

THE PENTECOSTAL  
**evangel**

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

JANUARY 26, 1969 TEN CENTS

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Lindbergh Assembly of God, St. Louis, Mo.  
Another pioneer church

—SEE PAGES 16-17

**FEBRUARY IS HOME MISSIONS EMPHASIS MONTH**  
*Attend the rally in your church or section*

THE WEARY, WORN, AND BURDENED PILGRIM WITH ROADSORE FEET HAS LOOKED AT THE SAME SCENERY SO LONG THAT HIS VISION IS JADED. HE NEEDS REJUVENATING.



YEAR OF REVIVAL

# IN THE MIDST OF THE YEARS

By **KENNETH D. BARNEY**  
*Pastor, Heights Assembly, Houston, Texas*

*"Oh Lord, revive thy work in the midst of the years" (Habakkuk 3:2).*

**F**OR THE CHRISTIAN the way from earth to heaven is like a journey—a long and sometimes hard one. No one needs reviving at the beginning, for the new convert is full of faith and vision and strength. And those close to the end of the journey are not likely to falter with the goal in sight.

It is the *midst* of the years that is the hardest period—when one has been on the road a long time and has endured unpleasantness and experienced some failures and disillusionment and discouragement. How often spirits flag and hearts cry "give up."

In the midst of the years one is still too far from home to see the lights; yet far enough from the be-

ginning to have lost the wonder and thrill of a newly-converted heart.

The weary, worn, and burdened pilgrim with roadsore feet has looked at the same scenery so long that his vision is jaded. He needs reviving, refreshing, and rejuvenating. It is at these times when one should be as quick to turn to God and pray for reviving as was the prophet.

Let's look at a few of the things that are most likely to need reviving "in the midst of the years."

## OUR DEVOTION

The true Christian never ceases to love God, but there may come times when that love has lost its freshness; when service is more out of duty than devotion. Nearly every failure in the Christian life can be traced to this very thing.

When one loves the Lord with all his strength, worldliness is no problem; he does not have to be coaxed to go to church or read his Bible or pray. Tithe-paying is second nature. God comes first. But let a believer's love grow cool, and how quickly all of this changes. Serving becomes drudgery, and drudgery has a way of tiring a person. He goes through the motions, but his heart is not in it. He may actually become bored with it all. Every Christian has probably experienced this in a measure. How necessary it is to turn to the Lord at such a time and cry, "Revive me!"

## OUR WILLINGNESS TO SHARE THE BURDEN

It is easy for one "in the midst of the years" to say, "I've done my share. Let someone else do the work now."

The truth is that we will never have done our "share" until we reach heaven. We are forever in debt to Christ. But sometimes, after we have traveled awhile, we start feeling sorry for ourselves and imagine that we have been overworked. We see others who are doing so little, while our shoulders have grown sore with the burden. We can become bitter and cynical if we entertain such an attitude very long. We need to be revived.

When Saul went home to Gibeah after being anointed king, the Bible says he was accompanied by "a band of men, whose hearts God had touched" (1 Samuel 10:26). I have always been intrigued by this anonymous group. They were the Lord's gift to Saul. There had to be one king, but running the kingdom was not a one-man show, and these men were very important.

They remind me of those in the church who are not called to the pulpit but are so vital to the work of the ministry. And when such people grow weary in well-doing, the work of the Lord suffers.

## OUR SPIRIT OF FAITH AND CONFIDENCE

A new Christian's faith is high when he starts out. It seems everything will always turn out exactly as it should. But as time marches on, that faith gets a few jolts, and the confidence may be stifled by discouragement and disillusionment. In some cases Christians have grown bitter because prayers were not answered in the

way they anticipated. Like Job, they imagine that God should reward their righteous living with nothing but peace and tranquility. They begin to question the promises of the Bible.

If we sense this doubt creeping into our spirits, let us pray for a reviving, or we may find our souls literally paralyzed.

Every farmer who plants a crop knows that some of his seed will be lost; it will not all grow to maturity. But that does not stop him from sowing, for he knows that in spite of this there will be a harvest. Every worker for God will have his setbacks, discouragements, and seeming failures. But he should never give way to despair, for some of his efforts will bear fruit. We cannot afford to let our faith wither and die.

#### HOW REVIVING COMES

Reviving comes through the Holy Spirit. He is the Great Reviver. How miraculously He can refresh us and put new strength in our lives when it seems we have

reached a state of spiritual collapse. He is the Spirit of quickening. When there seems to be no life left, He can start hearts beating with faith and hope again. When we feel disheartened and weak, let us wait before God until the Spirit comes down like rain and refreshes our hearts. With His help we can lift up the hands that hang down and strengthen the feeble knees. We need not cave in. The Holy Spirit has come to abide with us forever and to renew our spiritual life constantly.

Reviving also comes through the Word. There has never been a lasting revival without the Word. It is the fuel that keeps our hearts hot. An emotional stir without the Word will be like the fire that blazes briefly over a bed of coals only to die when the fuel is gone. We dare not travel the way to heaven without the Bible in our hearts as well as in our hands.

If you have come to "the midst of the years" and find the old glow absent and the first vision faded, make this your heartfelt cry: "O Lord, revive Thy work in the midst of the years. Revive Thy work in me!"

#### THEY EVEN BROUGHT DRESS CLOTHES FOR ME

## THEY CAME TO GET ME TO GO TO CHURCH

By BILLY J. POINTER / Pastor, Midway Assembly, Fairview, Oklahoma

**S**EPTEMBER 24, 1961, was the day that revolutionized my life.

I attended church as a boy, yet not understanding or experiencing salvation, I grew to adulthood with the philosophy that there was no God.

At the age of 31 I was working in the oil fields of Oklahoma as a "roughneck." This godless environment, combined with disappointment in the lives of some Christians, only intensified my there-is-no-God theory. My feelings toward Christians, and particularly preachers, were extremely antagonistic. Preachers irritated and disgusted me, and I refused to go to church for any reason. In spite of this, however, I later learned that people were praying for my salvation.

We had moved from our hometown of Seminole, Oklahoma, to Enid, and it was there that our friends, Mr. and Mrs. Kenneth Lively, came to visit us. Kenneth, a fishing buddy of mine, had been saved after I left Seminole and his wife had been baptized in the Holy Spirit.

Though I did not know it, they had come on a "missionary" venture. A revival with Evangelist Dwayne Friend was in progress in Enid, and these friends came with the impossible task of getting me to go to church!

I suggested that the women go to church while Ken and I went fishing, but this was not accepted. So after much persuasion, Ken finally talked me into going to church with them. (They certainly had come in faith for they had even brought dress clothes for me to wear!)

After Sunday school we went into the worship service. It seemed to me they dragged through the song service and promotion day activities, and then the evangelist took charge of the service. By this time I was disgusted and

bored and dying for a cigarette. I had been scoffing inwardly as the service progressed and had made mental notes of certain things with which I could torment my wife later.

Brother Friend announced he was going to sing a song he had sung the previous Sunday because he felt it was the Lord's will. He sang a verse or two while I secretly ridiculed him. But *suddenly I was listening!*

As the message of the song gripped my heart, tears began to sting my eyelids. Here I was weeping in front of my wife, my friends, and a church filled with people.

Humiliated, I leaned forward and placed my head in my hands. Then it seemed as if an invisible bolt of lightning hit me. A mighty force shook me, and I trembled and quaked at the disposal of that great power. Terrified and thrilled at the same time, I cried out, "There is a God. I can feel Him!"

Needless to say, the order of the service was changed, and at the altar, through tears of remorse and then joy, I found Christ. Over and over in my heart I asked, "How could I have been so wrong?"

I recall looking up into the faces of smiling Christians and realizing that *I loved them*. What a difference a few minutes had made!

Less than two months after I was saved, God filled me with the Holy Spirit and then called me to preach. I have been preaching for several years now and have pastored the Midway Assembly for the past year and a half. I now preach the faith I once destroyed and am thoroughly convinced there is a God. Before I saw God in nothing; now I can see Him in everything!

## Why Go to the Moon?

WASN'T IT EXCITING to be alive December 21-27 and to follow the adventures of the astronauts? We thank God for watching over them during those 147 perilous hours and bringing them back safely from their moon-orbit mission.

Colonel Frank Borman, Captain James Lovell, Major William Anders, and all who helped them achieve their phenomenal success certainly deserve the world acclaim they are getting. We proudly salute them—and give thanks that the first humans to cross that vast 230,000-mile sea of space separating earth from the moon were men who would honor the Creator of the universe.

How thrilling it was on Christmas Eve to hear their voices reading the Biblical account of creation (Genesis 1:1-10) and offering a prayer for peace. God could hear their prayer from that far-off spot in space as easily as He could hear our prayer for their safety. Christians everywhere ought to deluge the Manned Spacecraft Center in Houston, Texas, with expressions of admiration and approval. The astronauts undoubtedly acted on their own initiative when they did this—NASA officials neither sanctioning nor forbidding their Bible-reading and prayer from Apollo 8, government-owned property—but the vast majority of Americans were applauding in their hearts. It made Christmas a happier holier holiday and reminded us what a privilege it is to live in a land of religious freedom.

The astronauts' descriptions of the moon were most depressing. They said that from 70 miles away it "looks like plaster of paris." "The moon is essentially gray, no color." "A vast, lonely, forbidding-type existence—great expanse of nothing." "It certainly would not appear to be a very inviting place to live or work."

If the moon is such a foreboding place, why go there? Scientists have reasons, of course. Man's thirst for knowledge will not let him rest until he lands on the lunar surface and explores it—and there may be military advantages, also—but the average earth dweller is not likely to desire a ticket to the moon.

But a ticket to heaven is another story. From the descriptions given us in the Bible, heaven is a most desirable place. While the astronauts were orbiting the moon I was reading a new book by Wilbur M. Smith, entitled, *The Biblical Doctrine of Heaven*. This 317-page book (Moody Press, \$4.95) provides a most intriguing study. It reminded me that the Saviour is preparing an eternal home for us somewhere beyond our sight, which will be more wonderful than anyplace in the universe. "In my Father's house are many mansions," He said. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also" (John 14:2, 3).

The splendor of that heavenly home will defy comparison. Once we reach it, all the desires of the soul will be completely satisfied. Best of all, Jesus will be there, and we will serve and worship Him with unspeakable joy forever and ever. Everyone can go to heaven. The ticket is free, and no perilous journey through space is necessary. The only requirement is that we turn from our sins, receive forgiveness from the Lord, and love Him with all our heart. As men probe even farther into space, may our hearts be drawn ever closer to our heavenly home and to the Redeemer who waits to welcome us there.

—r.c.c.

# THE PENTECOSTAL evangel

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THE PENTECOSTAL EVANGEL  
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# INTERRACIAL WITNESSING

By FAYE COX

IN AUGUST, 1965, we moved to the small community of Gene Autry, Oklahoma. We had been there a little over a year and I was feeling discouraged for it seemed I was doing little or nothing for the Lord.

It was during a revival at our church that my heart was stirred and I vowed to begin doing something for Christ in the line of witnessing. I made plans to visit a lady in the hospital and to visit another church member who had an invalid mother and a sick husband to care for. I was excited about the prospects and just couldn't wait to get started once my plans were made.

But in bed that night the Lord spoke to me. He revealed His plans to me as clearly as a projected picture flashed on a screen so there was no doubt as to what I should do. And when He did, it seemed all the strength and joy drained from me and a fear filled the void as I began to say, "I can't do that, Lord."

Not too far north of our home lived two colored families. It was one of these families the Lord had laid on my heart to visit.

I made excuses all the next morning (in between sessions of prayer) but the Lord did not lift this burden from me. So I gathered a few tracts and finally began walking toward their home with a heavy heart. The load I was carrying wasn't lifted until I had introduced myself and walked inside that home.

After a time of visiting, I learned that the 38-year-old mother had an incurable disease which had already claimed the lives of three members of her family.

I began to encourage her to believe the Lord and accept His healing for her body. It was difficult for her

to believe that such a thing was possible. After reading the Bible with her and testifying of God's healing power, I started to leave.

As we walked out on the porch where her husband was sitting, she began to tell him all the things I had told her. I asked him if he was a Christian and he said no, he had never been saved.

It was then that I felt the Lord use me as never before. Standing on the steps of that humble dwelling, I began to quote scriptures and explain the plan of salvation under the anointing of the Holy Spirit.

Before long the man went to his knees saying, "I'm ready to give my heart to God. If I had died, I would have died a lost soul."

The three of us had a marvelous time of prayer; and as I walked home sometime later, it seemed as though my feet scarcely touched the ground.

The next Sunday found this family at the colored church in the community and the husband testified to what the Lord had done in their lives. He requested water baptism and a date was set.

The baptism was to be in a river, and the first cold spell of winter came that weekend. But he refused to wait for warmer weather. So he was baptized along with an 84-year-old man whom he had already won to the Lord.

I have been in that home many times since my first visit, and have prayed with and encouraged these people in the Lord. Many avenues of service have opened to me because I followed God's leading and I'm so glad I obeyed His plans for my life rather than my own.



# THIS IS REVIVAL

By PETER J. RAMMELL

**W**HAT IS REVIVAL? It is not merely an evangelistic or healing campaign. Neither is it a moving of the Spirit upon the ungodly. When there are numerous and unusual conversions, we call it a "revival" in the same way we refer to the "Samaritan revival" (Acts 8) or, in modern times, the "Welsh revival."

However, Bible revival is the revival of God's people and has no primary application to the unsaved, nor to miracles, nor necessarily to the spectacular. The unsaved, being "dead in sins," require resurrection! Revival is not for the dead, but for the dozing. We are much nearer the truth when we speak of "the revival under Josiah" or "the revival under Hezekiah." These were times of spiritual awakening, repenting, and restoration in the ranks of God's people.

In Scripture the direct references to revival in its spiritual application are rare, though the need for the experience is frequently encountered and realized (see 2 Chronicles 34 and 35, under Josiah; chapter 29, under Hezekiah). In each case the word is applied to the Lord's people and implies a spiritual quickening, an awakening to divine things, a renewal of zeal.

God, in His relationships with man, has ever sought a basis of cooperation. Therefore man was not created an automaton but a freewill agent. In the field of automation the machinery functions according to a premeditated and predetermined intention; in the divine program His purposes are realized as the result of freewill cooperation between the created and the Creator.

Some will say that revival is a miracle produced at the discretion of divine sovereignty. In response I would ask, Is salvation a sovereign act of God? The Calvinists may teach so, but may not a man be saved today if He so desires? Will God postpone a man's salvation at His discretion? No, for the Scripture says, "*Now* is the accepted time... *now* is the day of salvation." One may contend that it is the divine will, and indeed command, that men get saved today. By the same token, is it not the divine

will that the Church should be in a revived, energized, activated condition at the present time? If it is not in that condition, it can be if the Church will obey her Lord.

It may be contended that certain passages of Scripture indicate the initiative in revival rests with God. Psalm 85:6 may be quoted: "Wilt thou not revive thy people?" But this is the cry of the Psalmist as he views with near despair the spiritual condition of God's people. This scripture does not prove that it is God alone who revives. It reveals the failure of the people to appropriate the means at their disposal. They could have brought about revival by the revealed method. Here the Psalmist, as a prophetic voice in the wilderness, cries out for an extra-special dispensation—a divine intervention to set the people going on the pathway of blessing.

Again, Habakkuk 3:2 may be submitted as an evidence of divine sovereignty in the matter. "Revive thy people..." But the case is merely a duplication of the former. It has a plea that God would do what the people should have done. It was a prayer that God would set in motion the process of revival. Here is a picture of the local pastor crying to God for a spirit of revival in the local assembly. Revival is like a consuming fire. Once it begins to burn, spiritual fire spreads rapidly, increasing in intensity with the addition of further fuel and the quickening of gracious providential winds.

The conviction of sinners is not revival, but rather the product of revival. When sinners observe the earnestness of believers, they repent and turn to God. It may be noted that the salvation of souls is almost invariably the result of revival. This sequence is indicated in the dispensational setting of spiritual awakening described by the prophet Joel and quoted by Peter on the Day of Pentecost: "I will pour out my Spirit... and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

God is not reluctant to send revival. If there is failure, it must be ours alone.

What then are the hindrances? Permit me to mention

some factors which I consider crucial in our present situation.

In 2 Chronicles 7:14 we are told that divine intervention follows human contrition. God says His people must "humble themselves, and pray, and seek [his] face, and turn from their wicked ways." Repentance is fifty percent of revival! But repentance is not easy. The Church in many sections has lost her first love. She is lacking in passion, feeling, devotion. Many of us are absorbed with material necessities, ambitions, and attachments as never before.

Undue familiarity with the entertainment world is one of our problems. Addiction to television, for example, has drugged some Pentecostals into a spiritual stupor. They spend more time before the television screen than they spend before the Lord (including church services, private prayer, and Bible study as well). They can name the celebrities of the theater more readily than they can name the Minor Prophets.

Unhealthy familiarity with the modern social environment is hindering revival. Through certain types of radio programs, magazines, recordings, and the like there is a tendency to be caught up in the general spirit of the world; to want the things the world wants; to follow the standards the world follows. It is useless to hold to the world with one hand and to reach out to God for renewal with the other. The Bible tells us, "Be not conformed to this world: but be ye transformed by the renewing of your mind..." (Romans 12:2).

None will deny that, materially speaking, we have "never had it so good." Let us not imagine this prosperity is necessarily an indication of divine favor. Material abundance is the product of modern methods selfishly conserved and frequently abused by society. The net result within and without the Church is a sad absence of a sense of need.

Finally, it is possible that an unholy familiarity with holy things may hinder revival. We may be separated from the world; we may be free from sinful habits; and yet we may lack a sense of awe for the divine. Too often in spiritual as in social life "familiarity breeds contempt." How regrettable this is. The wider our spiritual experience, the more profound should be the sense of reverence in our souls.

We need a new sense of the presence of God in church services. We need more than lively singing, though that is enjoyable. We need more than talented music, though that can be a blessing. We need an appreciation of God Himself, a bowing of our hearts before Him, a greater awareness of our dependence upon Him, and an intensified spiritual hunger.

If we long for revival, let us learn to worship. God is seeking people who will worship Him in spirit and in truth. He is delighted with people who seek Him with all their hearts. He waits "to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chronicles 16:9).

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isaiah 57:15).

This is revival.

—Elm Evangel

# YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



*Why are we taught it was God's eternal plan that Adam and Eve should sin? It was after Adam sinned, not before, that God said the seed of the woman would bruise Satan's head.*

God did not plan that they should sin. This teaching would make God the root of all evil, exonerating Satan of all blame for the fall and for the sins of men. The Bible says Satan, who deceived Adam and Eve, was a liar from the beginning, and the father of lies (John 8:44).

It is unfortunate when Bible teachers presume to be able to explain all mysteries. At best "we know in part, and we prophesy in part" (1 Corinthians 13:9). "For who hath known the mind of the Lord? or who hath been his counselor?" (Romans 11:34). Let us not seek to be otherwise.

*Does the dove sent forth from Noah's ark signify the Holy Spirit, like the dove which came upon Jesus at His baptism? Did the dove returning with an olive leaf in its mouth signify the grace that was to be bestowed on Noah and his family?*

Since the Bible does not tell us the meaning of the dove, more than one lesson may be learned from it. But let them be taken as illustrations, and not as doctrines.

The raven, an unclean bird, did not return to the ark but found a place to settle among the debris left by the Flood. The dove, a clean bird, found no place for its feet in the remains of the condemned world, so it returned to the ark. Sent forth the second time, the dove returned with the olive leaf, indicating the water had receded to the treetops—the curse was being removed. Sent forth the third time, the dove did not return. The earth was now cleansed from the curse represented by the Flood.

*Do you believe in a literal hell burning with brimstone?*

One Greek word translated *hell* in the New Testament is *hades*. Some say *hades* is merely the grave, but the broader meaning is that it is the place to which the soul goes at death, there to await the resurrection.

Concerning Jesus the prophet had foretold, "Thou wilt not leave my soul in [hades] hell" (Acts 2:27). The righteous go to Abraham's bosom or paradise (Luke 16:22; 23:43).

At the time of judgment "death and hell" will deliver up the dead which are in them, and death and hell will be cast into the lake of fire (Revelation 20:13, 14). Thus *hades* is only an intermediate place or state; it will come to its end in the lake of fire.

Another Greek word translated *hell* is *gehenna*. Jesus spoke of this as "the fire that never shall be quenched" (Mark 9:43-48). It is spoken of as "everlasting fire, prepared for the devil and his angels," and "everlasting punishment" (Matthew 25:41, 46). The devil is to be cast into the lake of fire, into which the beast and false prophet will have been cast earlier (Revelation 20:10).

*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.*



# THE AMERICAS' LAST STAND

**E**ARLY MISSIONARIES to Latin America had a dream that someday the Assemblies of God would be established in every country of Central and South America. With a fierce dedication they introduced the Pentecostal message to country after country until today the results of their work have produced one of the greatest revivals the world has known.

After all these years their dream has become a reality, for the Assemblies of God is now entering the last remaining country of Central and South America—French Guiana. This is surely a day for rejoicing!

At its November 1968 meeting, the Foreign Missions Board voted to enter two new fields—French Guiana and the South Pacific island country of New Hebrides.

The initial effort of opening the French Guiana field for the Assemblies of God was made by veteran Missionaries George Flattery Sr., Robert Turnbull (Haiti), and John Verbarendse (Surinam). Appropriately, this last of South America's nations was opened with a thrilling GOOD NEWS CRUSADE.

The results of that crusade were so encouraging that the Foreign Missions Board decided to enter the capital city of Cayenne, French Guiana, with a permanent witness. Present plans are that the resident missionaries will be the Harold Carpenters, who will transfer there from Bolivia.

One of the principal deciding factors in the recent decision was the good report given to the Foreign Missions Department by Brother Flattery.

A teacher at Evangel College in Springfield, Missouri, he engages in evangelism in French-speaking areas each summer. He has two sons in missionary service—George, who is president of International Correspondence Institute; and Warren, who is a missionary to Jordan.

In his report, Brother Flattery said, "There is no major part of the world that has been so completely occupied by our missionaries as has Latin America. Until we began our GOOD NEWS CRUSADE, French Guiana was the only country of Central and South America without an Assemblies missionary.

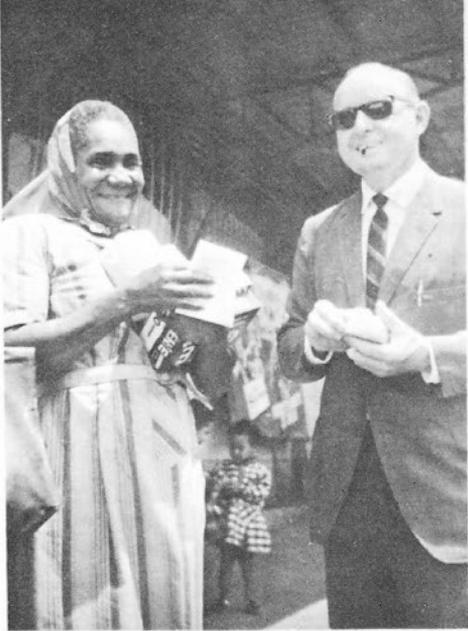
"The Roman Catholic Church forms by far the strongest religious organization in Cayenne. Prior to our campaign, the only other organized groups were Seventh-day Adventists, Jehovah's Witnesses, and a small, European-based evangelical mission (not Pentecostal). An independent Pentecostal campaign held previously had given some knowledge about Pentecostal Christianity but had left no one to give continuing spiritual counsel or to establish a church.

"Our meetings were held in an abandoned pavilion called *Le Petit Marché*. Though called, 'The Little Marketplace,' it was commodious enough to shelter several hundred people and was centrally located.

"The night crowds reached a peak of about 400, and the public-address system enabled many more hundreds to hear the services in nearby homes and adjoining streets. I preached 15 times and conducted five afternoon Bible-study classes.



George W. Flattery teaches a Sunday morning Bible lesson at "Le Petit Marché" in Cayenne, French Guiana.



**John Verbarendse (above) and Robert Turnbull (right) distribute gospel literature in Cayenne. Although busy with missionary duties on their own fields, they helped to open French Guiana.**



"In answer to my first altar call, 17 people came forward to pray for pardon for their sins, and one night 20 came. A total of 109 responded for salvation during the GOOD NEWS CRUSADE.

"Missionary Robert Turnbull came to Cayenne from Haiti and gave valuable help during the last four days of the two-week crusade. He also stayed on for a week after my departure to do needed follow-up work among the new converts and to organize a local church.

"John Verbarendse did commendable work in preparation for the Cayenne crusade. Overcoming the handicaps of 250 miles of rugged terrain and his inability to speak French, he made many visits from his home in Paramaribo, Surinam, to encourage local believers and distribute Light-for-the-Lost literature.

"Brother Verbarendse will continue to visit Cayenne and give counsel to the believers until a missionary can be located there to supervise the work on a more permanent basis."

Even as we rejoice over reaching this milestone in missions, we must remind ourselves that geographic extension is only one dimension of the Great Commission. Jesus said, "Go ye into all the world. . . ." This speaks to us of territorial evangelization. He also said, ". . . and preach the gospel to every creature." This speaks of in-depth evangelization. Our goal must be to fulfill the Great Commission both geographically and demographically.

In considering these two sides to missions, we must bear in mind that a victory in the first dimension only

places our church in a favorable position to carry out the demands of the second dimension. To say that we are now in 81 foreign countries (French Guiana, New Hebrides, and Thailand have been added since the last statistical report) only means that we are now in an advantageous position to preach the gospel to many millions of people.

Just how well are we doing on the second dimension of missions—that of reaching people with the gospel? Out of the world's 3.3 billion people, approximately one person out of every thousand now regularly attends an Assemblies of God church. Our worldwide constituency is slightly more than three million members and adherents.

The significance of our territorial victory is that we can now preach the gospel to more people, establish more churches, and train more national workers to reach their own people for Christ.

The Foreign Missions Department urges the Assemblies of God believers of America to give this new work in French Guiana their prayerful support. 

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

Foreign Missions Says

## THANK YOU TO BGMC

**C**AN YOU IMAGINE a carpenter going to work with no hammer, no square, and no saw? That is what foreign missions would be like without the excellent tools supplied by the various departments of the Assemblies of God.

The Boys and Girls Missionary Crusade (BGMC) provides our missionaries and their fields with Christian training literature such as Sunday school papers and quarterlies, Bible school textbooks, and correspondence courses. Light-for-the-Lost provides evangelistic literature to be used for GOOD NEWS CRUSADES and other soul-winning efforts.

Speed-the-Light provides our missionaries with necessary equipment such as automobiles, boats, airplanes, typewriters, printing presses, and public address systems.

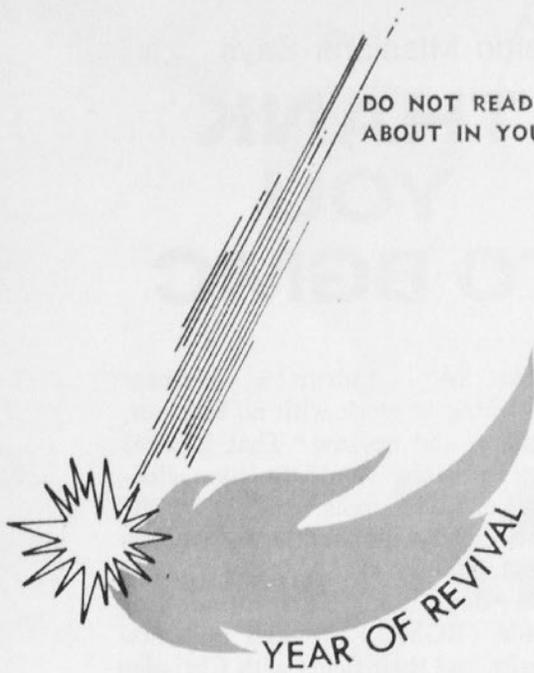
The Women's Missionary Council provides a great variety of personal items for the missionary families, including clothing, household goods, bedding, foodstuffs, and bandages. The Missionettes also help with many such projects.

All of our 918 missionaries, working in 81 foreign lands, deeply appreciate the many tools that have been placed in their hands to help them fulfill the Great Commission.

In consideration of the special emphasis next Sunday for National BGMC Day (February 2), the foreign missionary staff particularly expresses its sincere gratitude for the tremendous help of the Boys and Girls Missionary Crusade. For the past several years the boys and girls of our Sunday schools have given more than \$200,000 annually for gospel literature, most of that money given in pennies, nickles and dimes.

The Foreign Missions Department urges every church to give a generous offering on National BGMC Day. Offerings received from this year's emphasis will provide much-needed literature for our mission fields in the Far East. 

DO NOT READ THIS ARTICLE UNLESS YOU ARE PREPARED TO LET THE SPIRIT PROBE DEEPLY—TO BRING ABOUT IN YOUR LIFE THE EXPERIENCES THAT RESULT IN DAY-BY-DAY PERSONAL REVIVAL.



# HOW TO HAVE CONTINUOUS REVIVAL

By NORMAN P. GRUBB

REVIVAL, IN ITS SIMPLEST FORM, means reviving the dead areas in our lives.

The transforming truth of that statement has shaken me out of the misconception of years. I had thought that revival could come only in great soul-shaking outpourings of the Spirit. Thank God for such when they do come. But now I see that revival in its truest sense is an everyday affair, right down within the reach of everyday folk, to be experienced in our hearts, homes, churches, and in our fields of service.

When it does burst forth in greater and more public ways, thank God; but meanwhile we can see to it that we ourselves are constantly revived persons. This, of course, also means that others will be getting revived in our circles. By this means God can have channels of revival by the thousands in all the churches of the world.

Revival is really the Reviver in action, and He came nearly two thousand years ago at Pentecost.

There are four areas of emphasis we must consider to have a continuous revival.

**F**IRST, WE NEED a new emphasis on the *walk* of the Christian.

In our zeal to bring sinners to the crisis of the new birth

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This article is excerpted from a book entitled *Continuous Revival*, written by Norman P. Grubb. Copies of the book may be obtained from Christian Literature Crusade, Box C, Fort Washington, Pennsylvania 19034 at 35 cents each.

and to lead saints on to the further crises of separation, consecration, sanctification, the baptism of the Holy Ghost, we have often made too much of the crises and too little of the *walk*. But the Scriptures leave us in no doubt of the emphasis. The Holy Spirit leads us on through the crises, the way *into* Christ, to the *walk* with Him.

Walking is a step-by-step activity. Given the main destination, all that matters is the next step and the next. But we tend to live in the past and thus avoid the keen edge of the challenge of the immediate moment. So as things arise in our hearts and lives which are not consistent with our Christian testimony, we say or imply, "Well, I know these things are not right, but I have been cleansed by His blood; Christ lives in me." Thus we circle around the raw facts of our immediate condition by leaning back on our past crises.

Thank God we are born again and have received other impartations of grace. But let us remember that all we are asked to do now is to *walk with Jesus*. That means simple concentration on things as they are just this moment, then the next, then the next, and so on. God sees past and future in Christ and just deals with the present—and He deals specifically. If our walk at this moment is beclouded with the rising up of some motion of sin in us, then God just points to that. "There," He says, "look at that, just that. Just get that right under the Blood, and then walk again with Me."

So now we have the first point in continuous revival: we walk with Jesus. We do not excuse the present failures

by leaning back on past spiritual experiences. Nor do we get under false condemnation or fear through looking back at the past or forward into the future.

**T**HE NEXT POINT IS BROKENNESS, the key word in continuous revival.

Salvation is only possible for lost men through a broken Saviour. The One who was made sin for us had to take upon Himself the proud and unbroken ego of fallen man and had to be broken at Calvary in man's place.

But man also has to be broken. As he sees his sinful condition before God, he has to "break" at the foot of the Cross. The proud, self-justifying, self-reliant, self-seeking ego has to come to God as a lost sinner whose only hope is a justifying Saviour.

But here we come to a crucial point concerning the way of brokenness. All Christian relationships are two-way, not one-way. They are horizontal as well as vertical relationships with an isolated God; we are members of a human family also with whom we live in horizontal relationships. Our obligations are two-way all the time. We cannot say that we have become righteous before God through faith in Christ, if we continue unrighteous among men; the Bible says that would be living a lie. Equally, we cannot say we love God and hate our brother, for the Bible asks: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

"The word of faith," we read in Romans 10:8-10, is two-way, with the heart toward God and with the mouth before man. Indeed Paul said that to experience the full benefit of our faith we *must* express it both ways; for "with the heart" man believes unto righteousness, but "with the mouth confession is made unto salvation."

We can liken man to a house. It has a roof and walls. Man in his fallen state has a roof of sins between him and God and he also has walls up between him and his neighbor. But at salvation, when broken at the Cross, not only does the roof come off through faith in Christ, but the walls also fall down flat—and the man's true condition as a sinner saved by grace is confessed before all men.

But the trouble soon begins again after conversion, and herein lies the basic hindrance to continued revival. Continued revival is continued brokenness. Brokenness is two-way, and that means walls kept down as well as roof kept off. But man's most deeply rooted and subtle sin is the primal sin of pride, self-esteem, and self-respect. Almost without realizing it, while we are careful to keep the roof off between ourselves and God, we soon let those walls of respectability be built up again between ourselves and our brethren.

We don't mind our brethren knowing about our successes in Christian living. They can know if we win a soul, if we lead a class, if we get a prayer answered, if we get good things from the Scriptures—because we get a little reflected credit out of those things. But where we fail in so many areas of daily life—we don't tell about that! If God has to deal with us over our impatience or temper in the home, over dishonesty in business, over coldness or other sins, by no means do we easily bear witness to our brethren of God's faithful and gracious dealings in such areas of failure. Why not? The fact is we love the praise of men, and that is exactly what the

Scriptures says stops the flow of confession before men (John 12:42, 43).

Note the openness of the men of the Bible. We know of God's most intimate dealings with them—their sins and failures as well as their successes.

All through history men have turned to the Psalms in their fears and sorrows and doubts. Why? Because the Psalms are the heart experiences of men in fear and doubt and guilt and soul-hunger, describing how they felt and how God met them.

Why was David's repentance acceptable to God and yet Saul's, apparently for a much less carnal sin, unacceptable? Both kings admitted their guilt and said, "I have sinned" (1 Samuel 15:24; 2 Samuel 12:13). But Saul's repentance was insincere, because he desired that his sin be hid from the people (1 Samuel 15:30); whereas proof of David's utter brokenness was seen in that he told the whole world in Psalm 51 what a sinner he was and that his only hope was in God's mercy.

Openness before man is the genuine proof of sincerity before God, even as righteousness before man and love to man are genuine proofs of righteousness before God and love to God.

Note also that hiding the truth about ourselves before men, pretending to be better than we really are, is the supreme sin which Jesus drove home to the Pharisees—the sin of hypocrisy. It was the direct cause of their crucifying Him.

The first sin judged in the Early Church was the sin of hiddenness before men—Ananias and Sapphira pretending before their brethren that they were making a bigger surrender than they really were.

In every dealing of the believer with God recorded in the Scriptures, that transaction of inner faith had to be confessed before men.

**D**AVID SAID IN PSALM 23, "My cup runneth over." And this brings us to our third major point in continuous revival. Walking with Jesus, brokenness, and now *cups running over*.

We all can recognize this as a beautiful description of the abiding presence of Jesus in the heart. But this is the point of it in this message on revival: we are to recognize that "cups running over" is the normal daily experience of the believer walking with Jesus.

This just isn't so in the lives of many of us. Those cups running over get muddied up; other things besides the joy of the Lord flow out of us. We are often much more conscious of emptiness or dryness or hardness or disturbance or fear or worry than we are of the fullness of His presence and overflowing joy and peace.

And now comes the point. What stops that moment-by-moment flow? Sin! We do not usually accept or recognize that. We have many other names for it. We say it is nerves that cause us to speak impatiently—not sin. We say it is tiredness that causes us to speak the sharp word at home—not sin. We say it is the pressure of work which causes us to lose our peace, get worried, act or speak hastily—not sin. We say it is our difficult neighbor who causes us resentment or dislike or even hate—not sin! Yet anything which causes the cups to cease running over is sin.

(Continued on next page)

Now this is an exceedingly important point. By far the most of us, including myself, have not been accustomed to regarding it as some form of sin if the cups cease to run over. And that is why they do not quickly start running over again. For where sin is recognized as sin and confessed, the Blood is ever cleansing from all unrighteousness; and where the Blood cleanses, the Spirit always witnesses—and the cups run over again. But the Blood never cleanses excuses!

God is light. He shows us sin. We do not walk with sin; we walk with Jesus. But as we walk in childlike faith and fellowship with Him, step by step, He who is light will clearly show us what sin is hindering. God does not speak in terms of general condemnation leading to despair of past or fear of future; He speaks in simple, specific terms of any actual sin in the present which is hindering the inner witness of His Spirit.

What do we do then? First John 1:9 tells us: "If we confess our sins..." The word *confess* is the word *say* with the preposition *con* (with). To confess is to say about my sin what God says about it. "You say that is sin, Lord; so do I." That is confession (of course, with the desire to be rid of it and the actual ceasing to do the thing).

Where there is this confession, there is the promise:



Christmas, long gone, has caught up with you. The color TV with no payments until February 1. The bank chargecard which made a big holiday so easy. And all the regular midwinter bills. It's no time to make appeals for financial aid. Besides, you can't even deduct offerings now until the tax return you file in 1970. We understand. But it was the wrong time when Bob Edwards got drafted. And when Andy O'Brien's Jeep hit a booby trap on Christmas Eve. Because we feel so deeply our obligation to go right on ministering to men like these, we're asking you to join us. It's never the wrong time to do right by our servicemen. Send the most generous offering you can to—

Service men's Division A/G  
1445 Boonville Springfield, Mo. 65802

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

**B**UT THAT IS NOT ALL. That is still leaving out the further step which releases the revival in our hearts and in others. Remember again that saving faith was a two-way faith. The costly part was not the heart-belief before God, but the mouth-confession before men. And remember that, while it cost more, it gave more; as we confessed before men, Jesus confessed us before His Father in heaven and the Spirit confessed the Saviour in our hearts. We were saved.

Initial brokenness was roof off, walls down. But now in the daily life—roof still off, but what about the walls? Continued brokenness and revival requires the continued two-way testimony. But here we need to watch carefully. The confession that matters in the Scriptures, and which is most referred to, is the confession of *Christ* rather than of sin.

Now the first testimony we made had no reserves about it. We were sinners and said so. Probably our sins were already known in the community, and we gave open glory to God that He had saved us from those things through the power of the precious Blood. The emphasis was not on the sin, although it might be mentioned; it was on the Saviour from sin.

It is that form of daily testimony which is the missing note in present-day Christianity. We still "come short of the glory of God" so often in daily life. No longer do we commit those old, deliberate, gross sins of the fallen days, but we are still open to the assaults of Satan. We still know temptation. The cases must indeed be rare where Satan does not make actual inroads by some subtle form of sin—unbelief, fear, worry, depression, hardness toward a brother, dislike, self-pity, pride, coldness of heart, impatience, criticism, unkind thoughts, the sharp word, jealousy, envy, partiality, hypocrisy, strife, the lust of the eye, impure thoughts, sloth, selfishness, and the like.

As we entered the way of salvation by a two-way brokenness, we must continue so in the daily walk. Remember, brokenness is two-way. There is testimony to give before men as God gives us the opening.

To be honest testimony, it involves some account of what the deliverance is from. This is what puts teeth into the testimony. It is also proof of our genuine repentance and brokenness, just as confession before men at conversion was the proof of the reality of our new-found faith.

The real reason we are usually so insensitive to the "little" sins of our daily walk, and why we pass them over without much concern, is because we are not very ashamed of them. We have the convenient sense of God's great mercy, of our security in Christ, of divine forgiveness—and so we do not get very concerned about our present inconsistencies.

But if we start talking with others about the Lord's dealings with us, telling them when the shadow of sin has darkened our path and how God has dealt with us over it, we suddenly find two things: one, an altogether new sense of shame for sin; and two, an altogether new sense of cleansing and liberation from sin. It is part of the secret of daily revival.

This also has an effect on others. We know the way

salvation is spread among the unsaved is by telling them what the Lord has done for us. This quickens within them a desire for the same experience. Testifying has the same effect among God's people. The joy and praise leaps from one heart to another as we hear what the Lord has done. The more direct and exact the testimony, the more we rejoice.

And it does yet more. It convicts. Our hearts are fashioned alike. The way the devil tempts you is almost certainly the way he tempts me. When I hear you tell of the Lord's dealings down where you really live, it reaches me on some spot where I need the same light and deliverance.

That is exactly how great revivals break out and spread. Sin is suddenly seen to be sin. Someone breaks down, not minding who is present; he can see himself only as a sinner needing renewed cleansing. So out he comes, maybe with tears; public reconciliations are made; the conviction spreads till dozens are doing the same thing. "Revival has visited the church," we say with joy.

So when there is a continuous sensitiveness to the smallest sin that stops the cups running over; when there is recognition of that sin in the light; when follow confession, forgiveness, and then thankful public testimony to the glory of God for what He has done, then there is daily revival.

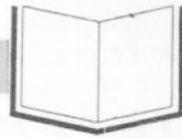
In this walking with one another in the light, careful distinction must be made between temptation and sin. Many earnest souls continue in bondage because they mistake temptation for sin; they accept condemnation when they should not do so. James 1:14, 15 distinguishes between the two. Temptation is the stimulation of our natural desires, whether physical appetites or faculties of soul or spirit. But the sudden impulse to think a wrong thought or speak a hasty word is not sin; it is only temptation.

It is when "lust [desire] hath conceived, it bringeth forth sin." It is when we continue the wrong thought, when we allow the resentment to remain, keep on looking, actually speak the hasty word, and so on, that temptation becomes sin.

So if we withstand temptation by abiding in Christ, we need not feel any condemnation. Our testimony to His praise should tell of His keeping power in the evil day.

Let us also maintain liberty in testimony. How easily we slip back into legalism, instead of walking in the glorious liberty of the sons of God. We endeavor to walk by rule instead of by the gentle but free compulsion of the Spirit who leads, rather than drives. Thus we can get into the bondage of thinking that we are under strict compulsion to testify to the Lord's dealings on all or on fixed occasions. We must never allow ourselves to be driven. We are not compelled to say something just because our brother does or because it is the usual thing on certain occasions. We walk with Jesus even in the matter of testimony. There is a divine compulsion when we know from Him that we must open our lips and when we can draw power from Him to do so. Sometimes the best testimony might be that the Lord has given us nothing to say!

Equally we must avoid using subtle pressure on others to see the way we do—and that subtle criticism of those who do not. Of course, we want others to have any light God has given us; but it was *God* who gave it to us in His own time and way. Let us leave it to God to give it



# TRUTH— A PRICELESS TREASURE

By HENRY KRAUSE

*"And ye shall know the truth, and the truth shall make you free" (John 8:32).*

LOVE THIS SCRIPTURE because there is nothing man needs more than truth. Truth is a fact established at some original point. Truth is important to God and man; the word appears in the Bible about 500 times. Jesus said,

"Thy word is truth" (John 17:17).

He promised the Holy Spirit would guide us into all truth (John 16:13). We are warned not to tamper with the Word of Truth but to divide it rightly (2 Timothy 2:15).

Truth, once established, never changes but always remains. Truth always proves to be right in every experience and under all conditions. Men may argue loud and long, but truth never talks back—it just remains.

There may be times when it seems truth is overcome, but it triumphs in the end. For example, it may seem the airplane has conquered the law of gravity; but the law triumphs in the end when the plane runs out of fuel. Likewise some of our beliefs may seem to be overcome or counterfeited for the time being; but if they are founded on truth, they will survive, for the original truth always remains.

Therefore, we should be bold to embrace the truth and to proclaim it. Truth will be vindicated. When God's servants go forth to preach, the Lord works with them and confirms the Word with signs following (Mark 16:20). And when truth is divinely confirmed, "no man disannulleth, or addeth thereto" (Galatians 3:15).

Henry Krause, a member of First Assembly in Hutchinson, Kansas, is well known in full-gospel circles for his wholehearted dedication to Christ and His Kingdom. He is founder and board chairman of the Krause Plow Corporation.

to our brethren as He pleases. Our job is to testify humbly and joyfully to what God shows us.

Thus this living in revival, personally and in our community, is in the freedom of the Spirit. It is not giving an "I am holier than thou" impression. It is just to live in revival, in the light, in brokenness, in cleansing, in testimony just as God leads—in the home, in the church, everywhere.

# THE CHALLENGE OF SUBURBIA

By N. CLEO TAPP

Superintendent, Southern Missouri District



**S**UBURBIA DENOTES THAT area outside of, but adjacent to, a city; an area where people congregate to build homes and reside, although they may commute to work in the city. Suburbia is therefore a vital part of our cities because it supplies the manpower necessary for the operation of industry in the city. It becomes a prime challenge of our home missions program because here people are spending three-fourths of their time even when working in the city.

Jesus gave the Great Commission for the purpose of reaching men. If we want to catch fish, we try to go where the fish are. The same principle is true about fishing for men.

Jesus had a concern for suburbia. In Acts 1:8, when He told the disciples they would be witnesses in Jerusalem, He added, "And in all Judea"—suburbia of Jerusalem. It is later mentioned that the early disciples "filled Jerusalem with (their) doctrine." It seems Jesus felt there might be a tendency to overlook the surrounding territory when He said to witness "in all Judea."

History indicates that we often reverse the program of the Lord. We set up rural churches first, then move to the cities. Jesus planned for us to start with the city and move outward—without missing any point—in evangelizing the world.

I am happy we have learned from past mistakes and have an increasing vision for suburbia.

Let us consider briefly the field, its need, and some of the attendant problems.

## THE FIELD

The August 1, 1960, issue of *Christianity Today* stated the population of the United States was 179,250,000 people. We were told that year that in the decade before us 27,000,000 babies would be born. The National Home Missions Department told us we would need 8,000 new churches to reach our goal of one Assembly of God for each 10,000 in population.

By 1966 the population of the United States reached 197,982,000, for an increase of 18,000,000 in six years. At about the same time the National Department presented the need for 9,000 new churches to reach our goal.

In 1967 *U.S. News and World Report* stated that the birthrate in the United States had dropped 28 percent in

10 years, and stood at 88.8 babies for each 1,000 women of childbearing age, the lowest birthrate in 22 years. Does this mean we will catch up with the birthrate and meet the challenge? No. It simply indicates we are falling behind at a somewhat slower pace. At this lower birthrate it is estimated the population in 1980 will be 233,822,000. This will be an increase of 35,840,000 people over the population at the beginning of 1968.

Where will these people live? At the beginning of this century over half of the people lived in the rural areas. *Today about 75 percent live in the city and suburbs.*

Experts also tell us that in the next 10 years the greatest growth in population will be in suburbia. *U.S. News and World Report* states, "Two or three people will be added to the suburbs for each person coming into the central city." The same report states this concentration will continue, and eventually the metropolis will become a "megalopolis."

For example, it is predicted that a 500-mile stretch from northern Virginia to southern New Hampshire will become such a development. A similar growth pattern is being projected to stretch from Kansas City to Dallas. Others are predicted for the Great Lakes and areas on the West Coast.

## SUBURBIA'S SPIRITUAL NEED

While discussing the concentration of people we might also consider the type of people making up the social structure of suburbia.

Suburbia has come into the news spotlight more and more in recent years. To a great extent the hippies, the teeny-boppers, the racists, the youth in revolt—all are largely products of suburbia. While we read of demonstrations in the city streets and the ghettos, we hear more and more that leadership of much of this comes from suburbia. Lurid stories of suburban housewives who entered prostitution and stories of mate-exchanges in suburbia, with other facts, indicate that we are dealing with a very sick society.

The church has failed in many areas. Had the church met the challenge, these conditions would not exist. For example, when Archbishop John F. Dearden, president of the National Council of Catholic Bishops, spoke in Detroit on March 3, 1968, he urged cooperation between



Protestant and Catholic churches to meet certain needs of cities and suburbs. He stated these basic needs to be in the areas of housing for ghetto dwellers, the resolving of problems of health and sanitation, educational and employment opportunities. He did not mention the spiritual need of the people. He did not propose to bring men to Christ. We believe the first task of the Church is to bring men to Christ. By so doing other needs can be tremendously helped toward a solution.

#### THE PROBLEM

Wesley Hartzell, special editor of the *Chicago American*, wrote sometime ago that the church is becoming institutionalized, losing communication with the lost world about it, and so organized that the preached is rapidly becoming obsolete.

Evangelicals are not as far along this road of declension as are other church denominations, but Bruce Shelley wrote in *Action Magazine* to warn, "Twentieth-century evangelism has been unable to hold the gains of its 19th-century counterpart."

Some ministers, endeavoring to relate to the need of the world about them, have participated in demonstrations, marches, and political and social involvements. One magazine commented, "From the pulpit they take positions on issues, flood the White House with ideas." We believe the problem can never be resolved in this manner. We do not believe this is relating to the problem. To relate to the problem we need to reach God's throne and the souls of men—not the White House.

#### THE SOLUTION

The solution lies in recognizing that the mission of the Church is a spiritual mission. We may organize to do the job, but it must be to promote the purpose of winning the lost and preparing a bride for Christ. Anything that detracts from that basic objective has no real part in our activities or in our ministry.

Suburbia stands as an open door.

Around the turn of the century a great impetus was given to missions by John R. Mott who traveled across the country challenging young people to dedicate themselves to the task. The greatest advance in missions since the first century followed, and the Scriptures were translated into 1,000 languages.

There have been several tragedies among our foreign missionaries in recent months. We have been told that many young people have dedicated themselves to take their places. This is the kind of response by which the challenge of today's needs can be met.

We have the potential of great revivals in our churches, plus the manpower to reach suburbia. In some areas the young people from our churches are going into new areas for street meetings, house-to-house witness, and tract distribution. Some of our Bible colleges are sending squads into areas for this person-to-person ministry.

For instance, students from Central Bible College (Springfield, Mo.) went into a community in our district on a Friday night. As a ballgame was completed, they stood outside the high school and passed out tracts. They followed young people into the cafes and witnessed. A number were won to Christ.

The students remained in that community for the Sunday morning service in the Assemblies of God church.

The pastor said this was one of the most dynamic services he had witnessed.

Laymen are burdened for suburbia. On several occasions laymen in our district have asked for guidance concerning areas into which they could move to help pioneer a new Assemblies of God church.

Let us do all in our power to meet the tremendous spiritual challenge of suburbia.

\* \* \*

In 1960 the Southern Missouri District adopted a *Breakthrough* program with a goal to open 100 new churches in 10 years. So far they have launched 65 efforts, 50 of which are still going strong. Some of the churches have been district- or section-sponsored, and others have resulted from the *branch out* efforts of various local churches. We trust this district will yet be able to realize its ambitious goal of 100 new churches by 1970!

## NEW TEXAS CHURCH DEDICATED

DEDICATION SERVICES were conducted recently for the new facilities of Trinity Tabernacle Assembly, Trinity, Texas.

E. R. Anderson, North Texas District superintendent, brought the dedicatory message.

The new 31- by 67-foot brick structure contains four Sunday school rooms, a church office, rest rooms, and a sanctuary with seating for 150. The church is centrally air-conditioned and has modern furnishings. Red carpeting was donated for the sanctuary.

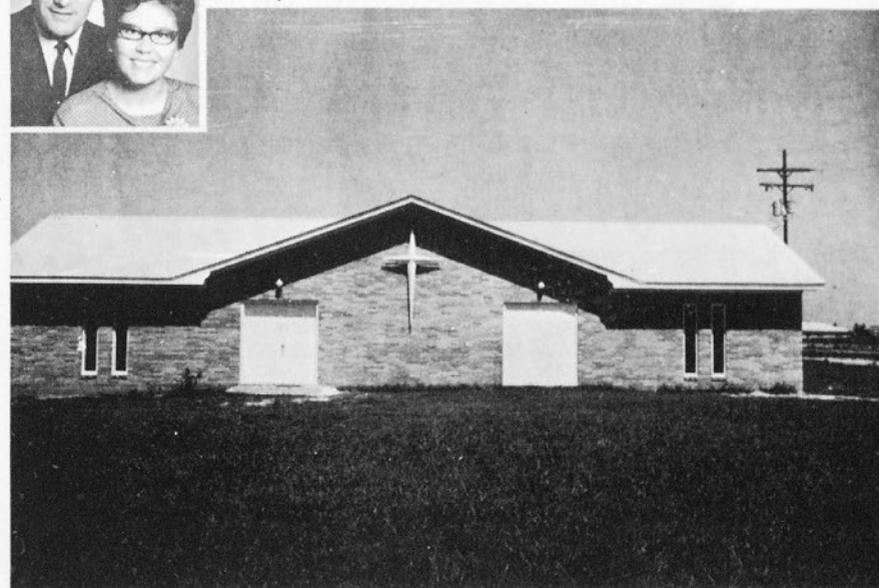
This new facility is the first unit of the building program. The property and building are valued at \$31,000, with an indebtedness of only \$10,500.

Founded in 1967 by Pastor and Mrs. William McKnight, the first services of Trinity Tabernacle were held in a home with 13 in attendance.

Pastor McKnight states, "Trinity Tabernacle is a result of faith and works in action. To God be all the glory."



The attractive new Trinity Tabernacle in Trinity, Texas, was recently dedicated. Pastor and Mrs. William McKnight (inset) founded Trinity Tabernacle in 1967.





WITH A BREAKTHROUGH CHURCH WELL OFF THE LAUNCHING P...

# SOUTHERN MISSOURI CHALKS UP ANOTHER CHURCH EXTENSION

**L**INDBERGH ASSEMBLY in St. Louis County, Missouri, and the Southern Missouri District realized another exciting victory on the homefront in the dedication of a beautiful church and parsonage on August 11, 1968.

Located on South Lindbergh Boulevard in St. Louis County, this thriving assembly is the result of concerted district *Breakthrough* effort and the vision of its pastors, Mr. and Mrs. Gene Putnam.

Ben Hodge Sr., of El Paso, Texas, father of Sister Putnam, brought the morning message on dedication day; and N. Cleo Tapp, district superintendent, was the dedicatory speaker in the afternoon. James E. Griggs, district secretary, led the parsonage dedication service.

In the evening service, Edmund Tedeschi, a member of the church and an instructor at Central Bible College

in Springfield, Missouri, was guest minister. A successful Dedication Crusade conducted by Evangelist Ernie Eskelin followed.

Brother Putman was burdened to start a new work in this area to serve the spiritual needs of a growing population. He left the district Christ's Ambassadors presidency to become pastor of the pioneer church. His leadership inspired the congregation during the various phases of building construction.

Brother Putnam commended the dedicated people who were willing to accept the challenge and assume the responsibilities necessary in this endeavor. He said that without their faithfulness and sacrificial giving this church would not have been established.

Churches of the various sections of Southern Missouri District took generous offerings. During the first



**ABOVE:** The Lindbergh Assembly in St. Louis County, Missouri, recently dedicated this beautiful new church. **RIGHT:** An A-frame roof enhances the interior of the church. **TOP (opposite page):** This lovely parsonage was already on the property acquired for the new church. **BOTTOM (opposite page):** Groundbreaking ceremonies were held Sunday, July 9, 1968, by the congregation of Lindbergh Assembly. Following appropriate comments by N. Cleo Tapp (extreme right), superintendent of the Southern Missouri District, Pastor Gene Putnam turned the first shovelful of earth. Observing as Brother Putnam performed the ceremonial act were members of the building council and the board of deacons of the church.

# MOURI HER ON VICTORY



year Brother Putnam spoke in numerous church gatherings throughout the district representing the *Break-through* program and raising money for the project. WMC's of the district gave a linen shower for the pastor and \$50 toward the new organ.

The little congregation had its first service September 2, 1962, in the Long Elementary School and continued worshipping in the school for about five years. The district bought two lots, but it was decided the property would be inadequate, so they were sold. With this money and additional funds that the church had accumulated, the 3½ acres were purchased. A lovely home on the property became the parsonage.

The county formerly had a law prohibiting a church to be built on less than five acres, but the law was changed to three acres at the time the Southern Missouri District requested the privilege of building.

Construction of the church building was under contract, but some men of the church helped do the finishing work. The church, parsonage, and property are appraised at over \$175,000.

St. Louis and the county have separate governments. St. Louis County is made up of 89 incorporated areas surrounding the City of St. Louis. Each of these areas is expanding rapidly. In 1963 the population of St. Louis County was 703,532.

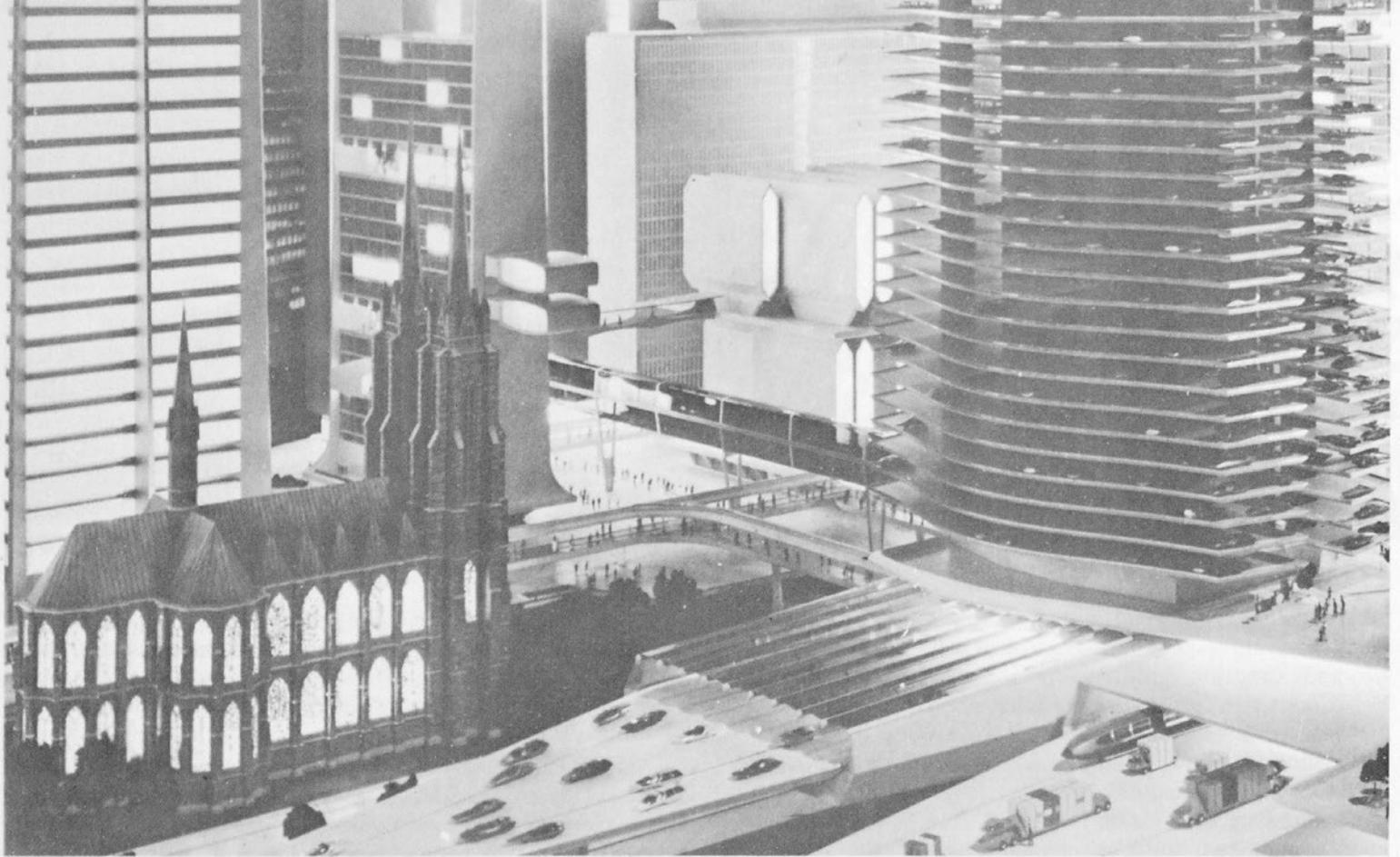
The 1960 census listed the population of the City of St. Louis as 730,000. At present the combined population of metropolitan St. Louis is in excess of 1,500,000. About 300,000 people live within a 10-minute drive of the new church.

The Assemblies of God has 28 churches in St. Louis County and 10 in the City of St. Louis, making a total of 38 in the metropolitan area.

Lindbergh Assembly's Sunday school attendance averages 125 and church averages 140. The first month of its operation, church attendance averaged 26.

With lovely new church facilities located strategically, and with its consecrated pastors and enthusiastic congregation, Lindbergh Assembly appears to have a great future as a soul-winning agency of God's kingdom. 





GOD WANTS A BREED WHO WILL RISK THE NEW

# EVANGELIZING IN A CHANGING SOCIETY

By E. S. CALDWELL

**H**A VE WE EVANGELICALS been too interested in saving our institutional necks to do much that was brave and risky?"

This question is posed by Floyd Thomas, pastor of Glad Tidings Tabernacle, San Francisco, California, in *Our Mission in Today's World*.\*

"The church must recognize that Americans by and large have become an urban people and that the church must minister to an urban world," he said in his paper, "Evangelism in a Changing Society," presented at the Council on Evangelism last August in St. Louis, Missouri.

"According to the 1960 census, 69.9 percent of the population was urban," he points out. Then he zeros in on the challenge of reaching the multitudes dwelling in our cities:

"In some circles it is assumed that the population explosion will assure church growth. Not so. The church that experiences growth will be the one that keeps abreast of change and makes the necessary changes in meth-

odology. The urban church will not grow simply because there are more people."

The San Francisco pastor draws attention to the problem of evangelizing mobile Americans:

"Not only is the urban population growing, but it is on the move. Cities are taking on a different age, racial, and cultural composition. Many families are changing houses as often as they change cars. In a recent year more than 34 million persons changed residences in the United States. . . .

"There is a great rate of mobility with apartment-house dwellers. Effective religious work with transient apartment residents may not result in building a given minister's church attendance, but it should be the object of each pastor and church to pursue vigorously a ministry to these neglected people."

Pastor Thomas declares, "The Assemblies of God must enter the population centers of the world with a positive sense of responsibility and faith. We will not be content to escape into a warm corner, away from pain and suffering. Discipleship calls us to enter the world as Christ entered it."

How is this to be achieved? The seminar speaker offers several suggestions. This article will amplify one: "People have been attracted to our churches by our paying for spot announcements on radio," he testifies, adding,

\* *Our Mission in Today's World* includes the 13 major messages, 35 seminar presentations, and the official papers of the Council on Evangelism conducted in St. Louis last August. Available from the Gospel Publishing House. Cloth-bound, 2 EV 563, \$3.95 net.

"This type of announcement can follow a *Revivaltime* broadcast."

The wisdom of using radio to reach Americans with the gospel was borne out in the results of a study conducted by the Gallup Poll last fall. Some will be surprised to learn that more people listen to radio than watch television. In fact, there are more radios in this country than there are people.

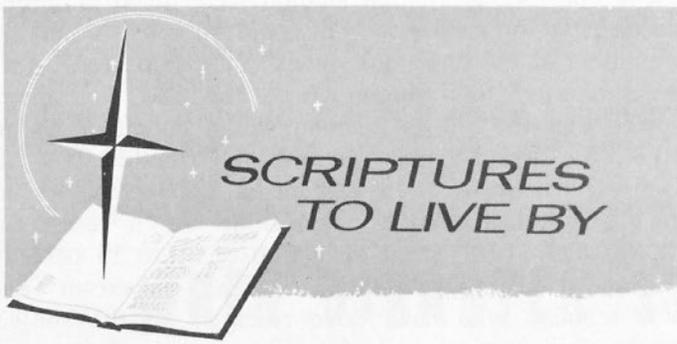
Commenting on the survey's findings, Charles M. Stone, vice-president for radio of the National Association of Broadcasters, said, "Radio is generally tuned in for two basic reasons. Listeners either have something specific they want to hear, or they simply want to have the radio turned on."

From this we learn that countless ears can be reached with the gospel by "chance" if the church buys time for spot announcements. Also it shows that a faithful audience can be built by a religious program of consistently high quality. The fact that *Revivaltime* has built remarkably large listening audiences in numerous sections of the country confirms the survey's findings about listeners tuning in a specific broadcast.

Mr. Stone listed these other findings from the survey: Nearly two-thirds generally prefer to stay with one station; three-fourths tune in for a specific program; approximately half listen to radio with other sounds around, while the other half listen alone two-thirds listen inside the home; 96 percent say they are satisfied with today's radio.

Several lessons can be learned studying these findings from the evangelistic point of view: (1) It is wise to select stations with considerable "listener loyalty" when placing an evangelistic broadcast on the air; (2) a religious broadcaster must recognize the likelihood that other sounds will be in the room to which he is broadcasting; (3) the listeners should be thought of as in homes; (4) most people like radio and give attention to what is being said.

"It is often argued that radio serves exclusively as an accompaniment to other activities," Mr. Stone observed. "In debunking this proposition, it is important to note that two-thirds of the adult listeners report they listen to radio without doing anything else at the same time.



**SCRIPTURES  
TO LIVE BY**

**DAILY READINGS FOR JANUARY 27-FEBRUARY 2**

Theme of the Week: **BUILDING CHARACTER**

Monday ....Genesis 39:1-23	Thursday .. Romans 6:1-23
Tuesday ..... Psalm 1:1-6	Friday .. Philippians 3:1-21
Wednesday .. John 15:1-11	Saturday 1 Timothy 3:1-13
Sunday ..... 1 Timothy 6:3-10	

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

## THE DAY AFTER

FROM THE BEGINNING OF TIME man has refused to heed warnings and admonitions until it was too late. The day *after* is filled with regrets.

Adam and Eve were not concerned about eating the forbidden fruit until the day *after*, when God drove them from the Garden of Eden.

People scoffed at Noah for building the ark and refused to heed his warning of the coming rains. It never *had* rained! But God sent the rains and the people who were shut out of the ark perished. How tragic was their fate—the day *after*.

The five foolish virgins did not prepare for the coming of the bridegroom until the day *after*, and they missed the wedding feast.

Many people today are indifferent to the nearness of the return of Jesus Christ. Although God's Word tells of this, they fail to make preparations for His coming. But He *is* coming and the day *after* will be too late to get ready. The Bible says, "Behold, *now* is the accepted time; behold *now* is the day of salvation" (2 Corinthians 6:2). The day *after* today may be too late.

—Mrs. Arthur Lewis

Obviously, the argument that radio merely serves as background for its listeners is an extravagant exaggeration."

In short: radio is reaching people's minds now!

Methods of presenting Christ to the world will continue to change. The world does not stand still for the church, nor can we afford to stand still while the world changes around us. We must adapt to take advantage of the changes or be left behind.

The future of evangelism depends on how well the church can adapt to the changes in communication needed to reach men for Christ. The door of radio evangelism stands ajar. Will the church only nudge it, or will we thrust it wide open?

As one of the panelists in "Evangelism in a Changing Society" observed: "We must reach into the ghettos where the poor live, as well as into the high-rise apartments where the middle class and more affluent live. With whitened harvest fields under our noses, we are moving away."

To accomplish this the church must be willing to change its methods and expend funds in new types of outreach. A bigger building does not necessarily guarantee a bigger ingathering of souls.

Pastor Thomas believes that the church will respond to the demanding task of evangelizing our changing society. He concluded his presentation with a ringing challenge:

"Our society is changing; but our God is unchanging. He still effectively works as we evangelize in the power of the Spirit. We will continue to find an effective way to evangelize because this is the task that our God called us to do! . . .

"I think God wants a different breed of men and women who are as radical as any in our day, who will risk new methods in evangelizing our changing society with the always contemporary and changeless gospel."

# USING MONEY PROPERLY

Sunday School Lesson for February 2, 1969

BY J. BASHFORD BISHOP

LUKE 16:1-13

## THE FACT OF STEWARDSHIP (v. 1)

"There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods." A steward is "one who manages the household affairs and expenditures of another; especially one who manages a large estate, establishment, or institution."

The Bible tells us Christians are stewards of the Lord because: (1) all they possess really belongs to God (see Psalm 24:1; Exdous 19:5; Deuteronomy 10:14; Psalm 50:10-12; 1 Corinthians 4:1); (2) they themselves belong to God both by creation and by redemption; (3) all the time, talents, and life itself which they possess are God-given and God-sustained.

Even as it was possible for this steward to be careless or dishonest in handling his master's affairs, so a Chris-

tian may be unwise or careless in handling possessions and abilities entrusted to him by the Lord.

## THE STEWARD'S ACCOUNTABILITY (v. 2)

"Give an account of thy stewardship." This every child of God shall do. "For we must all appear before the judgment seat of Christ" (2 Corinthians 5:10). "It is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

## THE STEWARD'S FORESIGHT (vv. 3-7)

These verses need not puzzle us. This steward had an eye to his own future and in that respect he is an example to us. He realized he was about to lose his position so he decided to use his master's money to make friends who would receive him into their homes after he lost his position. He quickly contacted those in debt to his master and discounted their mortgage notes! He may have been dishonest in this act but he was wise in his purpose—and for that foresight he was commended.

## THE STEWARD'S WISDOM (vv. 8-13)

"For the children of this world are considerably more shrewd in dealing with their contemporaries than the children of light. Now my advice to you is to use 'money,' tainted as it is, to make yourselves friends, so that when it comes to an end they may welcome you into eternal habitations" (Phillips). In these words of Jesus we have the application of the entire parable. The unconverted act with wisdom and foresight. Therefore, Christ exhorts us to follow the example of the steward by using our earthly goods in such a way that when we leave earth for heaven, we shall be welcomed by those whom our money and possessions have helped. We are to invest our money in the light of eternal values so we may enjoy an eternal interest from our investments.

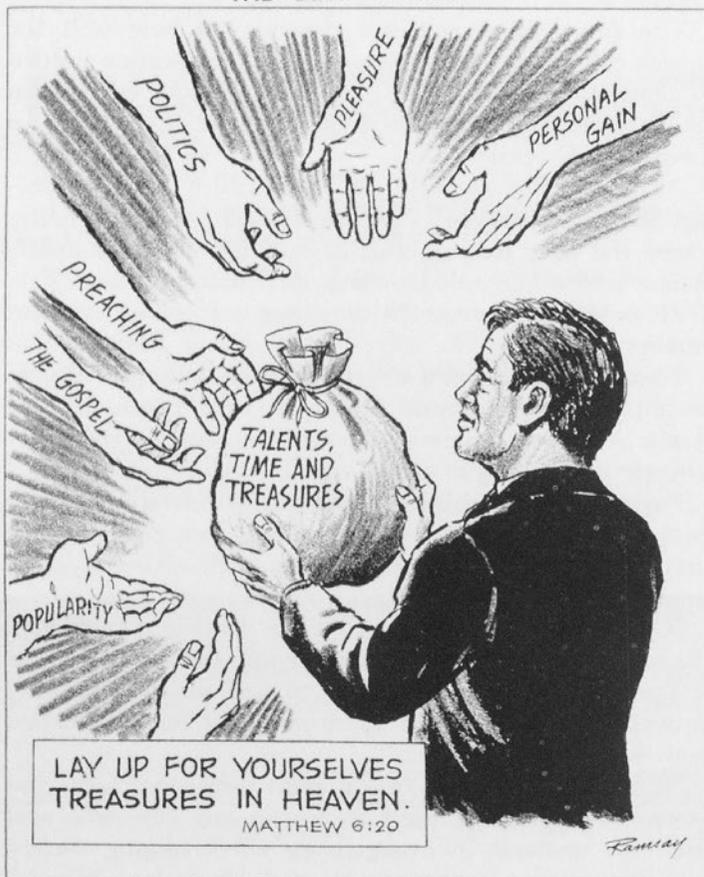
In the Old Testament God's people were taught, through various laws and sacrifices, this same principle of stewardship. They were taught to be faithful in bringing to God's house, as an act of worship, both *tithes* and *offerings*.

During President Wilson's administration a new tax bill was being considered by a government finance committee. This bill, to become known as the Income Tax Bill, was to provide exemption from taxation of 10 percent of one's income if that amount were given to church and charity. But before the bill could be voted on, a representative of the Orthodox Jewish faith appeared before the committee and, quoting from the Old Testament, showed that the bill as it stood would be unfair to his people. He declared that the faithful Orthodox Jew has always given at least 15 percent of his income to the synagogue and charitable institutions. As a result the bill was altered to permit deduction of up to 15 percent.

If a Jew, under the Law, gave at least 15 percent (and some scholars who have done research on the subject say the amount went as high as 30 percent), how can a Christian living in this privileged dispensation of grace conscientiously give less! If all of God's true children gave at least 15 percent of their income to the Lord, how many more churches might be built in the homeland and how many more missionaries might be sent to foreign fields!

Finally, the Christian steward will surely give an account unto God, not only for what he has given—whether 10, 20, or 30 percent—but for the total income and for all possessions that God has entrusted to his stewardship.

## THE BEST CHOICE



# TESTIMONIES OF HEALING

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



## AFFLICTED ARM HEALED

ONE NIGHT LAST AUGUST I could not sleep for the pain in my arm. My husband prayed for me, and God took the pain away; but while he was praying, God reminded me of a marvelous deliverance He had given me six years ago, and how I had failed to write my testimony. So in obedience to the Lord, here is the story of the healing I received on Christmas 1962.

Early Christmas morning I wakened with terrific pain. My right arm was pinned to the side of my body. I could not rest in bed so I sat in a chair, unable to move my arm at all.

I sought the Lord, asking Him to examine my heart. Then in the early morning darkness I began praising Him as I remembered Paul and Silas who sang in the midnight hour.

Finally at 8 a.m. the Lord told me to call a dear Christian friend. She left her family who were with her for Christmas, and came over. As we joined in prayer, God met us in a marvelous way.

The Spirit came upon my friend, and she rebuked the affliction. Immediately my arm was loosed from the side of my body, and she afterward returned to her family.

My arm now hung lifeless, as if it were disconnected from the shoulder socket, so we placed it in a sling. The Lord gave me faith to believe He would continue the good work and life would return to my arm. However, I found it very awkward eating Christmas dinner.

In the evening my three-and-a-half-year-old granddaughter came and sat by my side on the couch and said, "Grandma, I can't see you suffer like that. I'm going to pray for you." Almost before I knew it she was on her knees praying, "Dear Lord, make my grandma better; heal her in Jesus' name. Amen." As quick as a flash she sat beside me again.

About 15 minutes later, I went to the kitchen and, without even thinking, picked up the coffeepot with my right hand and a cup with my left and began pouring coffee. My little one had followed at my heels and she

exclaimed excitedly, "Grandma, you're all better!"

Realizing what had happened, I said, "So I am, darling." With tears streaming down my face and with cup in hand, I said to my son who was with me, "Ralph, look. I can hold a cup; power has come back to my right arm."

Still following me, the little tot said, "Grandma, take that off (pointing to the sling); your arm is better now." This was the faith of the Son of God manifested through a little child. Praise His name forever.—Mrs. Jeanne Sutera, Boca Raton, Fla.

(Endorsed by Pastor Alphonse Sutera and Mrs. A. A. Swift.)

## DOCTOR'S PREDICTIONS FAIL TO MATERIALIZE

MORE THAN FOUR YEARS AGO my doctor predicted that I could expect to have breast surgery every year or eighteen months. Further, he said that eventually both breasts would have to be removed. None of this has happened, for which I give God the praise.

It was after I was discharged from the hospital following my second breast operation that the doctor told me both breasts were full of lumps. He said one of the lumps would start to grow and it would have to be removed due to the possibility of malignancy. And he said that after they had done all they could, there would have to be radical surgery.

My pastor had visited me almost every day and prayed for me. I made up my mind that the doctor's predictions were not going to materialize. I knew all I had to do was to reach out to the Lord in faith and take my healing, for I believed Isaiah 53:5 and 1 Peter 2:24—"With his stripes we are healed."

I go periodically for checkups but there has been no sign of a growing lump. I never even consider that one might start to grow. I believe I am healed. Praise God!—Mrs. Mary Lou Benton, Dayton, Ohio.

(Endorsed by Pastor Keith L. Hume, Gospel Temple, Dayton, Ohio.)

## WHEN DISASTER STRIKES—WILL YOU HELP?

50 churches have received assistance in the last three years. Your gift *now* means preparedness when disaster strikes.

### DISASTER RELIEF FUND

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# WHERE WILL YOU STAND?

By RAYMOND L. COX

**M**OSCOW HAS BEEN DESCRIBED as a city with "one foot on the moon and the other in the mud."

Admittedly the Russian capital has some showplace spectacles which rival any in the western world. But we found that guides wish you would look the other way when an itinerary necessarily takes you through slums which make New York's seem like fashionable residential areas by contrast. You see women pumping water from community wells and carrying it to their homes—tipsy old unpainted shacks which look as if they had been "frozen in the act of collapse," as one observer put it.

Everybody knows that Russia has sputniks and missiles. Many do not know that Russia lacks such everyday items as ball-point pens and staplers. On several occasions I have had Muscovites take a pen from my pocket and try to thrust currency into my hands in exchange. Once I could have pocketed a profit of a hundred to one!

Chewing gum also must be in very short supply, for teen-age boys hounded our party continuously, begging to barter what must have been the Russian equivalent of Boy Scout merit badges for a single stick of "Juicy Fruit."

But Moscow is not unique in having one foot on the moon and the other in the mud. In a very real sense the same diagnosis might be applied to the whole of humanity! "The Lord God made man of the dust of the ground." Then God communicated an immortal spirit. He "breathed into his nostrils the breath of life; and man became a living soul" (Genesis 2:7).

Whether a man yields to carnal appetites or seeks the things above determines if he is mired in the mud or stepping among the stars!

Since Adam and Eve sinned in the Garden, the natural bent of all mankind has been toward the ground. Let the theologians debate whether man's soul as originally constituted in Adam was holy, perfect, or simply innocent. The fact of the matter is that when the first temptation presented itself, man fell! "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat" (Genesis 3:6).

That act sealed subsequent generations in sinfulness from which the atonement of the Son of God alone could prove sufficient to release. The flesh took the upper hand over the spirit.

Vestiges of man's original glory remain. There are flashes of genius from time to time. Even pagan civiliza-

tions observed some moral code. But basically man stays in the mud, and carnality mars his finest efforts.

When Charles Haddon Spurgeon visited a famous museum, the curator showed him a statue of Lord Byron. The evangelist studied the sculpture intently, then remarked, "What a genius!"

"Look at the bust from a different viewpoint," invited the official.

"What a beast!" exclaimed the minister. The sculptor had so designed the bust that, depending on the standpoint from which one studied it, he saw Byron the genius or Byron the libertine.

And many another man, though he avoids immorality like the plague, nevertheless remains on a low spiritual plane when he has potential to scale the heights!

There are heights of the spirit that a man may only know through Jesus Christ and His salvation. Jesus cautioned a civilization which betrayed a frantic frenzy for the acquisition of *things*—even necessary things like food, clothing, and shelter—to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). And Paul commanded the Colossians, "Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Colossians 3:1, 2). This is the life for which mankind was created.

How did Jesus define the abundant life He came to convey? "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

Pigs cannot look up. Men can, but many don't. They neglect the soul and pamper the flesh, ignoring Jesus' warning, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

Thompson Eade said, "In every human life there is a spark, a foundation that was laid by the finger that made eternity; there is a spark that will go on after the sun falls from space like a burned-out cinder." He spoke of man's spirit.

Jeremy Taylor saluted the spirit as potentially "an excellency greater than the sun, of an angelic substance, sister to the cherubim, an image of the Divinity."

But because of the Fall, man's nature does not naturally radiate the celestial glory God meant it to mirror originally. It is only when he experiences the new birth, of which

Jesus told Nicodemus, that a man is able to be what God intended him to be.

Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7.)

Which predominates in your life—the flesh or the spirit?

Even death cannot reverse the upward bent of the believer in Christ, for the soul soars to be with Christ while the body is buried on earth to await the resurrection. "The trumpet shall sound, and the dead shall be raised incorruptible" (1 Corinthians 15:52).

Christ "shall change our vile body, that it may be fashioned like unto his glorious body" (Philippians 3:21).

"When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:4).

Then shall those who accepted redemption stand eternally with both feet "in the heavenlies." This is God's highest plan for us.

Where will you stand? 



Katherine Lautenschlager and Pastor Edward Simmons stand beside record of BGMC giving.

## 20 YEARS WITH BGMC

By KATHERINE E. LAUTENSCHLAGER 

**W**ITH 40 BARRELS and a feeling of excitement, we launched the Boys and Girls Missionary Crusade in the Assembly of God Sunday School, Carthage, New York, in September 1949. BGMC had just started that year, and the BGMC Division of the National Sunday School Department informed us we were charter member number six.

What a thrill to have seen a plan in the embryonic stage blossom into a 20-year-old beauty and to know it continues to grow and fulfill the plans for which it was started.

Though I have not been personally associated with the program all these years, it has continued under capable leadership. As our church enters its 20th year with BGMC, I am again helping to direct this boys and girls missionary program.

In 1959 we helped win a BGMC trophy for our district by bringing a penny per pound on BGMC Day. Later the trophy was displayed in our Sunday school for a while.

Noting our BGMC program, the Watertown, New York, Assembly of God invited us to a Sunday school board meeting to explain how we conduct it. We showed some of the puppets, visual aids, and other items we used to help make our program a success. We were invited back for the 1962 BGMC Day to participate in launching their BGMC program. The day's offering was \$31, and we gave out 26 barrels.

For 1968 we set a goal of \$115 and have had the boys competing with the girls to see which group gives the most. We passed our goal in August and then set a new goal of \$150.

The Lord has blessed our church and program. Our boys and girls realize they play an important part in missions. We thank God for the burden He has given them for BGMC. 

I'M GOING TO SHARE TO 

HELP THEM KNOW JESUS

GREAT! I'LL SHARE TOO! 

Boys and Girls Missionary Crusade Day is the one time each year we invite adults to help us reach our goal. It's \$64,000 for the Far East this year.

BGMC DAY FEB. 2

# 20 BIBLE REASONS FOR SPEAKING IN

**S**PEAKING WITH TONGUES as the Holy Spirit gives the utterance is the unique miracle identified only with the church of Jesus Christ. All other miracles, such as healing, raising the dead, seeing visions, dreaming dreams, deliverance from danger and evil existed in Israel under Moses and the prophets and during the ministry of Jesus. However, speaking with tongues had its beginning on the Day of Pentecost when the Holy Spirit was given, and it has continued to be identified with the Church since its inception. Speaking with tongues has also been experienced during great revivals through the centuries, and rightly so, for it was this unique gift in operation on the Day of Pentecost that brought about the first great revival.

The doctrine of speaking with tongues as the Holy Spirit gives the utterance has its opponents, of course. If there were two ways to receive the baptism with the Holy Spirit, with or without speaking in tongues, it would seem that Christians would want the experience of speaking with tongues, for should we not want all that the Lord has provided for us? However, let us consider the two main objections voiced by those who oppose the doctrine.

First, speaking with tongues ceased with the ministry of the apostles. The Scripture passage usually quoted in connection with this objection is 1 Corinthians 13:8: "Charity never faileth; whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away." It is true that this Scripture verse says tongues shall cease, but it also says that prophecies and knowledge shall cease. How can anyone then logically conclude that tongues have ceased but not prophecy and knowledge?

A study of the history of the church shows that speaking with tongues has been in evidence in the great spiritual awakenings since the Day of Pentecost until the present time.

Second, the question is asked, "What good is speaking with tongues?" Since speaking with tongues is a gift of the Holy Spirit, it should be quite obvious that it has value, for God's gifts are always "good gifts." However, as we search the Scriptures we find that the gift of speaking with tongues as the Holy Spirit gives the utterance is of tremendous value to the individual believer, to the Church, and to the world.

A careful study of this subject will reveal many valuable reasons for speaking with tongues, 20 of which are as follows:

1. Speaking with tongues as the Holy Spirit gives the utterance is the unique spiritual gift identified with the church of Jesus Christ (1 Corinthians 12 and 14).

2. Speaking with tongues was ordained by God for the Church.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues" (1 Corinthians 12:28).

"In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord" (1 Corinthians 14:21).

3. Speaking with tongues is a specific fulfillment of prophecy.

"For with stammering lips and another tongue will he speak to this people" (Isaiah 28:11).

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29).

"But this is that which was spoken by the prophet Joel" (Acts 2:16).

4. Speaking with tongues is a sign of the believer.

"He who believes in me, as the scripture has said, Out of his heart shall flow rivers of living water. Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified" (John 7:38, 39, RSV).

"And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues" (Mark 16:17).

5. Speaking with tongues is a sign to the unbeliever.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe" (1 Corinthians 14:22).

6. Speaking with tongues is a proof of the resurrection and glorification of Jesus Christ.

"Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know . . . whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. . . . This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts 2:22, 24, 32, 33).

# TONGUES

By HENRY H. NESS

7. Speaking with tongues is the initial evidence of the baptism with the Holy Spirit.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:45, 46).

"And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6).

8. Speaking with tongues is a means of proclaiming God's wonderful works to men of other languages.

"Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God" (Acts 2:6-11).

9. Speaking with tongues is a gift for spiritual self-edification. "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church" (1 Corinthians 14:4).

10. Speaking with tongues is a gift for spiritual edification of the Church. "I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (1 Corinthians 14:5).

11. Speaking with tongues is a spiritual gift for communication with God in private worship. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the Spirit he speaketh mysteries" (1 Corinthians 14:2).

12. Speaking with tongues is a means by which the Holy Spirit intercedes through us in prayer.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Romans 8:26).

"For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (1 Corinthians 14:14).

13. Speaking with tongues is a spiritual gift for "singing in the Spirit."

"And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:18, 19).

"What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Corinthians 14:15).

14. The apostle Paul was thankful to God for the privilege of speaking with tongues. "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18).

15. The apostle Paul desired that all would speak with  
(Continued on next page)

## THE PATH TO SPIRITUAL POWER

*Dunamis and the Church* by Henry H. Ness

(Gospel Publishing House, Springfield, Mo.; \$3.25)

**F**OR A BOOK ON SPIRITUAL REVIVAL that is both inspirational and instructive, we recommend *Dunamis and the Church*. Fourteen interest-packed chapters supply much-needed teaching on the spiritual power available to the Christian and the Church.

*Dunamis*, the author explains, is a Greek word meaning "supernatural ability, strength, and ability." The reader will sense the author's firm faith that *dunamis* is what we must have if the church of Jesus Christ is to make advances against the forces of Satan. *Dunamis and the Church* presents the immediate possibility of a church becoming a powerful, victorious force for God. That possibility, Dr. Ness repeatedly stresses, is in *dunamis*, and the source is the Holy Spirit.

There is no substitute for *dunamis* if the Church is to meet the needs of the world, the author says. "We can preach ever-so-beautiful sermons and have ever-so-many man-made activities in the church; but unless the believers are filled with the *dunamis* of the Holy Spirit, the church will continue to stand helplessly by viewing the world's problems."

Some of the chapter titles of the book include: "Christ's Revelation of the Baptism with the Holy Spirit," "*Dunamis* at Work in the Church," "Why Tongues?" "Spiritual Gifts," "The Power of the Holy Spirit Versus the Power of the Devil," "Demonstrations of the Holy Spirit." The last chapter records the work of the Holy Spirit in the lives of many Christians from the Early Church to the present day.

Every member of the *Evangel* family will profit immensely by prayerfully reading *Dunamis and the Church*. With the emphasis on spiritual revival in 1969, this book will be a means to challenge and inspire a new dependency on the Holy Spirit to fulfill these revival hopes.

—WAYNE WARNER

tongues. "I would that ye all spake with tongues..." (1 Corinthians 14:5).

16. Speaking with tongues is one of the "gifts" of the Spirit. "To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Corinthians 12:10).

17. The apostle Paul ordered that speaking with tongues should not be forbidden. "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues" (1 Corinthians 14:39).

18. Isaiah prophetically refers to speaking with tongues as a "rest." "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear" (Isaiah 28:11, 12; see also 1 Corinthians 14:21).

19. Isaiah prophetically refers to speaking with tongues as a "refreshing" (Isaiah 28:11, 12; see also 1 Corinthians 14:21).

20. Speaking with tongues follows as a confirmation of the Word of God when it is preached. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues. . . . And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mark 16:17, 20).

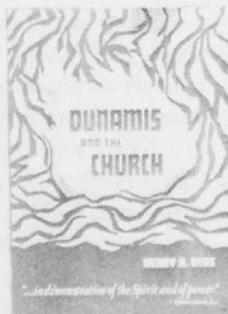
These 20 Bible reasons for speaking with tongues should convince the reader of the value of speaking with tongues, but the only way a person can fully appreciate the blessing is to experience it for himself.

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## OILED SHIELDS

IN ISAIAH'S DAY the call to "anoint the shield" was a call to arms (Isaiah 21:5). There was an urgency to it—a call to all-out preparedness.

An anointed shield was one polished, protected against oxidation, and ready for use. The shield ready for use was the one treated with oil.

Today there is a need for "oiled shields." The Bible admonishes, "Above all, taking the shield of faith . . ." (Ephesians 6:16). This shield is needed perhaps more than any other for our times. But it must be anointed, oiled—ready for use.

Begin to *use* your shield of faith. But first let the Holy Spirit give it a good coating of oil. Faith to meet the tensions of life is anointed faith. Faith to stand in the face of persecution is anointed faith.

Take the shield of faith—grasp it firmly in the name of the Lord—but be sure it is anointed by the oil of the Holy Spirit.

—Jane Parker

## THE BOUQUET

WHEN MY SON WAS VERY SMALL, he wished to do something extra special for me so he brought me a bouquet of flowers. He picked them from the flower garden that I had planted and that I had tended—but I was pleased with this expression of his love.

Lord, I come as Your child—dependent on You and giving You thanks for all I have. I come from the world You have created to bring an offering of the things You have planted in me and around me in life. This is the bouquet that I bring to You. I pray that You will be pleased with my offering.

—June E. Knight

## THE PEACE OF GOD

AS I LOOK OUT UPON THE OCEAN from my windows each day I note its everchanging moods. Sometimes it is calm and peaceful, resembling a pane of glass. This reminds me of "The peace of God, which passeth all understanding . . ." (Philippians 4:7). This peace is ever abiding no matter what may come.

At other times the ocean is stormy and turbulent as huge breakers come rushing madly in, breaking upon the beach in frothy fury. This reminds me of some of the situations we face in our daily lives.

The sea seems to change its moods from day to day, but each is as beautiful as the other.

This is much like our voyage on the sea of life. If we have entered into His wonderful peace, each day will be beautiful, whether our sea is tempestuous or calm. We should always remember that "this is the day which the Lord hath made; we will rejoice and be glad in it" (Psalm 118:24).

No matter what our surrounding circumstances may be, the Bible admonishes us to give thanks in everything (1 Thessalonians 5:18). As we do this we will have inner peace according to the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isaiah 26:3).

—Erna Bailey

# THE DISCIPLE WHO STEPPED ASIDE

By THOMAS MATTHEWS

**T**HE BIBLE CALLS HIM, "ANDREW, Simon Peter's brother." Somehow it didn't make Andrew angry, defiant, unhappy, or resentful to be known as "Simon Peter's brother." As the first of the "overshadowed" followers of Christ, Andrew is a remarkable example of the unselfish kind of Christian who is invaluable for the growth of the church.

Overshadowed—that's what Andrew was, right from the beginning. It all began when Andrew and Peter first met Christ. "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon . . . and brought him to Jesus" (John 1:40-42).

And then it happened. Jesus turned to Peter and gave him what Andrew might have considered to be extravagant praise. Jesus said his brother would have a new name indicating the kind of person he would become—solid as a rock.

Never was anything so remarkable as that said of Andrew. He wrote no book, had no sermon recorded in the Bible, and never made the "inner circle" composed of his brother Peter, James, and John.

But this never drove Andrew to the psychiatrist's couch to pour out feelings of inferiority or hostility. He didn't pout and demand equal opportunity, equal press releases, equal notices in the church bulletin. There were no threats of "I'll quit if people don't recognize how valuable I am."

Andrew's example teaches us that it isn't disastrous to be a lesser light, or to stand in the shadow while the spotlight shines on someone else. For this was Andrew's role in the circle of the twelve. He was an introducer, bringing people to Christ so that Christ might accomplish *His* purpose with them.

An introducer must grow accustomed to having the light turn from him to someone else. For Andrew it was enough to know that he had brought someone into Christ's presence.

He never went to the Mount of Transfiguration. Never was invited to the special place in the garden where Peter, James, and John were to watch and pray. Never stood alone at the foot of the cross as did John.

But Andrew could remember the times he graciously and willingly stepped aside. He could recall how he introduced a boy to Jesus one day—a boy whose lunch miraculously fed five thousand. He could also recall how he led a group of Greeks to Christ. For Andrew it was enough that they managed to reach Christ. He wasn't particularly concerned if they stepped *front and center* when they followed him into the presence of the Saviour.

The world today needs people like Andrew who see their role as introducers and are willing to step aside even though it may mean being overshadowed. The kingdom of Christ will advance through Christians who will do this.

The Bible called him, "Andrew, Simon Peter's brother." But what a brother he was! 



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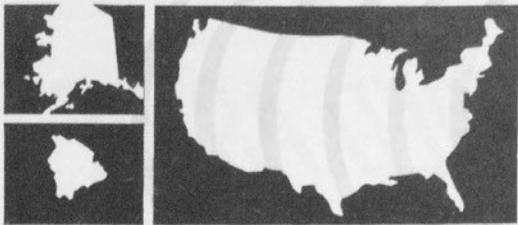
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GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

# HOMEFRONT HIGHLIGHTS

## PROGRESS AT RHINEBECK

RHINEBECK, N. Y.—The Teen Challenge Institute of Missions here is making forward strides.

A report from the former superintendent, Edmund Cooksey, reveals the dynamic work of the Holy Spirit in preparing young men and women for the ministry. He says: "The first graduation exercises in the spring saw eight students receive diplomas. At present the enrollment is 40. Because of the phenomenal growth of the institute, we are planning a building expansion program."

Brother Cooksey has felt led of God to assume a pastorate with related Bible school duties. He has been succeeded by John Kenzey as superintendent.

The Teen Challenge Institute of Missions is located on a beautiful 100-acre estate, formerly part of the Astor Estates, on the bank of the Hudson River. It is opposite the city of Kingston, 16 miles north of Poughkeepsie, N. Y.

On the campus are a main building, once a Victorian mansion, now housing the faculty and students; a large outbuilding used as a garage; and three trailers housing

married students. Other buildings are planned.

The Institute was established in 1966 primarily to train former drug addicts and delinquent youth converts of the Teen Challenge program. The school is coeducational with a two-year, trimester course—equivalent to three years' training in a regular Bible school. Graduates receive diplomas in Bible.

Special emphasis is placed on missions, evangelism, personal work, and particularly the kind of evangelism carried out by the Teen Challenge centers.

The institute commenced with nine students. It is expected the next graduating class will number 15. Of the three who left during the two years, one has gone to Central Bible College and is studying there.

The students attend the school on a work-scholarship basis, donating three hours a day, Monday through Friday, working in lieu of school fees. This institution is operated completely on faith, depending on the support of interested Christians.



Men's chorus sings at a chapel service at the Teen Challenge Institute of Missions at Rhinebeck, N. Y. Below is a class in session.



## NEW DIRECTOR OF CHAPLAINS NAMED FOR LOS ANGELES COUNTY

SPRINGFIELD, MO.—Edgar G. Meissner recently succeeded Harry L. Bascom as director of Christian Jail Workers, Inc., according to Paul R. Markstrom, national prison chaplain for the Assemblies of God.

The 42-year-old Christian Jail Workers organization serves the 13,000 inmates of Los Angeles County's 32 penal institutions.

Chaplain Meissner, born in Delavan, Wis., is a veteran of World War II, having served in Europe.

He joined the staff of the Christian Jail Workers in September 1965 and has served full time at Mira Loma Facility in Lancaster, Saugus Rehabilitation Center, and Wayside Honor Rancho.

Concerning his new appointment, Brother Meissner says:

"It is an honor to follow such a dedicated man as Chaplain Harry Bascom and those who served in this capacity before him."

Christian Jail Workers has en-

joyed a tremendous growth in the little over four decades of its existence. The past 10 years have revealed even greater gains in staff members and volunteer workers due to the concern of the church and the increase in crime leading to a large count in the 32 prisons served by the organization.

"I feel a deep sense of urgency concerning the tremendous challenge of this open door of missionary endeavor."

Edgar G. Meissner's years of experience includes the following positions: Protestant chaplain at Tennessee State Prison, Fort Pillow, Tenn., and full-time chaplain of the Kansas State Penitentiary where he ministered to four men before they paid the ultimate penalty for their crimes.

He is a member of the American Correctional Association, the American Correctional Chaplains Association, and the American

Protestant Correctional Chaplains Association.

Brother Meissner attended South-Eastern Bible Institute in Lakeland, Fla., and is a graduate of Great Lakes Bible Institute, now merged with Central Bible College in Springfield, Mo.

## CHAPLAIN WARWICK HONORED AT SAN FRANCISCO CONGRESS

SAN FRANCISCO, CALIF.—H. C. Warwick, an Assemblies of God minister, was elected president



of the American Protestant Correctional Chaplains Association at its 98th Congress of Correction held here in August.

Chaplain Warwick has had 25 years of fruitful ministry in the California correctional system. He served as the first vice-president of the chaplains association. He also chaired the chaplaincy committee responsible for this year's Congress of Correction.

According to Paul R. Markstrom, national prison chaplain for the Assemblies of God, Chaplain Warwick is not only worthy of this high position of influence, but also deserves recognition as the senior chaplain of our denomination.

The program for the 110 Protestant ministers and their wives started with a worship service at which Chaplain Warwick was guest speaker.

The new president of APCCA has a long record of effective personal influence on the lives of thousands of prison inmates, among whom many have found a new life in Christ Jesus.



### AMERICAN SPANISH PEOPLE RESPOND TO THE GOSPEL

TAMPA, FLA.—God is blessing our person-to-person witnessing on the street of Ybor City, the "Latin quarters." We have had some wonderful baptismal services on the beach. Also, many who get saved bring their idols because they no longer want them.

Sometimes as many as five souls are saved in one week. God has been blessing continually. Pray for the Cuban refugees and the many local Spanish people we are reaching for the Lord.

—GUSTAVO A. JIMENEZ



ABOVE: Gustavo Jiménez witnesses to men in the Latin quarter of Ybor City, Fla. TOP: Brother Jiménez baptizes a Spanish woman who was converted through his church in Tampa, Fla.

### INDIAN MISSIONARY SEMINARS HIGHLIGHT PROGRESS

PHOENIX, ARIZ.—On December 2, 3 approximately 100 appointed home missionaries met in Central Assembly here for a seminar sponsored by the Southern California and Arizona Districts, with Harlan W. Upton as host pastor.

Others present were Charles W. H. Scott, executive director of Home Missions; Curtis W. Ringness, national secretary of Home Missions; district officials; and interested pastors.

Brothers Scott and Ringness presided over the sessions. The seminar opened with a Communion service, and Brother Scott brought the message.

Joseph Gerhart, superintendent of the Northern California-Nevada District, spoke on "Itinerating and Fund Raising," and T. C. Cunningham, assistant superintendent of the Southern California District, spoke on "The Relationship of Home Missionaries to the District."

Missionaries were afforded opportunities to give brief reports.

These revealed several encouraging signs of progress. During the past year more land grants by tribal councils have been given than in any single year in the history of our work; several churches have been built and dedicated.

It appears this past year was the most productive as far as spiritual results are concerned. Camp meeting attendance reached an all-time high. Many Indians were won to Christ.

The American Indian Bible Institute here is making a definite contribution toward the progress of the indigenous church program. Its graduates are serving as pastors, evangelists, and workers in the local mission stations.

A similar seminar was conducted at Mountainair, N. Mex., at the district campgrounds on September 18-20. This also was well attended by home missionaries, as well as by district and sectional leaders.

### MINISTERS HELP INDIAN CHURCH

BLANDING, UTAH—Recently a group of ministers of the West Central section came over and put a new roof on our parsonage. This was urgently needed as the roof leaked badly. Each section gave an offering to cover the cost of materials. We appreciate so much the offerings and labor donated by these brethren.

We had five nights of special services in November with Simon Peter of Cortez, Colo., as speaker. God's presence was manifested in

every service. We had good crowds and a number of new people. Several backsliders came back to the Lord, and many people dedicated their lives to Him.

We have 45 boys and girls enrolled in our children's church at Mexican Hat, Utah, a village on the Navajo Reservation 50 miles south of us. These children receive no religious training other than that provided at these services.

—DOROTHY BEAIR, HOWARD AND JUANITA TIDWELL

### EVANGELISTS HELP REMODEL INDIAN CHURCH

FLAGSTAFF, ARIZ.—A helping hand and a fair exchange showed a fine team spirit in home missionary work. First Assembly here donated its opera seats to Indian Assembly (after installing new pews) for which we are grateful. This greatly improved the sanctuary, and helped us help others. We were happy to donate our replaced benches to two other Indian missions. And so, many benefited.

We had a wonderful revival recently with the Oscar Butterfield party. Souls were saved, and many were blessed under the Spirit's anointing. One fine thing about the party was their willingness to

assist in every way. Brother and Sister Stewart Cook (with the party) helped us remodel our church, hanging doors, painting, etc., besides working in the services.

The Butterfield party has been helping different Indian missions such as ours for five months. They have been a great blessing.

—ELMER ROBERTSON

### LANGUAGE OF SIGNS COURSE TAUGHT AT AIBI

PHOENIX, ARIZ.—LaVerne Heath, minister to the deaf in First Assembly here, also teaches a language of signs course in the American Indian Bible Institute.

## HOME MISSIONARY NEWS NOTES

THREE NEW WORKERS have recently received appointment to home mission fields, and one is being reappointed.

Tommy Good of Sacaton, Ariz., is pioneering a new Indian work there.

Melvin H. Erickson is assisting the Charles Slaters in their Indian work at Devils Lake, N. Dak.

Harvey A. Smith of University City, Mo., operates a Hebrew Mission in St. Louis, Mo., and recently received Home Missions appointment.

Reappointed to the Alaskan field is Harriet E. Brown who ministered previously at Nome for 12 years. She left the field in 1965 for a much-needed rest and is now resuming the work she loves. She accepted the responsibility of the new St. Paul Island work when the Alvin Capeners went on furlough.

Mrs. Doris Fellows is the new missionary at Wainwright, Alaska. Mr. and Mrs. Fred Cruse have accepted the Point Hope, Alaska, pastorate.

Harvey Smith family

Tommy Good



# NEWS OF THE CHURCHES



During one night of the meeting in West Memphis, Ark., over 20 Italians stood around the piano as Evangelist Martz played and sang with them in their own language. Pastor Duncombe led them in the song.

WEST MEMPHIS, ARK.—People were saved and baptized during a recent two-week meeting with the Jack Martz team at First Assembly here.

The attendance was excellent, and the church has greatly benefited from the services.

—Geoffrey Duncombe, pastor

MIAMI, OKLA.—First Assembly here recently enjoyed a four-week crusade with Evangelist Billy Raiford Jr. of Tulsa, Okla.

Five persons were saved, and two received the baptism in the Holy Spirit. The congregation was stirred by the heartsearching messages.—J. Walter Leppke, pastor

## MCEF RELATES PLANS TO YEAR OF REVIVAL

SPRINGFIELD, MO.—Specific steps are being taken to draw up a firm definition of the position and responsibility of the minister of Christian education in Assemblies of God churches.

The action is a result of the November 26, 1968, meeting of the advisory committee of the Ministers of Christian Education Fellowship (MCEF) here.

Other plans were made to enlarge the ministry of MCEF and to relate to the 1969 Year of Revival emphasis.

MCEF is an Assemblies of God association offering helps and fellowship to individuals responsible for the Christian education facet of the local church. MCEF is sponsored by the National Sunday School Department



The advisory committee of the Ministers of Christian Education Fellowship (MCEF) met in Springfield, Mo., last November. Seated, left to right, are: Fred Chilton, Evangel Temple, Akron, Ohio, vice-president; Sam Peterson, Central Assembly, Springfield, Mo., president; and Kenneth Mayton, First Assembly, Memphis, Tenn., secretary. Standing, left to right, are: George Walters, Georgia District Sunday school director, directors' representative; W. E. Kirschke, national secretary of the Sunday School Department; K. G. Swenson, a divisional supervisor of the department; and T. E. Gannon, executive director of the department.



First Assembly in Alameda, Calif., recently purchased this Sunday school bus for community outreach.

ALAMEDA, CALIF.—A revival spirit has been present during the past eight months at First Assembly here.

Forty-five persons have accepted Christ as Saviour, 25 have been filled with the Holy Spirit, and 29 have followed the Lord in water baptism.

The church has purchased a Sunday school bus which reaches about 50 each week. Attendance has grown from an average of 40 in February to 170 in November, with 207 present in a recent cam-

paign. The number on the Sunday school staff now equals the previous average of the whole school.

These victories are answers to prayer. Members of the congregation met six nights a week for 13 weeks to pray and worship. One of the many results was the salvation of a man whose wife had been praying for him for 17 years. God has been moving, reuniting families and meeting physical needs.

—Lee Pains, pastor

WHITEWATER, WIS.—Evangelist J. Billy McIntosh of Waxahachie, Tex., recently concluded a successful crusade at the Assembly of God here. The services were well attended, and many visitors were present.

Seven persons were saved, and seven were filled with the Holy Spirit. Several others were reclaimed and refilled. Faith was built by the testimonies of healings during the meeting.

—Rocco Farina, pastor

SAVANNAH, GA.—Eastside Assembly of God was blessed by the ministry of Evangelist and Mrs. F. R. McAdams of Fulton, Tex., in recent special services.

First-time visitors attended both morning and evening services.

Six persons were saved, and one was filled with the Holy Spirit.

Five new members united with the church, and Sunday school attendance had an increase of 20.

A spirit of revival has been present in the services since the Council on Evangelism.

—Glynn D. Grantham, pastor

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## WITH CHRIST

ROBERT C. CLAY, 82, of Broken Bow, Okla., went to his eternal

reward on November 10, 1968. Ordained in 1920, Brother Clay served the Lord as a pastor and evangelist in Arkansas and Oklahoma. He is survived by his wife

Daisy, three sons, and two daughters.

# MR. AND MISS CA-USA SCHOLARSHIP CONTEST LAUNCHED

SPRINGFIELD, MO.—The 1969 Mr. and Miss CA-USA scholarship contest, seeking to honor outstanding Assemblies of God high school graduates, was launched at the beginning of the year. It is sponsored jointly by the Department of Education and the Christ's Ambassadors Department.

Since the program was started in 1958, there have been 22 national winners. The two young people who

are named Mr. and Miss CA-USA will each receive a \$300 scholarship to an Assemblies of God college. In addition, district awards will be given.

High school students who will graduate this year are eligible to enter the contest. Since academic achievement is one of the qualifying factors, applicants should be in the upper 20 percent of their class.

In selecting Mr. and Miss CA-

USA, a panel of judges considers these other qualifications: Christian character; participation in school, youth, Sunday school, and church activities; and financial need.

The free application packets are now available from the Department of Education. March 31 is the deadline for completed applications to be returned to the department.



**PRESIDIO OF MONTEREY, CALIF.**—Assemblies Chaplain Richard W. Hartman, post chaplain here, recently received his promotion to lieutenant colonel in ceremonies held at the post chapel. Shown pinning the silver oak leaf insignia on Chaplain Hartman are his wife Joan and Col. G. W. Parmley, deputy post commander.

**KNOXVILLE, TENN.**—A four-week citywide crusade was held at the Scott Street Assembly here with Evangelist Manfred Polk of Plant City, Fla.

The building was packed each night, and over 150 visitors came from various churches. Evangelist Polk and the church band were given four hours of free television time during the meeting.

Forty-five persons were saved, 15 reclaimed, 15 filled with the Holy Spirit, 10 refilled, and 15 joined the church. Many people were healed.

Attendance has increased, and new families are coming to the church as a result of this meeting.

—Joe Miles, pastor

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Ft. Smith	Faith	Feb. 5-16	Glen Shinn	Edward W. Roush
Calif.	Clovis	First	Jan. 28-Feb. 9	L. J. Franks Party	A. D. Rogers
	Crescent City	A/G	Jan. 26-31	Charles Senechal	H. B. Pencovic
	El Centro	First	Jan. 28-Feb. 9	E. T. Quanabush Tm.	Cecil Barham
	El Cerrito	A/G Tab.	Feb. 2-9	James & Beulah Pepper	C. E. Lebeck
	Mentone	A/G	Feb. 4-16	Neale & Ida Sheneman	B. Wayne Marr
	San Jose	Evangel	Jan. 29-Feb. 9	Keetah Jones	David Stephens
	Vista	A/G	Jan. 29-Feb. 9	Kenneth & Theda Wright	James E. White
Fla.	Jacksonville	Bethel Temple	Jan. 29-Feb. 9	Bob Larson	Clyde Wasdin
	Keysville	A/G	Jan. 28-Feb. 9	Doug & Judy Maners	David Fernandez
	Kissimmee	Calvary Chapel	Jan. 28-Feb. 9	Dave & Jan Olshevski	George W. Cook
	Pinellas Park	First	Jan. 20-26	Doug & Judy Maners	Troy Helms
	St. Petersburg	Faith	Feb. 3-9	Randall A. Walker	Roy W. Carroll
	Winter Garden	First	Jan. 27-Feb. 2	Randall A. Walker	James Raley
Ga.	Dalton	First	Jan. 28-Feb. 9	Billy & Cherie Cotton	Lawrence Murphy
Ill.	Mattoon	First	Jan. 28-Feb. 9	E. A. Manley	Truman Smith
	Springfield	Calvary Temple	Feb. 6-9	Charles E. Crank	Mitchell Johnson
Kans.	Independence	First	Jan. 29-Feb. 9	Richard Field	Lloyd Clements
	Jetmore	A/G	Jan. 26-Feb. 9	Ken Krivohlavek	Steve Hadden
	Tribune	A/G	Feb. 2-14	George & Susie Holmes	Dave Vanley
La.	Lake Providence	First	Jan. 26-Feb. 9	Danny & Patsy Rogers	Loyd E. Singley
Mich.	Port Huron	A/G	Feb. 2-16	Desmond Evans	Gunnar Kars
Mo.	Joplin	Faith	Jan. 26-Feb. 2	James Odem	T. R. Shepherd
	Joplin	First	Jan. 26—	Moses Copeland	George Hanley
	Kansas City	Sheffield	Jan. 29-Feb. 9	Winferd Mack	John Thompson
	Springfield	Bethel	Jan. 26-Feb. 2	C. M. Ward	D. W. Wartenbee
N.J.	Penns Grove	First	Jan. 28-Feb. 9	Walter Schell Family	Ken Choflet
N. Dak.	New England	A/G	Jan. 29-Feb. 9	Kenneth Stottlemeyer	Harry Heidt
Okla.	Tulsa	Lighthouse Tab.	Feb. 2—	J. B. & Mrs. Essary	Chalmers Livingston
Oreg.	Myrtle Creek	A/G	Jan. 19-Feb. 2	Marlon Jannuzzi	James Billings
Pa.	Williamsport	Faith Tab.	Jan. 26-31	James L. Snyder	Robert A. Kulzer
Tenn.	Humboldt	Gregory's Chapel	Feb. 4-16	J. C. & Mrs. Nichols	Elizabeth Walters
Tex.	Amarillo	San Jacinto	Feb. 2—	Dennis Millat	J. E. Burkhalter
	Cleveland	Hi-Way Tab.	Jan. 19-Feb. 2	Chas. & Judy McKnight	Travis Freeman
	Floydada	A/G	Jan. 26-Feb. 9	Ruth E. Reece	Raymond Van Amber
	Kermit	First	Jan. 28-Feb. 9	Ervin Asiatico	W. S. Barham
Va.	Arlington	A/G	Jan. 29-Feb. 16	George & Evelyn Butrin	Claude Qualls
	Isle Of Wight	<sup>1</sup> Pine Grove	Jan. 21-26	David & Mary Dean	William Swain
	Norfolk	<sup>1</sup> Ocean View	Jan. 28-Feb. 2	David & Mary Dean	Gordon Churchill
Wash.	Raymond	A/G	Jan. 28-Feb. 9	Roy & Arlene Brewer	Vernon Skaggs

<sup>1</sup> Deeper Life Crusade

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

JANUARY 26, 1969

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Total involvement of church leaders and laity in homefront evangelism is imperative if we are to reach our generation for Christ. Every member should consider what he can do to share in this important evangelism thrust. Every established church should survey its area and open a branch church or Sunday school wherever there is a need. Many of our fine churches had their beginnings in such unselfish endeavors. Many areas—inner-cities, transitional and rural communities, rapidly developing suburbs, and ethnic minorities—do not have a full-gospel witness. The Bible emphasizes the urgency for winning souls while there is time—and time is running out! "The night is far spent, the day is at hand" (Romans 13:12).

No community, wherever it is located, and no individual, wherever he may be, should be without the full gospel. Are you doing your part?



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INNER-CITY—SUBURBAN—RURAL**