

# THE PENTECOSTAL evangel

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

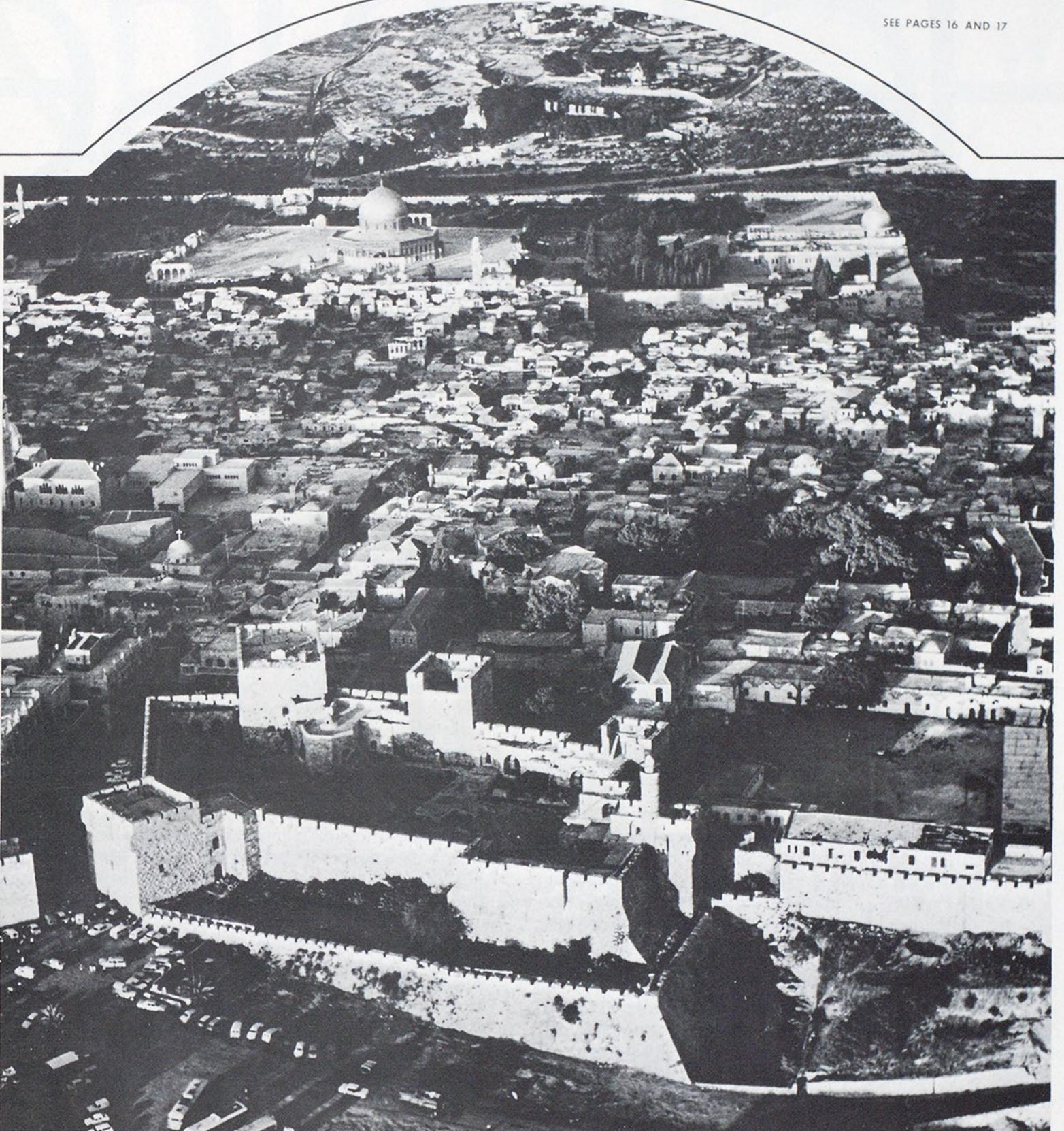
APRIL 14, 1968

TEN CENTS

FILE COPY

*Jerusalem,  
City of Peace*

SEE PAGES 16 AND 17



# HE IS RISE

By D. M. PANTON

**T**HE BEST ARGUMENT that has ever been written on the reality of the Christian religion was written by the invisible hand of Eternal Power on the rocks of our Saviour's sepulcher." For what is proclaimed is not sentiment, but *fact*; fact, the solid bedrock on which alone salvation could ever be built; and a fact which carries with it the entire Christian faith. *No soul need be in any doubt concerning the truth of the Christian faith: Christ is risen.*

Every effect has an adequate cause. Napoleon, one day, is master of Europe, allotting thrones at his pleasure. A few months later, he is pining as a lonely captive on a rocky islet of the Atlantic. Something *must* have happened in between. What was it? Waterloo.

Now see an infinitely more sudden and transcendent change. One day Jesus is hanging denied, betrayed, gibbeted, forsaken. Some weeks pass, hardly months, and He is worshiped as the Son of God by thousands. A fact of proportionate significance must have intervened. Something *must* have happened in between. What was it? *An empty tomb.* The angels at the mouth of the sepulcher said, "He is *not* here: he is *risen.*"

Look again. Here is Saul of Tarsus. Saul is of noble blood, a brilliant scholar, a passionate Jew. Within three to five years of the Crucifixion he is employed by the Sanhedrin to stamp out the new sect. As the chosen confuter of the resurrection, every clue must have been in his hand, every tittle of adverse evidence was before him, every alternative theory he had mastered *on the spot*—and *within five years* of the event itself. No critic since Saul has possessed a tittle of his mastery of the evidence *against* the resurrection of Jesus.

But now look. Saul has cut himself off from his family, has buried his religion, has become an outcast from his nation. He lives buffeted, persecuted, a wanderer, in tears. He dies, it is said, at the hands of a common executioner. He is poured out as a drink-offering for the

faith that he once slew. Something must have happened in between. *What* was it? *He had seen the risen Lord.* "*He said unto me*"—Jesus and Paul had met face to face—"I am Jesus of Nazareth, whom thou persecutest" (Acts 22:8). So he could say later "Am I not an apostle? have I not *seen Jesus* our Lord?" (1 Corinthians 9:1). *Could evidence be more convincing?* Thirty years of travail and a martyr's death are the *proofs* of what Paul *saw.*

But look again. Every Jew was bound, by every tie of religion and patriotism, to expect a militant Messiah. Even if a slender handful of spiritual Jews, on the strength of Isaiah 53, and Zechariah 12, 13 looked for a slaughtered Christ, they felt quite sure *the slaughter was not to be on a cross.* "He that is hanged," said the Law, "*is accursed of God*" (Deuteronomy 21:23). Jesus, nailed to the tree, was nailed to the curse; and it instantly became a moral impossibility (as men speak) for any Jew to accept a Messiah whom their Jehovah had cursed.

Now look. Here are multitudes of Jews—*three thousand in one day*—worshipping the Crucified; a great company of the *priests* on their knees (Acts 6:7); and the most stern, stubborn, and loyal of races bent before a Messiah whom their own Law cursed. Something must have happened in between. What was it? *An act of God.* "Let all the house of Israel therefore know assuredly, that God hath made Him both *Lord* and *Christ*, this Jesus whom ye crucified" (Acts 2:36). And nothing remained but to bow to the decision of God.

*Nothing short of the miracle of resurrection, wrought by the hand of God Himself, could have proved to Israel that Jesus was Jehovah's Messiah.*

But look further. No possible alternative to a risen body has ever been offered.

1. Did the disciples imagine it? "They, when they heard that he was *alive*, and had been *seen* of [Mary],

# N!



disbelieved" (Mark 16:11; Luke 24:11). Men do not *imagine* what they *disbelieve*. The women went to *embalm a corpse*. Imagination never yet emptied a corpse-filled tomb.

2. Did our Lord appear as a spirit? *Then what about the empty tomb?* (John 20:5-9). Moreover, if Christ reappeared as a spirit, then He reappeared as a lying spirit; for He said, "Handle me, and see; for a spirit *hath not* flesh and bones, as ye *see me have*" (Luke 24:39).

3. Had the body been removed? *The position in which the graveclothes were found makes this impossible.* The clothes had sunk *empty* upon the rock: the napkin was "folded inward," separately, yet so as to preserve the appearance of a corpse. The Body had not slipped *out* of the *clothes*, but passed *through* them (John 20:7). John believed the moment he saw the knotted graveclothes. So there was no body-theft by a friend or foe, or recovery after swoon. For enemies *would not* have pretended a miraculous rising; and disciples neither *would* nor (because of the guard) *could*. Unexplained for 1900 years, the facts remain an impenetrable mystery if our Lord is dead: all is simplicity itself if, as He has since said, *He rose* (Revelation 1:18).

See another fact of immense importance. The resurrection is not an isolated wonder, a lonely miracle, without purpose behind or adequate consequence before. Millions of believing souls had fallen asleep with faces set *forward* toward an unrisen Sun. Earth's only holy millions today have their faces set *backward* toward the Light of the world. What has intervened? *A tomb that has been emptied by the love of God.* In the midst of the eternities is a cross: God, with face averted in awful shadow; Satanic hosts, like vultures, descending on the Lamb of God, malignantly triumphant; and on a dying Christ the fathomless agonies of a lost world.

But lo, there is an empty tomb! On Calvary, love, goodness, purity, holiness met in One: hate, sin, agony, and

wrong combined to crush Him, *and they did*. But beneath lay the love-design of all the ages. Christ suffered Calvary that He might bear the sin of His murderers. Hell triumphed for three days that righteousness might be established forever. *The empty tomb is the triumph of love.* "A bygone eternity had no other future: an eternity to come shall know no other past."

So the rising of Jesus is the touchstone of life or death to every soul. *How could it be otherwise?* Ponder it. *God* hath made Him both Lord and Christ. The soul that does *not* make Him Lord and Christ sets its seal afresh to the crucifixion of the Lord. If we say He never rose, we judge the apostles to be false witnesses. For they say they saw Him *bodily*, when they did not. We decide, further, that Christ's was a guilty soul. For death holds Him still, and death's sting, death's holding power, is *sin*. And the 16th Psalm must therefore be altered; "Thou shalt suffer thine *unholy* one to see corruption." We assert that for 19 centuries God has been silent to countless myriads of the saintliest souls who have made their lives saintly by building them upon a *lie*.

To say He rose not, when God says He raised Him, is to declare God a liar; *and how can such a soul be saved by God?* (1 John 5:10). "If Christ hath not been raised, *your faith is vain*; ye are yet in your sins" (1 Corinthians 15:17).

On the other hand, to accept Jesus risen is to do *as God does*: "God hath made Him both Lord and Christ, *this Jesus.*" It is to acknowledge the wondrous love in providing it. It is to confess the sinlessness of the Sacrifice; "*because it was not possible that he should be holden*" of death (Acts 2:24), He therefore rose. It is to accept the Sacrifice *because God has accepted it by raising it.* Therefore "if thou shalt confess with thy mouth the Lord Jesus, *and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved* (Romans 10:9).

## Miraculously Motivated

TWO MONTHS AGO newspapers across the country headlined another moving story of missionary heroism. Six talented missionaries of the Christian and Missionary Alliance, including three women, had been killed by Viet Cong insurgents because they deliberately chose to remain in the war zone ministering to the spiritual needs of the Vietnamese people rather than be evacuated to a place of personal safety. (For details, see *The Pentecostal Evangel*, March 17, page 26.)

The world asks what strange power can motivate such people to dedicate themselves to a dangerous, difficult mission that offers so little in the way of earthly glory or material reward.

A similar question arises in people's minds each time some terrible tragedy draws public attention to the sacrifices Christ's missionaries are making constantly. It was asked a little over three years ago when the simbas attacked the white people in the Congo. What could move missionaries to expose themselves to such great dangers? Why were they determined to spend their lives in such uninviting situations? Still fresh in our hearts is the ache that came with the news that our own Brother J. W. Tucker was among the missionary martyrs in the Congo. He had been beaten to death by enraged rebels.

In 1956 it was Ecuador. Five young men lost their lives at the hands of Auca Indians and were buried in the jungle.

Now it is Vietnam. It is not as though the missionaries there had not been warned. In 1962 three of their number had been captured by the Viet Cong. They were kidnapped at a leprosarium only nine miles from Banmethuot, site of the recent massacre, and the three have not been heard from since. Although it is hoped they are still alive—possibly ministering to their captors—all efforts to get some official word from them have failed.

If the missionaries had wanted to save themselves they would not have stayed in the fighting zone; but being strangely motivated, they did. They remained and continued their gospel work—translating the Scriptures, opening new churches, teaching the Vietnamese children, training the young men to preach, dressing the lepers' wounds. Because they remained, six of them lost their lives during a fierce bombardment, and a missionary nurse was captured alive. A missionary working with the Wycliffe Bible Translators also was kidnapped. Now the number of missing missionaries is five.

Why do they do it? Are they motivated by money? Is it merely humanitarianism that makes them labor so unselfishly? No, it is something more. They are *miraculously* motivated. The miracle of the Resurrection has given them a mission and a message. The miracle has motivated them to preach and teach this wonderful gospel—that Christ "rose again the third day," and "if we believe that Jesus died, and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thessalonians 4:14). What a message of hope for a people ravaged by war!

Miraculously motivated! That is why Christians involve themselves in world missions. That is why they preach, and pray, and give. Apart from the miracle, they would be wasting their time. But Christ is risen. He is risen indeed, and because He lives we too shall live. The dead in Christ shall rise. The martyred missionaries shall rise. The miracle is real, and it motivates Christ's servants to evangelize, to build Sunday schools and churches, to dedicate their lives to spreading this glorious gospel of Resurrection power and everlasting life. —R.C.C.

# THE PENTECOSTAL evangel

April 14, 1968

Number 2814

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. Hardcastle 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. Hardcastle 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.: 78¢ for 13 weeks; \$2.75 a year. Canada and PUAS\* countries: 96¢ 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.

### SUBSCRIPTION SERVICE

## Change of Address

### ATTACH LABEL HERE

Moving? Please let us know four weeks before changing your address. Cut the address label out and attach it here; print your new address below. If you have a question about your subscription, place the address label here and clip this form to your letter.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_

STATE \_\_\_\_\_

ZIP \_\_\_\_\_

TO SUBSCRIBE: Fill in your name and address above, enclose payment (see rates in column above), and check:  new subscription;  renew present subscription.

THE PENTECOSTAL EVANGEL  
SPRINGFIELD, MISSOURI 65802



# THE SECRET OF THE SPICES



By J. ROBERT ASHCROFT / *President, Evangel College, Springfield, Missouri*

MARY MAGDALENE, Mary the mother of Jesus, and Salome—historic Biblical characters—prepared and brought sweet spices to anoint the body of Jesus following His crucifixion.

Spices are such small things. Think of the mustard seed; it is so tiny. Jesus said it was the smallest of seeds. Or think of mint and anise and cummin, those spices of which Jesus said the Pharisees tithed, indicating that they took care of tiny things.

Women are not capable of carving sepulchers out of rock. Women are not usually able to roll away huge stones, and that question was raised by one of the women on the way to the sepulcher—"Who will roll away the stone for us?" These women were not able to carry the body of Jesus to the sepulcher. But they could bring spices.

How simple, yet how sublime, is this great truth that they could bring spices—and did, even though they had no idea how they were going to get into the sepulcher, nor did they have any idea that they would find the tomb empty.

There is a giant lesson here. Each of us can do something, even though it is like the small spice. Isn't this the magnificent lesson Jesus is trying to teach us in the idea of the mustard seed: that He is not expecting some great thing from us, but He only expects us to do what we can?

Look back in history. What did various men of God do that was exceptionally great?

Wasn't it simply a shepherd's rod that Moses used to stretch out over the sea? Didn't the sea move backward under the authority of God?

Wasn't it simply a shepherd's sling David used to slay the giant?

Wasn't it simply broken pieces of pottery which the 300 used to frighten the enemies in Gideon's time?

Wasn't it five loaves and a few small fish that fed the 5,000?

What a lesson!

The little thing we do in obedience to God releases His omnipotent energy! It is as though somewhere along the magnificent grid of electric power a little switch is thrown. This switch, like a relay, throws another switch; and ultimately all the power stored up from the great Niagara is turned loose to illuminate a city or turn the turbines of a mighty factory.

Here is a quote of lifelong value to me:

*"He who does the best he can, does more than he can; for when he does his best, God does the rest."*

Is it possible that when the part God asks us to play is small, we often find ourselves frustrated and unable to do His will because we cannot see the little thing which stands before us as the next step?

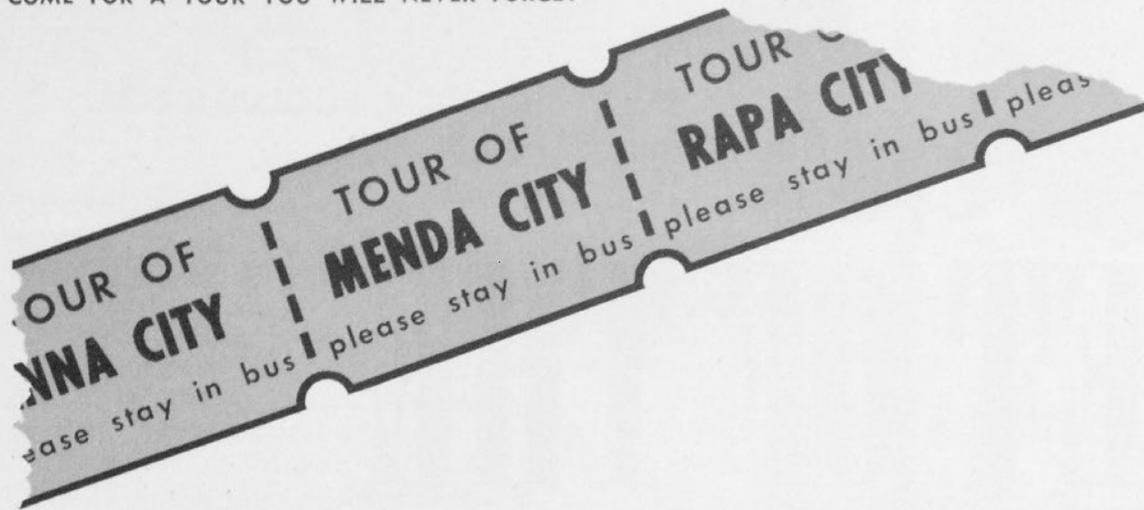
Recently in a youth meeting a young lady made this prayer request: "I know God is going to use me for His service. I know God has a call for my entire life. My request is that God will help me to see the next step I am about to make."

Isn't this so much like our need? God has told us what we must do—either missionary work, building a college, the ministry of teaching, the ministry of preaching, the great ministry of building a business and serving as a layman, of working in a church; and we wonder how it all is to be accomplished.

Well, here is the secret—the secret of the spices. The spices are small, but they are the things we can do. We can't roll away stones; we can't create an earthquake; we can't disarm a soldier; *but we can bring the spices.*

We can do our little part, and our little part turns out to be the beginning of a mighty miracle. 

COME FOR A TOUR YOU WILL NEVER FORGET



# SEVEN CITIES OF SIN

By VIC SCHOBER / Pastor, Gulfgate Assembly, Houston, Texas

**L**ADIES AND GENTLEMEN, welcome to our unique trip through seven cities of spiritual decay and moral disease. This journey is one you will never forget. You will see sights that are totally ungodly, unhealthy, and unholy.

The only reason we offer this tour is to warn you of the peril that lurks near you because of these wicked cities and their citizens.

If you wish to remain uncontaminated, follow these rules explicitly: Keep your hands and head inside this vehicle at all times. Do not handle anything in these cities. Breathe only the purified air provided within this bus. Listen carefully to the guide's descriptions.

All ready? Let's go.

## MENDA CITY

This first city on our tour is full of liars and hypocrites. *Mendacity means "hypocrisy and deception."*

The prophet Nahum once said, "Woe to the bloody city! it is full of lies" (Nahum 3:1).

You may remember two infamous residents of this perverse town: Ananias and Sapphira. This couple not only lied to their minister, but also to the Holy Spirit. Ananias acted as if he had given everything to the Lord, and his wife actually said she had given 100 percent. Both of them died as their sin was revealed openly to everyone present (Acts 5).

God said, "He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight" (Psalm 101:7).

God again emphasized the wickedness of lying and deceit when He said, "All liars shall have their part in the lake which burneth with fire and brimstone" (Revelation 21:8). And that includes those who exaggerate, minimize,

tell half-truths, act out lies, and who twist the truth in any manner.

Beware of mendacity!

## RAPA CITY

This city is full of the grasping and greedy. *Rapacity means "covetousness."*

Jesus said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15).

Rapa City's leading citizens have included such ignoble men as Achan, who for a fancy suit, a bit of silver, and a wedge of gold, brought defeat to the nation of Israel at the battle of Ai. God could not tolerate this sin of covetousness even in one man. Achan was stoned to death for his insatiable lust for material things.

Judas was once a leading figure among Rapa City's citizenry. He sold out his best friend for just 30 pieces of silver. Later, he committed suicide.

And there were others like the masters of the Philippian slave girl (Acts 16:19), and like Governor Felix, who for money might have released the apostle Paul from prison (Acts 24:26). And don't forget the mercenary prophet Balaam who sought to alter God's plan in exchange for money (Numbers 23,24; 2 Peter 2:15).

In 1 Timothy 6:10 is a warning for all of us: "The love of money is the root of all evil: which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

Beware of rapacity!

## AUDA CITY

Here is an entire community of rebels. *Audacity is "contempt for restraint of law and religion."*

The Bible says, "And they took strong cities, and a fat

land, and possessed houses full of all goods, wells digged, vineyards, and oliveyards, and fruit trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness. Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs" (Nehemiah 9:25, 26).

It seems unbelievable that after God had been so good to the nation of Israel, they should rebel against Him; but it happened all too often.

"Just as Sodom and Gomorrah and the adjacent towns are laid out as an exhibit of perpetual punishment to warn of everlasting fire . . . in like manner these dreamers also scorn and reject authority and government, and revile and libel and scoff at heavenly glories. . . . But these men revile and sneer at anything they do not happen to be acquainted with and do not understand. . . . Woe to them! For they have run riotously in the way of Cain . . . and have perished in rebellion like that of Korah!" (Jude 7-11, Amplified).

Beware of audacity!

#### PUGNA CITY

Here is an entire city of grouches. Yes, a city full of belligerent, irritable, ill-tempered, quarrelsome grouches! *Pugnacity means "belligerence or irritability."*

Solomon said, "It is better to dwell in the wilderness, than with a contentious and an angry woman" (Proverbs 21:19). And again he wrote, "A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping" (Proverbs 19:13).

The Book of Proverbs lists these causes of a strife-causing spirit:

1. "*Hatred* stirreth up strifes: but love covereth all sins" (Proverbs 10:12).
2. "Only by *pride* cometh contention: but with the well advised is wisdom" (Proverbs 13:10).
3. As coals are to burning coals, and wood to fire; so is a *contentious man* to kindle strife" (Proverbs 26:21).

4. "An *angry man* stirreth up strife, and a furious man aboundeth in transgression" (Proverbs 29:22).

Beware of pugnacity!

#### RUSTI CITY

We are now entering the district of the discourteous—a city populated by people with bad manners, no respect for others, and a general disregard for good behavior. *Rusticity means "a lack of courtesy."*

What could be more specific than 1 Corinthians 15:33: "Be not deceived: evil communications corrupt good manners"?

"Be kindly affectioned one to another with brotherly love; in honor preferring one another" (Romans 12:10).

And again the Word of God says, "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Romans 12:16).

"Be gentle and forbearing with one another and, if one has a difference against another, readily pardoning each other; even as the Lord has freely forgiven you, so must you also forgive" (Colossians 3:13, Amplified).

Beware of rusticity!

#### VORA CITY

This city is full of gluttons—sinfully fat people who think of little but gorging, cramming, stuffing. *Voracity means "gluttony."*

This city is known for its self-indulgence, its pleasure-seeking life, its wantonness and revelry. Day after day Vora City's citizens eat and drink, and drink and eat, and then do it again all the more voraciously.

God said, "They are doomed and their fate is eternal misery; their god is their stomach [their appetites] and they glory in their shame, siding with earthly things and being of their party" (Philippians 3:19, Amplified).

The Israelites became voracious in Numbers 11:31-34, and God became angry with their lack of moderation in eating the quail He had so graciously supplied.

Proverbs 23:21 states it well: "The drunkard and the glutton shall come to poverty."

Beware of voracity!

#### TENA CITY

This city is inhabited by dogmatic, obstinate, unyielding, inflexible people. *One meaning of tenacity is "stubbornness."*

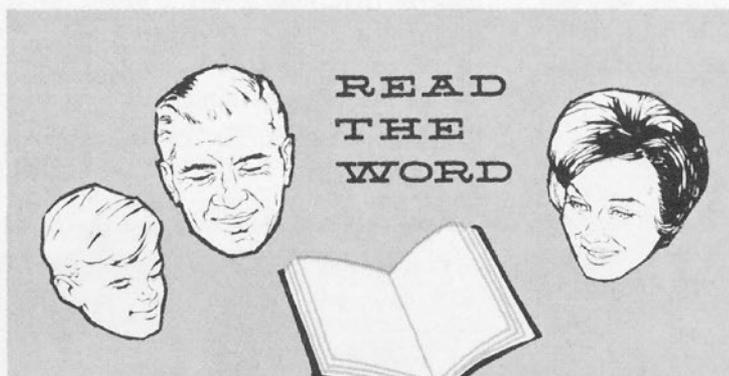
God cannot work through a self-willed, stubborn life. King Saul, one of Tena City's leading citizens, was determined to have his own way no matter what God or Samuel had to say about it. When He disobeyed God in sparing King Agag and the best of the flocks, Saul tried to rationalize that he had performed God's commandment. But Samuel knew better. He rebuked him: "To obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Samuel 15:22, 23).

David, in Psalm 32:9, stated it simply: "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee."

*Beware of tenacity—of stubbornness.*

Ladies and gentlemen, this unusual trip is over. You have undoubtedly discovered that none of these cities exists in a geographic location, but rather that each has a portion of its population in all ages and in all places on earth. Possibly someone you know is in some way a citizen of one or more of these cities.

What about you?



**READ  
THE  
WORD**

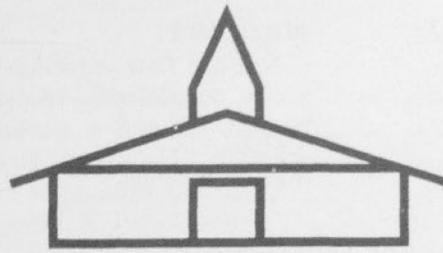
**CHAPTERS FOR THE WEEK OF APRIL 14-21**

Sun. .... Ecclesiastes 5, 6	Thurs. Song of Solomon 1, 2
Mon. .... Ecclesiastes 7, 8	Fri. .... Song of Solomon 3, 4
Tues. .... Ecclesiastes 9, 10	Sat. .. Song of Solomon 5, 6
Wed. .... Ecclesiastes 11, 12	Sun. .. Song of Solomon 7, 8

**"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12:13).**



Roy and Adele Dalton



# THE CHURCH THAT LOVE BUILT

By ADELE DALTON / *Missionary to Spain*

**D**ON'T WORRY, *Hermano* Roy. We'll take care of things while you're away."

A perplexed line appeared in the forehead of Juan Zambrano, youngest of the Ronda assembly's deacons as he considered all this might involve. Then he declared, "God will help us."

For many months my husband Roy had been ill—months that he had spent looking and negotiating for property for our chapel in Ronda. Then just when we were able to buy, his condition had become so grave that surgery in *Málaga*, the capital city of our province, had been necessary.

That was in September. Now, early in November, he faced returning to *Málaga* for three months of treatment.

"*Si*," Juan repeated while two older deacons nodded gravely. "God will help us!"

Many times during the following days Juan left his shop in the furniture factory and went to talk with the architect, or to persuade the contractor to work with us even though we are *protestantes*, or to present our plans for official approval.

"What happened?" Pepa, his wife, asked one Saturday when his pay lacked several hundred *pesetas*.

"I had to take off to see about the chapel," he told her. But although their family responsibilities are heavy, neither Juan nor Pepa complained.

For weeks he went almost daily to solicit the city council's permission to build an *iglesia evangélica* in our 2,000-year-old town. He and our other deacons were plunged into making unaccustomed decisions regarding bricks, steel, and tiles. At noon Juan would hurriedly eat the meal Pepa had prepared, then run over to the chapel site

to see that everything was being done properly. On the nights when there was no service he spent long hours conferring with the contractor, shopping for materials, or applying for a permit.

When my husband returned to Ronda in January, he was well enough to minister but not to oversee the construction. Yet Juan never murmured, even though he was pressed almost beyond endurance by his many responsibilities. "God is helping us," he would say with a grin as an unruly lock of hair would fall over his brow.

Because of our primitive methods of construction, the chapel grew slowly. On the day in April 1967 when Juan came to ask my husband for more money, the building was still merely a shell. "This is all I have," Roy answered, turning over a sheaf of *pesetas* that was pitifully inadequate for finishing the work.

Since Ronda is a rural center where wages are much lower than in more industrial areas, my husband was determined not to create a debt under which our assembly would struggle for years.

"When this is gone, the work will cease until the Lord provides us with

more funds," he told the Spanish deacon.

Juan agreed that this was right, but he was concerned about the prestige of our church with its unfinished chapel. For many miles around it was the only Protestant church, and its progress was being watched closely by the people of Ronda. Earnestly, the believers prayed that God would supply more money.

I wrote to some of our friends, "This week my husband gave Juan the last of our funds. To keep our expenditures to a minimum we are making our chapel almost severely simple. Even so, we still lack several thousand dollars. The response of our people has been heart-moving, but since many Spaniards must work a whole day to earn what most Americans make in an hour, their offerings cannot be large. Please pray that God will do the miraculous for us!"

Several days later we received this reply from the pastor of an American church that had already given to us generously: "We tried to pray, but it was pretty hard with money lying in the bank doing nothing. We will need money this summer to buy a boiler and pay for a lot recently purchased,

**Over 300 packed into the chapel and many others turned away when they saw the crowd.**



but right now it is lying idle. When we started our church, I promised the Lord that I would put the same effort into missions that I had put into our own building; so I am sending a check for \$2,000 to Springfield, requesting that they rush it on to you. We can only do what our heart tells us to do."

Since it was difficult to explain a "boiler" to our people, we told them that this church had sent the money they were saving for a stove. Our believers prayed fervently that God would return to them the funds they had sacrificed for us. A few weeks later this answer came: "Tell your people they can stop praying. For several Sundays after we sent the offering, our own offerings were unusually large. The money for our boiler and lot has already come in."

By the end of July my husband's physical condition had become so critical that the Foreign Missions Department asked him to return to the United States for examination.

I called a meeting of our deacons and gave them all the money I could gather together. Although our people tithe, I knew that their tithes and offerings would not be enough to complete the work.

"When the chapel is finished," I told them, "even though my husband may not be able to return, you must dedicate it before winter comes."

"We're in no hurry," they answered. "We can wait."

On November 11 my husband and I were back in Ronda. Knowing that the surgeon who had operated on Roy could promise nothing, but also aware of my husband's desire to come back to Spain whatever the future might hold, the Foreign Missions Department had given us permission to return.

My husband was worn by the flight to Málaga and the ambulance trip up the tortuous road to Ronda, but as quickly as possible we inquired into the affairs of the church.

We found that, although none of our deacons considers himself to be a preacher, during most of our absence they had carried the entire responsibility of our assembly. The chapel was finished, and platform furniture was being made. Our men were varnishing the benches at night. And we were still free from debt!

Amazed, I said to Pepa, "I can find nothing that has been left undone."

"*Hermana Adela,*" she said smiling,



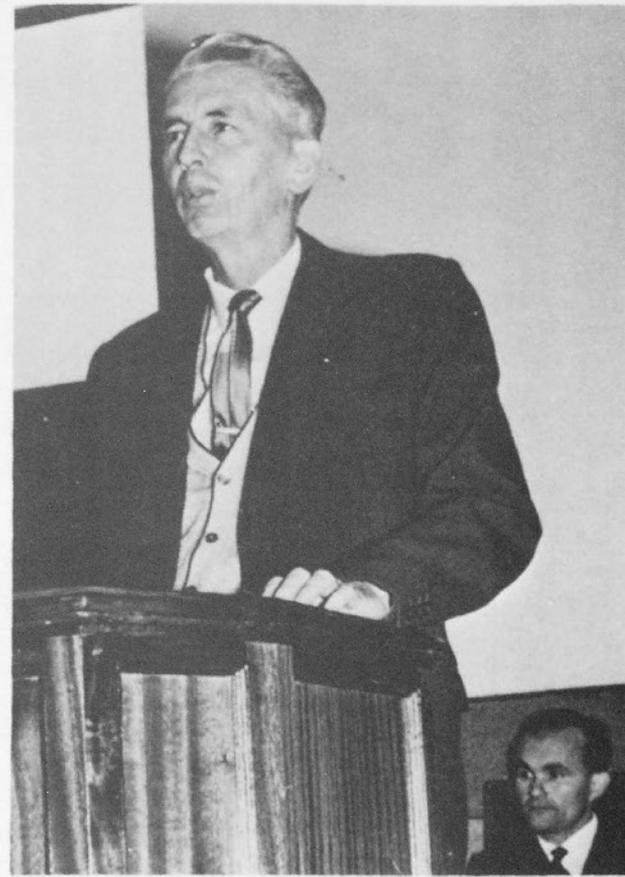
ABOVE: Three of the men who were responsible for completing the building were (left to right): Deacons Cristobal Lopez, Salvador Laguana, and Juan Zambrano. RIGHT: Roy Dalton presided at the dedication service for Ronda's new chapel.

"it's because we were all of one accord."

We chose December 8, a national holiday, for our church dedication. Our believers sent printed invitations to their friends. Late on the night before the dedication we found some of our girls, who wouldn't think of scrubbing for wages, on their knees giving a last scrub to the cold tile floor. Everyone did his part right up to the last moment.

For weeks all of us had asked the Lord to make my husband well enough to preside at this service to which we had looked forward and prayed for so many years; and God answered our prayer.

That Friday afternoon as we walked together into our shiny new chapel, we found it packed with people. Among others we saw a doctor, a priest, an official from the post office, a well-known American artist who presently lives in Ronda, and the owner of one



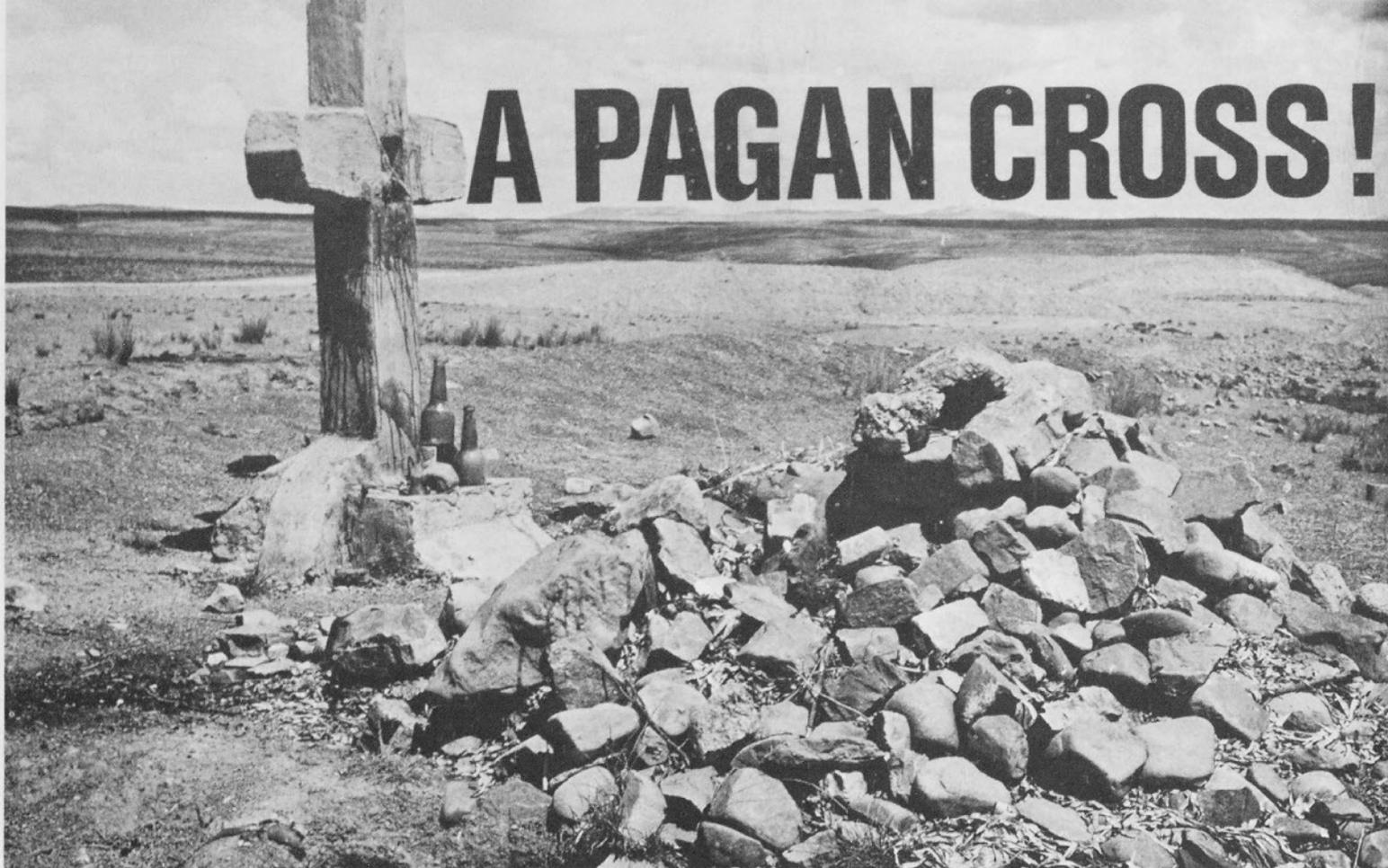
of the town's leading *cantinas*. One of our deacons counted over 300 people inside; many others had turned away when they saw the chapel so full.

"*Firmes y adelante* (Firm and Forward)," we sang to the music of "Onward, Christian Soldiers," and the building rang with the joy of our singing. Even our visiting friends were stirred by the enthusiasm of this strange evangelical service.

With hearts deeply moved, we consecrated to God our chapel—the church that love built.

Young people from the church sang "Great Is Thy Faithfulness" during the dedication.





# A PAGAN CROSS!

## A portrait of religion in the heart of South America

By **MONROE D. GRAMS** / *Missionary to Bolivia*

**T**HE BLOOD-SPATTERED CROSS stretched its cold, concrete arms to frame the broad horizon of Bolivia's high plateau. Beside it, a misshapen heap of stones known as *apacheta* marked the Andean mountain pass. On the ground nearby, patches of ashes still smoldered from the day's sacrifices where *Pacha Mama* (Mother Earth) had received the numerous offerings.

"The spirits are satisfied," mused Antonio as he folded his strong arms over his homespun alpaca poncho. "Surely they will grant us a better crop this year."

For two consecutive years Antonio and his Aymara Indian people had suffered crop failures. The 13,000-foot-high, arid altiplano was never assured of sufficient rainfall. Too often the growing season was fatally interrupted by a night of killing frost as the icy winds would blow from the eternally snow-capped Andes Mountains.

"Yes," Antonio said half-aloud, "life on this plateau is only for the hardiest, and we can only hope to survive if we keep on the best of terms with all the powerful spirits that control the elements... even the

spirit of that new cross that we installed today."

This had been a very special day for Antonio and his people. The cross, symbol of a foreign religion, had taken its place beside the age-old *apacheta*, or rock-pile shrine.

Each family had cooperated wholeheartedly with the witch doctors in preparing the sacred offerings—bits of colored wool, a bird's feather, coca leaves, special herbs, animal fats, and mixtures of strange-smelling incense. The bottles of liquor were carefully carried to the hilltop in the arms of the anxious worshipers.

The cross had received its share of the offerings. The witch doctor had been careful to spatter the blood on every side. Liquor had been poured on it, as well as on the *apacheta* and on *Pacha Mama*.

Before each worshiper had drunk his own glass of liquor, he had spilled at least one sip as a libation to these powerful gods. "That is," remembered Antonio, "at least with the first several glasses. No god would expect anyone to remember all the ceremonial details once the person was completely intoxicated!"

The day had ended in a drunken brawl, as was usually the case on these special religious days. Many of the women had to push their semiconscious husbands back down the road toward home, hoping to reach its shelter before the inhospitable cold of the altiplano night descended. One of the male worshipers had been seriously injured by another man who suspected him of flirtations with his wife.

*Well, at least no one was killed,* thought Antonio. As he hesitated a few more moments at the scene of the day's ceremonies, he began to wonder about his gods. He thought about the *apacheta* and the powerful deities that inhabited these rock piles. His forefathers had believed in them for perhaps a thousand years. All his fam-

### Special Offerings for FOREIGN MISSIONS

*should be sent to:*  
**ASSEMBLIES OF GOD**

**Foreign Missions Department**  
1445 Boonville Avenue  
Springfield, Missouri 65802

ily and neighbors had helped create this *apacheta* by leaving a rock each time they crossed the mountain pass.

And the cross? The Spaniards had brought it only 400 years ago when they conquered this entire area of the South American continent. It had been forced upon his people.

They had also been forced to construct the huge Catholic temples still seen in every community. But that was long ago. Many of the temples now were practically in disuse; and the priests no longer visited his area.

"Yes, the cross," mused Antonio further. "We never really have understood about this god, but many have told us it wards off evil. It probably isn't as powerful as the ancient spirits, but it certainly demands respect.

"On the roof of my house I have eight small wooden crosses to keep sickness and poverty away. After all, I have six children to think about, and that's not counting the seven that have died! And I always plant a small wooden cross in my field during harvest to keep thieves away from the piles of harvested potatoes."

As Antonio turned his face toward home, he said to himself, "Yes, the spirits certainly must be satisfied, even that cross spirit. I do believe that we did the right thing by building that concrete cross next to the *apacheta*, even though it did take more than a sack of cement, and it was downright hard work to wash the sand clean in

**Without the true message of the cross, Aymara Indians such as these have no hope for the future. The sign of the cross they know, but the meaning of the Crucifixion and the glory of the resurrection are far from them.**

the little river and carry it up here.

"But, after all, I'm the community leader for this year, and my name will be remembered as long as this sturdy little cross stands on our hilltop!"

\* \* \*

The condition of Antonio is typical of that of three million Aymara and Quechua Indians in Bolivia who still need to be told the true meaning of the cross of Jesus Christ. The cross has been seen as a religious symbol here for 400 years, but the people still live with this curious mixture of Christianity and paganism.

Can we permit another generation to pass into eternity without the full knowledge of what Jesus Christ did on the cross? 



# CALL TO ACTION

**J. PHILIP HOGAN**

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

## A NEW FISCAL YEAR

AT THIS TIME of the year we are always concerned with projecting the administrative budget for the Foreign Missions Department for our fiscal year which begins April 1.

Perhaps it never occurs to many of our friends that the Foreign Missions Department, among other things, is a multimillion-dollar business with outlets and personnel in 78 countries. We maintain an office administration staff of 46 people, including foreign field secretaries, division heads, editors, accountants, secretaries, and stenographers. The salaries and related benefits—such as pensions, vacations, holidays, and Social Security—for this group are in excess of \$200,000.

Since we will disburse this year more than \$8,000,000—every penny of which must be accounted for and receipted back to the donors, we will spend over \$140,000 for accounting, receipt writing, and data processing alone.

When you add to this the necessary travel expenses, promotion, training of new missionaries, and all the other factors that make up a modern missions concern, it becomes a sizable budget. In fact, we are projecting this year an administrative budget of \$451,000.

Since most of our income is designated, there are only limited areas of missions giving that may be tapped to meet this administrative budget. The largest single source of income is one-half the tithes of the missionaries themselves who voluntarily allocate this sum to the administration of the department that serves them.

The largest other source of income is the foreign missions offerings that are clearly designated on the offering form for *Foreign Missions Office Administration*. Such giving is as much a missionary offering and is as vital to the needs of world evangelism as any other factor in our worldwide program. 

# JUDGMENT AND JOY

Sunday School Lesson for April 21, 1968  
2 SAMUEL 6:6-15

BY J. BASHFORD BISHOP

ISRAEL LOST THE ARK OF GOD because of her sins during the days of Eli and because she had first lost what the ark symbolized—God's glory and presence.

When David came to the throne, his heart's desire for himself and his people was God's presence; so he at once endeavored to restore the ark, the symbol of God's presence, to its rightful place.

## THOUGHTLESS IRREVERENCE (vv. 1-11)

In the midst of the spirited music and exultant singing which accompanied the return of the ark, there came a tragic interruption. Uzzah, walking beside the ark, attempted to steady it with his hand. He was smitten of God and died in his tracks! How can we explain this?

1. *Uzzah's offense may seem small in the light of human reasoning, but the severity of his punishment proves the seriousness of the offense.* "Shall not the Judge of all the earth do right?" (Genesis 18:25). Who are we to question God who is perfect in love and justice?

## CAUSE AND EFFECT



2. *Uzzah acted in violation of the law which forbade the touching of holy things* (Numbers 4:5, 15-20; Exodus 25:14, 15). He was guilty of presumption and irreverence. The way a man acts in an emergency is determined by his habitual state of mind. In Uzzah's case there must have been something wrong with his previous attitude toward the ark to cause him to act as he did. The ark had been in his father's home for years, but we do not read that God blessed Abinadab's home as He blessed Obed-edom. Familiarity with the ark—lack of respect and reverence for the sacred symbol and its meaning—probably occasioned Uzzah's act.

And what about irreverence today—for the things of God, the house of God, the Spirit of God, the ministers of God? If God does not immediately punish our irreverence, do we presume He has changed His attitude or lowered His standards?

3. *God's cause needs no carnal defense.* Uzzah made a mistake if he thought he could "help God out" by steadying the ark. It is easy to make the same mistake today. When we try to "steady God's ark," we may need steadying ourselves.

4. *Wrong actions are not justified by the good end for which they may be employed.* Uzzah had a good end in view when he tried to steady the ark, but his action was contrary to divine law and therefore wrong. What about the methods we use at church to raise money, to attract crowds, and to get folk to the altar?

## JOYOUS OBEDIENCE (vv. 12-23)

1. *David's displeasure and fear* (see vv. 8-10). David's displeasure was probably due partly to a sense of disappointment and frustration. Momentarily he may have felt that God had been harsh with Uzzah. Then, sensing his own limitations, he feared lest he too might commit some error and feel God's judgment. Consequently he temporarily abandoned his project. Fear is a wholesome thing when it makes us careful of our conduct, but unwholesome if it drives us away from the Lord.

2. *David's devotion.* When he saw the blessing which had come to the home of Obed-edom because of the ark, David again undertook to return it to Jerusalem. This time he carefully followed directions for transporting the ark. As the joyous procession took place, "David danced before the Lord with all his might." Divine blessing will always attend worship rendered as He prescribes.

David's act, a pure and spontaneous expression of love and gratitude to God, was misunderstood and criticized by his wife. But by his reaction to Michal's criticism, David proved the depth and genuineness of his manifestation of dancing. Had he become angry or resentful, he would have been as bad as she was. There was serious danger of his becoming proud, self-assertive, and even self-righteous after his experience; but David did not fall into the snare of the devil. His reply was without resentment; gentle, yet firm. His dance, he reminded her, had been "before the Lord"—done only for His honor and glory, and done out of a heart of love and devotion. He did not allow criticism to dampen his enthusiasm for God.

If we are sincere before God in our actions, if we have done what we have done "before the Lord" (from proper motives), let us not be discouraged by criticism but determine to remain true to Christ and be more eager than ever to respond to His Spirit.

# Nicaragua

By CHRISTINE CARMICHAEL



WHEN COLUMBUS discovered Nicaragua on his fourth and last voyage to the New World in 1502, it was inhabited by Indians who were ruled by a chieftain, Nicarao, for whom the country was named.

Nicaragua declared its independence from Spain in 1821 and, with the dissolution of the Central American Federation, became an independent republic in 1838.

Triangle-shaped Nicaragua is the largest, yet least-populated country in Central America. It lies between the Pacific Ocean and the Caribbean Sea, and is bordered on the south by Costa Rica and on the north by Honduras.

A chain of 20 volcanoes, many still active, dominates the fertile lowlands along the Pacific coast. Here are concentrated the important agricultural areas. Coffee, cotton, and rice flourish in the rich volcanic soil. Tropical rain forests grow in the sultry lowlands of the Caribbean coast.

Near the Pacific coast are two freshwater lakes, Managua and Nicaragua. The latter, a 100-mile waterway—only 17 miles from the ocean at one point—has been considered to be a possible route for a future canal linking the Pacific and Atlantic.

The three principal cities of the republic are Managua (the capital),

Leon, and Granada. Managua was virtually destroyed by an earthquake in 1931, but has been rebuilt and is now a modern city with 300,000 people.

The republic's population of 1,600,000 is about 70 percent *mestizo*, 15 percent white, and 10 percent Negro. The remaining 5 percent are Indians and mulattoes.

A majority of the people are Roman Catholic. Many Indians adapt their pagan beliefs to a Catholic pattern of worship. Religious freedom for all faiths has been decreed by the government.

German Moravian missionaries established their work among Negroes on the Caribbean coast early in the 19th century. Later this mission extended its activities to include Indians and was instrumental in giving the Miskito Indians the Bible in their language. The Central American Mission and the Baptists began their work among the Spanish-speaking population in the early 1900's. Subsequently other missions have established an effective gospel witness.

The Pentecostal message was introduced by independent missionaries who located in Matagalpa in 1912 and later affiliated with the Assemblies of God.

Able assistance was given to the growing work in 1936 when Ralph Williams and Melvin Hodges visited the country and organized the Assemblies of God of Nicaragua.

The entire northwest section was unevangelized, and Mr. Hodges made



the evangelizing of this large area his main objective. Seeing that a training program for workers was of paramount importance, he founded Nicaragua Bible Institute in 1937, with six young men enrolled.

This training center, located in Matagalpa, became an important factor in the growth of the work. Throughout their period of training, students receive practical experience as pastors and evangelists under the guidance of missionaries and national leaders. Twenty-four students are currently enrolled. Lewie Spencer is director of the school; Ellis Stone is dean of men; and Mr. and Mrs. L. B. Howard, recent arrivals on the field, also serve on the faculty.

As director of evangelism, Ellis Stone helps stimulate and guide the gospel outreach of young churches. One example of this ministry was the 1967 revival in Dario, where an alert Bible school student is pastor. Mrs. Evelyn Spencer was instrumental in the revival; she conducted a vacation Bible school last April, and 90 children made decisions for Christ. Early in August, with the help of Bible school students, Mr. Stone conducted services each night for a week. Fifty-two persons accepted Christ. The following month another campaign was held and many more decisions were recorded. Remarkable healings took place, and many believers were filled with the Spirit. The revival continues.

Our bookstore in Managua, *Libreria Vida*, serves the capital city and also is a center for distributing literature to all our churches. Light-for-the-Lost

has provided thousands of tracts. "A large supply of literature will be needed this summer when four teams of Christ's Ambassadors from the States will come to help us in a house-to-house witness program," writes Lewie Spencer. The National C. A. Department coordinates this AIM (Ambassadors in Mission) program.

Radio is an effective method of evangelism in the republic for even the very poor own transistor radios. Two national programs are released: a 30-minute program on Radio Managua each Sunday, and a 15-minute daily broadcast in Leon supervised by Jeronimo Perez, a national pastor. Paul Finkenbinder's program, *La Iglesia del Aire* (Church of the Air), is heard over three stations three times a day.

The inherent desire to be of service rises in the hearts of women around the world. In Nicaragua, *Misionero Concilio Femenil* (Women's Missionary Council) groups are organized on a national level with Febe Torres as national president and Mrs. Evelyn Spencer as missionary counselor. A national WMC convention is held annually.

Jeronimo Perez serves as president of the Nicaragua Christ's Ambassadors. An annual C. A. rally is sponsored by the young people.

Mr. and Mrs. Russell Kensinger served in Nicaragua in various capacities for about 20 years. Mr. Kensinger guided the construction of the Steelberg Memorial Evangelistic Center in Managua and served as its director until his death in February 1967.



Literature plays an important part in reaching Nicaraguan homes with the gospel.

Recently a new church was formed as an outgrowth of the center. Twenty-two members living in a nearby *barrio* now have their own pastor.

The Nicaragua Assemblies of God consists of 40 organized churches, 95 other preaching points, 62 national workers, and a constituency of 3,550. Some 2,100 are enrolled in the Sunday schools. Mrs. Spencer is national Sunday school representative. The executive posts are filled by Nicaraguan brethren. Roberto Miranda is superintendent.

The interdenominational campaign *Evangelism in Depth*, which made its initial thrust in Nicaragua, called for the total mobilization of evangelical forces in the republic. The challenging chorus used during the crusades expresses the desire of Assemblies of God missionaries and national workers: "Nicaragua Shall Belong to Christ."

Reaching the republic for Christ is far beyond the limited power of a small missionary staff. The emerging national church needs a steady supply of trained, Spirit-filled leaders. Nicaragua Bible Institute is dedicated to the task of training evangelists, teachers, and pastors to become courageous and faithful messengers of the gospel.

The late Russell Kensinger and a national examine full-gospel literature printed in Spanish.



## "I FEEL LIKE SHOUTING!"

I FEEL LIKE SHOUTING TO THE WORLD, "God does care when we suffer! God does still heal!"

Years ago I saw my father instantly healed of tuberculosis by the power of God. The Lord has also healed our children many times. Therefore it was only natural that when I began to suffer from a roaring noise in my head, I turned to the Great Physician for help. But the trouble grew worse.

I tried to pray, but the roaring was very distracting and it was hard to concentrate. I became nervous and impatient with the children. The doctors said the roaring could come from various causes. One was brain tumor.

As I went to the hospital for tests, many people were praying for me. The tests for brain tumor proved negative. Later, other tests were made, but the source of the trouble remained undetermined. It seemed I was on the verge of a nervous breakdown as I faced the prospect of further tests to search for the cause of the constant roaring.

At this point I became desperate before the Lord. Our church was called together for special prayer on my behalf. Although our pastor was preaching in another church and could not be there, he promised to be praying at the same time.

God healed me that night, and His touch made me want to live again. I did not have to return to the hospital.

I think God sometimes allows us to be tested in order to strengthen our determination to stand firm on the promises of His Word. I pray that God will help others who suffer from this affliction as He has helped me. He is able.—Mrs. E. F. Ursery Jr., Hot Springs, Ark.

(Endorsed by Pastor W. W. Golden, Pleasant Hill Assembly of God, Hot Springs, Ark.)

## CANCEROUS ULCER DISAPPEARS

FOR YEARS I SUFFERED with severe pain in my stomach. Last year I became unable to retain food and thus began to lose weight. I was hospitalized for tests, and my doctor diagnosed the trouble as "cancerous active penetrating gastric ulcer." After treatment I was sent home "to build up for an operation."

I returned to the hospital in much pain and again unable to eat. Surgery was to be scheduled for the following Monday. On Friday, Pastor John Deegan came to the hospital, read the Word, and prayed for me. He also told me the church people were in prayer as well.

The next morning the pain was relieved, and I was able to eat. The following day X rays showed that the ulcer was completely gone. No surgery was necessary, and my doctor expressed amazement over what had happened. I praise God and give Him all the glory.—Mrs. Winifred Mead, Irvington, N. J.

(Endorsed by Pastor John Deegan, Calvary Temple Assembly, Irvington, N. J.)



**STUDY THE BIBLE AT HOME**  
WRITE FOR FREE DETAILS  
**PENTECOSTAL TRUTH**  
ALSO 10 OTHER COURSES  
**BEREAN SCHOOL OF THE BIBLE**  
1445 BOONVILLE AVE., SPRINGFIELD, MISSOURI 65802

# YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

*Did Paul disobey the Lord by going to Jerusalem after being warned "through the Spirit" that he should not go up to Jerusalem, and also being warned by Agabus? (Acts 21:4-11).*

I do not know whether Paul was presumptuous in going to Jerusalem at that time. He already knew in his own heart by the Spirit that bonds and afflictions awaited him (Acts 20:23), so the warnings were not a surprise to him. If his love and zeal for his people ran ahead of better judgment, or if the warnings were only to stimulate his heart for what lay before him, I do not know.

I do see a beautiful lesson in it for us. If we go beyond necessity in seeking to carry out the will of God, God does not desert us. God stood with His faithful servant, and He will stand by us even if we make mistakes in judgment. He will never forsake those who love Him.

*In 1 Corinthians 15:32, Paul speaks of having "fought with beasts at Ephesus." Were those with whom he fought actually beasts, or were they men?*

Probably Paul used the term "beasts" to symbolize the character of those who so bitterly opposed him at Ephesus (Acts 19:28-38).

*Paul said, "I die daily" (1 Corinthians 15:31). Did he refer to physical death or to a spiritual experience?*

Careful teachers have given this statement a spiritual interpretation; that is, to live a sanctified life means daily crucifying the flesh. It is true that in order to live an overcoming life there must be daily denial of self and crucifixion of all tendencies that are contrary to holiness. But the context shows that Paul was referring here to the fact that he risked death daily. He was "in jeopardy every hour," never knowing when his life might be taken.

*Was Jesus only a man when He was on earth? Did He lay aside His deity?*

Jesus did not lay aside His deity. He was "God manifest in the flesh," the God-man (1 Timothy 3:16). There are those who believe He never made use of His deity. Knowledge was imparted to Him gradually. "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2:40). His works were done by the Holy Ghost. Peter spoke of "how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good" (Acts 10:38).

On the other hand, there are reliable students who believe Jesus did make use of His deity. They say, "Power went forth from Him as from an original source."

Between these two positions are those who say that He made limited use of His deity, as directed by the Holy Spirit. I prefer the latter. Jesus came not to do His own will, but the will of the Father. He completely made Himself the servant of God, was guided by the Spirit, and became "obedient unto death, even the death of the cross" (Philippians 2:8).

*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.*

# Israel Today

ANOTHER ARTICLE IN THE SERIES

Christians, Muslims, and Jews now mingle in the streets of Jerusalem.



They follow the unique arc

# JERUSALEM, C

By R. C. CUNNINGHAM

THERE ARE NO VISIBLE SIGNS of tension or strife in Jerusalem at the present time. For now at least, it is a city of peace, and a visitor gets the distinct impression that the people, both Jews and Arabs, strongly hope it will remain so.

Though its name means "city of peace," no place in history has been fought over more frequently than Jerusalem, nor has any city been destroyed as often. The most recent strife was in 1948, when the Arabs drove the Jews out of the old section of the city, and again last year when Jordanian forces attacked the Jews but suffered a bitter defeat. All of the city is now unified. Tourism had a peak year in 1967, and more people are expected to visit Jerusalem this year than ever before.

I visited Jerusalem two months ago and, surprisingly, found no signs of military occupation there. Arab policemen patrol the Arab section and Jewish policemen serve in the Jewish section. After touring Jerusalem I visited numerous other towns in Israel from Dan to Beersheba, traveling over 450 miles, and the only armed men I saw were three soldiers at a military checkpoint near Jericho, and a few others at a customs barricade near Bethlehem. However, I did not visit such tension points as Suez, the Allenby Bridge, or the Syrian border.

Life in West and East Jerusalem is going on unchanged from what it was 18 months ago, as far as I could detect. The situation seemed to be much the same as it was in the fall of 1966, when I visited both sides, except that the barriers which for 19 years divided the city have now disappeared.

Mandelbaum Gate, formerly the only link between Jordan and Israel, is gone and vehicles move freely in all directions without even a traffic policeman. Israeli soldiers have erected a memorial nearby in honor of those who fell in the Six-Day War. The red lettering on the memorial is not paint; it is blood.

Since reunification the 190,000 people of West Jerusalem and the 75,000 in East Jerusalem are served by the same bus routes and the same utility lines. All are linked in a common telephone and postal system. All use the same currency, which has both Hebrew and Arabic inscriptions. Water and electric power are now plentiful in all sections.

The holy places of all religions are open to everyone. People of every creed find their rights fully respected and vigorously protected now that the artificial division that existed from 1948 to 1967 is ended. Israeli Jews may now visit the Wailing Wall, the place more sacred to them than any other on earth. Israeli Arabs are now able to visit the Dome of the Rock, second most sacred spot in the world to Muslims. Christians in East Jerusalem now have liberty to attend church in West Jerusalem. Jews, Muslims, and Christians dwell together in peace and work together to improve their great city, which is now the second most populous in Israel.

Crowds stream into the old city through three gates which were closed for 19 years. All the gates are now open, including the New Gate, the Jaffa Gate, the Zion Gate, and others—all except the Golden Gate on the east, which the Turks walled up a long time ago. According to Jewish tradition, Messiah will pass through this gate, and it will remain closed until Messiah comes.

West Jerusalem bustles more than ever with commerce, learning, medical research, and government operations. Thousands come and go at the beautiful Knesset building (Israel's parliament) and at the national museum nearby. Enrollment at Hebrew University has leveled off at around 12,000 due to the development of numerous other universities throughout Israel, but courses have been added to serve hundreds of new Arab students.

Pilgrims continue to ascend Mount Zion to visit David's

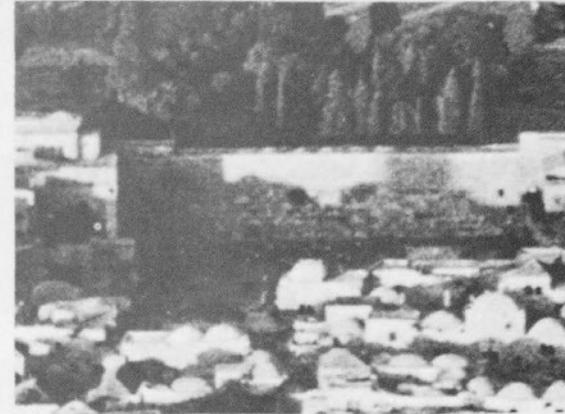


the Via Dolorosa and study architecture.



They look into the Garden Tomb not far from Damascus Gate and find it empty.

This week's cover features an aerial view of the old city. In the foreground is the Jaffa Gate and "The Citadel." The picture looks eastward toward Mount Scopus and Mount Olivet. Below is an enlarged portion of the cover photo, showing the Wailing Wall—foundation of the Jewish Temple enclosure.



# ITY OF PEACE

tomb, or the memorial to six million Jews killed by the Nazis, or to see the Upper Room, traditional site of the Last Supper and the descent of the Holy Spirit. Many journey to the Mount of Olives, a place sacred to Christians and Jews alike. But the spot that draws the most visitors probably is the Wailing Wall, that 100-foot-long remnant of the foundation of the ancient wall that once surrounded Herod's Temple. The Israeli government cleared away the slum dwellings in front of the wall to make room for crowds of pilgrims. Torah scrolls are enshrined at the wall in "arks," as in Orthodox synagogues, and a fence separates the praying area into two parts—one for men, the other for women. Before approaching the wall each Jew is expected to don a prayer cap and shawl, and to bind phylacteries on his forehead and left arm—as a fulfillment of Deuteronomy 6:8.

People come to the wall from all walks of life to pray for themselves, their loved ones, and their country. Pilgrims come from other lands to pray for world peace. Some Jews mourn over the loss of the Temple; others come to the wall to sing and praise the Lord that the "city of God" (as they call it) is again in Jewish hands.

The Jews believe that God is closer to Jerusalem than to any spot on earth. They have a legend that there is a heavenly Jerusalem just above the earthly one, a legend that reminds us of John's vision of "the holy city, new Jerusalem, coming down from God out of heaven." That glorious city, the true "city of God," is described in Revelation 21 in wonderful terms. Its foundations are garnished with all manner of precious stones. Each of its 12 gates is a giant pearl. Its street is of pure gold. It is a city foursquare, illuminated with the glory of God's own presence. What a place that will be! It is a picture of the Lamb's wife, the purified Church, glorious through the Spirit and victorious by His marvelous grace.

Mayor Teddy Kollek of Jerusalem has launched an

ambitious project to beautify the old city by landscaping the borders outside the walls and installing floodlights which will bathe the 400-year-old walls with golden light. A beginning has been made already, and the section that is now illuminated glows by night with a golden radiance that defies description. The aim of the project is to give the ancient city a reputation as "Jerusalem the Golden." I think there is a spiritual lesson in this for the Christian. To me it is a call to personal holiness, reminding me that if I wish to inherit the precious promises that are held out to the Church, I must cleanse myself from "all filthiness of the flesh and spirit," as written in 2 Corinthians 7:1, "perfecting holiness in the fear of God."

May the Lord give to each *Evangel* reader the grace to qualify as a member of Christ's victorious Church, that each of us may experience the eternal joys described by Bernard of Cluny eight centuries ago and translated by John M. Neale in the 19th century:

## JERUSALEM, THE GOLDEN

*Jerusalem, the golden, with milk and honey blest!  
Beneath thy contemplation sink heart and voice oppressed;  
I know not, oh, I know not what joys await us there;  
What radiancy of glory, what bliss beyond compare.*

*They stand, those halls of Zion, all jubilant with song,  
And bright with many an angel, and all the martyr throng;  
The Prince is ever in them; the daylight is serene,  
The pastures of the blessed are decked in glorious sheen.*

*There is the throne of David; and there, from care released,  
The song of them that triumph, the shout of them that feast;  
And they who, with their Leader, have conquered in the fight,  
Forever and forever are clad in robes of white.*

*O sweet and blessed country, the home of God's elect!  
O sweet and blessed country that eager hearts expect!  
Jesus, in mercy bring us to that dear land of rest,  
Who art, with God the Father, and Spirit, ever blest.*



WE  
HAVE PREACHED  
TOO LONG  
TO TOO FEW.  
WE  
ARE ANGLING  
IN STAGNANT POOLS  
WHILE THE  
RIVERS ARE FULL  
OF UNCAUGHT  
FISH.

# FROM THE PAVEMENT TO THE PEW

By **DARREL M. MITCHELL**

*Pastor, First Assembly, Schenectady, New York*

**I**N AN OLD RURAL CHURCH IN ENGLAND, unnoticed by those who admire the stained-glass windows in the chancel, is found the "leper squint." Looking through this small window from the outside, one can view the altar. It recalls the days when a leper, in his completely outcast condition, could come and watch a service being conducted within. He could not touch the other worshipers, and the churchgoers could not touch him.

What a parable! In this day of curtains, walls, and barricades, it seems obvious that an iron curtain has been drawn between the pavement and the pew.

When we think of the numbers of sermons preached to those within the church and the few preached to the millions without, it is evident that a drastic change is needed. We are angling in stagnant pools while the rivers are full of uncaught fish. Have we become so busy running the machinery within the church that we have lost touch with those outside; and consequently, our evangelistic passion has faded?

It is easy to talk about worldliness until we become convinced that those outside the church are in a more hazardous spiritual condition than those of us who are stricken with lovelessness. Is it right to pass pious resolutions about worldliness and then retreat from the costly task of seeking to bring a lost world to God?

If we look at our empty pews and attempt to excuse ourselves by saying that men and women are indifferent to religion, we are guilty of criminal negligence. Shame on saints who choose the fellowship of the fireside and shirk the battle for the souls of men and women which is being waged in the streets!

I heard about a little old lady, a typical American tourist, who was trying to crowd a long itinerary into a few days. She certainly wasn't going to miss Westminster Abbey while in England. She listened to the guide's descriptions without comment. She glanced at every stone, every symbol, every inscription with an alert eye. Then at last she broke in with a question that left the guide uncomfortable. With a gesture she swept Westminster Abbey—that sanctuary of British tradition, that historic storehouse of national greatness—and she asked, "Tell me, young man, has anyone been saved here lately?"

That troublesome question keeps getting itself asked. We hear it at our annual church meetings when we boast of our past achievements. Preachers are busy with sermons, new church buildings, committee meetings. We explain and defend our quotas. We have all the church apparatus and machinery. But in and around all this, whether we like it or not, remains this troublesome question: "Has anyone been saved here lately?"

Those who have their hands on the pulse of the church ask themselves this question. They refuse to take attendance statistics or ingeniously scheduled activities as an answer.

Our main job as a church is not to make men good, or to teach morals and manners, or to sit as a watchdog over public decency. We are to do more than produce a kind of virtue the world admires. The church should do this, but all of it is a long way from the real reason for our existence. We exist primarily to bring unsaved men into fellowship with God.

Seldom in history has the stage been set for such a great resurgence of the Christian faith as it is today. We must take full advantage of this hour. Just outside our doors are a host of good, likable, honest folk. But their ignorance of Christianity is abysmal. The great truths of the Bible are a foreign language to a large portion of the population. What a challenge! We have preached too long to too few.

Millions of folk outside the church are looking through the leper squint with a curiosity and interest unknown for years. They don't intend to come through the church doors. A great gulf separates them from those within. Our problem is how can we get the man watching through the window of curiosity attracted into the pew—and brought to Christ.

If we are to broadcast on the right wavelength to our generation, we must adjust our strategy. We must make a more realistic assessment of our outreach and attempt new techniques, different plans, fresh means of communication to bridge the gulf. The great task is to get two-way traffic going—the church going out and the outsider coming in.

We must make a connection between the pew and the pavement. We must mobilize the church and launch a militant, effective attack to rescue souls from the enemy.

The church must clear the decks of secondary issues and get out where the people are—or she will be doing more and more administration to fewer and fewer people.



# 'YOU CAN COUNT ON ME!'

**H**AVE YOU EVER BEEN A MEMBER OF A TEAM? Any compact group of persons who work toward a common objective comprises a team. There is the debate team, the basketball team, the office team, the convention team, the baseball team, the teaching team, the football team. Almost everybody has been a member of some kind of team.

Then you know how important team loyalty is! Teammates depend on one another. The team leader places confidence in the team members. And there is an appeal to faithfulness. The very act of joining a team is a pledge of loyalty which indicates dependability.

This goes for the great Sunday school team, too. Persons that comprise this team, like you and me, work together to achieve the objectives of our Sunday schools. And this team needs loyal members. The Lord is counting on you as a member of your Sunday school. Your Sunday school leaders are counting on you. So you will have the opportunity to say to them, "You Can Count on Me!" through the 1968 Easter-to-Pentecost Loyalty Campaign.

But what is a team member counted on to do? To be present whenever the team gets together? Yes. But there is more to it than that. There is a reason why teams get together. There is a job to be done. There is that common objective to be achieved. And each one is expected to offer his abilities, whether special or ordinary, to help get that job done.

Is it any different on the Sunday school team? The weekly themes of the 1968 Loyalty Campaign suggest ways in which you can help achieve the campaign's objectives; things the Sunday school can count on its members to do if the job is to be completed:

- April 21—in attendance —I'll Come
- April 28—in Bible study —I'll Study
- May 5—in stewardship —I'll Give
- May 12—in devotions —I'll Pray
- May 19—in time and talent—I'll Serve
- May 25—in witnessing —I'll Tell Others

In connection with these special Sunday emphases,



special projects will be planned by each Sunday school for the following week. These will give ways of putting your loyalty into action and contributing to the achievement of our schools.

To assist the leaders of your Sunday school in preparing for this important loyalty campaign, the following tools have been provided: (1) The Loyalty Campaign Planning Guide, contained in the March issue of *Advance* magazine as a 12-page clip-out section. (2) A sample packet of special campaign tools which arrived on your pastor's desk late in February. One of the tools is a Family Table Motto which your Sunday school will give to each family present the first Sunday of the campaign. It serves as a reminder throughout the campaign that your Sunday school is counting on you. (3) The *Superintendent's Planner* (second quarter issue) contains ideas for opening assembly programs for adults, youth, and children for every Sunday of the campaign.

Have you ever seen a team member stop giving his best, or even quit before the team has achieved its purpose? Isn't it disgusting?

But isn't it enough to give your best for a while and then let someone else take a turn? No! True loyalty continues to the end. Only when the victory is won will true loyalty relax. Only when there is nothing left to be accomplished will the tools of the trade be laid down. The nature of faithfulness is lasting. Loyalty is a basic virtue that continues for the duration of a project.

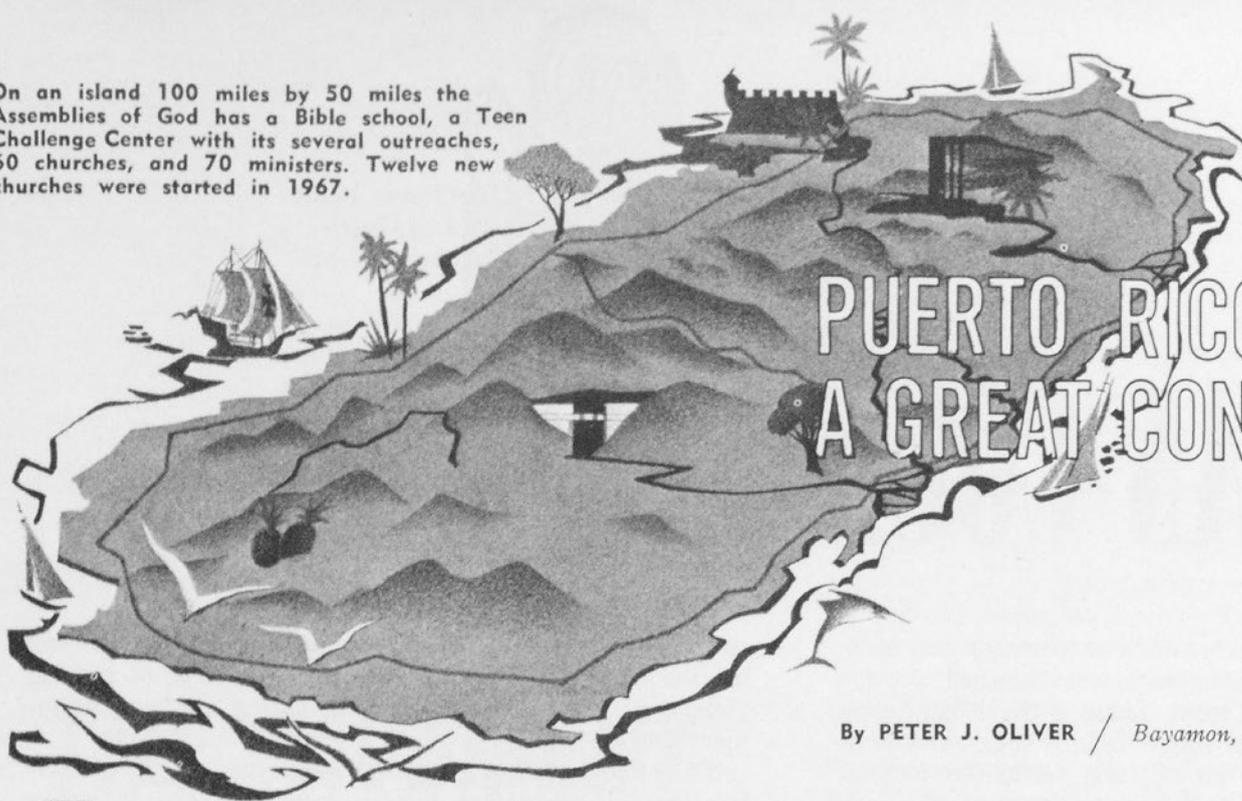
It is not conceivable that the objectives of your Sunday school will be realized during the seven-week Loyalty Campaign. The task is much bigger than that. It will last for a lifetime. For this reason, the last Sunday of the Loyalty Campaign is known as Dedication Day. After six weeks of practical loyalty experience, you will be invited to renew your dedication to the Lord, your leaders, your teammates, and the cause the Sunday school represents. You will be given an opportunity to look at the job that lies ahead and then to say to those who are depending on your faithfulness, "You can count on me to be a part of this team for the rest of my life!"

E. A. Steiner said, "The most valuable possession which Christianity holds for me is this conviction: that the task is unfinished, that the conflict is still on, and that it is my business to invest my life in such a way as to make true the dream of the Son of Man."

Revelation 2:10 says, "Be thou faithful unto death, and I will give thee a crown of life."

—MEL DeVRIES

On an island 100 miles by 50 miles the Assemblies of God has a Bible school, a Teen Challenge Center with its several outreaches, 60 churches, and 70 ministers. Twelve new churches were started in 1967.



# PUERTO RICO ENJOYS A GREAT CONFERENCE



By PETER J. OLIVER / Bayamon, Puerto Rico

EVERY PASTOR, CHRISTIAN LAYMAN, and member of the Assemblies of God in Puerto Rico had been eagerly anticipating the conference of the Spanish Eastern District in Puerto Rico, conducted January 23-26. The host church was Iglesia Cristiana Nazareth (pastor, Fabriciano Picón) in the city of San Jose Rio Piedras, in San Juan.

Brother Picón warmly welcomed delegates and friends. The church was filled to capacity for the services, and God's blessing rested upon every activity of the conference.

C. W. Ringness, national home missions secretary, was guest speaker for the opening service Tuesday evening. Hearts were stirred by his challenging message and by the moving of God's Spirit. Following the first service, the people enjoyed a time of wonderful fellowship.

The next morning, delegates from all over the island were registering. People attended from as far away as Ponce and Mayaguez. There were many visitors from the States, and members of the executive presbytery of the Spanish Eastern District were also present.

In the afternoon service, José Caraballo brought an inspiring message, and the people joined together in a spirit of worship to God for the victories won during

the past year. Various committees gave reports of their work. It was thrilling to hear how God had moved throughout the island.

One of the most stirring reports was from our Bible school. Andres Rosa, director, told us how God was blessing it. He mentioned the tremendous need for expansion of the facilities. The students gather together for special prayer that God will undertake for this urgent need.

The church was filled to overflowing for the Wednesday evening service, with people standing outside all around the building. It was evident that more adequate facilities would have to be provided for next year's conference. Students of our Bible school in Bayamon presented a program that stirred our hearts and pointed up the great need for workers for the harvest field. Adolfo Carrión, superintendent of the Spanish Eastern District, brought a glorious message from God's Word.

Thursday morning, all the officials were returned on the nominating ballot to office for another term of service. They are: Alejandro Perez, conference president; Aniano Rivera Seda, vice-president; César Román, secretary; and Alfredo Granado, treasurer.

The Christ's Ambassadors were in charge of the eve-



The host church in San Juan was filled to capacity for the Puerto Rican Conference of the Spanish Eastern District. The lower photo shows the main sanctuary and at left the adjoining wing.





ABOVE: These pioneer pastors and sponsors of the new churches in Puerto Rico (posing with district and national officials) were presented to the Puerto Rican Conference. Eusebio Serrano, district C. A. president, is at the right on the back row.

RIGHT: Spanish Eastern District officials are pictured with Curtis W. Ringness (at right), national Home Missions secretary. Others (left to right) are: Alfredo Granada, treasurer of the Puerto Rican Conference; César Román, Conference secretary; José Caraballo, secretary of the Spanish Eastern District; Aniano Rivera Seda, Conference vice-president; Alejandro Perez, Conference president; and Adolfo Carrión, superintendent of the Spanish Eastern District.



ning service. The young people are on fire for God, and the Lord wonderfully blessed their presentation. Also, pioneer pastors of 15 new churches were presented to the congregation.

Following the challenging ordination message brought by Brother Ringness, the executive brethren and Brother Ringness anointed the candidates for full ministry. God's overwhelming presence filled each life with a new desire to work for Him.

We heard more reports from committees on Friday morning. In the afternoon Brother Ringness spoke on home missions and expressed his eagerness to work along with the Puerto Rican Conference. A profitable question-and-answer session followed.

The meetings strengthened the bonds of our relationship with each other and with our brethren at head-

quarters. As Alejandro Perez led us in the concluding prayer, we all felt inspired to dedicate ourselves anew to the Lord for greater service in the work of building His Kingdom in Puerto Rico.

\* \* \*

*Editor's note:* Part of the responsibility of the National Home Missions Department is to supervise the work of six foreign-language branches which operate as separate Assemblies of God districts. Puerto Rico is part of the Spanish Eastern District.

**FOR VBS**

# FREE MISSIONS MATERIALS AVAILABLE

VBS STORIES AND PROGRAMS offered by the Home and Foreign Missions Departments will be in keeping with the BGMC emphasis for 1968—"Reading Is the Key."

Most VBS leaders designate one day each week as Missions Day. The missions offering received on that day should be designated as indicated below.

The free materials available from the departments help the VBS director present the challenge and responsibility of missions and give the children opportunity to contribute to worthwhile missions projects.

**HOME MISSIONS EMPHASIS**

*Theme:* Braille Sunday School Literature for Children.

*Materials available:* "Give Me Light!" (the story of Helen Keller)—a flash card story which may be used as it is or colored; suggested program for Home Missions Day at VBS, including information on the braille literature ministry of the department.

*Financial project:* To provide braille Sunday school literature for children.

*Offering designation:* Home Missions Department, "Braille Literature for Children."

**FOREIGN MISSIONS EMPHASIS**

*Theme:* "This is what God...considers...genuine religion: to take care of orphans..." (James 1:27, TEV).

*Materials available:* "Taking Care of Orphans in Egypt"—a flash card story; suggested program for Foreign Missions Day.

*Financial project:* To provide emergency help to the Egyptian orphanage—help needed now because the supply of free American food has been cut off.

*Offering designation:* Foreign Missions Department, "Orphanage in Egypt."

I STOPPED. THE FULL IMPACT HIT ME. I WAS LOST!

# LOST ON MY BIRTHDAY

By J. W. JEPSON

I'LL NEVER FORGET MY 22ND BIRTHDAY. It was deer hunting season in my native state, Oregon. Two friends and I decided to hunt in the Chemult country, at that time a new and unknown area to me.



## CAN THE LORD USE STOCKS AND BONDS?

Gifts of stocks and bonds to the work of the Lord constitute an unusually fine channel for Christian stewardship. Properly made, a gift of stocks or bonds may well be of substantial benefit to the donor as well as to the church and its ministries. The donor may have various purposes in view, such as making the maximum contribution to the work of the Lord; providing a life income for himself or a loved one; gaining the largest tax deduction possible; or establishing maximum security for the future.

Careful planning suggests the possibility of various procedures in donating securities. Here are some:

- Outright Transfer
- Transfer Subject to Life Income
- Transfer Under the Standard Life Income Gift Plan
- Transfer Under the Gift Annuity Agreement Plan
- Transfer Subject to Return

If you wish additional information, please clip and return this ad. Just check the box or boxes for which you desire information. Send to: Division of Stewardship, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802.

Driving over miles of rugged roads, we reached our destination deep in the woods. We set up camp and then started out in search of game. The sky was clear that morning, and the air had the invigorating tinge of fall.

I went in a northeasterly direction, stopping every so often to check my position with the sun. When I had gone about a mile and a half, I came to the edge of a draw. It seemed to be an ideal location, so I settled in a nearby clump of brush and waited for a deer to wander up the draw.

Hours passed, and the sun reached its zenith. I decided to go back. Again taking my bearing from the sun, I started out in the direction of camp.

After walking for a time I realized I should have been back in camp by now. But camp was nowhere in sight! Perhaps I hadn't gone far enough. So I trudged on, trying to calculate my position. The sun became hotter, my rifle heavier, and my steps more mechanical.

Suddenly I stopped. The full impact hit me. I was lost!

My uppermost thought was to keep control and prayerfully formulate an intelligent course of action. I had my rifle and plenty of ammunition, so I wouldn't starve.

The declining sun clearly indicated which way was west. I estimated that U.S. 97, a north-south highway, must be no more than 10 or 12 miles to the west. I could think of no impassable obstacle; so I set out for the highway. What a way to spend a birthday!

I plodded west for about two miles without seeing a sign of human life. Suddenly I spied the corner of a fence. Never before had a line of old fence posts looked so good! As I followed the fence, I came to a gate and a narrow, dusty road. I recognized both of them. We had passed through this gate that morning. This road led to camp!

Dust billowed up at every step, and the hot afternoon sun was oppressive. My lips began to swell, and for the first time in my life I experienced real thirst. After trudging along this road for five tortuous miles, I finally stumbled exhausted into camp.

My companions, who by now were out looking for me, had thoughtfully left a canvas bag of water by the car. Immediately I dropped to my knees and began to drink. The pure, clear water did its healing work on my swollen lips and dust-choked throat.

My thirst quenched, I felt like a new man. I fired three signal shots, and soon my worried friends were back in camp. My ordeal was over; I was safe.

That wasn't the first time I had felt the gnawing loneliness and confusion of being lost. I had felt it years before in a much deeper way when I was lost in sin's wilderness—before I surrendered my heart to Jesus Christ and received Him as Saviour.

But the joy and relief of finding that dusty road and the gate through which it led was small when compared to the experience of meeting Him who said, "I am the way" (John 14:2).

The cool, refreshing water I thankfully received when I returned to camp was not as welcome as the water of life I joyfully accepted from Christ by faith.

Isaiah 53:6 says that "all we like sheep have gone astray; we have turned everyone to his own way." Are you lost, wandering in the confusing maze of selfish pursuits? Jesus is speaking to you. He says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). Come to Him now! 



# UNTIL THE RESURRECTION

**D**AVE AND MY HUSBAND grew up in the same neighborhood. They sat near each other at school, played ball together, went fishing together.

My husband attended church and Sunday school. Dave didn't.

Both boys grew to manhood. My husband felt a call to the ministry. He obeyed that call and left his home community. Our marriage centered in this call. The Lord was always first in our lives.

There was a harvest from his ministry—souls saved, sick bodies healed, believers strengthened.

Dave also had a harvest field. He was the best farmer in the home community. When we returned for visits, Dave nearly always had something new: a new farm, a new tractor, the latest in farming equipment.

The church was a mile from Dave's farm, but Dave still didn't attend. Too busy; uninterested. Not that Dave was a vile sinner, according to society's standards. He didn't drink; he had a lovely family; he paid his bills.

On one visit we had dinner with Dave and his wife. My husband remarked about God's goodness to him. Dave didn't seem to understand. The farm was his; life was grand. "But what about tomorrow?" my husband asked. "What about God's tomorrow?"

"I'll wait," Dave said.

Last summer my husband suddenly fell asleep—his harvest on this earth finished. I knew he was with the

Lord whom he loved and served. It gave me such strength, comfort, and hope.

Two weeks after my husband's homegoing, Dave also died—a sudden heart attack.

Today they both lie in the same little country cemetery. On one hill is a new monument with words of strength and comfort: "Until the Resurrection." I visit the grave and rejoice even as I weep. Morning will soon dawn; we will meet again.

Across the hill Dave's wife visits his grave. I see her weep uncontrollably. There is no hope. He never associated his life with Calvary.

We both drive to our homes. And I ask myself dozens of times: "What if my husband hadn't been saved?"

Two lives—alike, yet so different. One lived for eternity; one lived for this life. The words, "Until the Resurrection," shine in my heart, offering hope and encouragement because my husband chose to live for God.

Christ's resurrection offers hope only to those who make the same choice.

—A MINISTER'S WIDOW

*"If I can help,  
please let me know...."*

HOW OFTEN WE HEAR THIS—from sincere, generous people who really want to help. The work of the Department of Benevolences of the Assemblies of God depends on these folk with a heart of love and compassion.

*You can help!*

#### HILLCREST CHILDREN'S HOME

With 75 children needing daily care, the need for finances is always constant. The personal needs of the children—clothes, shoes, school fees, glasses, medical costs, etc.—all that the child needs, we must provide.

#### HIGHLANDS CHILDREN'S HOME

With 35 children in placement supervision, the operational needs of the home are great. Since the home is new, there is a real need for funds to undergird this program of finding moms and dads for homeless children.

#### BETHANY RETIREMENT HOME

Sewer construction and building problems are demanding financial resources immediately. Nearly \$20,000 is needed now. Send contributions to "Bethany Building Fund." Your gift will mean so much in helping care for aged ministers and missionaries.

#### AGED MINISTERS ASSISTANCE

More than 160 aged ministers, widows, and missionaries depend on monthly assistance for meeting their daily needs. Without this help, there would be no one to give aid.

#### DISASTER RELIEF

Needy churches who have had disaster strike must have assistance to rebuild.

**YOU CAN HELP BY SENDING YOUR CONTRIBUTION TODAY TO:**

#### DEPARTMENT OF BENEVOLENCES

1445 BOONVILLE • SPRINGFIELD, MO. 65802

# TESTIMONIES OF SPIRIT-FILLED DENOMINATIONAL MINISTERS HIGHLIGHT "REVIVALTIME" VISIT TO LOUISVILLE

Pastor Waymon Rodgers (standing) hosted a special Sunday breakfast honoring Colonel Harland Sanders, founder of the nationally known chain, "Colonel Sanders' Kentucky Fried Chicken." Colonel Sanders was saved at Evangel Tabernacle two years ago at the age of 75.



Participating in the cornerstone ceremonies are (left to right): Pastor and Mrs. Waymon Rodgers, C. M. Ward, and Harland Sanders. District Superintendent H. G. Hinecker is third man from the right.



Ample parking facilities surround the newly constructed Evangel Tabernacle.



Climaxing dedication-day activities at Evangel Tabernacle was a "live" origination broadcast of "Revivaltime." Members of the Radio Department present for the service were C. T. Beem, program director; Lee Shultz, narrator-producer; C. M. Ward, radio evangelist; and Cyril McLellan choir director. A special feature was the appearance of the "Revivaltime" concert choir.

Reported by LEE SHULTZ / National Secretary of Radio

SUNDAY, FEBRUARY 25, marked the first origination of *Revivaltime* from Kentucky. Conducted at the invitation of District Superintendent H. G. Hinecker and the pastors of Louisville, the broadcast climaxed a districtwide ministers meeting and originated from Evangel Tabernacle in Louisville.

A two-day Laboratory of Evangelistic Ideas for ministers, with *Revivaltime* Evangelist C. M. Ward, was a feature of the four-day gathering. Wednesday through Sunday night services were centered on prophetic themes.

A fresh outpouring of the Holy Spirit is being experienced in Kentucky, as evidenced by the testimonies of denominational ministers visiting the meetings. On Friday night, a Spirit-filled Southern Baptist pastor gave a challenging testimony, followed by another from a Spirit-filled Presbyterian minister. These pastors have witnessed numbers of their members receiving the Baptism. After the service, a Church of Christ minister was filled with the Spirit. Reports were given of other groups around the Louisville area who are rejoicing in the Spirit-filled life.

The *Revivaltime* broadcast formed part of the dedication activities for Evangel Tabernacle. Sunday morning

a capacity crowd heard District Superintendent H. G. Hinecker preach the dedicatory service for the new church edifice.

As part of the weekend schedule of events, Pastor Waymon Rodgers hosted a special Sunday morning breakfast in honor of Colonel Harland Sanders, founder of the nationally known chain, *Colonel Sanders' Kentucky Fried Chicken*. Two years ago, at the age of 75, the colonel accepted Christ at Evangel Tabernacle. During the morning service, the white-haired business executive spoke to 150 children gathered in a school building next to the church.

More than 2,500 persons attended the morning and

evening services, and for the fourth time since moving into the new church facilities, the auditorium was filled to capacity by those who came to participate in the *Revivaltime* broadcast service. A polling of the audience revealed an unusually high percentage of people who do not regularly attend an Assemblies of God church.

Hearts were stirred as C. M. Ward urged sinners to accept Christ as Saviour.

The *Revivaltime* broadcast can now be heard again in the Louisville area on radio station WTMT, 8:30 a.m., and radio station WXXV, 10:35 p.m. every Sunday. Evangel Tabernacle is sharing its radio time to make the broadcast possible on WTMT.

ISRAEL COULD SEE ONE, BUT NOT THE OTHER

## THE CROSS & THE CROWN

By VERLA A. MOOTH

**T**HE BIBLE'S ACCOUNT OF MAN'S REDEMPTION is a great protest against the modern view that the goal of life is to be comfortable.

Even in the Garden of Eden the word was given that the Seed of the Woman would bruise the serpent's head, and that in turn, "thou shalt bruise his heel."

As the centuries went by, the preview of the coming Deliverer became clearer. In general, it developed along two lines which are apparently contradictory. On the one hand, the coming Messiah was pictured as One who would occupy the kingly throne of David. On the other hand, the Messiah was seen as One who would suffer for His people and die that they might live.

The kingly strand of prophecies concerning the Messiah is wonderful indeed. "The sceptre shall not depart from Judah . . . unto him shall the gathering of the people be. . . . The government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. . . . Thy King cometh unto thee: he is just, and

having salvation" (Genesis 49:10; Isaiah 9:6; Zechariah 9:9).

The crown of Christ is clear in the Old Testament, but so is the cross. "My God, my God, why hast thou forsaken me? . . . They parted my garments among them, and cast lots upon my vesture. . . . Despised and rejected of men; a man of sorrows, and acquainted with grief: . . . wounded . . . bruised . . . oppressed . . . afflicted . . . cut off out of the land of the living" (Psalm 22:1-20; Isaiah 53).

Although in their Scriptures God's ancient people had both the crown and the cross, it was the crown that engaged their interest. A king, they hoped, would drive out their enemies and restore to them the kingdom of Israel. Even Christ's disciples had difficulty in understanding the part the cross would have in God's program.

There is always tension between the cross and the crown. Power, success, victory—these are the words we love to speak and hear. Suffering, sacrifice, and self-giving are not so easy to accept.

At the heart of our redemption there is a cross, but at the heart of Christian discipleship there is a crown. The relationship between the cross and crown is fixed and cannot be changed. The way to the crown is the way of the cross. This was true for Jesus. God highly exalted Him and gave Him the name which is above every name, that every knee should bow and every tongue should confess Him Lord. But it was because He humbled Himself, becoming obedient unto death, even the death of the cross.

Thus it must be for us. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16:24). We readily accept the message of the cross as the hope of our redemption. We look to it as the supreme evidence of the love of God. We see in it and in the Christ who hung upon it, the basis of forgiveness and cleansing from sin. But we often leave it standing "on a hill far away," or at best, atop our churches and on their altars.

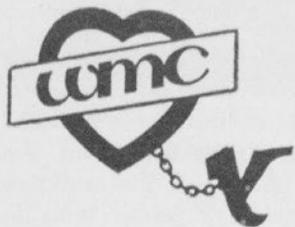
It is true that Jesus alone could bear away the sins of the world, providing reconciliation to God through His own blood. But there remains for us the cross of discipleship, of self-identification with Christ and His followers.

God's ancient people failed to recognize Christ because they hoped to bypass the cross and grasp the crown. Let us not make a similar mistake, but rather take up the cross and follow Him. Beyond the dark shadows of the cross there is the radiant life of the resurrection when the "crown of glory" will appear.

### OUT OF THE DARKNESS

Out of the dark, damp mist come rays  
Of dawn to vanquish night;  
Out of the cold and darkened tomb  
Come rays of living Light.  
Out of our pain and suffering  
A deeper love is born;  
Out of the cross' bitter pangs  
Came glorious Easter morn. . . .  
Out of the empty tomb came proof  
Of victory over loss,  
A wondrous secret shared—that death,  
Not Christ, fell at the cross!

—VERLA A. MOOTH



"IT'S A WONDERFUL EXPERIENCE,"  
SAYS JANET MASER

# VALLEY PARK Y's ADOPT A COLLEGE MK\*



Mrs. Angeline Tucker (third from left), national WMC representative, with the Y's at Valley Park, Mo. Left to right: Sharon Main; Donna Quick; Mrs. Marilyn Siddle, adviser; Kathy Apperson; and Rose Mary Quick.

By ANGELINE TUCKER

I HAVE HEARD IT SAID and found it to be true that 'little is much when God is in it,' says Janet Maser, daughter of Dan and Helen Maser, missionaries to Honduras, Central America.

"Valley Park's Young Women's Missionary Council (YWMC) had only four members when they adopted me, but never in my life have I been showered with such kindness and with so many gifts. Again and again these girls have encouraged me, filling my heart with unspeakable joy. The Lord has used them to meet so many of my needs—spiritual needs, material needs, the need for fellowship. Knowing them has been a wonderful experience. I just wish every missionary girl could have the privilege of being adopted by the Valley Park Y's."

Janet Maser's "adoption" began in November 1966. Just before they left for the field, Mr. Maser visited the National WMC Department to secure a grant for library books for the Honduras Bible School. As he was leaving the office, he remarked to Ann Ahlf, "It is so difficult

\* An abbreviation used for the child of a missionary.

Janet Maser (right) models her new winter coat for Mrs. Angeline Tucker in the national WMC office. In the right photo, Janet is ready to leave for Honduras as a missionary intern.



to leave our teen-age daughter this time. Even though she is a student at Central Bible College, we fear she may be very lonely. This will be the first time we have been separated. Our relatives live so far away it will be impossible for Janet to visit them."

Mrs. Ahlf responded that it might be possible to arrange for a WMC group in the Springfield area to adopt Janet.

About this time Mrs. Cleo Tapp, WMC president of the Southern Missouri District, called the national office: "Please give me the name of a missionary girl attending college and needing adoption. A YWMC group has organized at First Assembly in Valley Park, Missouri, and they are anxious to carry out the missionary project as outlined in Unit I of *Design for Living*." (*Design for Living* is the study and activity course produced for YWMC.)

Janet's name was suggested to the Y's in Valley Park. A few days later this letter was received from Donna Quick, YWMC secretary, "Our Y's held a meeting tonight and we have prayed about adopting Jan. There are only four of us, but we feel this is God's will. We want to write to her and have her come and visit us so we can get acquainted. We are excited and we hope Janet will be too."

Six months later a letter was received from Mrs. Marilyn Siddle, Y adviser at Valley Park. She wrote, "I personally think the Y Adoption Plan is great because the girls have a goal for which to work, and most important, they are helping someone their own age. Janet has now visited us twice, the Y's having paid her travel expenses. I just can't tell you what she has done for all of us. She is such a wonderful person and has been a blessing to all of us. We surely do love her."

Mrs. Siddle went on to tell of their big project. Janet was selected by the Campus Missions Fellowship at CBC as missionary intern in Honduras during the summer of 1967. Janet was responsible for her own expenses. Two weeks prior to departure date, she was still short a large amount. The Y's heard about her need and went to work. Ten days later they sent Jan \$140—just the amount she needed!

Before Christmas 1967 Jan again spent the weekend at Valley Park. The Y's took her shopping and bought her a white wool dress and a winter coat. When she returned to Springfield, she visited the WMC department and modeled her new coat. With a happy smile and moist eyes she said, "This is the nicest, warmest coat I've ever had. What a fortunate girl I am to have such wonderful friends."

Jan is engaged to Andy Shetley who is a missionary student at CBC. They plan to be married in Everett, Washington, in June 1968. The Y's are excited about the

wedding plans, and one of the girls is even making plans to attend.

In a letter to Mrs. Siddle, Andy wrote, "You will never know what a blessing and encouragement you and the girls are to Jan. You have thrilled her to tears several times with your expressions of love. Thanks from the bottom of our hearts."

As Y groups are organized, it is hoped that every missionary boy and girl attending high school or college in the States while their parents are overseas will be adopted by a YWMC group.



Ed Rose, editor of the "West Bank Guide," presents the "Parents' Magazine" Youth Group Achievement Honor Plaque to the Missionettes club of Westwego, La. Inset: Terry cloth "birthday cake" make by Westwego Missionettes to celebrate the 12th anniversary.

# MISSIONETTES SERVE OTHERS

By CHARLOTTE SCHUMITSCH

THE BIBLE VERSE, "Bear ye one another's burdens, and so fulfil the law of Christ," is known to every Missionette as the Missionettes verse to memorize. The more than 60,000 Missionettes around the world are having a great part in bearing the burdens of the needy.

A favorite project of many Missionettes is assisting in providing needed items for Assemblies of God children's homes. There is something appealing about being able to help children of their own age. Girls love to share with others.

The Missionettes of the Assembly of God in Westwego, Louisiana, pastored by Paul Radke, received a special honor last fall for giving assistance to Hillcrest Children's Home in Hot Springs, Arkansas. This club was one of two groups in Louisiana to receive a plaque from *Parents' Magazine* for outstanding service to the community. The award was presented by Ed Rose, editor of the *West Bank Guide*, the local newspaper.

The purpose of this award is to give young people recognition for the constructive service they have performed. The girls will long remember the day they were

so honored—probably the first Missionettes club in the nation to receive this award.

The only hospital in the United States for leprosy patients is located in Carville, Louisiana. The Westwego Missionettes made tray favors for them for Valentine's Day. This was another means of ministry.

To celebrate the 12th anniversary of Missionettes, the girls made a terry cloth "birthday cake" with a dollar bill rolled to look like a candle representing each year.

Mrs. Frank Kinsey is sponsor of this active club.

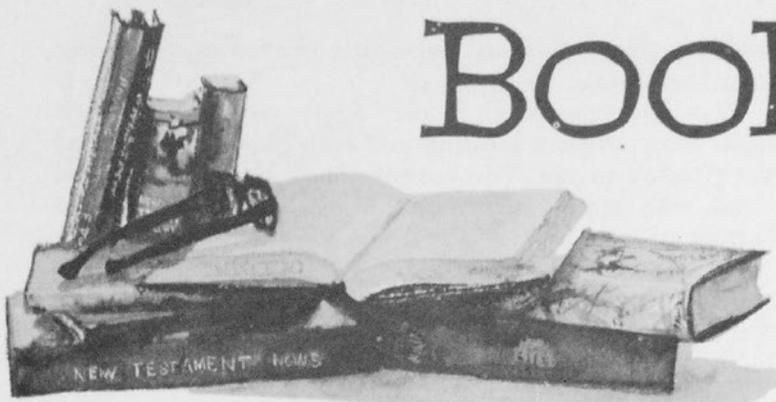
The interest in Missionettes has shown a steady increase since 1956 when the first clubs were organized. The more girls who become Missionettes, the greater their contribution to the Lord's work, and the more people who are helped. This ongoing program is making a wonderful contribution to the needy at home and abroad.

Not only material but spiritual benefits to our missionaries are realized through the giving and prayers of Missionettes. Missionary Delbert Tarr expressed the way many missionaries feel: "It is a privilege for us to have the interest and prayers of thousands of young people."

Kathy Kensley, Gospel Tabernacle, Dearborn, Mich., wears a paper dress which won her Missionettes club first prize at their Missionettes retreat last year.



Junior and senior Missionettes, Overland Park, Kans., visited Highlands Children's Home and delivered school supplies the girls purchased for the Home. Janet Land is the junior sponsor and Mrs. Delores Fenton senior sponsor.



# BOOK BONUS OFFER

## IF I WERE GOD

by Don Mallough

A collection of timely messages on intriguing subjects such as "O You Suicides!" "Don't You Believe It," and "Soup-bowl Bargaining." Instructive and edifying, these sermons abound in usable outlines and illustrations. Cloth bound, 109 pages.

3 EV 1759 \$1.95

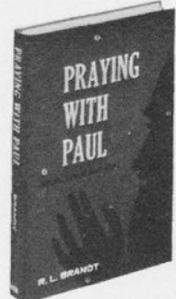


## PRAYING WITH PAUL

by R. L. Brandt

An excellent volume, recommended by such eminent leaders as Robert G. Lee... The book explores the rich field of Paul's prayers and takes the reader on a journey into a spiritual gold mine. One of the richest studies on the subject. Cloth bound, 106 pages.

3 EV 2300 \$2.50



## STOP THE MERRY-GO-ROUND

by Don Mallough

You will not fall asleep reading these sermons! Both preacher and people alike will get great spiritual benefit from these spirited messages. With skillful pen the author lifts the reader to higher ground of Christian living. Cloth bound, 97 pages.

3 EV 2583 \$1.95



## REVIVALTIME SERMONS

by C. M. Ward

It goes without saying that these latest Revivaltime sermons will bless hundreds of hearts for the reading. The importance of this practical, down-to-earth ministry cannot be emphasized enough in recommending this book. Paper bound.

3 EV 2384 \$1.00



## IF YE CONTINUE

by Guy Duty

Here are some of the questions this book answers: Does the Bible teach "eternal security"? Can a saved person be finally lost? Is salvation conditional or unconditional? Why did Paul use an "If" in his gospel message? These and other questions thoroughly dealt with. Cloth bound, 186 pages.

3 EV 1760 \$3.50



## WHAT HAPPENS TO SINNERS

by C. M. Ward

Powerful evangelistic sermons from the radio ministry of our Revivaltime speaker. Scripture-based, old-fashioned preaching at its best—in written form. Some of the pungent subjects: Use of Money, Marriage Relationships, Mistakes, Birth Control, Evolution... Cloth bound.

3 EV 2836 \$2.95



## THE STORY OF THE FUTURE

by Ralph M. Riggs

This book takes the reader step by step along the path of prophecy. In the light of Christ's certain coming, the author emphasizes the Signs of the Times in this present space age. A number of startling additions to the signs of His coming will hold the reader's interest. Scholarly. Easy reading. Cloth bound.

2 EV 742 \$2.95



## FREE BONUS OFFER!

1 FREE BOOK—your choice of Billy Graham, The Authorized Biography or The Instant Bible will be shipped free with your order of two (2) or more books from this advertisement.

THE INSTANT BIBLE by Fred M. Wood is an easy-to-read summary of the Holy Bible written in conversational language. It narrates events in their proper historical sequence. Regularly \$1.00

BILLY GRAHAM, THE AUTHORIZED BIOGRAPHY is John Pollock's best-selling exploration of the life, times, and message of the world's most successful evangelist... Team sidelights. Regularly 95c



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

# Speakers Named for Council on Evangelism

SPRINGFIELD, MO.—The Assemblies of God has announced 13 speakers for major sessions of the Council on Evangelism, August 26-29, in St. Louis, Mo.

Keynote speaker will be General Superintendent Thomas F. Zimmerman. His message on "The Mission of the Church" will be delivered in the 7:45 p.m. service Monday at Kiel Auditorium, Council site.

Tuesday night speaker will be Paul E. Lowenberg, Wichita, superintendent of the Kansas District Council of the Assemblies. His subject is "The Mandate of the Church."

Eugene Scott, Oroville, Calif., will speak on "The Message of

the Church" on Wednesday night. He is an evangelist, educator, and consulting pastor.

A veteran member of the Assemblies General Presidency, James E. Hamill, pastor of First Assembly, Memphis, Tenn., will discuss "The Motivation of the Church" on Thursday, concluding night of the Council.

Speaking in the afternoon sessions will be G. Raymond Carlson, president of North Central Bible College, Minneapolis, Minn., on "The Ministry of the Church to the Lord," Tuesday; Cyril E. Homer, pastor, Gospel Tabernacle, Minneapolis, Minn., "The Ministry of the Church to the World," Wednesday; and D. V. Hurst,

president of Northwest College of the Assemblies of God, Kirkland, Wash., "The Ministry of the Church to the Saints," Thursday.

Delivering expositions of Biblical revivals during the morning sessions at 8:30 will be Donald F. Johns, dean of Central Bible College, Springfield, and Hardy W. Steinberg, national secretary of the Department of Education, Springfield, on "The Place of the Word in Revival," Tuesday; Marcus T. Gaston, pastor, Calvary Temple, Seattle, Wash., and Arthur T. Graves, president of South-Eastern Bible College, Lakeland, Fla., "The Place of Leadership in Revival," Wednes-

day; and H. C. Noah, pastor of Oak Cliff Assembly, Dallas, Tex., and E. S. Williams, Springfield, retired General Superintendent of the Assemblies of God, "The Place of Obedience in Revival," Thursday.

Afternoon and evening sessions of the Council on Evangelism will be held at Kiel Auditorium; morning sessions will be at both the Sheraton-Jefferson and St. Louis Gateway Hotels.

Besides these sessions there will be 24 seminars during the mornings of the Council, also held at the two hotels. Eight seminars will convene in the evenings from 6:30 to 7:30 p.m. at Kiel Auditorium.

T. F. Zimmerman

P. Lowenberg

E. Scott

G. R. Carlson

J. Hamill

C. Homer

D. V. Hurst



D. Johns

H. Steinberg

M. Gaston

A. Graves

E. S. Williams

H. Noah



## WHY I PLAN TO ATTEND THE COUNCIL ON EVANGELISM

IN MY OPINION, the coming Council on Evangelism has all the earmarks of being the most revolutionary step the Assemblies of God has ever taken.

It takes an earnest, sincere, confident unafraidness by our Fellowship, both leaders and laymen, to carefully scrutinize, examine, and analyze our goals and purposes.

I was not privileged to attend the meeting in 1914 when the Assemblies of God was founded, but as an active, enthusiastic, and loyal supporter of the Assemblies of God for decades, I am determined nothing must hinder me from being among that great host of Pentecostal be-

lievers converging on St. Louis this coming August. It is my firm conviction that out of this Council on Evangelism shall come the most tremendous spiritual thrust our Movement has ever experienced.

I am amazed, but grateful, by what God has done through our great Fellowship over the past 53 years. But I am convinced that "greater things than these" shall we behold as we restate, realign, and reaffirm our soul-passion and our unwavering determination to do everything possible to win souls to Christ—and then to teach and train and establish them so they can continue to live in victory.

A realistic approach with definite goals set forth by our Fellowship, thereby moving upward to a higher spiritual plateau than ever, is the ambitious objective of this coming Council.

Can you imagine a Council without elections, without legislative business? Truly this will be most unusual. Don't miss it!

—HARRY M. MYERS, pastor, Faith Tabernacle, Tulsa, Oklahoma

# EVANGELISTIC EVENTS



## PENTECOSTAL FIRE IS FALLING!

**G**OD 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 for Shipment now.)

**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: .....

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Ala.	Alabaster	First	April 3-14	Colen & Carol Lassiter	Robert Raburn	
	Goodway	A/G	April 17-28	David & Trig Scruggs	James McHaffie	
	Mobile	Moffatt Road A/G	April 16-28	John & Jerry Stephens	W. O. Stephens	
	Ozark	First	April 17-28	Colen & Carol Lassiter	Luther Tadlock	
	Samson	Westside	April 14-28	S. P. & Mrs. Bostic	Susie Creech	
Ariz.	Oracle	<sup>1</sup> A/G	April 21-May 5	R. I. & Pearl Wynkoop	Cecil E. Drake	
	Phoenix	Faith	April 14-28	Ernie Rogers	Willis K. Hirschy	
	Tucson	Flowing Wells	April 15-21	Charles O. Hudspeth	Virgil L. Jones	
Ark.	Eldorado	Morning Star Tab.	April 14-28	A. G. & Mrs. Caloway	Woodrow R. Benton	
	Eldorado	No. Highland	April 23-May 5	Robert & Mrs. Stephens	Murphy Smith	
	Gentry	Bethel Heights	April 21-May 5	Dennis Thrasher	Dewey Atchison	
	Hector	First	April 15-21	Samuel & Patricia Calk	William D. Hooten	
	Horatio	First	April 23-May 5	J. B. & Mrs. Essary	James L. Walker	
	Perryville	A/G	April 23-May 5	J. C. & Mrs. Nichols	T. L. Miller	
					Michael Lasky	Don Landers
Calif.	Argus	Trona A/G	April 14—	Lolita & Ernest Varner	Paul Boyd	
	Arlington	First	April 15-28	V. G. & Mrs. Mangram	John A. Lockhart	
	Boyes Hot Springs	Sonoma Valley	April 16—	Bob Wilson	Donald K. Skaggs	
	Colusa	A/G	April 14—	J. W. Henegar	A. Jackson Burk	
	Fresno	Bethel Temple	April 17-May 5	Marvin Schmidt	T. E. Fourt	
	Fresno	Calvary	April 7-17	Jim Mackey	Robert Clark	
	Loomis	First	April 23-May 5	Ellis & Shirley Parker	Hugo E. Williams	
	Sacramento	Neighborhood	April 21-May 3	Neville & Beulah Carlson	Philip H. Hawtin	
	Salida	A/G	April 21-May 3	Travis Bates	J. W. Dollins	
	Santa Monica	Central	April 14-28	Bob Bloom	Delmar Dabney	
	Shafter	A/G	April 10—	Branham & Steele Team	Roy Sapp	
	Stockton	Lincoln N'b'rhood	April 9-14	George Holmes	V. H. Glendenning	
	Wilmington	First	April 7-28	Thomas Ming	Dan Taylor	
	Colo.	Fort Collins	Glad Tidings	April 7-14	Richard & Mrs. Field	K. R. Schmidt
		Glenwood Springs	First	April 14-28	Paul E. Morris	Walter Wolff
Grand Junction		First	April 21-May 5	Jack West	R. G. Chaffin	
Gunnison		First	April 17—	T. M. & Mrs. Barrett	Clarence A. Flowers	
Thornton		Full Gospel	April 14-18	Lloyd & Patsy Singley	David Fernandez	
Fla.	Baker	Shady Grove	April 16-21	Robert Louis Stephens	W. B. Franklin	
	Keyesville	A/G	April 22-28	Jerry & Ann Johnson	Fred Rogers	
	Marianna	First	April 15-21	Randall A. Walker	Kenneth L. Claycomb	
	Panama City	Bear Creek	April 22-28	Randall A. Walker	Joseph R. Hardt	
	Tallahassee	<sup>2</sup> First	April 14-25	B. Harold Conant	Houston Miles	
Ga.	Tampa	Sulphur Springs	April 17-28	W. W. & Mrs. Martin	J. I. Carroll	
	Atlanta	Mableton	April 17-28	K. I. Wright	Iris Hancock	
	Fort Valley	First	April 17-28	Barry & Charlene Bugala	Raymond B. Collins	
	Newington	First	April 21-28	Nettie Parham	R. V. Umphenour	
	Thomaston	First	April 14-28	Fisher-Cheek Team	Owen Carr	
Idaho	Idaho Falls	A/G	April 17-28	Roy & Arlene Brewer	Marvin Tuggle	
	Alton	Edwards St.	April 16-May 5	E. A. Manley	T. G. Morrow	
	Effingham	First	April 21-May 5	Matschulat Party	Glenn A. Renick	
	Harvey	Calvary Temple	April 21-25	Watters-Perri	R. L. Farquhar	
	Lombard	A/G	April 23-May 5	Joel & Esther Palmer	E. E. Austin	
	Odin	A/G	April 16-28	Culpepper-Gourlas Team	Darwin Heuser	
	Quincy	Bethel	April 14-28	Bob Larson	Harold V. George	
Ill.	Waukegan	Calvary Temple	April 2-14	E. A. Manley	Bob Bayless	
	Winchester	A/G	April 14—	L. L. & Mrs. Ferguson	Lee Petrucci	
	Elkhart	<sup>2</sup> Calvary	April 23-28	Paul Hild	A. W. Thomason	
	Gary	Faith Temple	April 16—	Charles E. Crank	T. M. Bontrager	
	Marion	Westside A/G	April 7-14	G. A. & Mrs. Snavely	Wayne R. Sullivan	
Iowa	Sullivan	First	April 16—	Gladys Bolinger	James Booth	
	Ft. Madison	Pentecostal	April 17-29	Ernie Eskelin	Lloyd Graetz	
	Lineville	A/G	April 16-28	Jerry & Mrs. Fischer	DuWayne Nelson	
	Vinton	A/G	April 14-21	Francis Wilson	W. E. Hankey	
					Burl J. Rogers	
Kans.	Anthony	<sup>3</sup> A/G	April 21-26	Larson-Stiver Team	Ernest Henley	
	Eudora	A/G	April 17-28	Don & Dixie Cox	Larry Allbaugh	
	Kansas City	Gospel Temple	April 15-28	Loyd & Rebecca Middleton	Lynn D. Kanaga	
	Olathe	A/G	April 16-28	F. R. McAdams	James E. Allen	
	Osawatomic	<sup>3</sup> A/G	April 14-19	Larson-Stiver Team	Morgan Leonard Sapp	
La.	Russell	A/G	April 16-28	Bill & Naomi Hayes	Paul Radke	
	Bastrop	First	April 14—	Miriam A. Hooks	Bill Ferguson	
	West Monroe	Luna A/G	April 17-28	"Little Joe" Peterson	Ervin W. Mason	
	Westwego	A/G	April 14—	Doyle Jones	Robert J. Lundstrom	
	Marantsville	Maranatha A/G	April 17-28	The Graban Team	Val F. Munson	
Md.	Savage	Bethel	April 23-May 5	Charles S. Morris	Joel Cavazos	
	Abington	Glad Tidings	April 21-May 3	Gene & Esther Fiddler	Robert Monroe	
	Worcester	First	April 16-28	The Portin Family	Melvin Hanson	
Mich.	Madison Heights	Wayside Chapel	April 19-21	Fairfield Evang. Party	John W. Everett	
	Schoolcraft	A/G	April 25-May 5	Charles & Mrs. Fairfield	Gene Worley	
Minn.	Sherburn	A/G	April 19-21	The Tanner Team	E. E. Hembree	
	Worthington	A/G	April 23-May 25	Everett Olp	Carl Johnston	
Mo.	Bakersfield	First	April 21—	Manfred Polk	Ray Hundley	
	Edina	A/G	April 23-May 5	Wallace & Carol Joice	Marvin Nichols	
	Eldorado Springs	A/G	April 14-28	Maxine Willis	T. B. Conway	
	Joplin	Second A/G	April 2-14	Samuel & Patricia Calk	Stewart Robinson	
	Marionville	A/G	April 16-28	Glenna Byard		
	St. James	A/G	April 17-28	Bob McCutchen		
	Springfield	Calvary Temple	April 3-15	Ernie Eskelin		

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
	Trenton	A/G	April 23-May 5	Milo Harmon	Odis H. Virgin
	Whitehouse	First	April 21-May 5	Charles & Mrs. McKnight	Bobby J. Manley
Mont.	Helena	A/G	April 14-26	Charles Senechal	Joe Newby
Nebr.	Broken Bow	A/G	April 21-May 5	Merle W. & Mrs. Roll	L. S. Nichols
	Grand Island	A/G	April 21-26	Kathleen Jennings	Donald E. Arnold
	Lincoln	Havelock A/G	April 16-28	Ken Krivohlavek	J. R. Birdwell
N. J.	Elizabeth	First	April 28—	Donnell-Holler Team	P. R. Hersey
	Paterson	Bethany	April 23-28	R. S. Peterson	Lloyd Christiansen
N. Mex.	Albuquerque	Highland A/G	April 7-21	Charles Ogdon & Family	Robert Northrop
	Hobbs	First	April 17-28	Winferd Mack	Dale Webb
N. Y.	Buffalo	Riverside A/G	April 16-21	Doug & Judy Maners	George Hubbard
	Cayuta	Pentecostal A/G	April 14-19	Byron D. Jones	W. C. Frary
	Richmond Hill	Bethlehem Church	April 16-21	Roy & Mildred Johnson	William J. Behr
	Waverley	Glad Tidings	April 16-21	J. Earl & Mrs. Douglass	Harry Burnard
N. C.	Goldsboro	First	April 14-20	Martin & Mrs. Kershman	Curtis M. Butler
N. D.	Fargo	First	April 16-28	James & Beulah Pepper	Oliver W. Apple
	Kulm	A/G	April 16-28	Kenneth Stottlemeyer	LeRoy V. Johnson
	Minot	A/G	April 21-May 5	George Holmes	B. C. Heinze
Ohio	Canton	Mt. Olivet Mem.	April 14-28	Daena Cargnel	Ken Haddaway
	Chardon	Good Shepherd	April 17-28	John & Mrs. Hamercheck	Elder T. Boytar
	Huron	A/G	April 23-28	Paul & Donna Wright	Charles W. Price
	Mentor	A/G	April 17-28	Dave & Jan Olshevski	J. George Cover
	Uhrichsville	First	April 9-21	Homer Peterson	Donald Hartman
Okla.	Ardmore	A/G	April 14—	M. C. Allen	W. F. Blakley
	Cherokee	A/G	April 7—	Hazel Burns	J. W. Arnold
	Hugo	First	April 22-May 6	Tom F. Ogdon	G. A. Brannon
	Jennings	A/G	April 17-19	T. C. Burkett III	A. E. Tanksleary
	Jones	A/G	April 14-28	Salisbury-Secrease Team	J. R. Wyatt
	Miami	Northwest	April 9-21	J. B. Essary	Charles B. Long
	Muldrow	First	April 22—	David Rhoads	Ray Hood
	Oklahoma City	Evangel	April 10-21	Stewart B. Douglass	Floyd L. Poag
	Oklahoma City	Southern Oaks	April 23—	Charles E. Crank	Bob E. Potter
	Pawnee	First	April 23-May 5	Jackie V. Nichols	Lloyd McGuire
	Spiro	Race Track	April 14—	Beechley S. Bates	James Carrell
	Stroud	A/G	April 24—	Doyle Jones	Claud E. Sherrod
	Velma	A/G	April 15-28	H. A. & Mrs. Strange	Harold J. Baker
Pa.	Bloomsburg	Glad Tidings	April 9-21	Ken & Gloria Kashner	John S. Palmer
	Carnegie	A/G	April 21-28	Roy Wasdin	Curtis Sample
	Dover	Dohler's A/G	April 16-28	Arnold & Anita Segesman	William Farrell
	Ephrata	Evangel	April 14-28	Lillian Rahner	J. Wesley Clark
	Harrisburg	First	April 14-21	The Singing Lunsfords	A. E. Shuttlesworth
	Irwin	Pentecostal	April 17-28	Charles V. Elliot	Samuel Weidler
	Pitcairn	First Pent.	April 16-28	James L. Snyder	Mearle Grossglass
	Sweet Valley	Mooretown A/G	April 23-May 5	Ken & Gloria Kashner	Elmer Kipe
S. Dak.	Newell	A/G	April 9-14	Paul Hild	Paul W. Murray
	Rapid City	First	April 22-28	Roland & Judy Dudley	David M. Hogan
Tenn.	McMinville	First	April 7-19	Manfred Polk	Gerald Jordan
Tex.	Fairfield	First	April 10—	Jimmy & Lenete Merritt	M. M. Hammack
	Grand Prairie	East Side	April 15-19	Tommy Wilson	Bobby J. Skipper
	Greenville	First	April 17-21	Bill & Verna McPherson	Gerald Griffin
	Kermit	First	April 14—	R. L. Davis	W. S. Barham
	Laird Hill	A/G	April 7-21	James & Mrs. Hazelton	H. B. Byrum
	Levelland	Parkview	April 15-21	James D. Jones	Don J. Murray
	Midland	Gardens	April 9-21	L. Wayne Pitts	V. W. Marcontell
	Mineral Wells	First	April 21-May 5	Garry & Barbara Smith	R. E. Maxwell
	Port Neches	Magnolia	April 28—	R. L. Davis	Doy Robison
Va.	Alexandria	First	April 17-28	Keetah Jones	O. L. Harrup
	Front Royal	First	April 3-14	Irving & Mrs. Howard	A. A. Yates
	Leesburg	Full Gospel	April 16-28	Irving & Mrs. Howard	George Gowans
W. Va.	Dorothy	A/G	April 23-May 5	Homer Peterson	Donald Hartman
Wis.	Appleton	First	April 16-21	Joel R. & Mrs. Palmer	Daniel B. Spina
	Kenosha	<sup>1</sup> A/G	April 14-19	Victor Etienne	John M. Wilkerson
Wyo.	Buffalo	A/G	April 9-21	Roland & Judy Dudley	Bob Beard
	Newcastle	A/G	April 2-7	Roland & Judy Dudley	Steve Rexroat
Canada	Sault Ste. Marie	Elim Pent.	April 16-21	William Caldwell	Jack Ozard

<sup>1</sup> Youth Crusade

<sup>2</sup> Witness Invasion

<sup>3</sup> Children's Crusade

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

MOUNT OLIVE, ALA.—Crock-er Assembly here was blessed in many ways during a recent meeting with Evangelist and Mrs. S. P. Bostic Jr. of Enterprise, Ala. Seven were saved, nine were reclaimed, and three were baptized in the Holy Spirit. Attendance was good, and the presence of the Lord was real in every service.

—Paul M. Gowins, pastor

\* \* \*

FORT TOWSON, OKLA.—The Assembly of God here recently concluded two weeks of services with Evangelist Beechley S. Bates of Temple, Ariz. Five persons were saved, one was baptized

in the Holy Spirit, and four received definite healings. Sunday school attendance of 101 and 103 on the two Sundays of the meeting broke a 10- or 12-year record.

—Ronnie Frazier, pastor

\* \* \*

BIG SPRING, TEX.—The presence of God's Spirit was evident from the beginning of a scheduled two-week meeting which had to be extended to three weeks at First Assembly here with the Charles Ogdon Evangelistic Party of Muldrow, Okla.

God moved during the meeting, saving five individuals, reclaiming three, and baptizing 26 in the Holy Spirit.

Free publicity was given to the special services by the local newspaper and radio and television stations.

The spiritual progress of the church continues even after the crusade. Several have come to Christ for salvation in the regular services.

—Homer Rich, pastor

\* \* \*

TACOMA, WASH.—The South Tacoma Assembly here is still re-joicing over the results of a three-week meeting with Evangelist Cornelius Rientjes of Lynden, Wash. Twelve received the baptism in the Holy Spirit. Others were saved, healed, and many

were refilled with the Spirit. The entire church was revived to do greater service for the Lord.

—Dale Harmon, pastor

## ANNOUNCEMENTS

NEW JERSEY DISTRICT CHRIST'S AMBASSADORS CONVENTION—April 19, 20 at the Marriott Motor Hotel, Saddle Brook, N. J. Speaker: Laurie Price.—by David C. Milley, district C. A. president.

14TH ANNUAL NEW JERSEY DISTRICT COUNCIL—May 6-9 at the Seaside Hotel, Atlantic City, N. J. Speaker: Jack West.—by John K. Cairns, district secretary

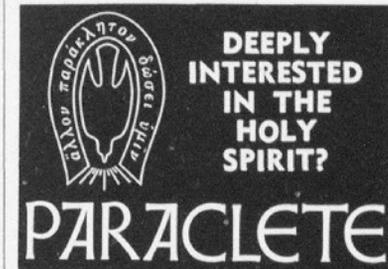
## WITH CHRIST

IRVIN L. RATTAN, 74, of San Diego, Calif., went Home to be with Jesus January 30, 1968.



Brother Rattan was ordained to the ministry in 1943 by the Southern California District. He served as an evangelist and as the director of Layne's Servicemen's Hospitality Center in San Diego for the past 27 years. Here Brother and Sister Rattan led thousands of servicemen to the Lord and saw hundreds baptized in the Holy Spirit.

At least 50 of these converts later entered the ministry. For several years Brother Rattan taught at Berean Bible School of San Diego. He is survived by his wife Bertha, who continues to direct the Center.



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 .....



*I just don't understand how kids these days get their lives so messed up*

## A PRIMER FOR PARENTS

1. **BE GENEROUS**

Give the younger generation credit. Some of them can show us a few things about dedication and selfless service.

2. **BE HONEST**

The kids didn't create this world awash with permissiveness, temptation, and unbridled passion. It's what we adults have made or allowed.

3. **BE HONEST**

What parent cannot look at his child's erring ways and see mirrored in some degree his own mistakes and failures.

4. **BE POSITIVE**

Don't sit beside the road, beating yourself

and kicking your kids who are already down. Reach each way: *up* to a loving Christ, and *out* to encircle your own with forgiving, rescuing love.

5. **BE POSITIVE**

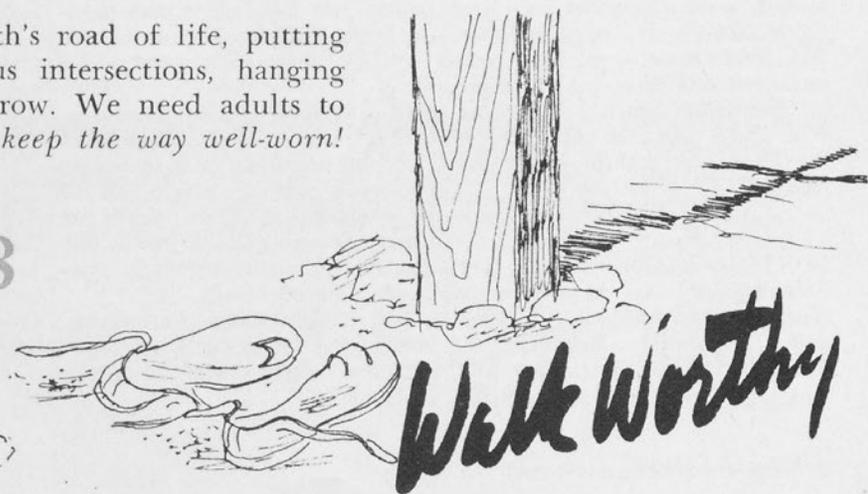
Dedicate yourself here and now to walk so you'll be happy to have your kids follow you every step—like Paul, who could say, "Follow me, as I follow Christ."

6. **BE GENEROUS**

But wisely generous. Many a parent would get more mileage for good by putting \$500 in the C. A. Day offering and giving Johnny 25c for bus fare instead of giving Johnny \$500 for a car and putting 25c in the offering for youth ministry.

Our national youth ministry is busy along youth's road of life, putting up signposts and guardrails, lighting dangerous intersections, hanging bright "go" signals along the Straight and Narrow. We need adults to help. *Mostly we need plenty of adult traffic to keep the way well-worn!*

**C A DAY + APRIL 28**



*Walk Worthy*