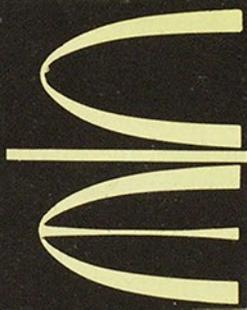
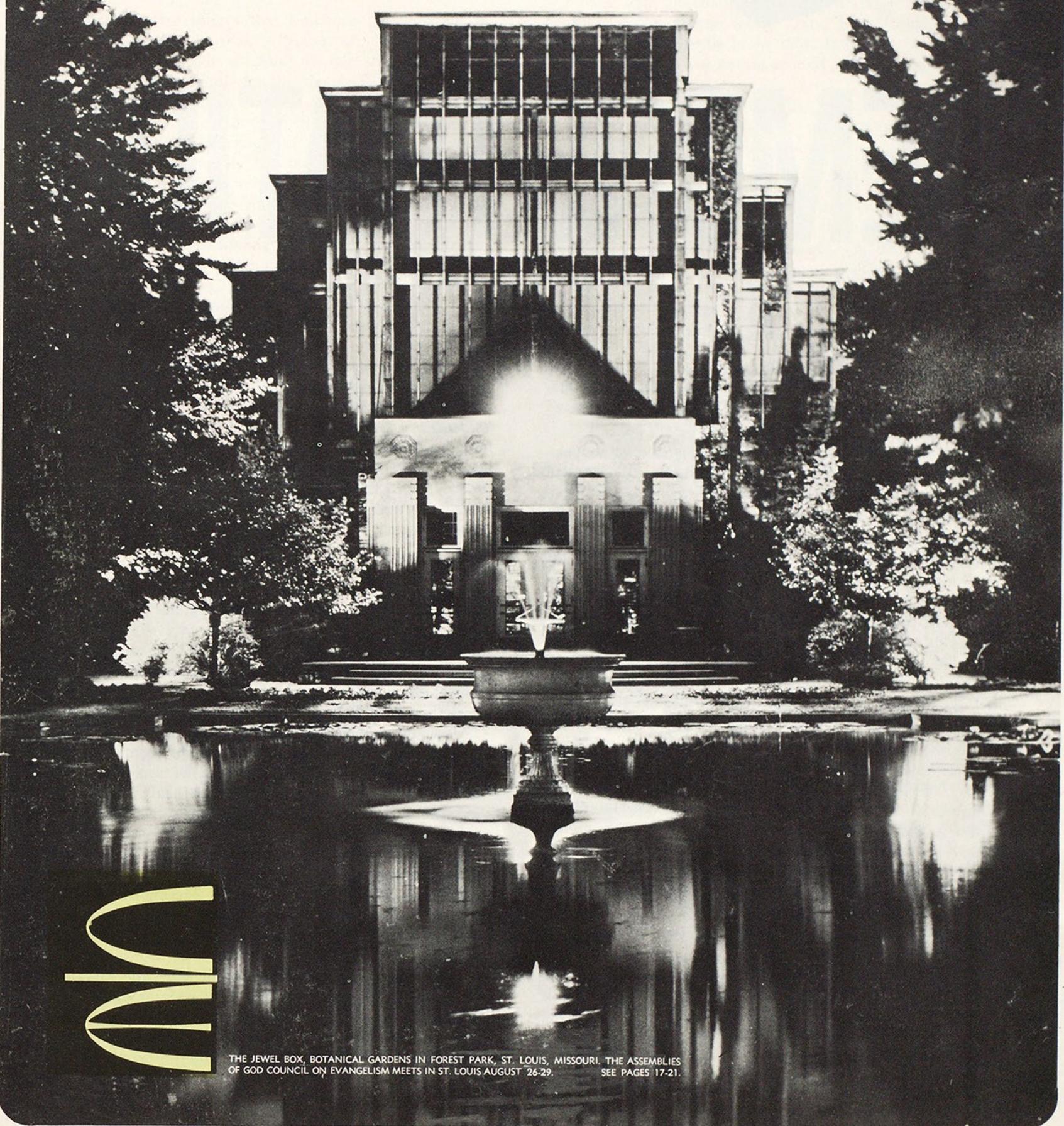


# THE PENTECOSTAL evangel

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

JULY 21, 1968

TEN CENTS



THE JEWEL BOX, BOTANICAL GARDENS IN FOREST PARK, ST. LOUIS, MISSOURI. THE ASSEMBLIES OF GOD COUNCIL ON EVANGELISM MEETS IN ST. LOUIS AUGUST 26-29. SEE PAGES 17-21.



# 'DEMONSTRATION'

By C. M. WARD / *Revivaltime Evangelist*

**W**E ARE LETTING a world system steal our thunder. This decade will be known for its *demonstrations* more than for anything else. They have influenced governments to make big decisions.

Believers are known for their demonstrations in periods of revival. The fifth book of the New Testament is aptly called Acts. *Jesus was a demonstrator*—we read “of all that Jesus began both *to do* and teach.”

*Paul was a demonstrator.* Notice what he did in Philippi: “And when it was day, the magistrates sent the sergeants, saying, Let those men go. And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out” (Acts 16:35-37). Paul knew his rights and demonstrated for them in the interest of evangelism in Europe.

Elijah staged some of the greatest demonstrations of all time. Nothing can touch in grandeur and effectiveness *the demonstration at Carmel.* He formed a one-man picket line for God. He said to the king’s spokesman, “Now therefore send, and gather to me all Israel unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel’s table” (1 Kings 18:19).

This evangelist provoked action. *He took the initiative.* He taunted and probed the entrenched evil of the hour. He jostled and challenged the public’s inertia.

He cried, “If the Lord be God, follow him; but if Baal, then follow him” (1 Kings 18:21). He satirized the impotency of Baal, and said, “Cry aloud: for he is a god; either he is talking, or he is pursuing, or he is in a

journey, or peradventure he sleepeth, and must be awaked” (1 Kings 18:27).

One man in that hour, under God, changed the course of history. A miracle was performed before their eyes. “And when all the people *saw* it, they fell on their faces: and they said, the Lord, he is the God; the Lord, he is the God” (1 Kings 18:39). *There come times when hearing is not enough. There must be a demonstration.*

Paul, an authority on evangelism, said, “And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God...but in demonstration of the Spirit and of power” (1 Corinthians 2:1, 4).

*The plain fact is the Holy Spirit raised up demonstrators.* That is what you have in Acts and in every revival in Church History.

Methodism’s history is filled with demonstrators. Peter Cartwright, one of Methodism’s frontier evangelists, arrived on Saturday to begin revival services on the Lord’s Day. He found that the inn where he was lodging had been hired for a gala Saturday night ball.

A local scoffer at religion bribed and persuaded a pretty and wanton young lady to cross the lobby and invite the popular evangelist to accept her as a partner and open the dance.

Peter Cartwright didn’t hesitate. He answered that he would be pleased to accept. Then, taking a good grip on the young lady’s arm, he led her boldly to the center of the floor.

In a voice that filled the inn as it filled the early camp meetings, he said that it was his custom to give thanks and ask grace for all things—whether he ate or drank, or whatever he did—and with their permission he would follow his usual custom.

Then he knelt. His partner by force knelt with him. *And Cartwright began to pray.*

Cartwright was at his "Carmel." He was facing his "prophets of Baal." And the record says that by the time Cartwright was through praying, the revival had begun. *Instead of a dance there was an altar call.* And old-fashioned Methodism became a force for God in the community.

The testimony meeting belongs to the area of demonstration. "Let the redeemed of the Lord *say so*, whom he hath redeemed from the hand of the enemy" (Psalm 107:2).

A world system knows that audience participation is effective. A sinner can say, "After all, what do you expect? That preacher is *paid* to say that." But the same sinner face-to-face with laymen's spontaneous testimony, is at a loss to explain why one after another person of his own age, and at his own station in life, rises to support the message of salvation.

"And they overcame by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death" (Revelation 12:11). *It is a weapon that the Church should keep in use.*

I am afraid that testimony has often been discarded because it has ceased to be given "in demonstration of the Spirit and of power." Recitations are not testimonies.

Joshua put on a demonstration before Jericho. It was orderly and it was effective. "Ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days. And seven priests shall bear before the ark seven trumpets of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets. And it shall come to pass, that when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat" (Joshua 6:3-5).

That was a *march*, sir!

*And there have been some marches since.* William Booth organized a march and some of the strongest citadels of hell tumbled. He demonstrated with flags and bands and tambourines and uniforms. He demonstrated with everything from soup-kitchens to hospitals.

I have seen a *wave of hilarious missionary giving* become "a demonstration of the Spirit and of power." It was shortly after World War II when Marie Juergensen was my pulpit guest one Sunday morning. Her family had a long history of evangelism in Japan.

Sister Juergensen had loved the souls of Japanese even through war years. Suddenly, she began to pour out her burden for the rehabilitation of the work. The war had left a major part of Tokyo in shambles. In less time than it usually takes a preacher to get his first point across, a scene erupted like a bullish market on Wall Street. Folk were shouting out their gifts and pledges. There was no stopping. There were no intervals. Several thousands of dollars were given.

A sinner who had been present said the next day in a well-known barber shop, "It's fantastic. I never saw anything like it. They 'built' a church in Japan in less than ten minutes." *The town was talking about it.*

Jesus said, "Let your light so shine before men, that they may *see* your good works, and glorify your Father which is in heaven" (Matthew 5:16).

One of the greatest displays "in demonstration of the Spirit and of power" of all times was at the tomb of Lazarus. Here are verses that fill you with thrill and chill.

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: *but because of the people which stand by I said it*, that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth" (John 11:41-43).

I have long noted and appreciated those words, "but because of the people which stand by." *Public opinion must be formed.* Jesus knew that. It cannot be defaulted to the adversary. Just sitting around and being good is not enough.

The same thing happened in Jerusalem on the Day of Pentecost. "Now when this was *noised abroad*, the multitude came together" (Acts 2:6).

I hear so many decry this. They categorically deny there is any power in noise. I beg to differ. I believe there are causes that you should be noisy about.

*Gideon thought so.* "And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, The sword of the Lord, and of Gideon" (Judges 7:20).

It was not a big congregation. Most of the people had returned home. But the three hundred *made enough noise to be heard and felt.* They dispersed superior numbers with their enthusiasm.

"Demonstrations of the Spirit and of power" *are a part of Bible religion.* The New Testament is predicated upon Pentecost. It provoked special sessions of the City Council. It involved jail breaks. It meant mob violence against Stephen and the narrowest of escapes for Paul. It brought a division of opinion among the clergy.

Wealth was assembled and apportioned. Cities were invaded. Churches were started. History was made. Great moral issues were resolved. A new society appeared. It was a mighty period of movement.

Let me tell you a solemn fact! Within present memory God began to stir on our college campuses. Suddenly evangelical circles began to buzz with the news that the Holy Spirit was making His blessed presence known at clubs and inquiry groups. It hit network news-casts; feature articles appeared in newspapers and magazines. But instead of fanning it, instead of concentrating on this encouraging sign of revival, some of us turned our attention to things we thought more substantial. And what has happened? Satan has helped himself. Campus demonstrations are growing. They are becoming a militant thing, a thing with political repercussions.

I say there is a place for *demonstration.* Get it back into the church service! "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

I want to feel again that we are "*marching to Zion.*" I want to hear again "the conqueror's tread as we push ahead, and He rolls the sea away."

Paul said, and I believe it, "That your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:5). The Spirit of God will do something *in us and with us* if we will yield. 

# The Song Nobody Planned

LIKE THE GIANT STONES, timbers, and elaborate furnishings of Solomon's Temple, the component parts of next month's Council on Evangelism have been in preparation for some time. On August 26 all these carefully prepared parts will come together and the historic meetings at Kiel Auditorium, St. Louis, will begin.

All the praying and working will be worthwhile if, when the assembly time arrives, the glory of the Lord fills the Council the way it filled the ancient Temple. The Committee on Advance has spent many days drawing up guidelines. Others have worked very hard on program and publicity. Hundreds are involved in such phases as housing, registration, nurseries, and youth activities.

Scores of pastors and congregations in Metropolitan St. Louis are planning pre-Council evangelism activities to take the gospel into unreached segments of their communities. One committee is organizing a 250-voice choir to sing during the Council.

Every committee is depending on the Holy Spirit for direction, and there are many wonderful evidences that He is leading. One example is the song He gave to Margot Zilch for the Council.

Months before the idea of a choir even was formed, Mrs. Zilch received a letter from Dorothy Kirschke, secretary of the Music Division at the Gospel Publishing House. The letter was not about the Council, but in it Mrs. Kirschke mentioned how grand it would be if someone could write a song based on the Council theme, "Our Mission in Today's World."

Soon afterward, Mrs. Zilch was inspired to write a song entitled, "Our Mission." She sent it to Mrs. Kirschke who simply laid it aside for a time, since she was not on a music committee for the Council on Evangelism. At a later date, one of the planning committees came to Mrs. Kirschke and asked if she could suggest a suitable theme song for the Council. She remembered Mrs. Zilch's song and realized how providentially the Lord had guided. She was able to hand them the song—a song nobody planned, but which the Holy Spirit had inspired. The first verse and chorus are as follows:

*"A weary world is waiting for words of hope and love,  
The story of salvation, our mission from above,  
Endue with words of wisdom, and touch our lips with fire.  
May we, O Holy Spirit, with love their hearts inspire.  
'Till the world shall hear, bound in sin and fear.  
Our mission never ending, 'till the world shall hear.'"*\*

Margot Zilch, wife of Pastor Ernie Zilch of Fairplain Assembly, Benton Harbor, Michigan, is a composer to whom the Lord has given unusual talent. Her songs are loved and sung not only in Pentecostal churches but in other circles also. Six of them were featured at the Presidential Prayer Breakfast (Women's Division) in Washington, D.C., in 1963.

If Jesus tarries, this beautiful and challenging song will be heard in St. Louis and across the land. It will be included in the new book *Hymns of Glorious Praise* which the Gospel Publishing House is now compiling for introduction in 1969.

God has called us to evangelize. May we accept the challenge and be faithful to "our mission in today's world."

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**THE PENTECOSTAL EVANGEL  
SPRINGFIELD, MISSOURI 65802**

# I'M PROUD HE CAME

By KATHRYN WHEELER / *Vendor, Arkansas*

**A**RE YOU PROUD I came?" asked little nine-year-old Jeff.

I evaded the question by asking, "Are you proud you came?"

Before he had time to finish saying, "Oh, yes, I'm having lots of fun," I added, "You'd better not get homesick, because I can't drive and it's too far to walk."

To be frank, I wasn't proud he came, and therefore I evaded the question by asking one. In fact, I was rather irritated that beautiful afternoon when I saw three boys instead of only my two step from the school bus. I hadn't planned to cook supper for a visitor!

He was a boy I'd never met. Tommie brought him into the bedroom where I was folding the week's laundry and introduced us as "Mother and Jeff."

I tried to be polite, but I am a poor hand at hiding my feelings. Maybe that's why he asked if I was proud he came. Or perhaps he wanted to know if I was as happy as he.

I had wanted to go to church that night. My teen-age girls were to participate in some school activity on this particular Friday night, and the boys had been invited to go to a supper with my brother. But with a visitor in the house the boys couldn't attend the supper, and I had to cook instead of going to church.

Before the evening meal was finished, I learned that Jeff's mother had been killed in an automobile accident. His father had stopped supporting the five children after he remarried. His aged grandmother was trying to provide for them with her meager survivor's social security check.

While I was milking, Jeff told Tommie he hoped we would have milk for supper! When we started to eat, he accepted the glass of milk so politely. I asked if they milked cows or bought milk, and learned they had only had milk once in four months—when an uncle had visited them. They didn't have a cow to milk, and lived too far from a store to buy it. Anyway, they didn't have electricity to keep it cold.

Jeff ate anything we had and seemed to enjoy it all. My boys were so anxious to play, I'm sure they rushed him from the table before he had eaten all he wanted; but he politely asked to be excused before rising. When my boys would start to pop corn or help themselves to fruit or cookies, I'd overhear Jeff say, "You better ask if it's okay." He never helped himself to anything without permission.

Jeff stayed for the weekend. Once I noticed he was observing the house rather closely. I was wondering what his thoughts were when he commented, "Our house

isn't as pretty as your house." I replied, "Ours isn't as pretty as most people's around here." He answered, "No one over where we live has a pretty house like this." I was speechless. Here I had been telling the children they had lots to be thankful for when they complained about what they had to eat or wear; while at the same time I was so unthankful myself that I seldom asked anyone to come home with us because I felt like everyone around had so much better.

Perhaps no Bible story is more familiar than the one about the lad who had only five loaves and two fishes but Jesus fed a multitude with them. What a plain menu that was! I have never had to feed my guests only bread and fish, or any other menu of only two foods. Of course, it wasn't a balanced meal, but Jesus wasn't ashamed to serve it to His guests.

Even if we don't have a choice cut of meat or a fancy dessert to set before our guests, we will be blessed if we share what we have with others.

Although our own wardrobe consists mostly of "hand-me-downs," I never knew how happy some outgrown clothes could make a little boy. My children always accepted used clothing gratefully and without complaining; however, I never saw one of them look as happy as Jeff did when I gave him some outgrown pants and shirts.

On Sunday morning, Jeff happily wore used clothes and went with us to Sunday school, riding in the back of a neighbor's truck. I don't know if he was ever in an Assembly of God Sunday School before or not, but his teacher said he listened to what she had to say and seemed anxious to hear more about Jesus. Some seed may have been planted that will cause him to remember his Creator and trust in the Saviour.

When I knelt to pray the tears rolled down my face and I said, "Lord, I thank You that You let me live to raise my children. And thanks for an opportunity to take a little orphan boy into my home and give him a place to sleep and something to eat. Help me to treat Jeff the way I'd want my children treated should I be called away and they be left without a mother."

When Jeff left on Monday morning to catch the school bus, he had a smile on his face and a sack of used clothes in his hand. As he bade me good-bye, I could pat him on the back and truthfully say, "Jeff, I'm glad you came. Come back."

As I gathered up some extra shirts and sheets in the laundry that week, there was joy in my heart. I remembered the scripture that says, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Maybe Jeff wasn't exactly an angel, but I believe God sent him to teach us all a valuable lesson.



# STRUGGLE FOR EXISTENCE

By SISTER EVA OF FRIEDENSHORT

**T**HERE HAS BEEN a struggle for existence from time immemorial. It began when humanity broke away from God through the first sin. Man deliberately appropriated a forbidden possession and shut himself out of paradise, out of God's fatherly care.

From that time the struggle for existence had to be fought with plow and sword, with nerve and brain, on an earth that was cursed of God. To advance, to possess, to win, to enjoy, even at the expense of others, became the watchword of human life. Individuals fought the battle of existence, and while some won, others lost.

Nations entered the struggle with one another, and they rose and fell. Within nations separate groups arose and pursued the same conflict, party against party, etc. It was an opposing of self to the claims of others, a defense of individual interests without considering the rights of opponents. Thus it was, is, and will be till the curse is removed from the earth and peace spreads herself abroad like a river, yea, like the sea!

Only One walked this earth and never took part in this struggle for existence. He was filled with divine glory, but He did not hold it fast as His rightful possession. He laid it aside of His own free will and subjected himself to the laws of life and suffering that hold sway over this poor human race, which is torn and tortured in the struggle for existence. Only in one thing did He differ from all other men: He never allowed the principle of self-assertion to rule Him. He introduced a new principle into human life, the principle of self-emptying and self-denial. He taught it and lived it.

He shut Himself out of the struggle for existence and required that His disciples and followers should do likewise. This meant poverty instead of possessions, loss instead of gain, meekness instead of self-assertion, ser-

vice instead of ruling, suffering instead of enjoyment, the laying down of life for friend and foe alike. If anyone coveted the disciple's coat, he was to let him have his cloak also. If anyone smote him on the right cheek, he was to turn to him the other also. He was not only to go one mile, but two—further than any man required of him.

These were totally new concepts, and the Lord's own disciples were often perplexed by them. They could not understand them, because they were utterly contrary to nature. They were hard lessons to learn, and more than once they failed to stand the test.

Then He gave them their last great object lesson—Gethsemane—"Not My will but Thine." He drank the cup, and it was far more than the physical pain of death and the agony that went before it. He had to take upon Himself the curse of the world, to bear the entire burden of sin, to stand against the onslaught of the powers of hell, to endure unspeakable torments, to be forsaken of God. He had to bear the utmost consequences of sin in His spirit, soul, and body, for He was made to be sin.

The betrayal followed. But there was no attempt at self-defense, only a voluntary refusal of the protection of the heavenly legions and a stern rebuke to the disciples who could not understand why He should remain thus defenseless. He worked one last love-miracle for a wounded enemy, a proof that He possessed His supernatural power in undiminished measure, and was willing to use it for others, though He would not for Himself. And finally He deliberately gave His hands to be bound.

His bearing in the presence of the civic and religious rulers showed that His inward strength never wavered. He was triumphant throughout, despite bonds, suffering, and outward defeat. He was King of the spiritual world, and though He stood there bound, He was free, and could set others free. He was a conqueror, who, with ineffable compassion, loved and blessed in dying those whom He had conquered.

Thus from the manger to the cross His life refuted the principle of a struggle for existence. "My kingdom is not of this world" was His watchword, and He had made it actual.

Harvest followed seedtime. The corn of wheat fell into

Eva von Tiele Winckler (1866-1930) was used of God to establish the village compound of Friedenshort ("Abode of Peace") in Upper Silesia, Germany. Here and in many homes which she and her sister deaconesses founded, thousands of homeless children received loving care. In addition to ministering to the homeless, sick, and poor in Germany and Poland, the Friedenshort Sisters did a great evangelistic work in prisons and other places, and also established foreign mission stations in association with the China Inland Mission.

the ground, and God answered the laying down of His life with resurrection and by receiving Him into the kingdom of heaven with glory. But He was not to enjoy the glory alone, nor did He wish it. The Holy Spirit came to create a people in whose lives His principle would be carried out.

The holy fire filled the little band of the faithful. Now they understood the mystery of the life of Jesus; now they perceived the hidden meaning of what He had spoken to them about hating and losing their own lives, about suffering and serving, enduring and blessing. Sparks of the love of God ignited thousands and thousands of hearts.

The world looked on with an astonishment and wonder which later turned to repulsion and scorn at this new race of men who refused to take part in the struggle for existence. They would not compete for the treasure of this life; they laid claim to one privilege—that they might walk through this life as strangers and pilgrims, fighting the fight of faith, and seeking the kingdom of heaven.

As messengers of the glorified Christ, they carried the news from country to country. They left to the world its honors and possessions and sought none of its gifts. Citizens of the kingdom of God, they fought for no earthly prize. They had nothing and yet possessed all things. They passed through time as beggars, yet rich as kings. They lived to love.

The world would rather have seen them strive in the bitter struggle for existence than watch their defenseless endurance, their joy in suffering, and their willing self-denial. It could not bear this scorn of its principles of self-realization. These representatives of a new principle of life, which was the exact contradiction of their own, must be thrust out from their midst as a foreign and disturbing element. That is the offense of the Cross! There has never been a time when it was absent.

The watchword "My kingdom is not of this world" must be carried through to its utmost consequence in every issue. The disciple who does so may meet the hatred that once met his Lord, but at least the world will then know the blessing of real love. 

# YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

*Why did Sarah hate her handmaid and punish her? (Genesis 16:5-15).*

The answer is probably found in verse 4. Instead of keeping her place as a slave, which I think she was, Hagar became arrogant, thinking she now held a greater place in the affections of Abraham than that which Sarah had. Would not this be enough to stir resentment in any wife?

*Please explain why in John 3:22 it says of Jesus, "There he tarried with them, and baptized," while in John 4:2 it says, "Jesus himself baptized not, but his disciples."*

Phillips translates John 3:22 as "Jesus . . . stayed there with them while the work of baptism was being carried on." John 4:2 is in parentheses and explains that the disciples carried out the baptism which Jesus taught.

*Did Jesus have to suffer the fires of eternal damnation in hell to obtain salvation for us?*

Some believe Jesus had to suffer the pains of hell to complete the atonement. But if this were true (and we do believe in eternal punishment) would He not have to spend eternity in hell to complete the atonement? We believe the atonement was completed when Jesus was "delivered for our offenses, and was raised again for our justification" (Romans 4:25). At His death Jesus did not go to *Gehenna*, the hell in which "the worm dieth not, and the fire is not quenched," but to *Hades*, the intermediate place or state between death and the final judgment.

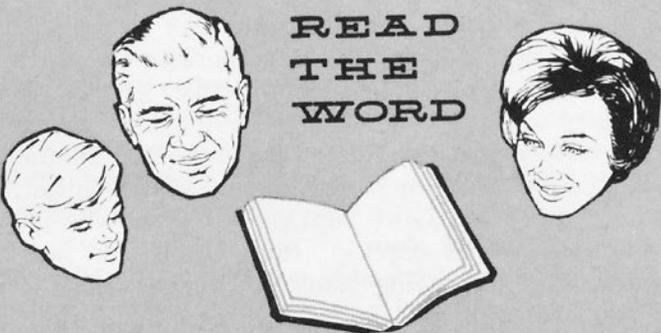
*Is there anything in the Bible which refutes the teaching that infants who die go to hell?*

Augustine promoted the doctrine that all human beings were in Adam when he sinned; therefore all are guilty of his sin: and since babies are thus guilty, they go to hell at death. He then developed the plan whereby those born to covenant parents might be made children of the covenant by baptism, and thereby saved should they die in infancy. This teaching was accepted by the Roman Catholic Church and was carried over into Protestantism by the Reformers.

I believe, however, that many who practice infant baptism look upon this act as a dedication rather than a saving ordinance; while others cling to the belief that it is the means of infant salvation.

The Bible teaches, I believe, that through the fall of Adam all have inherited a corrupt nature, spoken of as "the carnal mind," which is enmity against God, and through which all who reach the age of accountability do sin. But infants cannot commit sin, for "where there is no law, there is no transgression." "Sin is the transgression of the law" (Romans 4:15; 1 John 3:4). Innocent infants have no consciousness of having broken the law of God. Because of this, they have no guilt to be washed away. Therefore, infants who die are not lost.

*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.*



**READ THE WORD**

**CHAPTERS FOR THE WEEK OF JULY 21-28**

Sunday .. Lamentations 1, 2	Thursday .. Ezekiel 3, 4
Monday ... Lamentations 3, 4	Friday .. Ezekiel 5, 6
Tuesday .... Lamentations 5	Saturday .. Ezekiel 7, 8
Wednesday .... Ezekiel 1, 2	Sunday .. Ezekiel 9, 10

**"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand" (Ezekiel 3:18).**

# PUTTING ON CHRIST

By HOWARD C. OSGOOD

**I**N THE GREAT PLAN OF SALVATION there are two parties involved—God and man. The love of God the Father for lost humanity prompted Him to make His great offer of reconciliation. The love of God the Son made Him willing to come to the world, to take on Himself the form of man, and to offer Himself as a sacrifice for the sins of all mankind.

Ever since that great sacrifice was made at Calvary, God the Holy Spirit has been at work in the world convicting men of their sin, revealing to them their need of a righteousness greater than their own, and mercifully warning them of the coming judgment (John 16:8).

It is impossible to measure the love and sacrifice which God has expended upon us. The Bible clearly shows that salvation is not of us, but of God. He planned it and He provided it. No holiness of ours, no good work that we might do, could in any way add to the effectiveness of that great salvation. Who could refuse such a gracious offer from God Himself!

It follows that every man who accepts this great offer of salvation must make some sort of a response. It is obligatory that he forsake his sins and publicly accept Christ as his personal Saviour. But having done this, there still remains a formal step he should take to demonstrate his complete break with the old sinful life and his intention to follow Christ in a new life. This is the act of water baptism. "For as many of you as were baptized into Christ," wrote Paul in Galatians 3:27, ASV\*, "did put on Christ." Let us consider the importance, the symbolism, and the necessity of this act of baptism.

## IMPORTANCE OF THE ACT

When Christ was upon earth, John the Baptist was preaching repentance and was baptizing all who would forsake their sins, in anticipation of the coming Kingdom of God. At that time the plan of salvation had not been fully announced; but John's was the noblest and the purest teaching given by God before the Kingdom was instituted by Christ Jesus. Jesus therefore insisted upon

\* All Bible quotations in this article are from the American Standard Version.

being baptized by John, saying, "Suffer it now: for thus it becometh us to fulfill all righteousness" (Matthew 3:15). Christ thus identified Himself publicly with this noble teaching and forever set an example to those who would follow in His steps.

Later, at the inauguration of the Church on the Day of Pentecost, Peter revealed the meaning of Christian baptism, identifying it not only with repentance but also with faith in Christ, and connecting it with the promise of the Holy Spirit (Acts 2:38). Three thousand believers were baptized by the apostles on that memorable occasion.

In Mark 16:16, Christ clearly taught the importance of water baptism when He said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Thus, for salvation two things are required: belief and water baptism. For condemnation only one thing is required: disbelief.

Jesus said, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:18, 19). Christ's reference to the authority given Him was followed immediately by the command that His converts must be baptized in water. The practice of water baptism is therefore solely upon the authority of Christ. The original Greek text brings this out very clearly in Acts 2:38, where it says, "Repent ye, and be baptized every one of you in the name [*upon the authority*] of Jesus Christ." This same authority is stated in Acts 8:16; 10:48; 19:5.

The correct formula is given in Matthew 28:19, where Christ commanded that we be baptized "into the name of the Father and of the Son and of the Holy Spirit," thus signifying our relation to each member of the Godhead. We are baptized in the name of the Father because through His provision we are no longer sons of the devil but sons of God. We are baptized in the name of the Son because He is our Saviour, who wrought salvation for us. We are baptized in the name of the Holy Spirit because it is He who makes salvation real to our hearts and causes us to accept it.

## SYMBOLISM OF THE ACT

Let us study the beautiful symbolism of water baptism. Paul tells us that "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life." In the act of baptism, we have a perfect picture of the burial and resurrection of our Lord. And each believer who follows his Lord in water baptism paints again this beautiful picture, thus identifying himself with the Lord Jesus who died for him, was buried, and rose again the third day (1 Corinthians 15:3, 4).

The mode of baptism would be more evident if the word for baptism had been translated and not transliterated. The meaning of *baptizo* in the Greek language is "to overwhelm, to dip, to cover wholly with liquid such as water, to immerse." The proper mode for water baptism is, therefore, immersion.

Water baptism symbolizes more than burial; it symbolizes also resurrection. In the fullest sense our salvation was not complete at the death of Christ. According to Romans 4:25, Christ was "delivered up for our tres-

passes"—that is, He was crucified as a substitute for our sins—but Paul went on to say that Christ was raised from the dead "for our justification." The grounds on which we are accepted as being righteous in the eyes of God were not complete until Christ was "raised from the dead through the glory of the Father, so we also might walk in newness of life." Paul emphasized this still further in Colóssians 3:1—"If then ye were *raised together* with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on things that are above, not on the things that are upon the earth." From these scriptures it is clear that the act of water baptism is in no sense a "graduation exercise." It is rather an initiatory ceremony, signifying the beginning of a new life.

#### NECESSITY OF THE ACT.

Again, baptism is more than an ordinance and more than a symbol. Baptism is the answer of a good conscience toward God (1 Peter 3:21).

In 1 Peter 3:20 Peter spoke of the experience of Noah thousands of years ago, at the time of the Flood, when Noah took refuge in the ark (Genesis 7). Peter pointed out that eight souls were "saved through water" at that time. Then in verse 21 he went on to say that baptism "after a true likeness does now save you." He said that baptism is "not the putting away of the filth of the flesh, but the interrogation [answer] of a good conscience toward God, through the resurrection of Jesus Christ." The word translated *interrogation* here in the ASV and *answer* in the KJV has several shades of meaning in the original Greek. It also means *inquiry* or *appeal*, but perhaps *answer* gives the clearest meaning; water baptism is our "answer" to God's offer of salvation.

Assuredly God expects you to seal in a definite way His offer of salvation for your soul. And He reveals that it would please Him for you to seal the matter through the act of water baptism. If you refuse to put your seal upon the great agreement between yourself and God, then it is evident that you do not have confidence in God's promises.

It is readily admitted that water baptism is an external act. Paul said that in water baptism we also "put on Christ" (Galatians 3:27). Christianity is both internal and external. It is experienced within and is demonstrated without. It is forever true that cleansing of the human heart can be only by the blood of Jesus Christ. You need to experience this mighty inward cleansing through the power of that precious blood; and you need to live as a Christian should live. It would be foolish to boast of an inner change of heart unless there is a corresponding change in your conversation and in your actions.

Water baptism is, indeed, the symbol of a new life in Christ. How blessed and how wonderful it is to be a whole Christian! How reassuring to know that one has made a complete response to the wonderful offer of salvation. May this blessing, this assurance, this joy be yours.

\* \* \*

Howard C. Osgood, now retired, spent many years in the Far East in missionary service. He served as Far East Field Secretary for the Assemblies of God. Brother and Sister Osgood reside in Lakeland, Florida.

# WATER BAPTISM IS A POWERFUL TESTIMONY

By JOHN W. EVERETT

Pastor, Assembly of God, Worthington, Minnesota

**W**HEN I SAW my daughters being baptized, I realized that they were ready to meet God and that I had nothing, spiritually."

This was the confession of Mel Van Roekel as he and his wife Helen stood at the altar of our church after finding Christ as their Saviour. They had attended our Sunday school for a long time but had not been moved to yield to Christ until they watched their two teen-age daughters being baptized.

Water baptism serves as an "object lesson" which pictures the union of the believer with Christ. It identifies him with the Lord's death, burial, and resurrection. This ordinance can, and should be a powerful sermon to the unconverted.

I vividly recall Easter Sunday in 1947 just two days before I found Christ as my Saviour. I was seated in a Sunday school classroom in Sutherlin, Oregon, where a picture of Christ on the cross directly confronted me. The Holy Spirit used that picture to show me, for the first time in my life, that I was personally involved in the death of the Son of God, just as if I had been present to shout, "Crucify Him!" A water baptismal service should have a similar effect on the spectators. It speaks eloquently of the death and burial of the Son of God.

The death of Christ would not redeem men had there been no resurrection. For "if Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). But resurrection also is depicted in water baptism. To see a believer lowered into the water and then raised again is a powerful reminder of Christ's burial and resurrection—and ours.

Frank Weets had never seen a person baptized by immersion until he watched his wife being baptized in our church a few months ago. I asked him how he felt as he watched. He replied, "I just wished that I were saved so that I could be baptized with her."

At the close of the service, Frank accepted Christ as his Saviour and has since made a public confession of Christ by being baptized.

Water baptism is a great experience for participants and spectators alike. For not only is it a testimony to the unbelievers; it is also a step of obedience on the part of the one being baptized. It marks the end of the old life of sin and the beginning of a daily walk with our Lord. "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Romans 6:4, 5).

# THE Shikoku CHALLENGE

By DONNELL G. McLEAN / *Missionary to Japan*

**T**HE TRAIN KEPT winding and weaving endlessly through innumerable tunnels along the precipitous mountainsides of Shikoku—Japan's fourth-largest island. Finally it screeched to a halt—it had to, for this was the end of the railway line at Saga. Nakamura was still 15 miles farther down the coast.

My wife and I, with our five-year-old daughter Naomi, accepted the invitation to share a taxi with a Japanese businessman, and soon we were headed for Nakamura. It seemed to us that the narrow, winding road had literally been hacked out of the jagged granite of those magnificent coastlines. Over and over again we met vehicles on the ribbonlike piece of road, and each time one of the cars had to back up to a spot wide enough to allow the other car to squeeze by.

Our purpose in coming to Nakamura was to find a house for our family. We wanted to move there two months later to establish the first Assemblies of God church on the whole island of Shikoku. Normally, house-hunting in Japan is a difficult task, but on the very morning we arrived in that strange city we were able to get a place right across from the main post office.

For months we had studied maps and statistics, seeking to ascertain what was one of Shikoku's most needy areas. Our hearts burned with a desire to share the gospel with the people. We traveled, we interviewed people, and of course we prayed. Everything pointed to Nakamura, hub city for the entire western half of the province of Koochi.

We talked with an 80-year-old missionary to Shikoku who was preparing for her final departure for America.

With eyes aglow with thankfulness to God, she said, "For many years I have prayed for Nakamura, for this is one of the most neglected areas."

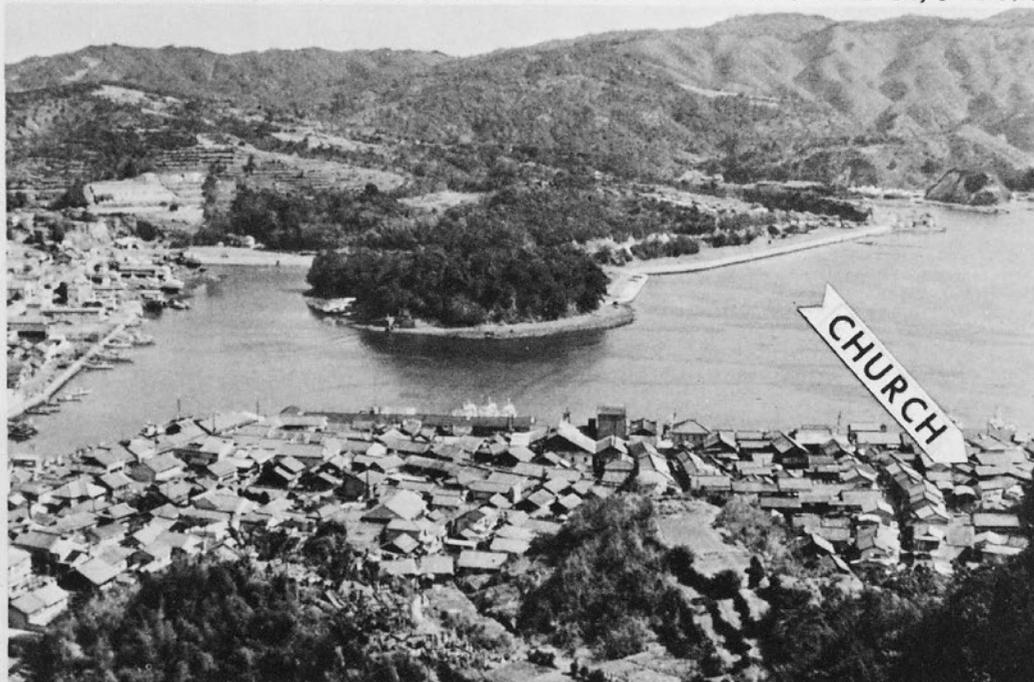
I arrived back in Nakamura on a blistering hot day of August, a week ahead of my family. There was lots of work to do, for the building was old and very dirty. All that week, as I scrubbed, painted, and built cupboards and shelves, the neighborhood folk would come and peek in at me. This was the first time a foreigner had ever moved into town! They never dreamed that a missionary would be willing to do such work himself. Without realizing it, I quickly became the talk of the town.

A week later a canvas-covered truck arrived with all our belongings, and that same evening my wife Venda and our girls arrived, all excited and eager to move in.

As quickly as we could, we organized and started to work. We put up signs announcing a regular schedule of services, including evangelistic meetings, a weekly youth sing, and English Bible classes for both young students and adults. We built bookshelves and filled them with good Christian books; then hung up a sign, *Nakamura Gospel Center and Christian Reading Room*. People started coming; our hearts rejoiced.

Soon after our arrival a discouraged lay preacher came to our door and told us, "A year ago a young evangelist and his wife conducted a campaign here in Nakamura. Just about the same time, I moved to the city, so I endeavored to lead the group of converts. But I can't continue." He went on to say that the tiny group was gradually falling apart, and he asked us earnestly, "Won't you take it over?"

The second church the McLeans established this term is located off Shimizu City's harbor.



**MISSIONARY TO JAPAN DEVELOPS A UNIQUE APPROACH TO EVANGELISM**

Our hearts marvelled as we saw God's hand at work. These precious people had been earnestly seeking God, but were on the verge of giving up in despair for lack of teaching and leadership. Now God had sent us along! Some of these people became real pillars in the new church.

In October we had our first evangelistic crusade. How our hearts thrilled as we saw souls coming to Christ.

One of our greatest thrills was the story of Yamamoto-san, a local high school girl. She told us that after her conversion she dreamed she had gotten off a bus and was walking down a street that she normally never takes. There, in her dream, she met some foreigners who were announcing special meetings. Yamamoto-san came to our services, and has been coming ever since. Recently she dedicated her life to full-time Christian service—our first worker from Nakamura!

Within six months the Lord sent us two of the most wonderful co-workers, the Rikimarus. We handed over to this capable couple the responsibilities of the infant church; and we made plans to spearhead our next venture in Shimizu, a city 25 miles to the south.

In Shimizu God once again provided a house for us, and He also gave us a new co-worker, Miss Suzuki. We all worked hard at getting moved and settled; then we prepared feverishly for a crusade, the first citywide gospel effort ever held in this remote community.

Shimizu is the home of thousands of rough fishermen who sail the high seas. Like any city in Japan, Shimizu is spread over a wide area, yet we went to every home taking to each a gospel tract and an announcement of the special meetings.

The meetings began but there was strong opposition. Shimizu is an extremely wicked fishing community,  
(Continued on next page)

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



1. Brother McLean and workers ready for literature distribution trip. 2. Miss Yamamoto, converted in Nakamura, is now a full-time worker. 3. "The Lamplight," resembling a newspaper, presented the gospel to many who had never heard. 4. Miss Suzuki now pastors Shimizu church. 5. Donnell and Veda McLean have pioneered three churches during their present term. Daughters are Ruth, Merian, and Naomi.



and unfortunately there had been Christian witnessing in the city previously that had been inconsistent and unfruitful. Yet, in spite of the obstacles, the work is gradually becoming established.

Once the church was progressing, we turned it over to Miss Suzuki. She is a very aggressive worker. Above all, she is a woman of prayer. How we thank God for her.

Recently we moved our family to Shimonokae, Shimizu's largest suburb. We had not planned to live there. We had planned our third spearhead venture to be at Johen, but God very definitely closed the door to that place. We quickly learned why.

Once again the Lord led us to a place to live, and then we discovered that the landlady herself was a seeking soul. Since her conversion, she has become a modern-day Dorcas. How we have marvelled as we have watched her round up as many as 15 neighbors and bring them to church.

God knew of this prepared community and He led us here by closing one door and opening an unexpected one. One typical old farmer confided, "I have never prayed to any of the idols. All my life I have been seeking the true God." So many have expressed themselves similarly in Shimonokae. This congregation will

be an outstation of the Shimizu church.

Because Shimonokae is a suburb, we have not counted this as our third spearhead project. When we returned to Japan in 1965, it was our burning desire to pioneer three churches this term, and now it seems that the Lord is going to give us this privilege. It seems He is directing us to enter Susaki, a central city about 60 miles east of Nakamura. Recently we learned there is a tiny group of earnest Christians in Susaki who have no pastor. How thrilling it is to walk with the Lord.

Since coming to the island of Shikoku, we have been reminded very forcibly of the all-inclusive scope of the Great Commission to "preach the gospel to every creature." The masses of people in the vast rural areas, towns, and villages represent at least four-fifths of the total population—yet these people are unreached with the message of Christ. We have established churches in the hearts of some of the key cities, but this is not enough. We must evangelize the innumerable little communities scattered throughout the mountains and along the coasts.

We asked the Lord, "How can we effectively reach these people who have never heard the gospel and who

do not even know what the Bible is?" As we prayed, God led us to develop a new approach now known as H.E.L.P.—the Home Evangelism Literature Program.

H.E.L.P. is an intensive evangelism program dedicated to saturating areas of Japan with the gospel message in a planned, progressive way. First of all, it features the use of our unique tract, *The Lamplight*. This looks like a newspaper, but it is a series of six specialized tracts presenting the way of salvation. Each issue contains two messages and a salvation testimony with explanations of how to be saved. It can be freely distributed, for it costs only half a cent per copy.

Beginning with issue number one, *The Lamplight* is distributed personally to every home in the area, no matter how remote. It is not quickly slipped in a mailbox, but is used as a means of direct contact with people. This is a time-consuming program, for it takes us to every home six times; yet it is most rewarding.

The highlight of our H.E.L.P. program is the gospel packet that we take to every home with the final issue of *The Lamplight*. This packet includes a Gospel of John, a booklet explaining this Gospel, a tract, and an invitation postcard. Wherever possible we conduct short campaigns of meetings upon completion of the distribution program.

Afterwards, as the Lord leads, we hold meetings periodically in a follow-up endeavor. These may result in outstations of the "mother" church located in the heart of the city. Also, as much as possible, we contact seekers monthly by correspondence, for many live in such remote areas that they cannot attend the regular services.

Unlimited in its challenge, H.E.L.P. is a program we expect to continue in Japan as the Lord enables and leads. Other missionaries, upon hearing of it, are beginning to do likewise in their respective parts of the country. It is our purpose to saturate not only the immediate cities in which we are located, but also to reach all the neglected multitudes in the surrounding towns and villages.

Our hearts have been challenged by the example of Jesus, who "went about all the cities and villages" (Matthew 9:35). Standing on God's promises, we have dedicated ourselves to the task of thus reaching "every creature" in our areas for Christ. 

Christians from Shimizu and Nakamura happily share experiences during a day of fellowship.



# NEW POSITION IN FOREIGN MISSIONS

ASSISTANT GENERAL SUPERINTENDENT J. Philip Hogan has announced the appointment of Delmer R. Guynes as foreign missions personnel secretary, a new position in the Foreign Missions Department.

Mr. Guynes' duties will include recruitment, training, and orientation of missionary personnel. In addition, he will be involved in counseling missionary personnel and in developing an assistance program for the needs of missionary children.

Mr. Guynes was licensed to preach in 1948 and ordained in 1952 by the Texas District Council of the Assemblies of God. He and his wife, the

former Eleanor Smith, were married in 1949, and in 1954 they were appointed as missionaries to Malaysia, where they worked for two missionary terms. While there he served as general superintendent of the Malaysian field, as secretary of the missionary field fellowship, and as business manager of Malaysia Bible Institute.

In 1965 Mr. and Mrs. Guynes returned to the States and began graduate studies. Mr. Guynes holds a bachelor of arts degree from Southwestern Assemblies of God College Waxahachie, Texas, and a master of arts from Southern Methodist University, Dallas. At present he is a doctoral candidate in counseling and personnel administration at North Texas State University, Denton.

Prior to his appointment as personnel secretary, Mr. Guynes was academic vice-president at Southwestern Assemblies of God College. He also has served as pastor of University Assembly of God in Waxahachie, and as secretary of the ministerial alliance in that city.

Mr. and Mrs. Guynes have four children—Rebecca Jolene, 18; Patricia Jean, 14; Del Ray, 11; and Janette Kaye, 10. The Guynes family will reside in Springfield, Missouri.

Mrs. Guynes, who holds a master's degree from Southern Methodist University, will teach at Central Bible College in Springfield, serving as assistant professor in missions and religious education. 



Mr. and Mrs. Delmer R. Guynes



## CALL TO ACTION

J. PHILIP HOGAN

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

## The AMERICAN Image

OUTSIDE MY OFFICE WINDOW the Headquarters flag is at half-mast, and in the beautiful hospital grounds across the street their flag is at half-mast also. Once again our nation has been called to mourning by our President following a political assassination.

The question is asked, "What effect does all this confusion and violence here in the United States have on the witness of the missionary abroad?" The answer is immediate and forthright: *it has great significance.*

We cannot separate an American from the American image! What people think of us—rightly or wrongly—determines very greatly how seriously they will listen to us. The American missionary, seeking to penetrate a culture abroad with the gospel of Jesus Christ—the gospel of peace, the gospel of love, and the gospel of equality—finds an immediate rebuff because the national whom he is seeking to reach cannot quite equate the American he has learned about from the mass media and the message of the American who stands before him.

However, the Church of Jesus Christ has always had to maintain its witness irrespective of political and economic tides. Before the child Jesus was a month old he was a political refugee with his family fleeing the edict of a wicked king. Yet Christianity was founded, the Church was planted, the Holy Spirit came and spread the message.

You and I know that the church is supra-national, supra-cultural, and supra-political. We know as well that the power in the seed guarantees that wherever the soil is open and receptive it will spring forth and produce a church that is able to witness within the confines of any culture.

While we deplore the present lawlessness, we must obey the command of our Master—"Occupy till I come."



# SOLOMON'S WISDOM, WEALTH, AND FAME

Sunday School Lesson for July 28, 1968

BY J. BASHFORD BISHOP

1 KINGS 4:21-34

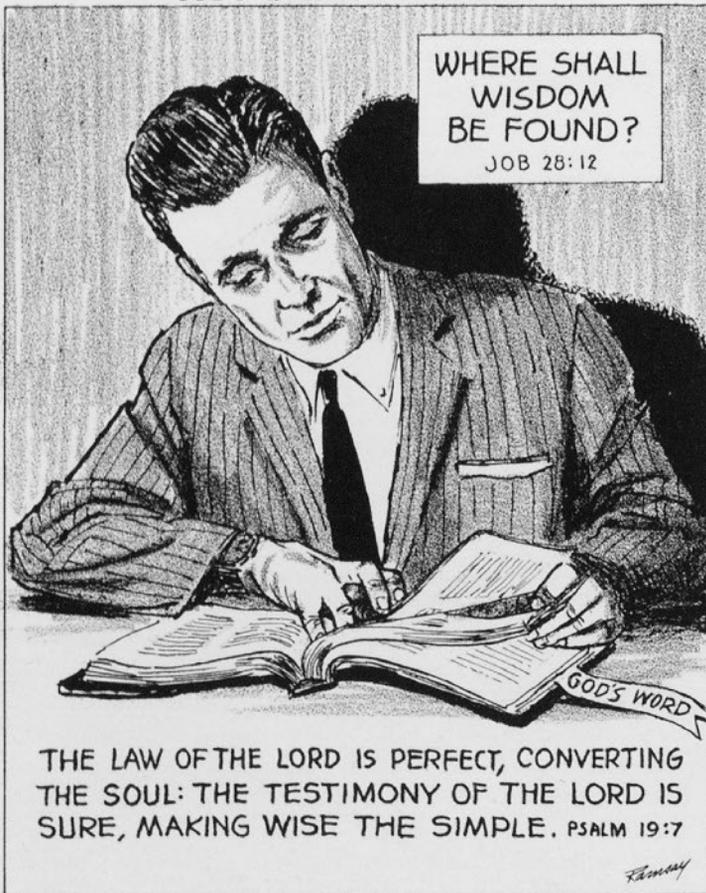
THE REIGN OF SOLOMON was Israel's golden age. In his days the nation reached heights of glory to which after all these centuries Jews still long to return.

Solomon's reign may be viewed as a foreshadowing of the reign of Christ over that kingdom for which we are taught to pray, "Thy kingdom come." It is in this typical aspect that we shall treat the lesson.

### THE KING

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore" (v. 29). It was for this Solomon had prayed (1 Kings 3:5-9), and God granted his request. Solomon did not ask selfishly for keenness of perception, sagacity, and knowledge to exalt himself over others, but rather that he might guide properly the destiny of God's chosen people and guard their welfare. This God-given wisdom was the secret of the prosperity and blessing which attended his reign.

### JOB'S QUESTION ANSWERED



Similarly, Christ is designated by Paul as "the wisdom of God" (1 Corinthians 1:24), "in whom are hid all the treasures of wisdom and knowledge" (Colossians 2:3). Isaiah 11:2 declared, "The Spirit of the Lord shall rest upon him, the spirit of wisdom." This is the root of the blessedness which shall characterize His reign on earth.

### THE KINGDOM

1. *Its extent.* Solomon's empire included the territory from the Euphrates River on the east to the Mediterranean Sea on the west, and to Egypt on the south, thus fulfilling in part God's promise to Abraham (Genesis 15:18). Psalm 72, which is either descriptive or prophetic of Solomon's kingdom, can be strictly true only of the kingdom of Christ who "shall have dominion from sea to sea." We see not yet "all things put under him," but the time is coming when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Revelation 11:15).

2. *Its duration.* Solomon's reign lasted only 40 years. Christ shall "reign forever and ever."

### THE SUBJECTS

1. *Their number.* "Judah and Israel were many, as the sand which is by the sea in multitude" (1 Kings 4:20). This fact should remind us that innumerable multitudes shall stand before Christ and rule and reign with Him (Revelation 5:11; 7:9; Daniel 7:10).

2. *Their character.* Solomon ruled over Gentiles as well as Jews. When Christ reigns on earth He shall rule over all without distinction of race, color, or language.

Practical considerations also arise out of the greatness of the number of people over whom Solomon ruled. One writer says: "Think of a great nation—what complex relations; what mines of undeveloped thought; what boundless possibilities of good or evil, of glory or of shame! Consider... the tremendous responsibility of those who are set to guide its forces, to guard its interests, to control its destinies." At the outset of his reign Solomon keenly felt this burden of responsibility. He asked, "Who is able to judge this thy so great a people?" (1 Kings 3:9).

### THE REIGN

Observe the characteristics of Solomon's reign:

1. *Joyous and prosperous.* "Eating and drinking, and making merry" (1 Kings 4:20)—such things are not indicative of carnality unless they are carried beyond the bounds set by God. The happiness and prosperity Israel enjoyed are but a faint foretaste of the "joy unspeakable and full of glory" which shall characterize the kingdom over all without distinction of race, color, or language.

2. *Peaceful.* "And he had peace on all sides around about him" (v. 24). This peace was a fulfillment of the prophecy which attended Solomon's birth; his very name means "the peaceful one." The peacefulness of his reign was the outcome of his wise and just rulership.

Here are both typical and practical truths. Christ is the Prince of Peace. When the government of this world is upon His shoulders, righteousness shall cover the earth and peace shall abound. The practical truth is that true wisdom and righteousness in the life of an individual or nation tend to produce peace (Isaiah 32:17; James 3:18).



General Superintendent T. F. Zimmerman addressing residents and friends of Bethany Retirement Home several years ago.

# LET US GO TO BETHANY!

By THOS. F. ZIMMERMAN

General Superintendent, Assemblies of God

**B**ETHANY WAS A PLACE of special significance in the life of Jesus. He seemed to be at home in this little village just outside Jerusalem. The Scriptures tell us that after an encounter with the religious skeptics of his day, Jesus "left them and went out of the city into Bethany, and he lodged there."

An oft-remembered kindness occurred on one such occasion. Jesus had arrived in Bethany six days before the passover and His friends had made Him a supper. "Martha served, but Lazarus was one of them that sat at the table with him" (John 12:2). Here was a haven of rest and a place where Jesus could relax among friends.

During the course of the meal, Mary out of the love and devotion of her heart broke an alabaster box of spikenard ointment and poured the precious contents upon him. The house was filled with the fragrance of the ointment.

One of the disciples criticized Mary's act and accused her of waste. "Why was not this ointment sold . . . and given to the poor?" he asked. But Jesus answered, "Let her alone: against the day of my burying hath she kept this!"

There are some expressions of love and devotion more important than dollars and cents!

Bethany Home, situated in Lakeland, Florida, is of special significance to the Assemblies of God. In addition to being a cheerful and comfortable residence for retired ministers and missionaries, the Home provides nursing care with an infirmary for the ill. This type of care is expensive but not *costly* when weighed against the years of loving service which residents of the Home have contributed to Christ's Church and to the extension of His kingdom!

The Home needs an annual supplement in contributions of approximately \$45,000 to meet its operational expense. This would not be a large sum if each church would share the load. Presently, only 160 Assemblies of God churches (out of over 8,000) support the Home.

Only \$5.60 per church annually would meet this budget. Expressed in terms of membership, only nine cents

annually from each member would provide a sufficient undergirding for the Bethany Home to balance its operational budget. Even the children can participate effectively in this project.

In addition to the annual budget, an emergency sum of \$20,000 is needed at the present time to pay for necessary repairs on the buildings and for the conversion of the sanitary system to the facilities of the City of Lakeland.

Other needs include:

Furnishings for seven rooms in the infirmary at \$550 per room.

Designated offerings for a commercial freezer costing \$950 wholesale.

Station wagon. Commercial sweeper. Storage cabinets and shelves. Medical and utility supplies.

Churches all across the nation may have the privilege of meeting these needs by making an allocation from the church budget for regular support, or by receiving a special love offering in the services on Sunday, July 21, which has been designated as "Bethany Day."

Surely all of us will wish to share in expressing love and gratitude to these dear ones who have given much to the cause of Christ. May we as a church minister unto them as unto Christ, for has He not said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

(When making donations, be sure to indicate they are "For Bethany Retirement Home.")

## ... BECAUSE I CARE ...

Dear Brother Zimmerman:

Yes, I will share because I care! Enclosed is my love offering for Bethany Retirement Home—to provide for the care of our aged pioneers. Use it as follows:

- \$..... where most needed
- \$..... building fund
- \$..... special project (name of project from your article: .....)
  - Please send a free copy of a Bethany Retirement Home brochure.

MY NAME .....

ADDRESS .....

CITY ..... STATE ..... ZIP .....

**BETHANY RETIREMENT HOME**  
 Department of Benevolences  
 1445 Boonville, Springfield, Missouri 65802

# A FIELD IS WHERE YOU FIND IT



Mrs. Sheila Minton with a group of Mexican children who attend the Canby (Oregon) Assembly of God.

By SHEILA FREES MINTON

I WAS EIGHT YEARS OLD WHEN, at an evening church service, my pastor asked me to testify publicly before he immersed me in water baptism. My testimony was that I loved the Lord with all my heart and when I grew up I wanted to be a foreign missionary.

All my life I have had this deep desire. David said, in Psalm 37:4, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart"; but when I found myself married—and with a family—I wondered how it could be. Then it happened!

It all began when my husband was asked to direct the summer day-care program for the Mexican migrant children in our town. This project was to operate in conjunction with the Head Start Summer School.

The Valley Migrant League, a local government center, was organized to provide opportunities for those who could not otherwise have them. People from rural poverty areas have migrated into cities at the rate of 600,000 a year. In 1967 the V.M.L. recorded a population of 14,600 Mexican-Americans living in camps throughout the Willamette Valley of Oregon.

On Saturday afternoon our town is reminiscent of a Mexican village as these people do their weekly shopping. Special Spanish-speaking help is hired in the stores to serve these folk. The valley farmers compete for this Mexican labor during the peak seasons.

A new opportunity had opened for our ministry. As pastor of the Canby Assembly of God, my husband considered this job as a new outreach for our church and accepted the challenge. A fine Christian staff was hired—eight ladies, a nurse, a janitor, bus drivers, college aids, a cook, a Mexican teen-age interpreter, a bookkeeper and substitute workers. We purchased a state day-care license and workers received the necessary health inoculations.

We began our day with a 5:30 a.m. bus route. Breakfast was ready for the children as they arrived. Babies were bathed, sores cleaned, heads shampooed, and dental and doctor appointments made. Most of all they were given

Christian loving care by our church staff. Our enrollment reached 168, with as many as 25 darling brown-skinned babies per day. The older children attended morning Head Start classes. Afternoons were planned around unforgettable experiences such as a trip to the beach, or the zoo, or a picnic in the park, or a swim at the river. Each day we learned to love them more and realized how fortunate we were to have found these people, to know where their camps and homes were located and to discover their precious souls.

When our summer program ended our hearts were compassionated to do follow-up work for our Sunday school. The V.M.L. recorded a population of 940 Mexicans who remained in this area for winter seasonal work. Our church arranged transportation to pick up children from the camps. Did they respond? Indeed so! Their hearts were hungry to hear about Jesus.

During winter months our church sponsors a daytime Kindergarten. This year we enrolled several Mexican children. One day it was my turn to bus them home from school, and what a noisy group they were. They talked so fast and excitedly in their mixture of Spanish and English. My ears were fairly throbbing but I could hear a clear sweet voice singing in the back seat, "Thank You, thank You, Jesus; thank You, thank You Jesus in my heart. . . ."

Great joy bubbled in my heart as I sat there in the middle of my "foreign mission field." Surely the Lord had given me the desire of my heart. 

**THE NEXT 4 PAGES MAY BE DETACHED  
AND POSTED IN THE CHURCH TO  
ADVERTISE THE COUNCIL ON EVANGELISM**



*your guide to the*

# COUNCIL ON EVANGELISM

SAINT LOUIS, MISSOURI

AUGUST 26-29, 1968

A holy convocation! A spiritual blowing of trumpets! An unprecedented event in Assemblies of God history. A turning point in the life of the Movement. A time of self-examination.

All those terms have been used to help describe the Assemblies of God Council on Evangelism scheduled for St. Louis, Missouri, August 26-29, 1968. Why have terms like those been used? Because it is believed the Council will be unlike anything ever held in the Assemblies of God.

What will make it so different? There is no simple answer to that question. To begin to feel the significance of this unusual meeting requires taking a look at both what the Council will be and *what it will not be!*

## *The Council —*

### WHAT IT IS NOT...

*"Just another convention."* In fact, the word "convention" is not applied to this meeting at all, either in planning, name, program, or any other way.

In the past we have had many large, successful conventions for Sunday school, world missions, evangelists, and other purposes. Those convention spotlighted various church departments and services. They used program formats designed to give our people practical help and inspiration for local church ministries. The Council on Evangelism will not be a convention in this sense of the word. It will rather consider the needs, challenges, and problems in many areas as they relate to our mission in today's world. Each person in attendance will have opportunity to express himself on vital issues.

*For evangelists only.* It will be a gathering for ministers and laymen; church officers and church members; those who are now workers in their church and those willing to work; men and women; children, youth, and adults! It will be for everyone among us who is concerned about building the kingdom of God and is willing to be an instrument through whom the Lord can work.

*A legislative meeting with a heavy agenda of pressing and necessary business.* It will be a time when each of us may consider many vital subjects—hear about them, discuss them, react to them, and share ideas about them.

*A time for mere spectating.* It is to be a time of participation. Everyone present can become involved in helping chart the future course of our church under the guidance of the Holy Spirit.

*A time of special meal functions, alumni fellowships, and social gatherings.* No banquets or other special events have been planned. They have been purposely omitted so everyone can have more time to discuss the issues, search their own hearts, and to pray and wait on God.

### WHAT IT IS...

*A time of self-examination.* The Apostle Paul recorded the command, "Let a man examine himself." Starting with the keynote rally and the communion service to follow, each person will be invited to examine himself. As an assembled body, we will objectively look at our strengths and weaknesses; at the challenges of today's world; at what we under God might be able to do to fulfill the mission He has given us.

*A time of expression.* Your voice is needed—in questioning, in searching, in answering, as the discussion is opened on many subjects. Someone has said this Council is becoming the "great conversation." You can help make it so as we talk together of the things of God.

*A time of charting courses.* While much time has gone into planning the Council on Evangelism, great care has been taken to leave the program flexible enough for all delegates to help in charting the course for the future, and for the Holy Spirit to move among us.

Because it is anticipated that many will want a record of this historic Council, every session will be carefully recorded. Following the Council, the material will be made available in book form. It will become a prized reference volume for your library.

Second, this record will be used for the guidance of our leaders, headquarters departments, and many others in developing future programs and courses of action.

*A time of expectation.* An increasing number of our people have expressed their awareness of a deepening spiritual undertow which is drawing us toward renewal. Many have expressed a firm belief and expectation this Council will be part of God's new move among us.

Thousands of our people have been praying regularly that this Council will be the occasion of a fresh outpouring of the Holy Spirit and the beginning of a sweeping revival among us. With that expectation, we look forward to the Council on Evangelism being just that!

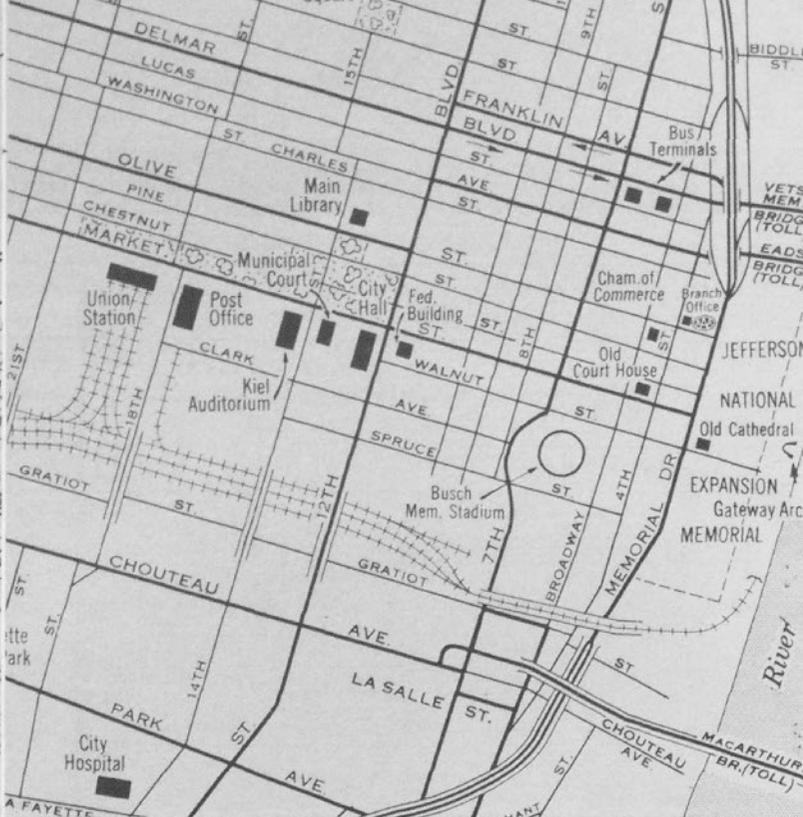


# M SCHEDULE

WEDNESDAY		THURSDAY	
GATEWAY HOTEL	SHERATON-JEFFERSON HOTEL	GATEWAY HOTEL	SHERATON-JEFFERSON HOTEL
COFFEE FELLOWSHIP—"Let's Talk About Jesus" Informal discussion of the Scripture during continental breakfast		COFFEE FELLOWSHIP—"Let's Talk About Jesus" Informal discussion of the Scripture during continental breakfast	
EXPOSITIONS OF BIBLICAL REVIVAL "The Place of Leadership in Revival" <i>Arthur Graves</i>		EXPOSITIONS OF BIBLICAL REVIVAL "The Place of Obedience in Revival" <i>E. S. Williams</i>	
EXPOSITIONS OF BIBLICAL REVIVAL "The Place of Leadership in Revival" <i>Marcus Gaston</i>		EXPOSITIONS OF BIBLICAL REVIVAL "The Place of Obedience in Revival" <i>H. C. Noah</i>	
BREAK		BREAK	
SEMINARS		SEMINARS	
The Basis for Evangelism <i>C. C. Burnett</i> Working in Mass Evangelism Bringing a Soul to Christ <i>Sam Jordan</i> Witnessing Through Pastoral Counseling <i>Seth Balmer</i> The Pastor—Leader in Evangelism <i>Ernest Shores</i> What Makes a Church Grow <i>Murray McLees</i> Witnessing in Print <i>Norman Correll</i> The Worth of a Boy <i>Eugene Meador</i>	Helping New Converts Grow <i>Ralph Harris</i> The Ministry of Our Church Music <i>Paul Ferrin</i> The Miraculous in Evangelism <i>Ward Williams</i> Opening New Churches <i>Earl Blythe</i> Today's Evangelist <i>Don Cox</i> Evangelistic Campaign in the Local Church <i>Otis Keener</i> Pentecost in Other Churches <i>Joseph R. Flower</i> Reaching and Retaining Teens <i>William Thornton, Jr.</i>	The Pastor's Pulpit Evangelism <i>Kenneth Schmidt</i> The Focus of Christian Education <i>Richard Dresselhaus</i> Girls—Opportunity for Evangelism <i>Billie Davis</i> Evangelism in a Changing Society <i>Floyd Thomas</i> Today's Evangelist <i>Don Cox</i> Evangelistic Campaign in the Local Church <i>Otis Keener</i> Pentecost in Other Churches <i>Joseph R. Flower</i> Reaching and Retaining Teens <i>William Thornton, Jr.</i>	Our Mission to Youth <i>Robert Pagett</i> Our Worldwide Responsibility <i>Richard Dortch</i> Outreach Through TV and Radio <i>Ray Schoch</i> Participation in Community Activities <i>Haskell Rogers</i> The Pastor—Leader in Evangelism <i>Ernest Shores</i> What Makes a Church Grow <i>Murray McLees</i> Witnessing in Print <i>Norman Correll</i> The Worth of a Boy <i>Eugene Meador</i>
NOON MEAL		NOON MEAL	
KIEL AUDITORIUM		KIEL AUDITORIUM	
EXHIBITS		EXHIBITS	
REPORT OF THE COMMITTEE ON ADVANCE "The Ministry of the Church to the Saints" <i>D. V. Hurst</i> Ministry to the Lord in Revival Ministry to the Saints in Revival First Year Plans		REPORT OF COMMITTEE ON ADVANCE "The Ministry of the Church to the World" <i>Cyril Homer</i> Ministry to the World in Revival Forum	
EXHIBITS		EXHIBITS	
EVENING MEAL		EVENING MEAL	
SEMINARS		SEMINARS	
Women Witnessing <i>Mrs. J. L. Schaffer</i> Men Winning Men <i>John Walker</i> Youth Seminar Part II: Psychology <i>Thomas F. Zimmerman, III</i> The Sunday School Teacher—A Soul Winner <i>Bruce Motter</i>		The Home—Bulwark of Evangelism <i>Morris Williams</i> Open Forum on Plan of Advance <i>Committee on Advance</i> Youth Seminar Part III: Archaeology <i>Robert Cooley</i> The Role of Music in Evangelism <i>Ira Stanphill</i>	
EVENING RALLY		EVENING RALLY	
"The Message of the Church" <i>W. Eugene Scott</i>		"The Motivation of the Church" <i>James Hamill</i>	
EXHIBITS		EXHIBITS	

Marcus Gaston      D. V. Hurst      W. E. Scott      E. S. Williams      H. C. Noah      Cyril Homer      James Hamill





## YOU ARE INVOLVED!

This meeting is an outgrowth of our Movement's desire to reevaluate its mission in today's world and to go forward in reaching the lost in our generation.

In 1960 a series of spiritual life prayer meetings were conducted across the nation. Many districts and churches took up the emphasis, reflecting the intense spiritual hunger which is increasingly evident among our fellowship.

The General Council took the position during its 1963 meeting at Memphis that the ministry of evangelism is the primary task of the Church. Since that time, the Spiritual Life—Evangelism Commission, under the direction of our General Superintendent, has given special attention to this area of ministry. Great progress has been made toward coordinating our existing evangelism programs and developing new ones.

In May, 1967, the Executive Presbytery felt that we had come to the place where a special meeting with a specific spiritual purpose would benefit our entire Movement. So, a call was issued for the Council on Evangelism to convene in St. Louis, Missouri, August 26-29, 1968.

In preparation for this meeting, a Committee on Advance was appointed to make an intensive study of our Movement. For months, this team of godly men from our own ranks has been prayerfully, honestly, and humbly seeking to assess our strengths and weaknesses as a Movement. Their report to us at the Council on Evangelism will encourage us in many ways. It will also challenge us to heart-searching and renewed commitment.

But they are not commissioned to give the sole report, nor the final one. Your contribution is needed. Your voice will be heard as you speak up in questioning, in counseling, in seeking, and in commitment.

Yes, the Council on Evangelism will be a holy convocation, a spiritual blowing of trumpets, a time for self-examination. It will be history in the making. If you are a part of the Assemblies of God, you are involved.

You ought to be there! Your children ought to be there too, for they are a part of tomorrow's Assemblies of God if Jesus carries!

### WHAT ABOUT CHILDREN?

The Council will have the most complete program for children we have ever offered. There will be nurseries for infants through two years and supervised activities and programs for children age three through 11. Small fees will be charged for these services to help cover cost of supervision, snacks, insurance, and other services.

### WHAT ABOUT YOUNG PEOPLE?

Special youth activities will include a unique morning session, "The Third Dimension," Tuesday through Thursday, and a Seminar at 6:30 each evening. These and special activities are planned to help our young people realize they are not only the church of tomorrow but they are also a vital part of the church of today!

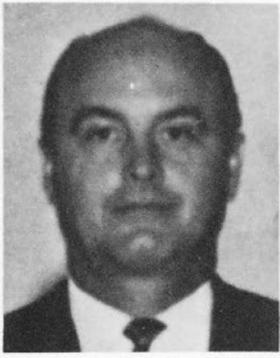
### WHAT ABOUT HOUSING?

Advance housing reservations should be made as early as possible through the St. Louis Convention Reservation Bureau, 911 Locust Street, Room 406, St. Louis, Missouri 63101, in order to help insure the best possible housing. Reservation forms are available from the above address or from the Housing Committee, 1445 Boonville Avenue, Springfield, Missouri 65802.

### SHOULD YOU PRE-REGISTER?

Pre-registration is 25c for each person 12 years or older. Children may be registered free with parents or guardians. Early registration will make it possible for delegates to save both time and money.

On-site registration will be 50c for each person 12 years or older. Registration cards are available from Assemblies of God district offices or from the Registration Committee, 1445 Boonville Avenue, Springfield, Missouri 65802.



E. L. Cole

# OPERATION: ADVANCE IN ST. LOUIS

BY THE TIME Assemblies of God people begin to converge on St. Louis for the Council on Evangelism August 26-29, several months of intensive planning for witness and outreach in this area of more than two million persons will be nearing a climax.

Coordinator of the aggressive outreach effort, called OPERATION: ADVANCE, is E. L. Cole, Men's Fellowship director on leave from the Northern California-Nevada District. He has been in the area since May and will remain through September 30.

Six sections of three districts—Illinois, Northern Missouri, and Southern Missouri—are involved in OPERATION: ADVANCE. One feature will be simultaneous evangelistic campaigns in Assemblies of God churches of the Greater St. Louis area during the week prior to the Council. In connection with the campaigns a house-to-house soul-winning effort involving hundreds of teams of trained witnesses will be undertaken August 20-24.

Members of our churches from throughout the nation will come to St. Louis to join local church workers in this soul-winning effort. More workers are still needed, and applications to participate are available from the Assemblies of God headquarters. Every Assemblies of God man, woman, and Christ's Ambassador with training and experience in personal witnessing for Jesus Christ is invited to apply for a place in this outreach ministry.

Each worker will be responsible for his own expenses, although the St. Louis churches will provide food and lodging for as many as possible.

Several youth groups and choirs are already making arrangements to take part in the witnessing campaign. From Memphis, Tenn., 20-30 young people plan to attend. Choirs from Kenosha, Wis., and the Northwest District had applied by early June. A Chi Alpha (college youth) group is planning to charter a bus from Minneapolis, and other group applications are also being received.

Participants in the four-day witnessing effort will carry especially-designed tracts, booklets, and Scripture portions to leave with those they contact.

In preparation for the effort, Sam Jordan, president of the MF National Action Crusades Council, is also in St. Louis conducting personal evangelism classes in cooperation with pastors and church leaders. He and Brother Cole will hold joint orientation sessions for all those participating in the revival and witnessing effort. The meeting will be at the Sheraton-Jefferson Hotel, Tuesday, August 20.

Workers coming in from outside the St. Louis area will be assigned to one local church or another. Committees will coordinate the intensive outreach.

Brother Cole is also setting up speaking engagements for Assemblies of God ministers and appearances for musical groups with civic organizations, clubs, and other organizations whose meeting dates coincide with the Council.

He will coordinate the August 24 pre-Council "Rally for Young America" at Kiel Auditorium, which will climax the revival and witnessing campaigns. The rally, with David Wilkerson as speaker, is expected to draw a capacity crowd of 10,000. It is being extensively promoted in the St. Louis area.

Whether or not you participate personally in OPERATION: ADVANCE, you can be one of the "prayer links" interceding for its success.

August 11 has been designated National Day of Prayer for the Council on Evangelism. Let each of us pray especially that the practical witnessing and soul-winning efforts may result in the salvation of many.

Many new converts present in the Council on Evangelism should be the firstfruits of the harvest all of us are praying may follow this time of heartsearching and rededication.



## I'll form a link

### IN THE CHAIN OF PRAYER FOR EVANGELISM

The links of prayer will form a mighty fence to hold back the forces of evil. Will you help? Send the coupon below to register your intention of being a part of the Chain of Prayer. Each person returning a coupon will receive a letter describing the Council on Evangelism prayer needs and a Bible marker to serve as a prayer reminder.

**Spiritual Life—Evangelism Commission**  
1445 Boonville, Springfield, Mo. 65802

YES, I WILL PARTICIPATE in the Chain of Prayer. I will form a link of "two or three" who will endeavor to meet two or three times a week to pray for evangelism:

- for the Council on Evangelism in St. Louis, August 26-29
- for a personal burden for souls
- for a new commitment to evangelism by every member of the Assemblies of God
- for an outpouring of the Holy Spirit in today's troubled world

My name .....

Address .....

City ..... State ..... Zip .....

# TESTIMONIES OF HEALING

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



## **BROKEN FINGER INSTANTLY HEALED**



I WENT TO CHURCH with a broken finger, and God healed it in answer to prayer.

I had broken the middle finger of my left hand in an accident in my home. I did not go to a doctor that evening for I feared he would pull it and cause more pain, but by the next morning the finger was almost twice its normal size and badly discolored. It hurt so much I almost fainted, and could not even get my children ready for school. At my husband's insistence I went to the doctor, who discovered the fracture by X ray and put the finger in a splint.

That day Evangelist William Caldwell began revival meetings in our church. I went to the first service, and when the pastor and evangelist started to pray for the sick, I entered the prayer line. Brother Caldwell asked if I really believed God could heal bones that were freshly broken. I told him I did believe, and he prayed.

Immediately I believed something had happened, and I tried to move the finger to show the congregation that God had healed it. Then I felt the power of God, and my finger started going up and down as if it were trying to get out of the splint. Instantly all pain left, and I could use the finger normally.

Two days later I returned to the doctor. He was amazed, and then told me that when the finger was fractured the cartilage had been torn. Also a tissue had been ruptured, releasing the fluid that lubricates the joints. But now he could see my hand was healed, and he had no explanation for what had taken place.

The faith of many people had been helped by the fact that God healed my broken finger before their eyes. God has received much glory because of this miracle.—Mrs. Dorothy Jones, Burlington, N.C. (formerly of Orange, N.J.)

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

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

## **HEARING RESTORED**

DURING THE FALL OF 1967 my hearing began to fail rapidly. When I took an airplane trip in December, I was unable to hear the flight calls in the terminals and missed my plane. By January I could not hear enough to attend the church services with any satisfaction.

Last February 10 I felt led by the Lord to ask our pastor to pray for me at the Sunday morning service. As he and the elders of the church prayed, the power of God came upon me. I felt as light as though I walked on air and I was completely healed. I heard every part of the service from then on and I am still healed. Oh, how I praise God He meets every need for body, soul, and spirit.—Desa Bohnsack, Aberdeen, S. Dak.

(Endorsed by Pastor J. L. Glass, Assembly of God Tabernacle, Aberdeen, S. Dak.)

## **HEALED OF BACK AND NECK AILMENTS**

I WANT TO GIVE a testimony of what the Lord has done for me, to encourage others to trust Him for their needs.

X rays showed half a dozen ailments from my neck to the base of my spine. I had chiropractic treatments for over 12 years for this condition. In answer to prayer, God healed me, and I have not had a treatment for more than three years.

I had several small tumors which also disappeared from my body in answer to prayer, without surgery. I give God all the praise.—Mrs. Karl H. Kromer, Punxsutawney, Pa.

(Endorsed by Pastor LeRoy W. Wiley, First Assembly of God, Punxsutawney, Pa.)

## **DECAYED TEETH REPAIRED**

RECENTLY AN X RAY of one side of my mouth showed three upper jaw teeth decayed almost to the roots. The dentist said they must be drilled and filled or I would lose them.

Before I could have the work done, I went to a revival meeting in First Assembly at Silsbee, Texas. In the service a well-known member of the assembly, a lady of about 30, testified that she had lost three teeth, but that after the evangelist prayed for her mouth new teeth were growing. It was true. The teeth were visible.

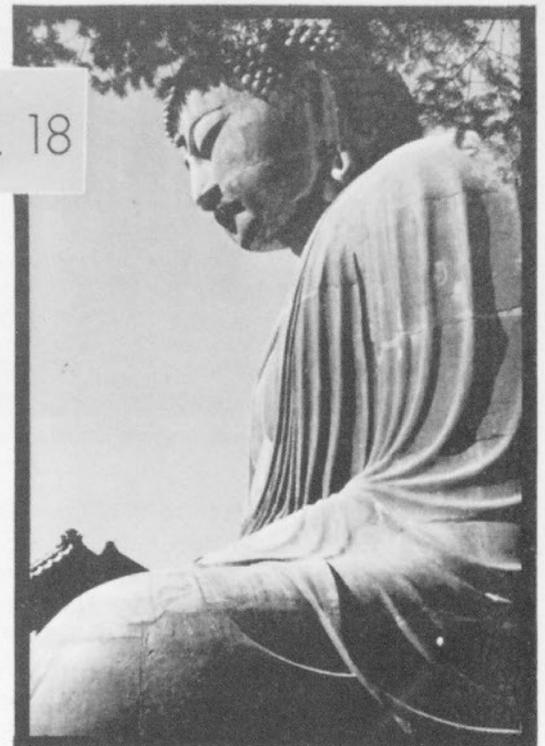
While a spirit of faith prevailed following her testimony, the evangelist suggested that others believe God for miracles if they had similar needs. I did this silently.

When I returned to the dentist I asked him to make another X ray. He did so, and found the trouble had all cleared up!

He was delighted, and readily admitted it was a miracle. I have the two X rays which show the difference.—Alma Ware Crosby, Beaumont, Texas.

# JAPAN

By CHRISTINE CARMICHAEL



DENSELY POPULATED JAPAN has 100 million people crowded into a land area slightly smaller than California, which has a population of 18 million. Tokyo, Japan's burgeoning capital—now approaching 12 million—is the world's largest city.

Four main islands—Hokkaido, Honshu, Shikoku, and Kyushu—and thousands of smaller islands stretch in a 1,500-mile-long arc from north to south.

Mountains provide spectacular scenery but severely restrict the land area available for cultivation. Japan has 180 volcanoes, 58 still active. Famous Mount Fuji (12,365 feet), object of poetry, legend, and art, is Japan's highest mountain.

Until little more than a century ago Japan was a "hermit nation," its doors tightly closed to the outside world. When Commodore Perry's fleet steamed into Tokoyo Bay in 1853, the Western world gained access. An awakened giant, Japan amazed the world by her swift transformation from a backward feudal nation to a modern world power.

The Japanese people are energetic, quick-witted, enterprising, aesthetic in taste, devoted to miniature and detail, ardent in patriotism, and polite in the extreme. Self-discipline and attainment of success against great odds are greatly admired.

Japanese farmers are among the world's best. They have to be to keep

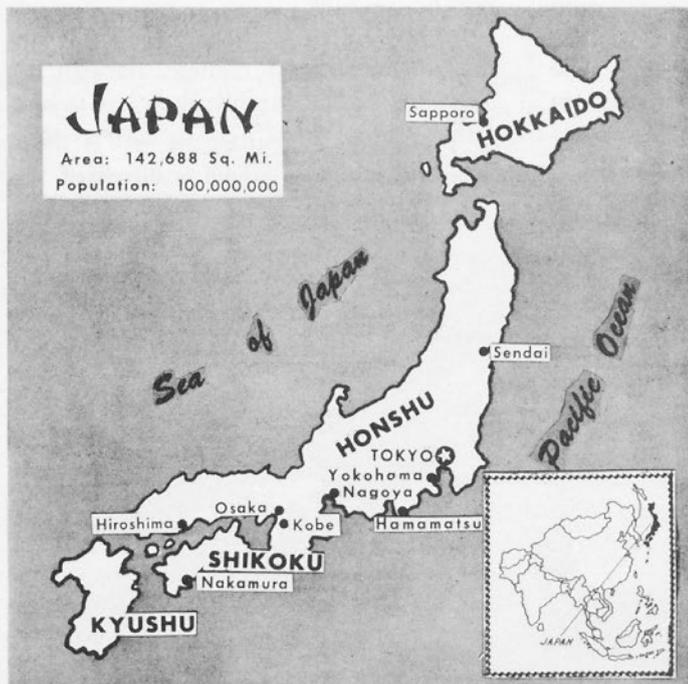
100 million rice bowls filled! Their tiny farms are cultivated with great skill, and produce amazingly.

Buddhism, with its 100,000 temples and shrines, occupies an important place in their religious life. The postwar period also brought a revival of Shintoism, the indigenous religion of Japan. A person can be both a Buddhist and a Shintoist at the same time.

The first Protestant missionaries arrived in 1859, six years after Commodore Perry's entrance to the country. Today's Protestant membership is divided among scores of denominations. The total membership of all Christian communities is estimated at 550,000, and perhaps one million more can be regarded as influenced by Christianity. The largest denomination is the United Church of Japan (Kyodan) with a constituency of 300,000.

The Japan Assemblies of God, one of the largest evangelical groups in the country, grew out of the pioneer efforts of the Juergensen family, Mr. and Mrs. C. F. Juergensen and daughters, Marie and Agnes, opened a church in Tokyo in 1913. Missionary efforts were seriously disrupted during World War II. Five hundred churches were destroyed by bombs. All but seven of Tokyo's Protestant churches were demolished. Our Takinogawa church was one of the few that was spared.

*(Continued on next page)*



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Snow-capped Mount Fuji has inspired poetry and art for centuries.

The postwar era ushered in new opportunities for evangelistic outreach. The planting of indigenous churches was given priority and remains the foremost purpose. More than 60 churches have been established since the war. There are today 76 organized Assemblies of God churches and 16 preaching points. The constituency is approaching 7,000. Able men are coming into the leadership of the national church.

The Pentecostal Assemblies of Canada and the British Assemblies of God united with our mission in 1949 to form the Japan Assemblies of God. Kiyoma Yumiyama was elected the first superintendent, an office he still holds. This consecrated, Spirit-filled Japanese Christian has worked with the Assemblies of God for 45 years.

A primary object of our missionaries has been to strengthen the national church that it may become a permanent agent for the proclamation of the gospel. To attain this goal, Central Bible Institute was opened in 1931. First it was located in the Takinogawa Church in Tokyo. In 1948 new buildings were erected to house the Bible school, radio recording studio, literature department, and the Assemblies of God headquarters.

Mr. Yumiyama, the school's principal, is assisted by Japanese and missionary teachers. Marie Juergensen and the Harry Petersens currently serve on the faculty. Eighty percent of our Japanese ministers are graduates of the school. The Hamamatsu church holds the record for sending the most students—21 in the past 12 years.

Japan has one of the world's highest literacy rates—99.23 percent. Taking advantage of this and the people's avid reading habits, the Japan Assemblies of God has placed emphasis upon the printed page as a means of spreading

the gospel. Akiei Ito and three Japanese pastors, along with Marie Juergensen, form the literature committee. Light-for-the-Lost literature has been distributed widely.

Assemblies of God churches are scattered throughout the four main islands, most of them on Honshu. In Hiroshima, now reconstructed after its wartime devastation, is a new evangelistic center built in 1965 under the leadership of William Sakwitz.

A large four-story building in the capital's Ikebukuro section is the home of the Tokyo Evangelistic Center. In this strategic location thousands of people are reached through evangelistic services, tract distribution, and street meetings.

The Far East Servicemen's Home and Church is located near several military installations. This "home away from home" for our servicemen is directed by Paul Klahr. Jimmie Davis is coordinator of our servicemen's work in the Far East.

Other missionaries working on Honshu are: the Robert Frivolds and Florence Byers in the Kobe-Osaka area; the Clyde Bradburns in the Sendai area; the Rodger Perkinses in the Nagoya area; and Kathleen Rich-

ardson at the Christian Academy in Tokyo where many missionary children attend. The Edward Smiths, recent arrivals on the field, are currently attending language school.

Robert Hymes is witnessing the establishment of new congregations in Hokkaido, Japan's cold northernmost island. Earl Taylor has carried on a similar work in the southern island of Kyushu. The Donnell McLeans are pioneering churches in Shikoku, smallest of the four main islands.

The Japanese Assemblies have also reached beyond their own borders by sending two couples to work among Japanese immigrants in Latin America, and one couple and a single man to Okinawa, where the Fredolf Sondenos are located.

What has been accomplished in Japan in the past 50 years represents the consecrated labors of many missionaries and Japanese Christians. Twenty-seven missionaries are currently under appointment. Harry Petersen is chairman of the Field Fellowship.

Japan has not felt the impact of a spiritual awakening in this generation. Increased material prosperity has dulled the awareness of spiritual need. Communism and resurgent traditional religions are competing with Christianity to win the soul of Japan. Shinto *torii*s far outnumber church spires in Japan's great cities.

One of the salient factors in Japan's current scene is the rapid development of the *Soka Gakkai*, a religio-political movement based on militant nationalism. Unfortunately it is said to claim more than five million households.

"Say not ye, There are yet four months, and then cometh harvest... look on the fields; for they are white already to harvest."

Children go through the ritual of finding their shoes after Sunday school is dismissed.





# ISOLATED But no longer alone

LIKE A TYPICAL Sunday evening evangelistic meeting at any local Assembly, each *Revivaltime* broadcast service includes prayer requests and testimonies from members of its vast congregation.

Conducted by Evangelist C. M. Ward, this "testimony time" is one of the most intimate segments of the *Revivaltime* broadcast. Radio listeners from every corner of the globe hear their own testimonies shared with millions of other persons. Their prayer requests are entrusted to every praying believer in *Revivaltime's* worldwide audience. As in the church prayer service, their names are repeated so that all may hear and may pray specifically for individual needs.

It is this quality of personal concern that prompts thousands of listeners to write to Brother Ward asking prayer. And the same quality moves them to share the answers to those prayers with the radio "congregation."

Every request received by *Revivaltime* does not represent a great, pressing need. Some folk simply seek assurance that God is willing to be with them in their loneliness. Such a request came in the winter of 1966 from Mrs. Harold Newman of Chatham, Alaska.

Dear Brother Ward,

My husband and I are caretakers of a salmon cannery during the winter months. The place is teeming with life during the canning season, but during the winter it is shut down and deserted. Our only company is an occasional boat that comes in for fuel or groceries.

We can't begin to tell you what a great blessing *Revivaltime* is to us each Sunday morning.

Please pray that God will provide us with someone to visit with—something to help our loneliness.

—Marjorie Newman

A few weeks after Mrs. Newman's letter arrived, Brother Ward was speaking again to the millions of *Revivaltime* listeners:

*"You know, folk, your faithfulness in supporting this radio ministry has brought joy to the hearts of so many people. Right now I want to ask all of you, everywhere, to reach out toward an isolated couple in Chatham, Alaska.*

*"Harold and Marjorie Newman are caretakers of a salmon cannery up there, and during the winter months it is shut down and deserted. But every week they find comfort in listening to Revivaltime.*

*"They asked me to thank you for making Revivaltime possible. And this week, I want you to pray with me, that God will be with them in that lonely place of service.*

*"Jesus, right now I ask that You will be with the Newmans in a real and special way. Minister to them in their loneliness, and may each visitor bear a message of good cheer and encouragement."*

In Chatham, Alaska, a couple listened to that radio message with tears in their eyes. The radio evangelist's words had been like a visit from a local pastor, and their hearts rejoiced.

And God answered the simple prayer offered by the radio speaker. About three months ago Harold Newman wrote to *Revivaltime*:

Dear Brother Ward,

A little more than a year ago, my wife Marjorie wrote telling you that we were employed as cannery caretakers in an isolated area with no roads.

Air and water transportation are the only means of arriving or departing. Our nearest neighbor is seven miles away, an elderly hermit. Angoon is the nearest community, and it is about 12 miles from Chatham across the Chatham Straits.

On one of your broadcasts, you asked God's blessing upon us. And blessed we were! Three different parties soon write to us, and we received a gift of excellent Christian reading material from one of those folks.

Now don't misunderstand me, we receive letters from friends; but these three letters were from total strangers.

In addition, the word must have been passed around that we were Christians, for it was like a door had been opened to us. From that time on no one who stopped here at Chatham seemed a stranger. This is indeed a blessing to a watchman. Again, may God continue to bless you and your radio ministry.

—Harold Newman

Through radio, the warmth of an enthusiastic evangelistic service can be carried to lonely people isolated from Christian fellowship. But it is not enough that these solitary people hear the music and message. They must be aware that they are not forgotten; they must be assured that *somebody cares*.

Over the years *Revivaltime* has singled out the prayer requests and testimonies of countless individual listeners. Few things touch the human heart more deeply than the knowledge that someone you never met cares enough to call your name in prayer.

As a result of this evident personal concern, many listeners recognize they are participants, not spectators, when they take their place in the radio congregation.

You are never alone when you listen to *Revivaltime*.

THE RELEVANCY  
OF THE GOSPEL  
TO TODAY'S  
YOUTH  
REBELLION

# MODERN MORALS

By DANIEL B. PECOTA

IN THIS PRESENTATION I shall seek to answer three questions: (1) What is happening? (2) Why is it happening? (3) How can we make the gospel relevant?

Of necessity, the first two questions will deal primarily with negative considerations. We are discussing rebellion as it relates to morals; therefore, it must be negative. It is assumed that the majority of youth is not in open and dramatic rebellion, but each of us has rebelled to some degree in our moral conduct. Therefore the question is not irrelevant to any of us.

## WHAT IS HAPPENING?

Most of us are aware of the increase of immoral behavior as it relates to crime, suicide, alcohol, drugs, and sex. One does not have to look very far to be aware of the upsurge of crime in our nation and particularly as perpetrated by youth. The statistics given by various law enforcement agencies verify this generalization.

Daniel B. Pecota is instructor of Theology at Northwest College of the Assemblies of God, Kirkland, Washington. He gave this address at Calvary Temple, Seattle (Marcus T. Gaston, pastor) in a panel discussion on "The Relevancy of the Gospel to Today's Youth Rebellion."

The remainder of the panel discussion will appear in next week's *Evangel*.

A peculiar phenomenon among youth is the increase in suicide. The September 2, 1967, issue of *Science News* quotes a statement made at a meeting of the World Health Organization in Geneva, Switzerland, that the suicide rate is rapidly rising among world youth. One of every three student deaths is by suicide.

"In the United States," the article goes on, "the suicide rate has risen about 5 percent overall, but for boys 15 to 19 years of age it has risen 44 percent; and for young men 20 to 24, 29 percent." A study by *Moderator* magazine (1966) estimated that 1,000 college students would commit suicide that year and 90 times that many would attempt it. Some studies show that suicide is the number two killer in high schools. These frightening statistics are symptomatic of the moral limbo in which many young people find themselves.

Young people have easy access to intoxicating liquors either in their own home, through unscrupulous retail outlets, through adults who supply them, or through theft. A more recent concern is the increasing use of drugs. In a study made by the *Seattle Times*, reported February 18, 1968, it was shown that students do consider that more young people are using drugs today. In a survey among six junior and senior high schools in Seattle the question was asked, "Do you believe the use of drugs is increasing among persons 13 to 21 years of age?" Of the 1,007 who were questioned, 896 replied "yes." When asked how they knew this to be so, there were 455 who indicated they had seen it for themselves. The June-July, 1966, issue of *Christian Reader* carried an article condensed from *New York Times* entitled, "Narcotics Invade the Campus," in which a criminologist asserted that perhaps 40 percent of the students at the University of California at Berkeley use drugs from time to time. A psychiatrist at the same institution stated that up to 20 percent of the students smoke marijuana—he said this is "part of the scene." One has only to be aware of the work of David Wilkerson and Teen Challenge to know something of the extensive use of drugs.

In the matter of sexual morals, the picture is not pleasant. Venereal disease is on a rampage. An editorial appearing in the *Journal of the American Medical Association* stated that more than 1,300 cases of venereal disease occur every 24 hours in adolescents from 15 to 20 years years old, and these cases constitute 56 percent of the total number of daily venereal infections. One article stated that there were 250,000 unwed mothers in the United States in 1965. Three quarters were teen-agers. More than half of all brides under 18 are expectant mothers at the time of marriage. Abortions among high school girls exceed 100,000 each year. These figures, of course, reflect only a part of the immorality in our country.

## WHY IS IT HAPPENING?

There are undoubtedly many reasons why all this is happening, but perhaps they can all be summed up in three statements.

First, man is by nature a rebel. This is nothing new. In the midst of perfection, Adam and Eve rebelled against God. In spite of all the good that God did for them, Israel lived in almost continual rebellion. The Book of Romans tells us that although men knew God,

they neither acknowledged Him as God nor were thankful. In spite of the threatening judgment, they not only practiced deeds contrary to God's purpose, but approved those who did. Each person needs the transforming power of the new birth to live acceptably in God's sight. We become a Christian by committal to Jesus Christ and the life of His Spirit within us.

Secondly, young people are trying to gain attention. It is proverbial that the bully behaves as he does in order to make someone aware of his existence. Very often we have shunted youth into a corner, but now they are clamoring for notice. Their behavior is perhaps symptomatic of this.

The third reason is that this is the kind of world adults have given them. There are many practical atheists among us. We live as if God did not exist. The young people are disillusioned with the hypocrisy, dishonesty, materialism, and immorality of so-called Christian adults and young people. We have left absolute standards of morality. An editorial in *Christianity Today* (October 8, 1965) entitled "Love Without Law" stated that a proponent of the new morality "told a group of young people, most of high school age, that neither rape, nor incest, nor any other sexual act, nor indeed the denial of one's Lord or the violation of the First Commandment by having another god, is necessarily and always wrong. He urged that when the situation is right, any of these is morally right."

Referring again to the article "Narcotics Invade the Campus" the author states that "a boy at San Francisco State may have spoken for his generation when he said he smoked marijuana and used LSD 'because there is just no reason not to.' He was absolutely sure that this was so." Upton Sinclair has written a book entitled *The Cup of Fury*, and it is reprinted in part in the June-July, 1966, issue of *Christian Reader*. He discusses the alcoholic son of Thomas Mann, considered by some to be the greatest novelist of our time. The son is reported as saying, "We could hardly deviate from any ethical norm, for the cogent reason that there was none." It is no wonder that the youth of today are in moral darkness since we have not given them light.

#### HOW CAN WE CHANGE THE SITUATION?

We ask ourselves, finally, How can we make the gospel relevant to modern youth? I believe there are several ways, none of which is a complete answer or cure-all.

First of all, we must be Christians in the fullest sense of the word. Children and young people learn more from example than from anything we say.

Secondly, we must restore authority in the home. Respect for law and order and the rights and property of others must begin at an early age. Permissive and indulgent parents are greatly responsible for the senseless moral behavior of many young people.

Thirdly, we must recognize that man cannot and will not be satisfied with things or with pleasures. Jesus said, "Man shall not live by bread alone." In the parable of the rich fool, he was not so considered because he was a good farmer and a wise businessman, but because he thought his soul could be satisfied with the wealth he had accumulated. Dr. Erich Fromm, in a book entitled *The Sane Society*, questions whether alcoholism and



## WHY I PLAN TO ATTEND THE COUNCIL ON EVANGELISM

THOUGH I WAS NOT PRESENT in 1914 at the Hot Springs, Arkansas, meeting which launched the Assemblies of God, it will be my privilege, the Lord willing, to participate in a gathering next August which could be even more significant.

The Assemblies of God has a God-given opportunity to assist the rising interest in the Pentecostal experience among religious groups, both Protestant and Roman Catholic. If Jesus should tarry, the next few years will determine the direction Christendom will travel. While liberalism on the one hand is making its bid, on the other hand the flaming Pentecostal experience can spread with the speed of a forest fire.

The five-year plan to be presented at St. Louis during the Council on Evangelism, August 26-29, will not only help to decide the destiny of our Assemblies of God fellowship, but through us may affect the entire religious world. I want to be present.

RALPH W. HARRIS  
Editor, *Church School Literature*

suicide may not be pathological ways of escape from boredom—the boredom of a society which satisfies our material needs but little else.

Fourthly, we must recognize that philosophically there can be no right and wrong without reference to God. There may be social customs and mores, but not morality, because morality in its ultimate meaning must be related to absolutes, and absolutes must be related to God.

Finally, the absolutes of moral behavior must be restored to our lives in everyday practice. There are some things that are right and some things that are wrong. Jesus gave us two great commandments concerning loving God and loving our fellowman. On these two commandments, He said, "hang all the law and the prophets."

The Ten Commandments eternalize the internal sense of love for God and for our fellowman. These laws have never been abrogated. Changing the label does not make some things right. I read recently of an old-time Methodist minister in a meeting with other ministers and physicians and psychiatrists who were using such terms as "premarital intercourse" and "extra-marital intercourse." Finally tiring of it, he rose to his feet and said, "Don't we mean fornication and adultery?"

We have sown a permissive moral wind and we are reaping a whirlwind. I present no easy cure-all. There may be many who think we can do nothing, but by full commitment to Christ, by living a prayerful, Spirit-filled Christian life, we can do something. The early Christians did it in just our kind of world.



Some of the Sunday school pupils present the day the new church in Villa Carolina reached a record attendance of 85. The record is now 96.

## ANOTHER NEW CHURCH FOR PUERTO RICO

RAPID ECONOMIC GROWTH, higher standards of education, and a desire for improved standards of living are some of the basic reasons for the many new housing developments or "urbanizations" in Puerto Rico. The San Juan metropolitan area in particular reflects the upsurge of this building program.

Among the 100 or more developments in this area is Villa Carolina. The project calls for 10,000 new houses in the next few years. At the entrance to the development there is a huge sign reading: "Welcome to Villa Carolina where an entire community awaits you."

Last September Victor Coetzee and his family arrived in Villa Carolina. Contrary to what the sign implied the development was not yet a complete community. There was no church of any kind in the entire area. Nearly

half of the houses had been built and about 12,000 people were already living in the area with no provision for their spiritual needs.

The Coetzee family had previously pioneered an Assembly in Yauco, Puerto Rico, and now Villa Carolina presented a challenge that could not be ignored. After moving into a rented house in the development, Brother Coetzee started a house-to-house visitation program informing the residents that a full-gospel Sunday school would be started in his house, and that everyone would be welcome to attend. Prior to moving to Villa Carolina the Coetzee family did not know anyone there. As strangers in a new community, they began inviting people to attend a service which represented a totally new concept of religious life for most of the residents!



LEFT: The proposed parsonage (right) is next to La Misión Asamblea de Dios. ABOVE: Men of the Villa Carolina assembly spent many hours of their spare time changing a house into a church.



Land for the proposed new church is located in the foreground between the two buildings.

Five persons, including the Coetzees and one woman who dared to come, attended the first Sunday school session on October 8, 1967. The following week the Coetzees engaged in much visitation and on the second Sunday attendance increased to 13. On the third there were 28! Within a month it became evident that it was time to begin regular services in addition to the Sunday school. The lack of a hall forced the people to hold cottage meetings until a more appropriate place could be located.

Having learned to trust God for everything, Brother Coetzee encouraged his people to pray for a meeting place. To the new Christians this seemed a strange way to obtain a church; nevertheless they prayed, and God heard them. By Christmas of 1967 La Misión Asamblea de Dios had purchased a house in Villa Carolina with the help of a National Home Missions Department loan. By the time the pioneer work was three months old more than 60 persons were attending the Sunday school, a full program of weekly meetings had been established, and souls were being saved in nearly all of the services.

Soon another step had to be taken to serve the growing congregation's needs. The pioneer pastor and his people began removing walls and enlarging the rooms in the house. The church, still without all the necessary finances, in faith hired a man to change the front of the building so it would look like a church rather than a house.

God has not failed the faith of the Villa Carolina Assembly. From places as far away as Canada and Rhode Island and as near as Villa Carolina God moved on the hearts of men and women to give to His cause. Today Villa Carolina can say that it is an entire community because there is now a growing church in the neighborhood providing for the spiritual needs of the people.

By the time the Misión was six months old nearly 100 people were attending Sunday school. The evening services are well attended by people as diverse in background and profession as one could find anywhere. Builders, truck drivers, teachers, printers, and Government officials are among those who form the nucleus of what promises to be a powerful, Spirit-filled church.

The property purchased last year has sufficient ground to allow enlargement of the building. However, the assembly now has opportunity to purchase the house next to the church as a pastor's residence. By joining the two properties there would be sufficient land to build a large church.

Approximately \$4,000 is needed to purchase the option to the second house. The proposed church building will be facing one of the principal streets linking the development to the town of Carolina. Eventually, when the projected highways in this area are completed, this street will be a main thoroughfare in the northeastern part of Puerto Rico.

In addition to a strong Sunday school, the Misión Asamblea de Dios also has growing Royal Rangers and Missionettes groups. The most recent additions to the church are the Women's Missionary Council and the Men's Fellowship.

Every six-month-old pioneer work has many urgent needs and could make long appeals. Brother Coetzee and his congregation of newly won souls make only one special request: that every Christian reading this story will spend some time in prayer for Villa Carolina Assembly. God will surely hear each prayer and will provide finances for the additional property and a church building, as well as other necessary items.



FAR LEFT: The Victor Coetzees, pastors of the new assembly in Villa Carolina, and their two boys, Timmie and Stevie. LEFT: Men of the church help mix concrete.



# Books on The Holy Spirit

**WITH SIGNS FOLLOWING**  
Stanley H. Frodsham

**WITH SIGNS FOLLOWING**, by Stanley H. Frodsham. One of the first books to appear giving an account of the Pentecostal outpouring at the turn of the century, and following the history of the Pentecostal movement that has encircled the globe to the present time. A documented history authoritative and accurate with fascinating and thrilling details. Cloth bound, 279 pages.  
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**OUR PENTECOSTAL HERITAGE**  
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**glossolalia**  
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OR  
FIFTY TWO OUTLINES  
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AUTHOR: DOUGLAS HATHCOAT

**CHARISMATIC TRUTHS (or) 52 OUTLINES ON THE MINISTRY OF THE HOLY SPIRIT**, by H. C. Hathcoat. This book contains well-developed outlines on over a dozen different aspects of Holy Spirit theology. Written in layman terminology and sprinkled with selected quotations and poems, it can be used as a teaching guide or as a source book. Paper bound, 86 pages.  
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**PRAY FOR THE COUNCIL ON EVANGELISM St. Louis, Mo. - Aug. 26-29**

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Hundreds of toys for nursery and toddler activities at the Council on Evangelism are being contributed through the courtesy of the Tennessee District Women's Missionary Council. Charlotte Schumitsch, member of the children's activities committee and Missionettes coordinator, displays some representative toys.

## COMPLETE CHILD-CARE PROGRAM PLANNED FOR COUNCIL ON EVANGELISM

SPRINGFIELD, MO.—The most comprehensive child-care program ever offered in connection with a national Assemblies of God gathering has been planned for the Council on Evangelism in St. Louis, August 26-29.

Complete nursery care for babies up to two years and separate supervised activities for children in three other age groups through 11 years will be offered. These will coincide with each session of the Council, beginning Monday evening at 7:45, according to Mrs. Edith Denton, national chairman of the children's activities committee.

Babyland Nurseries for infants up to 2 years will be open in the Sheraton-Jefferson and Gateway Hotels during morning sessions (8:30 a.m.-12:15 p.m.). Afternoons and evenings (2-4 and 6:30-9:30 p.m.) Babyland will be open in the northeast corner of Kiel Auditorium Exposition Hall. Charge will be only 50c per child per session.

Wonderland, for ages 2-3, will be open in the same hotels at the same hours in the mornings, and at Kiel Auditorium Exposition Hall afternoons and evenings. The 50c fee per child per session will help to cover the cost of supervision, snacks, and insurance.

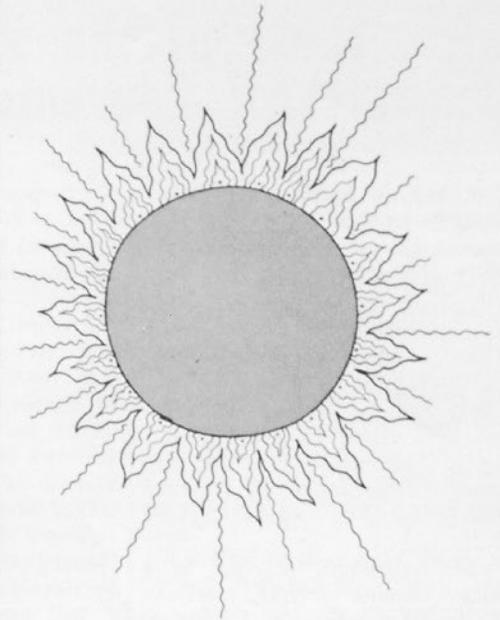
Kiddieland, for ages 4-5, will be located in the Exposition Hall at the Auditorium for all three sessions, same hours as above. Activities for this age group will include Bible lessons, story times, supervised play, handwork, and music. Supervision, snacks, and insurance are provided for a 50c fee per child per session.

In Adventureland, for children ages 6-11, complete supervision, bus fare, noon lunch, insurance, and an afternoon snack will be provided for only \$1.50 per child per day. Activities will begin in Kiel Auditorium Exposition Hall each morning at 8:30 and conclude at 4 p.m. Special features planned include visits with missionary families, films, talent search, Bible quizzes, religious instruction, and a message from a children's evangelist each day. Bus trips to Grants Farm and to St. Louis Zoo are also planned for this age group.

Evening programs for ages 6-11 will begin at 6:30 in Assembly Hall I (second level) in Kiel Auditorium. They will begin with adventure time, followed by an evangelistic service featuring a children's choir and a message by a children's evangelist. No charge will be made for the evening program, which also will be under adult supervision, but an offering will be received.

Serving with Mrs. Denton on the children's activities committee are Charlotte Schumitsch, Ethel Smith, and Jerry Stroup. Directors will be placed in charge of the various age groups, with workers serving under the directors. Nurses will be on duty at the hotels during the morning sessions, and at the auditorium during the afternoon and evening sessions.

All parents planning to attend this historic Council on Evangelism are invited to bring the children and to take advantage of the nursery and supervised activities program. Directional signs and posters will be displayed in the lobbies of the hotels and at the 14th Street North entrance to Kiel Auditorium.



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# News of the 26th NAE Convention

## J. P. Hogan Elected to Head EFMA at Convention of Evangelicals

PHILADELPHIA, PA.—J. Philip Hogan, executive director of the Assemblies of God Foreign Missions Department since 1960, was elected president of the Evangelical Foreign Missions Association here April 25. The EFMA met in conjunction with the 26th annual convention of the National Association of Evangelicals April 23-25.

The Assemblies of God is a charter member of NAE, a fellowship of 40 conservative Protestant groups in the U.S. formed in 1943.

EFMA, an affiliate agency of the association, represents foreign interests of 64 mission agencies with a combined total of 8,000 Protestant missionaries in 120 countries. It does not send out missionaries of itself.

Activities of EFMA include promoting two annual seminars for missionaries on furlough, holding a yearly retreat for missions executive officers, maintaining a public relations—liaison office in

Washington, D.C., a purchasing office in New York City, a travel agency in Chicago, and publishing the *Evangelical Missions Quarterly*.

Brother Hogan has been EFMA first vice-president for the past four years. A former missionary to China and Formosa, he has served on the EFMA's board of directors 10 years. He was chairman of its finance committee several of those years.

A new EFMA venture will be Evangelical Missions Information Service. Besides Washington, D.C., it will maintain offices in Latin America, Africa, and Asia, and will provide a weekly news service to some 200 outlets.

## Olson Elected President By NAE Delegates

On the second day of the three-day convention, Arnold T. Olson was elected president of the National Association of Evangelicals.

Brother Olson is president of the Evangelical Free Church of America with headquarters in Minneapolis.

Other officers elected were Hud-



J. Philip Hogan



Arnold T. Olson



John C. Broger

son T. Armerding, president of Wheaton (Ill.) College, first vice-president; Myron F. Boyd, Bishop, Free Methodist Church, Winoona Lake, Ind., second vice-president; Cordas C. Burnett, president of Bethany Bible College, Santa Cruz, Calif., secretary; and Robert Van Kampen, treasurer.

Featured evening speakers included U.S. Senator Mark O. Hatfield from Oregon; Joel H. Netherhood, radio minister of the Back to God Hour; and Myron Augsburger, president of Eastern Mennonite College.

## John C. Broger Named "Layman of the Year"

In addition to regular convention business, a special "Layman of the Year" award was presented to John C. Broger, director of

Armed Forces Information and Education with offices at the Pentagon.

The citation recognized the 26 years of distinguished military service rendered by Brother Broger, a member of the Assemblies of God. While traveling in the Pacific after World War II and residing briefly in China, Brother Broger became aware of the potential of missionary radio in the Far East. In 1945 he founded and became first president of the Far Eastern Broadcasting Company, a continuing broadcasting ministry in the Orient.

Brother Broger has received two Freedom Foundation awards and has been a member of the board of directors of International Christian Leadership since 1955 (sponsor of the annual Presidential Prayer Breakfast).

## "The Witnessing Church in a Secular World" Is Convention Theme

Clyde W. Taylor, general director, set the tone for the meetings and expressed the basic commitments from which the association moves:

"The witnessing church in a secular world can be a dynamic force for God only as it adjusts itself to changing conditions. In some ways and at some times the church has shown itself vigorously alive to new opportunities."

Saying the church in America faces a largely secular society, Dr. Taylor commented, "We dare not engage ourselves exclusively in rearguard action to preserve the basically Biblical commitments which have characterized our nation, important as this function is. We in the church of Jesus Christ must find ways to communicate the gospel to men where they are."

Delegates adopted position papers and resolutions which stressed the Christian's "unique and indispensable" contribution identified as knowing "how to change men's hearts and how to make over society from within."

Following are a few excerpts from one position paper:

"Living in the midst of revolutionary changes and overwhelmed by the effects of his own scientific

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Elba	First	July 23-28	Joel & Mrs. Palmer	J. C. Burks
	Megargel	A/G	July 21	Nettie Parham	E. L. Gilliland
Ark.	Harrison	First	July 28—	Branham & Steele	Donald Walker
	Little Rock	Evangel	July 23-Aug. 4	J. C. & Mrs. Nichols	James A. Wischart
	Dover	North New Hope	July 21-Aug. 4	Dennis Thrasher	Earl Findley
Calif.	Porterville	A/G	July 23-Aug. 4	Marion & Sandra Beach	John E. Surratt
	Redlands	A/G	July 25-28	Kenneth M. Stottlemeyer	Lloyd L. Reece
Colo.	Aurora	Faith Tab.	July 24-Aug. 7	Norman Jones	Charles Chambers
	Burlington	A/G	July 22-Aug. 4	Loyd & Patsy Singley	W. E. Behrman
Conn.	Bridgeport	Bethel	July 21-26	Sara Bergstrom	Robert Sinner
	Willimantic	<sup>1</sup> A/G	July 28-Aug. 2	Eddie Cooper	Norman Suhl
Ga.	Albany	Revival Center	July 22-Aug. 4	Randall & Mrs. Walker	Alton Tillery
	Toccoa	Faith Memorial	July 28-Aug. 9	Nettie Parham	Earl Stuckey
Ind.	Hartford City	<sup>2</sup> Lake Placid Camp	July 15-19	Paul Hild Party	Gordon Matheny, Dir.
	Ft. Madison	Calvary First	July 28-Aug. 4	Doug & Judy Maners	Grover Senf
Mass.	Worcester	First	July 28-Aug. 2	Sara Bergstrom	Vel Munson
Mich.	Bridgman	Bethel Park Camp	July 22-26	Bob & Maxine Wilkes	Alvin Sprecher
	Coldwater	<sup>1</sup> A/G	July 22-26	Dedelow-Friederici Tm.	Alfred Hamlin
	Gaylord	Lost Valley Camp	July 28-Aug. 9	Carl E. Gammel	Parvin Lee
Minn.	Pine River	A/G	July 23-Aug. 4	Neale & Ida Sheneman	Del Yetley
	Sauk Centre	<sup>3</sup> A/G	July 21-28	Victor Etienne Team	Alice Anderson
Mo.	Branson	A/G	July 23-Aug. 4	Loyd & Rebecca Middleton	Bob Hicks
	Fulton	First	July 23-Aug. 4	Tom & Mrs. Waggoner	Clyde Parsons
	Maryville	First	July 24—	Al D. Hewison	Verle M. Mings
N. Dak.	Devils Lake	<sup>4</sup> Lakewood Park	July 22-26	Paul Hild Party	James Hessler, Dir.
	Devils Lake	<sup>2</sup> Lakewood Park	July 15-19	Roy & Arlene Brewer	James Hessler, Dir.
Ohio	Xenia	<sup>1</sup> First Christian	July 22-28	Paul & Donna Wright	Robert Dalton
Okla.	Muskogee	Central	July 22-26	N. B. Rayburn	Conrad Barrett
	Tishomingo	<sup>0</sup> A/G	July 22-Aug. 4	H. A. & Mrs. Strange	Don Petty
Pa.	Mt. Morris	<sup>3</sup> Gospel Tab.	July 23-Aug. 4	Irving & Mary Lou Howard	Charles Elliott
Tex.	Aransas Pass	First	July 23-Aug. 4	Mike & Linda Murdock	Robert White
	San Angelo	Campus Blvd.	July 24-Aug. 4	Tommy & Esther Lance	M. M. Otwell
	San Angelo	<sup>1</sup> First	July 28-Aug. 4	Esther Lance	Ted Vassar
	Waxahachie	First	July 28-Aug. 3	A. G. & Mrs. Calaway	L. W. Dollar
Wash.	Aberdeen	First	July 24-Aug. 4	The Tanner Team	Ralph Phillips

<sup>1</sup>Childrens Crusade

<sup>2</sup>Boys Camp

<sup>3</sup>Youth Crusade

<sup>4</sup>Childrens Camp

<sup>5</sup>Teen Camp

<sup>0</sup>Open-Air Meetings

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

achievements, modern man finds himself today in a world in which God seems less and less real.

"Secular man believes that even the social convulsions of our time are signs that both humanity and society are coming of age. Just ahead he sees worldwide triumphs of reconciliation in which all distinctions of class, race, or standing will be eliminated on a global scale.

"The Christian knows that the image of a brave new world projected by his secular counterpart is only a shadow of reality. The reality itself will remain forever elusive so long as man is alienated from God."

But where secular man is deluded by his own self-sufficiency, the church is "gripped by uncertainty, as new interpretations of the gospel compete with frankly alien theologies for preeminence in the Christian church."

And too often, many people feel "the institution called church has little, if anything, constructive to offer in the revolutionary age."

The National Association of Evangelicals feels the Church's failure to reach secular man may be twofold.

"Perhaps modern secular man is unable to recognize the gospel as the good news that it really is

because the achievements of his intellect and genius have obscured his spiritual needs as a sinner and permitted him to forget that he is but a creature. On the other hand, perhaps we who name the Name of Jesus Christ have not presented Him as Lord of the atom as well as Lord of the loaves and fishes."

What can be done? "Christians are a people with a commission and a message. These are given and they are eternal. But while the commission and the message remain changeless, the circumstances of the testimony and the conditions of witness may change. This is to say that the Church may often be called on to adjust. . . . While they are not of the world, Christians live out their lives in the world, and therefore it is in the world that they make their witness. For them to remain aloof from concrete decisions affecting social developments in our time would be to suggest that they do not believe God is sovereign in all the affairs of men. For them to withhold their love in any measure from those in need would be to suggest that they do not believe God is love.

"The Christian witness, then, is that of a whole gospel for the whole man to the whole world, by the whole people of God.

"The church's ministry in the

world is a ministry of reconciliation. Until Christ returns she is charged to become involved in reconciling men first to God through the gospel by the work of the Holy Spirit, and to one another according to the precepts of the written Word.

"If she is faithful to her task, the people of God must sacrifice; many may suffer; some may die. But the victory most surely will be Christ's."

#### Resolution Calls for Social Action

Repeatedly the delegates said they believed the Christian church should have more to offer America in its present crisis than merely goods and services. But they also affirmed the need for accompanying social action "as we express our concern for the welfare of the soul."

"As evangelicals," said the resolution adopted by the delegates, "we labor to win men, not merely to move them. We are called to accomplish our objectives not by coercion but by conversion."

Entitled "The Crisis in the Nation," the resolution was only one of several adopted by the convention.

Taking notice that both secular and religious agencies have launched "crash programs" to give

racial and economic minorities "more power in the determination of their affairs and greater benefits from generally affluent society," the paper reminded that "whatever the immediate characteristics or dimensions of the latest . . . upheaval, the basic mission of the church of Jesus Christ remains unchanged by them."

This does not mean that evangelicals are interested in the soul only, insisted the delegates. "As followers of a compassionate Christ we would be compassionate also," they affirmed. But "it is not in clashes and confrontations that we manifest God to the world. It is rather in demonstrations of the power of the Holy Spirit to change lives."

A second resolution on "Law and Order" deplored the theory held by some "that the necessities of justice in some fashion stand above the requirements of law and order."

The resolution declared that "in numerous instances civil and religious leaders have shown themselves seemingly more concerned for the criminal than for the victims of his crimes." It placed NAE "squarely behind those courts and law enforcement agencies that labor to enforce the law firmly and fairly at every level."

NEW HAVEN, MO.—The Assembly of God here was lifted up spiritually in a recent meeting with Evangelist Ruth E. Reece of Mt. Vernon, Mo.

One person was reclaimed, two were refilled with the Spirit, and two were baptized in water. Several others were healed.

—Martha Duvall, pastor  
\* \* \*

HAWTHORNE, CALIF.—Del Aire Assembly here enjoyed a fruitful four-week meeting recently with Evangelist Philip Green of Tampa, Fla.

Attendance was good. The number present each night was equivalent to the church membership plus half the Sunday school.

The Holy Spirit continues to

move in the services. Conviction of sin is very strong. Some persons were saved during a song service.

Members of the congregation have committed themselves to a Bible-reading program.

—Donald E. Bibler, pastor  
\* \* \*

BROWNSVILLE, TENN.—First Assembly here rejoices over the results of a recent meeting with Billy Elder, pastor of Conner Assembly in nearby Ripley, Tenn., as evangelist.

In all, 12 were either saved or reclaimed, 17 were baptized in the Holy Spirit, and several were refilled with the Spirit.

The services were well attended each night, especially by visitors

from other denominations who kept coming back nightly. A Christ's Ambassadors rally was held at the church during the meeting with 350 attending.

—Bob Willis, pastor

#### WITH CHRIST

WALLACE S. BRAGG, 67, of Spokane, Wash., a former assistant superintendent and general presbyter for the Eastern District, went to be forever with the Lord



on March 31, 1968, following an illness of several months.

Brother Bragg, a graduate of Central Bible College, was an Assemblies of God minister for 39 years. He served as an evangelist as well as a pastor. In Oklahoma he was pastor at Muskogee, Wellston, and Asher. He served as Oklahoma district Christ's Ambassadors president and later as district secretary-treasurer. He was pastor of Highway Tabernacle in Philadelphia, Pa., for 11 years (1943-54) and of First Assembly in Spokane, Wash., four years (1955-59).

Survivors include his wife Edith, one son, W. Stanley Bragg Jr. who is minister of youth and music at First Assembly, Pheonix, Ariz., four daughters, and nine grandchildren. Two daughters are

married to ministers: Edith is the wife of Paul J. Johnson, Bakersfield, Calif., and Barbara is the wife of George Smith, a pastor in Rochester, N.Y.

#### ANNOUNCEMENT

HOMECOMING AND 35TH ANNIVERSARY—Aug. 9-11 at First Assembly, Huron, S. Dak. A. E. North, guest speaker. All former pastors, members, and friends invited.—by Howard Cummings, pastor.

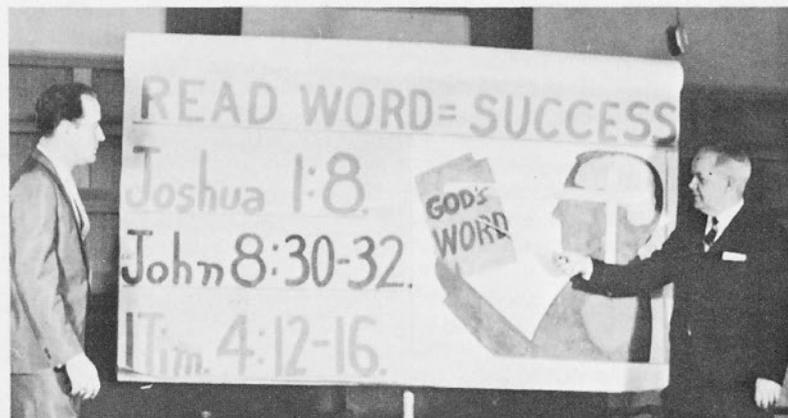
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Evangelist Philip Green (right) explains one of the charts he used during the meetings at the Del Aire Assembly in Hawthorne, Calif. Pastor Donald E. Bibler is at the left.

# FOREIGN NEWS DIGEST

DIRECT REPORTS FROM MANY LANDS



On Sunday afternoon delegates paraded for an hour and a half.

## Brazilian Youth Meet in Nova Friburgo

NOVA FRIBURGO, Brazil—The fourth annual youth congress of the Assemblies of God in Brazil was held in this mountain city located near Rio de Janeiro. From the State of Rio and neighboring states, over 2,000 young people gathered for this meeting, according to Missionary Carl Hultgren.

The four-day congress, held in the gymnasium of a local school, included Bible studies, special music, and evangelistic services. The delegates formed a parade on the Sunday afternoon before the concluding service, marched around the city for an hour and a half, and invited people to the evening service. The governor of the State of Rio, a Presbyterian Christian, challenged the young people at the closing meeting. A total of 100 people made decisions for Christ.

## Royal Rangers Organized in South America

MIAMI, Florida—Missionary George Davis was recently chosen to serve as Coordinator for the *Exploradores del Rey* (Royal Rangers) in Latin America. As *Brigadier General*, Mr. Davis has presented the program in Mexico, Peru, Chile, Argentina, Paraguay, and Uruguay. He has also conducted special conferences in the Bahamas, Jamaica, Haiti, Guyana, and Surinam. Johnnie Barnes, U.S. Commander of Royal Rangers, accompanied Mr. Davis on this trip.

The Royal Rangers in the United States reported 8,000 decisions for Christ during 1967. This program is expected to have similar success in winning Latin American boys to Christ.

## 70 Percent of Yugoslav Readers Surveyed Believe in God

BELGRADE (EP)—Readers of the weekly paper *Feljton*, published here, were surveyed on the question: "Do you believe in God or in man?"

Replies showed that 70 percent of the Yugoslav people are religious, while only 30 percent are atheist. A brief report on the findings was published by *Glasnik*, Yugoslav Baptist periodical.

The editor of *Feljton* said the communist state, which "like an impartial power rises above society," is partially to blame for continued religious interest by the people. He urged livelier atheistic propaganda against religion.

## The Washingtons Hold Good News Crusade in Africa

SENEGAL, West Africa—Missionary-Evangelists Edward and Ruth Washington recently spent eight weeks in Senegal, West Africa, where they held GOOD NEWS CRUSADES with Missionaries Don Corbin and Talmage Butler.

Don Corbin interpreted for Mr. Washington, and Mrs. Washington directed the Dakar church choir during the two-week meeting.

In Tambacunda, a 20-minute sermon would last 80 minutes or longer as the message was interpreted into three different languages. A number of people came to the Lord for salvation during these GOOD NEWS CRUSADES.



Don Corbin (right) interpreted for Evangelist Eddie Washington.



T. R. Hoover (right) accompanied J. Romero (left) and George Davis.

## Sao Paulo Sunday School Convention a Success

SAO PAULO, Brazil—The first Assemblies of God Sunday school convention held in Sao Paulo registered 195 delegates. George Davis and Juan Romero, Sunday school representatives for Latin America, were guest speakers.

Missionary T. R. Hoover, coordinator for the convention, said, "Despite Carnival (which was being held during that time) the convention attendance and enthusiasm grew. Workers sat with open-mouthed interest as they heard for the first time about

graded lessons and learned how to make *Pedrinho* sit still in Sunday school."

During the three-day convention, up to 11 sessions were held daily. It is estimated that approximately 500 attended at least one session. On the closing night 175 of the delegates received certificates.

Another Sunday school convention with George Davis and Juan Romero is planned for 1969 in connection with a series of conventions to be held throughout Brazil.

## Barefoot Boy Preaches Gospel

By Arthur and Janie Lindvall  
Missionaries to Latin America

"HERMANO SANTIAGO (Brother James), where shall I go and preach? I've studied all week." José, a 13-year-old country boy who had attended the one-week Bible course, wanted to begin his ministry.

Santiago, the presbyter, surprised at the unusual request of the barefoot boy, had no answer. How could he encourage this budding worker?

"Pray about it and maybe during Easter week we can find a place for you to preach." The presbyter thought that during the next two months José would forget about his request.

But at seven o'clock on Monday morning of Easter week José was

knocking at the presbyter's door. "Hermano Santiago, where are you going to send me to preach?"

Where could the presbyter send a 13-year-old? The week before, some Christians in a remote clearing had asked him to send them a preacher for Easter week. There were only six believers in the area and they lived far from any church. The presbyter decided to send José there for a campaign.

By the following Sunday afternoon 12 people had accepted the Lord because of José's ministry. As the boy was preparing his little bundle to go home, the 18 believers took hold of him.

"*Sipote* (little boy), you can't leave us now. We have no one else to teach us. You must stay as our pastor!"

José did stay. That was two years ago. He still isn't old enough to have a license to preach, but he does wear shoes. The group José pastors now numbers 40.

# MISSIONARY NEWS NOTES

Missionaries going to their respective fields of service are: the **Homer Specters** (Senegal); the **Earl Minceys** (Korea); the **Earl Taylors** (Japan); and **Doris Edwards** (So. India).

Newly appointed missionaries leaving for the field are the **Robert Mackish family** (Eastern Europe); the **Robert Fergusons** (Bahamas); the **Richard Cunninghams** (Switzerland); and the **Elmer Buenos** (Costa Rica). The **David Hansens** (Peru) have left for language school. The **Larry Malcolms** (Congo) and the **Paul Palsers** (Panama) have finished language school and have left

for their respective fields.

Missionaries returning to the States for furlough are: the **Alfred Pernas, Sr.** (Italy); the **David McCulleys** (Nigeria); the **Robert Carlsons** (Nigeria); the **Henry Mocks** (Peru); the **Einar Petersons** (Dominican Republic); the **Benjamin LaFons** (Honduras); the **T. R. Hoovers** (Brazil); and the **Leonard Lanphears** (Philippines).

**Hilda Meyrick** (Venezuela) has returned to the States for retirement. The **Max Walkers** (Mexico) have been removed from the missionary list due to reasons of health.



Robert Mackish family



Richard Cunningham family



Earl Taylor family



Robert Ferguson family



The Elmer Buenos



The Earl Minceys



Doris Edwards



David Hansen family



Homer Specter family

## Three-Day Missions Convention Held

BAXTER SPRINGS, Kansas—First Assembly of God here recently completed a successful three-day missions convention, according to T. A. Gianopulos, pastor.

Special guests at the convention were four students from Central Bible College in Springfield, Missouri: Mr. and Mrs. Clifford Molnar, missionary interns to Guyana last summer; T. C. George from India; and Miss Yen Shi Len from East Pakistan. The V. G. Greisens, missionaries to Europe,

Pastor and Mrs. Gianopulos (center) with missionary speakers.



completed the team of missions representatives.

Pastor Gianopulos says, "The testimonies of Miss Len and Mr. George were especially inspiring as our people could see living proof of the value of our missions program."

The convention featured a full-length film entitled *The Unfinished Task*, displays sponsored by various departments of the church, special music, and direct-from-the-field reports that utilized tape recordings and colored slides.

During the convention the congregation pledged over \$3,000 to missions.

## Chinese Bible School Started in Petaling Jaya

PETALING JAYA, Malaysia—Missionaries David and Alice Nyien are now directing a Chinese Bible School in connection with the Bible Institute of Malaysia.

Because of the difficulty in finding textbooks on theology in the Chinese language, the Nyiens have translated English textbooks and teaching materials into Chinese. The first semester's work of the Chinese Bible School was completed last April.

## New Works Started in Dahomey

COTONOU, Dahomey—A new church has been opened in the northern part of Cotonou. David Loco and his wife Veronique will pastor the work.

Another national couple, Adrienne and Louise, are pastoring one of the new churches in the Come area. They are rejoicing at what God has done for them and they feel that witnessing to lost souls is one of the greatest blessings on earth. When Missionaries Bennie and Colleen Tipton visited them, the couple said, "Pasteur, it is wonderful how God is meeting our needs."

The Tiptons were invited to the Lagoon area to minister to a village of 12,000 inhabitants. The houses are built on stilts over the water. There is a small island which is all the land they have. In spite of this, the chief gave the Tiptons enough space to build a church there. This is the first witness of any Christian faith ever given in that village.

The Tiptons say they could have started 25 works as easily as the four new ones, if they only had the workers.

## WITH THE LORD



EMIL SCHNEIDER, superannuated missionary to Chile, went to be with the Lord May 11, 1968.

Mr. Schneider and his wife Rose first went to the mission field in October, 1945. They served as Assemblies of God missionaries in Chile for three terms before returning to the United States for retirement.

The Schneiders were married in 1923, and before their missionary appointment they pastored churches in Washington and Oregon. Mrs. Schneider survives her husband.

## Permission Secured for Weekly Rallies

TEHRAN, Iran—This past spring the Assemblies of God secured the use of a strategically located church building for special meetings. The church seats about 350, whereas the A/G mission hall seats about 100.

Missionary Mark Bliss reports that the church was filled (with standing room only, on some nights) for the two-week meeting with a Lebanese Pentecostal evangelist.

The Christians distributed 25,000 invitations announcing the meetings. About 70 people from the audience which was 40 to 50 percent Moslem filled out decision cards.

Mr. Bliss says that permission has been granted to conduct a weekly evangelistic rally each Friday night in this Presbyterian church.

## Missionaries Have Full Schedule Among Muratos

IQUITOS, Peru—Missionaries Charles and Violet Haun conduct six hours of Bible teaching and language study daily except for the days the Murato Indians must hunt and fish for their food.

Since making their initial contact with this primitive group, the Hauns have been seeking to teach the Muratos to read and write as well as trying to bring them to a saving knowledge of Christ.

There are other tribes of this same language group that have not yet been reached with the gospel.

The Hauns live in a houseboat.



# ARE YOU SURE OF HEAVEN?

By VIRGINIA SCHNEIDER



SOME TIME AGO AS I WAS TRAVELING through a southern Ohio city an unusual safety slogan attracted my attention. Painted in huge letters it read: "DRIVE CAREFULLY—HEAVEN CAN WAIT."

Pondering these words, I concluded that the one who wrote them evidently thinks *everyone* is going to heaven. But *are* we all heaven-bound? Is that place of bliss waiting for *everyone*?

It is true that we are all *eternity*-bound, but not necessarily *heaven*-bound. Every one of us is traveling one of two roads—the narrow way of righteousness which leads to life eternal and heaven, or the broad way of sin which leads to eternal damnation in hell (Matthew 7:13, 14).

How easy it is to be deceived into thinking we are on the right road when we are not. Recently some friends and I were driving along a highway intent upon reaching a particular town. But after some time had elapsed and we failed to reach our destination, we investigated and learned that we had traveled nine miles in the opposite direction! The road that seemed right to us had led us astray. The Bible says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).

"Everybody talks about heaven ain't goin' there," says an old Negro spiritual. Jesus Himself firmly declared, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21).

Once a godly minister dreamed that he stood at the gate of heaven watching different ones seeking entrance. At the gate stood an angel who inquired concerning each person's reason for admittance.

First there came one trusting in his own morality. "I lived a good moral life while on earth," he boasted. "I

paid my honest debts and treated my neighbor right." But he was refused entrance.

There came another resting on his father's faith, who said, "My father was a good Christian." Likewise he was turned away.

There came another trusting in his church membership. "I was a church member for years in the most fashionable church in our city," he boldly announced. But he too was refused admittance.

At last there came a humble man with uplifted hands, crying, "The blood of Jesus Christ is my only plea!" To him the gate of heaven opened and he entered in.

Are you sure of heaven? *You can be sure* by seeking entrance the one and only way—through faith in the Lord Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

When Thomas asked, "How can we know the way?" Jesus answered and said, "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:5, 6). He also affirmed, "I am the door: by me if any man enter in, he shall be saved" (John 1:9).

His blood is our only plea! We are "justified freely by his grace . . . through faith in his blood . . ." (Romans 3:24, 25). For in Him alone "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Ephesians 1:7).

By accepting God's mercy today you can make *sure* of heaven. The Bible says, "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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. . . . For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:9, 10, 13). 