

THE PENTECOSTAL
evangel

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

MARCH 31, 1968

TEN CENTS

FILE COPY

SITE OF THE
COUNCIL ON
EVANGELISM

ST. LOUIS, MISSOURI

AUGUST 26-29

(SEE PAGES 16-18)



THE PASSING OF TIME BRINGS MANY CHANGES. It changes young people into old people; sometimes it changes healthy people into sick people. It changes the looks of cities and neighborhoods.

It does things to people spiritually too. Some grow stronger as time marches on; some grow weaker. Some grow sweeter; some more sour and bitter. Some become more generous; some more selfish. Some grow more consecrated; some less.

Some things that time does we can't control. But what it does to us spiritually, we *can* control.

Perhaps if we understand why some consecrations do not endure, it will help us make sure ours is permanent.

The case of King Joash in 2 Chronicles 24 is one of the most glaring examples in the Bible of one who started well but ended poorly. In the beginning of his reign he did that which was right in the sight of the Lord. In fact, he is noted for his zeal in repairing the temple. Some churches still use the "Joash chest" plan to raise money to build or remodel.

But before you reach the end of the chapter it seems you are reading about an entirely different person than the Joash who led the nation back to God in the early brilliant years. But it isn't. It is the same man. He listened to the flattery of ungodly men and led his nation into idolatry. He even ordered the stoning of a prophet who dared reprove him for his sin!

Such changes in a man's life do not happen suddenly. There is a transition during which old values and ideals are gradually eroded and replaced by baser ones.

What was the key in the case of Joash? This chapter reveals several contributing factors.

1. LACKING A LOYALTY TO GOD

Verse 2 tells us that "Joash did that which was right in the sight of the Lord *all the days of Jehoiada the priest.*" This reveals the whole crux of the matter. Joash could tread a godly path as long as he stood in the shadow of Jehoiada, one of the greatest priests Israel ever had. He was truly the power behind the throne. While Jehoiada was alive, Joash had a prop to lean on. But when the prop was removed by death, the true nature of the king began to show itself.

If you and I are dedicated to God only because we are under pressure from someone else or are being sustained solely by the influence of another, we are on dangerous ground. There comes a time when every Christian must establish his own personal relationship with God on a basis that will be unchanged whether he has any human encouragement or not. Daniel was as loyal to God in Babylon as he was in Jerusalem. So were his three companions who went into the furnace rather than bow to the idol.

Joash lacked this personal loyalty to God. Perhaps his good deeds were done to impress Jehoiada as much as to please God.

Weather vanes always move toward the direction from which the wind is blowing. This is fine for weather vanes. It is what they are supposed to do. But it is *not* the thing Christians are supposed to do. Our sole consideration is always, "What is the will of God?"

2. WILLING TO BE BOUGHT

We are told in verse 17 that after Jehoiada's death, some of the ungodly leaders of the nation came to Joash

it takes more than a GOOD BEGINNING

By KENNETH D. BARNEY

Pastor, Heights Assembly, Houston, Texas

and "made obeisance to him." This undoubtedly involved much bowing and scraping and loud words of praise and commendation. Joash listened to them and became putty in their hands.

If you have ever horse-traded with someone over an article of merchandise, you probably remember him saying at the beginning, "This is positively not for sale." What he meant was, "Not until you offer me the right price."

There are Christians whose commitment to God seems to have a price tag on it. In Joash's case it was a little flattery. With others it may even be much less.

Actually the price at which we sell something is an indication of how much it means to us. Perhaps it *once* meant more, but the price we sell it for shows how much it means to us *now*. At rummage sales merchandise that was once rather valuable is offered for a tiny fraction of its original price—simply because that is all it seems to be worth now.

There came a day when the approval of God meant so little to Joash that he exchanged it quickly for the favor of a few influential people. He wasn't the last to do that.

Christian, don't sell out at *any* price. The world of sinners will help you *create* your problems; but when you are about to be crushed to death by them, they won't be around to help you solve them. You will find yourself very much alone.

When you see a poor ragged drunk staggering down the street, the man who sold him the stuff isn't walking beside him to steady him and give him a few extra dollars. When the man who killed his wife in a drunken



rage is facing the death sentence in the courtroom, the bartender who took his money for the whiskey isn't there to stand with him in his lonely hour.

3. TOO SHALLOW TO TAKE AN UNPOPULAR STAND

When the prophet denounced the idolatry the king was now sanctioning, Joash knew God's messenger was right. He realized that the right thing to do was to acknowledge his guilt and repent of his sin. But when he saw his partners in sin standing by with sneers on their faces, he wilted. Instead of turning back to God he actually gave the sentence that the prophet be stoned to death—and that prophet was the son of Jehoiada!

This world would be a poor place if it were not for men willing to take an unpopular stand when they believed they were right. Columbus was jeered for his belief that the world was round. Martin Luther felt the hot wrath of the apostate church for his preaching that the just shall live by faith. General Billy Mitchell was court-martialed for teaching that air power was the key to a nation's survival. History has vindicated these men.

The course of human affairs is not directed by those floating with the tide, but by men with backbones stiff enough to declare, "Here I stand. God helping me, I can do no other!" When a Christian has so lost the touch of God that he can not stand upright when other knees are bowing to Baal, he is on the road of rapid decline.

When consecration fades away, there is a danger it will not stop merely with leaving the individual an *unconsecrated* person, but actually an *evil* person. The life of Joash is proof of such a startling possibility. In his later years there was a complete reversal of all his early

attitudes. He did a complete about-face spiritually. The record of his life reads like the story of two sharply contrasting individuals.

When you are traveling uphill, progress is sometimes a little slow. But going downhill you pick up momentum rapidly. A Christian who forsakes his dedication to Christ is not likely just to coast along on a slight incline, but to go downhill faster and faster to his final destruction.

We read in Genesis 13:12 that before Lot actually became a resident of Sodom, he pitched his tent in that direction. The conclusion of that sad story is found in 2 Peter 2:8: "For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds." While pitched toward Sodom, Lot undoubtedly thought he would be the happiest man alive in the midst of such a lush valley. But this text lets us know that he was thoroughly miserable. The Greek word for *vexed* is "tortured; tormented." There is no greater torment than to go against your conscience. A backslider is of all men most miserable.

We thank God for the multitude of consecrations that *do* last and we are glad to declare most emphatically that it isn't necessary for *any* consecration to fade away. Joash could have died as victoriously as he lived during his early years if he had been diligent about cultivating his relationship with God. He failed to do so, and we lament his sad end. But we are grateful that the Holy Spirit has recorded his case "for our admonition, upon whom the ends of the world are come." We can learn from his example that it takes more than a good beginning.

How Wars Are Won

RACES ARE NOT WON by horses that are hobbled, nor wars by generals whose hands are tied. There is mounting criticism of the restrictions which the U. S. government has placed upon its military leaders in Vietnam by limiting them as to the weapons they may use, the targets they may hit, and the territory in which they may fight.

Hundreds of young Americans are losing their lives in battle every week, and thousands more are being wounded, while military leaders attempt to fight a limited war against a ruthless enemy. Many Congressmen and other influential citizens are demanding that this country should either go all-out to defeat the Communists in Vietnam by whatever means are necessary, or else withdraw its forces. They charge the U.S. is not doing all it can to win.

As Christians who believe in prayer, can the same be said of us? Are we doing all we can, or are we praying halfheartedly—waging only a limited spiritual warfare—instead of “praying without ceasing” for our servicemen and for a solution in Vietnam?

No weapon in the Church's arsenal is mightier than prayer. We are commanded to be “praying always with all prayer and supplication in the Spirit”—but are we doing it? What is our prayer target? How high are our hopes? How broad is our faith?

The enemy of the souls of men is at work, taking peace from the earth, killing human lives, and destroying everything that is good. The duty of the Church is to fight the enemy with the gospel of Christ and all the spiritual weapons God has placed at her disposal.

As Jesus said, “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly” (John 10:10).

Prayer can unleash the forces of heaven to come to the aid of mankind. Prayer gives God an opportunity to perform miracles.

God can change the situation in Vietnam and bring our boys home—but His hands are tied by the sins of His people, especially the sin of prayerlessness. His people can free His hands by humbling themselves, and praying, and seeking His face, and turning from their wicked ways; for then He will be able to forgive their sin and to heal their land, the Bible says (2 Chronicles 7:14).

When will the Church go to her knees and fight the battle of the Lord? When will the Christians of America muster the same courage, the same determination, the same spirit of self-sacrifice that its sons are showing in the fight for a free Southeast Asia?

Our fight is not against men but against the principalities and powers that control them. As the apostle says in Ephesians 6:12, our battle is against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places—and these enemies can only be defeated by prayer. It is against these our weapons must be turned—not carnal weapons which are powerless but spiritual weapons which are mighty through God to the tearing down of all the enemies' strongholds.

There is no doubt about the final outcome. The Lord will win, and His faithful prayer warriors who have “prayed without ceasing” will be richly rewarded; but in the meantime young men are dying and innocent people are suffering because Christians are not praying as they should. The more they would pray, the sooner the bloody conflict in Vietnam would end.

—R.C.C.

THE PENTECOSTAL evangel

March 31, 1968

Number 2812

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

BERT WEBB, *Executive Director*
ROBERT C. CUNNINGHAM, *Editor*
R. G. CHAMPION, *Managing Editor*
NORMAN PEARSALL, *Art Editor*
W. F. MCPHERSON, *Circulation Manager*

DEPARTMENTAL EDITORS

David Womack, Foreign Missions; Ruth Lyon, Home Missions; E. S. Caldwell, Radio; C. W. Denton, Spiritual Life—Evangelism; F. Wildon Colbaugh, Men's Fellowship; Johnnie Barnes, Royal Rangers; Everett James, Light for the Lost; Verne MacKinney, Speed-the-Light; Frances Foster, Boys and Girls Missionary Crusade; Ann Ahlf, Women's Missionary Council; Charlotte Schumitsch, Missionettes.

EDITORIAL POLICY BOARD

Bert Webb (Chairman), E. W. Bethany, G. R. Carlson, N. D. Davidson, Joseph R. Flower, G. W. Harcastle Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, H. S. Bush, C. W. H. Scott, T. E. Gannon, J. P. Hogan, Bartlett Peterson, M. B. Netzel, E. W. Bethany, G. R. Carlson, N. D. Davidson, Joseph R. Flower, G. W. Harcastle Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

Copyright 1968 by the General Council of the Assemblies of God. Printed in U.S.A. Second-class postage paid at Springfield, Missouri.

WEEKLY SUBSCRIPTION RATES

Single Subscription: U.S., its possessions, and U. S. servicemen abroad: \$3 a year; \$5.75 two years. Introductory offer: four months for \$1. Canada and PUAS* countries: \$4.25 a year; \$8.25 two years. Foreign: \$5 a year; \$9.75 two years. Bundle subscription (minimum of four subscriptions, all mailed to one address; prices quoted are for each subscription): U.S.: 78c for 13 weeks; \$2.75 a year. Canada and PUAS* countries: 96c for 13 weeks; \$3.50 a year. Foreign: \$1.05 for 13 weeks; \$3.75 a year.

*PUAS—Canadian rates apply to all countries in the Postal Union of the Americas and Spain. See your postmaster for a list of these.

INTERNATIONAL EDITION

Subscribers outside the U.S. only may receive the International Edition (one copy a month) for \$1 a year, postpaid.

CHANGE OF ADDRESS

Send both old and new addresses, including old address label if possible. Allow at least four weeks for change to become effective. The post office will not forward copies unless you provide extra postage with forwarding instructions.

STATEMENT OF FAITH

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

CHRISTIANS LIKE TO SING THE HYMN, "Blessed Assurance," yet assurance for some is an intermittent rather than a constant experience. The Bible is full of assurance for the believer. Let us examine some of the foundations of that assurance.

Thomas Carlyle said, "A man's religion consists not of the many things he is in doubt of and tries to believe, but of the few he is assured of." With the exercise of faith, which is absolutely essential, comes the inner as-

is a reassuring discernment of his own state of heart, his sincere love to Christ.

The chastened and sore heart of Peter bowed beneath the searching eye and testing challenge of his Lord whom he had denied when all seemed lost. Yet he could say, "Lord, thou knowest all things; thou knowest that I love thee." Peter was as sure that he loved Jesus as he was of his own existence, and he was sure his Lord knew it (John 21:17).

So everyone who truly loves Christ, and knows he has

FOUNDATIONS OF CHRISTIAN ASSURANCE

By
ARTHUR
HEDLEY

sure that "God is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). On this basis we can believe that God for Christ's sake gives us full and free forgiveness the moment we sincerely and fully repent and trust entirely in the finished work of Christ for salvation.

In taking this step, we stake our future, our salvation, our eternal destiny on the fact that God is, and He will faithfully fulfill all He has promised if we fulfill the conditions laid down.

The writer to the Hebrew believers, suffering much for Christ's sake, assured them of a glorious inheritance if they held fast to their faith (Hebrews 10:34-36). He defined faith clearly: "Now faith is a well-grounded assurance of that for which we hope and a conviction of the reality of the things which we do not see" (Hebrews 11:1, Weymouth).

Sir Michael Faraday, a great British scientist and a humble Christian, shortly before his death was asked, "What are your speculations now?"

"Speculations!" he said in surprise. "I know nothing of speculation," and he repeated with assurance Paul's affirmation in 2 Timothy 1:12: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

At our conversion, personal fellowship with God in Christ Jesus is made certain by the direct witness of the Holy Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God" (Romans 8:16).

As we live close to our Lord, the fruit of the Spirit (Galatians 5:22-25) supports consistently the personal witness of the Holy Spirit to our sonship. Jesus made it plain that as a tree is known by its fruit, so we by our conduct reveal our true natures and loyalties.

But we are not perfect. Our inconsistencies, our many failures to glorify God by word and deed, may cause us to question whether we are "of the truth." We are assailed with doubts in the light of our own unworthiness. But in the heart of every loyal disciple of Christ there

in his heart a love for the brethren and for lost humanity which he never had before his conversion, comes back to the place of assurance, even in the face of his imperfections. "Cast not away therefore your confidence, which hath great recompence of reward" (Hebrews 10:35).

Faith is a living thing; it "worketh by love" (Galatians 5:6). As we love "in deed and in truth... hereby we know that we are of the truth, and shall assure our hearts before him" (1 John 3:18, 19).

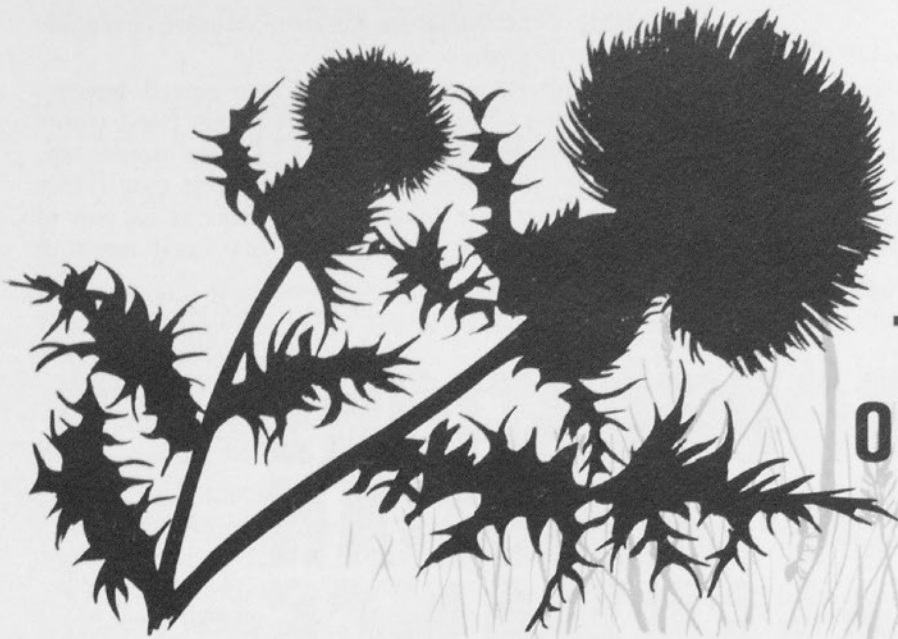
Assurance also comes to the believer by the indwelling of the Holy Spirit. "He that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us" (1 John 4:24).

In reading John's first epistle, which dwells on the theme of Christian assurance, we must remember it was primarily written to distinguish between the genuine believer and the Gnostics who claimed to be superior in knowledge and in spirituality to the true believer. John wrote to establish the true believer in the certainty of his salvation. To do this, he found it necessary to refute these heretics by showing that their beliefs and actions proved conclusively they were not of the truth, they were not born again.

The ultimate ground of Christian assurance is given in the glorious affirmation of 1 John 1:7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

"And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (2:1, 2). The Christian's assurance is not based on his own feelings or goodness, but in "the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

*Bold shall I stand in that great day:
For who ought to my charge shall lay,
While by Thy blood absolved I am
From sin's tremendous guilt and shame?*



THE BATTLE OF THE WEEDS

By E. LESLIE THOMAS

I LOST A BATTLE LAST SUMMER. We had such ambitious plans for our garden. A large area was plowed, and I cultivated the soil myself with tractor and disc cultivator until it was a fine mulch, not a weed or stone in sight, a potent seedbed ready to burgeon with fertility.

We purchased all kinds of seeds and started the plants in hot beds. The sowing and planting were done, and growing conditions were excellent.

Then it began to rain! And it rained—and it rained—and it rained!

Now the soil in our garden is a most uncooperative clay. When conditions are just right, growth is prolific. But heavy rains, sustained for weeks, can be disastrous. The soil then becomes as hard as concrete. And as long as it is wet, you don't dare set foot upon it—for that would only pack it all the harder.

And that's the way it was, for several weeks; and the weeds took full advantage of the situation. Up they came with unbelievable variety and fertility. Soon the rows of vegetables were lost to sight. The potato plants were drowned again and again until the tops sickened and died.

Our garden, for which we had such great hopes, became a disappointment; and the weeds rose higher and higher and became a veritable jungle.

As soon as I could—for I was by now thoroughly ashamed of the mess—I went in with the scythe and laid low this rank, unwanted growth before it all went to seed and increased still further the pollution of the ground.

My garden, for that year, was ruined.

I had lost my battle with the weeds.

Long ago it had been said to my sin-cursed progenitor: "Cursed is the ground for thy sake [or, because of what thou hast done]; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee..."

I too groaned under Adam's curse as I beheld the infestation of the ground. If a man is to have a garden or a crop at all, then he must be prepared to wage incessant warfare against those alien usurpers that seem to flourish as agents of God's judgment.

Jesus used the weed to illustrate what happens sometimes in the life of a Christian. It is possible for Christians to lose the battle of the weeds and to become unproductive in fruit that glorifies God.

But what in the lives of Christians may be regarded as weeds?

WEED OF WORLDLY INVOLVEMENT

In the Parable of the Sower some seed "fell among thorns; and the thorns sprang up, and choked them" (Matthew 13:7). In His interpretation of this Jesus indicated that what chokes the seed of the Word of God and what is really meant by the thorns is "the care of this world, and the deceitfulness of riches" (Matthew 13:22). These words point to the danger of worldly involvement as one of the weeds that may curse the life of a Christian and cause him to become unfruitful.

Christians in today's society are particularly susceptible to this kind of weed for two reasons. First, all of us are involved in the increasing cost of living that makes it ever harder to pay bills. This economic pressure, derived from our standard of living, is something like the floods of water that drowned my potatoes. We have too much of a good thing, and in its wake comes care.

We are menaced in our society by a vast foreclosure that could descend upon us and strip us clean. Most people earn mortgaged incomes—and the weeds in the lives of many Christians come in the form of an incommensurate preoccupation with the cares of this life. This robs us of the simplicity of a life of trust and deprives us of Christ's peace. It makes of us haggard, bewildered, harassed, care-worn, creditor-driven victims of our own struggle to keep up with the cost of living.

Second, we are members of a society that is increasingly secular and materialistic in its aims and purposes. The objective seems to be to build an earthly estate—to "lay up much goods" in order that we might "take our ease" and "eat, drink, and be merry" (Luke 12:19). The reason for this, of course, is the philosophy that guides such a society—"for tomorrow we die."

Western society, democratic as it is and imbued with



Christian ideals, is still as crassly materialistic as the rankest Marxism. There is no heavenly vision—no outlook on a world of the spirit where men will live for ever in the possession of immaterial riches. The concern is with this life, not the life to come; with earthly, temporal security rather than security for eternity.

Never has man made such elaborate plans for insurance in every conceivable form. But all his thinking and planning end at the grave. He makes no preparation to meet his God because he does not believe there is a life beyond this one. Modern, secular man demonstrates by the way he lives that he is in reality an atheist.

Many Christians are being infected by this spirit of a secular society. Like the man in Jesus' story they strive to lay up much goods that they might retire in ease. But as then, so now: death invades retirement and makes mockery of elaborate provision. Jesus said: "Lay not up for yourselves treasures on earth . . . but lay up for yourselves treasures in heaven . . ." (Matthew 6:19, 20). We are warned, then, against the infestation of our lives as Christians by "the care of this world, and the deceitfulness of riches," and we are told that "the love of money is the root of all evil" (1 Timothy 6:10).

So much for the danger of worldly involvement as one of the weeds Christians must be vigilant against. Within the scope of this article we can mention only one other.

WEED OF BITTERNESS

This second weed is the poisoning of our relationships by the "root of bitterness." We are to be particularly careful about this: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Hebrews 12:15).

There is only one thing to do with a weed, and that is to pull it up by the roots. The situation in our garden last summer became so bad that all we could do was go in with a scythe and slash it down. But the best thing to do is to get it out, root and branch.

This is what John the Baptist was referring to: "The axe is laid to the root of the tree" (Matthew 3:10). What a picture of a sinner! The whole tree is corrupt

and has to be uprooted, and a new tree planted in its place.

Jesus said, "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matthew 15:13). It isn't enough for people to think they are basically good, acceptable to God with a little improvement. It may be very difficult to admit that the tree itself is either "good" or "corrupt," that it will produce fruit correspondingly "good" or "corrupt," and that none of us is naturally good. What we are by nature has to be chopped down, and we must be willing for the Lord to plant us an entirely new and different tree, something we simply cannot do for ourselves. You cannot turn yourself into the new creation God demands.

Thus Scripture goes from effect to cause, from fruits to roots, from manifestation to motivation—and talks about a "root of bitterness" that does two things as it springs up: first, it troubles the person in whom it is; second, it defiles others.

How true this is of weeds! Not only must I keep my plot clean, but my neighbor must keep his clean also. We owe this to each other.

There is a collective responsibility binding on all Christians to keep our own individual plot clean of weeds out of concern for the corporate welfare of the body of Christ. If my life as a Christian is unclean, I will be the cause of infesting and polluting the lives of others, much as the sow thistle, ragweed, goldenrod, and wild carrot have absolutely no respect for fences. I must be particularly careful about the root of bitterness, for Scripture singles it out for specific mention. Christian, are you bitter against someone? Beware!

Thank God, bitter waters can be made sweet! This was demonstrated at Marah: "The people could not drink of the waters of Marah, for they were bitter" (Exodus 15:23).

You may be a Christian, but your fellow Christians cannot stomach you at all because you are bitter. But the Lord showed Moses a tree "which when he had cast into the waters, the waters were made sweet." What was that tree? We are not told. But Jesus likened Himself to a tree—the Vine. Is not He the tree that, when it is cast into the polluted bitter waters of our lives, makes them sweet?

Let each of us then be as a "watered garden" filled with sweet-smelling spices, not noxious weeds. Let each of us be "a garden inclosed . . . a fountain of gardens, a well of living waters" wherein "thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all chief spices" (Song of Solomon 4:12-15). What a picture: every believer a beautiful garden, a "sweet savor of Christ," bringing forth not weeds, but the fruit of the Spirit.

And while none of us can initiate the life of the Spirit—for this is God's doing—we nevertheless have the care and discipline of the garden. We have all the access we need to the grace and power of our God, but we are required to do something about those weeds.

I lost the battle of the weeds in my garden last summer, but we Christians cannot afford to lose this battle in our lives.

IS TODAY'S MINISTER UNDER TOO MUCH PRESSURE? As a director of Christian education and a pastor's assistant, I say yes. And not the least of his burdens is the fact that so few in the average congregation appreciate the kind of pressures he faces.

For one thing, his time is not his own. At any time of the day or night his phone is apt to ring—and usually does. It may be a simple request for information or it may be a real emergency. A would-be suicide pleads for help, a distraught wife has just been beaten by a drunken husband, someone has been rushed to the hospital for emergency surgery. And always the plea, "Pastor, can you come right now?"

He must be all things to all men. A minister today must be able to handle a staff and manage an office, write articles, serve as consultant for weddings and funerals, and counsel his parishioners on topics ranging from vocational guidance to marital and premarital problems. He may be called on at any time to entertain as master of ceremonies at a banquet, teach a Sunday school class, or coach the church softball team practicing on a vacant lot. In every other profession a man is a specialist. But in the ministry he must be a jack-of-all-trades.

And somewhere in the midst of it all he must remind himself that his real calling is to preach the gospel! That involves time for study, preparation, and prayer.

Emotionally, this jack-of-all-trades profession can be very difficult. One pastor remarked, "Sometimes I find it hard to shift gears. I visit in the home of a family that has just lost a child. I offer comfort to the distressed parents, but I also grieve with them for I too am a parent. A few minutes later I drive to the church where some of the men are redecorating the Sunday school rooms. They are laughing and joking, and I'm expected to join in. But my feelings are still back with those grieving parents; and I have no right to burden my men with what I've just been through. It's hard to shift gears."

The counseling ministry today is consuming an ever-increasing amount of the minister's time. Few pastors are trained to do counseling in depth. In some cases they can only refer people with serious psychological problems to a psychiatrist or psychologist. But there are many problems, particularly those in the spiritual realm, with which the minister can and must deal. He recognizes this as an important part of his ministry—but it is a time-consuming one.

Conflicting standards for the ministry, and also for the minister's children, can be a source of real frustration. A minister is expected to live an exemplary life—and this is right. But don't forget he's human.

On the vital issues of life it's a pretty cut-and-dried matter. But on some of the lesser issues, who is to be the final authority? In one area a minister spends his day off relaxing on the golf course. In another part of the country playing golf is considered "worldly." Is the parishioner always right in condemning?

The same question applies in regard to the minister's children. If the attitudes of church people toward them could be narrowed down to two, it would probably be those who love 'em to death, and those who expect too much from them. Some will pamper and spoil the chil-



How to Treat Your Pastor

By MARILYN HEILIGER

dren because "they're the preacher's little darlings." But others will hold them up for public example at every opportunity and raise an I-told-you-so eyebrow when the PKs do something wrong.

A better solution would be to expect no more and no less from them than you do from any other child. The more any person is forced to be an example, especially a child, the more likely he is to want to rebel.

Discouragement is no respecter of persons and it probably strikes your pastor more often than he would like. A minister's job consists, in essence, of moving other people to work, to pray, to serve, to give. And what if

those people refuse to be moved? A pastor can only be as effective as his people let him be.

Because of the minister's close relationship to God he is expected to have within him the resources and the strength to overcome evil, to combat discouragement, and to avert temptation. But isn't it possible that his church people subject him to needless pressures that the Lord never intended him to have? The ministry is a two-way street. A minister has a right to expect cooperation and help, not just criticism. From my vantage point as a church worker where I have seen firsthand the interaction between a pastor and his people, let me share some ways that you can help your minister.

HOW TO HELP YOUR PASTOR

Don't call his home unless you have a good reason. If you do have a good reason, don't hesitate to call. He wants to serve you. But calls to inquire what time a meeting starts, or what somebody's address is, are often needless. If the same information can be obtained from the church office or another church member, try jingling their phone for a while. Answering the phone a hundred times a day can be hard on the minister's wife too. If she had wanted to be a switchboard operator, she would have married another man.

Give him adequate time off each year and don't make him feel guilty for taking a vacation. Remember how much getting away from it all helps you keep your head above water—not to mention the new enthusiasm for the job at hand that comes when you've gotten away for a while. Two weeks vacation a year should be the very minimum. Three weeks or a month is better. Send him off with your blessing. If he feels guilty for leaving, he might just as well stay home for all the good that vacation will do him.

Don't ask the pastor to do things that are your responsibility. Mrs. Andrews calls up and says, "Pastor, my neighbor is not a Christian. Would you go and call on her?" With a little probing he discovers that Mrs. Andrews has never once talked to her neighbor about spiritual matters and obviously she feels a little guilty about this. So instead of doing the job herself she tries to push it off on the pastor.

But that's not his job. He is called to train Mrs. Andrews—and every other member of his congregation—so she will be equipped to witness to her neighbors. After that, if a call from the pastor would really be helpful, he'll be glad to go. But not until.

Allow him the privilege of saying no. It's Friday night. The older adult class is having a fellowship dinner. The young people have planned a special service. The building committee is meeting to discuss repaving the north end of the parking lot. "Pastor, will you come? Speak at the dinner... meet with the young people... help decide which asphalt company to contact. No? But, Pastor, aren't you interested? Don't you care?"

Obviously he can't be everywhere at once. Besides, Friday night just might be the only night he has free this week to take his family on the outing he's been promising them for the past several months.

And remember this. Most people attend church services, socials, and committee meetings by choice. The pastor is expected to want to attend everything. Let him do—or not do—something once in a while because he enjoys it or wants to attend, and not always because it's his duty.

Respect his day off. Whether it is Saturday, Monday

or some other day, he needs a day off. For the minister or any other church staff worker, Sunday is not a day of rest. It is probably the hardest day they work all week in terms of the strain involved in preaching, teaching, conducting choirs, playing the organ, being constantly before the public. The following day the "minister's let-down" sets in.

If an emergency arises on your minister's day off, don't hesitate to contact him. He would be sorry if you didn't. But it's those needless phone calls (the things that could wait until tomorrow), stops by the house just to visit, or meetings that could be scheduled another time that make his day off anything but a day of rest. Most people get two days off per week. See to it that your minister gets at least one.

Let him just be a Christian. He loves people and is called to serve all people, not just the good ones. Don't expect him to take sides or to favor one group over another. Avoid jumping to conclusions about some of his actions. Often there are specific reasons behind those actions that you know nothing about. His concern must be for the good of the whole church and of individuals in particular.

Lay people can minister to their pastor. One pastor tells of a man in his church who ministered to him in a unique way. Occasionally he would call up and say, "Pastor, how about going out to lunch with me?" Then as they talked together over lunch he would say, "Are there any things on your heart you'd like to share with someone, Pastor?" And he—the layman—would just listen.

This same pastor reports that sometimes that same layman, or another, would say, "Pastor, I think you should know how the people feel about things." And he appreciated his people leveling with him too.

In another church the minister had a special group of three men with whom he could sit down at any time and discuss anything that was on his heart. Whether it was a suggestion for improvement, or a complaint, this minister could talk to these men heart to heart and in confidence. Such rapport with his people is of inestimable value to a minister—and to the congregation as well.

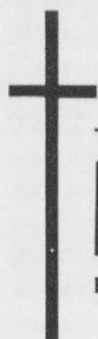
Remember, the pastor has no pastor. But there are times when he, like you, needs to just talk to someone. If the lines of communication are open, a lay person can be a tremendous help to his minister in this way.

Don't fail to uphold him in prayer. Effective praying for your minister is much more than, "Lord, bless the pastor." It means anticipating his special needs, asking God to enlighten his mind and renew his spirit as he prepares his sermons, then praying for the Spirit's power as he stands to preach. And as he counsels people in their problems, remember that he needs the wisdom and discernment God will give in answer to your prayers.

A minister is just as human as you are, and his personal devotional life isn't any easier to maintain. Pray for his day-by-day spiritual refreshing. And when you recognize particular pressures which he is facing, pray about them. Many a struggling, mediocre pastor has been lifted to a higher plane of service—and his church has been blessed—simply because his people prayed.

Wherever a church is what it should be spiritually, you'll see the pastor and people pulling together. You expect a great deal from your minister. Are you helping him? After all, the ministry is a two-way street.

—Reprinted from *Moody Monthly*. Used by permission.



THE CENTRAL MESSAGE OF THE BIBLE —

PERSONAL SALVATION

By WILLIAM FITCH



SALVATION IS THE THEME OF THE BIBLE. The whole Bible could be taken for a text as we think about salvation, for every part of the Bible contains and reveals the way to be saved.

Always there is the same clear counsel. To men in the mass or to individual souls the same word is spoken. "Salvation is of the Lord" (Psalm 3:8).

We must discover what God's plan of salvation is, and on what conditions the gift of salvation may be received. Let us face these issues point by point, thinking about the need for salvation, then of the plan of salvation, and afterward about our personal response to the offer of salvation.

THE NEED FOR SALVATION

There are times when it is not necessary to stress the need. By the grace of the Holy Spirit men may see their need. The Philippian jailer did. He cried, "Sirs, what must I do to be saved?" That was a cry of desperate need; and Paul answered that cry simply and directly, "Believe on the Lord Jesus Christ, and thou shalt be saved." Paul preached Christ to him. He pointed him to the One able to meet his every need.

But our generation has largely lost the sense of sin, and there has been a corresponding loss of all sense of need. "Modern man isn't worrying about his sins," wrote George Bernard Shaw; "why should he?"

In many circles sin, or whatever sense of sin or guilt a man may have, is regarded as a hangover from some distant past that can easily be solved by bettering man's social or political or intellectual or material position. All that is needed is for man himself to "work out the beast, and let the ape and tiger die." In spite of two world wars and a host of lesser conflicts, many still cling to a pathetic belief in the essential goodness of the human heart.

To this situation we must bring the Word of God.

The Bible at every point teaches that this is a fallen race and that the course of this world is always toward error and evil, toward wars and destruction. This we must tell our generation. We must proclaim that "sin, when it is finished, bringeth forth death" (James 1:15). We must remind all men everywhere that unless they repent they "shall all . . . perish" (Luke 13:3). We must faithfully assert that sin is the destroyer of life, corrupting, corroding, defiling everything it touches; and that no tinkering with the externals of things will be of any avail. Man needs salvation. This is the message people need to hear.

THE PLAN OF SALVATION

On all the highways of the Bible there are signposts pointing to the salvation of God.

In the very moment man fell into sin, God promised the Saviour. And through all the tortuous course of man's sinful history there runs the straight and un-deviating highway of divine redemption.

Listen to some of the wooing notes in the story of redeeming love: "He was wounded for our transgressions, he was bruised for our iniquities" (Isaiah 53:5). "Surely he hath borne our griefs, and carried our sorrows" (v. 4). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

The theme never alters. We are always being reminded that God, the Father Almighty, is pledged to rid the universe of sin, and that in order to do so He will send His only-begotten Son to take away the sins of the world.

At the heart of this plan of salvation is the Son of God, Jesus Christ our Lord. "God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:17). This is why Christ came to Bethlehem. He came to save His people from their sins. There is no other explanation of His

advent. "The Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8). He was born to save. He was born to raise the sons of earth and born to give them second birth. This is the salvation of God—God's plan from all eternity, promised before the world began.

The plan of redemption is beyond all human understanding. We shall never plumb the depths of the knowledge and the wisdom of God. Yet the plan itself is clear; so clear indeed that a little child can apprehend it. There is a cross at the heart of the plan, and on that cross the Son of God is lifted up to die.

But why the cross? Well, there are many things we could say but I know of no better answer than the one given in the old hymn:

*He died that we might be forgiven,
He died to make us good,
That we might go at last to heaven,
Saved by His precious blood.*

This is why there is a cross at the heart of human history. Christ died that men might be forgiven. He died so that men might be saved from evil and made good. He died to open the Kingdom of Heaven to all believers.

The love of God and the sin of the world meet at the Cross. They meet there because God ordains it and because the Son of God is offering Himself as ransom for the sins of the whole world and is bearing their sins in His own body, bearing the judgment of a holy God on sin, standing in the sinner's place, dying the death which is the wages of sin. "He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

Because of this sacrifice, God can justly forgive sin. "I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34). And more than that, God declares to all who believe in Jesus as Saviour and Lord that He will receive them and own them as His sons. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (1 John 3:1).

This is the end and goal of the plan of salvation. God moves forward to deal with sin. He makes it possible

for sin to be forgiven without violating His holiness; He remains "just, and the justifier of him which believeth in Jesus" (Romans 3:26). And where He finds such faith, He applies His Holy Spirit, and the soul is born from above. In this way, full redemption from the effects of the fall is secured. This is the plan of salvation—a divine, miraculous, supernatural, beyond-all-understanding plan.

MAN'S RESPONSE AND RESPONSIBILITY

One day there came to our Lord a man who asked a strange question. "Lord, are there few that be saved?" (Luke 13:23). To this our Lord replied: "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are" (vv. 24, 25).

A strange reply! Yes, but one that reminds us how important it is to give heed to the gospel; it reminds us also that it is perilously easy to neglect our day of opportunity.

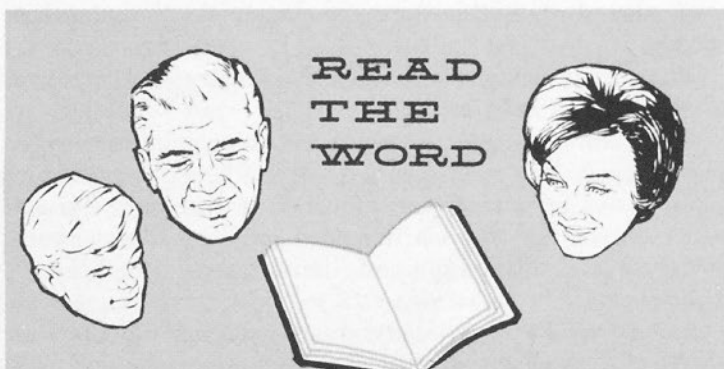
The word our Lord employs is, "Strive to enter in." The same emphasis is made by the writer to the Hebrews: "The Holy Ghost saith, Today if ye will hear his voice, harden not your hearts" (3:7, 8). And again he says, "How shall we escape, if we neglect so great salvation?" (2:3).

From all this it is clear that great pressures are going to be exerted against any man to whom the word of the gospel has come. He will be tempted to delay, to procrastinate, to presume upon the continuing of the day of grace. He will be tempted to neglect the salvation so freely offered, imagining that at any time he chooses he will be able to obtain it. But you will not find that in the Bible. Always the call is for immediate action. "Now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). There is danger in delay. God said to Noah, "My Spirit shall not always strive with man" (Genesis 6:3). And all the warnings and entreaties of the Word of God declare the same to this generation. It is folly to trifle with God.

But, you ask, what must I do? Well, listen once more to Paul as he answers this very question of the Philippian jailer: "Believe on the Lord Jesus Christ" (Acts 16:31). That is what you must do. This is the action God waits for—the action of faith. And faith demands every energy of your total personality.

True faith is a tremendous act. True faith is always evidenced by eager striving after Christ. To believe in Jesus Christ as Saviour and to yield yourself to Him is a shattering experience. But that is the only way whereby you may enter into life. "The gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). If this wonderful plan of salvation is to be performed and rejoiced in, you must accept it in the way God appoints. The gospel is "the power of God unto salvation to every one that believeth" (1:16). "He that believeth on the Son hath everlasting life" (John 3:36).

This article is reprinted from *The Sunday School Times*. Last year *The Sunday School Times* was merged with *Gospel Herald*, and the two magazines are now published as one by Union Gospel Press, Cleveland, Ohio.



READ THE WORD

CHAPTERS FOR THE WEEK OF MARCH 31—APRIL 7

| | | | |
|---------------|-----------------|--------------|-----------------|
| Sunday | Proverbs 9, 10 | Thursday .. | Proverbs 17, 18 |
| Monday | Proverbs 11, 12 | Friday | Proverbs 19, 20 |
| Tuesday | Proverbs 13, 14 | Saturday .. | Proverbs 21, 22 |
| Wednesday .. | Proverbs 15, 16 | Sunday | Proverbs 23, 24 |

"The eyes of the Lord are in every place, beholding the evil and the good" (Proverbs 15:3)



A KING CROWNED

Sunday School Lesson for April 7, 1968
2 SAMUEL 5:1-10, 17-25

BY J. BASHFORD BISHOP

A KING ENTHRONED (vv. 1-5)

The reasons the elders gave for accepting David as king were certainly valid: (1) He was in a very real sense their brother; (2) he had been their leader in war even during Saul's reign; (3) he had been chosen and appointed by God. Unfortunately, it had taken the men of the northern tribes over seven years to recognize these facts.

David again set for Christians an example of that nobility and bigheartedness which caused him to forget their former enmity and jealousy. With no word of reproof, solemnly before the Lord he worked out with them the principles and terms under which he should now become their king.

Patience is the best remedy for any difficulty. David

had known for years that the Lord intended him to be king of all Israel. Yet he was content to be king of Judah only and to wait patiently for God's time. This did not mean David was weakly submitting to a situation he might lawfully change; it meant he had enough of God's grace not to resort to self-effort and carnality.

In the Christian life there is a time for action and there is a time for waiting. Sometimes waiting is much harder than working. But those who wait will see the manifestation of God (Isaiah 40:28-31; 64:4).

A CITY TAKEN (vv. 6-9)

The sovereignty of David was quickly confirmed by his capturing the city of Jerusalem—a most strategic accomplishment. Because of its location on Mount Zion, shut in by deep valleys on three sides, it possessed unusual advantages as a fortress and citadel. The inhabitants of Jerusalem, because they thought their city impregnable, felt they did not need strong men to defend it. David challenged his men, and they quickly captured the city.

AN ENEMY VANQUISHED (vv. 17-25)

When the Philistines heard that David had become king of all Israel and had captured Jerusalem, they quickly massed their forces for attack. David and his men were probably camped in a "hold" or fortress near the cave of Adullam. The Philistines were camped on a plateau above and had the advantage of position.

The situation was desperate. But "David inquired of the Lord, saying, Shall I go up to the Philistines?" When God answered in the affirmative, David, in the power of the Lord, broke in upon the enemy and put them to flight.

The Philistines soon regathered their forces. David might have presumed he should attack again. Instead he wisely sought God's guidance. This time the reply was different. David was not to approach the enemy from the front. He was to get behind the enemy, sheltered by a grove of mulberry trees.

"And let it be, when thou hearest the sound of a going [sound of a march] in the tops of the mulberry trees, that then shalt thou bestir thyself; for then shall the Lord go out before thee, to smite the host of the Philistines." When David heard the sound, he and his men moved out—this time to vanquish their ancient enemy.

The entire lesson story clearly illustrates the secret of victorious Christian living:

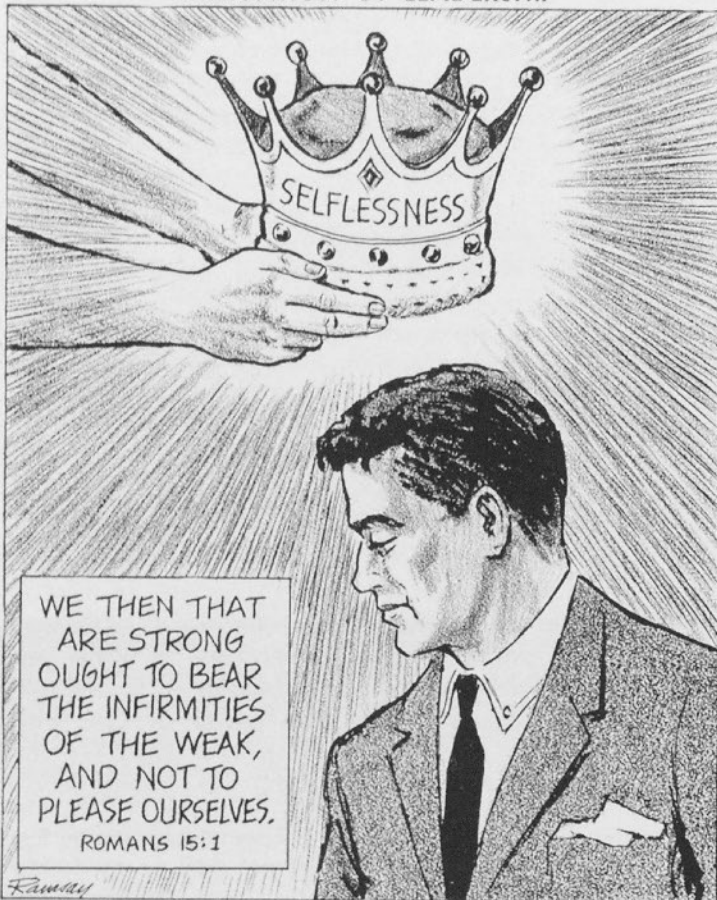
1. As Israel made David their king and sovereign and through him were unified, strengthened, and led to victory, so Christ must be enthroned in the inner life and self removed for the Christian to enjoy spiritual peace, power, and fruitfulness—and the awareness of Christ's presence.

2. As David's sovereignty was manifested by his conquering Jerusalem, so Christ's true enthronement will break the power of habits that have long held sway.

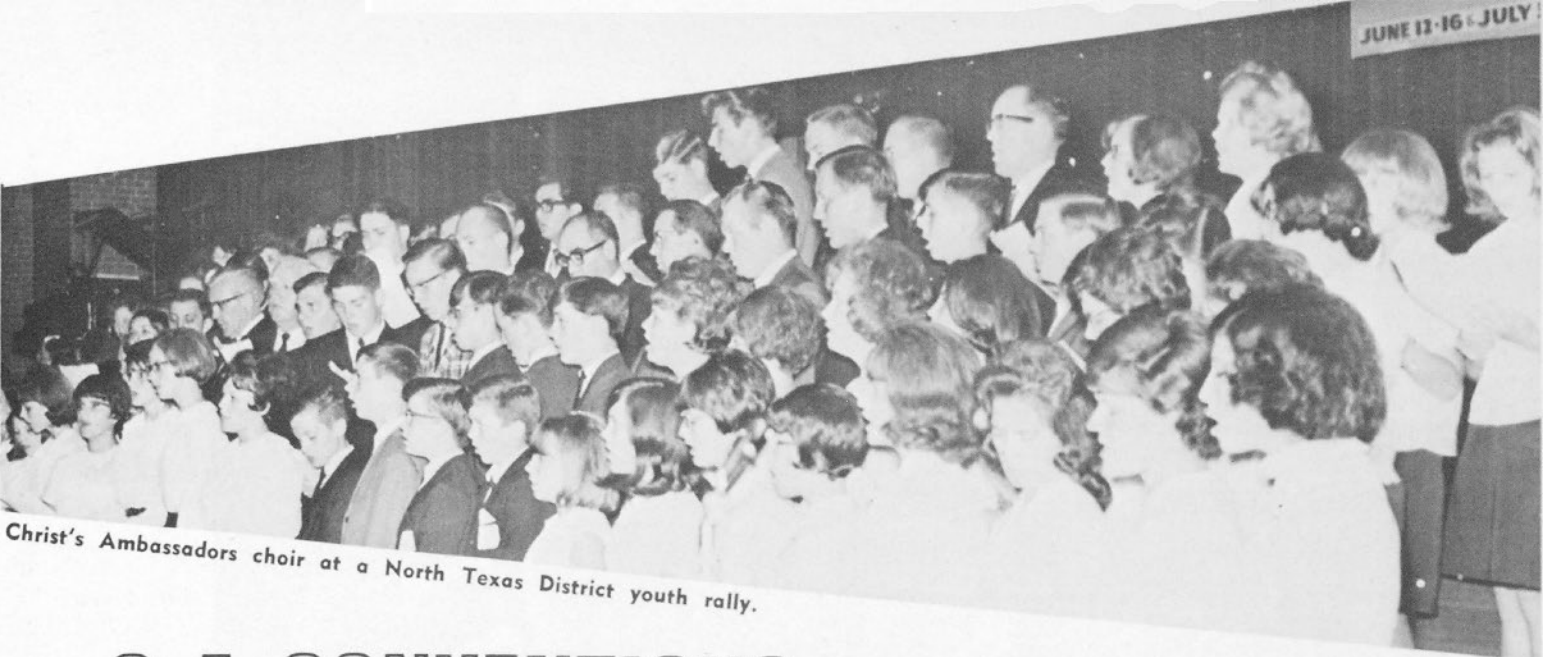
3. The victory over the Philistines suggests the importance of prayer in winning battles, the importance of seeking God's guidance in all matters, and the importance of fighting our spiritual battles in obedience to God's Word rather than by carnal methods.

4. The "sound of the going" surely suggests the power of the Holy Spirit without which we are helpless in the face of the enemy.

OBLIGATION OF LEADERSHIP



WE THEN THAT ARE STRONG OUGHT TO BEAR THE INFIRMITIES OF THE WEAK, AND NOT TO PLEASE OURSELVES.
ROMANS 15:1



Christ's Ambassadors choir at a North Texas District youth rally.

C.A. CONVENTIONS — Changing Lives

By E. S. CALDWELL

LISTEN, MOM; I've only got 15 more days leave before I have to go back to Vietnam. Do you really expect me to spend one of those nights at a stupid C. A. convention?"

Struggling to keep her voice from trembling, Mrs. Parrent spoke. "I know you haven't much time home, Russell, but would you at least attend one service of the convention? Just one to please your mom and dad? Besides, many of the friends you met at youth camp will be there."

The soldier hesitated. How do you tell your mother that "kid-stuff" religion isn't for you anymore? he thought. Why does she pretend she doesn't know I've changed? She's seen me smoking and guessed a lot more about my life since I entered the Army—not as much as there is to know, I hope.

His mother was still talking: "The speaker is Brother Stephens. You liked him when he was pastor here in Ontario a few years ago."

"Okay, okay, Mom," Russell shrugged; "you win. Tonight I'll go—but only tonight."

The young soldier climbed the steps of his home church with mixed emotions. The air seemed charged with excitement. Young people he didn't recognize rushed past him. Banners were at the front of the church, and militant gospel music rang from an orchestra that filled the altar area.

Long-forgotten memories surged within him as he slid into a pew near the back of the sanctuary.

The singing was spirited, as only a Christ's Ambassadors song service can be. The special music appealed to the soldier's heart, as it did to other young listeners caught up in the earnestness of those who ministered in song. Even the Speed-the-Light skit added to the spiritual impact of the convention service.

When Bill Stephens preached, it seemed to Russell that the message was aimed right at him. The speaker had been in the Army too. He knew how hard it was, but he had finally found Christ as a source of strength.

When the altar call was given, blinding tears coursed down Russell's face. Hurrying down the aisle, he knelt at the altar bench, sobbing.

Two weeks later a new Russell Parrent headed back for Vietnam. The infilling of the Holy Spirit he received at the Christmas C. A. convention was the "special equipment" he needed.

Letters began to arrive at his parents' eastern Oregon home telling of the Spirit-filled soldier's almost-daily witnessing opportunities. "Some of my buddies have accepted Christ," he wrote. "All of them recognize the change in my life."

Some of the greatest spiritual victories won among our young people take place at the Christ's Ambassadors conventions sponsored by each district. Ranging from areawide rallies conducted in churches to conventions so large they require huge auditoriums, these youth-centered events have proved their value again and again.

Teen-agers love to be in a crowd of more teen-agers. They revel in an atmosphere of excitement and expectancy. As the church recognizes and capitalizes on these youthful desires, young people, as by a powerful magnet, can be drawn to carefully planned, dynamic spiritual events.

The Holy Spirit is able to move in such an atmosphere in an unusual way. Large rooms are needed to provide sufficient space for teen-agers responding to anointed messages and youth-slanted altar calls. Young souls are saved, filled, refilled, and lives are consecrated to the service of Christ.

School vacations at Easter, Thanksgiving, and Christmas have proven to be ideal times for district C. A. conventions. Pastors, knowing the revival potential of these meetings, organize car pools to provide transportation.

When the next C. A. convention is announced in your district, why not offer to help take a carload of young people? You will share in the blessings as you see Christ transform lives.

Get involved in helping the youth of your church. Make it your business to back their conventions. Let the C.A.'s of your Assembly know that you are standing beside them.

You can help C. A. conventions reach other young men like Russell Parrent.



BETINHO: king of the night

By T. R. HOOVER / *Missionary to Brazil*

A FEW MONTHS AGO our youngest boy began to take guitar lessons from a well-known São Paulo teacher, Alberto Borges de Barros. He is better known as "Betinho" and has earned outstanding recognition in the entertainment field in Brazil.

In Betinho's apartment are many cups and plaques he has won. Among these awards are "Best Combo of the Year" and "Best TV Actor of the Year." Both were earned in nationwide competition against other top performers. His compositions of popular music have become hits in Brazil and Argentina, and one, called *Neurastenico*, was an international success in Europe.

During his youth Betinho lived for six years in Buenos Aires, Argentina, where his musician father, Josué de Barros, helped launch the careers of many stars, including Carmen Miranda. One day, his father attended an open-air gospel service and was converted to Jesus Christ. Josué de Barros began to instruct his son in the Christian faith, but Betinho was not interested. He had fully made up his mind to become a famous musician and was working passionately toward his goal.

After returning to Brazil, he was very successful. His acting in films and on TV and his dexterity on the

guitar carried him to the top of national popularity. With a lively Latin temperament that found expression in playing with his own combo throughout Brazil, he was unofficially crowned "King of the Night."

At the height of Betinho's success his father died, and 10 months later, his mother. He left an engagement in São Paulo State to rush to his mother's deathbed in Rio de Janeiro; and, after the funeral, he left immediately to rejoin his orchestra.


After 48 sleepless hours, Betinho was nearing his destination. Sitting in a speeding taxi, he was thinking of the death of his parents and of the Christian teachings of his father. Bone weary and desperate to rejoin his companions, he asked the driver, "How much farther is it?"

"Do you see that light ahead?" the driver asked. "When we reach it, we'll turn to the right and in a few minutes we'll be there."

However, when they reached the light, the taxi went no farther. Driven by some unexplainable power, Betinho was impelled to ask the driver to stop. As they did so, they heard singing. A light was coming from a humble believer's home where a gospel meeting was in progress.

The floor of the house was made of packed earth, and the worshipers were

using wooden boxes and planks for pews. Still driven by this power, Betinho entered the house and began to pour out his anguished heart to a humble rural pastor. This modest man of God had no seminary diploma, but he had compassion. Laying his hands on Betinho's head, he prayed that God would comfort him and transform his life. In that moment Betinho found the Saviour that his father had worshiped, and the "King of the Night" became a child of the King!

Betinho is still singing, but his songs are different now. One of his favorites is "I am Happy in the Service of the King." As he goes singing through life, he and his guitar are still performing in the lively Latin way. Betinho has gone all over Brazil and even to the United States, singing and telling of the change that Jesus Christ has wrought in his life. 

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

By D. MARK BUNTAIN
Missionary to India

GIVE YE THEM TO EAT," our Master said, and He meant every word. He is the Christ who longs to feed the bread of life to the hungry. Here in India we have been singing: "He is the Provider of all my needs—food to eat, clothes to wear; all come from His bountiful hand."

Those wonderful hands of our Lord took a little boy's lunch and fed the hungry multitude, and they were laid against cursed timber and nailed for all of our sins. Those hands are still reaching out to the hungry of this world.

Today there are hands clenched in anger and raised in blasphemy against God, for the streets of the world have been turned into battlefields of hysteria. Other hands are slimy with the bribery and corruption that keep millions of people from receiving their just wages or even their just amount of food.

But while the tight-fisted mobs of the world move to their own destruction, still other hands reach out for help from the bountiful supply of our Lord. His bread is being fed to the spiritually hungry; His food is being given to the weak in body.

We were giving out the bread of life on our church compound in the heart of Calcutta the night Thottathil Rajan limped into the meeting. He was desperately hungry (although for what he did not know), a heavy drinker, and a cripple. That night, as New Zealand Evangelist Graham Truscott preached the gospel, the table of the Lord was spread with the good things of God.

Soon Rajan moved closer to our Father's table and found that the bread from heaven was enough for all his needs. That night the Lord saved him and healed his crippled body.

Now all is completely different for Rajan, for he has been changed by the touch of the Master's hand. He has applied to enter the 1968 Bible school classes because he feels the call of the Holy Spirit to preach the gospel.

"Give ye them to eat." God's bread is being fed to the spiritually hungry; His food is being given to the physically weak.



Missionary Mark Buntain found this boy on the steps of the Calcutta church.

I Belong to the Sahib

On a busy evening I came into our church-school office, and it was good to get off the noisy, dirty streets. Everyone enjoys coming into our clean compound and sensing the presence of the Lord. As I entered the office, I heard a member of our staff saying, "There's a small boy dying on the steps!"

I hurried out to help him and saw the pitiful sight of a nearly dead 9-year-old boy, so filthy the dirt had become hard scales on his tired body. I felt his pulse and found that he was still alive, so I carried him to the school. After a glass of warm milk and some food, he slowly began to recover. God had dropped him at our door for help, just as He brings 800 children every day.

The next job was to get him clean. Good soap will do wonders, and the young urchin was soon completely changed.

The next day a schoolteacher found him in one of the classrooms. Surprised to discover the little newcomer, she asked him, "Who are you? What are you doing here?"

Without hesitation he quite cheerfully replied, "I belong to the Sahib!"

What a possession I had suddenly received!

Do pray for this lad. Pray for Rajan. Pray for the thousands of unwanted, hungry people who wander about desperately longing for the love of Christ.

Mark Buntain (left) encourages Rajan, a new Christian, as he registers for Bible school.



"TELL ME ABOUT THE COUNCIL ON EVANGELISM"

EVER SINCE THE FIRST ANNOUNCEMENT about the Council on Evangelism which will convene in St. Louis, Missouri, August 26-29, 1968, people have been saying, "Tell me about it!" So we asked Warren McPherson, Assemblies of God secretary of public relations, to interview three men who have answers to questions about the Council.

Interviewed were General Superintendent Thomas F. Zimmerman, chairman of the Council on Evangelism steering committee; Assistant General Superintendent T. E. Gannon, a member of the steering committee; and Spiritual Life—Evangelism Commission Coordinator Charles W. Denton, Council on Evangelism coordinator.

The enthusiasm of each man for the Council was contagious, and it was apparent their expectations for the spiritual impact of the Council are unusually high.

What is the Council on Evangelism?

T. F. ZIMMERMAN: The Council on Evangelism will be one of the most significant meetings in Assemblies of God history. It will be a time when we take a fresh look at our mission in today's world to see how well we are

fulfilling our task. We will together project plans to help give greater emphasis on every-member participation in fulfilling the outreach of the church.

C. W. DENTON: This is the hour of national and world-wide crisis. The Council on Evangelism will give us the opportunity to reaffirm our reason for being in relationship to today's crises.

T. E. GANNON: Many months ago our Executive Presbytery became aware of a keen burden for the future of our church. As a result of that burden a 15-man committee, now called the Committee on Advance, was appointed to do an intensive study of our Movement. The findings of that committee will be the basis for most of the Council on Evangelism planning. During the Council the committee will report its findings on our strengths and weaknesses. They will share their observations and recommend goals for the coming five years.

ZIMMERMAN: The Council on Evangelism will include a very strong emphasis on Bible exposition; on conferring one with another about our needs; and in soul searching, both as individuals and as a church.



ZIMMERMAN: "Every delegate will have an excellent opportunity to help us chart the future course of the Assemblies of God."



GANNON: "We feel certain the impact of the intensive self-study will be taken up by our districts and the local churches."



DENTON: "The Council . . . is for all our people who need to feel the important pulse-beat of what God is doing among us."

IL ON A"



Warren McPherson (left) conducts the interview.

GANNON: I'm reminded of the meeting on the Day of Pentecost. Those who gathered in the Upper Room had a purpose for going there, and I think we have a similar purpose in the coming Council on Evangelism. We are expecting God to visit us anew!

What will make this Council different from any other event we have had?

ZIMMERMAN: To our knowledge, no other church organization has ever attempted an in-depth study of itself as we are now doing. The hallmark of this Council will be the fact that we as a Movement have gathered together for a serious look at our present role in meeting today's needs. At the same time we will be setting guidelines for ourselves for the future. These will affect all of our ministries from headquarters, our district programs, and the total program of the local churches.

It will not be a legislative council; it will not be a program packed with social and promotional events; it will not be a meeting to teach methods and mechanics.

DENTON: Never before have we done in a local area what we will be doing in St. Louis, the Council city. Four

months prior to the Council a full-time coordinator will go into St. Louis to spearhead evangelism activities there. This will include door-to-door witnessing, meetings in shopping centers, industrial chapel services, and many other methods of witnessing.

ZIMMERMAN: All this will lead up to the week before the Council when our churches in the greater St. Louis area will have simultaneous revival campaigns. We anticipate as many as 1,000 young people and adults will converge on St. Louis to take part in this evangelistic drive and remain for the Council the following week.

All of this will help set the atmosphere for an unprecedented meeting when we will review the effectiveness with which we are fulfilling our mission and try to shore up areas where there is laxity in carrying forward a witness to our generation.

If I had to choose between being a part of the 1914 formulative meeting of our Movement or the 1968 Council on Evangelism, I would rather be part of the 1968 meeting.

That is a tremendous statement! Will you tell us why you feel that way?

ZIMMERMAN: In 1914 when our Movement came into being, the need was to provide a means whereby various individuals could find a basis of working together. They had to have lengthy discussions to find ways by which common agreement could be reached on matters of doctrine, practice, and procedure.

In the past 54 years, God has brought about a strong, cohesive Movement. We have doctrinal agreement, cooperative practices, and effective procedures. Now we can tackle a job which would not have been possible in 1914—namely being able to mobilize more fully our resources so we can have an unprecedented thrust forward in world outreach.

Who should attend this Council?

DENTON: Many have concluded this is just for evangelists. In light of what has just been said it should be evident the Council is for all our ministers—pastors, associate ministers, evangelists, missionaries, educators, etc. It is also for leaders in the local church who are responsible to help mobilize our people in the work of the Lord. It is for all our people who need to feel the important pulsebeat of what God is doing among us right now.

This is going to be a family event! To help encourage entire families to come, there will be provision to care for babies up to 2 years of age. Beyond that there will be activities for children from 3 to 5 and from 6 to 11. There will be activities for young people. This will make it possible for you to plan your vacation so it includes the Council on Evangelism.

Will I have a voice in the Council?

GANNON: Definitely! In fact, several hundred ministers, missionaries, evangelists, and laymen throughout the Assemblies of God have already been asked to express their ideas and opinions on our strengths, weaknesses, needs, and the direction we should go in the future. The Committee on Advance is finding great help from their contributions right now.

ZIMMERMAN: We will be looking for suggestions, comments, and observations from every delegate at the Council. This can be done in the 36 daily seminars, in the morning "coffee talk" sessions where the "Great Conversation" idea will be followed, in some of the united sessions, and during informal visits and conversations.

In the seminars and other scheduled discussion sessions every contribution will be recorded. All the addresses, papers, and comments will be edited into a book and shared with everyone who wants it. This material will also provide excellent guidance for work to be done in the future by the Committee on Advance. In other words, every delegate will have an excellent opportunity to help us chart the future course of the Assemblies of God.

What effect will the Council have on the future of our church?

ZIMMERMAN: During the Council on Evangelism we will receive a definitive, Biblically oriented statement of mission which will provide for us a clear understanding of the real reason for our existence. It will give us a yardstick

by which we can measure our activities and determine how relevant they are in fulfilling that purpose.

GANNON: This statement of mission will have a far-reaching effect. It will affect the literature and periodicals we print, the programs and work of each headquarters department. We feel certain the impact of the intensive self-study we are making on the national level will be taken up by our districts and local churches.

ZIMMERMAN: Coming out of the Council will be a Five-Year Plan of Advance that will provide broad guidelines to give us a sense of direction for the future impact of the Movement. This plan will not be intended to be a finished product in that it will be open-ended, but it will contain rather clear-cut delineations of the first year's implementation. The guidelines of the plan and the expression of practical ministry for the coming year will develop the implementation beyond that.

GANNON: We are positive all of this will have a tremendous impact on each of us and on each of our churches. We have made amazing progress in the past 54 years. But we must go into this Council with open hearts and minds so that anything we are now doing which does not fully fulfill the distinctive purpose for our existence should be carefully reviewed and, if necessary, completely scrapped.

ZIMMERMAN: It is our hope in the Council on Evangelism to stress dynamics to the point where every program will become a tool and a vehicle by which we can achieve our purpose with God's help.

What will a person get from being in the Council that he will not get from just reading about it afterward?

GANNON: When Jesus poured out His Spirit and introduced the Church Age, He could have filled each person with the Holy Spirit in separate homes and communities; but He commanded them to come together in the Upper Room. There is a strength we derive from one another, a certain exposure you get from being in a meeting you cannot get by just reading about it.

ZIMMERMAN: To be able to sense the spirit of this meeting, to be part of history in the making, to be one of the framers of the plans that will give direction to the future of our Movement is one of the most thrilling privileges I can imagine.

I'm positive this Council is going to indicate the thrust of our Movement as we regroup our forces and look with faith and confidence to the future, knowing that for such an hour as this God brought us into being. I confidently believe the Holy Spirit is going to come forth in our midst and go beyond any planning we have done.

DENTON: God commanded Moses to gather the people together—men, women, children, and all the strangers within their gates—to hear the message God wanted them to hear. We feel God has a message for the Assemblies of God, and it is highly essential that everyone of us be present to hear that message. As suggested by the Council on Evangelism theme, "Our Mission in Today's World," we must find our place in today's world and project ourselves toward fulfilling our mission. We feel God is going to use the Council on Evangelism to do just that.

METROPOLITAN ST. LOUIS AREA, AUGUST 20-24
(THE WEEK PRIOR TO THE COUNCIL ON EVANGELISM)

ASSEMBLIES OF GOD MEN, WOMEN, AND
C.A.'S ARE TO UNITE FOR WITNESSING IN

OPERATION: ADVANCE

I HAVE NEVER BEEN SO HAPPY in my whole life," remarked a Christ's Ambassador after three hours of house-to-house visitation.

Another C.A. pleaded, "Do we have to stop for lunch? I would rather keep on witnessing."

These youth were really witnessing—not merely conducting a religious survey or literature distribution. In a systematic door-to-door program, they were presenting Jesus Christ as man's Saviour.

Enthusiastically approaching a home, they knocked; and when the householder appeared, they said, "Hello! We are Christ's Ambassadors, representing Him in this community because of what He has done for us." This opening remark was their whole story; for they did not talk about their church, its doctrine, or anything else except Jesus Christ.

Along with several other teams, this one had spent several days in intensive training. Now they were following the example of their Lord—going out to seek the lost.

Though well prepared as to what they were going to say, they did approach the first door with fluttering hearts. Soon, however, they found the problem of talking with people had been overmagnified. The faithfulness of the Holy Spirit to move upon hearts when they are given the message of salvation assured them that some of the teams would have the thrill of finding hungry hearts and of leading them to the Saviour.

No greater excitement exists today, states Harold B. Conant, who works full time in the C. A. witnessing project, *Ambassadors in Mission* (formerly International Youth Witness), than when one of our C.A.'s, almost unable to contain his joy and with tears streaming down his face, says, "I led my first soul to Christ today."

What is this that is happening? AIM is in operation. With a deep sense of purpose these C.A.'s have come together to fulfill the scriptural pattern of soul winning as set forth by Christ.

Before entering this program they often had presented themselves at the altar, deeply anointed and inspired by the Holy Spirit, and had told the Lord they would fully obey Him. Until AIM was developed many of them had gone back to sit in a pew and wonder how they could really witness for Christ. Now they are confident that their training is adequate, that their approach is effective,

and that their presentation of Christ fulfills the desire of their Master who said, "Ye shall be witnesses unto me."

C.A.'s from throughout the nation who have engaged in AIM or other conversational witnessing programs will unite with older men and women of our Fellowship for OPERATION: ADVANCE in the metropolitan St. Louis area this summer. This will be a four-day witnessing program, August 21 to 24 (with an orientation meeting on Tuesday night, August 20) to be conducted from each of the hundred or more Assemblies of God churches in the St. Louis area.

Simultaneous revival meetings will be conducted in the churches of the area. The visiting personal workers will join those from the local churches in an organized house-to-house witness during the day. Converts will be invited to the evening services in the local churches, and also to the night meetings of the Council on Evangelism to be held in the Kiel Auditorium the following week.

Older men and women as well as C.A.'s who have been trained and are experienced in person-to-person evangelism are invited to come to St. Louis in August and be a part of OPERATION: ADVANCE. The purpose is to take a gospel witness to as many of the half-million households in the metropolitan area as possible. Many of those participating will lead lost and straying souls to Christ. What joy it will bring to the soul winner as well as to those who are won!

WILL YOU VOLUNTEER?

WITNESSES WANTED

Have you had experience in person-to-person evangelism? Are you willing to participate in a special outreach in the St. Louis area August 20-24? Fill in the coupon below and mail it to Spiritual Life—Evangelism Commission, 1445 Boonville, Springfield, Mo. 65802.

Yes, I am concerned and want to come to St. Louis to engage in person-to-person witnessing August 20-24, 1968. Please send me further information and an application form.

NAME

ADDRESS

CITY STATE ZIP



These home and foreign missionaries participated in the missions convention in Bethel Assembly, Franklin Square, N. Y. They are (left to right): the John Browns with Francine, the Chuck Millers, Pastor and Mrs. Albert Andreasen, the Fred Burkes, Doris Edwards, and Croft Pentz.

BETHEL ASSEMBLY, FRANKLIN SQUARE, N. Y., IS ENTHUSIASTIC ABOUT ITS

MISSIONS CONVENTION DOUBLEHEADER

APRESENTATION OF THE DEAF MINISTRY by Croft Pentz, missionary to the deaf in New York and New Jersey, was one of the highlights of the missions convention conducted by Bethel Assembly in Franklin Square, N. Y., in December, 1967. Also, Mr. and Mrs. Chuck Miller, workers in the New York City Teen Challenge Children's Home, represented well the outreach of Teen Challenge. Two Teen Challenge converts gave inspiring testimonies of deliverance.

Pastor Albert Andreasen reports that each service presented a new challenge as home and foreign missionaries shared their burdens and accomplishments.

Participating foreign missionaries were: the John Browns and daughter Francine of Indonesia; the Frederick Burkes of South Africa; and Mrs. Doris Edwards of India.

Brother Andreasen writes that the slides and films shown by several of the missionaries gave the people a greater insight into the work and ministry of the needy harvest fields on the homefront and abroad. The curio and flag displays added a missionary atmosphere to the sanctuary.

Missionaries provided special musical selections with a missionary emphasis for each service. Two of the musical highlights which blessed the congregation were the duet sung in the Zulu language by the Burkes and the presentation of "The Old Rugged Cross" in the language of signs by Brother Pentz.

Brother Andreasen states: "Many were the comments from our people that they were unaware such a ministry among the deaf existed before Brother Pentz spoke. The great spiritual need of the many deaf people surrounding us was deeply impressed upon our hearts."

In his slide presentation of the spiritual part of deaf missions, Brother Pentz showed pictures of the seven deaf groups and workers in both states, of the summer camp for the deaf, and of the religious education classes

he conducts at the New Jersey School for the Deaf, West Trenton. One of the slides shows Brother Pentz interpreting on TV—*The Evangel Hour*, which reaches into parts of New York, New Jersey, Pennsylvania, and Connecticut. Other slides depicted the Assemblies of God growing ministry to the deaf in Korea, the Philippine Islands, and Japan.

There are 18,000 deaf in New York and New Jersey, and of this number, 14,000 are in the Greater New York area. Brother Pentz challenged the congregation with the need for many more ministers, Sunday school teachers, and helpers to help win the deaf to Christ.

On the closing night of the convention, Brother Brown's challenge was directed especially to youth, and young people readily responded by dedicating their lives to Christ for service. A young mother was gloriously saved.

Brother Andreasen said he and his wife were overwhelmed by the heartwarming letters they received later

Bethel Assembly in Franklin Square, N. Y.




from the participating missionaries. Brother and Sister Burke expressed their sentiments: "We cannot tell you how much we appreciated the time of fellowship and blessing we enjoyed at the missions convention. Thank you for the warm Christian love and friendship. We shall never forget." Thus it is evident the missionaries were as blessed as the people to whom they ministered.

Pastor Andreasen states: "Attendance was at its peak nightly as many commented they could not wait to get

back to the next service. We all felt the great need to combine our efforts to be 'workers together' to reach our generation for Christ. We are looking forward with anticipation to our next missions convention!"

* * *

Free missions convention materials are available from the Home and Foreign Missions Departments. They include colorful posters, bulletins, and tracts with a missions emphasis. 

CHRISTIANS HAVE TAKEN FOR GRANTED that we must send missionaries to the Jews. Thus it is inconceivable to most of us that this situation ever could be reversed.

But apparently it is occurring to the Jews! The fact that they are almost always the *object* of missions is evidently a continual source of irritation to Jewish religionists. The example of Christian missions among them must goad them considerably, for some recent newspaper articles report a beginning effort among American Jews to correct the lack of missionary activity in Judaism.

One news item tells about a Jewish group seeking, in its own words, "to open the doors of the synagogue to the unchurched and unsynagogued."

But what comes next is most interesting. The leaders emphasize their work "should not be interpreted as an active proselytizing campaign, as is associated with Christian missionary movements." They stress they are not seeking converts among the active members of other faiths, but rather are "trying to bring the message and insights of Judaism to the unaffiliated Gentile."

This rather diffident approach to—shall we call it evangelization—is the more significant in the light of another news article which tells how proselytizing among Gentiles by Jews is actually discouraged in Israel.

The kind of message these "missionaries" would have may be judged from a statement by the rabbi who is chairman of one of these propagating groups, the Committee on the Unaffiliated of the Central Conference of American Rabbis: "Judaism is a monotheistic faith whose emphasis on one God implies one mankind. In a world of ethical decline, we believe this message is important and we want to share it with our fellowmen."

This is offered as a unique message in a day when several world philosophies, not least among them communism, clamor with their dogmas of a united mankind in a united world! True, the Judaistic message tries to introduce God into the picture, but its portrayal of Him is largely ineffective. How can it be any different when what He has done through His only begotten Son has been left out?

The rabbi's statement reveals that modern Jewish theology, particularly Reformed Judaism, lacks a strong awareness of sin, forgiveness, and redemption, and presents a fading Messianic emphasis. And this is at a time when there is a growing hunger for the Messiah among Jewish people.

It should not be a surprise that Judaism has no impelling missionary vision, even though in Old Testament times God commanded His people to spread the knowledge of His Law among the heathen. There can be no missionary impetus without a vital missionary message.

Contrast the pallid message of the rabbis with the

**THERE CAN BE NO MISSIONARY IMPETUS
WITHOUT A VITAL MISSIONARY MESSAGE**

WHY JEWS NEED THE GOSPEL

By ERNEST KALAPATHY

forceful magnificence of the gospel which is "the power of God unto salvation to everyone that believeth," telling us "God was in Christ, reconciling the world unto himself." The urgency of the message is in its crucial relevance to every human being: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God abideth on him" (John 3:36). This hope is indestructible: God shall establish His Kingdom on earth when all things shall have been put under Christ's feet. The righteous shall inherit the Kingdom, but evildoers shall be rooted up out of the earth and burned as chaff.


To fail to positively choose hope, life, and salvation is to decide for their alternatives—despair, death, and ultimate doom. To ignore the gospel does not change the truth of its message.

The Scriptures pronounce woe upon individuals entrusted with the gospel who fail to spread its message. The apostle Paul realized this as he wrote: "Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe unto me, if I preach not the gospel!" (1 Corinthians 9:16). This tremendous responsibility gives impetus to Christian missions, and especially to that which is directed to the Jews.

The apostle Paul defined Israel's spiritual plight precisely: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Romans 10:2, 3).

We must never forget the gospel warning, "Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first . . ." (Romans 2:9).

Without Christ the Jews are as lost as the worst heathen, despite their delusions of spiritual superiority. They are merely like a man who tries to direct others, unaware that he himself is lost.

But, thank God, the gospel also holds hope for each Jew who receives the Messiah: "The gospel of Christ . . . is the power of God unto salvation to everyone that believeth; to the Jew first . . ." (Romans 1:16). 

The Parable of the Other

By JOHN M. DRESCHER

IT CAME TO PASS that a certain missionary family went to a far country to seek souls for the Saviour. Now this was not easy, for the culture was different, the people were strange, and the language was difficult.

But none of these things was nearly so difficult to bear as the suspicion and false accusations of the people they had come to help. And when the missionary knew that some had even stolen his goods, he found it hard to keep loving them.

Thereafter, when someone stole from him, he began to avoid that person; and if one spoke falsely to him or whispered about him, he withdrew from that person's company and no longer sought to win him to Christ.

Because of his attitude, the mission board called him home. And upon hearing of it, the folk in his home church were indignant and they asked one another in amazement, "Did not he know before he left that missionaries must love the unlovely? What is wrong with him?" And they concluded that he should have realized that the person who sins is the very one who needs a missionary's help the most.

And with many like expressions did they pass judgment upon him.

Now it happened that in that same church there were many people faithful in attendance and correct in doctrine. Nearby there were also some who were not saved. These the pastor labored hard to win.

It was known that these outsiders sometimes bore false witness and that sometimes they stole. And it came to pass that on a certain night one whom the pastor and other saints were seeking to bring to Christ stole a small item from a member of the church (at least it was reported so). Even worse, it was said that he denied taking the article. This was a hard thing. What should be done?

This is what was done: From that day the one who needed help, the one who stole and lied, was avoided by the members. They said one to another, "The best one can do is to stay as far away from him as possible," and "Do not give him a chance to do that again."

And with many like expressions did they speak to one another. And thus the one who needed help the most was driven farther from the Saviour.

Who shall reap the judgment of God?

* * *

It came to pass that when the pastor had done speaking this parable, one stepped forward and asked, "Pastor, what meaneth this? Make it even plainer."

And the pastor said, "The meaning of the parable is this: The one who lies and steals and cheats is lost, no matter where in the world he lives. When the love of God is lacking, it is easier for one to give money to send a missionary out to love and win the lost in a distant land than it is for him to love and win a sinner in the same town, though he is just as lost.

"The degree of our love for Christ and the lost may be revealed more in our attitude toward an unsaved neighbor than by our giving, or even by our praying, for the heathen in faraway places.

"The foreign missionary who cannot love the unlovely may be called home from the field. But what shall be done to him who lacks love for his sinful neighbor?"

"Let such an one also repent of the hardness of his heart and pray for Calvary love, lest the souls for whom he is accountable to God be lost for eternity, when they might have been saved."

DID YOU KNOW A GIFT OF A LIFE INSURANCE

POLICY CAN BE A GENEROUS ACT OF CHRISTIAN STEWARDSHIP?



TWO PLANS

(1) Existing policies you no longer need can be assigned to the work of the Lord by changing beneficiaries.

(2) New policies may be written making the Assemblies of God the irrevocable beneficiary.

BENEFITS

(1) Commendation and Joy. "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

(2) Tax Deductions. The amount of your deduction is the replacement cost of the policy at the date of donation. In addition, you can deduct premiums paid by you after the assignment of the policy.

Clip the coupon below for further information and send to:

DIVISION OF STEWARDSHIP, Assemblies of God
1445 Boonville Ave., Springfield, Mo. 65802 PE 33168

Please send me more information on gifts of life insurance.

Name Age

Address

City State Zip



MUSICALLY PRESENTING THE CLAIMS OF CHRIST

Revivaltime Choir Heads South

WITH 13 APPEARANCES packed into an 11-day itinerary, the *Revivaltime* choir leaves Springfield, Missouri, April 10 on its annual spring tour.

Eight southern states will host the radio choir, as they conduct the same kind of gospel services in song that have earned millions of friends across the nation.

Following a recent choir tour, one teen-age girl in Guilford, Connecticut, said:

"In all my life I've never met any group like the *Revivaltime* choir! They're so different, so anointed, so talented, yet humble and friendly. They've changed my life!"

Having traveled to New Haven with 25 Christ's Ambassadors from Guilford's Bethel Assembly to hear the radio choir, this teen-ager was one of eight Guilford young people who came face to face with the claims of Christ as a result of the choir's ministry in song. She was so excited in the new life she had found that she convinced two unsaved friends to attend another choir service at Hartford two days later. They too were led to Christ.

Every choir member is determined to make this spring tour another soul-winning venture. Regular sessions of intercessory prayer are considered vital to the success of their evangelistic travels. Directed by Cyril McLellan, the dynamic vocal group is comprised of students from Central Bible College in Springfield.

Each service will feature many of the songs heard on *Revivaltime*, international weekly broadcast service of the Assemblies of God, and will conclude with a special sermon in song. The entire presentation is designed with one purpose in mind—to point souls to Christ.

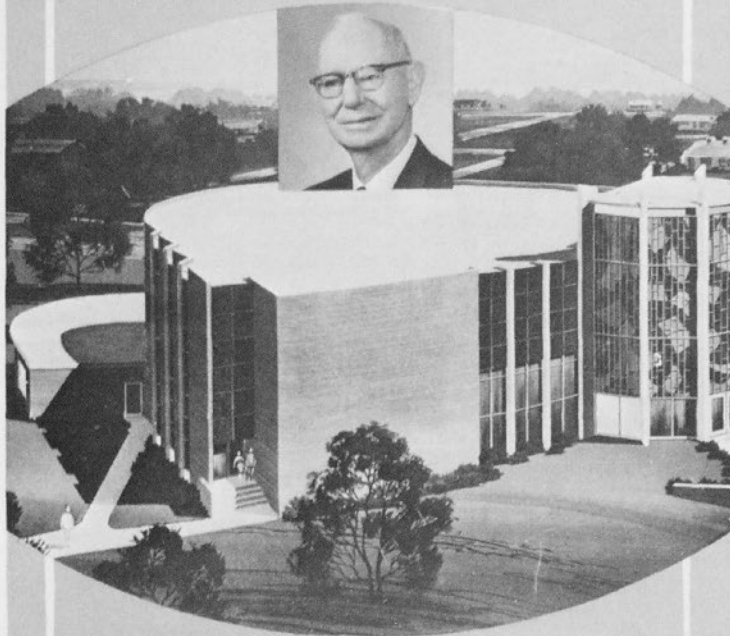
The congregations of 13 southern Assemblies of God churches are anticipating the fulfillment of that goal. Pray with them that this spring tour will result in many souls coming to Christ.

Check the schedule below, and if the choir will be within driving distance of your home, invite a friend to go with you and hear the *Revivaltime* choir as they sing to the glory of God.

"REVIVALTIME" CHOIR SPRING TOUR SCHEDULE

- Wed., Apr. 10—First Assembly, West Memphis, Ark.
- Thur., Apr. 11—First Assembly, Birmingham, Ala.
- Fri., Apr. 12—First Assembly, Montgomery, Ala.
- Sat., Apr. 13—Dirego Park Assembly, Panama City, Fla.
- Sun. a.m., Apr. 14—First Assembly, Panama City, Fla.
- Sun. p.m., Apr. 14—First Assembly, Pensacola, Fla.
- Mon., Apr. 15—Assembly of God, Prichard, Ala.
- Tues., Apr. 16—Central Assembly, Biloxi, Miss.
- Wed., Apr. 17—Central Assembly, Baton Rouge, La.
- Thurs., Apr. 18—Victory Assembly, Beaumont, Tex.
- Fri., Apr. 19—Bethel Temple, Dallas, Tex.
- Sun. a.m., Apr. 21—Tuxedo Assembly, Bartlesville, Okla.
- Sun. p.m., Apr. 21—Second Assembly, Joplin, Mo.

To Honor a Man -- Ernest S. Williams



An Enduring Tribute

For many years Brother E. S. Williams has been interested in the training of our Assemblies of God youth for the ministry. For this reason the beautiful E. S. Williams Chapel is being built—to honor this great leader and pay tribute to his endearing and enduring ministry.

There has been a generous response from our churches toward our goal of \$350,000—the total cost of building—but more help is needed to put the project *over the top*. We trust you will join others in this worthwhile project. Simply fill out the pledge form below, and mail it, with your generous contribution. Gifts will be received from individuals as well as from churches. (*Some churches have placed this project in their budget. Extended payments are acceptable.*)

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

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

Enclosed find \$.....

Name

My Church

My Address

City

State Zip

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



If God made provision for the salvation of sinful man, why did He not make provision for sinful angels?

We must leave the judgment of angels to God since this is not within our realm. This we know: Christ came to save fallen man. "For verily he took not on him the nature of angels; but he took on him the seed of Abraham" (Hebrews 2:16).

Malachi 4:1 reads: "Behold the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Does not this teach the complete annihilation of the wicked?

Some who favor the doctrine of annihilation like to quote this verse for their support. My belief is that it is a prophecy predicting that when Christ comes to reign over Israel, He will be as "the Sun of righteousness" and will destroy all opposition to Israel. The beast and false prophet will be cast into the lake of fire, and those who follow them will be destroyed (Revelation 19:11-21). The kingdoms of this world will become the kingdoms of our Lord and of His Christ. Not all Gentiles will be destroyed, but all opposition will cease. This is at the time when Satan is bound and Christ becomes ruler of the kingdom, before the final judgment. (Read Revelation 20.)

Paul said, "Let your women keep silence in the churches" (1 Corinthians 14). Does this mean a woman should never be permitted to preach?

No, I do not think it means this. Paul also said, "For God is not the author of confusion, but of peace," and, "If they will learn anything, let them ask their husbands at home" (1 Corinthians 14:33-35). These statements go together. They therefore must concern keeping order during church services, not refraining from preaching.

According to Scripture, God has placed headship in the man. Women are commanded to be under obedience (v. 34). This is found also in the writings of Peter. "Likewise, ye wives, be in subjection to your own husbands" (1 Peter 3:1). The woman is not to assume headship over the man, whether in the home or in the church (1 Timothy 2:11-14), but she can be of much assistance. One responsible writer has said: "Women may teach, but the official teacher should be the man." Feminine modesty teaches women not to assume the place of rulership.

Philip had four daughters who prophesied; that is, they spoke "unto edification, exhortation, and comfort" (1 Corinthians 14:3). They spoke under the anointing of the Spirit, but recognized that headship was not in them, but in their father. Women are not to disturb a service by talking to each other, but women may speak or expound truth under the guidance of the elders, "those that have the rule over them."

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.

"My God shall supply all your need according to his riches in glory by Christ Jesus."

GOD MET MY NEED

WHILE PIONEERING A NEW WORK in a farming village, my husband and I were made very much aware of the tender care of our Heavenly Father concerning our needs.

With one of the girls in our little church I was canvassing the village, distributing copies of *The Pentecostal Evangel*. I became aware that my feet were getting very sore. There was a reason. My only shoes at this time were a pair of pumps which I wore (necessarily) for all activities.

That evening after I returned home I realized that I should take this need of better shoes to my loving Heavenly Father. I reminded Him simply of the need and went about my duties.

Truly the God of Israel "neither slumbers nor sleeps." Before my prayer was made, the Lord already had an answer on the way. Several days later my husband came home from the post office with a box which had come 2,000 miles. Opening it, we found a new pair of comfortable walking shoes and another of black dress pumps, both very good brands. The Lord had not only sent appropriate shoes to meet my need, but He had also sent the very best.

Several days later, from 650 miles away, came a pair of low-heeled shoes that were also excellent for the type of work we were doing.

Christian friend, never hesitate to trust the Lord for all your needs. He is more eager to supply than we are to receive.

—LOIS MARIE STONELAKE

THE BITTER MELON

*Lokman the faithful had a lord he served
With constant zeal that never flagged nor swerved;
So closely knit were they in one accord
You scarce could tell which was slave, which was lord.*

*One day his master a bitter melon gave,
Unconscious of its taste, to his dear slave
Who ate as though 'twere something to enjoy,
And gave no sign of shrinking or annoy.*

*But when one slice was left of that harsh fruit,
His master thought that he would follow suit,
And swallowed it!*

*Then, for one moment he
Was dumb. And then his wonderment set free,
With eyes that watered, throat all burning hot,
He questioned Lokman:*

*"Whence is it you got
Such patience as an eagle's reach exceeds?"*

*Lokman replied: "My lord, so many deeds
Of kindness has thou shown to thy poor slave
With this dear hand, that if—for once—it gave
A bitter fruit, should I then hesitate
Or weakly querulous bemoan my fate?"*

*Love makes the bitter sweet—if love be real,
Trusting the purpose, though the clouds conceal.*

—The Message of the Cross

MARCH 31, 1968

HIGH SCHOOL SOPH, JUNIOR, SENIOR

GET THE FACTS...



You're going to spend a lot of money and four years of your life in college. You haven't honestly considered all the facts until...

...you've considered the advantages of an Assemblies of God college. Whatever your future plans—teaching or preaching, business or profession—one of our schools will offer you the options you need. If you are a high-school sophomore, junior, or senior, mail the coupon, and our Assemblies of God colleges will forward you their materials.

It only costs a stamp to get the facts ...

MAIL THIS COUPON NOW ...

DEPARTMENT OF EDUCATION • ASSEMBLIES OF GOD
1445 BOONVILLE • SPRINGFIELD, MISSOURI 65802

Send me the facts on an Assemblies of God college education

NAME

ADDRESS

CITY STATE ZIP

I will graduate from high school in 19.....

TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (Hebrews 13:8)



OPERATION BECAME UNNECESSARY

IN DECEMBER 1964 our eight-year-old son Grandy had an attack of appendicitis and was hospitalized for surgery. We were in Ketchikan, Alaska, at the time, and our pastor was A. F. Lofdahl.

I called our pastor's wife and asked for prayer. They prayed at home and then came to the hospital to pray with us. God answered prayer, and the operation was unnecessary. I praise our wonderful Lord who does all things well.—Mrs. Luther Hooper Jr., Chesapeake, Va.

(Endorsed by Pastor Alver E. Lofdahl, Assembly of God, Kodiak, Alaska.)

BACK BRACE DISCARDED

A NUMBER OF YEARS AGO I received the baptism in the Holy Spirit and was healed of tuberculosis. In 1952 when I was suffering from a ruptured disk, doctors recommended surgery as my only hope for relief from the pain.

I delayed the decision because I knew God could heal me, but the pain became so intense that no medical help would give relief. At times it was so severe I could not move. In March 1961 a specialist in Oklahoma City removed the disk, which he said had grown to the sciatic nerve. A growth on the nerve above the disk was also removed.

After nine months in bed, sometimes in traction, and suffering as much as ever, I had surgery a second time, this time to remove another disk which the doctor said was "rotten." When I left the hospital, I was warned not to bend or use my back at all, as my spine was crumbling and another disk might rupture.

The warning was unnecessary, for although I wore a brace, when I moved around very much or was under strain, I had muscle spasms and could not sleep, even with medication. But in the midst of severe pain, God was with me, and He would bless my soul. He knew where I was all the time! Faithful pastors came and prayed for me, and God met us.

On November 29, 1967, Evangelist Clymena Bowling came to our church for a revival. The second night she came to me and said she had heard of my condition and was going to pray for God to heal me. She had me bend over as far as I could, which was not very far. Then she asked if I would be afraid to remove the brace. I went into a Sunday school room and took it off.

When I came out, she had me bend over and touch my toes "in the name of the Lord." I had not been able to get my hands near the floor for 15 years, and as I bent over now and touched my toes, I knew God had healed me.

I no longer need the brace. I no longer need the medication for sleep. I have not had any more muscle spasms or pain. I am completely healed today.

As a licensed Assemblies of God minister, I had been on the inactive list part of the time because of this illness, but God has delivered me and healed me, not because of my works, but because of His goodness. He abideth faithful.—Mrs. Othel Faulkenberry, Howe, Okla.

(Endorsed by Pastor John L. Beck, Assembly of God, Howe, Okla.)

HEALED OF BROKEN HIP

I AM 83 YEARS OLD and had not walked for over three years because of a broken hip—until God healed me.

Doctors had told me I would never be able to walk again, but when Evangelist Clymena Bowling prayed for me on December 3, 1967, God instantly healed me. I walked up and down the aisles of the church without assistance and with no pain at all.

I had come to church using a walker, but they carried my walker to the car, and I walked without it. Thank God for His goodness to me.—Mrs. Florence Mattox, Howe, Okla.

(Endorsed by Pastor John L. Beck, Assembly of God, Howe, Okla.)

NO LONGER NEEDS CRUTCHES

I WILL ALWAYS REMEMBER December 3, 1967, as the day when God performed a miracle of healing in my body. I had been bedfast for three years and had walked on crutches for over four years with rheumatoid and spinal arthritis. I also suffered from heart trouble and bladder and kidney disorders. My muscles were breaking down as well.

When we heard about a revival in the Howe Assembly of God, under the ministry of Evangelist Clymena Bowling, I asked my husband to take me. With great effort I dressed for church, for I was determined to go and be prayed for.

God gloriously healed me when Sister Bowling prayed for me. I was able to walk without crutches or any help. My legs became the same length once more, and every pain left my body. That was the first time I had been without pain for over 10 years. Even strong sedation had not stopped the pain before, but the Lord did it in a second of time. I no longer need crutches. Thank God for this miracle of healing.—Mrs. Bryan Doyle, Heavener, Okla.

(Endorsed by Pastor John L. Beck, Assembly of God, Howe, Okla.)

If God has healed you recently, we invite you to write out your testimony for publication. This can encourage others who need healing to believe and receive the Lord's healing touch. Please make your testimony as brief as possible, and ask your pastor to sign it. Then mail it to: *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

FELT LIKE A MAN LEAVING PRISON!

I WENT INTO THE HOSPITAL in August, 1959, for a simple appendectomy. The next few months proved to be the most trying of my life, but God in His mercy met my need.

Three days after surgery, infection set in, and another operation was necessary. I was isolated for 30 days while they fought the infection. When I did go home, it was with the knowledge that I had to return soon for a third operation. This time a section of the lower bowel was removed. Two more operations, for adhesions, followed within 11 days; and my condition was critical.

When I entered the hospital in August, I weighed 160 pounds. Now I was down to 116 pounds and receiving food intravenously. The specialist who performed the last surgery decided to place me on a soft diet. But adhesions still prevented normal elimination, and waste accumulated, causing a lump on my side. The doctor opened the lump and the acid from my stomach burned all the skin off my stomach and sides. I suffered agony from this and my general condition.

My name stayed on the critical list. I continued to lose weight and became so weak I could not lift my head off my pillow. But in all this I had a sweet peace in my heart and no fear of death. I knew my Lord and wanted to go and be with Him.

During this time my pastor had our church pray, and many stood with us in faith. One night my oldest son said, "Dad, you are going to get well!" He had dreamed that he was sitting in my living room and saw me come

down the hall toward him. I accepted this as a token of answered prayer and said, "We will believe God."

I only weighed 106 pounds by then, but at that moment I stopped losing and starting gaining. In seven days I gained seven pounds and the doctor said I could go home! They wheeled me down the hall to where my wife was waiting with the car, and I felt like a man leaving prison. They put me in the rear seat and told me to lie down, but I sat up without support while my wife drove the 30 miles to our home. I surely appreciated God's goodness.

My youngest son and my wife steadied me as I walked into the house. I didn't go to bed as you might suppose, but went to my chair. I was living by faith in our God, who is faithful to honor His Word.

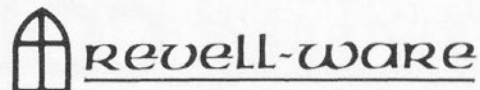
One day our oldest son came to see us and he saw me come down the hall into the living room just as he had in his dream, even wearing the same slacks and shirt. We rejoiced together as we realized God had brought this to pass.

Before I came home, I had had no normal bowel movement for over eight weeks. Elimination was through my side. But now, in answer to prayer, I had normal elimination once again.

I gained every day until I reached my normal weight of 160 pounds. I returned to my job and worked for the next five years, until I retired, without loss of time. Let us take God at His Word. There is unlimited power in prayer!—S. Chantler, Gilroy, Calif.

(Endorsed by Pastor William M. Austin, First Assembly, Gilroy, Calif.)

Give your church



IN MEMORY
OF A
LOVED ONE

An ideal project for youth, men's or women's groups in your church. Polished Aluminum is ideal for churches with limited budgets. The mirror-like luster of this fine product will give years of service. Order a Revell-ware Communion set for your church today. Trays may be added as needed.



OUR GUARANTEE

Revell-ware is the finest church ware you can purchase. If, for any reason, you are not satisfied with your purchase, it may be returned within two years from date of purchase.

Brass-Tone Aluminum

| | | |
|----------|--------------------------------|---------|
| 8 EV 100 | Communion Tray | \$11.00 |
| 8 EV 101 | Communion Tray with 40 Glasses | \$14.00 |
| 8 EV 102 | Communion Cover | \$ 7.00 |
| 8 EV 103 | Communion Base | \$ 6.00 |
| 8 EV 104 | Bread Plate Cover | \$ 5.00 |
| 8 EV 105 | Bread Plate (Stacking) | \$ 6.00 |
| 8 EV 106 | Bread Plate (Nonstacking) | \$ 5.00 |

Polished Aluminum

| | | |
|----------|--------------------------------|---------|
| 8 EV 107 | Communion Tray | \$ 9.00 |
| 8 EV 108 | Communion Tray with 40 Glasses | \$12.00 |
| 8 EV 109 | Communion Cover | \$ 6.00 |
| 8 EV 110 | Communion Base | \$ 5.00 |
| 8 EV 111 | Bread Plate Cover | \$ 4.50 |
| 8 EV 112 | Bread Plate (Stacking) | \$ 5.00 |
| 8 EV 113 | Bread Plate (Nonstacking) | \$ 3.75 |

ORDERING GUIDE

SERVICE FOR 40

Order: Base, Cover, One Tray with 40 Glasses, Nonstacking Bread Plate.
Brass-Tone \$32.00
Polished Aluminum \$26.75

SERVICE FOR 80

Order: Base, Cover, Two Trays with 80 Glasses, Two Nonstacking Bread Plates.
Brass-Tone \$51.00
Polished Aluminum \$42.50

SERVICE FOR 120

Order: Base, Cover, Three Trays with 120 Glasses, Three Stacking Bread Plates, One Bread Plate Cover.
Brass-Tone \$78.00
Polished Aluminum \$66.50

SERVICE FOR 160

Order: Base, Cover, Four Trays with 160 Glasses, Four Stacking Bread Plates, One Bread Plate Cover.
Brass-Tone \$98.00
Polished Aluminum \$83.50

GOSPEL PUBLISHING HOUSE > 1445 BOONVILLE AVENUE, SPRINGFIELD, MO. 65802
 > 1514 SECOND AVENUE, SEATTLE WASHINGTON 98101
WORD OF LIFE BOOK STORE > 415 NORTH SYCAMORE ST., SANTA ANA, CALIF. 92701
 POSTPAID IN U.S.A. PRICES OUTSIDE THE CONTINENTAL UNITED STATES SLIGHTLY HIGHER

NEWS OF THE CHURCHES

Church Dedication Is Occasion for Rejoicing

GUSTINE, CALIF.—The Assembly of God here rejoices in the Lord for His bountiful provi-

sions. A near-capacity crowd gathered at the assembly recently to dedicate a new sanctuary.

Participating in the service were Joseph Gerhart, superintendent of the Northern California-

Nevada District; Enoch Christofferson, mayor of Turlock, Calif.; and five former pastors of the assembly.

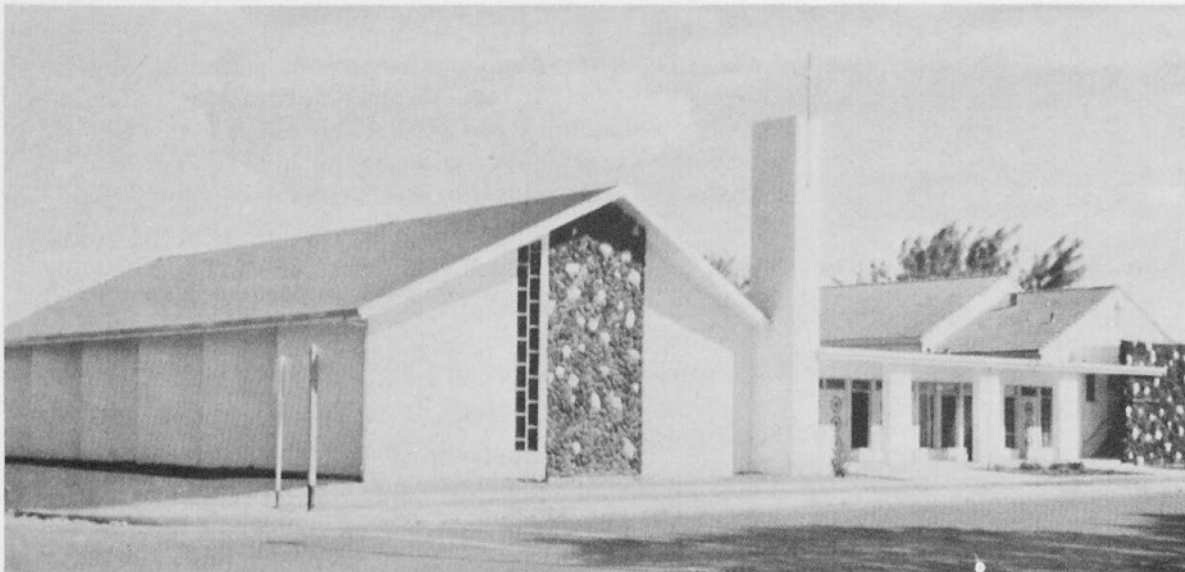
The fully air-conditioned sanctuary seats 300 with cushioned walnut pews, and is fully carpeted in regal red. A four-way phone system connects the pulpit, pianist, organist, and ushers.

The staggered north wall is inset with floor-length windows containing small squares of multi-colored stained glass.

Although the structure was built by a local contractor, the job of electrical wiring, plumbing, painting, and furnishing was undertaken by members of the church.

Including landscaping and black-topping the parking lot, the sanctuary cost \$33,000. Estimated value of the entire church property is \$96,000, with a mortgage of \$45,000.

Harold F. Steward is pastor of the church.



Announcing COLLEGE DAYS

CENTRAL BIBLE COLLEGE • EVANGEL COLLEGE • SPRINGFIELD, MISSOURI

April 5, 19

Junior and senior high school students and college-bound persons are invited to visit the two Assemblies of God colleges in the headquarters city.

- See the colleges in operation.
- Visit with students, faculty, college counselors, and administrators as well as denominational leaders.
- Tour both campuses, International Assemblies of God Headquarters, and the Gospel Publishing House.

For further information and reservations, use the coupon below which represents the school of your major interest.

**CENTRAL BIBLE COLLEGE • 3000 N. GRANT STREET
SPRINGFIELD, MISSOURI 65802**

Date of arrival

No. of guests with you

Your name

Address

City

State Zip

**EVANGEL COLLEGE • 1111 N. GLENSTONE
(of Arts and Sciences) SPRINGFIELD, MISSOURI 65802**

Date of arrival

No. of guests with you

Your name

Address

City

State Zip

ALEX CLATTENBURG HONORED FOR 25 YEARS OF SERVICE

BALTIMORE, MD.—Pastor and Mrs. Alex H. Clattenburg of Trinity Assembly here were honored recently for 25 years of service to the church. Approximately 150 persons attended a banquet marking the happy occasion.

Participants in the special anniversary events included Theodore R. McKeldin, mayor of Baltimore; Kelley Wigfield, superintendent of the Potomac District; Gilbert Litsinger, a member of the church board when Brother Clattenburg became pastor; and A. Howard Salter, Cocoa, Fla. (Brother Salter was converted under the ministry of E. F. M. Staudt, first pastor and organizer—in 1923—of Trinity Assembly.)

Brother Clattenburg became Trinity's second pastor when he succeeded Brother Staudt in 1942. In 1947 a new edifice was opened, and during these years the church has experienced constant growth.

Its strong missionary spirit has made Trinity Assembly one of the leading churches in the Potomac District. The congregation helps to support 25 missionaries.



Pastor and Mrs. Alex Clattenburg were honored for 25 years of service. The official board is shown below with Pastor Clattenburg. A. Howard Salter (inset), a convert under the former pastor, conducted a week's special services marking the anniversary.



EASTER "EVANGEL" TO BE SENT TO U.S. SERVICEMEN

OVER 13,700 U. S. servicemen, serving their country throughout the world, will receive a free copy of the 1968 Easter *Evangel* (to be released next week).

The Easter *Evangel* will be sent as another ministry of the Assemblies of God Servicemen's Division. This special edition will be a touch of home to men sacrificing to make our freedom possible. The message of hope of the resurrection through Christ must reach those facing death.

The Servicemen's Division has an ever-increasing challenge to minister to men and women in the Armed Forces. Added names mean added opportunities for ministry, but they also mean added expenses. If you would like to help send the *Evangel* to 13,700 servicemen, mail a gift now to the Servicemen's Division, 1445 Boonville, Springfield, Mo. 65802.

Kansas District's Jubilee to Mark 50th Anniversary

WICHITA, KANS.—A great jubilee is being planned here to celebrate the 50th anniversary of the Kansas District of the Assemblies of God. Activities will be held during the district council, April 30-May 2 at Central Assembly in Wichita.

Thursday, May 1, has been designated as the "Day of Jubilee." In the evening there will be a banquet with an expected 1,000 persons attending. Following this, General Superintendent Thomas F. Zimmerman will speak at a service recalling past years of blessing in the Kansas District.

An organizational meeting for the Kansas District Council of the Assemblies of God was held in June, 1918, at a camp meeting in Feench's Grove, north of Alton, Kans. Several successful camp meetings had been held prior to this, but the one in 1918 was destined to fulfill a desire of many Spirit-filled Christians to meet, organize, and become affiliated with the General Council of the Assemblies of God, formed four years earlier in Hot Springs, Ark.

Willie T. Millsap was elected superintendent of the new district. Other charter members included S. H. Patterson, J. E. Sims, Charles Beckman, Ruth Beckman, A. R. Farley, A. J. Berry, Edgar

White, M. B. Long, and Alice Kersey (Farley).

These pioneers were not slow to spread the Pentecostal message in Kansas. As a result of services in Osborne, 160 converts were won to the Lord. The Buffum party with Edgar White and Henry Hoar ministered in an old Presbyterian church there.

In 1919 S. H. Patterson was elected superintendent and served until 1923 when Fred Vogler succeeded him.

By 1920 there were 18 assemblies and 15 ministers. As Pentecost was introduced from town to town, God gave the increase. A home missions program was instituted, and soon Kansas was sending missionaries into foreign service. From two at the first, the number has grown to approximately 100 missionaries (including families).

Since camp meetings have been an integral part of God's work in Kansas, the district has made great strides to reach the throngs that attend the camps. A camp was started at Woodston in the early 1920's and with the development of better facilities has blessed hundreds of people yearly.

In 1946, 142 acres were purchased in south central Kansas near Wichita. New buildings were erected, and the first camp meet-

ing was held in 1950. Thousands have found this camp a place of Christian growth and inspiration.

The Christ's Ambassadors program was instituted in 1928.



Many individuals and churches use extra copies of the *Evangel's* attractive Easter edition for pre-Easter visitation and for distribution in services. Order *Evangel* number 2813 at 15 copies for \$1 or 100 copies for \$6. Ready for shipment about March 25.

The Pentecostal Evangel
1445 Boonville Avenue
Springfield, Missouri 65802

Enclosed is \$..... Please send
..... copies of the Easter *Evangel*
(no. 2813).

Name

Address

City

State Zip

Through faithful leadership and a fine response from young people, an active program continues. Though Kansas is a comparatively small district, in 1967 the C.A.'s were fifth in the nation in Speed-the-Light giving.

Paul C. Samuelson was elected in 1943 to be district secretary-treasurer, the first officer to fill the post full time.

In 1945 the Women's Missionary Council was organized. Through devoted leadership and intense work, there are now 145 groups helping to care for the needs of missionaries, raising money for improvements at the two camp sites, and supporting national WMC programs.


A Men's Fellowship program is presently helping to equip missionaries with tools and literature. These men also sponsor the boys' Royal Rangers program.

When Fred Volger was elected assistant general superintendent in 1937, V. G. Greisen succeeded him as district superintendent. In 1955 Claude J. Utley was elected superintendent after pastoring First Assembly in Topeka for 27 years. He resigned at the 1964 district council, and the present superintendent, Paul E. Lowenberg, was elected.

All six of Kansas' superintendents are living, and it is anticipated they will all be present for the jubilee celebration.

EVANGELISTIC EVENTS

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR | |
|-----------|------------------|--------------------------|-----------------|--------------------------|--------------------------|--------------------|
| Ala. | Alabaster | First | April 3-14 | Colen & Carol Lassiter | Robert Raburn | |
| | Megargel | A/G | April 1-14 | Jerry & Ann Johnson | M. L. Green | |
| | Montgomery | Central | April 2-14 | "Little Joe" Peterson | Vaudie V. Lambert | |
| Ariz. | New Brockton | El Bethel | April 8-14 | M. L. Green | Morris D. Hyatt | |
| | Oracle | A/G | April 7-21 | R. I. & Pearl Wynkoop | Cecil Drake | |
| | Phoenix | Northwest | April 8-14 | Charles O. Hudspeth | Joseph F. Dube | |
| Ark. | Sedona | A/G | April 1-7 | Charles O. Hudspeth | Bill Laney | |
| | Horatio | First | April 9— | J. B. & Mrs. Essary | J. L. Walker | |
| Calif. | Paris | First | April 10-21 | J. C. & Mrs. Nichols | J. W. Farrell | |
| | Carlsbad | Gospel Taber. | April 9-21 | Arne Vick | P. A. Zimmerman | |
| Calif. | Elsinore | First | April 1-14 | V. G. & Mrs. Mangram | Bennie Franklin | |
| | LaHabra | Bethel | April 9-14 | The Singing Kolendas | G. A. Niccum | |
| | Lakewood | First | April 2— | Bob Wilson | Earl D. McKenzie | |
| | Lodi | ¹ First | April 8-14 | Norman & Mrs. Kaupanger | Gene Forrest | |
| | Long Beach | A/G | April 7-14 | Barry & Nancy Weddle | L. L. Shipley | |
| | Long Beach | Glad Tidings | April 3-7 | Ernie Rogers | Allan Snider | |
| | Oakdale | Bethel | April 3-7 | The Singing Kolendas | Edwin J. Kramer | |
| | Paramount | First | April 2-21 | Tommy & Esther Lance | Ted Singleton | |
| | San Diego | ¹ First | April 7-12 | Christian Hild | Emil Balliet | |
| | Shafter | A/G | April 10— | Branham & Steele Team | J. W. Dollins | |
| | Walnut Creek | Bethel Temple | April 3-14 | Marvin Schmidt | George W. McNevan | |
| | Colo. | Delta | First | April 3-14 | T. M. & Mrs. Barrett | Don Farmer |
| | | Denver | Glad Tidings | April 2-14 | I. D. Rayborn | R. C. Schachterle |
| | Conn. | Groton | Calvary Temple | Mar. 27-Apr. 7 | Richard Ronsisvalle | Joseph C. Eastley |
| | Dela. | Wilmington | Calvary | April 3-14 | Arnold & Anita Segesman | Robert T. Stanlake |
| Fla. | Apopka | A/G | April 7-21 | Edgar M. Davis | William L. Spann | |
| | Crestview | First | April 3-14 | Randall A. Walker | S. L. Breland | |
| Ga. | Panama City | Bayou George | April 3-14 | Nettie Parham | B. F. Holland | |
| | Atlanta | A/G | Mar. 31-Apr. 14 | Barry & Charlene Bugala | James G. Mayo | |
| Idaho | Buhl | ¹ Calvary | April 7-12 | Charles Senechal | R. D. Tatham | |
| Ill. | Alton | Gospel Tabernacle | April 9-21 | Marion & Sandra Beach | James Smith | |
| | Brighton | A/G | April 7-21 | DeGreef-Cooper Team | A. I. Sherman | |
| | East Moline | Full Gospel A/G | April 7— | H. R. Gabriel | Marvin Gilliam | |
| | Granite City | First | April 7-21 | Jack Martz Team | M. A. Groff | |
| | Pawnee | A/G | April 2-7 | Carl E. Gammel | Steve Schubert | |
| | Pawnee | ¹ A/G | April 8-14 | Carl E. Gammel | Steve Schubert | |
| | West Frankfort | First | April 9-21 | Jackie V. Nichols | Hugh Still | |
| | Clay City | A/G | April 9-21 | Jerry Stegall | Edward Summerfield | |
| | Indianapolis | Faith Chapel | Mar. 24-April 7 | Lolita & Ernest Varner | I. McCormick & B. Fiscus | |
| | Iowa | Oskaloosa | A/G | April 3-14 | Keetah Jones | C. Max Johnson |
| Kans. | Ottumwa | First | April 2-14 | Jerry & Mrs. Fischer | Elton Bell | |
| | Attica | A/G | April 2-14 | Roy H. Tregenza | Peter Ratzlaff | |
| Kans. | Coffeyville | First | April 2-14 | F. R. McAdams | Laverne PEMBER | |
| | Elkhart | A/G | April 3-14 | Ken Krivohlavek | Harvey Hanson | |
| | Fort Scott | A/G | April 7-19 | Knott-Olson Evangelists | Robert L. Boyd | |
| | Greensburg | A/G | April 2-7 | Paul E. Morris | Allen Musbach | |
| | Hutchinson | First | April 3-17 | Don & Dixie Cox | Russell Rexroat | |
| | Manhattan | A/G | April 2-14 | Bill & Naomi Hayes | Norman Hays | |
| | Topeka | First | April 2-14 | Doyle H. Thompson | Clare G. Rose | |
| | Wichita | ¹ Douglas A/G | April 7-12 | Larson-Stiver Team | Eugene Paul | |
| | Ky. | West Prestonsburg | First | April 7-14 | Dick Lythberg | Lorie Vannucci |
| | Md. | Elkton | First | April 3-14 | Dave & Jan Olshevski | Conrad Schaefer |
| Rockville | | First | April 9-14 | Doug & Judy Maners | L. A. Hubbard | |
| Mich. | Dearborn Heights | First | April 3-7 | Jim & Mrs. Pierce | Jack E. Carrier | |
| | Livonia | Bethel Missionary | April 3-14 | John & Faith Stallings | J. J. Traub | |
| | Madison Heights | Wayside Chapel | April 9-21 | Charles & Mrs. Fairfield | Joel Cavazos | |
| Minn. | Saginaw | Bethel | April 7-14 | Paul & Ilene Anderson | William E. Severance | |
| | Saginaw | Latin-American | April 7-21 | D. Bazan Sr. | Zeferino Cabello | |
| | St. Cloud | A/G | April 2-14 | James & Beulah Pepper | Martin E. Gerdes | |
| | De Soto | First | Mar. 25-31 | Joel & Esther Palmer | Archie M. Roberts | |
| | Joplin | Faith A/G | April 7-14 | Jack Mackey | T. R. Shepherd | |
| | Kansas City | Friendly A/G | April 2-14 | Milo Harmon | William H. Cambers | |
| | Kennett | First | April 2-14 | Loyd & Rebecca Middleton | Gordon Zercher | |
| | Versailles | A/G | Mar. 26-Apr. 7 | Maxine Willis | Robert Sam McGarity | |
| | Wentzville | First | Mar. 26-Apr. 7 | Wallace & Carol Joice | E. Ruth Rosser | |
| | Nebr. | Bridgeport | A/G | April 7-14 | Merle & Mrs. Roll | B. F. Correll |
| | Columbus | A/G | April 7-12 | Victor Etienne | Dale K. Eden | |
| | Omaha | Bethel | April 8-14 | Kathleen Jennings | Aro Johnson | |
| N. J. | Newark | Bethel | April 10-21 | R. S. Peterson | Albert W. Earle | |
| N. C. | Willard | Penderlea A/G | April 3-14 | Martin & Sharon Kershman | John O'Dell | |
| N. Dak. | Jamestown | A/G | April 2-14 | Kenneth M. Stottlemeyer | Leo Miller | |
| Ohio | Cincinnati | Tri-County A/G | April 9-21 | H. B. Kelchner | Hugh H. Rosenberg | |
| | Columbus | Calvary Temple | April 2-14 | John & Esther Hamercheck | L. E. Loretz | |
| Okla. | Ada | First | April 3-14 | Bob McCutchen | Kenneth Riley | |
| | Cherokee | A/G | April 7-21 | Hazel Burns | J. W. Arnold | |
| | Lawton | Bethel | April 7— | John & Freda Bryant | Claud H. Davis | |
| Oreg. | Shawnee | Glad Tidings | April 10— | Glen & Faithe Shinn | A. J. Franks Jr. | |
| | Tulsa | Faith Tabernacle | April 7-21 | Arthur & Anna Berg | Harry M. Myers | |
| | Portland | Calvary | April 7-21 | L. H. & Mrs. Sheets | A. C. Phillips | |
| | Portland | Evangel Temple | April 7-14 | Lorne Fox | Joseph & Helen Dunets | |
| | Riddle | A/G | April 7-14 | Ellis & Mrs. Parker | Doyle Young | |



PENTECOSTAL FIRE IS FALLING!

GOD IS SENDING His Spirit upon all flesh—just as He promised.

People in your community are hearing of what God is doing. They are looking for answers, for information, for challenge, for inspiration.

You can help these seeking individuals. One entrance is through the Spiritual Life edition of *The Pentecostal Evangel*.

This year's edition is better than ever—an issue you'll be pleased to distribute in your community. Order a quantity now. Watch for your personal copy (the April 21 issue). No date appears on the cover of this colorful issue, so it is suited for year-long use. (Ready about April 8.)

The Pentecostal Evangel
1445 Boonville Ave.
Springfield, Mo. 65802

Please send copies of the Spiritual Life "Evangel" (no. 2815) at the special rate of \$3.50 for 100 copies, postpaid in the U.S.*

Send to

In care of

Address

City

State Zip

*Orders for less than 100 copies will be charged at regular rates. Kindly send payment on personal orders. Church orders may be billed. Please give your church account number:

(Continued on next page)

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|--------------|-------------------|------------------|--------------------------|---------------------|
| Pa. | Fallentimber | Pentecostal A/G | April 10-21 | Don & Sharon Parker | Herb E. Hull |
| | Bedford | The Village Ch. | April 3-7 | The Singing Lunsfords | David Hardt |
| | Johnstown | Grace Pentecostal | April 10-21 | George & Evelyn Butrin | Edward S. Opdenhoff |
| | Lancaster | First | April 3-14 | William Caldwell | James E. Morris |
| | Nanticoke | Glad Tidings | April 2-7 | Walter Schell | John Castellani |
| S. Dak. | Pittsburgh | Evangelistic Tem. | April 2-7 | Doug & Judy Maners | William E. Bailey |
| | Huron | First | April 9-21 | Paul R. Sandgren | Howard Cummings |
| | Newell | A/G | April 3-7 | Paul Hild | Paul Murray |
| Tex. | Newell | ¹ A/G | April 9-14 | Paul Hild | Paul Murray |
| | Amarillo | Southlawn A/G | April 3-14 | Mike & Linda Murdock | Charles V. Davis |
| | Athens | First | April 7 | Lindell & Mrs. Ballenger | J. W. Thomison |
| | El Campo | First | April 7-12 | Doyle Jones | P. H. Collins |
| | Elkhart | A/G | April 3-14 | James & Laverne Sartor | C. A. Reese |
| | Houston | Eastex A/G | March 24— | James & Mrs. Hazelton | E. Wayne Hickman |
| | Laird Hill | A/G | April 7— | James & Mrs. Hazelton | H. B. Byrum |
| | Lubbock | First | April 3-14 | Winferd Mack | L. F. Ammons |
| | Mabank | Payne Springs A/G | March 31-Apr. 14 | H. A. & Mrs. Strange | Archie Blue |
| | Midland | Gardens Assembly | April 9-21 | L. Wayne Pitts | V. W. Marcontell |
| | Tyler | Glad Tidings | April 3-14 | Charles & Mrs. McKnight | L. H. Hubbard |
| | Utah | Kearns | A/G | Mar. 26-31 | Arthur & Anna Berg |
| Va. | Front Royal | First | April 2-14 | Irving & Mary Lou Howard | Alden Yates |
| | Triangle | First | April 3-7 | J. Earl & Mrs. Douglass | Edwin Stigile |
| Wash. | Othello | A/G | April 2-14 | Roy & Arlene Brewer | David Westerfield |

¹ Children's Revival

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

JONES, OKLA.—The Assembly of God here is rejoicing in the wake of a five-week revival campaign with Evangelist and Mrs. J. B. Essary. Some 30 persons were saved or reclaimed, 15 were baptized in the Holy Spirit, and 14 were refilled.

The Spirit moved in a marvelous way from week to week. The revival spirit enjoyed in the

campaign still remains in the church.

—J. R. Wyatt, pastor

GALENA, KANS.—Ten persons were saved, three reclaimed, three baptized in the Holy Spirit, and three joined the church during a recent meeting at the Assembly of God here with Evangelist and Mrs. Aaron Pack, of Kansas City. Attendance was excellent. Pas-

tors and members of other local churches visited and showed active interest in the campaign.

Just prior to the meeting, the church building underwent remodeling with various projects, including the installation of new cushioned pews.

The Sunday school has seen a substantial growth recently.

—J. P. McCamey, pastor

FIRE DESTROYS GEORGIA CHURCH

DALTON, GA.—On Sunday, December 24, Pastor Lawrence Murphy and congregation watched firemen battle flames that had enveloped the First Assembly of God here.

District Superintendent Aaron M. Wall sent out an appeal to the other churches in the Georgia District to help the congregation rebuild. "There is need of replacing not only the building itself, but also pews, songbooks, organ, piano, and many other items. The insurance will not cover all of this," said Brother Wall, writing in *Georgia District News*.

WITH CHRIST

C. A. CHRISTMAS, 79, of Tulare, Calif., went to his eternal reward January 10, 1968.



Brother Christmas was granted a license to preach in 1923 by the Southern California District. He served the Lord as an evangelist and as a pioneer pastor in Nipomo and Meridian, Calif., and Green City, Mo. He is survived by his wife Ida Bell, two daughters, a son, 11 grandchildren, and five great-grandchildren.



PEORIA, ILL.—Completed a little over a year ago, First Assembly's new building is valued at just under a half million dollars. The sanctuary seats 850 on the main floor and 1,100 using the balconies. Other facilities include office space, central heating and air-conditioning, and a paved, lighted parking area. Bobby Ray is pastor.

COMMERCIAL ARTIST NEEDED

The Gospel Publishing House needs a Christian commercial artist to work full time. This person must excel in figure drawing and have a good sense of color. Send samples of figure drawing and particulars to: Norman Pearsall, Art Director, Gospel Publishing House, 1445 Boonville, Springfield, Mo. 65802.

ANNOUNCEMENTS

CHURCH DEDICATION—April 15 at Pentecostal Assembly of God, Fallentimber, Pa. Speaker: Russell Williams, Eastern District superintendent.—by Herb E. Hull, pastor.

54TH ANNUAL SOUTHERN MISSOURI DISTRICT COUNCIL—April 23-25 at Evangel Temple, Kansas, City, Mo.—by James E. Griggs, district secretary.

38TH ANNUAL WEST TEXAS DISTRICT COUNCIL—April 22-24 in the auditorium of the new district headquarters, Lubbock, Tex. Speaker: Percy Brewster, Cardiff, Wales.—by Charles J. Eastes, district secretary.

UNITED CRUSADE—April 7-14 in Boston, Mass. Services Monday through Saturday at 7:45 p.m. in New England Life Hall; Sunday at 3 p.m. in John Hancock Hall. Speakers: Waters-Perri Evangelistic Team.—by Hugh M. Corey, chairman.



DEEPLY INTERESTED IN THE HOLY SPIRIT?

PARACLETE

A QUARTERLY JOURNAL ON THE PERSON AND WORK OF THE HOLY SPIRIT

Layman or minister, you'll appreciate these thoughtful studies by Pentecostal leaders and scholars. An excellent gift for interested friends. \$2.50 a year; foreign and Canadian, \$3 a year.

PARACLETE • 1445 BOONVILLE SPRINGFIELD, MISSOURI 65802
Send me "Paraclete" for one year.

Payment Enclosed Bill Me

NAME
ADDRESS
CITY
STATE ZIP

"And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross" (Matthew 27:32)

SIMON, THE CYRENIAN, was just another face in the crowd that lined the path leading to Golgotha's brow until he was conscripted to carry the cross of Christ. For Simon, it was an unexpected cross. He was just an onlooker who happened to be at hand to pick up the fallen cross. The soldiers in charge chose him to do it.

The cross has a way of intruding upon men's lives. Very few volunteer to carry a cross. It takes the Holy Spirit to compel men even to consider the cross; most would rather not.

But the cross cannot be ignored. It stands wherever the gospel is preached, calling men to make a decision about Jesus.

Simon had no choice but to bear the cross that day—if he wanted to live. It was obedience or death. The issue of the cross is still one of life or death.

Simon was no doubt an honorable man. The cross was reserved for the most infamous criminals. To be seen carrying a cross was the supreme shame; but for Simon it became an honorable task. His name has been immortalized because of it. Had it not been for the cross, we would probably never have heard of him. We often hear of Christ bearing the cross for sinners; but here was a sinner bearing the cross for Christ!

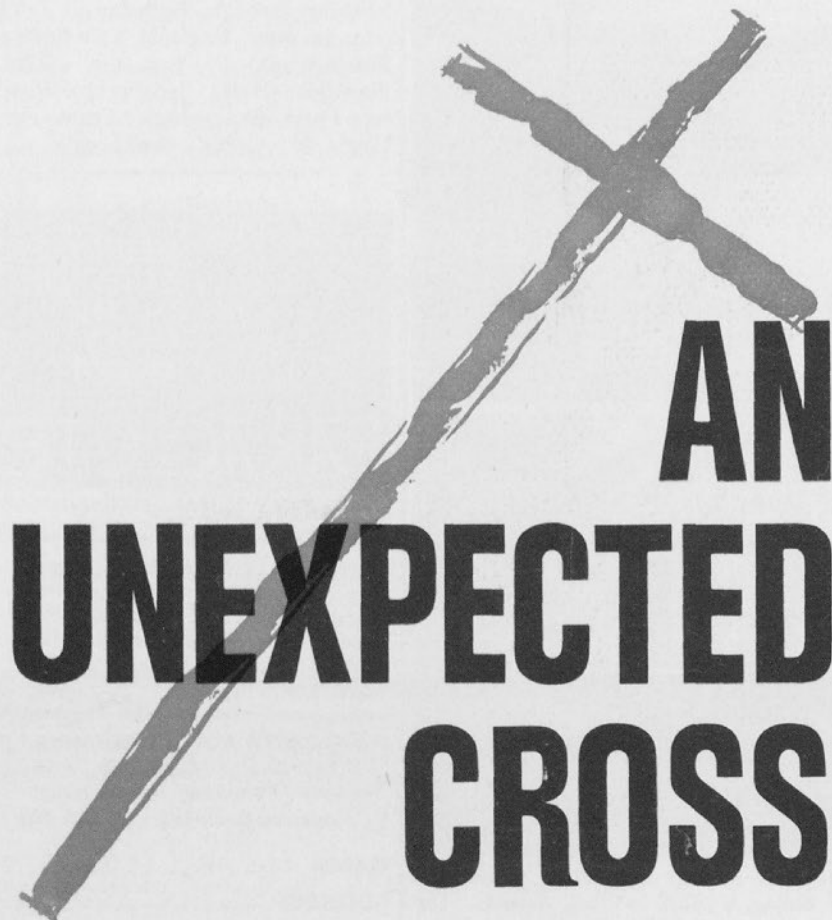
Today the cross has become an abstract symbol of Christianity. It hangs smooth and golden from a chain around the neck, or crowns the steeple on a church. It is a universal symbol of liberty. That which men had made a curse and a disgrace has been hallowed by the blood of Christ.

The passing of time has changed the picture of our Lord on the cross to that of a man draped in a flowing white robe, hanging in repose on an apparently painless cross. It wasn't like that at all! There was blood mingled with the spittle of profane men. There was agony of flesh and anguish of spirit as men did their worst and the wrath of God descended upon His Son as Jesus was made sin for us.

Christ allowed Himself no alternative to death on the cross, that through His death we might have eternal life. But we must bear the cross if we would live. "He that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matthew 10: 38, 39).

By **JOHN W. EVERETT**

Pastor, Assembly of God, Worthington, Minnesota



AN UNEXPECTED CROSS