are living in marvelous days when the work of the Holy Spirit is often manifested, but because of human instruments it is not all fruitful or beneficial. Often there is an attempt to use the gifts to bypass the orderly arrangement of the Church as set forth in Ephesians, or to inquire into things clearly forbidden.

The disciples were clearly informed in Acts 1:7 that "it is not for you to know the times or the seasons." Spiritual gifts are not special devices to learn what has designedly been hidden from us. Prophecy is not a gift which reveals the secrets that belong to God.

We are commanded to judge prophecy, yet the gullible accept any seemingly supernatural exercise of the gift as from the Lord. We have a right to be cautious of directive prophecy. Paul taught this and illustrated it by his reactions to the prophecy of Agabus (Acts 21). Such confusion is the result of a gift of God becoming an end in itself until men worship the gifts more than the Giver.

It is not for you to know the times or the seasons, Jesus said, but "ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

It is unfortunate that those who make great boasts of having received the infilling of the Holy Spirit often live powerless lives. One can't hear their testimony for seeing their petulance, irresponsibility, and instability.

How can such conduct be reconciled with the power that is implied in the experience? Powerlessness results

because such people are looking for a *one-shot* answer to Christian living and have made the infilling of the Holy Ghost that one shot. But the power of God involves much more of Christian living and activity than just an experience. The experience must be integrated into the whole life or it is wasted.

Altogether too often sensation- and blessing-seekers win no souls and lead no one else into a deeper life. They are too busy running to the next meeting to get a blessing. Such running seems to indicate they do not really have the blessing they claim to have, for they are going after it; or else they can hold no blessing—it leaks out!

Many do not experience the power promised in Acts 1:8 because they have made it a box. They have turned the experience into a limiting instead of a liberating force. They have neglected the *after*.

What makes power if it is not the baptism in the Holy Ghost? It is the blending of all parts of Christian living, including the baptism of the Holy Spirit, as integral parts of the whole.

Scripture gives us many other sources of power. For example, *the Scriptures are power*. "For the word of God is quick, and powerful" (Hebrews 4:12).

Prayer is power. "Whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). "Ye have not because ye ask not." The power possessed by Jesus was in great measure the power of and from prayer.

Faith is power. "If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall move: and nothing shall be impossible unto you" (Matthew 17:20). So much of what we say is faith is nothing more than glorified wishing. There is no forcing or stress in real faith. It is not even a conscious effort to believe. Faith is power and rest.

Godliness is power. This needs reemphasizing in these days when there is a danger of substituting the baptism of the Holy Spirit for godliness. God responds to those who separate themselves from the world to live pure and unspotted for Him. The power of holiness can do things no other power can do. To manifest Christ in conduct is at least as powerful as to boldly declare Him while poorly manifesting Him.

To emphasize any of these powers without relating it to the others is erroneous and self-defeating. It is the proper blending of each into the other that produces power.

In an automobile the gasoline is power; the engine, the spark, the transmission, the carburetor are all power. Each is distinctive. Each is essential. But effective power results from the coordination of all the parts.

You've heard it said, "This car has no power." Look at the tank. If you need fuel, by all means seek it; but too many are running around spiritually for more powerful gasoline when they really need a tune-up. There is no stronger power than the Word, the Spirit, faith, prayer, and holiness, but these must operate together. The best gasoline can do little good with a poor carburetor or a faulty engine.

Spark without gas is wasted power. Gas without spark is idle power. Gas and spark without engine are destructive power. Thus spiritual experiences must integrate into everyday living.

Furthermore we are not saved that we might be filled with the Spirit. The body of a car is not constructed to store a motor; a warehouse can do this. Nor is a motor installed to fill an empty place under the hood. The car body was made for transportation, and its purpose would be denied if it were used to store a motor. The body needs the engine to fulfill its designed purpose, and the engine needs the body.

The Holy Spirit needs man's body to carry out the work of God; but if the body only houses the Spirit, the plan is frustrated. We have often seen believers with seemingly small experiences do greater things than those with apparently great ones. Better is a small engine in

tune and running than a large one out of tune or idle. Forty horsepower tuned will out-perform 400 horsepower that sputters, misses, and dies.

Even revving up the motor once a week is missing the purpose. The car must be put into gear and serve as transportation. Receiving the baptism of the Holy Ghost is no great achievement in itself, any more than getting a motor in a car. The task before us is to let the Holy Spirit, the Word, faith, prayer, and holiness fulfill the true purpose of man's being and man's redemption.

Let the baptism of the Holy Spirit affect your conduct, your prayer life, your faith, and your Bible reading. In turn, let each of these affect your baptism in the Spirit.

Too long has the church tried to operate without the infilling of the Holy Spirit for power. Its extreme emphasis on one or the other part of the Christian life has not been enough to produce all the power needed. Let us not repeat that mistake by emphasizing a manifestation to the neglect of the Word, holiness, or any other exercise of righteousness.

This was the power of the Early Church: filled with the Spirit (Acts 2:4), abiding in the doctrine (Acts 2:42), separated and holy (Acts 2:44), praying daily (Acts 2:46), and exercising faith (Acts 3:1-11). Let us have that kind of power. 

TEMPTATIONS OF SPIRITUALITY

DURING THE GREAT AWAKENING of 1735-1750, Jonathan Edwards noted several unchristian traits that believers developed:

1. "Lack of respect for those thought to be less spiritual." Isaiah warned against spiritual pride (Isaiah 65:5). Jesus told about a religious man who prayed, gave tithes, and fasted, yet who was not justified in God's sight (Luke 18:11).

2. "Lack of respect for the ministry and for church order and discipline." Paul said to "know them which labor among you...and esteem them very highly" (1 Thessalonians 5:13). The writer of Hebrews told us to "obey them that have the rule over you, and submit" (Hebrews 13:17). Peter said, "Be courteous" (1 Peter 3:8).

3. "Looking to impulses and impressions for guidance, in preference to guidance by the Word of God." The Bible says, "Prove all things" (1 Thessalonians 5:21). "Let the prophets speak...and let the other judge" (1 Corinthians 14:29). "Meditate day and night [in the Scriptures]...to do according to all that is written therein:...then thou shalt have good success" (Joshua 1:8).

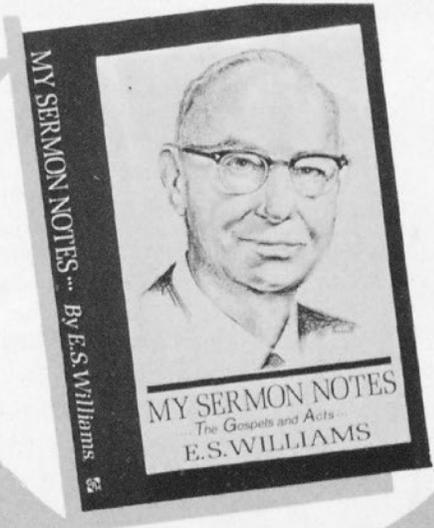
Jeremiah put it plainly when he said, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? said the Lord" (Jeremiah 23:28).

4. "Judging spirituality by emotions and outward manifestations rather than by Christian character and delight in God." Christ warned it is possible to call Him Lord, to prophesy in His name, and even to cast out devils in

His name—and still be excluded from the kingdom of heaven (Matthew 7:23).

Paul told us that all God's dealings with us are to make us like Christ in character (Romans 8:28, 29). Let us "pray that grace may everywhere abound" and a Christlike character be found in us at all times.

—Submitted by JAMES M. BRYAN



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THE LAMB OF GOD

(Continued from page 3)

known to the Hebrews as the morning and evening sacrifice. The Jewish interpreters say these lambs were offered for the offenses and transgressions of the night and for the offenses and transgressions of the day. And they added, "He who has pardon may look his judge in the face."

These two lambs point to Jesus, the Lamb of God. In the fullness of time He came and took the place of those two lambs. He was put on the cross in the morning, and at the time of the evening sacrifice He yielded up His spirit to God.

In doing that He provided a way for the pardon of your sins. The morning and evening lambs made it possible for a holy God to deal with the Hebrew people: the death of Christ makes it possible for the same holy God to deal with all mankind.

JESUS IS THE LAMB OF PROPITIATION

John the Baptist also said of Jesus, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). That statement goes back to the greatest day in the calendar of the Hebrew people—the Day of Atonement.

On that day one of the most unforgettable scenes took

place before the eyes of the Israelites. None seeing it could ever cease to remember it. The people were to bring two goats to the high priest. One of them was killed, and its blood taken into the Most Holy Place in the Tabernacle. This set forth Christ who "by his own blood . . . entered in once into the holy place, having obtained eternal redemption for us" (Hebrews 9:12).

The other goat was called the "scapegoat." Now the Hebrew word for that is *azazel*, which means "removal." Before the eyes of the people assembled, the high priest placed "both his hands upon the head of the live goat" and confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat" (Leviticus 16:21). That goat went away bearing upon him all the sins of the people "unto a land not inhabited" (Leviticus 16:22). Their sins were taken out of sight.

Our Lord Jesus did for us actually what the goat on the Day of Atonement did for the children of Israel typically. As each Israelite saw Aaron put his hands on the head of the goat and heard him confess the sins of the people, putting them upon the head of the goat, he could say, "My sins are there; my transgressions are on the head of that goat." And God would accept his faith in the type as He accepts our faith in the Antitype, Christ, the Lamb of God.

It is to this typical removal of the sins of the Hebrew people that the words apply: "As far as the east is from the west, so far hath he removed our transgressions from us" (Psalm 103:12).

God has made it possible for you to receive the forgiveness of all your sins and all your transgressions. The dear Lord Jesus Christ was the Lamb of God who bore away your sins on the Cross. "Christ was once offered to bear the sins of many," and that includes yours.

JESUS IS THE LAMB OF PROPHECY

When John the Baptist said of Jesus, "Behold the Lamb of God!" he had his eye on the prophecy of Isaiah. That prophet said, under the inspiration of the Holy Spirit: "He is brought as a *lamb* to the slaughter" (Isaiah 53:7).

Isaiah 53 is the most famous prophecy in the Bible on the substitutionary work of Christ in His death. The entire chapter speaks of the Lord Jesus.

In Acts 8 is the record of a high official in the government of Ethiopia who was reading Isaiah 53. He kept reading about a certain person everywhere mentioned in the chapter. He was puzzled to know of whom the prophet wrote. The Lord sent the evangelist Philip to him, who explained the chapter. Philip told this government official that he had only to read one name into that chapter and he would know of whom the prophet wrote. "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

Henry Moorehouse, friend of D. L. Moody, once got an American girl to read Isaiah 53:5 like this: "But he was wounded for *my* transgressions, he was bruised for *my* iniquities: the chastisement of *my* peace was upon him; and with his stripes *I* am healed." And she was, there and then.

Won't you read those words that way, and make it personal to yourself? Jesus is the "Lamb" of Isaiah 53.

JESUS IS THE LAMB PROVIDED

God kept His word of promise. In the Lord Jesus, God fulfilled every promise, every prophecy, every sacrificial

"IN TIMES LIKE THESE A MAN NEEDS MORE . . .

. . . MORE THAN THE WORLD HAS TO OFFER"

wrote a soldier in Vietnam. He was thanking us for *Reveille*, our Servicemen's Division gospel paper which has borne up our men in the fields of battle since World War II.

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type of Him found in the Bible. On the historic cross of Calvary, Jesus was the Lamb of God taking away the sin of the world. God did then provide the Lamb. He then fulfilled in history what He had promised in prophecy.

The apostle Paul went to the nations with a message of Christ crucified. He made it a vivid message. Listen to what he said to one group who heard his message: "Before whose eyes Jesus Christ hath been evidently set forth, crucified..." (Galatians 3:1). Now that word *evidently* means in the original "graphically; to see something objectively; to see something set before the sight." Paul had no modern flannelgraph with him. But he painted a word-picture of Jesus Christ crucified and he made it so real that his hearers could almost see it. He made people behold the Lamb of God.

"And looking upon Jesus as he walked, he saith, Behold the Lamb of God!" Those words were addressed to two men. Did they look? They did. "And the two disciples heard him speak, and they followed Jesus" (John 1:37). Those two disciples were John and Andrew. They became apostles of Christ and were among the most useful men of the apostolic age. Andrew became the great soul winner among the apostles, and John became the disciple whom Jesus loved. Oh, what a change took place in their hearts and lives because they looked to the Lamb of God.

You may look to the Lamb of God! to the Lord Jesus Christ crucified for you. In that look you may be saved and have eternal life now, and spend eternity with the Lord Jesus.

JESUS WILL BE THE LAMB PERPETUALLY

I cannot close this without a word to the saints, "those that have made a covenant with me [God] by sacrifice" (Psalm 50:5). To you, Jesus will be the *Lamb Perpetually*.

In the last book of the Bible, Jesus is called 'the Lamb' many times—28 altogether. I can only refer to those places where He is seen as the Lamb Perpetually.

"And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders stood a Lamb as it had been slain" (Revelation 5:6). He is seen there "in the midst of the throne" and "in the midst of the elders" with the marks of His crucifixion upon Him. He had them in His resurrection body (John 20:27), and He has them in His glorified body.

I once heard Dr. John R. Rice say that in heaven, when the saints have their glorified bodies free from every scar incurred in the service of Christ, there will be one Body which will forever wear the scars incurred in the service of God, incurred in making the atonement—and that will be the body of Jesus Christ.

Looking upon the Lord Jesus throughout the everlasting ages we shall never be allowed to forget that we are there with Him because of His suffering on the Cross for us. Those hands and feet and side will forever hold Him dear to us and hold us in love to Him.

As the Lamb Perpetually the Lord Jesus will shepherd those who have "washed their robes, and made them white in the blood of the Lamb" (Revelation 7:14), for we read that "the Lamb which is in the midst of the throne shall shepherd them" (Revelation 7:17, literal translation).

And finally, the Book of Revelation tells us that as the Lamb the Lord Jesus will, with God the Father, rule throughout the everlasting ages of eternity. "But the throne of God and of the Lamb shall be in it" (Revelation 22:3).

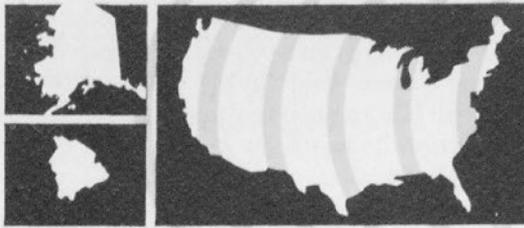
*Crown Him the Lord of heaven,
One with the Father known,—
And the blest Spirit through Him given
From yonder glorious throne!
All hail, Redeemer, hail!
For Thou hast died for me;
Thy praise and glory shall not fail
Throughout eternity.*



Note: The National Home Missions Department has designated February 11 as Home Missions Day for local church "Branch Out"

rallies. Sectional or district rallies may be held at any time during February, or at a more convenient time for the district.

FEBRUARY IS HOME MISSIONS RALLY MONTH



Glimpses of special ministry fields of the Home Missions Department

HOMEFRONT HIGHLIGHTS

NEW TERRITORY CLAIMED

NORTH POLE, ALASKA—November 19, 1967, marked the opening of a new assembly in Ester under the leadership of Agnes Rodli. Fourteen attended the first service.

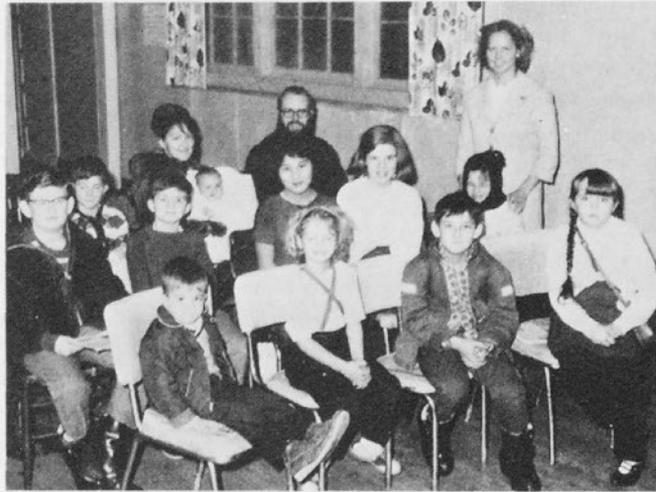
Ester, also known as Cripple Creek, is a holdover from a former gold-mining camp of over 3,000 people. Although there are still small mining ventures in the area, most of the people moved out, and Ester almost became a ghost town.

In the last few years there has been a new influx. Once more Ester is a community in its own right, though smaller than in gold-mining days.

This new work developed quickly. A few reconnaissance missions revealed the field was "white unto harvest."

Sister Rodli approached me about the possibility of pioneering in Ester. While serving for many years in Alaska, she has labored in areas where even the hardest men were reluctant to go. Among her earlier successful endeavors are Nikolai, Kaktovik, located on Barter Island on the Arctic coast, and more recently, Tok.

As we prayed, God began to open doors in this town just 11 miles west of Fairbanks. We are thankful for this beginning and



These people attended the opening service in Ester, Alaska. Agnes Rodli (standing at right) is pioneering a new church in this former gold-mining town.



Ambrose Leavitt stands in the doorway of the log-cabin church in Beaver, Alaska. The church needs extensive repairs.

are expecting a healthy church to be established.

It is a joy also to report the reopening of the mission station in the village of Beaver, located on the Yukon River. Not for nearly five years has a missionary been available to man this post.

Ambrose Leavitt, a young Eskimo from Barrow, was flown into the village on September 16, 1967, with necessary supplies to last for a few weeks. (Brother Leavitt has attended Bible schools in the east and midwest.)

Dale Umphrey, pastor of Graehl Assembly, Fairbanks, accompanied Brother Leavitt and me. He for-

merly was the missionary at Fort Yukon, 100 miles upriver, and has played a large part in reopening Beaver.

Since winter was approaching, it was necessary first to repair both the living quarters and the church building. Services will begin as soon as the essential repairs are completed.

Please pray for God's blessing upon these two outposts and the workers who are spreading the gospel here.

Many villages in Alaska need missionaries. In a few of them, the Assemblies of God owns buildings but there is *no one to "man*

the stations." Other villages are requesting missionaries but there are none to send. One native man traveled 60 miles by dog team in temperatures of 35 below to ask our missionary at Aniak to hold services in his village. To this day, no one has been able to respond to this request.

There are many dedicated missionaries in Alaska, some of whom are serving in desolate areas, but there is room for many more. Will you pray the Lord of the harvest to thrust forth workers into this needy field?

—Ralph Miller, *presbyter*
NORTHERN SECTION

CENTER IN MIAMI SERVES CUBANS

MIAMI, FLA.—Refugees from Cuba continue to pour into Miami, many of them arriving in poorly constructed boats, risking death in stormy seas rather than continue their existence under the Castro regime. The free airlift brings an

additional 100 people to the U. S. each day.

Since many of the Cubans arrive penniless with just the clothes they are wearing and have no relatives to welcome them, numbers of them turn to the Assemblies of

God Evangelical Refugee Center for assistance. By providing for the material needs of these unfortunate and discouraged people, many of whom are undernourished and ill, our workers are able to minister to their spiritual needs as well.

Gabriel Caride, appointed home missionary and director of the Center, writes:

"In addition to food and clothing, we gladly perform other essential services to help the refugees become oriented in their new land. Jesus said, 'Whoever shall give to drink unto one of these little

ones a cup of cold water only in the name of a disciple... shall in no wise lose his reward' (Matthew 10:42).

"During 1967 approximately 900 people received assistance at the Center. There are sound results from our ministry to their temporal needs. Day after day, souls are added to our church. The present chapel (located in the Center) has become so crowded that funds are now being received to construct a new church."

Brother Caride and the other workers at the Center appreciate the recent much-needed increase in clothing shipments. However, the Center is operating on a very limited budget.

Brother Caride also has inadequate support and is unable to itinerate on his own behalf due to the pressures of his ministry.



The Gabriel Carides (left) find many avenues for ministry to the Cubans beginning a new life of freedom who come to the center for clothing and assistance.

SEVENTH DEAF CONVENTION PLANNED

SPRINGFIELD, MO.—The biennial Assemblies of God Deaf Fellowship Convention will convene here April 3-7. Croft Pentz, Elizabeth, N. J., will speak at the 7:30 p.m. opening rally to be held in the Assemblies of God Headquarters auditorium.

Convention activities, in addition to a Missionaries Retreat and a Laymen's Conference, will include: fellowship rallies, films of the deaf in the U. S., group dynamics sessions, a tour of the Assemblies of God Headquarters, and a play presented by the deaf.

Other guest speakers for the various functions will be: T. F. Zimmerman, General Superintendent of the Assemblies of God; Dr. Grace Ketterman, Christian psychiatrist; Charles W. H. Scott, executive director of Home Missions; Curtis W. Ringness, nation-

al secretary of Home Missions; Donald F. Johns, dean of students, Central Bible College; Ruth Lyon, Home Missions promotions editor; and a number of ministers to the deaf.

Harry Brotzman Jr., coordinator of the deaf and blind ministries, will speak on "The Deaf Challenge" to a combined group on Saturday afternoon. Plans for exciting and helpful workshop sessions are under way.

Reservations have been made for convention guests at the Empire Inn North and Bob Withers Inn. Rooms are \$6 and up a night for two persons. Registration fee (including convention insurance) is \$1. For further information write to: DEAF CONVENTION, Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802.

Fellowship center during 1966 Deaf Convention.



WITH THE LORD

WENATCHEE, WASH.—On December 10, 1967, Mrs. Hazel Hansen went to be with the Lord. She became seriously ill in January 1967 while she and her husband Wesley were pastoring the church in Kenai, Alaska, where they had labored since 1964. In order for Mrs. Hansen to receive proper treatment, it became necessary for them to return to Wenatchee in August.

The Hansens were appointed home missionaries (until Alaska became a district in 1966), having served with dedication and excellence in Ketchikan (1948-51), Sitka (1957-62), Haines (1962-63), and Kenai (1964-67). The Kenai Assembly is now affiliated with the Alaska District.

Besides her husband, Mrs. Hansen is survived by four children: Roberta, Sharilyn, Roland, and Renee. May God comfort and sustain them in this time of sorrow.



SPRINGFIELD NEWS AND LEADER STAFF PHOTO

Raising their hands and voices in song, members of the Dactylogy Club of Springfield, Mo., presented a program of Christmas carols to hundreds of holiday shoppers. This is a sign language club at Central Bible College. To the accompaniment of a four-piece brass ensemble, deaf members "signed" the words to the carols while others vocally sang.

CBC INSTRUCTOR AWARDED STUDY GRANT

NORTHRIDGE, CALIF.—Edgar D. Lawrence, instructor at Central Bible College—School for the Deaf, Springfield, Mo., has been awarded a grant for two semesters of graduate study in the Leadership Training Program in the Area of the Deaf at San Fernando Valley State College here. The courses of study began this month and extended to August.

Mr. Lawrence is one of 15 participants selected from candi-

dates throughout the United States who work with the deaf. The program, now in its seventh year, is sponsored by the Rehabilitation Services Administration of the U. S. Department of Health, Education, and Welfare.

This is the only program in the United States specifically oriented to train administrative personnel for the combined education and for rehabilitation areas. Selection, therefore, is a tribute to the participant's professional qualifications and past performance in work with the deaf.

In addition to his teaching duties at CBC—School for the Deaf, Brother Lawrence is one of the writers for the *Deaf Student* quarterly.



PHOENIX, ARIZ.—Arizona district officials and faculty, staff, and students of American Indian Bible Institute here are anxiously awaiting the day when a new school will be erected on this property.

The 32-passenger school bus (purchased in 1966) and the 12-passenger Chevy van (purchased in the fall of 1967) are Speed-the-Light vehicles.

President Donald Ramsey reports a fine spiritual group of students are preparing for ministry among the American Indians.

Additional funds are urgently needed to complete the payment on the property and to accelerate the building program. Send your offerings designated for the AIBI building program to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given.



While attending the annual meeting of the Advisory Council of the American Bible Society these men examine a very old copy of the Scriptures. Left to right, they are: Thomas F. Zimmerman, Assemblies of God, Springfield, Mo.; L. V. Booth, Progressive National Baptist Convention, Cincinnati, Ohio; and Raymond M. Veh, Evangelical United Brethren Church, Dayton, Ohio.

1968 *Emphasis—Africa*

BIBLE SOCIETY ANNOUNCES EXPANSION OF TRANSLATION AND DISTRIBUTION PROGRAMS

NEW YORK, N. Y.—General Superintendent Thomas F. Zimmerman of the Assemblies of God was among the officials of 74 denominations, representing approximately 80 million Protestant and Orthodox church members, who attended the American Bible Society's annual Advisory Council meeting here last November.

With 40 million new adult literates needing Scriptures every year, the council stressed the urgency of plans to expand Bible translation and distribution programs beyond the almost 100 mil-

lion Scriptures circulated last year by all 35 national societies comprising the United Bible Societies.

While these programs will continue around the world, work in Africa is being stepped up because of "tremendous demands there," according to Dr. Eugene A. Nida, ABS translations secretary.

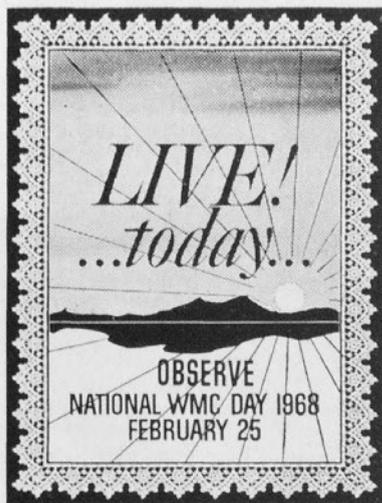
Dr. Nida said the Bible has been translated in whole or in part into 400 African languages. The Scriptures are within reach of "about 70 percent of the population," he added. Demands for Scriptures in Africa are not being met, however. A Bible costing \$10 to produce, for example, is sold for 50 cents.

The council approved a budget of \$7,740,000 for 1968. This includes the American Bible Society's share of over \$950,000 for work of the United Bible Societies in Africa. The ABS figure is an increase of more than \$130,000 over the 1967 allocation for that area. During the next five years, the ABS plans to budget \$1,660,000 for Africa.

The Society's work of translating, publishing, and distributing Scriptures without doctrinal note or comment is supported by donations from more than 65 denominations, as well as from various foundations and individuals.



SACRAMENTO, CALIF.—Delegates to the Northern California-Nevada District's 1967 Thanksgiving Convention of Christ's Ambassadors became "demonstrators." Nearly 2,000 C.A.'s took a public stand for righteousness, law and order (and against civil disobedience) by assembling on the west steps of California's state capitol building here. Participating in the demonstration for God and country were D-CAP Jim Argue, Assemblyman Walter Powers, and the governor's appointment secretary, Paul Haerle. Later Clyde Romines, building and grounds manager of the state capitol, presented Brother Argue with the U. S. and California state flags which flew over the capitol during the demonstration. Mr. Romines is a member of Bethel Temple (Assemblies of God) in Sacramento.



READ THE WORD

CHAPTERS FOR THE WEEK OF JAN. 28—FEB. 4

Sunday	Psalms 85, 86	Thursday	1 John 1, 2
Monday	Psalms 87, 88	Friday	1 John 3, 4
Tuesday	Psalms 89, 90	Saturday	1 John 5
Wednesday ..	Psalms 91, 92	Sunday	2 John

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou are God" (Psalm 90:2).

WITH CHRIST

RICHARD C. GARNER, 79, of Allentown, Pa., went to be with Jesus October 5, 1967. Brother Garner was ordained in 1947 by the Eastern District. He served as a pastor in Allentown and Stroudsburg, Pa. He is survived by his wife Lena, five children, and 17 grandchildren.

DELLA G. RICE, 39, of Quitaque, Tex., went to her eternal reward December 7, 1967. Sister Rice, licensed to preach in 1964 by the West Texas District, served as an evangelist and as pastor of

the Assembly of God in Quitaque. She is survived by her husband Cecil and three sons. One son, Renay, is a minister (exhorter) in the West Texas District.

WILLIAM A. HINES, 83, of Scarboro, Ontario, Canada, went to his eternal reward November 26, 1967. Brother Hines, ordained in 1941 by the Michigan District, served as an evangelist. He is survived by his wife Annie, two sons, two daughters, and seven grandchildren.

THOMAS B. CARTER, 89, of Covington, Tenn., went to his

eternal reward November 19, 1967. Brother Carter was ordained to the ministry in 1923 by the Tennessee District and served as an evangelist and as a pastor at Memphis, Glen Springs, Mid-Way, Detroit, and other churches; also in eastern Arkansas. He is survived by four children.

RAYMOND C. SHANNON, 82, of Mountain Grove, Mo., went to be with the Lord November 25, 1967. Brother Shannon received a license to preach in 1942 from the Oklahoma District. He served as an evangelist and as a pastor.

He is survived by his wife Julia, a son, a daughter, four grandchildren, and six great-grandchildren.

GEORGE W. NEWBY, 56, of Pryor, Okla., went to be with the Lord December 12, 1967. A member of the Oklahoma District, Brother Newby was ordained in 1939. He served as an evangelist and as a pastor in Texas and Oklahoma. He is survived by his wife Mable Mae, his mother, a son, a daughter, three grandchildren, three brothers and three sisters. One brother, Edgar, is a pastor in Roswell, N. Mex. Two sisters, Mrs. Ophelia Flowers, Orange, Tex., and Mrs. J. L. McQueen, Lawton, Okla., are married to ministers.

STANLEY MONGE, 54, of Scappoose, Ore., went to his eternal reward June 24, 1967. Brother Monge, a licensed minister, was pastor of the Assembly of God in Chapman, Ore., for seven years. He is survived by his wife Beryl, two brothers, and two sisters.

FRANK P. MARCUCCI, 66, of Jamesburg, N. J., went to be with the Lord November 17, 1967. Brother Marcucci, an ordained Baptist minister, affiliated with the Italian District of the Assemblies of God in 1965. He served as a pastor in Philadelphia, Pa., and in Jamesburg. He is survived by his wife Jennie, five children, and 15 grandchildren.

BERTHA E. CORZINE, 77, of Shawnee, Okla., went to be with the Lord December 10, 1967. Mrs. Corzine, ordained in 1924 by the Oklahoma District, served as an evangelist and as a pastor. She is survived by three daughters, a son, a stepson, 12 grandchildren, and 24 great-grandchildren.

FORREST M. LEWIS, 65, of Edmond, Okla., went to be with Jesus December 9, 1967. Brother Lewis, ordained by the Oklahoma District, served as an evangelist and as a pastor in Wellston and Chandler, Okla., and in Baxter Springs, Kans. He is survived by his wife Opal and three children.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Alabaster	First	Jan. 31-Feb. 11	Keetah Jones	Robert Rabum
	Frisco City	Coleman	Jan. 31-Feb. 11	Woodrow Oxner	Elbert Jackson
	Mobile	Parkway	Feb. 6-18	Jerry & Ann Johnson	Jack Fowler
Ark.	Mobile	Full Gospel	Jan. 31-Feb. 11	David L. Scruggs	Melvin Byron
	Des Arc	First	Feb. 4-18	Bill Sims	Carl L. Boyce
	Hope	First	Jan. 24-Feb. 4	Lindell & Mrs. Ballenger	B. J. Willhite
Calif.	Little Rock	Maumalle	Feb. 7-18	Lindell & Mrs. Ballenger	Marion Ballard
	Van Buren	First	Jan. 30-Feb. 11	J. C. & Mrs. Nichols	Edwin Burris
	Anderson	A/G	Feb. 2-4	Paul Clark Team	Jim Logan
	Carpinteria	Calvary Chapel	Jan. 30-Feb. 11	Arnold & Anita Segesman	Max E. Applegate
	Crescent City	A/G	Feb. 4-9	Charles Senechal	H. B. Pencovic
Colo.	Lindsay	A/G	Feb. 6-18	Wesley F. Morton	John W. Scaggs
	Modesto	Calvary Temple	Feb. 4-25	Thomas Ming	Jesse W. Wilkinson
	Petaluma	First	Jan. 30-Feb. 11	Franks Party	Jim Carlton
	Milliken	A/G	Feb. 4-18	Merle W. & Mrs. Roll	Earl Fread
Fla.	Olathe	A/G	Jan. 30-Feb. 11	T. M. & Mrs. Barrett	S. H. McAttee
	Bartow	First	Feb. 6-11	E. A. Manley	D. N. Asbury
	Eau Gallie	First	Jan. 30-Feb. 11	John & Esther Hamercheck	Bruno Malara
Ga.	Hialeah	Calvary Temple	Jan. 23-Feb. 4	Ray & Elaine Leonard	R. T. Havener
	Noma	First	Feb. 5-11	Randall A. Walker	H. H. Hinson
	Pensacola	Brownsville	Jan. 28-Feb. 14	Musical Vanderploegs	Carl Arnold
	St. Petersburg	First	Jan. 29-Feb. 4	H. B. Kelchner	Don Rippey
	W. Palm Beach	Calvary Temple	Jan. 30-Feb. 4	E. A. Manley	Glen Horst
Ill.	Wildwood	A/G	Jan. 30-Feb. 11	Irving & Mary Lou Howard	Thomas P. Miller
	Augusta	Lake View	Feb. 6-11	H. B. Kelchner	Milford Vaught
Ind.	S. Roxana	First	Jan. 31—	Raymond & Mrs. Mayfield	C. M. Twente
	Beech Grove	Faith	Feb. 1-11	Bill & Verna McPherson	James P. Monson
Kans.	Evansville	East Riverside	Feb. 2-11	Ada E. Lear	Samuel Norcross
	Lafayette	First	Feb. 6—	Glen Shinn	Charles E. Hackett
	Emporia	First	Feb. 4-9	Roy H. Tregenza	Charles W. Spong
La.	Garden City	Faith Tabernacle	Jan. 31-Feb. 11	I. D. Rayborn	Paul Bryant
	Junction City	First	Feb. 6-11	Paul E. Morris	Frank Tatum
	Oak Grove	Fiske Union	Jan. 28-Feb. 9	Victor Etienne	Harry McKoin
Miss.	Water Valley	First	Feb. 6-18	V. G. and Mrs. Mangram	Harold R. Griffin
	Kansas City	Full Gospel	Feb. 4—	H. H. Woods	C. G. McCleery
Mo.	Lebanon	First	Jan. 30-Feb. 11	James & Beulah Pepper	Clarence R. Hampton
	Pleasant Hill	First	Jan. 29-Feb. 11	Loyd & Rebecca Middleton	R. E. Middleton
	Irvington	Calvary Temple	Feb. 6—	Winferd Mack	John Deegan
N. J.	Farmington	First	Feb. 4—	Neville & Beulah Carlson	Don E. Stover
	Van Etten	Highway Tabernacle	Feb. 4-16	Wayne & Vi Marshall	Dean Bohl
N. Y.	Scranton	A/G	Feb. 6-18	Paul Sandgren	Harry Heidt
	New England	A/G	Jan. 30-Feb. 11	Kenneth M. Stottlemeyer	Marcus Bakke
Ohio	Bedford	A/G	Jan. 31-Feb. 11	Don & Sharon Parker	Donald Jolley
	Martins Ferry	Trinity	Feb. 6-18	W. W. & Mrs. Martin	Donald R. Steele
	New Lebanon	A/G	Feb. 6-18	W. Glenn West	Terry T. Diehl
Okla.	Cement	A/G	Jan. 31-Feb. 11	Dave & Brenda Kelly	R. C. Coffey
	Claremore	Verdigris	Jan. 21—	William T. Holcomb	Royce Peterson
	Duncan	Glad Tidings	Feb. 4-18	Salisbury-Secrease	Rubin E. Jones
Pa.	Konawa	A/G	Feb. 5—	Larry Hatfield	Arve Knight
	Linglestown	Full Gospel Missions	Jan. 31-Feb. 11	George & Evelyn Butrin	John Landis
	Philadelphia	Calvary Temple	Feb. 4-11	Watters-Perri	Edward Menaldino
Tex.	Big Spring	First	Jan. 30-Feb. 11	Chas. Ogdon Family	Homer Rich
	Corsicana	North Side	Jan. 31-Feb. 4	H. A. & Mrs. Strange	David Williams
	Dallas	Pleasant Grove	Jan. 31—	Jimmy & Lenete Merritt	Gordon Nelms
	Dallas	Grace	Feb. 4-18	Morris & Lorraine Lefkovitz	Fred Davis
	Holliday	A/G	Feb. 4-18	Garry Smith	Dale Gentry
Va.	Pollok	Clawson A/G	Feb. 7-18	Charles & Mrs. McKnight	L. E. Ivey
	Fairfax	A/G	Feb. 6-18	Dave & Jan Olshevski	Walter J. Keller
	Petersburg	First	Feb. 6-25	R. L. Beavers	N. E. Haupt
W. Va.	Triangle	A/G	Jan. 30-Feb. 4	Walter Schell	Edwin Stigile
	St. Albans	First	Jan. 30-Feb. 11	L. Wayne Pitts	Joe Moscufo
Wis.	Kenosha	First	Jan. 30-Feb. 4	Marvin Schmidt	John Wilkerson
	Milwaukee	Calvary	Feb. 7-18	Marvin Schmidt	John Wannemacher
Wash.	Medical Lake	A/G	Jan. 30-Feb. 11	Roy & Arlene Brewer	James Terry

¹ Children's Revival

² Youth Campaign

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

BIBLE SCHOOL AT HOME



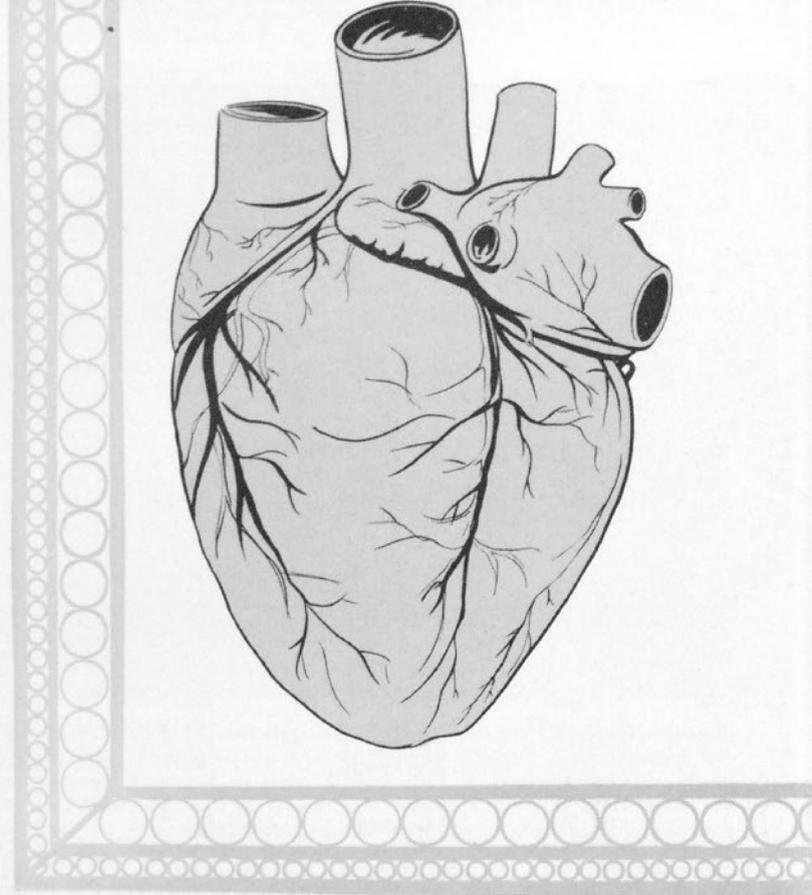
PROPHETIC LIGHT

ALSO 10 OTHER COURSES

WRITE TO

BEREAN SCHOOL OF THE BIBLE

1445 BOONVILLE AVENUE
SPRINGFIELD, MO. 65802



THE WORLD WAS THRILLED by the incredible feat performed by Dr. Christian Bernard and his staff of technicians and nurses in the successful heart transplant at Cape Town, South Africa, last month.

The transplanted heart came from a 25-year-old woman killed in a car accident. The beneficiary was a 53-year-old man named Louis Washkansky. The dramatic event took place December 3, 1967—a date that will have a lasting niche in medical history. Washkansky lived 18 days with another person's heart replacing his own.

There are several interesting spiritual parallels to this amazing achievement. One is that God has been in this business of transplanting new hearts for centuries, for He said, "A new heart also will I give you, and a new spirit will I put within you" (Ezekiel 36:26).

Only God can perform this amazing surgery. He has successfully accomplished it for millions of Christians who today can readily testify to that fact.

Where did this new heart come from that Christians have received? There must be a benefactor. Someone must die that another might live. This is so beautifully taught in God's Word. Jesus Christ is the "perfect" One. He is called the "Lamb of God" because He was the Benefactor chosen to save us from eternal death. He was destined to die on the cross that we might have life—eternal life! But this was no accident. He deliberately gave Himself that we might have this eternal life.

One might actually say that Mr. Washkansky was "born anew" in a physical sense. But when we receive Christ, we receive a greater "born-again" experience. It is a spiritual accomplishment extending into eternity.

In order to appreciate more fully what this means, observe again those words in Ezekiel: "A new heart also will I give you, and a new spirit will I put within you." You see, Mr. Washkansky received a new physical heart but did not receive the "spirit" of the young lady who was his benefactor. But when God places His Son into our lives, we become new creatures in Christ Jesus (2 Corinthians 5:17). So here we have a miracle that far transcends the wonderful achievement of Dr. Bernard.

The word *heart* as used in Biblical terminology goes deeper than the physical organ. It represents the center of man's life, his true character, the seat of his moral and

he gives new hearts

By **C. MERRILL JOHNSON**

Pastor, Assembly of God, Kalispell, Montana

spiritual life. It includes his emotions, his reason, and his will.

God's reason for transplanting new hearts into His patients is that the old hearts are spiritually diseased: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9). That heart, hardened by sin, will keep you from possessing everlasting life. You will die in your sins. Therefore, you too need a transplant.

But delay can be serious. For, you see, it was also necessary that the beneficiary consent to the surgery. He had to believe in what seemed impossible. It had never been done before. He had to believe there was no other recourse left but this untested route. What implicit faith he placed in the surgeon!

We too must place our faith in God's ability to accomplish the miraculous. But it is not an unproven route, as millions who have successfully received a "new heart" from God will gladly confirm.

"But as many as received him [Christ] to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). How is it with your heart? 