

THE PENTECOSTAL
evangel

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

MARCH 10, 1968

TEN CENTS



**SET THEIR
SAILS ...**

CRADLE ROLL DAY

THERE'S NO PLACE LIKE HELL!" Such was the startling title of a tract which recently came into my hands. "It's true," the writer went on to say. "It's the only place of its kind. One is enough." And it is!

But the tragedy is not that there is only one hell, but that so many believe no such place as hell exists. Some assert that all the "hell" one can find is what he gets in this life. Others say that hell is just an old-fashioned notion—that hell is for rent, closed up, or frozen over. Some feel that man is too good to go to hell, or that God is too good to send anyone there. Yet hell is as real as it ever was. It is not what man chooses to believe, but what God's Word says about hell, that should concern us.

Current with the skepticism regarding the existence of hell is a singular absence of preaching on the subject. The records of an outstanding church of a major denomination indicate that no sermon has been preached on this theme in 40 years!

A well-known cleric stated that in 19 years of ministry at his particular church, he had never preached a sermon specifically devoted to the subject. Nor is his church essentially different, in this respect, from many others over the nation.

The subject of hell is almost taboo today. It is not a popular theme; but God's servants are not called to preach popular subjects. If the Bible says hell is real, and if unsaved men and women are destined for everlasting torment, it is not only reasonable but imperative that they be warned.

Jesus emphatically declared the existence of a hell. Regarding the rich man, as recorded in Luke 16, Jesus said, "In hell he lift up his eyes, being in torments. . . ."

The rich man was not in his deplorable condition because of his riches, but because of his character. It is not unusual for a man rolling in wealth to live extravagantly, but this man typifies the self-centered individual who caters to the body—indulging in material things to the neglect of the spiritual. His mind was occupied with his gorgeous equipage, grand surroundings, the dainties of his table. He lived for the present, with no thought for the hereafter. He was making plans to enjoy life while the undertaker was building his casket. He was planning pleasure while the fires of torment were waiting to receive his soul.

If one day you could have strolled down the rich man's street, you would have found a sickening sight. Lying at his gate was a wretched, miserable beggar covered with itching, burning sores—his name was Lazarus. The alley dogs that licked his sores were his only friends, and he ate his lunch out of the rich man's garbage pail.

The name *Lazarus* means, "God is my help." While this life was giving the beggar a rugged time, no doubt he clung to God as his stay; and he was looking forward to a blessed eternity.

Eventually the Lord called the beggar to "come up higher." The beggar died and was carried by the angels into "Abraham's bosom" (a common expression for the rest and bliss of heaven). We are not told about his burial. His body probably was dumped with the refuse on the ash heap outside the city gate. No longer would he be a public liability.

The Bible says, "The rich man also died, and was buried." His funeral no doubt was accompanied by pomp and ostentation. The bands played funeral dirges; the secret orders were out in full regalia. The shades of the great mansion were drawn. Groups of sorrowing friends tiptoed around, remembering the banquets they had enjoyed and how much their benefactor had meant to society.

But there was a great reversal of circumstances for the rich man and the beggar after death. While the spirit of Lazarus was transported by a cortege of angels from a garbage dump to a place of honor and enjoyment, the rich man was carried to a place of everlasting confinement.

The rich man was alive, conscious, and in full possession of his faculties. He was being tormented by a fire that never would be quenched. He begged for water to cool his tongue. He realized that Lazarus was in heaven, but he couldn't go to be with him. He had lots of time to remember and to think things over.

In hell, men will have the power of memory (Luke 16: 25). They will recall the good times they had upon earth. They will remember the gospel messages they heard, the warnings they received, the chances they had to accept Christ, and the times they rejected God's love. Sins they committed will rise up before them as haunting specters. Oh, the gnawing of memory that eats like a canker!

By Evangelist LOUISE NANKIVELL

HELL AND WHO

"Father Abraham," the rich man pleaded, "have mercy. . . ." He prayed, but his prayer was too late. It pays to seek the Lord while He may be found. Today men can walk right down "mercy avenue" into the arms of a loving Saviour, if they will. Today they can be forgiven and be made ready for heaven. But it will be too late to call for mercy after death.

There is no mercy in the grave. Death seals a man's destiny. At death the die is cast for eternity. "It is appointed unto men once to die, but after this [not purgatory, not a second chance, but] the judgment" (Hebrews 9:27). Once this life is past, God says, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Revelation 22:11).

At death there is "a great gulf fixed. . ." (Luke 16:26)—an impassable chasm between the saved and the lost, between the righteous and the wicked. One day the King shall say to those on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." And He shall say to those on His left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matthew 25:34, 41).

Finding himself in hell, the rich man—who formerly lived for self—began to think of others. He wanted Lazarus to go back to the old homestead to warn his brothers, lest by living the same life they should incur the same doom. Abraham told him they wouldn't be persuaded even if one rose from the dead.

There are those who say they would believe if someone came back from the grave, but Christ knows it isn't so. They probably would think that the resurrected person had only been in a trance, had seen a vision, or had been a victim of sleeping sickness. If people will not believe the Scriptures and the preaching of the gospel, they will not believe under any circumstances. *Christ* rose from the dead, and men still refuse to believe.

Jesus has given us the straightforward, unvarnished facts concerning the state and region of the damned. How tragic it is when men scoff at His words, discard the idea of future punishment, and—like the rich man

—wake up in hell to find out to their sorrow that they have made an irremediable mistake!

Who goes to hell? The apostle John lists eight kinds of sinners who will go there: "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

The edict of a holy God discloses only two groups of people—those who overcome (Revelation 21:7) and those who are cast into the lake of fire (Revelation 21:8). There are only two places in the hereafter: heaven and hell. Anyone who doesn't go to heaven must go to the place prepared for the Devil and his angels.

Project your thinking for a few moments to the day when the Great White Throne is revealed in the heavens. On it sits One "like unto the Son of man." The books are opened. The sight is one of splendor and majesty—all but for one thing. Huddled around the throne is a vast sea of poor miserable wretches trying to hide their faces. From whom? From the One who sits upon the throne, the One who was refused when He came in love and mercy. Now they must submit to His judgment.

In that multitude are sinners of every kind and description. But the saddest aspect of the whole scene is the fact that good, moral, kind, lovable people must spend eternity with the base and vile because they failed to accept Christ and were numbered among the unbelieving.

Mark it well; all classes of sinners will "have their part in the lake which burneth with fire and brimstone: which is the second death." The first death is the separation of soul and body. The second death is the lake of fire, in its never-ending agony.

But there is no need of anyone going to hell. That is why God provided a way of salvation. It is God's desire that every person accept His Christ. Heaven is big enough for all of us.

We can be thankful we are still this side of the grave, this side of eternity, this side of judgment—with opportunity to accept Christ and to make heaven our eternal home. "He that believeth . . . shall be saved; but he that believeth not shall be damned" (Mark 16:16). 

GOES THERE



Sleepless Nights

INSOMNIA! WHAT AN EXHAUSTING EXPERIENCE it can be, in the natural; but how exhilarating to the spirit if the sleepless hours are filled with prayer and praise.

Sleeplessness may be caused by worry. If this is the case, you need to talk to God about it. Tell Him the problem. Ask Him to help you. Then stop worrying; for if you continue to worry after you have prayed, you are grieving the Lord. The 127th Psalm teaches that He can do a much better job of managing your affairs while you sleep than you can do by staying awake and worrying; and it adds the wonderful promise that He "giveth his beloved sleep."

When tempted to lie awake all night worrying, resist the temptation. Take a precious promise for a pillow and go to sleep.

Or perhaps it is a bad conscience that keeps you from sleeping. You can be thankful your conscience is working! Whatever is giving you the sense of guilt, bring it out fully and honestly into the presence of God. He will give you light in the darkness. He will speak peace to your soul if, in the stillness of the night, you will repent and ask His forgiveness. You will sleep as a child!

Or maybe you are such a busy Christian you have not been praying as much as you ought, so God sends insomnia to give you an opportunity to make up for lost time.

It is possible the Lord may have something to say to you, and the only time He can get your undivided attention is after you go to bed. Remember the story of Samuel. It was after he had retired for the night that he heard the Lord's voice. Although you may not hear any audible voice, the words of the Lord may yet come to you very forcibly. Lift your heart heavenward every sleepless night and say, "Speak, Lord, for thy servant heareth."

It is frustrating when the body is so tired and yet the mind refuses to slumber. The time drags so slowly. As you hear the clock strike one dreary hour after another, you feel you are just wasting time lying there. Why not "redeem the time" by praising the Lord! The Scriptures bid you to speak to yourself "in psalms and hymns and spiritual songs" (Ephesians 5:19). What better time to do this than when you lie awake at night. As you begin quietly but fervently to praise God, you will find Him drawing very near to you for He "inhabiteth the praises of Israel" (Psalm 22:3).

The Psalmist himself must have been troubled with insomnia quite often, for he made many references to communing with God at night. "I will bless the Lord, who hath given me counsel," he said: "my reins [inner parts] also instruct me in the night seasons" (Psalm 16:7). Again, "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: when I remember thee upon my bed, and meditate on thee in the night watches" (Psalm 63:5, 6).

He also said, "I will both lay me down in peace, and sleep" (Psalm 4:8). What a blessing it is. Sleep is a precious gift from heaven—but there may be times when God has something better for you. Wise is the person who turns each sleepless night into a season of communion with the Lord. Pity the folk who reach for the sleeping pills and deprive themselves of this rich spiritual blessing.

—R.C.C.

THE PENTECOSTAL evangel

March 10, 1968

Number 2809

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

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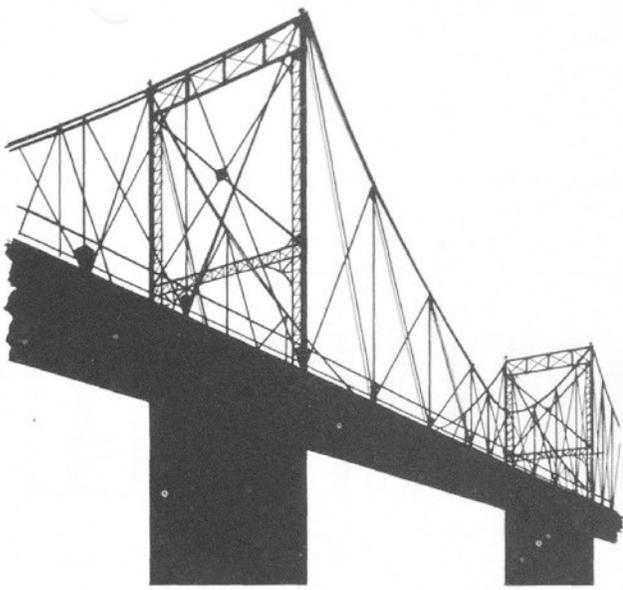
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**THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802**



BRIDGE OF DEATH

By VIRGINIA L. SCHNEIDER / Pastor, Mount Lebanon Assembly, Frozen Creek, Kentucky

IT WAS NICKNAMED "SILVER BRIDGE" because it had the distinction of being the first bridge in the United States coated with aluminum paint. It was a lifeline to the South, a Memorial Day present to Ohioans and West Virginians when it was dedicated May 30, 1928, at ceremonies attended by 24,000 persons.

But 39 years later this gleaming steel and concrete span that gracefully arched over the Ohio River between Point Pleasant, West Virginia, and Gallipolis, Ohio, became a bridge of death as it collapsed under heavy traffic on December 15, 1967.

During the evening rush hour, as bumper-to-bumper traffic inched its way across the 1,750-foot span, the bridge suddenly snapped from its anchorage—plunging some 40 cars and 17 trucks into the river.

"That old bridge was bouncing up and down like it always does," declared a young father who was heading homeward with his wife and baby daughter. "Then all of a sudden everything was falling down... My feet touched the bottom of the river."

Some witnesses said the sound of the collapse was like a sonic boom. Others reported hearing a roaring noise like loud thunder. One truck driver looked out his cab window "and saw steel beams crumbling." One woman said she saw a truck-trailer rig floating down the river, "and there was a man on it screaming, 'Help me! Help me!'"

One truck driver who survived the disaster reported, "The bridge came loose on the right side first, the side I was on. It rolled over as it went down. It felt like a rock when we hit the water. The cab filled with water. I thought I was a goner; but a door came off, and I was able to float out."

What went wrong to cause the 100-foot-high suspension bridge to collapse like a child's Erector set? One bridge expert blamed overweight. Eye witnesses reported that traffic on one lane of the bridge was almost bumper-to-bumper with at least four semi-trailers at one end. This grouping of semis in itself comprised an overload, one engineer stated.

There is also the possibility that the bridge could have been corroded at its anchorage. One engineer affirmed

that such a condition could exist without being evident under paint.

Whatever be the reason for the collapse, it was a "cruel tragedy," as President Johnson stated. "We must prevent similar tragedies elsewhere in the nation," the President added. "We must assure ourselves that other bridges will be safe for our people." Consequently, he set up a task force to conduct a national survey of bridge safety.

It is a "cruel tragedy" too that thousands of Americans are facing an even greater peril concerning the safety of their eternal souls. Many are trusting in beliefs that are sure to lead to spiritual death. All need to investigate the security of our souls before disaster strikes.

What are you relying on for your salvation? Are you trusting the bridge of *good works* to lead you safely to heaven? Don't be deceived, for good deeds will never merit eternal life. The Bible says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: *not of works*, lest any man should boast" (Ephesians 2:8, 9).

Perhaps you are placing confidence in your own *goodness* or *morality*. This too is a false confidence. In God's sight, "There is none righteous, no, not one: ... for all have sinned, and come short of the glory of God" (Romans 3:10, 23). "But we are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isaiah 64:6).

It may be that you are expecting your *church membership* to save you. But you may have religion without regeneration, churchianity without Christianity, creed without Christ. Jesus declared, "Ye must be born again. Except a man be born of the Spirit, he cannot enter into the kingdom of God."

Where then is soul security to be found? Only in the Lord Jesus Christ! He is the one Bridge of salvation. "I am the way, the truth, and the life," Jesus declared, "no man cometh unto the Father, but by me" (John 14:6). "I am the door: by me if any man enter in, he shall be saved" (John 10:9).

Go to Him today! Don't risk your soul on false securities! For he that believeth on Him "hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).



IS IT TRUE, AS SOME CLAIM, THAT "THE GOVERNMENT HAS A RIGHT TO LIE"? MORE IMPORTANT, PERHAPS, IS THE QUESTION, "DO CHRISTIANS HAVE THE RIGHT TO PROFESS MORE THAN THEY PERFORM?"



THE PERFORMANCE GAP

By DON MALLOUGH / *Pastor, Bethel Assembly, Fremont, California*

MUCH HAS BEEN SAID AND WRITTEN about the credibility gap. That term is used for the alleged difference between what we are told by the Government and what we can honestly believe. Some have contended that such a gap is wider today than it has ever been. Its existence, breadth, and impact upon our society have proved to be a vital political issue and a subject of general concern.

There is another gap that is a yawning chasm. Its existence is a sad commentary upon the faith we profess. This could well be called the performance gap—that vast distance between what we know and what we do.

We are a highly informed people. Ignorance of the gospel is not our problem. That may be so in remote parts of the earth but not in this nominally Christian country. Here there are churches on every corner, religious broadcasts and telecasts every day, highway signs that herald Scripture portions to passersby. Bibles can be bought in variety stores for less than the price of a meal. The casual conversationist can at least talk about religious things with a degree of aplomb.

All these things contribute to our religious knowledge. We can be thankful for what we know; and if knowledge were sufficient in itself, we could justify our complacency.

But what about this performance gap? It is best described by the practical and down-to-earth writer, James. He said, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). In the Phillips translation the verse is even more barbed: "Remember, if a man knows what is right and fails to do it, his failure is real sin."

A wide gap is evident between knowledge and performance, between teaching and practice, between what we profess and what we do, between what we believe and what we demonstrate. This performance gap is something about which we should be greatly concerned.

Knowledge always brings responsibility. We falsely suppose that once we know, we become respectable and that is all that is necessary. The truth is that once we know we become seriously responsible. Adam ate of the tree of the knowledge of good and evil and thereafter he was responsible for his own fate.

There are two sides of the coin: knowledge and action. Knowledge without action is useless. With knowledge

alone we are crippled and severely handicapped. Furthermore, this failure in our responsibility becomes an actual sin.

It is generally recognized that there are sins of commission and sins of omission. One is doing that which is wrong, and the other failing to do that which is right. All too often the sin of omission is counted as a very minor peccadillo. James reminded us that the failure to do what is right is a major transgression. As the Phillips translation expresses it, "It is a *real sin*." Thus, enlightened inaction is inexcusable.

How wide is the performance gap, and wherein is the vast difference between what we know and what we do? In the following specific instances it shows up quite dramatically.

We know the worth of prayer. Not one of us would deny the basic truths about prayer. If others question its effectiveness, we react immediately and emotionally. We can quote the many promises pertaining to prayer, cite experiences out of the past of God's answering prayer, and present a strong case for this line of communication between man and God. We know all these facts and know them well—and yet our prayer life is so feeble. Somehow I think the Bible says to us: "Therefore, to him that knoweth to pray, and prayeth not, to him it is real sin."

We know we are the Lord's witnesses. How clearly His parting words ring in our ears, "Ye shall be witnesses unto me." We also understand why this is necessary. Jesus has ascended to the heavens, and still there is a gigantic task to be accomplished. An exploding population presents staggering statistics and almost insurmountable obstacles to world evangelization. He has endued us with the power of the Holy Spirit to enable us to perform the task. The job is too big for pastors, evangelists, and leaders alone. God's plan is that every believer be a witness.

We know all these facts but what do we do? There is such a vast gap between what we pay lip service to and what is actually happening in our lives. How long has it been since you witnessed to a person about the Saviour? The truth of the Scriptures proclaims, "Therefore, to him that knoweth to witness, and doeth it not, to him it is real sin."

We know about divine priorities. God's appraisals vary greatly from those of men. We who know His Word are keenly aware of what He deems important and what He deems secondary. God clearly declares, "The things which are seen are temporal; but the things which are not seen are eternal" (2 Corinthians 4:18). We know this is true, and yet our interests center so much in temporal matters. Acknowledging the value of building on the rock, we erect our superstructure on the sand. We would never question the truth, yet we live as if it were a falsehood.

One of the outstanding pronouncements of priority is a verse we can quote from memory at the least provocation: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). This is an integral part of what we believe and attest to verbally, but how many practice it in daily living? Instead of putting the things of God first we give Him the tag ends of our time, energy, and means. How adroitly we maneuver to escape responsibility and shirk the tasks that need to be done.

We know our responsibility to our church. It is a high privilege to be a part of a church but it also brings a heavy responsibility. Many aspects of such a responsibility could be stressed, but an illustration of the simplest one is sufficient.

We talk about our church, recognize its key role and strategic position, repeatedly discuss the importance of the

church, and yet we bear little responsibility to be in its services. Too often we attend if we feel so inclined; and if the whim isn't just right, we stay home or go elsewhere. The things which keep us from church would never keep us from work or something we really want to do.

The Bible has something to say about church attendance in these last days. We know what it says and can readily quote Hebrews 10:25: "Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." We believe we should attend God's house more frequently in these days. We give a hearty oral response to this truth, and yet we attend God's house less and less.

How many services does your church have each week? How many does it need as far as you are concerned? Should we close the doors except for Sunday? Is Sunday school and worship on Sunday morning sufficient in light of what the Bible teaches?

How wide is your performance gap? Have you measured the difference between what you know to do and what you actually do?

In all probability we will continue to hear about the credibility gap through the news media. We will likely hear about other discrepancies too. I pray that every time we hear a reference to such a gap we will be reminded of the yawning chasm known as the performance gap—and that we will do something about it. 

'HOW DO I GO TO SUNDAY SCHOOL?'

THERE WAS LITTLE to distinguish 10-year-old Billy from the other fifth graders in my released-time religious education class. He was new in the class that semester and he was always there—neat, quiet, attentive.

No noticeable change came in his expression until the day we had a Sword drill. Billy was the first to find some of the Bible verses. Later he proudly told me his grandfather had given him the little leatherbound Bible he used in class. From that time forward, Billy's interest increased.

Then one day we had a lesson which presented the gospel message in its simplicity. Only three minutes remained before the bell would ring to send the children back into the regular classes. But that was long enough. The Holy Spirit's conviction brought a hush over the room. I asked for bowed heads and said, "If any of you have never yet asked Jesus to come into your heart and forgive you, you may do so now."

When the last amen was said, no one had to tell me Billy had accepted Jesus as Lord. His face shone with the glory of God's presence. The bell rang, and the class marched quietly from the room.

The next week, Billy rushed into my room ahead of the rest of the group. "Mrs. Killion, how do I go to Sunday school?" he asked earnestly.

I thought I had misunderstood, and asked him to repeat his question. There was no mistake. He asked again,

"How do I go to Sunday school? Do you have to fill out a yellow card to go to Sunday school like you do to come to released-time class?"

I had just finished telling him how to go to Sunday school when the rest of the group arrived.

The following Sunday, Billy rode his bike two and a half miles to come to our Sunday school. He did that for six weeks. Then he missed a Sunday.

Again he came early to the released-time class to talk with me. I learned he was from a broken home. His mother did not attend any church and she objected to his coming so far to ours. He told me he would have to go to a church nearer his home. I encouraged him to do so, and to attend regularly.

Billy changed schools at the close of the semester. New faces filled my classroom, but Billy stayed on my prayer list. I often prayed for him and wondered how he was progressing spiritually.

About two years later I was invited to give a flannel-graph lesson to a junior high school Christian Fellowship Club. As the students came into the room, I saw Billy taking a seat near the front! As our eyes met, his faint smile widened into a happy grin. When we chatted later, he told me he was faithfully attending Sunday school and the Christian Fellowship Club.

I am grateful that God gave me the privilege of telling this boy, who had never been to Sunday school in his life, "how to go to Sunday school."

But there are many others for whom the question is still unanswered. Let us never take for granted that all the children in our community, or even in the neighborhood near our churches, know how to go to Sunday school. Some are still waiting for the first invitation.

—VIDA KILLION

CROWNETH
SATISFIETH

REDEEMETH

FRINGE BENEFITS

RENEWETH

HEALETH

EXECUTETH

By Evangelist VIRGIL MANGRAM

WHEN I KNELT at an altar in Lawton, Oklahoma, nearly 24 years ago, the one thing I wanted more than anything else from God was to have my sins forgiven. I was determined to stay there until the burden of sin was gone.

As I prayed, seemingly without results, the pastor came to me and said just what I needed to hear: "Son, God made a deal with you: 'You confess, and I'll forgive.' Do you think God was lying to you?"

"Of course not," I said. "I know God didn't lie."

Then it dawned on me that God really had forgiven me, and the burden of sin was gone. I was saved, and I knew it!

My primary need was for salvation from sin; but when God saved me, He also made many other benefits available to me. These are what we might call "fringe benefits." They are part of God's written contract with all believers.

David made a little summary of these fringe benefits in Psalm 103:2-6, beginning with, "Bless the Lord, O my soul, and forget not all his benefits."

"Who healeth all thy diseases." This isn't limited to minor ailments; all diseases are covered by this benefit.

A number of years ago on a Sunday afternoon I was rushed to the hospital after suffering a heart attack. As the nurse strapped an oxygen mask over my nose and I felt the prick of a hypodermic needle, I thought, "Surely my God is bigger than this!" I was a pastor and needed to be in my pulpit, not lying flat on my back in a hospital bed.

I began to pray—to cash in on my healing benefit. The same Lord who saved me also suffered stripes that I might be healed, and He promised me healing. From that very hour my remarkable recovery began.

In less than a week I was out of the hospital and planning to go to church the next Sunday. My doctor reluctantly gave me permission to attend the services, but I was to sit quietly in a comfortable chair and not even shake hands with the members of my congregation. I not only shook hands with people that day, but under the anointing of the Holy Spirit I began to preach. My heart condition was healed!

"Who redeemeth thy life from destruction." Not only was my soul saved when God forgave my sins, but my life was redeemed! Up to that time, life for me had not been worth living. There was a missing dimension. A constant search for something to satisfy and an empty, aching void that was never filled seemed to be my lot in life. But He redeemed my life and gave it some meaning the moment I surrendered to Him.

"Who crowneth thee with loving-kindness and tender mercies." God wants to put these benefits to work in our lives for His glory. Every relationship is enriched when we show to others the loving-kindness and tender mercies God has shown toward us.

"Who satisfieth thy mouth with good things." What a broad coverage is implied in this benefit! The good and the perfect gifts come from above. God's thoughts toward us are good; His intentions for us are better than we could plan for ourselves. He makes all things work together for good to them that love Him, even the things men plan as evil against us.

"So that thy youth is renewed like the eagle's." Our appreciation of this benefit increases every year! While the outward man—the body—wears out as a garment, the inward man—the spirit that is redeemed—is renewed day by day. And this renewal benefit remains in force forever, continuing through eternal life.

"The Lord executeth righteousness and judgment for all that are oppressed." Satan is the oppressor, but God sets limits against his oppression. The Book of Job gives a clear example of how this benefit works. There never will be more than we are able to bear; for when the burdens get heavier, His grace toward us is increased in proportion.

There are more fringe benefits of the Christian life than those listed in this Psalm. The Word of God is full of them, and we are invited to come boldly to His throne and claim them.

Why live in spiritual poverty and forfeit the wonderful "fringe benefits" that come with salvation? It is true that no gift can compare with the eternal life which God has promised, but He also offers us abundant living to enjoy now!

"Forget not all his benefits."





COMMISSIONED TO PAINT A PICTURE OF JESUS

I MET THE MASTER

By MARJORIE NORDWALL as told to DON A. TANNER

I WAS ASKED by a local church to paint a picture of Jesus in the Garden of Gethsemane. Several weeks passed as I prepared sketches; and when the right one was chosen, the painting began.

Things went well at first; but as the work developed, I became dissatisfied with His face. Slowly I was losing confidence, but it never entered my mind to pray about it.

One day in frustration I turned away from the canvas and sat down. I stared dejectedly at my work. Suddenly I cried aloud, "Why can't I paint You?"

Then I knew why. Something seemed to say to me, "You don't know Me."

At first I didn't grasp the full meaning of those words. I had believed in Jesus since I was a small girl. But I know now there is a big difference in knowing Jesus intellectually and in knowing Him as Saviour and Friend.

I began reading books on His life, thinking a little research might help me know Him.

One night I opened a Bible. As I read, I began to see some of the errors of my beliefs. I felt a strange longing to know Him better. I had a desire to talk about Him—and that puzzled me. I also began to talk *to* Him.

I laid aside my prayer book. Praying to the saints was beginning to bother me now. I found it impossible to give my attention to anyone but Him. However, the traditions implanted in me since childhood could not be easily surrendered.

This is where the struggle began. I was confused, and prayer became difficult.

One night I found the story of Nicodemus in the Bible (John 3:1-21). In it the Lord speaks of being "born again." *If only that would happen to me*, I thought. *If only I could find someone to tell me more and explain its meaning.*

Then one day I heard a radio minister speak about "The Born-again Experience." I listened eagerly. It sounded so simple. He spoke of total surrender and of confessing that we are sinners. The only time I thought of myself as being a sinner was after I had done something wrong. Then I would go to confession, and leave thinking that all was well until the next time.

I felt guilty for giving up my many novenas and devotions to the saints. Yet I could see that Jesus was lost among all the rituals and traditions.

Before this, when I desired anything, I would pray to the saint who was the patron of that particular need. Never did I approach Jesus directly. But now it was clear that He must have first place in my life and that I must give up every human crutch.

He left the decision with me: accept Him personally by faith, or turn back to my old ways. My mind was so confused that sometimes I felt I was losing it. Finally one night, with a sense of complete helplessness, I called upon God for help. Later, still in distress, I went to bed.

I don't know whether I was awake or asleep, but what I saw couldn't have been clearer. The place seemed to be a church. I was in the balcony kneeling at the railing, praying earnestly. Below me was a figure I hardly noticed. But as my anxiety increased, my eyes kept returning to the half-hidden face.

Suddenly I stopped in the middle of my prayer. To my surprise, the figure was beginning to move. Slowly the head lifted until I could look fully into His face. It was Jesus.

Looking directly at me, He raised His arms. He held them out and said, "Come unto Me."

A feeling of exquisite joy came over me. Then came a knowledge of my sinfulness, and the feeling of joy left. This shocked me. I fell to the floor crying.

I was afraid to look up. I felt He would be gone because of my sins. Fearfully I raised up and looked over the railing. He was still standing there. I can't describe the look of love on His face; it could be felt more than seen. I knew He would never leave me, and the feeling of joy returned.

The next day upon my knees I surrendered all to Jesus! For the first time I fully realized I was a sinner. I asked His forgiveness and invited Him into my heart and life. He became my personal Saviour and Friend. At that moment my whole being was set free like a bird let out of a cage. I knew I was saved.

Now I could paint Him because I knew Him! My desire was to share His love with others.

I've found success and direction in my life since that day more than 10 years ago. And I have learned what the Lord meant when He said, "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jeremiah 29:13).

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



Did Jesus literally take His blood with Him when He returned to heaven?

I think we should have no controversy over this. In my opinion, Jesus took back to heaven the merit of His atoning sacrifice, and not any of His literal blood. It was earth that was stained with sin, and not heaven. It was appropriate, therefore, that His blood was poured upon the earth, but the redemption He purchased with His blood is eternal and universal. We are 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 1:19, 20).

In 1 Corinthians 12:28 we read that "God hath set some in the Church, first apostles..." Was apostleship to continue after the original 12 apostles died?

One translation of Ephesians 2:20 reads, "Built on the foundation laid by the apostles and prophets." This is in harmony with mention of "the names of the twelve apostles of the Lamb" in the foundation of the New Jerusalem (Revelation 21:9, 14). Apostleship was foundational to the Church rather than a perpetual office. Jesus distinguished the apostles from all others, choosing them to "bear witness, because ye have been with me from the beginning" (John 15:27).

Do you think God intended that we should have foot-washing services at church?

It is generally believed that Jesus never intended foot-washing as an ordinance of the Church. It was customary in Israel, when a traveler arrived, for the host to provide him with water to wash his feet which had been exposed to the dust while traveling. See Genesis 18:4; 19:2; 24:32; Luke 7:44. This service was often performed by one of the lowlier servants (see 1 Samuel 25:41).

When Jesus washed the feet of His disciples He was taking the lowliest place, teaching by this example that by love we should serve one another.

The ordinances of the Church (water baptism and the Lord's Supper) are given in each of the Gospels, and in the Epistles, as ordinances. This cannot be said of foot-washing.

The ordinances of the Church are of such character that all the membership may share them unitedly. In the case of foot-washing, modesty would require that the women be separated from the men, and that outsiders be barred during such a service. It is doubtful, therefore, that foot-washing ever was given as a Church ordinance.

We read in the New Testament where the disciples met together "to break bread" (in other words, to observe the Lord's Supper), but we have no record of their ever meeting to wash one another's feet.

Since some believe foot-washing ought to be observed as a church ordinance, the Assemblies of God has left it optional with each congregation to decide whether it should have foot-washing services or not.

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.

RADIO
EVANGELIST
C. M. WARD'S
MESSAGE
TO PARENTS
IS RELEVANT ON
CRADLE ROLL
SUNDAY



DEDICATED BABIES

POSSESSING A WISDOM acquired only through the responsibility of parenthood, a poet once wrote:

"I am the Child.

You hold in your hand my destiny.

You determine, largely, whether

I shall succeed or fail.

Give me, I pray you, those things
that make for happiness.

Train me, I beg you, that I may
be a blessing to the world."

Few lines better describe the challenge facing God's privileged people—parents.

Child dedication is recognized by many Christian parents as the first positive step in meeting that challenge. For in this act of "returning the child to the Lord," a partnership is formed that places at their disposal all the resources of another world.

A new book by C. M. Ward makes clear the prerequisites and responsibilities facing Christian parents, and sets forth some guidelines in raising children in a manner consistent with the covenant parents have made with God. Titled, *This Child Shall Be Lent unto the Lord*, it speaks directly to Christian parents, challenging them openly to follow the admonition of the Scripture and give their child to the Lord "as long as he liveth."

"Every child has a right to dedication," the radio speaker writes. Your child belongs to God first.

"When you look at any infant, you must say, 'This is God's child. This child has come out of the unseen. This child has been born into a redeemed world, for whom the Saviour died. This child is called, therefore, by divine mercy to the inheritance of eternal life. This is God's supreme desire for this child.'

"Only God knows what possibilities are wrapped up in an infant. And without God a parent is without chart or compass in setting a course for a child.

"What you do with your child is a responsibility that only heaven and eternity can calculate.

"Nothing is more presumptuous or replete with moral responsibility for which the parent must stand trial at the final audit.



"It is not a sin to be born—it is a sin to die without being born again.

"There are no illegitimate souls. There may be illegitimate parents. That is for the laws of God and man to decide. But the stigma should never be placed upon the child. . . . The whole world must recognize the dignity of a baby."

In an effort to help parents recognize that dignity, Brother Ward takes young mothers and fathers step by step through child dedication.

First, comes the *contract*.

"Dedication is a point of beginning. It is a public commitment. The possibility of a contract exists.

"But for that contract to be meaningful, there must be a complete giving, as though the child had never been yours in the first place. *You literally give him back.* You volunteer to be expended for the purpose and pleasure God chooses to make of the child's life."

Next is the *dedication service*.

Parents who participate in the dedication service share an awesome thing—they venture with God. Undeniably, the service should be clothed in humility. In the words of Brother Ward, "The dedication of an infant is meant to be infinitely more than a 'Sunday morning baby show' at which the minister kisses the baby in keeping with the proven political custom.

"It can be *cheap* and *carnal*, or it can be *spiritual* and *strengthening*.

"The service should never be hurried or reduced to a ritual. . . . For at this moment adults invoke at God's altar and before God, the ability to 'bring them up in the nurture and admonition of the Lord' (Ephesians 6:4)."

The third step is the *parents' responsibility*. "Dedication is not abandonment." Every act, every gesture, every habit of the adult is engraved upon the mind of the child, and those personality patterns will be reflected in that child when he matures.

One contemporary proverb puts it well: "Train up a child in the way he should go, then go that way."

It is the task of every parent to make an adult out of a juvenile. "God will use your life as a stake to brace

your child's life. Therefore, at this altar of infant-dedication you will have to commit yourself to henceforth live under the discipline of always affording an example to the child. . . .

"There is never any intermission. That child has you under surveillance at all times. One glaring error, and you can leave a scar on the child's soul for life."

Finally, comes the *reward*. "There is a reward. It is the reward given to a faithful steward. 'Moreover it is required in stewards that a man be found faithful' (1 Corinthians 4:2).

"And if any person is a steward, a parent is meant to be. Unfortunately, many adults are far more careful to render an account of their tithes and taxes than they are of their homes and families. . . .

"Your child irrevocably bears your name. It is a law of life. So make it a good one! 'A good name is rather to be chosen than great riches' (Proverbs 22:1).

"*There is no equal reward this side of eternity.*"

A BOOK FOR PARENTS AND PASTORS



- * Five Helpful Chapters
- * Parents' Covenant
- * Beautiful Illustrations
- * Appealing Poems

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Enclosed is my offering of \$..... to keep the full gospel on the air in the face of rising air-time costs.

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THE COUNCIL IN JERUSALEM

Sunday School Lesson for March 17, 1968
ACTS 15:1-35

BY J. BASHFORD BISHOP

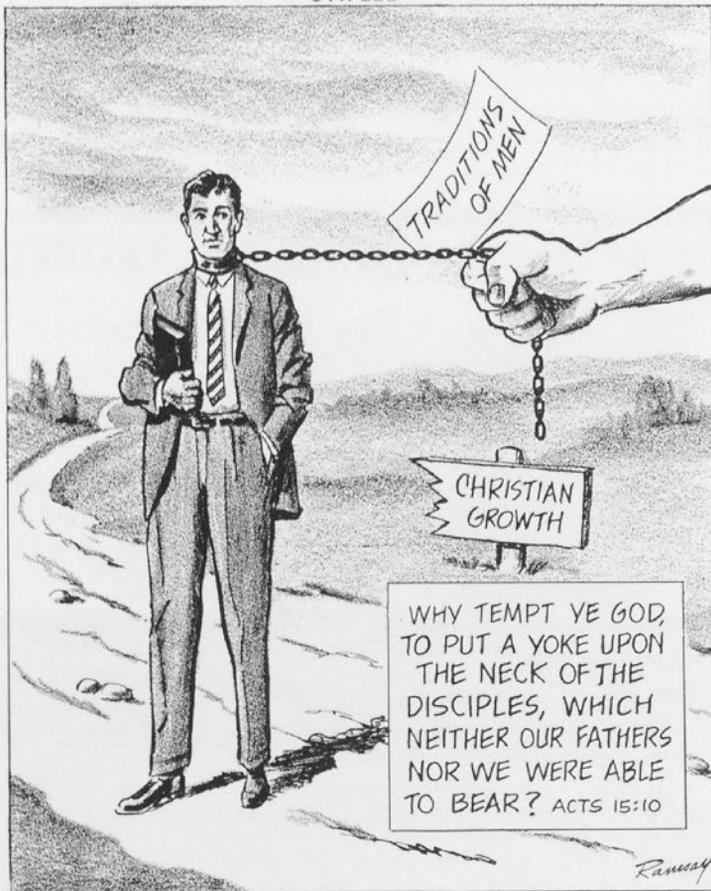
PREVIOUS LESSONS HAVE REVEALED how the Early Church survived the storm of persecution from without. In this lesson we learn how the Church overcame a far more dangerous force—opposition from within in the form of false doctrine. If this error had prevailed, it would have quickly brought an end to the life and power of Christianity.

THE CRISIS (vv. 1-3)

(Read Acts 8; 10; 11; 13:46-48 and Galatians 1 as a background for the lesson.) In the beginning the Church was entirely Jewish and was centralized in Jerusalem. Gradually Gentiles were reached and saved. Just before the events of this lesson, Paul and Barnabas returned from their first missionary journey. During that time perhaps thousands of Gentiles were saved. Thus, as is often the case, great blessing in the church gave rise to a great problem—the relationship of these Gentile converts to the Church.

1. *The doctrinal issue.* To the Gentile church in Antioch came a group of Jewish believers from Jerusalem who insisted that circumcision was essential to salvation.

STIFLED



2. *The dangers arising from the doctrine.* Must the Gentiles be circumcised and keep the Law? Must a Gentile become a Jew in order to be saved? With keen discernment Paul saw that the very existence of Christianity was threatened. If false teaching prevailed, the great Pentecostal revival would degenerate into a lifeless, powerless little Jewish sect which could not possibly embrace all nations as Christ taught that it should.

After prolonged discussion and disputing, it became apparent that no solution could be reached; so it was agreed that the matter should be submitted to the leaders of the church in Jerusalem for consideration.

THE COUNCIL (vv. 4-21)

In these verses we have the first "General Council" in session, with James as the first "chairman." This may well serve as a model for our own general and district council sessions.

1. *The testimony of Peter* (vv. 7-11). After there had been much disputing, Peter rose to speak. Here was the man recognized as the apostle of the circumcision (Galatians 2:7, 8). This must have been an anxious moment for Paul as he wondered what side Peter would take.

Peter reminded the group of what it already knew—that God had called him to preach to Gentiles (Acts 10). God had proved that He had saved these Gentiles by filling them with the Spirit—and all without their first having been circumcised. Therefore, salvation must be by faith alone!

Peter's second point was equally convincing: "We Jews were saved by grace and not by circumcision, so why should we presume that circumcision is necessary to their salvation?"

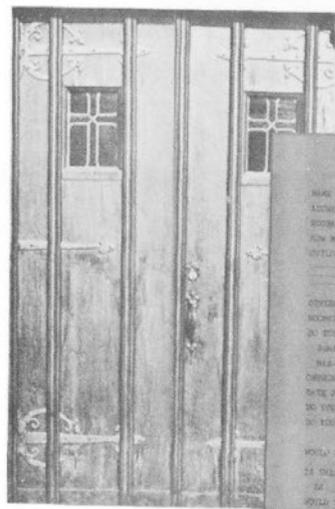
2. *The testimony of Paul and Barnabas* (v. 12). Peter's speech silenced the entire body. Paul and Barnabas seized the opportunity to illustrate from their experiences the argument Peter had advanced. God had been gloriously saving, healing, and filling Gentiles with the Spirit wherever they had been. Was God at fault in doing this?

3. *The verdict of James* (vv. 13-21). Consider the man who was evidently the moderator of this council: James, the Lord's brother. During most of the life of Christ, James did not believe in Him (John 7:5); yet now, less than 20 years later, he was not only a Christian, but the head of the apostolic council. His godliness was highly esteemed among the Jews. James decided against the Judaizing. He quoted the Old Testament in proof that God's plan of redemption includes both Jew and Gentile until the end of the age.

THE COMPROMISE (vv. 22-35)

James recognized the rights of the Jews as well as the liberty of the Gentiles. Though the Gentiles were free from the law of Moses, they were bound by the law of love. They were not to do certain things which would cause a Jew to stumble, such as eating meat that had been offered to idols or meats from which the blood had not been drained.

From a study of this council in session we learn: (1) the value of conferences; (2) the necessity that conferences be Spirit-led; (3) the importance of yielding to others in the interest of Christian unity when we can do so without compromising principles; (4) the fact that although all Christians will not hold exactly the same views, as we yield to the Spirit it is possible to enjoy sweet fellowship in spite of our differences.



HEY! What's This?

IT'S THE CRADLE ROLL OF THE FIRST ASSEMBLY OF GOD
NEWTON, IOWA

FOR ALL THE MOTHERS WAITING TO HEAR! At least a new little life has come into the world, and it seems that millions of you will be reading in your hearts. Be anxious with you for the little bundle of love which has come into your home. Life will not be the same just so, new plans must be made to include the future of your new little one.

The Bible tells us, "THINK OF A CHILD IN THE WAY HE SHOULD GO, AND WHEN HE IS OLD, HE WILL NOT SHAME YOU!" This teaching should not only include moral training, but spiritual training as well. Offer the earliest influences and the longest perseverance. Be to begin early to gain much!

WEDNESDAY EVENING 7:30
in a department of the Sunday School for the young of age. Your participation in the weekly service will have their own special.

THE CRADLE ROLL SUPERINTENDENT
is responsible for each child
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contact our pastor --
Rev. Hilton Griswold
101 S. 1st Ave. W.
Clinton Phone - 2-2-4305

First
Assembly
of
God



OUR CRADLE ROLL OPENS DOORS

By HILTON GRISWOLD / Pastor, First Assembly, Newton, Iowa

GOD OPENS MANY AVENUES OF SERVICE FOR HIS Church. I feel that the cradle roll is one of the greatest. It provides a tremendous opportunity to visit homes of young couples in the community.

There are many ways a church can obtain the names of babies born in the community. I belong to the Credit Bureau of our city and receive a copy of the vital statistics each week. It includes a list of all new babies born in the community in the last week, the names of the parents, the address, and whether the child was a son or daughter.

This information is transferred to our community census card. (See illustration.) Armed with this small bit of information, I visit the family and welcome the new arrival.

When the mother answers the door, I introduce myself as the pastor of First Assembly and tell her I wish to give their baby a gift from our church. Then I present the little baby comb—a pink one for a baby girl or a blue one for a baby boy.

I explain how we got the name and address, and mention that our church provides this gift for every new baby in the community. I have yet to see a mother refuse the gift when the approach is made in this way.

The gift opens the conversation and leads to my real objective in coming to the home—to stress the importance of religious training.

About the time I started using the approach there appeared an article by J. Edgar Hoover, head of the Federal Bureau of Investigation, stating that less than

one-tenth of one percent of all juveniles brought to the courts of our land come from homes where the parents *take* the children to Sunday school and church *regularly*. I drive this message home to the mother's heart to the best of my ability with the help of the Holy Spirit.

Whether or not the family has a regular church home determines the rest of the conversation and the follow-up. When I mention the Sunday school and church relationship with the home, I present the *Open Doors* folder. It provides information about our church and the Assemblies of God. I keep an adequate supply of copies of *The Pentecostal Evangel* on hand and leave an issue with the family. I also give them a copy of our church bulletin for the week. (We do not use a Sunday bulletin. Instead our bulletin is mailed out to our entire church list during the week.)

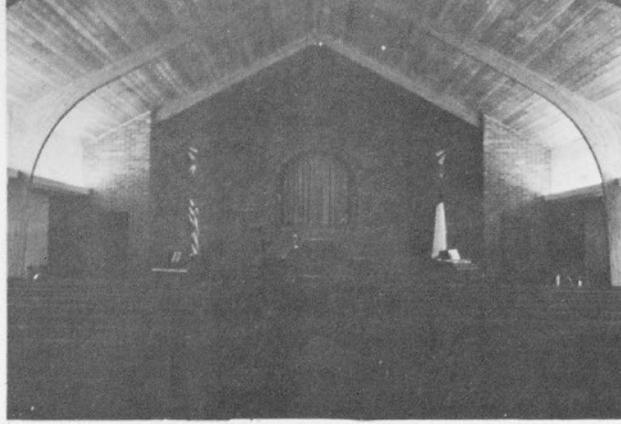
If this family is a prospect with no regular church home, I present a copy of *Hey! What's This?*—an explanation of our cradle roll and an invitation to enroll the baby. If this is accepted, the cradle roll superintendent makes a later call to present the certificate and get additional information.

In this type of ministry one must remember that this may be the only call he will ever make in the home. It is not just another call in another home—it is a real ministry. How he conducts himself and what he says will determine the impact of the visit.

I firmly stand behind the cradle roll. It has blessed our church. We have found that the Holy Spirit can make it one of the greatest open doors of opportunity in the community.



First Assembly in Auburn is one of the churches which received classroom furnishings from the Alabama District.



In addition to a beautiful sanctuary, Sunday school members of Central Assembly in Huntsville enjoy attractive classrooms.



A CONSTRUCTIVE STUDY OF STRUGGLING SUNDAY SCHOOLS IN ALABAMA RESULTED IN A PRACTICAL PLAN TO HELP

ESTABLISH STRONG CHURCHES

By **GEORGE E. WALTERS** / *Alabama District Sunday School Director*

A HIGH PERCENTAGE of Assemblies of God churches began with a Sunday school. Since the Sunday school provides the foundation upon which to build a solid, faithful congregation, what are the essentials to start a good Sunday school?

A typical list might read like this: Sunday school literature, songbooks, tables, chairs, visual-aid boards, and, of course, good teachers.

To assist new Sunday schools, the Boys and Girls Missionary Crusade furnishes 50 *Melodies of Praise* hymnals, and pays one-half the cost of Sunday school literature and supplies for the first year. The Gospel Publishing House pays the other half of the literature costs for the first six months. For Alabama churches our district Sunday School Department absorbs these expenses for the last half of the first year. This practical help is of great value to new schools, and pastors and Sunday school superintendents are quick to express their appreciation.

But all this assistance is sometimes inadequate.

As I traveled in district work, I realized that the average Sunday school *classroom* needed improvement. Much of the Bible teaching many people receive is during the Sunday school hour. It is important therefore that their surroundings be conducive to learning.

In a Sunday school seminar I unburdened my heart to our representatives concerning the need for improved classroom facilities. We made a constructive study of struggling Sunday schools in Alabama. It resulted in what has become for us a practical way to help establish strong churches.

After careful evaluation, we estimated that at wholesale prices \$300 would adequately furnish six classrooms

from nursery through senior high. The Sunday school representatives decided to pay half the cost of such furniture and to ask the home missions representatives if they would pay the other half, thus making it a joint project of the two departments.

Later, this proposal was wholeheartedly accepted by the home missions representatives. One presbyter remarked, "Thank the Lord; no more homemade benches and tables."

When a new Sunday school begins in Alabama, it receives the usual literature and supplies for the first year. After the school moves into permanent facilities and the classrooms are finished, the school receives complete furnishings—tables, chairs, and visual-aid boards. The furniture is not given until the classroom walls are painted and the floor is finished. This requirement helps get a job done which might remain incomplete for many years.

Also, before furniture is sent, the pastor and the Sunday school superintendent sign a contract pledging cooperation with the various aspects of the district Sunday school program.

Since the beginning of this program in 1964, the district Sunday School and Home Missions Departments have supplied furniture to 15 new Sunday schools. The plan has been most successful. It creates a natural tie between the new church and the district. And it gives the church an opportunity to buy other essential items.

The missile capital of the nation—*Huntsville*—now has another thriving Assemblies of God church. Pastor R. S. Watson resigned his post as Alabama State Prison chaplain to follow the will of God. When he visited Huntsville, "just prospecting," he decided God wanted

him to establish a new church there. So he started with only a few people meeting in the small living room of his home.

Huntsville, home of Redstone Arsenal and headquarters for Wernher von Braun, the famous German scientist who pioneered in rocketry and space, is the fastest growing city in Alabama. Almost overnight, small streets have become complex six-lane traffic arteries, and Oakwood Avenue, where Central Assembly is located, is now one of these. Its Sunday school and church facilities now are valued at over \$100,000.

In October 1967 God enabled Central Assembly to open a day nursery and kindergarten with more than 40 pupils enrolled. Pastor Watson says, "We are indebted to BGMC, the Gospel Publishing House, and the Alabama District for providing the necessary literature, supplies, furniture, and guidance in getting this new church established."

Auburn is known as the university city. It was without a Pentecostal witness. Several unsuccessful efforts had been made. Then Rudet Adkinson moved to Auburn in the will of God. He salvaged what he could for a new beginning.

Previously a corner lot near Auburn University had been purchased but there was neighborhood opposition to the plan to erect a church there. There were many days of prayer and negotiations. God miraculously moved and the neighbors withdrew their protest. Now on this lot a beautiful sanctuary and educational building grace the community. The Sunday school and church minister to many of the university students.

First Assembly in Auburn was one of the recipients of furniture through the district plan. Pastor Adkinson declares these aids were invaluable in pioneering this church.

Clayton, the county seat, is the hometown of former Governor George C. Wallace. Until recently there was not an Assemblies of God church in the town. Shelly Helms, Sunday school area representative, responded to this challenge by starting Sunday school in an old house. Soon it was evident that a church should be constructed.

The congregation purchased property near the eastern bypass. A builder by trade, Pastor Helms used his skill in the wise expenditure of dollars invested in the building. Now First Assembly has a lovely, adequate, and completely air-conditioned educational plant.

When the church met the required qualifications, the district supplied furniture for the classrooms. Pupils at First Assembly in Clayton now enjoy their Sunday school lessons in comfortable, adequate facilities and Pastor Helms is most appreciative of the practical assistance.

Since our Sunday School Department has offered these furnishings to new Sunday schools, the department's income from supporting churches has increased to meet the extra expenditures. The principle which works for individuals has been proved by the department—men can never outgive God.

Pastor Shelly Helms used his building know-how to save construction costs for First Assembly in Clayton.



"In these lay a great multitude of . . . blind . . . waiting" (John 5:3).

THE BLIND WAIT

By HARRY BROTZMAN JR.

Coordinator for Assemblies of God
Deaf and Blind

IN THE WORLD TODAY there also is a great multitude of blind—20 million—waiting. To some of them the postman has brought periodicals, magazines, and books in braille. But until just a few years ago never once had a sightless person received braille full-gospel literature. None was available. The blind have been *waiting* for the complete Word of life that brings healing to body, mind, and spirit.

Christ is not present in physical presence to aid today's blind millions. But He has chosen the Assemblies of God as one of His instruments to bring the light of the gospel to those who have been *waiting* so many years to have their darkness enlightened. The Assemblies of God produces the only braille full-gospel literature in the world.

Do the blind appreciate this full-gospel literature ministry? Here are responses from two individuals:

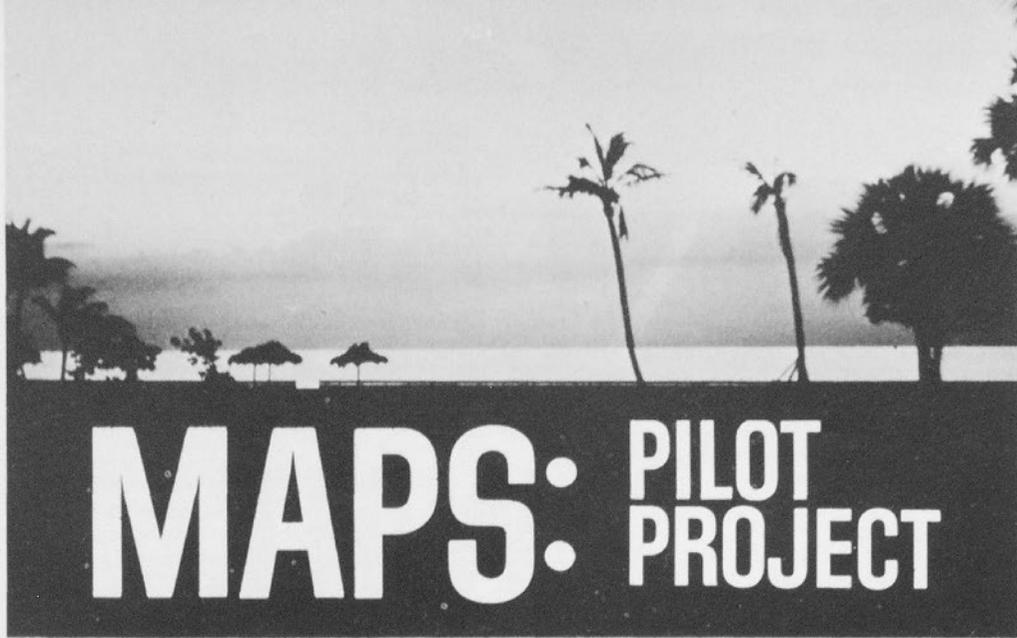
"I received the *Adult Student* quarterly and I want to thank you. It is wonderful that I can now know my lesson and follow along with the class. I also received the tract in braille. It was so good I typed several copies to share with others."

"Perhaps you have never been hungry for Christian literature to read when there was none to be found. That is the position I was in and I disliked asking someone to read to me all the time. Now with the *Adult Student* quarterly and *The Pentecostal Digest*, I can do my own reading. Many times as I read, my heart wells up with thanksgiving and praise to God for braille reading material."

Other braille Sunday school quarterlies are the *Primary Pupil*, *Junior Pupil*, and *Teen Student*. *The Pentecostal Digest* is a compilation of stories and articles from *The Pentecostal Evangel*, *Live*, and *HiCall*.

Gospel tapes providing three hours of listening are also available on a loan basis to blind persons having tape recorders.

The Home Missions Department does not charge the blind for braille materials. The cost of producing each braille quarterly is approximately \$5 (\$20 per year for each student). This expense is defrayed by contributions to the *Braille Literature Fund* of the Home Missions Department. World Ministries credit is given for these offerings.



MAPS: PILOT PROJECT

NEW CHURCH PROGRESSES WELL ON GRAND BAHAMA

CAN A CARPENTER or electrician ever hope to do foreign missionary work? Beginning with the current Grand Bahama Project the answer is a positive *yes*, thanks to a new Assemblies of God program called MAPS—the *Mobilization and Placement Service*.

The need for career missionaries has never been greater; and there has never been more demand for short-term volunteers for special projects in foreign lands.

MAPS is a five-featured program for mobilizing and placing dedicated laymen for strategic Christian service.

Coordinated through the interdepartmental MAPS Committee, it provides for Vocational Christian Service in America, Vocational Christian Service Abroad, short-term service abroad, the Ambassadors in Mission (AIM) summer witnessing program, and the College Intern Program. Norman Correll, himself a veteran missionary, is the MAPS field representative.

Constructing a new church on Grand Bahama Island is the pilot project of the MAPS short-term service feature. In December a group of volunteers flew to the island to assist Missionary R. E. Ferguson and Con-

The MAPS volunteers for the Grand Bahama Project pose with missionaries on the church floor they have built. Back row (left to right) are: Paul Wagner, Wesley Syverson, George Wirth, Missionaries Gordon Weden and R. E. Ferguson, Charles Turner, and Norman Correll. Front row: James Loutzenhizer, Tommy Scruggs, Ellis Townsend, and Robert Birdwell.



struction Missionary Gordon Weden in laying the foundation, as well as participating in weekend ministries on the island.

Carpenters, electricians, plumbers, painters, and other construction workers are now being sought to finish the Grand Bahama church and to enter other such projects.

MAPS volunteers pay their own way for an average of two weeks of missionary service. All the men on this pilot project expressed great satisfaction for this opportunity to contribute their time and talents to the cause of missions.

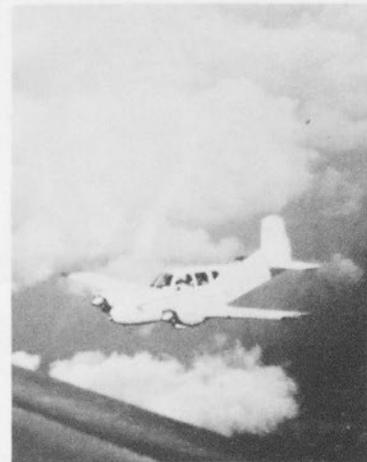


Faced with a December deadline stipulated by the Grand Bahama Port Authority, Missionaries R. E. Ferguson and Gordon Weden were thrilled with the arrival of Norman Correll and his group of MAPS volunteers. Before long they were digging trenches, building forms, laying reinforcing steel bars and mesh, and pouring concrete. The men will long remember the comradeship of a group of Assemblies of God men working together on an important mission-field project. The next team of MAPS volunteers will arrive on Grand Bahama Island in June to put up the walls and roof.





Missionaries Robert Ferguson (right) and Gordon Weden (left) welcome the MAPS volunteers.



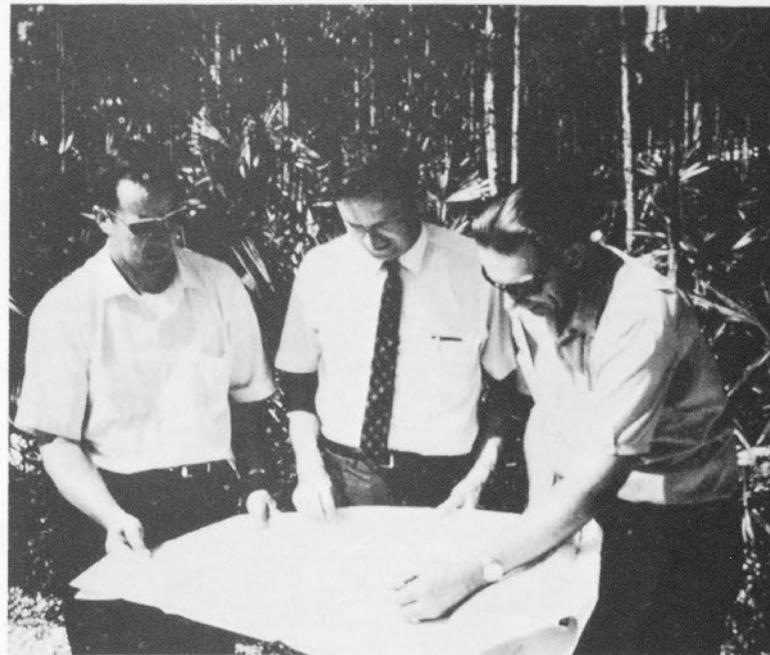
They flew high over the Straits of Florida to the Bahamas.

BAHAMA ISLAND



Much preliminary planning goes into every MAPS construction project. Months ahead, Missionary Ferguson made the property arrangements, had plans made up, and purchased materials.

The volunteer team discovered that the mission field needs manpower for church building, just as it is required in their own country. Another group of men will go to the Grand Bahama Island in June.



The groundbreaking service was an important victory on Grand Bahama Island. Left to right are Construction Missionary Gordon Weden, local believers Tony Davis and Malcomb Green, and Missionary R. E. Ferguson.



MAPS

Please send me information about the coming MAPS volunteer construction projects. I would be interested in going with a MAPS team to one of the following places:

Grand Bahama Island Costa Rica Other

NAME

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OCCUPATION:

Clip and mail to:

MOBILIZATION AND PLACEMENT SERVICE
Assemblies of God
1445 Boonville Avenue
Springfield, Missouri 65802

CLEARING THE BUSH



By BETTY SAVAGE / Missionary to Sierra Leone

CLEARING THE JUNGLE—the West African says *brushing de bush*—is a man-size job in any language. In West Africa it is the man's job to cut and burn the bush for the annual farm, and it is the woman's job to plant the rice.

There is no modern equipment in the jungle. The man takes his machete, wields it with force, and fells the thick undergrowth. He has to stop often to resharpen his tool. The bush is not prairie grass or young brush; it is jungle trees and thick vines. It takes weeks of toil, sweat, endurance, and backache to clear enough for a small farm.

After the brush has been cut and burned, it is time for the women to come with their short-handled hoes and plant the rice. All this they will do in expectation of a harvest.

In God's work, too, we are buoyed up by anticipation of a harvest. Just as in the bush, the land has to be cleared and the seed sown before there can be reaping.

Katie Jean Jones and I are now in the process of "clearing the bush."

Katie Jean Jones



Betty Savage



We are opening a new work in Kene-ma, Sierra Leone, a place of many jujus, ancestor worshipers, cannibals, and Muslims. The bush is so thick and hard to cut it seems almost impregnable; but there will never be a harvest until someone clears it. The reaping is joy; the clearing and planting is sweat and tears.

God told Jeremiah He was sending him "to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:10). That is our job. We are to root out the deep roots of paganism, to destroy the ancestor and devil worship, to throw down the jujus and false gods, to plant the Word of God, and to build the Church.

Everything seems against us. There is the heat and the rain. Either the sun is burning up the earth, or the rain is washing it away. And always there is malaria dogging our steps.

Also we face loneliness and monotony. The bush is a lonely place; the town is several miles away. An ocean separates our place of labor from our homes, and there are the constant barriers of language and culture.

Though we love the people and they love us, there is a wide gulf between due to differences of language, background, culture, and concepts of good and evil.

If the bush is to remain cleared, a church must be built: the invisible Church of born-again believers and the visible house for the services.

Building a house means work and money. Some of the money comes from America; the work and much of the money comes from the new believers. In our case the believers are mostly schoolboys who are inexperienced in building. Katie Jean Jones and I—two inexperienced white women—are the overseers!

A typical day goes like this:

"Hurry up and get started before the heavy afternoon rains. Don't be so slow; I know you can move a little faster."

"You don't have enough water in that mixture; your blocks will be crumbly and weak."

"That's too much water! No, you cannot add more sand. There must be the correct proportion of sand and cement."

"How did you manage to make five-inch blocks on the same machine that made six-inch ones yesterday?"

"Where is the sand man? We will need more sand today. He lost his truck? Why didn't he tell us before?"

"Don't take the pallet off that wet block. Why spoil one block to make another?"

The conversation is not one-sided. The Sierra Leoneans talk too:

"Ma, I not work again with dat boy; he no want to do his part of de work."

"Ma, you may warn dem two boys; every day they want to bring palaver."

"Dis work too much for we; we not able for it."

Two brave missionary ladies face the challenge of the African interior.

"We can't work today; we no see chop. Empty bag can't stand."

"The Muslim people laugh because we work for God for nothing."

"It not me that put de dirt in de cement; dat be de shovel."

To build the invisible Church is the harder. A person saved from animism must be trained in the Word of God and in Christian living. As we clear, we plant. How disappointing to see some of the seeds choked out by weeds again, while others spoil in the ground. We clear a patch of ground, plant our seeds, and smile at our results. But often our smiles turn to tears.

The interpreter who had seemed so promising takes a second wife. The Sunday school treasurer quarrels and beats his wife in such a manner that the heathen neighbors say, "What kind of Christian is this?" The Sunday

school class interpreter goes back to his palm wine. A lady from the church is taken to the police station for stealing. Another buys some new jujus for her baby.

We have to resharpen our machetes and start over. The machete we use (God's Word) is sharp and powerful, and it will bring results. It will tear down, root out, and rebuild.

Clearing the bush is a man's job, not a woman's. Yet here we are, two weak women who don't know the difference between a rip saw and a cross-cut saw, or a cylinder and a carburetor. All the chiefs and merchants try to double the prices or give us shoddy materials because they think we are just dumb women.

Sometimes I pray: "God, you must really be hard up for workers to have sent two women to do this work. In all

of America couldn't you find one man who was willing to come here?"

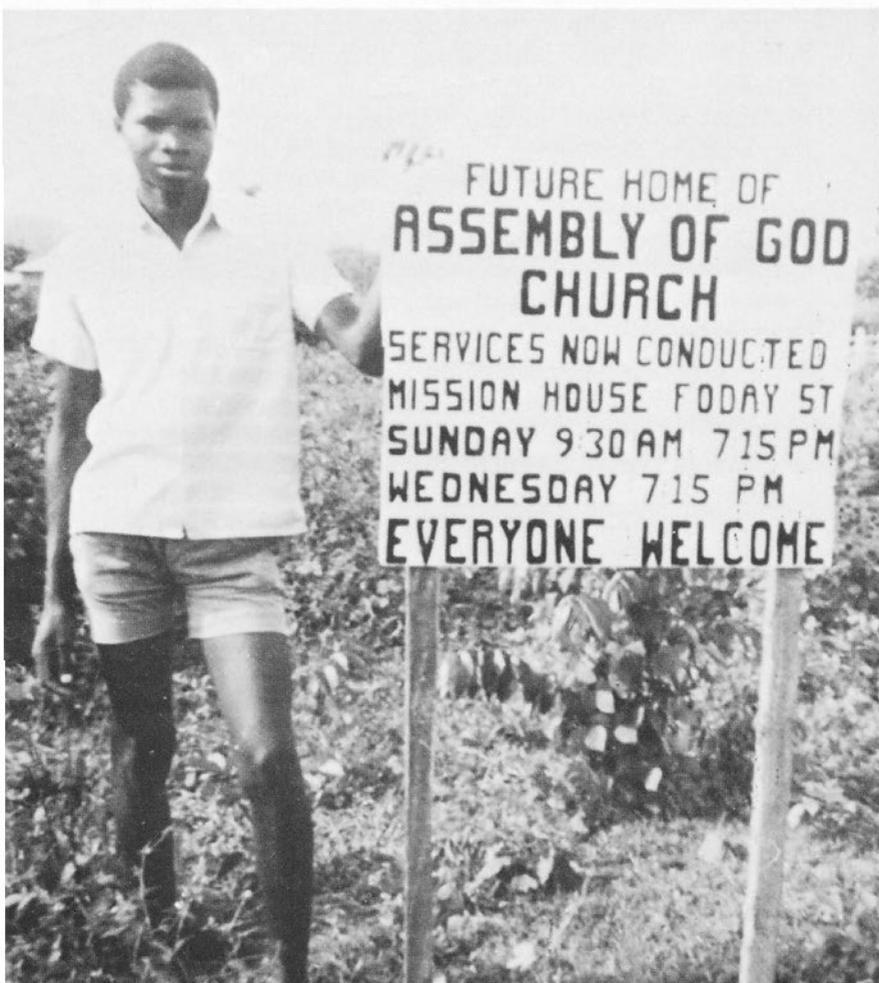
Often we have to tell ourselves, "We will not become discouraged, distraught, distressed, or dismayed. We will not fail. We will keep cutting, burning, planting, and replanting."

Whether we see it or not, there will be a harvest. There will be seeds that will burst into life and grow into maturity. The work will be established and will expand by clearing, planting, and reaping.

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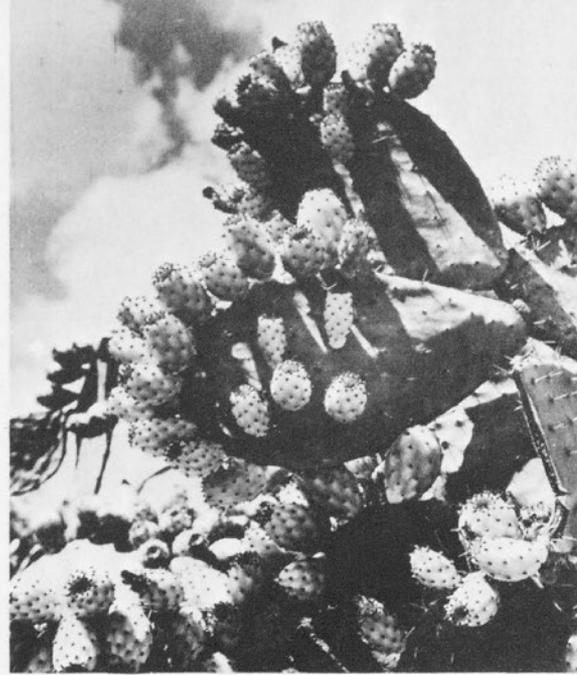
**ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802**



Schoolboys from the nucleus of believers at Kenema are working hard at making cement blocks for their new church building. Though Kenema is a place of many jujus, ancestor worship, cannibals, and Muslims, Missionaries Betty Savage and Katie Jean Jones are "clearing the bush."



PHOTO BY THREE LIONS



The young person born in Israel is proud to be called a "sabro," the name of this cactus which has grown in Palestine for centuries. It is tough outside but sweet within.



THE CHILDREN OF

IN THE EARLY YEARS, the larger portion of Israel's population increase came from immigration. Today, while thousands of immigrants arrive each year, the greater part of the population growth is from natural increase. Over 40 percent of the present inhabitants were born in Israel (and half the population is less than 24 years of age).

More and more, the control of the country is passing into the hands of native-born Israelis. The older generation realizes the future of their new state and the fulfillment of their dreams will depend on the kind of boys and girls who are now growing up. They are therefore taking great care to train the children.

From the days when the Lord through Moses commanded the Jews to be diligent in teaching the Law to their children (Deuteronomy 6:7) no nation has shown more deference to its sons and daughters. No people have stronger family ties than the Jews. Parents treat their offspring with a unique mixture of love, law, and liberty.

One of the characteristics peculiar to the Israelis is their respect for individuality. The children are allowed to grow up to be themselves. The popular nickname for the native-born youngster is "sabro," or cactus. Commenting on this nickname, Dr. Hillel Barzel wrote:

"Outward prickliness, hinting at a brusqueness and lack of grace, yet a sweetness of the fruit within, hinting at an inwardness that cannot be savored from outward appearances. 'Sabro' means a hedge of thorns, too, and many a farmer trustingly surrounds his field with one. The symbolism suggests that the youth of Israel is a battlement of defense; yet, as with the cactus, requires no special tending: a wild plant develops on its own.

"'Sabro' also signifies adaptation to the nature of the land, sun-baked and thirsty: the cactus flourishes in arid soil, and its external look is beguiling for all its stark simplicity. All in all, the soubriquet is complimentary and has become a style proudly borne."

Parental pride has expanded into national pride and all

Israel has one eye on the rising generation. Every possible provision is made for their happiness, health, and education, not the least of which is religious training. Bible study is compulsory in all the schools.

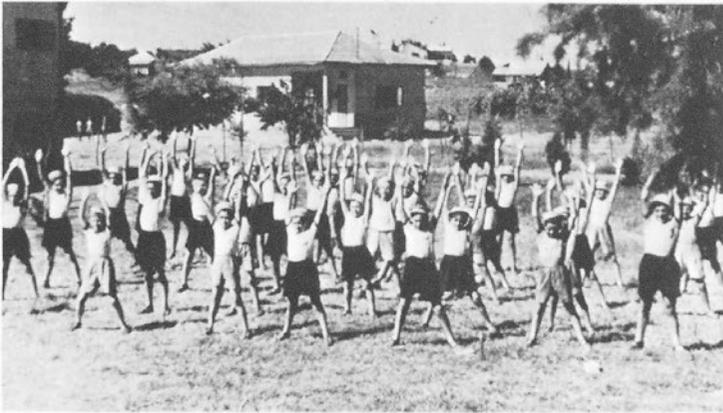
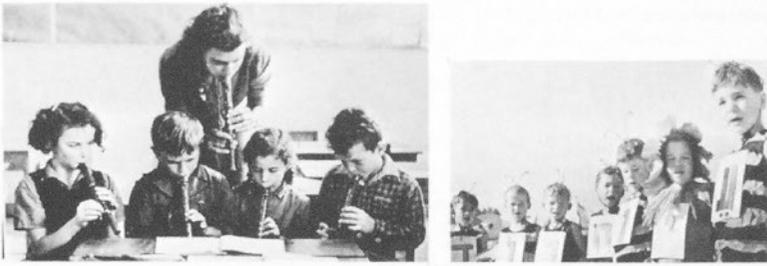
The erection of new school buildings goes on continually, but it cannot keep pace with the population growth. Many children therefore can only attend school half days. When classes end, they plunge into the same activities that children love the world around. The younger ones spin tops, fly kites, skip rope, play hopscotch. The older ones go in for sports, particularly soccer, basketball, volleyball, swimming, and hiking.

Indoors, the activity most patronized is Bible study, a hobby common to old and young alike. Bible quizzes on a national scale keep the entire country spellbound. Conversation in street and home revolves around them, and the winners become national heroes.

Every Friday, all the usual activity ceases at sundown and the entire country observes the Sabbath. It is time for synagogue. Not until sundown on Saturday do the public busses start running again. The shops open, school resumes, everything comes to life after the Sabbath, but for 24 hours each week all is quiet and one cannot hire a taxi, buy a meal, or even shop for a postage stamp.

Most of the holidays, too, are religious reminders. In the spring there is Passover, followed a few weeks later by Shavuot, the Festival of the First Fruits and of the Giving of the Law (the feast of Pentecost). Late in the fall comes the Jewish New Year, known as Rosh Hashana, followed nine days later by the Day of Atonement, Yom Kippur. Then there is Succot, the Feast of Tabernacles; and Hanukkah, the Feast of Lights. Each holiday has spiritual significance and serves to impress some teaching of Judaism upon young minds.

But the gayest feast of all, perhaps, is Purim. To a large extent it is a children's festival on which they don costumes of all kinds and parade or romp out-of-doors, singing and dancing to their hearts' content, much to the



ISRAEL OFFICE OF INFORMATION PHOTOS

sonal and national ambitions; they drill the story of their nation's past struggles and future destiny into their young hearts and minds; they develop in them an ingrained reverence for the Bible and for the things of God. Perhaps that is why Israel is so relatively free of crime and juvenile delinquency. Law breaking does exist but it is not nearly as common there as in most lands. There is no traffic in pornography. Home-grown "beatniks" are very rare in Israel, and drug-taking by youth is highly marginal.

It should not be surprising that boys and girls in Israel are different from those in other nations. Jews have always been "different." As Moses said to their forefathers so long ago, "The Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth" (Deuteronomy 14:2). The people of Israel are "different." The nation of Israel is "different." The reason is that God has a unique role for Israel to play when the "times of the Gentiles" are fulfilled and His ancient people become reconciled to Christ.

—R.C.C.

THE LAND

delight of thousands of sidewalk spectators who converge on Tel Aviv and other cities to see the rejoicing of the children in the streets.

Purim commemorates the great deliverance which came to the Jews in Persia in the days of King Ahasuerus. On that day hundreds of thousands of Israel's toddlers, pre-teens and teen-agers dress up according to girlish or boyish choice—clown or ballerina, African bushman or Western cowboy, Hassid or bride, nurse or paratrooper—and always there will be some who dress up as Mordecai or wicked Haman, or as Ahasuerus or his enchanting consort, Esther the queen. The story has special meaning for many of the children, for they themselves or their parents came out of lands where they were hated, and plotted against, and persecuted for being Jews. They are not too young to be grateful to God for the modern deliverance they have experienced, and for a new homeland where they enjoy freedom and opportunity.

From every corner of the globe they have come: from Bucharest and Baghdad, from Berlin and Bialystok, from the West and from the East, from India and from North Africa, from Aden and Iraq. In Israel they have found not only houses but schools, playgrounds, clinics, recreation centers, and other facilities galore. Instead of suppression they have found every encouragement to develop their particular talent, whether it be for farming, nursing, art, music, or other interests.

The Israelis encourage their children to be independent, but they take care to keep them occupied in wholesome activities. They fire their youthful imagination with per-

ATTENTION PLEASE

REMARKABLE NEW MAILING PROCEDURES are being installed at general headquarters. Eventually this will prove greatly beneficial to everyone; however, in the installation of the new equipment and procedures some unfortunate developments have occurred.

Please bear with us in working out these problems, especially with reference to methods of wrapping *The Pentecostal Evangel*. If your *Evangel* has arrived in damaged condition, be assured that we have already taken steps to solve this problem. For a few issues it may be necessary to change types of wrapping and mailing procedures. We regret any inconvenience and certainly will be happy to rectify any unfortunate developments.

Thanks for your understanding. You may be assured of our sincere efforts to serve you and all our Fellowship at the very highest level of efficiency.

Bert Webb

EXECUTIVE DIRECTOR OF PUBLICATIONS



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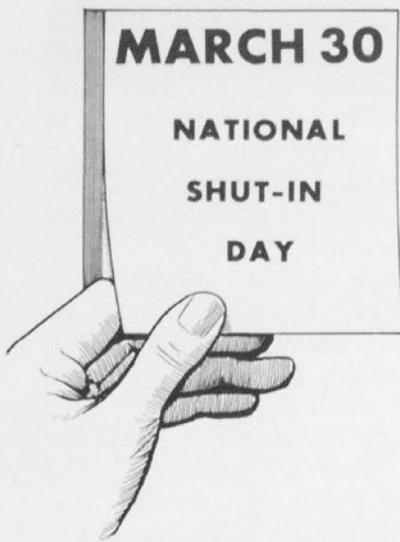
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"Religion . . . that is pure and unblemished in the sight of God is . . . to visit and help and care . . ." (James 1:26 Amplified)

THE SHUT-IN SAID —

'I DON'T HAVE ANY FOLKS'



Mrs. Lyle Chadwick and Mrs. Beatrice Hobbs sing to residents of a convalescent home.

By ANN AHLF

I CLIMBED 20 OUTSIDE STEPS to the entrance of a three-story red brick building, walked through a narrow vestibule filled with potted garden plants, into a hall of a small-town rest home. A smiling attendant guided me to the room of my uncle.

While my cousin visited with the patient, I left the room for a few minutes to consult the nurse. As I passed the door of the reception room the second time, a middle-aged resident rushed out.

"Hello," she said. "My name's Angie Moore. I'm from Brown Springs. What's your name? Where do you live?" Before I could answer, she hurried on as if afraid I might not listen long enough to hear her story. "I've been here 14 years." Her eyes lost their sparkle and the tone of her voice its vibrance as she added, "I don't have any folks."

After a moment's hesitation, Angie continued. "Do you know Tim Keithly?" I nodded. "I do, too," she said. "They're my friends. Know Bud Jones?" Again I could nod. "They sent me a dollar bill for Christmas. They're good people!"

When I had to move on, the lonely little woman called after me, "The nurse you want is in that room around the corner. You'll come again, won't you?"

Angie Moore (not her real name) is one of the multitudes in this 20th-century age of evasion who need the special witness and ministry of concerned, compassionate people. Society can provide professional care, but human kindness and compassion cannot be ordered from an institutional catalog.

Christ's ministry-by-example was the personal attention He gave to human need. Members of the Women's Missionary Council, who minister as unto Christ, constantly seek ways to fulfill their Christian responsibility to give loving service to all who suffer.

Mrs. Lyle Chadwick, WMC member in Manchester, Connecticut, found a way to do just that in the convalescent homes in her community. In an interview with National WMC Secretary, Mildred Smuland, she told of her ministry among the lonely and disabled.

MRS. SMULAND: Mrs. Chadwick, how did you get started in this ministry?

MRS. CHADWICK: At first I accompanied my pastor, Kenneth Gustafson, and his wife who held regular services in a convalescent home in Manchester. Suddenly there was a change of administration in the institution. The new management decided against having organized religious services for the patients; consequently the Gustafsons were forced to withdraw. I could not bear the thought of losing contact with the friends I had made there. I knew they needed the comfort and spiritual help they had been accustomed to, so I decided to do what I could by making personal calls.

As I visited alone, I continually met the question, "Where is the pastor?" Finally one of the elderly ladies telephoned him to call on her. Contact with the administrator through this incident renewed the opportunity for pastoral visitation, but I also continued my regular calling.

MRS. SMULAND: I understand that you now visit more than one home.

MRS. CHADWICK: When the change of administration occurred, some of my acquaintances were moved to other places. In each case visiting them in their new locations gave me opportunity to call upon others who lived there. The present schedule includes three homes, and we hope to add another very soon.

MRS. SMULAND: You say, "We." To whom else do you refer?

MRS. CHADWICK: In September 1966 Mrs. Beatrice Hobbs joined me. She has real love for the shut-ins and her musical ability adds greatly to the effectiveness of our visitation. We both feel these people are a part of us. We look forward to each appointment and try not to allow anything to interfere with our schedule.

MRS. SMULAND: Just what do you do when you call on the residents of these homes?

MRS. CHADWICK: When I began to visit alone, I carried a tape recorder with me. My husband's hobby is taping music, so he helped me choose a variety of gospel songs and old hymns (elderly people like the old ones best) suitable for short tapes to be played in rest homes. This recorder is still a favorite with shut-ins. Of-

ten we use it in the reception area where a nurse gathers the ambulatory patients together for half an hour. Sometimes we take it to private rooms. Now that I have a helper, we often sing and play our instruments.

As we become acquainted with the patients, we minister to each one as we see the need. We read the Bible at every opportunity and some have asked us to pray with them. Our initial aim is to gain the confidence of the people and let them know we love them as individuals.

In one home I shared some ideas for crafts with the recreational leader. She plans to visit a religious bookstore and purchase materials for those who are able to make something with their hands. She has included our hymn sing in her schedule for the week and is arranging a rhythm band. I am excited about the band, for I hope to play the piano accompaniment. Won't we have fun!

MRS. SMULAND: How do you make the first approach to the institution?

MRS. CHADWICK: When I was contemplating this ministry, I asked the Lord to lead me; and He has. When I approach a new situation, I look for a way to get acquainted with the nurses and patients. Most churches have at least one member or acquaintance in a convalescent home. As a Christian worker calls on one person, she naturally comes in contact with others who are eager for friendship.

A woman in the first place I visited was, in the process of time, a resident of three other homes. With each move she became our contact for new opportunities. It was as if the Lord sent her ahead to open the door. We always read the Bible to this lady and prayed with her.

One day we found her so despondent she was in tears. After talking and praying with her, we started the tape recorder. Staff members and other patients came to the door to listen. By the time we called again, our friend had been moved to the first floor where we would have to talk with her in the presence of others who might not be interested, so we played the accordion and sang for her. Because of that particular visit, we were requested to use the organ in the reception room and conduct a little service that many enjoy.

My introduction to the residents of one home came through making a regular hospital-type call. There I could see the person only in the main lobby with others all around. A woman nearby discovered I knew a little about the piano and asked me to play something for her. In time the incident led to organized group singing which

Mrs. Chadwick and Mrs. Hobbs conduct various activities for the patients in the convalescent homes.



all the patients love. Actually the session is a sort of therapy the owner of the institution is very happy about.

I have found that people in general are interested in one's hobbies. I like to dress little dolls. Often I take a few of them to show the people we meet. Everyone holds a doll and examines it thoroughly. A blind woman took one, carressed it tenderly, then traced every detail of features and dress with her sensitive fingers. Shut-ins have such limited experience they appreciate the least form of personal attention.



Music played on the Melodica is a novelty for the shut-ins.



Residents of the home enjoy having the Bible read to them.

On Halloween I disguised myself, took a trick-or-treat sack, and went rapping on doors. Residents of the convalescent homes were surprised and delighted to see that the person who comes to them with a serious, spiritual message is human enough to have fun.

MRS. SMULAND: Are WMC's involved in this ministry? If so, do you see the possibility of enlisting more women in such Christian service?

MRS. CHADWICK: Because of their work and other responsibilities, only a few of our local WMC's could participate in active visitation in the homes at an appropriate time. However, our ladies have remembered the patients with holiday favors for their food trays and gifts for special occasions. Such projects develop good relationships.

MRS. SMULAND: Can the Missionettes help?

MRS. CHADWICK: Definitely. Our Missionettes Club members have already become involved. They write letters, run errands, and plan simple services for the shut-ins. The older folk love just seeing the young people. To think the girls are interested in them brings added joy.

MRS. SMULAND: What results do you see from your work?

MRS. CHADWICK: Results are not always visible immediately. It takes time—sometimes years—to realize the success of this ministry. Some who come to the homes unsaved find the Lord there. Doctors, staff members, and relatives of the patients come in contact with the gospel in action and are later converted. Suffering and loneliness are made more bearable for the shut-in because someone takes time to care.

I am sure the Lord has opened this ministry for us and is enlarging it day by day.

* * *

God needs women who will make themselves available for a visitation ministry in their areas—women who understand "religion... that is pure and unblemished in the sight of God"; women who will seek to show loving kindness to all the Angie Moores who say, dolefully, "I don't have any folks."



These Christ's Ambassadors of the Assembly of God in Southport, Fla., gave the seven millionth dollar to Speed-the-Light. It was part of their monthly Speed-the-Light offering. The officers (seated,

left to right) are: Dorothy Raley, sponsor and wife of pastor; Janet Stukey, secretary; Ruth Stukey, president; Jimmie Stukey, vice-president; and James Raley, pastor.

1967 SPEED-THE-LIGHT REPORT

CHRIST'S AMBASSADORS in all parts of the country are beginning to see for themselves, through the "Ambassadors in Mission" (AIM) program of overseas evangelism, the effects of Speed-the-Light. And as they do, enthusiasm for this unique youth missionary program—which provides vehicles, printing, and radio equipment for Assemblies of God missionaries—is increasing by leaps and bounds.

By far the biggest leap in Speed-the-Light history occurred in 1967 when the total giving for the year reached a new high of \$767,299.34. This was an increase of more than \$116,350 over the previous year. The increase alone represents more than was given in any one of the first three years of the program's life back in the middle 40's.

Theme for the 1967 Speed-the-Light Dollar Day was "Wheels Speed-the-Light," and Christ's Ambassadors left no wheel unturned in their efforts to reach goals they themselves had set for their giving during the year. Many groups who set modest goals were caught up in the enthusiasm of doing something for God and far surpassed their original aim.

On December 18 the aggregate giving to this 23-year-old program reached the \$7-million mark, and at year's end stood at \$7,227,934.24.

The Christ's Ambassadors from the Assembly of God, Southport, Florida, were responsible for sending in the seven millionth dollar. It was part of their regular monthly Speed-the-Light offering. According to records in the C. A. Department which go back to 1954, this church has regularly supported Speed-the-Light all through those years.

Another exciting event of 1967 was "Operation: Demonstration." In it the Christ's Ambassadors of the Springfield churches, together with students from Central Bible College and Evangel College, put on a demonstration to show the exact number and types of vehicles purchased with Speed-the-Light money during 1966.

Speaking to the demonstration were General Superintendent T. F. Zimmerman, Executive Director of Foreign Missions J. Philip Hogan, and National C. A. Secretary Russell J. Cox.

The demonstration concluded with the 188 vehicles lined up six abreast making a short parade down Boonville

Avenue from the International Headquarters building.

Action during the demonstration was recorded on color film, and a complete newsreel-type movie will be available for showing in local churches after September 1 this year. The 14½-minute film carries a complete record of the sound and action. It may be ordered from either the Speed-the-Light Division or the Audio-Visual Service at 1445 Boonville, Springfield, Missouri 65802.

A total of 153 churches and one college prayer band gave \$1,000 or more to Speed-the-Light in 1967. For the fourth consecutive year, First Assembly, Van Buren, Arkansas, led the nation with an astounding \$10,266.49.

The top five churches in the nation included Full Gospel Tabernacle, Selma, California, with \$4,562.00; First Assembly, Phoenix, Arizona, with \$4,417.56; Assembly of God Tabernacle, Atlanta, Georgia, with \$4,068.50; and Full Gospel Assembly, Bell Gardens, California, with \$4,060.00.

On the district level, competition was exciting as each district tried to outgive some worthy competitor. The top spot really was never in doubt as



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NEWS OF THE CHURCHES

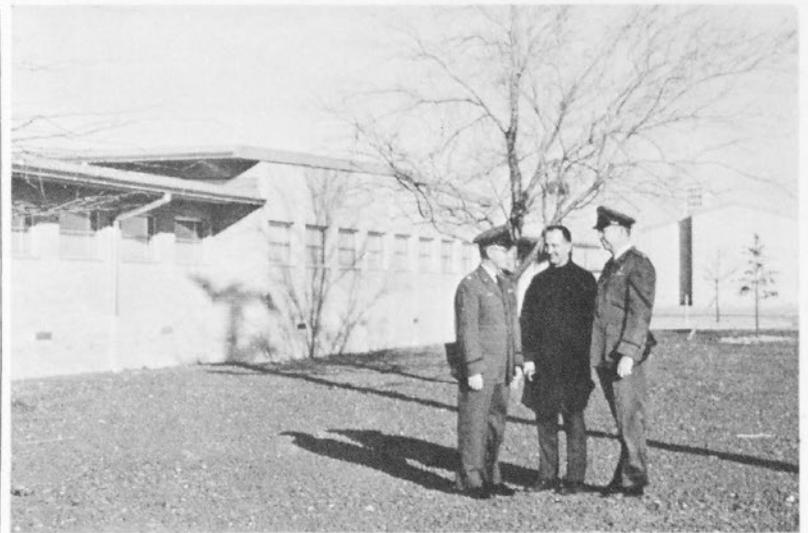
CHURCH ENJOYS NEW FACILITIES

PORT ARTHUR, TEX.—First Assembly here has been enjoying its new facilities for over a year now. The church is experiencing a spiritual growth and a harvest of souls since moving into the new building.

The sanctuary which seats 300 is fully carpeted with red acrylon carpet. The pews are covered with a matching nylon fabric.

Facilities include 12 classrooms, a Sunday school office, pastor's study, evangelist's quarters, and fellowship hall. The ladies of the church furnished all appliances for the kitchen.

Although appraised at well over \$100,000, the church building and all furnishings cost only \$76,000. M. J. Dickson is pastor.



NEW CHAPEL ANNEX—A new chapel annex including 25 classrooms for religious education has been completed at the Tinker Air Force Base, Okla., according to Assemblies of God Chaplain (Maj.) Lemuel D. McElyea. Chaplain McElyea, Protestant religious education director, reports that a record attendance of 319 were present for Sunday school the second week in the new building. Standing outside the new annex are: (left to right) Chaplain (Maj.) Mullin; Mr. Pearson, civil engineer; and Chaplain McElyea.

PUEBLO, COLO.—Six persons were saved, one was reclaimed, and two were baptized in the Holy Spirit during recent services at

Park Hill Assembly here with Evangelist I. D. Rayborn. In addition, one woman was healed of a bleeding ulcer.

Everyone appreciated the ministry of Brother Rayborn, especially his messages on prophecy and the use of his Bible-prophecy chart.

Attendance during the meeting was good.

Park Hill Assembly moved into a new building just a little over a year ago. The building seats 300 in the sanctuary and has facilities for a completely departmentalized Sunday school.

—Kenneth Crouse, pastor

* * *

LONG PINE, NEBR.—The Assembly of God here rejoices over the three persons who accepted Christ as Saviour during a recent two-week meeting with Evangelist Ken Krivohlavek. In addition, one person was reclaimed, two baptized in the Holy Spirit, and five refilled with the Spirit.

Six persons testified to receiving healing from the flu, and two were delivered from nervous conditions.

Two young people were called into the full-time ministry as well.

Several in the church stepped out in faith and began using the gifts of the Spirit. The Assembly was blessed by waiting in the presence of God for the moving of His Spirit.

—Dennis G. Pigman, pastor

ASSEMBLIES CHAPLAINS MINISTER WORLDWIDE

SPRINGFIELD, MO.—Do Assemblies of God chaplains perform a useful service in the armed services? To this question Mr. and Mrs. Barsness of Bellingham, Wash., answer a most emphatic "Yes!"

"When our son arrived in the central highlands of Vietnam close to Pleiku," Mrs. Barsness writes, "he wrote and told us that the first night on guard duty they were visited by their chaplain in the bunker—and he was an Assemblies of God chaplain." She and her husband praised and thanked God for our chaplains.

Serving the men on the field is just one of the ministries of the 35 active-duty Assemblies of God chaplains in the armed forces. Perhaps one of them could minister to your loved one in service.

AIR FORCE

Chaplain (Capt) Lemuel M. Boyles
Amarillo AFB, Tex.
Chaplain (Capt) Paul Alvin Lee
Craig AFB, Ala.
Chaplain (Lt Col) Orville L. McCormack
Altus AFB, Okla.
Chaplain (Maj) Lemuel D. McElyea
Oklahoma City, Okla.

Chaplain (Lt Col) Wayne E. Rowland
Washington, D. C.
Chaplain (Capt) Francis D. Shroyer
Bien Hoa AFB, Vietnam
Chaplain (Capt) Bryant R. Skipper
Osan AFB, Korea
Chaplain (Lt Col) Earl E. Waugh
Hickam AFB, Hawaii
Chaplain (Capt) Richard D. Wood
Kelly AFB, Tex.

ARMY

Chaplain (Maj) Jules Ballas
Nurnberg, Germany
Chaplain (Cpt) Gilbert Bender
Fort Knox, Ky.
Chaplain (Cpt) Clyde Gene Brown
Fort Sill, Okla.
Chaplain (Ltc) James H. Cotton
Saigon, Vietnam
Chaplain (Ltc) Elton E. Curnutt
Fort Carson, Colo.
Chaplain (Cpt) Anthony Dyba
Ft. Leonard Wood, Mo.
Chaplain (Cpt) Eumid N. Freeman
Fort Bliss, Tex.
Chaplain (Maj) Richard W. Hartman
Monterey, Calif.
Chaplain (Cpt) Henry L. Hunt
Augusta, Ga.
Chaplain (Maj) Duie R. Jernigan
Fort Sill, Okla.
Chaplain (Col) John A. Lindvall
Germany
Chaplain (Ltc) Talmadge F. McNabb
Fort Dix, N. J.

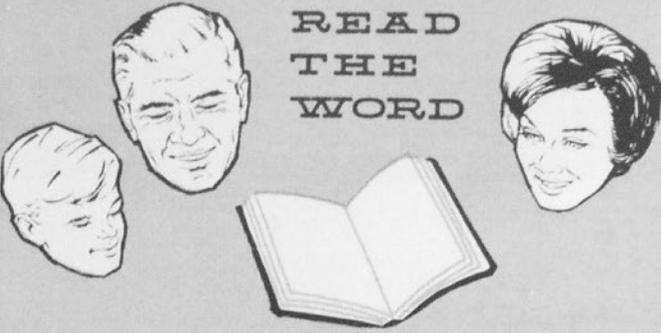
Chaplain (Cpt) Stanley N. Millard
Cam Ranh Bay, Vietnam
Chaplain (Cpt) John E. Russell
Columbia, S. C.
Chaplain (Cpt) Ardon Schmidt
Fort Polk, La.
Chaplain (Maj) John W. Simpson
Fort Amador, Canal Zone
Chaplain (Maj) John Van Meter Jr.
Vietnam
Chaplain (Cpt) Jerry Webb
Killeen Base, Tex.
Chaplain (Ltc) James H. Woods
Vietnam

NAVY

Lcdr Leonard L. Ahrnsbrak, CHC,
USN
San Diego, Calif.
Lcdr Robert G. Brown, CHC, USN
Princeton, N. J.
Lcdr Ronald G. DeBock, CHC, USN
Iwakuni, Japan
Lt Jack K. Golie, CHC, USN
29 Palms, Calif.
Cdr Stanford E. Linzey, CHC, USN
FPO San Francisco, Calif.
Cdr David W. Plank, CHC, USN
Arlington, Mass.
Lcdr Marvin Snyder, CHC, USN
Yokosuka, Japan

Readers of the *Evangel* who would like a chaplain's full address or more information may contact: Assemblies of God Commission on Chaplains; Howard S. Bush, Chairman; 1445 Boonville, Springfield, Mo. 65802.

**READ
THE
WORD**



CHAPTERS FOR THE WEEK OF MARCH 10-17

Sunday	Psa. 113 - 115	Thursday	Psa. 123 - 125
Monday	Psa. 116 - 118	Friday	Psa. 126 - 128
Tuesday	Psa. 119	Saturday	Psa. 129, 130
Wednesday ..	Psa. 120, 122	Sunday	Psa. 131, 132

"For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).



Teen Challenge directors met in Springfield, Mo., for a conference with Home Missions officials. Curtis W. Ringness, national secretary of Home Missions, is at the left and Chas. W. H. Scott, executive director of Home Missions, is at the right.

TEEN CHALLENGE DIRECTORS OPPOSE LEGALIZING MARIJUANA

SPRINGFIELD, MO.—Directors of 13 Teen Challenge Centers in major U.S. and Puerto Rican cities went on record Tuesday, February 6, as opposing legalization of marijuana.

In their annual meeting sponsored by the Assemblies of God Home Missions Department, the directors said they feared that if marijuana were legalized, our nation would face "another new, dangerous, and destructive habit" similar to alcohol.

They also felt that "since a large percentage of those who use hard narcotics start with marijuana, to legalize its use would increase the number of potential users of hard narcotics." Many marijuana users graduate to heroine, cocaine, and amphetamines.

The statement by the directors stressed "that approximately 95 percent of thousands of heroine addicts we have dealt with in 10 years started on the road to addiction by first innocently smoking marijuana."

The directors also alluded to marijuana's destructive effects on the entire personality and behavior patterns of the individual.

"Under the influence of marijuana, a person's attitudes, values, and goals are often drastically changed. . . . There is a distortion of the physical senses resulting in one's inability to function normally."

The TC directors said their statement was issued to add strength to a February 4 article in *The Pentecostal Evangel* by David R. Wilkerson, founder-director of the New York Center.

Mr. Wilkerson contended that marijuana is "the most dangerous drug used today." He also opposed its legalization.

The directors asserted they hope jurisdiction over this drug traffic continues to remain in the hands of the Federal Bureau of Narcotics. If it were to become a misdemeanor, they feel it would become nearly impossible to properly police this drug.

Another fear they have is that if marijuana is legalized, youth will feel much more free to smoke it. From their many experiences with drug addicts, the TC directors see this as a grave danger to society.



REPRINTS AVAILABLE!

"Should Marijuana Be Legalized?" the eye-opening *Evangel* article by Teen Challenge Director Dave Wilkerson, is now available in a two-color, four-page reprint. Order copies to distribute among your friends. Just \$1 for 25; \$1.50 for 50; \$2.50 for 100; \$11 for 500; \$20 for 1,000. Order by title from Evangelism Literature for America, 1445 Boonville, Springfield, Mo. 65802.



GIVING IS SAVING

How much of your estate will go for taxes? Are you interested in giving to the cause of Christ—yet saving by giving that gift? You can give to His Church now and at the same time save on your estate and inheritance taxes. Two plans are available:

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The donor contributes a gift of cash, securities, or property to be invested in the Assemblies of God Investment Fund. The net income earned from the investment is returned to the donor in semiannual or quarterly payments.

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Under this plan funds, securities, or property contributed to the Assemblies of God are sold and reinvested in tax-exempt bonds. The income returned to the donor retains its tax-exempt status.

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NAE RELIEF HELPS WORLD'S NEEDY

WASHINGTON, D. C.—An offering for overseas relief taken at the annual Thanksgiving service of the Pentagon's Protestant Chapel here was presented to Clyde W. Taylor, general director of the National Association of Evangelicals.

The presentation was made by Chaplain (Col.) Wayne E. Soliday. Floyd Robertson, executive secretary of the NAE Chaplaincy Commission, was also present.

The gift will be used by the NAE's World Relief Commission in its program to supply food and clothing to people in underdeveloped nations while they work in cooperation with their own governments on public works projects.

The relief commission is helping in Vietnam. "Our purpose in Vietnam is unique in that, although we supply food and clothing, we also give leadership training to the refugees," said Dr. Taylor. He noted that the training program looks forward to the day when the refugees will return to their villages and will need village leaders. There is a lack of local leaders as the result of enemy terrorist activities.

An important part of the commission's Vietnam program is a technical training school in operation near Da Nang. The school represents one of the relief commission's prime objectives: to "tie in with local churches to provide health care and educational aid" to the Vietnamese.

The "tie-in" program plays an important part in other countries too. For example, the commission has taken over virtually all Protestant relief in Chile. It works in cooperation with the government on housing and urban revitalization, agricultural training, flood and fire control.

In Korea the relief commission serves 40,000 meals daily to orphans and works with the government on the reclamation of 40,000 acres that will support between 10,000 and 15,000 refugees.

Commenting on the social objectives of the relief commission, Brother Taylor said, "Once you solve the food problems, you can begin to solve the political problems; but it is nearly impossible to solve any problems when people are naked and hungry."

Chaplain (Col.) Wayne E. Soliday presented an offering for overseas relief to Clyde W. Taylor, general director of the National Association of Evangelicals. Standing at left is Floyd Robertson, executive secretary of the NAE Chaplaincy Commission.



HAMMONTON, N.J.—First Assembly here has been richly blessed by the Lord this past year in many ways. Nine and one-half weeks of evangelistic crusades saw a substantial growth both numerically and spiritually in the church. Many persons were saved and healed, and more than a dozen were baptized in the Holy Spirit.

Evangelists included Jewell Cunningham, wife of T. C. Cunningham, assistant superintendent of the Southern California District; and Brother and Sister Paul Graban of New Jersey.

Carl West, First Assembly's as-

sistant pastor, directed a weekly witnessing program which brought several families into the church. Royal Rangers also gave the church several new contacts.

During the fall an individual outside the church donated 10 acres of nearby woodland to First Assembly. Also one of the men in the church donated a new Volkswagen bus.

—D. Leland Paris, pastor

ADA, OKLA.—Midway Assembly here was blessed during recent services with Evangelist Ralph Roberts. Four were saved, and

three persons were baptized in the Holy Spirit. Several were healed.

During the meeting the Sunday school had its highest attendance in two years. Attendance throughout the meeting was good, considering the bad weather. Some drove over 20 miles on ice-covered roads to attend.

Midway Assembly has obtained a new site with a parsonage and plans to begin construction of a new building soon.

—Charles Dean, pastor



Pastor K. G. Swenson (left) of Mesa, Ariz., reads telegrams and congratulatory letters on the 25th anniversary in the ministry of Evangelist and Mrs. Ernie Eskelin.

MESA, ARIZ.—First Assembly here was blessed by the ministry of Evangelist and Mrs. Ernie Eskelin. Attendance was good, and many first-time visitors were present. Sunday school attendance reached 322.

The church helped Brother and Sister Eskelin celebrate their 25th anniversary in the ministry. Brother Eskelin has built three

churches, and for the past 18 years has served on the evangelistic field, including crusades overseas.

—K. G. Swenson, pastor



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TOMORROW IS A CHILD TODAY! In Hillcrest and Highlands Children's Homes, over 100 children search for a tomorrow that is better than their yesterdays. Here are two ways you can provide regular help in these critical years:

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BE A PARTNER IN PLACEMENT

HIGHLANDS is our child-care and placement agency. You can be a "Partner in Placement" by giving \$5 each month to Highlands. Be a friend to children who stop a while at Highlands on their way to a better tomorrow. A certificate of partnership and photo of the Home will be sent.

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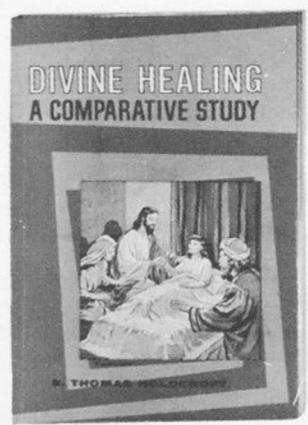
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City State Zip

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ariz.	Tucson	¹ Faith	Mar. 17-31	R. I. & Mrs. Wynkoop	R. H. Midgett	
	Tucson	First	Mar. 6-17	Wesley F. Morton	L. G. Gilmore	
Ark.	Blytheville	First	Mar. 6-18	Ernest Eskelin	Marvin Haley	
	Ft. Smith	Glad Tidings	Mar. 17-31	Dennis Thrasher	Lester Black	
	Hamburg	A/G	Mar. 10-15	A. G. & Mrs. Calaway	Earl Davis	
	Helena	First	Mar. 5-17	Bill & Naomi Hayes	Royce L. Lowe	
	Osceola	First	Mar. 12-17	Carl E. Gammel	Charles Throgmartin	
Calif.	Walnut Ridge	Midway	Mar. 12-24	Jackie V. Nichols	Lehman Rorex	
	Castro Valley	Calvary Church	Mar. 17-31	Thomas Ming	Jack Wien	
	Castroville	² First	Mar. 17-22	Charles Senechal	T. E. Bobo	
	Cotati	² A/G	Mar. 10-15	Charles Senechal	John Hudgins	
	Hanford	³ La Hermosa	Mar. 4-17	Thomas Hernandez	Juan Torres Jr.	
	Merced	Calvary	Mar. 17—	Branham-Steele Team	W. Earl Hubbard	
	Norwalk	A/G	Mar. 11-Apr. 7	Tommy & Esther Lance	Orrin Kingsriter	
	Pleasant Hill	Oak Park	Mar. 10-17	George Holmes	Steve Asmuth	
	Redlands	First	Mar. 17—	Arne Vick	Lloyd Reece	
	Richmond	Full Gospel Temple	Mar. 12-17	Paul Clark Team	E. B. Adamson	
	Rio Linda	Calvary	Mar. 10-24	J. B. Woolums	Charles Harlin	
	Selma	Full Gospel Tab.	Mar. 10-31	C. C. Crace	Billy S. Parks	
	Sunnyvale	Temple Horeb	Mar. 10-17	D. Bazan Sr.	Charles Ruelas	
	LaJunta	A/G	Mar. 17—	Arlis & Mrs. Thrasher	Ralph Lovvom	
	Fla.	Hollywood	Calvary	Mar. 10—	L. Wayne Pitts	C. W. Eldon
Key West		Glad Tidings Tab.	Mar. 13-24	Woodrow Oxner	Harold Tyus	
Ill.	Orlando	Pine Hills	Mar. 12-24	J. C. & Mrs. Nichols	J. E. Winstead	
	Panama City	Callaway	Mar. 10-24	S. P. & Mrs. Bostic	F. H. Wesley	
	Plant City	Mt. Zion	Mar. 17-27	Stefan Gulyas	James F. Kimbrel	
	Jerseyville	A/G	Mar. 12-24	Marion & Sandra Beach	Frank Goss	
	Jasonville	First	Mar. 13-24	Bill & Verna McPherson	Larry Patton	
Ind.	Anthony	A/G	Mar. 17-31	Roy H. Tregenza	D. R. Nelson	
	Kansas City	First	Mar. 17-Apr. 14	Barton-Martinez Team	U. S. Grant	
Ky.	Paducah	Calvary	Mar. 17-29	Hale-Turner Team	Ivan K. Jones	
	Cumberland	First	Mar. 12-24	R. S. Peterson	Arthur Vespa	
Md.	Hancock	Full Gospel Ch.	Mar. 13-24	Charles S. Morris	Alvin Kyle	
	Westernport	First	Mar. 12-24	H. B. Kelchner	Joseph L. Smith	
Mich.	Hastings	A/G	Mar. 10-24	Matschulat Party	Howard R. Collver	
	Paynesville	Gospel Tab.	Mar. 12-24	James & Beulah Pepper	Wilbert Remus	
Mo.	Iberia	A/G	Mar. 3-17	Floyd E. Heady	Wilford David	
	Iron Mountain	A/G	Mar. 3-17	Ruth E. Reece	Tom Jackson	
	Raytown	A/G	Mar. 10-22	Knott-Olson Team	G. A. Green	
	St. Charles	First	Feb. 27-Mar. 10	Loyd & Mrs. Middleton	A. W. Pettet	
	Sedalia	First	Mar. 17-31	Loyd & Mrs. Middleton	Floyd Buntenbach	
Mont.	Billings	First	Mar. 10-24	Arthur & Anna Berg	Robert L. Brandt	
	Holdrege	A/G	Mar. 17-22	Kathleen Jennings	Steven Groseclose	
Neb.	Theford	Bethel	Mar. 12-24	Milo Harmon	E. L. McNaughton	
	Ossining	Gospel	Mar. 13-24	George Butrin	William Douglas	
N. Y.	Burlington	A/G	Mar. 4-10	A. J. Fox	Howard Thompson	
	Greensboro	Third	Mar. 3-10	Martin & Mrs. Kershman	Herman Nichelson	
N. Dak.	Cavalier	Gospel Tab.	Mar. 17—	Donald Fercho	Keith C. Carlson	
	Wilmington	First	Mar. 3-17	Daena Cargnel	Raymond Umstead	
Ohio	Alva	A/G	Feb. 25-Mar. 10	Lindell & Mrs. Ballenger	Edwin P. Lack	
	Boynnton	A/G	Mar. 15-24	Ada E. Lear	W. R. Evans	
	Broken Arrow	A/G	Mar. 10-24	Marvin Schmidt	James C. Dodd	
	Coweta	A/G	Mar. 17-31	Mitchell W. Thompson	E. L. Coleman	
	Spavinaw	Topsy	Mar. 17—	Hazel Burns	Mervin Hoskins	
	Tulsa	Home Gardens	Mar. 13—	Glen Shinn	James R. Cissna	
	Oreg.	Portland	First	Mar. 10-17	Howard Rusthoi	James R. Swanson
		Milesburg	A/G	Mar. 3-17	Walter Kronberg	Clifton E. Wilkins
	Pa.	Millersburg	A/G	Mar. 12-24	Ken & Gloria Kashner	Clifford Geedy
		New Kensington	Gospel Tab.	Mar. 6-17	The Singing Lunsfords	Asa C. Martin
	Tenn.	Brighton	Simington	Mar. 17-31	Frank Sanders	E. T. Echols
		Jefferson City	A/G	Mar. 4-17	Loyd & Patsy Singley	Ronald Woodcock
	Tex.	Johnson City	First	Mar. 10-22	Manfred Polk	Everett Sexton
		Belton	First	Mar. 4-10	James & Mrs. Sartor	R. E. Brumbelow
		Bridge City	First	Mar. 5—	L. Wayne Pitts	C. J. Shields
Canyon		⁴ First	Mar. 10-22	Victor Etienne	A. J. Pettit	
Cleveland		Macedonia	Mar. 10-17	Doyle Jones	G. W. Barnett	
Dallas		Oak Cliff	Feb. 18-Mar. 10	Quentin Edwards	H. C. Noah	
Electra		A/G	Mar. 11-17	James & Mrs. Sartor	E. B. Crump	
El Paso		Valley	Mar. 6—	John & Freda Bryant	F. C. Roop	
Ft. Worth		Rosen Heights	Mar. 8-10	Watters-Perri	Ira F. Stanphill	
Gilmer		Oak Grove	Mar. 5-17	Morris & Mrs. Lefkovitz	Jerry H. Shipman	
Nacogdoches		Faith Temple	Mar. 10—	Kenneth Barney	Dave E. Laughlin	
Odessa		Bethel	Mar. 5-17	Ron Wahlrope	Wesley J. Lange	
Pampa		First	Mar. 13-24	Winferd Mack	J. S. McMullen	
Pleasanton		First	Mar. 12-17	Mike & Linda Murdock	J. W. Pinkston	
Stinnett		A/G	Mar. 17-24	T. M. & Mrs. Barrett	M. A. Askins	
Va.	Tyler	Rose Center	Mar. 13—	Jimmy & Lenete Merritt	B. J. Mikulek	
	Norfolk	⁵ Ocean View	Mar. 12-24	David & Mrs. Dean	Gordon Churchill	
Wash.	Oroville	A/G	Feb. 28-Mar. 10	Roy & Arlene Brewer	Kenneth Gregg	
	Spokane	North Hill	Mar. 10-17	Dan & Marty Womack	Earl R. Jones	
W. Va.	Cabins	A/G	Mar. 13-24	Don & Sharon Parker	Joseph D. Eversole	
	Ranson	Calvary	Mar. 5-17	John & Esther Hamercheck	William P. Reed	

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

QUOTES

EVANGEL READERS WRITE

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

"Wake Up, America"

I am deeply grateful to you for your editorial comment concerning my "Wake Up, America" address, in the January 14, 1968 issue of *The Pentecostal Evangel*.

Like many laymen across the nation, I am concerned about the tendency to downgrade Christian values and religious truths on the part of so-called church leaders. The "new morality" in my opinion can destroy the great religious heritage which has made America "one nation, under God."

While, according to the Declaration of Independence, we are "endowed by our Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness," let us remember that our Creator also has the power to withdraw that endowment if we forfeit our right to possess it.

I shall read all of the articles in your magazine with great interest.

HOWARD W. KACY
Washington, D.C.

* * *

I wish to express my appreciation to the *Evangel* for the inspirational articles. Specifically, I am amazed at the spiritual wisdom and admonition found in each week's "editorial comment." I want to send copies of the January 14 editorial to relatives and friends.

As Christians, I believe we should be more concerned about the reading matter being presented as literature in our public schools. Our high school senior is assigned to read what I term pornographic literature, and his grades suffer when he doesn't.

We have a daughter in Northwest College of the Assemblies of God at Kirkland, Wash. She writes that the literature courses there are like a breath of fresh air after her experience in this high school.

I am thankful for all of our Assemblies of God literature.

MRS. OSCAR PETERSON
Forks, Wash.

Witnessing in Vietnam

Last September, as 17-year-old Mike Cunningham was preaching for Pastor Jim Argue in Oakland, California, a young soldier attended the services. For two nights the soldier resisted the Holy Spir-

it's conviction, but on the third night he went to the altar and was saved. He also received the baptism in the Holy Spirit, seeing a vision of Christ on His throne.

Now he writes from Vietnam that his life has been spared on numerous occasions. He is witnessing and ministering for Christ among his buddies there.

ZELMA ARGUE
Santa Monica, Calif.

Church News Appreciated

We appreciate the "News of the Churches" section of the *Evangel* very much and compliment the staff on the fine job of publishing the reports. It certainly gives us the feeling that God is moving in a great way across the nation.

PASTOR CLYDE HENSON
Bethel Temple
Sacramento, Calif.

Healing Now Complete

My personal testimony of God's mighty healing power appeared in the July 30, 1967, issue of the *Evangel*. At that time I related how I had suffered 38 years from an ear infection and gradual hearing loss. In 1966, the doctor removed the entire ear drum and all the bones of the middle ear. This left me deaf in that ear. Three weeks later, a new eardrum and middle ear began to grow. I could hear some, but not perfectly at the time I wrote the testimony. *It is my joy to tell you that the healing is now complete.*

I recently had a hearing test by the doctor who did the surgery, and he marveled that the hearing in my "new" ear is normal. Praise our Lord.

MRS. FLORENCE L. HAWLEY
San Pedro, Calif.

Hard to Choose

The articles in the *Evangel* have been wonderful lately. I find it increasingly difficult to stay within the prescribed limits when selecting articles to reprint in *The Pentecostal Digest* (Braille publication for the blind). If I were to put in everything I like, it would take several volumes instead of one. But I do believe the Lord directs in the choice of articles that will most benefit our blind readers.

MRS. MILDRED WHITNEY
Missionary to the Blind
Waukesha, Wisconsin

New Reader

I am new in the Assemblies of God, even though I have been a Christian since I was a young girl. I want you to know how much I enjoy *The Pentecostal Evangel*.

It is wonderful to be in a church that believes revival is possible; where praise comes naturally from the hearts of the worshippers; and where people do not discount God's power on behalf of His people.

MRS. LEE BRANT
Salem, Oregon

Is This Your Neighbor?

I do not know whether you will print this or not, but I want to write it. My father was a minister, and I also have attended a theological seminary. Since I was saved I have worked for the Lord in many ways. My husband and I have befriended many ministers, students, and missionaries, as well as other Christians in years gone by when they needed help so badly.

I am sure my husband would have been saved long ago, had those we helped shown a continued interest in his spiritual welfare. But no one seemed concerned when he stopped going to church.

We are both old and crippled and have had serious surgery. We live close to a large church where I was a member for years, yet the pastor has never once telephoned or shown any interest in either of us.

People from the church go by our home on their way to the market, but they never offer to take us or to get anything for us. We would gladly pay them. I haven't been out for over a year.

A READER IN CALIFORNIA

Prayer in the Spirit

I am enclosing a check for a year's subscription to your church magazine.

While testifying to a Jehovah's Witness about full salvation and the Holy Spirit recently, I received the gift of tongues and for the first time prayed in the Spirit (1 Corinthians 14:15). After he left, as I was thanking God, I was greatly blessed and had the same glorious experience.

I am a deaconess in the Church of the Nazarene. While some do

not believe the gift of tongues is still in the church, there are others who like to receive this gift. Please pray for us. Feel free to use my testimony. Perhaps it will help someone else.

MRS. LORRAINE RICHARDSON
Wright City, Mo.

Irreverent Speech

Some weeks ago you published a letter protesting a cartoon the writer considered irreverent. I too deplore irreverence in any form.

A visitor in our home recently said during a meal, "If my wife knew how much I was eating, she would be praying for me."

Prayer, or anything sacred, should not be belittled. Gaiety and laughter have their place, but the things of God deserve all the reverence we Christians are able to express.

READER IN OKLAHOMA

Grotesque Illustrations

I have been a reader of *The Pentecostal Evangel* for over 40 years. Its pages were a gold mine of spiritual truth and I am still feeding on it.

But today when I turn its pages, some of the grotesque illustrations intended to convey spiritual truth seem to repel and shock me.

Should the people of God adopt this modern trend, or should we save ourselves from this "untoward generation"? (Acts 2:40).

MRS. NELLIE B. SCHIVE
Wyomissing, Pa.

Love Covers All

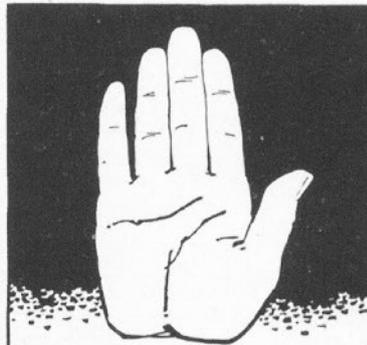
I have read several objections to the poor grammar in some of the choruses we love to sing.

As a college graduate, I also was much annoyed by the bad grammar and other "uncouth" ways in the little Assembly I first attended, where many in the congregation had never even finished high school. But God showed me I was letting pride rob me of His blessings. When I became more concerned with having God in my life than using good grammar or singing on key, God saved me, and later filled me with His Holy Spirit.

I think possibly God lets the poor grammar and the inconsistent use of "You" and "Thou" in some choruses stay there on purpose, as one of the "foolish" and "despised" things He uses to "confound the wise" (1 Corinthians 1:27, 28).

First Corinthians 13:13 reads, "Now abideth faith, hope, charity, these three..." Although this plural subject, "these three," has a singular verb, "abideth," I have never heard of this mistake in grammar interfering with the blessing brought by the words of this verse!

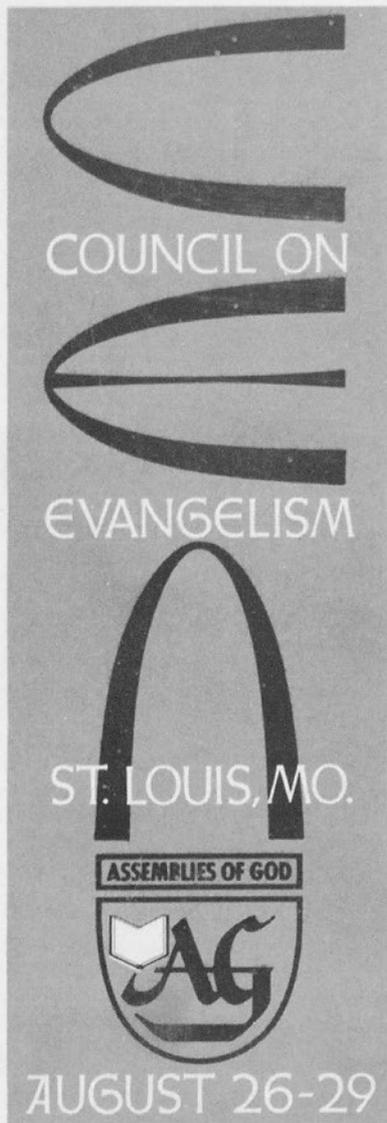
EDITH MANCHESTER
Santa Cruz, Calif.



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*Where did we come from?
Why are we here?
Where are we going?*

THESE ARE THE QUESTIONS TO WHICH
OUR FELLOWSHIP WILL ADDRESS ITSELF
AT THE HISTORIC ST. LOUIS COUNCIL

**YOU CAN HELP SUPPLY ANSWERS BY
BEING THERE AUGUST 26-29, 1968**

In a Council totally unlike any other, our Fellowship will gather to search its own heart before the Word and to make new commitments to the will of God. This will not be a legislative Council. Yet it may mark a dramatic shift for us. It is not a platform for our headquarters to promote its many programs. There *has* been much preliminary research. This will be presented. Committees from a cross-section of the nation are laying orderly groundwork. Consideration is being given to the true mission of the Assemblies of God. But throughout the Council we are seeking openness: there will be Bible studies, an openness before the Word; there will be seminars, an openness to a grass roots perspective; there will be seeking and commitment, an openness to God's revelation and the Lordship of Christ.

an empty vessel turned upward...an openness for a new infilling

Your presence—your voice raised in questioning, in counseling, in seeking, in commitment—will make this Council unique, for you are a vital part of the fellowship of the Assemblies of God.



COUNCIL ON EVANGELISM
ST. LOUIS · AUGUST 26--29