

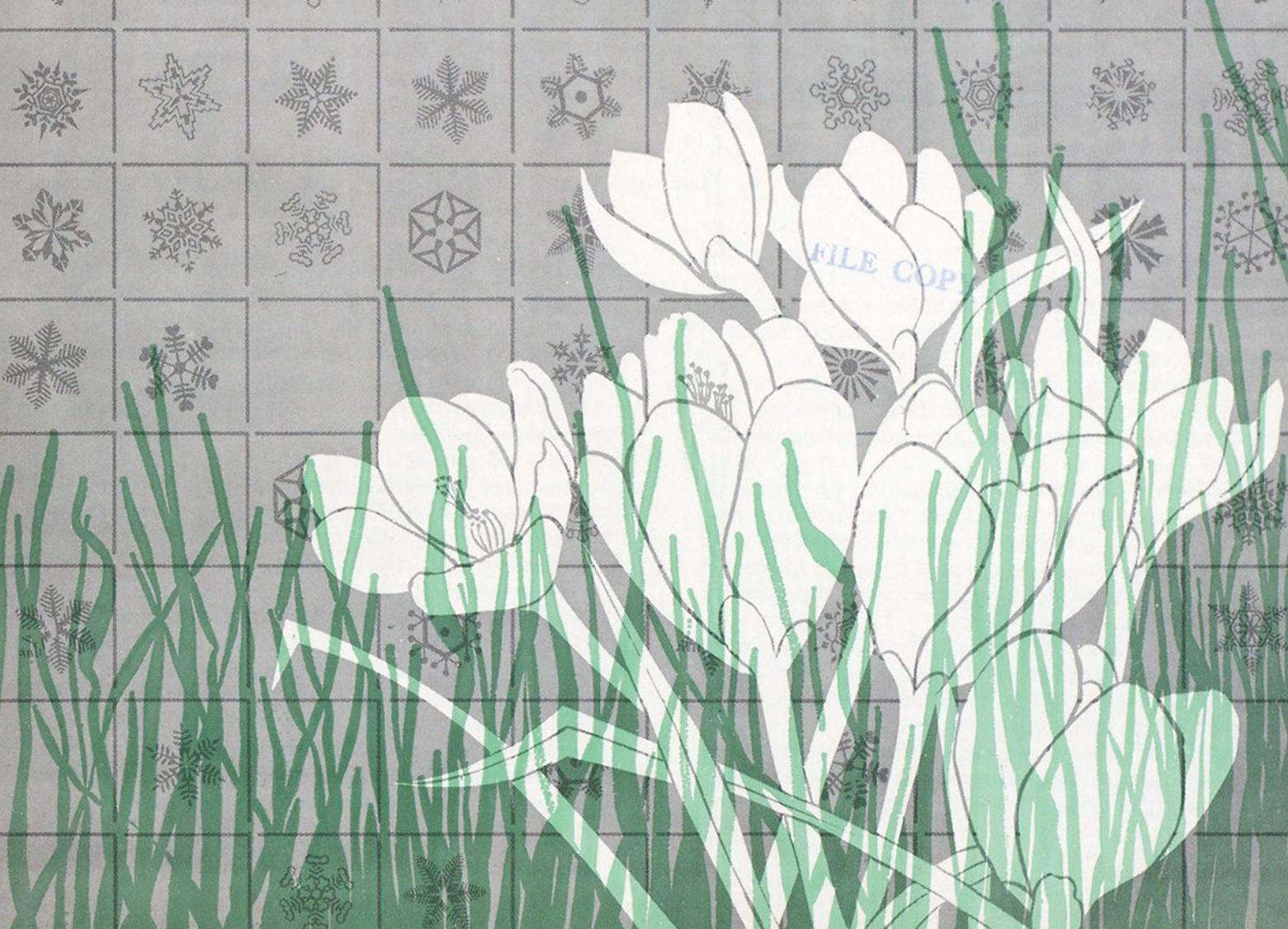
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THE PENTECOSTAL evangel

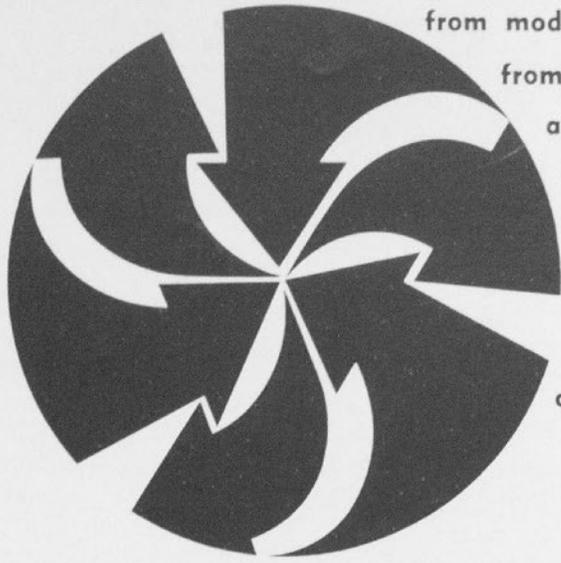
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE LORD

MARCH 23, 1969

TEN CENTS



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There is not as much danger

from modernistic doubt as

from fundamentalist unbelief—

a strange unbelief which loudly declares

the Scriptures to be God-breathed,

but immediately begins

adjusting the Bible to fit

the limitations of

our logic and our lives.

THE PERIL OF 'ADJUSTING' THE SCRIPTURES

By VANCE HAVNER

IN MY EARLY CHRISTIAN EXPERIENCE I set about to read the Bible with all the zeal of the average young believer, taking its promises at face value—believing the Scriptures as I found them, without benefit of footnotes and commentaries.

I began with Genesis and was claiming the promises for myself when I encountered a Bible student who informed me that those promises were not for me, but for the Jews!

It had been evident to me in reading the Scriptures, as it must be to any prayerful student, that certain divine commitments relate particularly to Israel. But the restraint which my well-meaning friend placed upon my appropriation of spiritual truth for myself dampened my spiritual ardor.

Then I moved over into the New Testament and began appropriating the blessings of the Sermon on the Mount—but I was interrupted and duly informed that those things belong only to the future Kingdom Age.

Next I began in Acts and was moving along, daring to believe that I might claim some, if not all, of the powers that flowed from Pentecost—when I was again reminded

that the Acts covered a transitional period and we should not press those matters too literally!

I knew they would not let me have Revelation, since it concerns the future; so I was shut up in the Epistles. By the time I had made allowance for the Greek roots and marginal references and disagreeing footnotes, I came out in the same dilemma in which many Christians find themselves today: *I did not know which promises really were mine.* I could not stand with confidence at any place in the Scriptures lest some divider of the Word come along like a policeman to order me off private property and inform me that my verse did not mean just what it said, or that it was meant for someone else.

The outgrowth of it all has been a deep conviction that Christians suffer today from the double error of making the Scriptures fit their own explanations on the one hand, or their own experiences on the other. We spend much time denouncing modernism, and surely we ought to. But sometimes I am not so afraid of modernistic doubt as I am afraid of fundamentalist unbelief. By fundamentalist unbelief I mean that strange species of unbelief which loudly declares the Scriptures to be God-breathed, but

immediately turns around and sets about adjusting the Bible to fit the limitations of our logic and our lives.

ADJUSTING THE BIBLE TO OUR EXPLANATIONS

First, we endeavor to adjust the Scriptures to our own explanations. Mythology tells us of the bed of Procrustes. If a man were too short, they stretched him until he fitted the bed. If he were too long, they chopped him off until he fitted it.

Do we not first decide what we are going to believe about the Bible, then size and sort the Scriptures, stretch them out or lop them off to fit the Procrustean beds of our private systems of interpretation? We come across a promise that glitters like a diamond on velvet. But we dare not accept it as it stands until we get down several books to find out what this man and that one thinks it means.

After God called him, Paul conferred not with flesh and blood (Galatians 1:16). But when God speaks to us, we do confer with flesh and blood—we consult the authorities. And by the time we have paid tribute at all the tollgates of private interpretation and have looked at the Scriptures through the spectacles of a dozen disagreeing expositors, we come out with “loads of learned lumber in our heads” but unable to build from it any worthy structure. Instead of asking, “What saith the Scripture?” we ask, “What say the scholars about the Scripture?” We are like a person who misses the sentiment of a love letter through studying its syntax.

Besides, if the Bible were so puzzling that no one could understand it until the scholars explained it, what would become of the common people who could not go to schools nor buy heavy sets of commentaries?

*I have a life with Christ to live;
But, ere I live it, must I wait
Till learning can clear answer give
To this and that book's date?*

*I have a life with Christ to live;
A death with Christ to die;
And must I wait till science gives
All doubts a clear reply?*

No! And neither should we fall into the grievous error of missing what the Bible says by forever trying to pour it into this-and-that mold of private explanation.

ADJUSTING THE BIBLE TO OUR EXPERIENCES

We also err in adjusting the Scriptures to fit the limitations of our own experiences. We look at a glowing declaration of promise; then we look around at what we call “facts”; and if the facts do not seem to bear out the Scriptures, we whittle down the Scriptures to fit the facts instead of demanding that the facts rise to the level of the Scriptures.

We read that “whosoever is born of God sinneth not.” Then we look around and say, “But yonder is a born-again believer living in sin,” and thus we adjust the Bible to fit experience.

We read that the prayer of faith shall heal the sick. But we know somebody who was sick and prayed in faith, yet died. The facts do not seem to bear out the Scriptures, so we adjust the Book to the Procrustean bed of our pitiful experience. We dare not believe God's own bold words; we run them through a process to match our miserable

faith—or lack of faith—and we are as guilty of denaturing the Scriptures as modernism ever dared to be.

We must believe what God said because God said it—not because logic or life may seem to verify it. To be sure, the Bible is both reasonable and livable, but first of all it is so simple because God said so—and God's saying so makes it so. We must accept that or else go blundering along, half-believing and half-doubting, trying to mix the wisdom of man with the “foolishness of God” (1 Corinthians 1:25). God has spoken, and that settles it. “Let God be true, but every man a liar” (Romans 3:4).

To doubt God and to believe human explanation and experience is to make God a liar. If anybody has lied, man has lied. If there is any doubt on any point, give God the benefit of the doubt.

If circumstances seem to contradict what God has said, let God be true and circumstances be liars.

If scholars doubt what God has written, let God be true and let scholars be liars.

If feelings do not seem to confirm the Word, let God be true and let feelings be liars.

If we do not live up to what God has said, let God be true and let us confess to being liars.

“He hath said . . . so that we may boldly say”—and whatever contradicts Him is of the devil who is a liar and the father of lies. When Satan entered human life, he took the form of a serpent. His question was: “Yea, hath God said . . . ?” When the Saviour came to earth, He took the form of a servant. And His answer in life and teaching was: “Yea, *God hath said.*”

God has said: “There is no difference: for all have sinned and come short of the glory of God.” Men say that there is a difference, and that sin is only arrested development, immaturity, biological growing pains. Whom shall we believe? “Let God be true, but every man a liar.”

God has said: “Christ died for our sins according to the Scriptures . . . was raised again for our justification”; that “there is none other name under heaven given among men, whereby we must be saved.” Men say that other ways are just as good. Modern Naamans claim that Abana and Pharpar are as good as Jordan. They do not like the *Gospel of No Other Name*. “Let God be true, but every man a liar.”

God says: “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.” Men believe in a sentimental God who winks at man's wickedness; and they forget that while God is love, He is also a consuming fire. “Let God be true, but every man a liar.”

God says: “Present your bodies a living sacrifice . . .”; “come out from among them, and be ye separate.” Men do not choose the highway of holiness; they would mix light with darkness and Christ with Belial. But God has spoken, and he that believes has no part with an infidel. “Let God be true, but every man a liar.”

God has said that Jesus shall return in the same manner as He went away. Scoffers ask, “Where is the promise of His coming?” Hypocrites can read the face of the sky but cannot discern the signs of the times. Belshazzar drinks before his lords in ungodly revelry while astrologers and soothsayers guess at the meaning of the handwriting on the wall.

We live in the Saturday evening of the age; the mystery of lawlessness leads up toward its awful climax; the night

(Continued on page 19)

Opening the Windows

CONCERNING THE SCRIPTURES it is written, "The entrance of thy words giveth light . . ." (Psalm 119:130). The American Standard Version renders this, "The *opening* of thy words giveth light; it giveth understanding unto the simple," which suggests the opening of a window to let a shaft of sunlight enter a darkened room.

What a beautiful illustration of the power of God's blessed Book to dispel the shadows of ignorance and fear and bring His radiant presence into sin-benighted lives! This issue of the *Evangel* features a number of articles on the Bible because it is our conviction that a better understanding of the Word and a wider use of it will go a long way toward making 1969 a Year of Revival.

It is important that preachers and teachers should use language which their hearers can understand. Without comprehension there is no illumination. Simply to read a Biblical narrative to boys and girls will not necessarily give the children an understanding of the story. The teacher needs to put the story in words which children can understand; similarly the teacher of teen-agers and older people needs to use the kind of language with which they are familiar, or the windows of their minds will not be opened. We are told that when Ezra caused the Scriptures to be read to all the people of Israel, "they read in the book of the law of God distinctly, and gave the sense, and caused them to understand the reading" (Nehemiah 8:8).

Our missionaries who preach in other nations work very hard to learn not only the language of the people but also the native idioms and customs. They tell some rather amusing stories about their language problems. One missionary, for example, was translating Mark 9:1 in such a way that it meant, "Verily I say unto you, That there be some of them that stand here which shall not *chew on a corpse*, till they have seen the kingdom of God come with power." This scripture did not enlighten the people very much until the missionary discovered a way to translate the words, "shall not taste of death," so they could understand the true meaning.

In many cases a literal translation would not be understood so the missionaries use native idioms to let the light in. One tribe in Mexico, instead of saying "to be sad," would say, "to count your heart." If one is stupid they would say, "your heart is closed."

In the Luba-Lulua language of Africa the concept of God is "Ntabale," which means "always-wide-awake-one." In Shilluk the translation of John 3:30 ("He must increase, but I must decrease") becomes sheer poetry: "He must come in out of the morning, and I must go in out of the night."

Every Christian worker who wishes to communicate God's message to the people of today needs, first, a clear understanding of what the Bible actually means; and second, a knowledge of how his hearers talk in their everyday lives. One way to get a better understanding of the Scriptures is to consult other English versions. There is an article on the subject in this *Evangel* (pages 8 and 9). The scholars who translated or paraphrased these versions have tried to do what the missionaries are doing in the foreign fields—putting the message of the Scriptures in language which all the people of today will find more understandable.

May the Lord enlighten all of us concerning His wonderful Word so that our Scripture reading will be as the opening of the shutters to let eternal truths shine through our mental windows.

—r.c.c.

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WILL THERE EVER BE ENOUGH BIBLES?

BIBLES IN MANY LANGUAGES have been rolling off the printing presses for generations, and the latest word from the American Bible Society is that some portion of the Scriptures is now available in 1,326 different tongues. With millions of copies being printed every year, one might suppose that by now there may be more Bibles than people.

But when one visits Hong Kong, Bombay, and other densely peopled centers he wonders, "Will there ever be enough Bibles for all these people?"

For the world population for a long time has been increasing faster than the supply of Bibles. Furthermore, it must be remembered that when the Bible societies say they distributed 104 million copies of the Scriptures in 1967, they do not mean this many whole Bibles. Many of the Scriptures were just a Gospel or some other small portion.

The complete Bible is available in only 242 languages. The New Testament is printed in these and 307 other languages. The remaining 777 language groups have only a portion of the Word printed in their tongues.

And Wycliffe Bible Translators tell us that five percent of the world's people comprised of at least 2,000 separate language groups have nothing whatever of the Word of God in their tongues. Obviously the task of supplying every person on earth with the Scriptures is greater than any single organization or church can ever accomplish.

That is why interdenominational Bible societies were formed. In each country the churches of all denominations pool their resources to support a national Bible society, and these national Bible societies work together—through the United Bible Societies—to print the Scriptures and distribute them to people everywhere.

The goal of the UBS is: "A Bible in every Christian home; a New Testament for every Christian person; a portion of Scripture for every person who can read." To reach this goal the Bible societies must depend on help from thousands of volunteer linguists and generous financial support from all the churches.

Each year they get a few steps nearer the goal. In 1967 some portion of the Scriptures appeared for the first time in 46 new languages and dialects. Complete New Testaments were published in eight new languages. The whole Bible was printed for the first time in two African languages—Kirundi and Nama.

The Bible societies have stepped up their program in the past two years. While the rate of population increase in 1967 was only 2.17 percent, the rate of increase in Scripture distribution was 3.12 percent. Goals projected

for the next five years will improve the situation further. The Bible societies are determined to close the gap. At the same time, they find that literacy is increasing so rapidly that shortages of Scriptures are inevitable, particularly in those areas where they are most needed—where the people are learning to read but are too poor to buy a copy.

Writing to Timothy, the apostle said: "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Timothy 3:15). But untold millions of people have grown from infancy to old age without knowing about this salvation—for they have never seen a copy of the Holy Scriptures in a language they could read.

The American Bible Society is trying to remedy the situation. In 1967 it was able to channel considerably more money into the United Bible Societies than all the other national societies put together. This was because God has blessed the U.S. with material prosperity and because Christian Americans believe in what the Society is doing.

Churches of 74 denominations gave over \$1,400,000 to the American Bible Society during the year. Among these was the Assemblies of God which gave \$9,265. This contribution was small in comparison with the great quantities of Scriptures which the Society put in the hands of Assemblies of God missionaries at less than cost. Our missionaries could not carry on their work effectively without the Society's help, yet our annual contribution amounts to less than two cents per member! It is hoped we will give more liberally in 1969.

Our General Superintendent, T. F. Zimmerman, is vice-president of the Society's standing committee on church relations. At the 1968 meeting of the Society's Advisory Council he was asked to present the Advisory Council's report in the final plenary session, and he concluded with these words:

"The American Bible Society was born of the conviction that every man on earth has the right to read for himself—in his own language—the 'wonderful works of God' as recorded in the Word of God. To the fulfillment of this goal we, the representatives of 62 denominations, communions, and church agencies, pledge to the dedicated members of the board of managers and the faithful staff of the society our prayers and support."

(Note: Offerings for the American Bible Society will receive World Ministries credit if channeled through the Foreign Missions Department of the Assemblies of God.)



THE BIBLE /S GOD'S WORD

By JOHN CARTER

IT IS REASONABLE TO EXPECT that God, who created man, should wish to make Himself known to His creatures—to reveal to them His character and will.

When the communion which the Creator had enjoyed with Adam and Eve in the Garden was ended by man's sin, and the guilty couple was driven out of God's presence, there still remained that desire in the heart of God to communicate His purposes to man and to bring him back into fellowship with Himself.

The generations since Adam can see in nature evidences of the existence of God, for "the heavens declare the glory of God, and the firmament showeth his handiwork" (Psalm 19:1). "His invisible attributes, that is to say his everlasting power and deity, have been visible, ever since the world began, to the eye of reason, in the things he has made" (Romans 1:20, NEB).

In addition to the revelation in nature, God implanted in man an inward witness to his moral duty—"the conscience witnessing with them" (Romans 2:15, margin).

THE NEED FOR DIVINE REVELATION

Something more than this was needed, however, if man was to become acquainted with the character of God. A supernatural revelation was required because man by searching is unable to discover Him. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" (Job 11:7). "For who hath known the mind of the Lord?" (Romans 11:34).

Because of the impossibility of human wisdom being able to comprehend the Almighty—for "the world by wisdom knew not God" (1 Corinthians 1:21)—it pleased Him to reveal Himself to man. Sometimes the communication came verbally from God to an individual, and he heard the divine voice "as a man speaketh unto his friend" (Exodus 33:11). Others received the self-revelation of God in vision or dream. To the majority came the supernatural inbreathing of the divine, expressing itself in prophetic utterance. These revelations were communicated in words and recorded for permanent keeping.

THE COMPLETION OF THE REVELATION

In the course of time a progressive revelation of God and His purposes was being conveyed to man until, in the fullness of time, God spoke through His Son whom He sent into the world. "In former times God... spoke in fragmentary and varied fashion through the prophets; but in this final age he has spoken to us in his Son" (Hebrews 1:11, NEB). The revelation given by Jesus was com-

pleted through the apostles, and nothing further is to be expected (Revelation 22:18).

BIBLE UNITY A PROOF OF ITS DIVINE ORIGIN

Over more than 1,500 years the sacred utterances and revelations, received and written down, were gathered into a single book, the Bible. Its authors were kings, peasants, philosophers, statesmen, herdsmen, physicians, priests, warriors, prophets, fishermen, tax collectors. They could have known but little of each other, living in different countries and at different times. The subjects they dealt with included every form of literature—law, history, prophecy, poetry, proverb, parable, biography, letters.

Throughout all their writings there is wonderful agreement which clearly points to a divine authorship. This marvelous unity of the Bible is an evidence of its supernatural origin. The literary style and handwriting may vary, but one controlling Mind runs through all the writings. The books all fit into one whole and are essential to one another: e.g., Daniel and Revelation, Leviticus and Hebrews.

THE DIVINE AUTHORITY OF THE BIBLE

The Scriptures declare themselves to be inspired and thus claim to be infallible. God has given them an inspiration that makes their contents authoritative. "All scripture is given by inspiration of God" (2 Timothy 3:16). The word *inspiration* means "God-breathed." "By calling them inspired (*theopneustos*—God-breathed) he taught that the breath of God was in each scripture, as man's breath is in his words, making them the vehicle of his thought" (Bishop Moule).

Not only the Scriptures, but also the writers were Spirit-inspired. "Holy men spake as they were moved by the Holy Ghost" (2 Peter 1:21). The literal meaning of *moved* is that they were "borne along" by the Holy Ghost.

FULFILLED PROPHECY A PROOF OF ITS DIVINE AUTHORSHIP

The marvelous fulfillment of Bible prophecies is another proof of its divine authorship. There are three lines of prophecy in the Old Testament: (1) prophecies about Israel; (2) prophecies about nations; (3) prophecies about the Messiah.

To Abraham was revealed the enslavement in Egypt of his descendants for 400 years (Genesis 15:13, 14); this was fulfilled in detail. The preservation of Israel as a people, including their afflictions at the hands of their enemies, their dispersions from their own country,

their lands trodden down, and their regathering by God were all predicted by the Lord. (See Leviticus 26:44; Jeremiah 31:35-37; 33:24-26; 32:37-41; Zechariah 8:3, 7, 8.)

There are prophecies about Nineveh, Babylon, Tyre, Egypt, and the extinction of the Edomites, all of which proved true. Daniel foretold the overthrow of the Persian Empire by Alexander the Great and spoke of him as the first king of Greece (Daniel 11:2, 4; 8:21). The conquest of Babylon and the actual naming of its conqueror, Cyrus, were predicted almost 200 years before Cyrus was born.

There are very many prophecies about the Messiah: His divine and human nature, the place and manner of His birth, His entry into Jerusalem on an ass, His betrayal for 30 pieces of silver, His death by crucifixion, His resurrection and second advent.

CHRIST'S WITNESS TO THE VERACITY OF THE OLD TESTAMENT

The Lord Jesus regarded the Old Testament Scriptures as being divinely inspired. He accepted them in their entirety and bore witness to their truthfulness. He testified to His belief in the account of the Creation, in Noah and the Flood, in the destruction of Sodom and Gomorrah, in the record of Jonah and the great fish (Mark 10:6, 7; Matthew 24:37, 39; Luke 17:29; Matthew 12:41). He likewise witnessed to the Mosaic authorship of the Law (John 7:19).

THE PLENARY INSPIRATION OF THE BIBLE

Assemblies of God people believe that the very words of the Bible, as given originally, were divinely inspired—and not just the idea or concept. Dr. Basil F. C. Atkinson, the philologist and under-librarian of Cambridge University, declared that if the Scriptures were not verbally inspired, they were not inspired at all.

The writers of the Scriptures declared that the words themselves had been given to them by God. "The Lord said unto Moses, Write thou these words" (Exodus 34:27). "And Moses wrote all the words of the Lord" (Exodus 24:4). "The word that God putteth in thy mouth, that shall I speak" (Numbers 22:38). "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Samuel 23:2). "Whatsoever I command thee thou shalt speak" (Jeremiah 1:7). "Write thee all the words that I have spoken unto thee" (Jeremiah 30:2). "Hear the words which the Lord hath cried by the former prophets" (Zechariah 7:7). "The words that I speak unto you I speak not of myself" (John 14:10). "I have given unto them the words which thou gavest me" (John 17:8). "We speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinthians 2:13).

Could anything be stronger in supporting the verbal inspiration of the Scriptures than Christ's statement: "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). The "jot" is the smallest character of the Hebrew alphabet; the "tittle" is the little horn or projection put on a consonant (like the modern expression of "dotting the 'i' and crossing the 't'").

There are other proofs of divine inspiration—such as the supreme moral teachings of the Bible and its powerful influence upon the lives of men—but enough has been written to demonstrate the infallibility of the Bible and to show the importance of believing it. Are you letting its precepts direct your life? 



H. ARMSTRONG ROBERTS

I WATCHED A MAN PLOW

I WATCHED A MAN PLOW TODAY. The lush greenness of the field, the withered vines that bore yesterday's fruit, and the tender shoots whose promises came too late all fell before the unrelenting blades. How barren and dark the field looked. Now only one patch of green was left, and he turned the tractor in that direction without hesitation.

Swath by swath, the patch of green melted and shrank. Only dark earth remained—churned, torn, broken, bruised earth. How jealously that earth had guarded the plants entrusted to its care. It had unselfishly nourished and fed them and had poured out all its strength for the harvest. Now the plants were finished, the harvest past, and it was the earth that must feel the plow.

Plowed under—the secret of tomorrow's harvest lies in that broken field. You can gather little berries from the brambles in the meadow and make daisy chains where grass grows from hard, untroubled soil, but the real harvest—the rich and longed-for harvest—comes from the earth that has felt the plow.

I watched a man plow today, and tears stung my eyes. I thought, Is life worth all the bruises and cuts? Yes, it's worth it now, and for all eternity it will be worth it. As I thought on these things, I remembered a Man who had nailprints in His hands and thorns that tore His brow. He had submitted Himself to this so that I might have life.

As I thought lovingly of Him I prayed, "Lord, have Thy way in my heart," for I know His love is far greater than any other love, and He will not suffer us to be bruised beyond what is necessary.

"Plow deep, O Holy Spirit. So much of self remains to be buried, so much of Thee remains to be sown."

I watched a man plow today and felt I had walked with God.

—DELICIE M. STEWART

COMPARING THE MODERN VERSIONS OF THE NEW TESTAMENT

By ROBERT C. CUNNINGHAM



The Epistles were written in Greek. Originally 1 Thessalonians 1:1 looked like this. The English translation reads, "Grace be unto you, and peace, from God our Father. . . ."

WE HAVE RECEIVED MANY LETTERS FROM *Evangel* readers concerning the modern English versions of the Scriptures. They ask, "Do you endorse such-and-such a version?" Others say, "Please tell us which of the modern versions is best in your opinion." Still others inquire, "What is the difference between a translation and a paraphrase?"

People are confused because some godly Bible scholars condemn the new versions while other godly Bible scholars defend them. Most of us have been at the mercy of the debaters, for we do not know enough about languages and the history of the English Bible to decide who is right.

Moody Press has come to our rescue by publishing a book by Herbert Dennett, an Englishman, entitled, *A Guide to Modern Versions of the New Testament* (142 pages, cloth binding, \$2.95). It explains the problems faced by translators and contains general information about Bible versions; then it proceeds to describe and evaluate nearly 40 New Testament translations. It deals with all types of versions—literal, paraphrased, simplified, and amplified, as well as those which have a particular doctrinal bias.

Some will take exception to Mr. Dennett's opinions. They will consider him too tolerant and will wish he took pains to explain all the doctrinal questions raised by the textual changes. For example, he does not mention the liberal bias that evangelicals have criticized in the Revised Standard Version, but rather praises this translation. On the other hand, he labels Moffatt "an admitted modernist, who spoke of being free of the theory of verbal inspiration," and he warns the reader that Moffatt's treatment of key passages regarding the Person of Christ are often unsatisfactory.

For reading in public, Dennett recommends the New American Standard Bible published by the Lockman Foundation in 1963. (We question whether any version except the Authorized, better known as the King James, should be used in the pulpit, for this is the version most people possess and the one with which they are familiar. It is still the best seller, totaling as many copies each year as the sales of all other versions combined.)

For private reading, Dennett recommends that a good modern version be used for purposes of comparison. There is real value in comparing various translations if we distinguish between them. It opens new insights into the meaning of God's wonderful Word. For this purpose *Evangel* readers will find great blessing in using another book published by *Moody Press*, entitled, *The Four Translation New Testament (Parallel Edition)*. It contains 739 pages (cloth binding, \$9.95) and gives four

translations in parallel columns. Each time the reader turns the page he is looking at four translations at once, and his eye can quickly go from one column to another to compare the alternate wording of each verse of Scripture. The four translations in this book are:

(1) The Authorized (King James) Version, published in 1611.

(2) The New American Standard Bible (1963) which is based on the highly respected American Standard Version published in 1901.

This careful and conservative revision is not to be confused with the Revised Standard Version (1946). Dennett says the N.A.S.B. "has much to recommend it in accuracy, freedom from archaisms, and because it still retains something of the happy atmosphere of the earlier versions."

(3) Williams' *New Testament in the Language of the People*.

Though not as widely known as some, this version in modern language is praised by Dennett for its precision. He points out the style of English is somewhat monotonous, but states that "this translation can be thoroughly helpful to the careful student of Scripture, who is more concerned with accuracy than with literary elegance." This version by Charles B. Williams was published by *Moody Press* in 1937.

(4) Beck's *New Testament in the Language of Today*.

This version by William F. Beck was published by Concordia Publishing House in 1963. It is not mentioned in Dennett's book but other good scholars have recommended it as a forceful paraphrase using direct, simple language which can be understood by children as well as adults, and by the uneducated as well as the learned.

So much for *The Four Translation New Testament (Parallel Edition)*. Going back now to Dennett's book, we are reminded that scores of versions are now in print, and additional versions are being planned, so the average Bible reader is understandably confused. Dennett throws light on the situation by pointing out that there are five main kinds of versions and he lists them as follows:

(1) LITERAL OR WORD-FOR-WORD VERSIONS.

Under this heading he mentions Darby (1871), Young (1862), and Rotherham (1872). He says the Authorized and Revised Versions (1611, 1881, 1901, etc.) tend to stay within this general classification but he points out that even the Authorized or King James is not a word-for-word translation (and he explains why no translation can be).

(2) COLLOQUIAL OR IDIOMATIC VERSIONS.

Most of the "modern speech" versions fall in this category. They do not attempt to give a literal transla-

tion. Instead they try to imagine how Paul, Peter, and the other apostles would write if they were alive today and were penning their scriptures in modern English.

In this class are Weymouth (1902), Moffatt (1913), and Helen Montgomery (1924), among others. In the more colloquial versions he lists Goodspeed (1923), Verkuyll's Berkeley Version (1945), Phillips (1948), and The New English Bible (1961).

Dennett explains some of the problems in the modern versions. "In a number of places in the New Testament there is some measure of uncertainty about the exact meaning of the Greek text; there may even be designed ambiguity. The literal translator can often preserve such uncertainties at the expense of his English idiom, but not so the modern-speech and idiomatic translator. He must come down on one side or the other, and so take upon himself, in part at least, the role of interpreter as well as that of translator. . . ."

He refers to the dangers of the slang phrases and chaty style used in some versions. "In their attempts to make the New Testament scene appear natural to modern readers, some translators turn the names of coins, weights and measures, hours of the day, etc., into present-day equivalents—pounds, dollars, etc. This policy is unsatisfactory in relation to money matters owing to the continual process of inflation in the modern world. . . ."

He warns against modern versions which do not convey a true impression of life as it was lived in New Testament times. "The dirt and poverty of those days, the oppressive cruelty of the Roman occupation, the universal prevalence of slavery—all these things are foreign to the modern way of life in the West." But he maintains this background is essential to a proper understanding and must not be removed by translators for the sake of making the Scriptures relevant to our generation.

(3) VERSIONS IN SIMPLIFIED ENGLISH

A number of versions use a smaller vocabulary. They contain short and common words in place of longer, less familiar ones. The sentences also are shorter, the purpose being to make the Scriptures understandable to new readers—but in doing this the translators sacrifice part of the meaning. *The Bible in Basic English* (1941) is one example. Another is Norlie's *Simplified New Testament* (1961).

(4) EXPANDED TRANSLATIONS

Under this heading come *Wuest's Expanded Translation* (1956) and *The Amplified New Testament* (1958). Probably Kenneth Taylor's *Living New Testament* (from 1962) also belongs in this classification. It is paraphrased; that is, it does not claim to be a translation but rather it is a restating of the Scriptures in the scholar's own words.

The Coverdale Version was the first English Bible to be printed with the approval of the king of England. It was translated by Miles Coverdale in A.D. 1535.



Any expansion of the text of Scripture has its dangers. The doctrinal views of the translator definitely enter into his work when he paraphrases. Says Dennett: "Though some of the extra material found in [expanded] versions may help the reader to understand some difficult passages, there is ever a danger that the inexperienced student may accept the explanatory renderings as having the same authority as the basic text itself."

(5) VERSIONS WITH A SPECIAL SLANT OR BIAS.

In this category Dennett points out that Schonfield's Version (1955) is a Jewish translation; while Lattey's *Westminster Version* (1913) is a Roman Catholic translation, as is also the Knox *New Testament in English* (1947). He warns that the *New World Translation* (1950) published by the Jehovah's Witnesses denies the Trinity and Christ's unique Deity.

To any who ask which modern version is best, Dennett says it is impossible to give a simple answer. "It is rather like asking which is the best place to go for a holiday; the answer depends on what you want. So with versions of the New Testament; there are different types intended for different purposes."

For study purposes, a good version in modern English can be useful in making comparisons and throwing light on difficult passages. It must be admitted that the Authorized (King James) Version is difficult to understand, in places, especially if one is not schooled in Shakespearian English, which was the literary standard in King James' day so was used by the scholars who revised the Geneva Bible and came out with the King James Version in 1611. It took nearly 50 years for the King James Version to replace the earlier version, so opposed was the public to any rewording of the Holy Scriptures;

Photos from a dramatization by courtesy of the American Bible Society.



In 1604, at Hampton Court, King James ordered a new translation of the Bible to be made. It was completed in 1611 and, although called the Authorized Version, it is better known as the King James Version.

but the King James Version finally won out and it has kept its supremacy for over three centuries. We doubt whether it will be replaced in our lifetime. We love it for its literary grandeur. We have committed it to memory. Our English literature is laced with it. Most of our Bible concordances are based upon it. Until it is replaced by something better, we will go on reading it, preaching from it, and committing its majestic lines to memory.



David Lim (left), Stephen Lim, and Lula Baird work with Chinese Americans in the Los Angeles and San Francisco areas.



Mrs. Baird is seen speaking at the Chinese Christian Center in San Francisco. Raymond Fife, seated on platform, substituted for Pastor David Lim while he was studying in Hong Kong.

MISSION TO CHINESE AMERICANS

By RUTH LYON

ASSEMBLIES OF GOD work among the Chinese Americans is an encouraging and expanding part of home missions ministry. This effort at the present time is limited mainly to the West Coast and basically operates as district projects.

There are great opportunities for expanding this ministry. Thousands of Chinese are coming in from Hong Kong; they need to be reached with the gospel. Teen-agers are open and hungry for the truth.

One in every four people alive today is Chinese, and over one-quarter million Chinese live in the United States. The task seems overwhelming, but if we can win these Chinese in America, they in turn can evangelize their own people in Asia and elsewhere.

CALIFORNIA

Our two California districts are involved in the Chinese work in their major cities, Los Angeles and San Francisco. After some of the Assemblies of God missionaries to the Chinese returned to the U.S., they requested that the National Home Missions Department recognize and promote this work. The request was granted with the hope it would expand into other Chinese communities across the country.

San Francisco and Oakland

Fifteen years ago Missionary Esther Sandahl felt a burden to minister to the Chinese in Bakersfield, Calif. The growth of this work was slow and discouraging, but in the end it has paid rich dividends for the Kingdom. It was there she contacted one seemingly insignificant family.

Floyd Thomas, pastor of Glad Tidings Temple in San Francisco, hands Mrs. Baird the keys to a Volkswagen Microbus donated to the Center by the church. David Lim stands at left.



As a result two Chinese boys became vitally involved in the church program in Bakersfield's Full Gospel Tabernacle. Both boys had professional ambitions—one in engineering, the other in medicine. They were Stephen and David Lim; and both were destined to become ministers among their own people.

Mr. and Mrs. Vallance Baird, veteran missionaries in China, began a new work in San Francisco's Chinatown in 1964. They continued to operate it until Brother Baird's death in August 1966.

Sister Lula Baird, an appointed home missionary, then had to assume full responsibilities. She now directs the work of the Chinese Center. David Lim, a graduate of Bethany Bible College, Santa Cruz, Calif. (Mr. CA-USA of 1962) joined the Bairds as assistant pastor. He is now pastor. An American-born Chinese, he has received endorsement as a district home missionary by the Northern California-Nevada District.

At first he ministered to the English-speaking group, but after going to Hong Kong to study the Cantonese language he is now able to minister to the Chinese-speaking. There are two separate congregations. The Chinese-speaking group is composed mostly of adults and averages about 30 in attendance. The English-speaking group is composed mostly of teen-agers and averages a little over 100. The workers therefore have many responsibilities in San Francisco. In addition, they have operated the Oakland Chinese Branch for about three years.

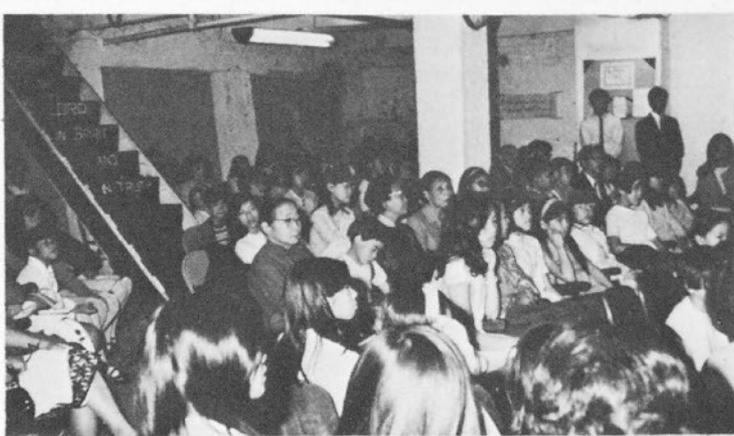
The Chinese-speaking congregation in Oakland meets in First Assembly (Paul Schoch, pastor) on Sunday nights and averages about 12 in attendance, several of them teen-agers.

Last summer 41 young people of the Chinese churches joined other youth in an attempt to reach San Francisco and Oakland Chinatowns for Christ. In 4½ days of witnessing in San Francisco, over 80 decisions for Christ were recorded. During a one-day "invasion" in Oakland 10 received Christ as Saviour.

Vacation Bible school is conducted entirely by the young people of the center.

Ten young people from the San Francisco center are presently attending Bethany Bible College.

The present facilities of the center are inadequate. The



Nearly 160 were present for the Christmas concert presented by the young people at the Chinese Christian Center. At the right is the choir that participated in the concert.



church meets in the basement of a former restaurant. Rent is high—\$200 a month—but part of the basement extends under the sidewalk, so the noise of people walking above is distracting. During the rainy season there is water seepage—and the place has only one tiny window.

Suitable property may cost as much as \$100,000. The WMC's of the district generously contributed \$18,000 toward the down payment on property when it is available; but more is needed. At present the poor facilities are greatly hindering the work.

Los Angeles

Five years ago Billy Wofford, an appointed home missionary, began a work among the Chinese in Los Angeles. He also had a secular position while serving the Chinese congregation, thus supporting himself. Brother Wofford has done a good work for God, especially among the Chinese young people.

Bethel Temple of Los Angeles made its facilities available to this congregation on Sunday afternoons, which the Chinese greatly appreciated.

In February 1968, Brother Wofford resigned. Stephen Lim, David Lim's brother, is now pastor of this work. Stephen has a degree in civil engineering from the University of California. In high school he was voted one of the most outstanding students. In college he was active in evangelism. Following graduation he spent a year in the Philippines where he helped to begin a Chi Alpha College Center. Then feeling God's call into the ministry he took Biblical studies and last June he became pastor of the Chinese Assemblies of God Church in Los Angeles.

This church has about 70 Chinese attending regularly, 40 of whom are high school and college age! These youth are active for Christ on their campuses.

The potential for future ministry among the Los Angeles Chinese is exciting.

NEW YORK

As part of its inner-city evangelism program, the New York District recently extended its ministry to Chinatown in New York City. Pastor Ong reports new people are attending, especially adults. It is inspiring to watch the Chinese children as they sing for Jesus. They take these songs and choruses right into their homes where parents and neighbors hear the gospel from their mouths.

A young Chinese student helps in interpreting during the services. The small chapel costs \$140 a month for rental.

Please pray for this ministry in Chinatown. It is not large or spectacular, but God is blessing the faithful witness; and it is reaching into the Chinese community.



The Chinese-speaking and English-speaking congregations joined for a Christmas banquet. The Chinese branch in Oakland also participated, bringing the total attendance to 130.

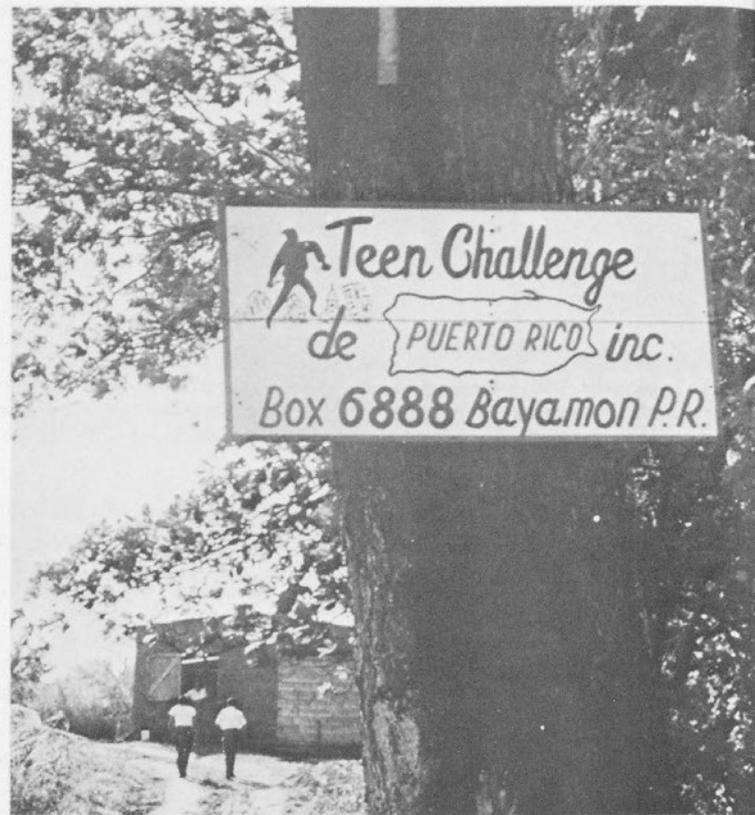


The orchestra played at the Christmas concert. Warren Leong, choir and orchestra leader and church pianist, is pictured at left center playing the violin.

These young people attend the Oakland Chinese church.



TEEN CHALLENGE MINISTRY— *as God sees it*



By **PETER J. OLIVER** / *Director of Teen Challenge, Bayamon, Puerto Rico*

HUMAN BEINGS are prone to estimate success in dollars and cents, in great buildings and large acreages.

But God does not share our gauge of success for He sees success with eternity's values in view. The Lord Jesus put it plainly when He said to the great soul-hungry multitude, "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?"



To all sincere Christians—people of God, ministering in our different fields of endeavor—our *first* and uppermost duty is to go out into the highways and byways and win souls for the Master. This obligation has never changed and is even more mandatory in this generation of the "why-should-I-care" Christian.

We at Teen Challenge are trying to obey this injunction of Christ.

The Teen Challenge Center in Puerto Rico is slightly over three years old. From the very first we were plagued with limitations, both physically and economically; but spiritually we had faith in God's plan. Often we were discouraged because of these limitations, for we were

unable to meet the many demands placed upon our shoulders. For instance, it is difficult to turn away a young man who has come with a sincere heart in search of help that only God can give him. But often, because we were too crowded, too understaffed, we were forced to do just that.

Our material and financial means are still inadequate. However, in spite of our limitations, 240 young men who were bound by sin and enslaved by drugs have entered the doors of Teen Challenge in Puerto Rico. Thank God these have been exposed to the message of the liberating power of Jesus Christ—and many are being set free to a life of productiveness.

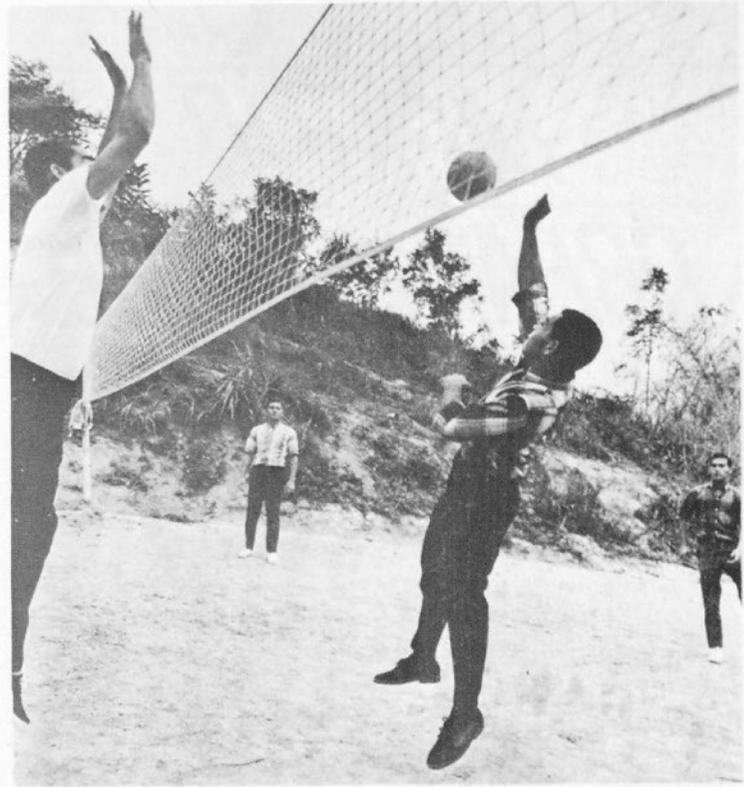
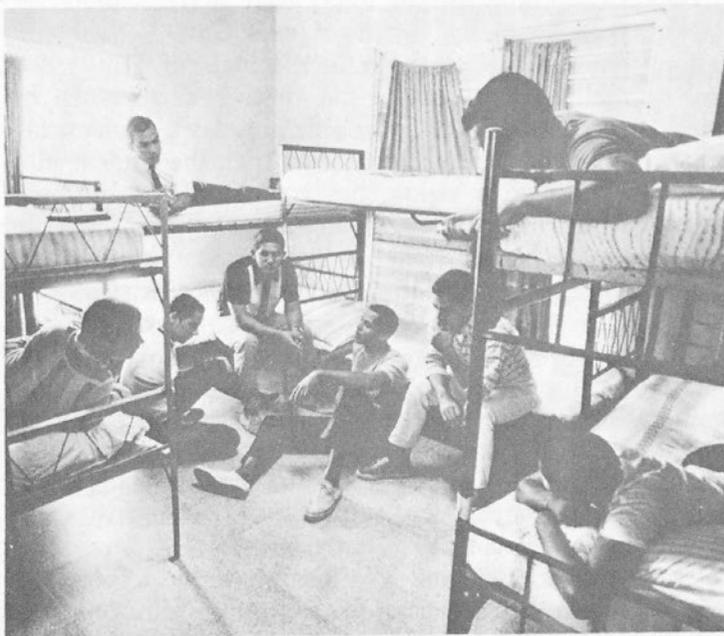
From the standpoint of human reasoning, in these three years Teen Challenge of Puerto Rico *should* be able to show a greater visual progress. Buildings *should* have been purchased and put to use—in short, *greater success should have been evident*. Yet looking at the picture as God does, and with eternity's values in view, we can rejoice with grateful hearts at the abundant grace with which God has prospered our frail endeavors so far.

Most of the young Puerto Ricans we have reached are now studying in Bible school, while others are ministering in this very program where they first met the Master. To a great extent our success has been accomplished because of the faithfulness of those who prayed and contributed financially.

The staff and young people at the Puerto Rican Teen Challenge Center thank you for this, and urgently request your continued support. We are all collaborators with Christ in the work of the ministry. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Corinthians 15:58).



Special offerings for
HOME MISSIONS
should be sent to:
ASSEMBLIES OF GOD
HOME MISSIONS DEPARTMENT
1445 Boonville, Springfield, Missouri 65802



TOP: Teen Challenge of Puerto Rico maintains its headquarters in San Fernando, a suburb of Bayamon. Pictured (left to right) are: Peter Oliver, director; Luis Rosario, assistant director; and Carmen Vargas Rosario, secretary.

CENTER: In the relaxed atmosphere of the dormitory, some of the boys discuss their problems and their plans for the future with staff member Benjamin Marin.

BOTTOM: The boy on the street is exposed to many vices.

TOP: On Sunday afternoons the parents of boys staying at the center are invited to visit. The staff uses the opportunity to evangelize and many of the parents find Christ as Saviour.

CENTER: Teen Challenge provides a full program which includes recreation as well as Bible study.

BOTTOM: Through personal work the Teen Challenge staff endeavors to reach the youth and children with the gospel before they fall into the drug habit.



MAKING DREAMS COME TRUE

By STEVE LOY

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:17).

WHO COULD MISS THE STRONG EMPHASIS this scripture places on the work of young people in God's master plan for these final days of our age? The prophet Joel, and the apostle Peter who quoted him, realized that works of enormous significance would be accomplished by youth appointed by God in the last days.

The verse says that *old men shall dream dreams*; that is, they shall meditate on the wonderful acts of God which *can* be performed. But it says the *young men shall see visions*—they shall perceive in a conscious and realistic way the culmination of the grandest human dreams. The verse also adds that "your sons and your daughters shall prophesy," which means to "tell forth under the anointing of the Holy Spirit."

Since it is through the visions of the young that the dreams of the old are carried out, referring to the youth as the "church of tomorrow," is not completely accurate. In a real sense they are truly the "church of today"!

An example of a young man who saw a life-changing

This article is one of a series appearing in the *Evangel* this year portraying the role of youth in revival. Steve Loy is minister of youth at Calvary Temple, Springfield, Missouri.

vision is Saul of Tarsus. He had been an approving witness of Stephen's brutal murder. Later in life he told of the *sincerity* with which he had persecuted the church! In the eyes of all Jews he was a highly religious man—a Pharisee of Pharisees.

But one day on the road to Damascus this young man saw a vision, and how drastically it changed his life! His *vision* eventually enabled him to see how he could participate in the completion of things that the old men before him had *dreamed*.

The first chapter of Romans gives us a picture of how dramatically Paul's evaluation of himself had changed after this vision. Instead of introducing himself as "Paul, orator of orators, Pharisee, member of Sanhedrin, and free-born Roman," he states in Romans 1:14-16: "I am a debtor both to the Greeks and the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

Like Paul, young people today have a tremendous advantage in winning the world to Jesus Christ—their education. The Greeks were the intellectuals of Paul's day, and he realized that part of his vision was to reach his intellectual peers. Who is more able in today's academically "turned-on" world to reach students than the student himself who, through a vision, has committed his life completely to God? Since young people are more accustomed to life in this highly charged intellectual atmosphere, they are best equipped to present the claims of Christ to their peers.

However, Paul also says that his debt was to the Barbarians, or the culturally deprived. We must realize, as Paul did, that the young have a spiritual debt to the downtrodden of the world on foreign soil and at home. This means more than merely clothes collections, grocery drives, and Christmas baskets. The Chinese have a wise saying: "Give a man a fish and you feed him for a day: teach a man to fish and you feed him for a lifetime."

The greatest gift we can share with the culturally and socially deprived is not a handout, because a handout often has a way of making the recipient more dependent on others. The greatest gift we can share is the gift of eternal life given through Jesus Christ (Romans 6:23). By sharing the free gift of God with the needy, a newfound self-respect comes as a result of salvation which can help those who are deprived to cure many of their own material ills.

Paul further states, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation." Paul was *unashamed* of the gospel because he *knew* the gospel. He told us, "Study to show thyself approved unto God, a workman that needeth not to be ashamed" (2 Timothy 2:15). Our task today is to educate our young people in the disciplines and instructions of God's Word and cultivate in them a sensitivity to the visible workings of the Spirit of God in the world around us. If our young people are also exposed to the manifestations of the gifts of the Holy Spirit, they won't have to be ashamed of their ignorance when enigmatic questions or harsh insults from a hostile world are hurled at them.

After our young people learn we have a debt to the world which can only be paid with the gospel, then and only then can they say as Paul did, "I am ready to preach the gospel." Readiness in this realm demands first, a

sense of obligation and duty on their part, and then genuine preparedness to face that duty.

We must realize that with our youth rests the impetus for the direction Pentecostal Christianity will travel until the Lord comes. Let us not be too critical of them if their ultimate goal is the salvation of souls. They are the key to any future revival!

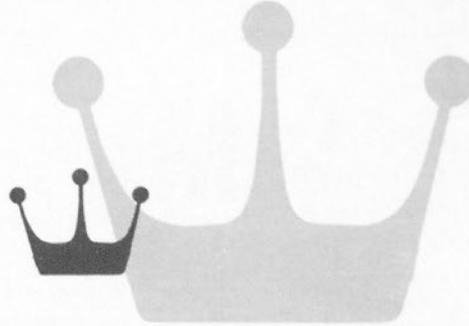
The word *revival* comes from words meaning "to live again." We may find ourselves in the same plight as Nicodemus asking the question, "How can a man be born when he is old?" (John 3:4). It is impossible to reclaim

years that have passed, of course. But if our Movement is to see a mighty stir of God's Spirit, it will come through the visions of the "sons and daughters" who are the recipients of the indwelling Spirit.

Let us share the torch of fiery zeal with those who can keep it kindled and who are equipped to use it to light their own vastly changing world. Let us not forget that the words of Scripture say, "Where there is no *vision*, the people perish" (Proverbs 29:18). Our youth in today's world are the key to seeing the dreams of men of old brought to reality. 

GOAL-BRANCH SUNDAY SCHOOL

By H. V. KNIGHT / *Pastor, First Assembly, Benton, Illinois*



LIKE TO THINK OF A BRANCH SUNDAY SCHOOL as having the same relationship to the church as our children have to us when they decide on marriage. When they come and tell us they plan to be married, we begin to plan with them, offering our assistance where needed.

Eventually the date arrives; the wedding ceremony is performed; and they wave good-bye. We miss them but we know they are making a home for themselves and future family. Then as the grandchildren are born, there is a sense of pride and satisfaction in knowing we did what we could in getting this new home started.

First Assembly of God, Benton, Illinois, has had a similar experience during the past few years. We have discovered that every member of the Sunday school can have some part in establishing and developing a branch Sunday school. Some can give financially; others can give time and talent. But all can live in the expectancy of its reality and consider how it will affect their role in the future—either in the current school or in the new school.

Faith Assembly, DuQuoin, Illinois, is a self-sustaining Assemblies of God church today because members of our congregation saw the need and wanted to do something about it. The effort started with cottage prayer meetings and later developed into a branch Sunday school with the assistance and backing of First Assembly in Benton.

I am a Sunday school enthusiast because a kind Sunday school teacher was a vital link in bringing me to know Christ as a loving Saviour. Not only have I found Sunday school an arm that reaches out to strengthen church attendance, it is also an educational institution for all ages within the church. Through obtaining a basic knowledge of the Bible, Sunday school members prepare themselves to become teachers and workers first in their own school and then in a branch school as the opportunity develops.

We usually think only in terms of a large school with an abundance of funds starting a branch school. But

smaller congregations can have the same opportunity to prove God's greatness. The approach may be different, but the results can be just as fruitful. Instead of purchasing a building and all the furnishings for the branch operation, the smaller school may be able only to rent public facilities or an older building. This has proved to be very workable in many situations.

The small school can also prepare a staff in advance. In First Assembly we place a prospective secretary in the office with a duplicate set of books for each department. The regular secretary instructs her how to fill out the records, order literature, etc. The few dollars spent for the extra books pay well in the long run. Not only do we have a well-trained secretary for a branch Sunday school, we are never without experienced help in our own school. We use this method throughout our staff, including executive officers.

Operating a Sunday school with the stated goal of establishing a branch school is a healthy and beneficial objective. It contributes to a vision of outreach. It prepares the members for the time when several workers will be missing from positions they have filled for years to take key responsibilities in the branch school. And it creates a very close tie between the branch and the originating school. Thus there is a willingness to help the branch grow through assisting in visitation, in prayer, and financial backing.

Every member in every department can have a part in helping a new school develop and grow. It has been thrilling to watch Faith Assembly advance from a branch school to a church in its own right. Its 1968 Sunday school Checkup records an enrollment of 61. A vacation Bible school was conducted last summer with an enrollment of 94. Most of these individuals would never have been reached by our church in Benton because of the distance between us. Thus the branch Sunday school has given us an effective outreach. 

Help needed to meet Foreign Missions Emergencies, Projects, etc.

'MR. U-D' IS IN TROUBLE

UNDESIGNATED FUNDS

MR. U-D IS IN TROUBLE! (Mr. U-D stands for undesignated funds.) The problem is not due to any lack of interest in missionary work, for in 1968 Assemblies of God members and friends gave \$7,193,753 to Foreign Missions.

Mr. U-D's problem is caused by a lack of understanding. Many people don't even know he exists. And most people underestimate his importance. Last year he received just 2.7 percent of the total foreign missions offering.

What is Mr. U-D's function in the Foreign Missions Department? Why is he so important in maintaining a proper balance in our foreign missions program?

Many pastors ask, "What happens to a missionary's support if the pledged money doesn't come in?" It is Mr. U-D who comes to the rescue. When a missionary's support account goes into the red, his account is supplemented from undesignated funds. This is only one phase of Mr. U-D's activities.

Last October the Evangelistic Center in Managua, Nicaragua, suffered the ravages of a sudden rainstorm that washed out a retaining wall and threatened to destroy the building. The Foreign Missions Department immediately sent \$500 from undesignated funds and advanced the church \$1,500 from the Revolving Loan Fund. Mr. U-D's account must be kept ready for such mission-field emergencies.

It was his money that helped to open the new work in French Guiana. The opportunity to open this work came with such urgency that there was not time to raise the necessary funds. The opportunity was there, and the money was needed then. Mr. U-D suddenly became a pioneer evangelist.

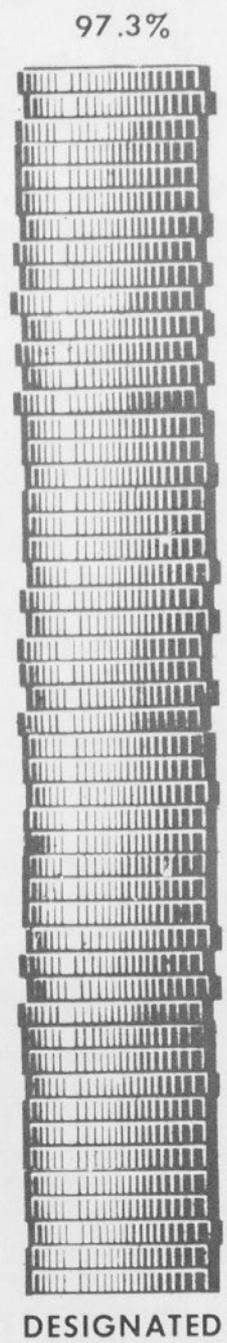
But Mr. U-D has not always been able to handle all urgent requests. Foreign Missions Secretary Robert T. McGlasson said recently, "Many strategic needs and opportunities have come to our attention and have had to be shelved because undesignated funds were unavailable. It is not unusual to receive stirring appeals for funds for critical evangelistic outreaches when other funds are fully committed."

Mr. U-D also gives 10 percent of his incoming funds to Foreign Missions Office Administration. It is in this area of missions financing that the trend away from undesignated giving causes special difficulties.

The Foreign Missions Department has only four sources from which to draw funds for office administration: (1) ten percent of the undesignated funds; (2) one-half of the missionaries' tithes; (3) offerings designated *Foreign Missions Office Expense*; and (4) interest and other income from designated money in trust and en route to the foreign field.

A decline in Mr. U-D's account will cause serious problems for running the "business" of foreign missions. Can you imagine a missionary in Africa trying to handle his stateside business from there? His missionary duties would have to be laid aside as he wearied himself with business matters. The missionary is glad to have secretaries, accountants, and administrators to turn to in Springfield. Their service to him is as valuable as his ministry is to the nationals of his field.

The Assemblies of God Foreign Missions Department spends only 6.4 percent of its total annual receipts on administration. This is one of the lowest administration percentages



97.3% of funds received by the Foreign Missions Department are designated by the donor. These go for missionary support, missionary projects, travel.

The 2.7% undesignated funds must be divided to meet emergencies, urgent projects, and office expense.

2.7%
UNDESIGNATED

DESIGNATED

TROUBLE!

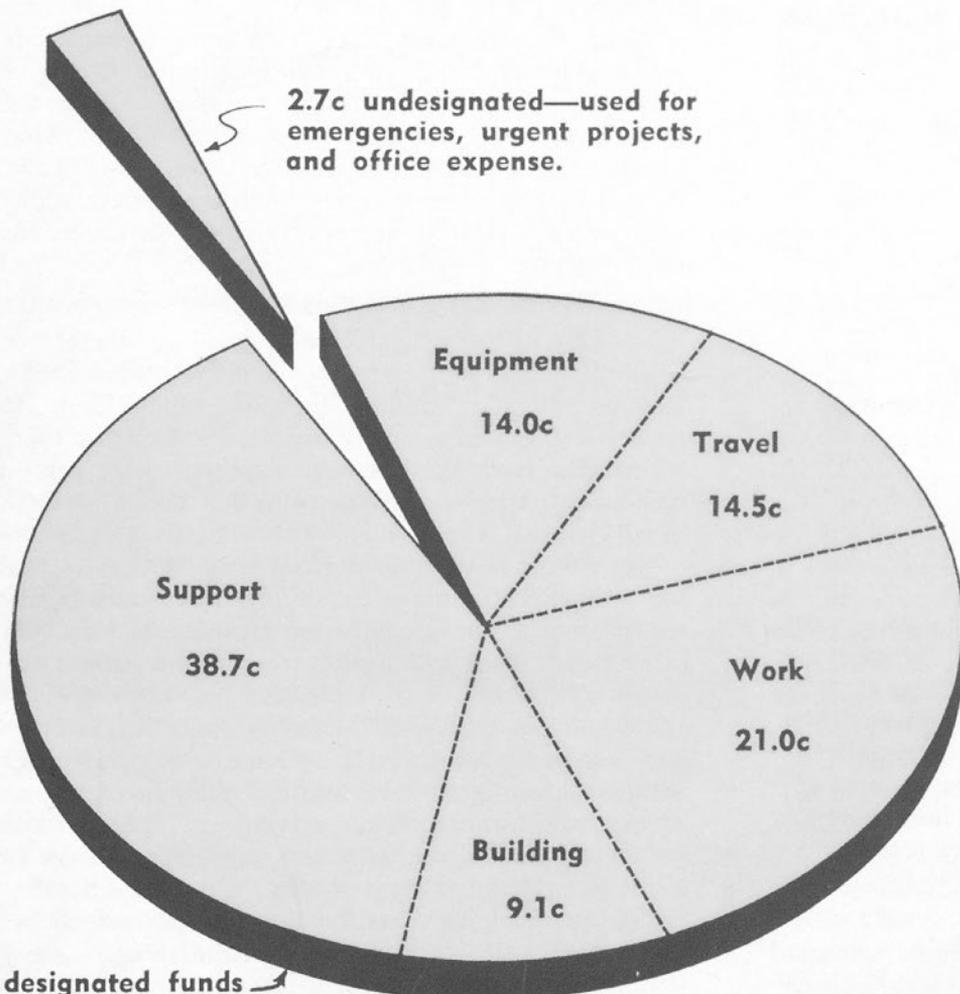
among all missions societies working out of North America.

Foreign Missions Executive Director J. Philip Hogan said recently, "To meet the administrative demands for this coming year we must budget for at least a half million dollars."

Foreign missions is a big business. And Mr. U-D is an important part of the program that makes the many outreaches of foreign missions possible. The next time you or your church send your missionary offering, assign

5 or 10 percent of it for Mr. U-D. He needs to be in top condition to handle all the emergencies that arise.

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



HOW THE FOREIGN MISSIONS DOLLAR IS SPENT



GOD'S WORD REACHES DEVIL DANCERS

By HAROLD and MYRNA CARPENTER
Missionaries to Bolivia

THE STUDENTS WRAPPED their homespun ponchos tighter around them as we made our way across the bitter cold and windswept plains of the altiplano. We were on our way to present a gospel witness to Bolivia's devil dancers.

The sun had risen high in the sky and had begun to warm us by the time we reached the pueblo of Cayapa at 11 o'clock. The weird music of the flutes, reed pipes, and drums reached our ears long before we entered the village itself.

The music and the animal sacrifices we had witnessed along the way gave evidence of the demonic powers we would soon face; but not one of the students showed any hesitancy or fear.

As we unpacked the musical instruments, Bibles, and tracts and made preparations for the open-air service, the first group of the famed devil dancers appeared. The shouting and weird music reached a new intensity.

It was a very unusual service we held that day, to say the least. We maintained our place on one side of the square while the dancers and the drunken Indians made constant circles around us.

Many stopped to shout at us, some to threaten us, but many more to listen to the message we preached and to receive the tracts we handed out. Two of the students sold all of the Bibles they had brought.

Following the service we made our way to the pagan altar near the river. Standing on ground literally soaked with the blood of their animal sacrifices made over the past two days, we asked God to give a great harvest from the gospel seed we had sown.

Eternity alone will reveal the results of that day we attacked the very gates of Satan's stronghold. 

EVERYWHERE THE CHRISTIAN LOOKS HE IS FACED WITH HUMAN NEED, YET TOO MANY ARE NOT RESPONDING TO THAT NEED.

AM I MY BROTHER'S KEEPER?

By CHARLES W. HOLT / Pastor, First Assembly, El Monte, California

THE BOOK OF GENESIS records many firsts relating to the human family. Many of our modern-day problems can trace their first recorded expression back to the words and deeds of earth's first family.

For example, take Cain's angry retort in an attempt to sidestep a direct answer to God's inquiry, "Where is Abel thy brother?" He disavowed any knowledge of his whereabouts by replying, "Am I my brother's keeper?" (Genesis 4:9). His question seems to epitomize the philosophy of a growing portion of today's citizens.

Not long ago 11 passengers watched as 17-year-old Andrew Mormille was stabbed in the stomach and bled to death as he rode the A-train home to Manhattan. No one came to his assistance even though his attackers left the car.

Then there is the sad account of Eleanor Bradley who tripped and broke her leg while shopping in New York City. Dazed in shock, she called for help, but the stream of hurrying people simply parted and flowed past. After 40 minutes a taxi driver helped her to a doctor.

It would be easy to sweep the whole matter under the rug by labeling such failure to act as indifference, apathy, or unconcern. Everywhere the Christian looks he is faced with human needs, and I believe the majority of Christians are genuinely concerned about their fellowman. Still the fact remains that too many are not *responding* to their neighbor's needs. If concern exists, why is there so little response?

Recent studies into what psychologists call "bystander responses" reveal some interesting reasons why the average person fails to act in behalf of someone in distress. According to these studies, the key factor lies within the realm of decision making.

Doctors reported that the bystander to an emergency has to make a series of decisions about what is happening and what he should do about it. The consequences of these decisions will determine his actions. There are three things he must do if he is to intervene: he must *notice* what is happening, *interpret* that event as an emergency, and decide that he has *personal responsibility*. If he fails to notice the event, or if he decides that it is not an emergency, or concludes that he is not personally responsible for acting, he will leave the victim unhelped.

These same elements affect every Christian's commitment to the Great Commission which says, "Go ye into all the world, and preach the gospel" (Mark 16:15). These three elements may provide a reason for the effectiveness

of some Christian witnesses and may also explain the failure of others.

SEEING THE NEED

This is the first step toward decisive involvement. Much time is spent by pastors, evangelists, and missionaries in an attempt to get people to see the need.

Jesus saw the need of humanity. "When he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd" (Matthew 9:36). Before we will become involved, the need must break into our thinking and intrude itself on our conscious mind.

INTERPRETING THE NEED

Second, we must decide what action we will take in the light of the need.

From time to time *The Pentecostal Evangel* appeals for emergency funds to rebuild churches destroyed by earthquakes, floods, or fire. Or there may be a need to print literature, build Bible schools, or support home and foreign missions. Our response to these emergencies will depend largely upon how we interpret the situation. Before we take positive action we must determine that the need is urgent.

ASSUMING PERSONAL RESPONSIBILITY

So often at the critical time of deciding whether or not a situation is urgent enough to demand our attention, we look to others to see how they will react. Even after a need is recognized as being urgent, the fact that there are others who have likewise been exposed to the same need will make us feel less responsible for taking positive action.

Quite often a person in a group may feel less responsible for acting in an emergency simply because no other person present assumes equal responsibility to help. On the other hand, when one begins to act, others will join and help.

Recently in St. Louis, Missouri, there was a man who saw a need and assumed a personal responsibility for involvement in this need. It cost him his life.

Raymond Sansoucie was driving in St. Louis with his wife and four children when he saw a young man snatch a purse from an elderly woman. Hurriedly parking his car, Sansoucie gave chase to the young purse-snatcher and was shot. He died New Year's Eve.

Someone started a fund to help the bereaved family. At the last report, donations to the fund mounted to over \$78,000, and it continues to grow about \$500 a day. One

civic club in St. Louis pledged \$100 a month for the child Mrs. Sansoucie is expecting this month—to be paid through the child's college years.

This man saw, interpreted, and became involved in the need at great risk and cost. While all involvement does not carry this price, one almost always takes a risk when he becomes involved in human need.

Jesus took risks but He did not allow these to keep Him from becoming involved with humanity. His life and ministry are the example for us.

John 4 records the interesting account of Jesus involving Himself in the need of a woman of Samaria. When Jesus saw this lone figure coming to the well in the middle of the day, He saw more than a woman of a race hated by the Jews. He recognized a life which had been torn apart, a heart which had been bruised and battered by many anguished moments. He saw a human in need and He was ready to meet that need.

Jesus did not allow the opinions of others to determine His personal action. He never waited for crowd response before He acted. Often He did the very thing which, had He followed the crowd, He would not have done. Once He touched and healed a leper. Another time He received a loving tribute from a despised and outcast woman who wept at His feet and anointed His head with a costly ointment while others in the room frowned in displeasure.

The woman of Samaria had a bad reputation and, had Jesus followed popular opinion, He never would have spoken to her. But in all these cases Jesus felt a personal responsibility for meeting the need.

Jesus said, "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). He was saying, "Take notice. Make the right decision. Believe the harvest is your personal responsibility."

We can see distress in human lives and ignore it, or we can choose to step forward and relieve it. To the question, "Am I my brother's keeper?" there remains only one correct answer for the Christian who would follow Christ.

THE PERIL OF 'ADJUSTING' THE SCRIPTURES

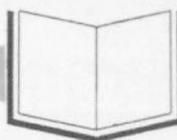
(Continued from page 3)

of apostasy darkens; the sky is lurid with the flames of approaching judgment. Jesus is coming! "Let God be true, but every man a liar."

WILL WE BELIEVE GOD OR MAN?

So no matter which way we look, the issue is this: are we to believe what God has said, or the testimony of man? In Matthew 22:29 our Lord said: "Ye do err, not knowing the Scriptures, nor the power of God." We err, because instead of knowing the Scriptures on one hand, we substitute our explanations; and instead of knowing the power of God on the other hand, we substitute our experiences. And what can be more pathetic than to spend a lifetime expounding the supernatural without ever having experienced the supernatural; contending for the miracles of yesterday yet practically denying the possibility of miracles today!

After all, the Word of God yields its deepest secrets



GOD GIVES WISDOM

By E. S. CHRISTOFFERSEN

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

WITH THE MANY COMPLEX PROBLEMS that arise in life, this scripture has been a tremendous value and blessing to me.



There have been many times when I have been confronted with unusual situations and only God could give the wisdom and answers for these problems. It was in these crucial moments that God gave me the right words to say or the actions necessary, and in each case the problems worked themselves out.

In these days, this scripture is of greater value than in the past, for pressures and problems seem so much greater than before. We can benefit from this scripture if we will apply it in our everyday living. We have a greater power than atomic power accessible to us, for atomic power has limitations. We have no limitations of possibilities in God because He can do anything. Praise the Lord!

E. S. Christoffersen is mayor of Turlock, California. He attends Bethel Temple (Assemblies of God) in that city and is president of a turkey-growing business.

not to scholarly analysis, but to simple faith that dares to let God be true, but every man a liar. After the wise and prudent, even among the orthodox, have argued at length over this verse and that, God raises up some nonentity who dares to believe God's bold, brave words—and puts all the rest of us to shame.

Few of us ever stand with all our weight on the Word of God. We pretend to, but in a crisis we usually make some concession to human weakness, and the Word does not profit us as it might, being mixed with unbelief in us who hear it.

In the thick of a battle someone cried to the captain: "Sir, the flag is far ahead, and the regiment has fallen way behind the colors. Shall we bring the flag back to the regiment?"

The captain shouted back: "No. Bring the regiment up to the flag!"

We Christians have fallen behind our colors. Shall we bring the Scriptures back to us, trim them to suit our unbelief? No. Let us rather catch up with the Scriptures both in our explanations and in our experiences! "Let God be true, but every man a liar."
—Elim Evangel



Recording the dramatization of Bob Reed's testimony for the radio program, "Unshackled," are (left to right): Jack Bivans, Bob Reed, Fern Persons, Silvia White, and George Gilbert.



THE END OF THE 'CREATIONS'

By E. S. CALDWELL

ROCK 'N' ROLL MUSIC sung by a *Revivaltime* choir member on a gospel broadcast? Unthinkable! Yet it happened last month. Yes, it happened on *Unshackled*, the unique dramatic radio program that tells true life stories. Now heard on 336 stations, the broadcast is produced by the Pacific Garden Mission in Chicago.

Writer-producer Jack Odell learned that *Revivaltime* tenor Bob Reed spent five years as a professional rock 'n' roll bandsman before finding Christ as his Saviour. Bob's story offered an opportunity to zero in on thousands of youngsters swept up in the thumping, hypnotic beat of combo music.

The narration introducing the dramatized story goes like this:

"Within the past few years some interesting things have been happening in the world of popular music. They had been in the making for some time, but really came into focus when a few young gentlemen from the city of Liverpool burst onto the scene. If you were much over 30, they were a little frightening. If you happened to be a professional barber by trade, they were the forerunner of economic disaster. But if you were in your teen years, they probably seemed to be pretty wonderful.

"Overnight there sprang up thousands of musical combinations built on the mod mode and reverberating rock. Their instrumentation was simple, but an immense amount of imagination went into their names. Some were tremendously successful and made it big. Almost all of them found some degree of acceptance.

"Among them was a group whose instrumentation con-

sisted of drums, bass, lead guitar, rhythm guitar, and a singer. They billed themselves as 'Bob Reed and the Creations,' and they sounded like this. . . ."

Then you hear it—an old recording of Bob's voice belting out the lyrics of "Little Girl" in typical rock 'n' roll style. Suddenly you hear the background sounds of a teenage dance and you are eavesdropping on a conversation between Bob and one of his admirers of yesteryear.

The story moves rapidly, exposing the sense of futility and emptiness that was experienced by both Bob and his fellow musician, bass player Bill Brown.

The day of Bill's stunning announcement is vividly pictured:

"You'd better find some other guy to beat the doghouse. I'm quitting," Bill told the other band members.

"You can't do that! Leave us flat?" Bob looked shocked.

"No. I won't do that. I'm giving you three weeks' notice. Is that fair?" asked Bill.

"I guess it's fair, all right. But why?" demanded the leader of the "Creations."

"You really want to know?"

"I sure do."

"OK. Remember when I said I was going to keep looking for something that would have real meaning—something that would always last and not go empty?"

"Yeah." Bob remembered.

"Well—I've found it," said Bill with a smile.

"Found what?"

"It isn't a what. It's a Who."

"Now you're putting me on." Bob was impatient.

"No," said Bill sincerely, "I'm talking about the Lord Jesus Christ. He saved me and changed my life and my attitudes, and He's given me the happiness we've all been looking for. Now I don't need to stand up on a stage and beat the doghouse and make faces and yell anymore. Be-

A 30-minute tape of the dramatization of *Unshackled's* program, "Bob Reed and the Creations," can be purchased for \$5 or rented for \$2.25 from Pacific Garden Mission, 646 South State Street, Chicago, Illinois 60605.

cause I've found the Lord. I've also found myself."

That ended the "Creations."

The story follows Bob to Cleveland, Ohio. It reveals a poignant conversation between the frustrated entertainer and his grandmother. Neither knew God but both yearned for inner peace. Together they attended church and heard a straightforward gospel sermon.

Bob tells the radio audience what happened:

"It made crystal-clear good sense to me. I *knew* my life was empty and I was ready to let God fill it."

"Did He?"

"Yes. And He has worked all through my family. Grandmother lives in California now, with my mother, and *both* of them have found peace and meaning in life. As for me, well, things have changed a great deal. God's Spirit began nudging me and suggesting that I really sell out all the way, and this has led to many things."

The announcer's voice breaks in:

"Let me tell about them. Bob is now attending a Bible college in Springfield, Missouri. His singing voice, which used to be heard as far as the farthest corner of a cocktail lounge, is now heard around the world on 552 stations, for Bob is tenor soloist on the program, *Revivaltime*. And the music sounds like this. . . ."

A spine-tingling thrill sweeps over the listener as Bob Reed's tenor voice soars in glorious testimony singing, "The Wonder of It All," with the full *Revivaltime* choir blending in hushed harmony.

Then, with the familiar choir background of "Room at the Cross," Bob speaks:

"God has a plan for *your* life. It's better than any plan or ambition of your own. It will bring you peace of mind, satisfaction, and an easy conscience.

"God is Creator, and this makes Him the only Person you can turn to. The life He has for you is one in which there can be no fear of death—for Jesus rose from the tomb and lives; and so we shall live, if we are His. There really is *room at the cross for you!*"

THE PROBLEM PUPIL

I LOOKED AT MIKE'S FIST, clenched and ready to fight. He hit anyone who came near and fussed continually. But I think I could have tolerated his fights more than his incessant quarrelings with the other members of my *special education class*.

It was a happy class, everyone loved everyone—that is, until Mike came. He upset all of us. He was thoroughly negative in a positive atmosphere. I looked at him—dirty, fist drawn—and wondered why my little world had to be upset. My ears rang with his fussings, and I prayed for a new baptism of love.

Then one morning in our devotions I showed the children a large picture of Jesus.

"Who is that?" asked Mike in a demanding voice.

"Jesus," I said, trying not to let his negation affect me.

"What did He do?" he asked, a little less demanding.

I then showed him the manger and the cross, and related the story of the One who never "fought." As Mike absorbed the story, suddenly all my pressing and trying to get him to conform was gone, and a peace came over me. Mike looked at me and smiled, and I saw a 12-year-old Negro boy whose face just shone.

In his transition from sin to salvation I too possessed a new grace—a new love.

Mike became my best room citizen. In the morning I would find him in the room ready to assist me with early morning school duties.

One morning he surprised me by bringing in his brother and a tiny sister for me to love. Each morning they came by my door for me to smile into their hearts.

When Mike left me to go back to *regular class*, I hugged him good-bye. "So long," he said. And I saw a dignified Negro boy go out into a quarreling world with a smile.

—EVELYN GUNTER

"REVIVALTIME" CHOIR ANNOUNCES SPRING TOUR

The "Revivaltime" choir, heard each week on the international radio broadcast of the Assemblies of God, will be making personal appearances in Iowa and Minnesota March 29 to April 7. Highlight of the trip will be a "live" broadcast origination from Hoyt-Sherman Place in Des Moines, Iowa, in a musical tour that includes 11 other services.

A depth of personal spiritual experience overflows in the singing of these dedicated collegians who have been selected from among the students of Central Bible College, Springfield, Missouri. Services are as follows:

IOWA

March 29—Assembly of God, Newton
March 30 (a.m.)—First Assembly, Des Moines
March 30 (p.m.)—Hoyt-Sherman Place, Des Moines
(*"Revivaltime"* broadcast origination)
April 7—First Pentecostal Assembly, Ottumwa

MINNESOTA

March 31—Assembly of God Tabernacle, Brainerd
April 1—Assembly of God, Detroit Lakes
April 2—Assembly of God, Willmar
April 3—Assembly of God, Little Falls
April 4—Assembly of God, Rochester
April 5—Gospel Tabernacle, Minneapolis
April 6 (a.m.)—Brooklyn Center Assembly, Minneapolis
April 6 (p.m.)—Summit Avenue Assembly, St. Paul



BEHOLDING THE SAVIOUR

Sunday School Lesson for March 30, 1969

BY J. BASHFORD BISHOP

LUKE 23:39-47

STRANGELY ENOUGH, familiarity with the most beautiful and awe-inspiring may ultimately breed indifference. How tragic that the story of the Cross, which furnishes angels a theme for never-ceasing praise, so often is read with dry eyes and an unmoved heart. Let it not be so today!

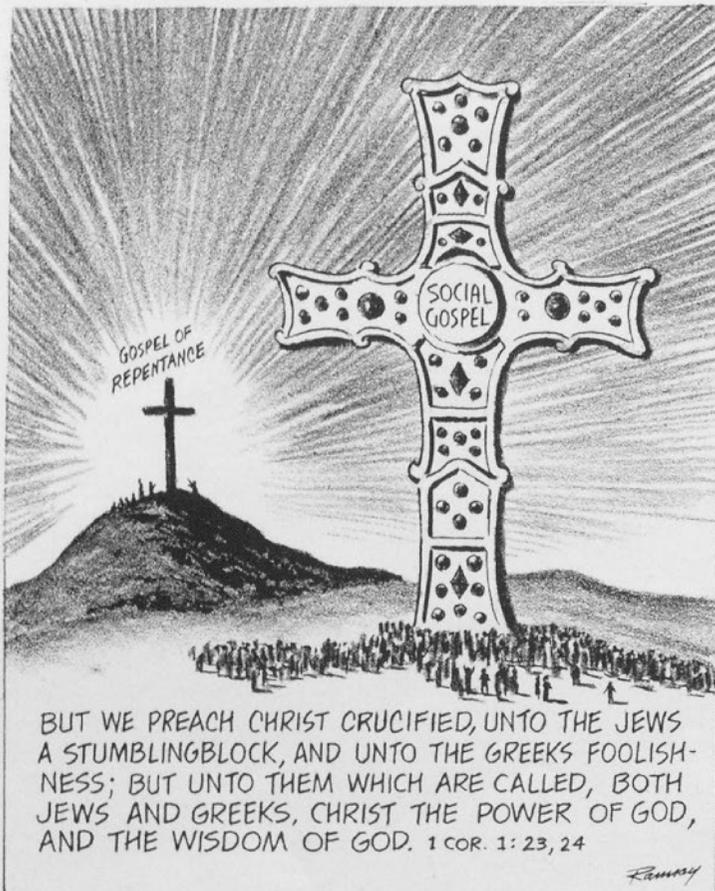
LOVE MANIFESTED ON THE CROSS (v. 34)

"Then said Jesus, Father, forgive them." What illimitable, unfathomable love! Rejected, misunderstood, humiliated, spat upon, lashed, crowned with thorns, and crucified—yet He harbored no resentment and sought no retaliation! "As a sheep before her shearers is dumb, so he openeth not his mouth" (Isaiah 53:7). And we are called to "follow [in] his steps" (1 Peter 2:21-25). How is this possible? It is through the same Spirit by whom He was enabled to offer himself "without spot to God" (Hebrews 9:14).

ENMITY MANIFESTED AROUND THE CROSS (vv. 34-39)

1. *The callousness of the guards.* They "parted his

BEWARE OF THE BLOODLESS CROSS



raiment, and cast lots"—so hardened in heart that they calmly sat right under the cross gambling for Christ's garments! They are typical of many today.

2. *The indifference of the crowd.* "The people stood beholding" Him—just careless onlookers, like so many today who hear the gospel story and see nothing in it.

3. *The taunts of the rulers.* "He saved others; himself he cannot save," they said, according to Matthew's account. How wrong they were! He might easily have saved Himself! Yet, in a sense, the rulers were right. If He were to save others, He could not save Himself. And save Himself He would not! "There is no life except by death; there is no gain except by loss." This great principle of the spiritual life is applicable to us all.

SALVATION ISSUING FROM THE CROSS (vv. 39-43)

What a difference between the two thieves! The impenitent one, echoing the ridicule, resentment, and unbelief of the crowd, died in sin. Millions like him have lived and died without Christ. In contrast, the words of the repentant thief showed that he was thinking about God, that he was conscious of his sins which constituted wrong done against God, that he recognized the justice of his punishment, and that he had faith in Christ and His lordship.

The entire incident also reveals that: (1) Salvation is all of grace and not by our works, for the repentant thief had no time to do any good deeds! (2) There is no such thing as "soul sleep," for Jesus said, "Today shalt thou be with me in paradise." (3) Salvation is not universal, for only one thief was saved. (4) The chief joy of heaven consists of personal communion with Christ who said, "Today shalt thou be *with me*."

THE PHENOMENA ATTENDING THE CROSS (vv. 44, 45)

1. *The hiding of the sun.* For three hours the sun's light was in eclipse, thrusting the earth into darkness—as if to show that all nature was in mourning over man's sin and what it had done. "Well might the sun in darkness hide, and shut his glories in, when Christ the mighty Maker died for man the creature's sin."

2. *The rending of the veil.* The thick curtain barring the way into the Holiest Place in the temple was torn apart. This reminds us that through the rending of Christ's body "a new and living way" was once and for all opened into the presence of God for all penitent sinners (and needy believers), and that the old covenant with its priesthood and ceremonies was abolished. (See Hebrews 10:19-22.)

THE LAST WORDS FROM THE CROSS (v. 46)

"Father, into thy hands I commend my spirit." Months before, Christ had said, "I lay down my life... no man taketh it from me... I have power to lay it down, and I have power to take it again" (John 10:17, 18). Now Christ demonstrated that power. He did not have to die. By an act of his own will He laid down His life and committed His spirit unto God.

THE INFLUENCE OF THE CROSS (v. 47)

"Truly this was the Son of God"—so said the centurion who was an eyewitness of all that had transpired (Matthew 27:54). Christ's presence and conduct had convinced him. May we too so live in the power and spirit of the Cross that our conduct shall influence others to believe!

A CUP OF COLD MILK

HE WAS A MEDICAL STUDENT and a Christian. He found it necessary to sell books to pay for his education.

One day he stopped at a house in the country. The daughter who answered his knock told him they were too poor to buy any books.

"Can you give me a glass of water?" he asked. "Certainly."

Soon the girl arrived with a glass of milk. "Would you like another?" she asked when he had finished it. Then she explained: "Mother said that if anyone came to the door and asked for a drink of water, I was to give him milk." The student tried to pay for the milk, but the girl refused.

Some years later when he was practicing medicine, he saw this girl again. He had been so amazed at the kindness that he remembered her well. She required an operation but was unaware that the surgeon who spoke so gently to her now was the one she had befriended years before.

After the operation the doctor told her she needed to go to a certain place to recuperate. She told him she would have to see her bill first, for she feared that the additional expense would be far more than she could pay.

The doctor wrote out his bill, itemizing all the expenses, including the operation and the cost of her stay in the place he was recommending. Then across the bill he wrote: "Paid with a glass of milk."

If a servant of Christ could act so benevolently, what of the Master Himself? If the doctor remembered a past kindness, what shall be the reward of all who give cups of cold water in Jesus' name? —*Young People's Delight*

THE HURT OF SILENCE

"SPEECH MAY SOMETIMES DO HARM: but so may silence—and a worse harm at that," a wise man once said. "No insult ever caused such a wound as tenderness expected and withheld; and no spoken indiscretion was ever so bitterly regretted as the word one did not speak."

How often we draw up in our own little island of life and withhold words of kindness and comfort from those who need them. This is in contrast to what John suggested—that we love "in deed and in truth." In other words, love is an active force which demands that we do something to encourage and help those around us. If we begin opening our hearts, we find our lives expanding and our souls becoming joyful.

It is important to remember that the essence of Christianity is giving, serving, going—rather than withholding, hoarding, taking.

Let us not withhold when we can give what others need—a smile, a kindness, a word of encouragement.

—CHARLES R. HEMBREE

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Since Rahab's house was on a wall of Jericho, how could it be protected when the Bible says the walls fell down flat?

Rahab and her relatives were taken out of Jericho before the walls fell. The young spies, whom Rahab had befriended by hiding them, got her household out and to the camp of Israel before the city was destroyed (Joshua 6:22, 23).

Why does Jude speak of the prophecies of Enoch the seventh from Adam (v. 14) if the Book of Enoch was not inspired?

There is a Book of Enoch, which I have not read, but it was not written by the Enoch spoken of in Genesis 5:22-24. Remember Enoch "the seventh from Adam" lived many years before the flood of Noah's day. The Book of Enoch is the product of a later writer.

Different books are spoken of in the Bible which were not of sufficient quality to be included in the canon of Scripture. For examples see Numbers 21:24; Joshua 10:13; 1 Kings 11:41. If Paul was citing a writing of Enoch, in Jude 14, this is no proof that the writing was inspired. In Acts 17:28 and Titus 1:12 Paul cited Greek literature (in the latter case, the one he quoted was even called a prophet) but Paul did not accept it as divinely inspired.

Were Adam and Eve forever lost after they ate of the forbidden fruit?

In Genesis 3 you will find all the information any of us have. When Adam and Eve partook of the forbidden fruit, conscience told them they had sinned. They saw their nakedness before the Lord and tried to hide it by making garments of fig leaves. This displeased God since it spoke of man's attempt to cover sin with "works of righteousness."

When they confessed their sin, God provided them an acceptable covering—the skins of animals. This required the killing of animals—the substitution of the life of another in behalf of each. By this means God instituted the offering of animal sacrifices for men's sin, symbolic of the future offering of His Son. These offerings were effective because they looked forward to the Cross, just as we look back on it.

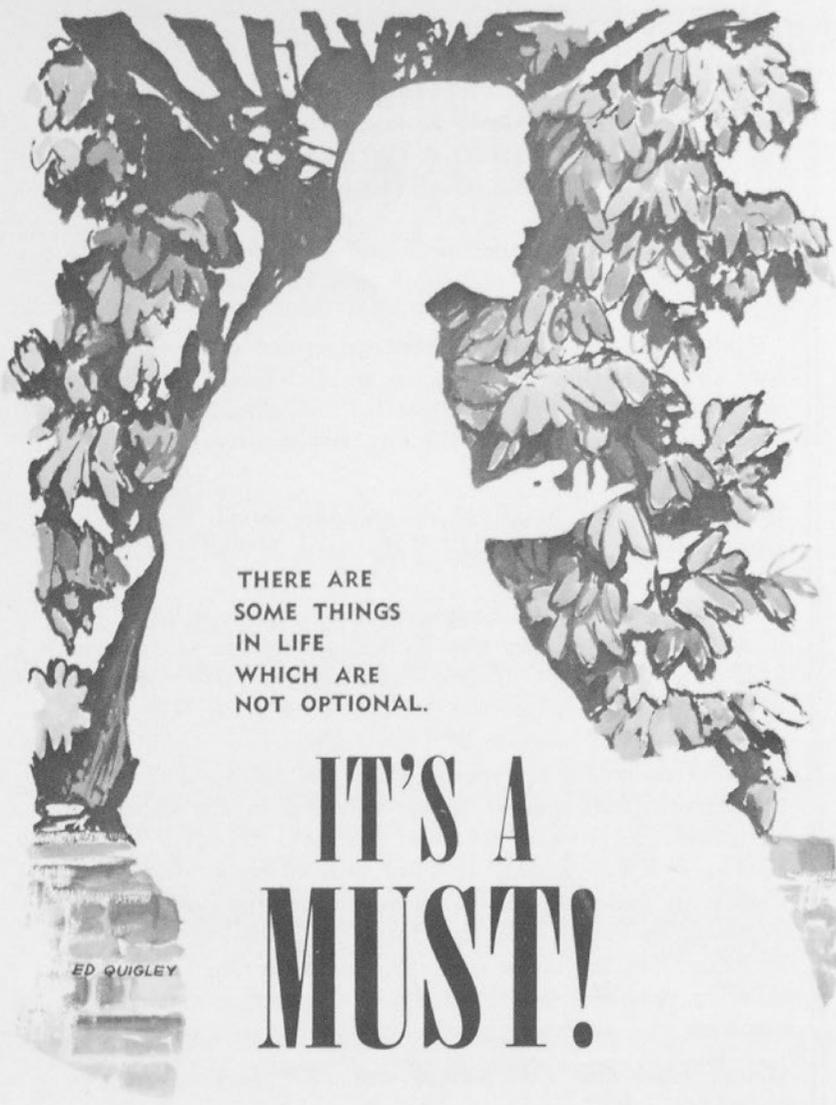
Then comes the great atonement promise: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15), foretelling that "the Lamb of God, which taketh away the sin of the world" was to be the seed of the woman.

Cain and Abel evidently were taught this, since Abel brought an animal from his flock to the Lord. Cain's offering, on the other hand, was from his garden, and it was not accepted (Genesis 4:3-5).

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.



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THERE ARE
SOME THINGS
IN LIFE
WHICH ARE
NOT OPTIONAL.

IT'S A MUST!

CHRISTIANITY IS BUTTRESSED with certain imperatives that can be neither evaded nor explained away. The doctrines of the gospel are clear-cut, forceful, dynamic. They are never nebulous. Therefore, when the gospel preacher delivers his message, he must always mean what he says and say what he means. He must make known God's imperatives.

I

There are three *musts* in John 3 that arrest the attention and challenge one's heart and mind and will. The first is the *must of the new birth*. It was spoken by Christ in that memorable heart-to-heart talk with Nicodemus: "Ye *must* be born again" (v. 7).

The impact of this word *must* have been tremendous. Nicodemus never expected it. He was a master in Israel, possibly the finest Jewish mind in his day—if you exclude the younger man who came from Tarsus. Born again! How? When? Why? (He should have remembered the words of Ezekiel 36:26-28.)

Though Nicodemus might question it, dispute it, argue against it, and even try to refute it, this *must* is an immovable rock that forever stands. To his credit let it be said that Nicodemus bowed to the authority of this *must*. He believed in the only begotten Son of God and was born from above.

II

The second *must* is the *must of the Cross*. "So *must* the Son of man be lifted up" (v. 14). The lowly Man of Sorrows had lived sinlessly and toiled ceaselessly in a de-

filing world. His record remained untarnished. He was holy, harmless, undefiled. His teaching was unique—He spoke as no other man ever spoke. His example was perfect—in Him the Father found full delight.

However, it was not by His sinless life that Christ accomplished our redemption. He had to *die*; He must shed His precious blood, for it is the Blood that makes an atonement for the soul. As the sin offering He was made sin and became accursed. His was the ignominy and the agony of that shameful death.

The Cross was the greatest of God's imperatives. No historical event could ever supersede it; no happening in God's universe will ever render it null or void. The necessity of the Cross was known before time began; its blessed results will be enjoyed long after time shall be no more.

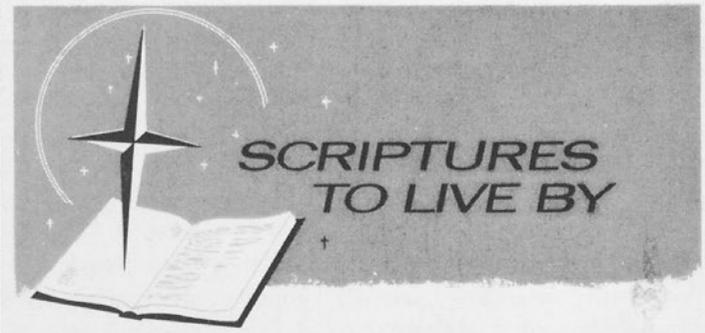
III

The third *must* was the *must of Christ's exaltation and John's self-abnegation*. "He must increase, but I must decrease" (v. 30). John was the servant; Christ, the King. John was from beneath; Christ, from above. John was a voice; Christ, the Eternal Word. Christ was the Bridegroom; John was the friend of the Bridegroom whose joy was fulfilled when he stood by Christ's side and heard His voice.

John marks out for us all the path of true greatness, for the lower we become, the higher will God lift us. "I must decrease," he said. Have you ever labored hard and felt at the end of your toil and labor that it had all gone past without reward and without recognition? At such times the words of the Baptist may be applied as a healing balm to the soul: "*I must decrease.*" Then let us labor on unnoticed and unrecognized.

"Humility," said Andrew Murray, "is perfect quietness of heart. It is to have no trouble. It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing against me. It is to be at rest when nobody praises me and when I am blamed or despised. It is to be at home in the Lord where I can go in and shut the door... and be at peace when all around is trouble."

—Indian Christian



**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR MARCH 24-30

Theme of the Week: **UNFAILING HOPE**

Monday Psalm 42:1-11	Thursday .. Romans 8:18-25
Tuesday Psalm 130:1-8	Friday 1 Peter 1:3-12
Wednesday Jer. 17:7-13	Saturday .. 1 Peter 1:13-21
Sunday 1 Corinthians 15:51-58	

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is" (Jeremiah 17:7).



"IT'S GOOD TO BE THERE TOGETHER"

By CAROL MARIE ALBRITTON

IT WAS SUNDAY MORNING. I awoke to realize that I had overslept two whole hours. My first reaction was to pull up the covers and to think, "It won't hurt for us to have one lazy Sunday and just skip church this morning. I'll just let the family sleep a while longer. After all, we had company from out of town yesterday, and they stayed so late I didn't get to polish Sunday shoes, set my hair, or do any of the usual Saturday tasks."

I had just curled up and begun to doze when I felt a tug on my arm. I hadn't heard anyone enter, and in my drowsiness, I was startled. I turned to see my little six-year-old daughter standing beside the bed. She whispered, "Mother, get up. It's late, and today's Sunday."

"Honey, let's go back to sleep just this one Sunday since it's so late already."

Her face fell. "Oh, Mother, let's not do that. We're going to have a special story today, and I don't want to miss it."

I glanced at the clock again. There was only an hour and 15 minutes until Sunday school started. How could I possibly make it? I looked at my disappointed little girl and reached out to hug her. "Sheila, there's no way we can make it in time," I said, "but you can go. I'll help you get ready."

"That won't be very good," she answered. "If you'll try, I'll do some of the work. It feels so good for us all to be there together."

I let that sentence sink into my mind and it penetrated my very being. *It feels so good for us all to be there together.*

I slid out of bed quickly and told her, "Wake Daddy and ask him to fix breakfast while I put a few rollers in my hair. We'll try our best! Wake Rhonda and Sandy too, and tell them to start getting ready."

The next hour was like being caught in a whirlwind. We were all practically frantic, trying to be on time.

At last we were *ready*, if it could be called that. The house was a mess, with breakfast dishes on the table, clothes and clutter on the floors, and beds unmade.

The church was only two blocks away; and as we walked there, I noticed that Rhonda had spilled shoe polish on her dress and Sandy had only gotten her face half clean. I was as tense and tired as if I had worked all day. We all went to our separate classes, and the tension I felt interfered with the enjoyment I could have had from our study.

Then it was time for the worship hour. Each of my family waited at the entrance, so we could all go in together. When I got there, they were all waiting. Sheila grinned at me and said, "Well, Mother, we made it, didn't we?"

I winked at her. "We sure did," I answered.

We heard the sound of the organ playing as we took our seats. Immediately the restfulness of the music and the sacred atmosphere of the church enveloped me. What a joy to feel the Lord's presence! My daughters' upturned faces showed clearly the wonder and beauty of worship. Peace and tranquility could be seen in their eyes.

I said a silent prayer of thanks to God: "Oh, God, thank You that we can come to a place like this after rushed and trying days that leave us tense and confused, to find this kind of peace and solace. Thank You that my children can say, 'It feels so good. . .'"

Tears of joy came to my eyes then as the congregation turned to the Doxology. I heard three young and tender voices singing, "Praise God, from whom all blessings flow. . ." Their voices were rich with inspiration.

But even more than these words, I kept hearing another little voice saying, "*It feels so good for us all to be there together.*"

PROFILES IN LOYALTY

A successful Sunday school is made up of all kinds of people joined together by faithfulness, mutual respect, hard work, and enthusiasm. The 1969 Loyalty Campaign harnesses some of the enthusiasm (helps generate it if it's lacking) to pay tribute to all the people who make the Sunday school go! The campaign is designed to give workers and members alike a new sense of belonging—of appreciating and being appreciated. "Profiles in Loyalty" will be an enriching experience for you and for your Sunday school.

1969 LOYALTY CAMPAIGN

APRIL 13 - MAY 25



POAU FILES SUIT

TAX EXEMPTION OF CHURCH BUSINESS CHALLENGED

NEW YORK, N.Y.—The issue of tax exemption for commercial enterprises operated by churches continues to be raised.

A lawsuit filed by Protestants and Other Americans United for Separation of Church and State (POAU) seeks to require the Internal Revenue Service to collect taxes from a number of commercial enterprises now exempt because they are operated by churches.

One such church group involved is the Stratford Retreat House whose returns allegedly run between \$15 and \$20 million annually. POAU charges that "the tax avoided by this unconstitutional exemption... greatly exceeds \$10,000 annually."

A bill introduced in the State of Washington has requested the removal of property tax exemptions from church-owned property

used for purposes other than religion.

The measure would amend state law to allow taxation of church property used "for the educational, benevolent, protective, or social department growing out of, or related to, the religious work of such associations."

The law would exempt property used solely for religious purposes.

BUT STILL ABOVE 1940 FIGURE

Church Attendance Declined in 1968

PRINCETON, N.J.—Church attendance in the United States declined slightly in 1968 but still remains higher than attendances reported before World War II, according to the Gallup Poll.

Based on seven national polls taken during 1968, the report disclosed that 50 million persons (43 percent of all Americans) attend church on Sundays. This represents a drop of 2 percent from 1967. It

is also below the peak figure of 49 percent in 1958, but is higher than the 1940 figure of 37 percent.

Most of this decline, according to the Gallup Poll, is due to non-attendance by young adults. The breakdown according to age groups for 1968 follows:

Age	Attendance
21-29 years	34%
30-49 years	46%
50 and over	44%

The higher the education of the adult, the greater the probability he will attend church on Sundays, Gallup said. Forty-seven percent of those who went to college attend church, while only 43 percent of those with a high school education and 41 percent of those with a grammar school education attend.

Who's Keeping the Faith?

Not for Courts to Say, Supreme Court Decides

WASHINGTON, D. C.—The Supreme Court has ruled that judges and juries must stay out of questions of religious doctrine and faith when settling disputes over property within a church.

State and federal judiciaries may handle some legal fights between church factions, the court ruled, or between a branch church and a mother church, but must not get involved in determining which group is more closely keeping the faith.

Any other ruling, the court said, would involve government in "matters at the very core of religion," in violation of the First Amendment's guarantee of free religious exercise.

Mark 150th Anniversary of Russian Translation

NEW YORK, N.Y.—During 1969 the American Bible Society will publish the four Gospels in Russian, bound in one volume of 128 pages with archaeological, historical, and geographical illustrations. This is in observance of the 150th anniversary of the Russian translation of the Scriptures.

During the Christmas season of 1967 more than 16,000 copies of the Gospel of Luke in Russian were donated by the Bible Society to Russian churches and individuals outside the USSR.

... at a glance

• • • The American Bible Society has set a goal of distributing 100 million copies of the Scriptures in the U.S. each year by 1976—the 200th anniversary of American independence. In 1967 the total was over 44 million. The Society also will seek to increase regular Bible reading as part of "Assignment '76."

• • • Both British civil law and Jewish religious law will be taught in the law school of Bar-Illan University now under construction in Tel Aviv. This will mark the first time both systems have been taught in the same law school. The chancellor of the new university, Joseph Lookstein, said he thought both systems are compatible and added, "It would make it easier for all concerned in Israel if lawyers knew both, since a significant part of the legal sphere, especially in marriage and divorce, is occupied by the Rabbinate."

• • • President Nixon told some 2,000 persons attending the 17th annual Presidential Prayer-Breakfast that he is confident his administration can meet the challenges it faces "because we are sustained and inspired by the prayers of millions of people." The President further declared that "even in this period when religion is not supposed to be fashionable, more than half of the letters I receive state, in effect, 'We're praying for you, Mr. President.'" The breakfast was sponsored by International Christian Leadership. President Nixon invited ICL's executive secretary, Richard Halverson, to speak at a February worship service in the White House. Dr. Halverson is pastor of Fourth Presbyterian Church, Bethesda, Maryland.

NAVY CHIEF OF CHAPLAINS REPORTS

CAPTIVITY RENEWED FAITH, "PUEBLO" CREWMEN REVEAL

WASHINGTON, D.C.—"All we had left was religion" is the way one member of the crew of the U.S.S. *Pueblo* summed up the American sailors' 11 months of captivity in North Korea.

This information was released by Navy Chief of Chaplains James W. Kelly in "A Report to the American Churches on the Religious Experiences of the *Pueblo* Crew."

Entitled "Faith in a Stress Situation," the account stated that the crew during their confinement "had moved in the direction of a deeper religious commitment,

greater faith, and habitual prayer."

Chaplain Kelly offered this summary of the religious experience of the crew during its captivity:

"Perhaps the religious experience of the *Pueblo* crew during the long 11 months of their captivity can be summed up by saying that every effort to take away their faith in God only caused them to move in the direction of God. Every effort to subvert their faith only caused them to reaffirm it. I am certain that the men of the *Pueblo* would want to give full credit for this to Almighty God."

Penny Stamps Sell For Record Price

NEW YORK, N.Y.—Two one-penny stamps used in 1847 on a letter sent to the Bombay branch of the Bible Society of India recently brought a record price at a philatelic auction held here.

The Raymond H. Weill Company of New Orleans, a stamp dealer, paid \$380,000 for the fragile envelope or "cover" containing the reddish-orange stamps from the Island of Mauritius. The envelope is addressed to "Thos. Jerome Esq., Secretary to the Bombay Auxiliary Bible Society, The Esplanade, Bombay."

The hand-printed stamps containing the profile of Queen Victoria were two of 500 issued in Mauritius, which like India itself

at the time the letter was mailed, was part of the British Empire. Because the intended words, *Post Paid*, were printed as, *Post Office*, the stamps have become a collector's item. Only 14 are known to exist.

In conveying the news of the sale to Dr. A. E. Inbanathan, general secretary of the Bible Society of India, American Bible Society General Secretary Laton E. Holmgren commented wistfully: "Somehow I wish we had managed to keep that envelope in Bible Society possession!" The ABS follows the practice of salvaging stamps from its overseas correspondence and selling them to dealers.

The United Bible Societies could have made good use of this money. It takes more than eight million dollars a year to carry on the work of the American Bible Society alone.

Churches Settle Property Dispute

PORTLAND, OREG.—The merger of The Methodist Church and the Evangelical United Brethren Church last April has resulted in the nation's second largest Protestant denomination, the United Methodist Church, with a total membership of almost 11 million.

The merger, however, was not without its problems as 54 congregations in the Northwest withdrew from the former E.U.B. Church rather than unite with the Methodists. These formed a new denomination, the Evangelical Church of North America, with headquarters in Milwaukie, Oregon.

This withdrawal resulted in problems regarding church properties since the rules of both original churches and the new United Methodist body state that when a congregation withdraws from the denomination, it forfeits its prop-

erty. Thus the 54 dissenting congregations were suddenly without properties after the merger.

After long months of negotiations, however, a settlement has been reached. A check for \$25,000 has been delivered by officers of The Evangelical Church of North America to the United Methodist Church as "earnest money" to seal a formal agreement on purchase of the church properties.

The United Methodist Church agreed to a total settlement of \$690,266 plus the indebtedness on the properties—\$632,875. This is approximately one-sixth of the value of the properties. The total amount is to be paid by the Evangelical Church of North America within 90 days.

Each congregation in the settlement began raising the money through gifts, pledges, loans, etc., to meet the 90-day deadline.

RESCIND 1492 EXPULSION ORDER

NEW SYNAGOGUE OPENED IN SPAIN

First to be built there in over six centuries

MADRID—A 476-year-old edict ordering all Jews to leave Spain "and not dare to return" was formally rescinded here in ceremonies attending the opening of the first new synagogue built in Spain in six centuries.

The expulsion order, originally issued by King Ferdinand and Queen Isabella in 1492, has been legally a dead letter for a century, since the proclamation of religious tolerance in the Constitution of 1869.

But the symbolic gesture of formally declaring the ancient restriction void was a high point of the synagogue dedication rites.

WANT OVERSEAS OPINION

BRITISH ANGLICANS, METHODISTS TO MERGE?

LONDON, ENGLAND—The Church of England is sounding out opinion among overseas churches in the Anglican communion on current proposals for its merger with the Methodist Church in Britain.

This information was disclosed here by Michael Ramsey, archbishop of Canterbury, who said opinions are also being sought from other churches with which

the Church of England is in full communion.

Dr. Ramsey indicated that the overseas opinion would undoubtedly be available for the May meeting at which time the last full-scale debate on the unity plan will be held before taking a final decisive vote on July 8.

The Methodist Conference, meeting in Birmingham, will similarly vote on that date.

A THREAT TO UNITY

INDIAN STATE BANS "FORCE" IN CONVERSIONS

MADHYA PRADESH, INDIA—The government of this state in India has passed a law banning religious conversions by missionaries "through force, undue persecution, allurement or other fraudulent means."

It also bans the conversion of girls under the age of 18, and requires that all conversions be reported to a local magistrate for investigation by police.

In his argument for passage of the law, the deputy chief minister of the state said that 54 Indian

and foreign missionaries of various denominations are active in tribal areas of the state and that their work is "a threat to national integration."

He alluded to troubles with the Mizo and Naga tribes in north-east India which are rebelling and seeking the establishment of independent states. He blamed conversions to Christianity for this trouble.

Other observers have said the disturbances are due to cultural differences between the tribes.

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...and why should it be with

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If institutional account, list persons authorized to handle account:

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PE 32369

Fill out this form and mail it with your check or money order to:

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TO BE BUILT IN JAMAICA

Plans Announced for Second MAPS Church

SPRINGFIELD, MO.—Bath, Jamaica, in the West Indies has been selected as the site for the second church to be built under the Mobilization and Placement Service (MAPS) program, according to John Ohlin, MAPS field representative.

A total of 15 volunteers from the U.S. will participate in building the church. These volunteers pay their own expenses for the project and donate their services. Their work on this church is expected to save at least \$10,000 in labor costs.

The entire building project is being supervised by missionary-

builder Gordon Weden who moves from place to place supervising mission construction projects for the Assemblies of God.

The first church to be built under the MAPS volunteer program was the Freeport Assembly on Grand Bahama Island, completed last August.

Brother Ohlin states, "Similar projects are being planned for the future in other places, and more volunteers will be needed. We don't lack for willing workers, but sometimes the timing is a problem. The teams have to be able to serve at a time when we need them to keep the building going up."



MONTANA CAMP TABERNACLE COLLAPSES

Snows, Winds, Too Much For 20-Year-Old Structure

HUNGRY HORSE, MONT.—A heavy snowfall combined with wind and 35-degrees-below-zero weather proved too much for the Montana District camp tabernacle located just west of Glacier National Park here.

The 60- by 120-foot wooden structure, built 20 years ago by volunteer labor, was found collapsed on December 30 by a county

road crew which had plowed the road to the campground.

A study group of laymen and ministers is making plans for a new tabernacle which hopefully will be completed before camp time in July.

It is estimated that the cost of the new structure may run as much as 10 times the cost of the old tabernacle; but, for hundreds of Montanans, the spiritual benefits derived each year at Glacier Bible Camp cannot be measured in dollars.

NEWS OF OUR CONGREGATIONS


Pastor and Mrs. Clattenburg burn the church mortgage as C. M. Ward (fourth from left) and church and district officials look on.

Baltimore Church Burns Mortgage

BALTIMORE, MD.—January 9, 1969, was a momentous day for Trinity Assembly here as the congregation, led by Pastor Alexander Clattenburg, burned the mortgage on its building, thus ending over 20 years of indebtedness.

Special speaker for the occasion was *Revivaltime* Evangelist C. M.

Ward. Participating in the service were Wallace Odum, superintendent of the Potomac District, and Howard Spruill, district secretary-treasurer.

Brother Clattenburg has served as pastor of Trinity Assembly for over 25 years.



GROTON, CONN.—Pastor Joseph Stanley of Calvary Temple here watches Don Evans of Cardiff, Wales, finish his painting during recent services with Brother Evans at Calvary Temple.

TOLEDO, OHIO—Evangelist William Caldwell of Tulsa, Okla., recently held a successful crusade at Calvary Assembly here.

A marvelous spirit of worship prevailed as believers exercised spiritual gifts. A number were baptized in the Holy Spirit. The emphasis on faith was a blessing to the entire congregation.

Many testified of divine healing. A woman with arthritis, unable to open her hands for four years, was able to open and use them after being prayed for. Another woman who was suffering pain from a neck injury was healed. A boy on crutches was able to walk normally after prayer.

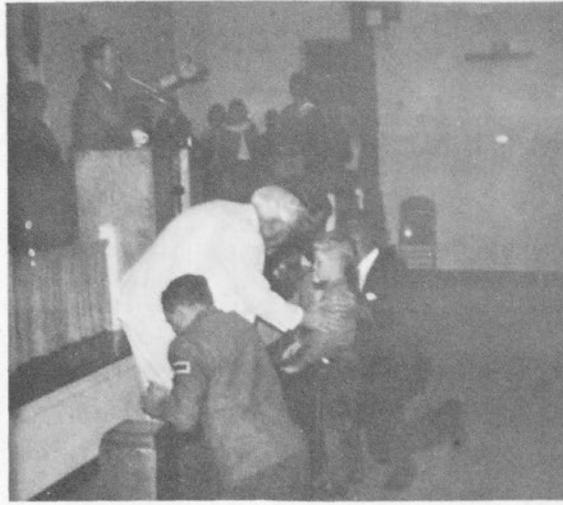
—J. Donald McManness, pastor

Closed for Inventory

TUESDAY, APRIL 1, 1969

All retail stores and shipping departments of the Gospel Publishing House will be closed for inventory on Tuesday, April 1, 1969. The following bookstores will be closed all day:

GOSPEL PUBLISHING HOUSE > 1445 BOONVILLE AVENUE, SPRINGFIELD, MO. 65802
> 1514 SECOND AVENUE, SEATTLE WASHINGTON 98101
WORD OF LIFE BOOK STORE > 415 NORTH SYCAMORE ST., SANTA ANA, CALIF. 92701



(Above left) Pastor Wayne Pitts introduces Waymon Rodgers and Colonel Sanders on the final night of the meeting. As Brother Rodgers extends the invitation for salvation, Colonel Sanders prays with those who come forward.

TAMPA, FLA.—Colonel Harland Sanders gave his testimony in the climaxing service of a week of special meetings in Sulphur Springs Assembly here. Waymon L. Rodgers, pastor of Evangel Tabernacle in Louisville, Ky., served as the evangelist. Several people were saved during the meeting. The building was packed for the last service, and eight persons came forward for salvation. Brother Rodgers and the Colonel met them at the altar and prayed with them.

—L. Wayne Pitts, pastor



He is risen!
...and that good news needs to be told

The colorful Easter edition of *The Pentecostal Evangel* is one way you can spread that good news. Through articles and features it presents the implications of Christ's resurrection for life today. Order now for immediate shipment.

RATES: Easter "Evangel" (number 2865) to U.S. addresses only: 1-9 copies, 10c each; 10-99 copies, 7c each; 100-499 copies, 6c each; 500 or more copies, 5½c each.

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CITY

STATE ZIP

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Birmingham	First	Mar. 26-Apr. 6	"Little Joe" Peterson Tm.	T. C. Harty
	Geneva	First	Mar. 25-Apr. 6	Jerry & Ann Johnson	E. Hollis Kelley
	Ozark	First	Mar. 25-Apr. 6	Dave & Jan Olshevski	Luther Tadlock
Ariz.	Tucson	Grantway	Mar. 26-Apr. 6	E. T. Quanabush Tm.	Arnold C. Mack
Calif.	Compton	Trinity Chapel	Mar. 23-28	Knouse-Stovall Tm.	Grace Elliott
	Compton	Trinity Chapel	Mar. 29—	Knouse-Stovall Tm.	Grace Elliott
	Corona	First	Mar. 16—	Arne Vick	W. H. Reimer
	Eureka	First	Mar. 16—	Roy & Dorothy Nielson	Harold C. Casper
	Gridley	A/G	Mar. 25-Apr. 6	John Stephens	Louis L. Roggow
	Martinez	Evangel Temple	Mar. 26-Apr. 6	M. M. Otwell	J. W. Sandlin
	Roseville	First	Mar. 26-Apr. 6	L. B. "Bill" Lewis	Robert W. Pirtle
	Templeton	A/G	Mar. 26—	Branham-Steele Tm.	Thomas Hickerson
Colo.	Pueblo	First	Mar. 23-Apr. 6	Glenn & Helen Kelly	Clarence Lambert
	Rocky Ford	A/G	Mar. 26-Apr. 6	Richard & Rhoda Field	C. Leon Brodrick
Fla.	Winter Haven	Wahneta	Mar. 24-Apr. 4	Billy & Cherie Cotton	Barney Oswalt
	Zephyrhills	Branchborough	Mar. 19-30	Edgar & Mrs. Davis	J. R. Segers
Ga.	Fort Valley	First	Mar. 26-Apr. 6	Harry V. Vibbert	J. I. Carroll
Idaho	Twin Falls	A/G	Mar. 25-Apr. 6	James & Beulah Pepper	Lewis I. LaMance
Ill.	Crystal Lake	Calvary	Mar. 25-30	Phil & Dave Hastie	Ben Leonard
	Odin	A/G	Mar. 18-30	Wallace & Carol Joice	Robert Farquhar
Ind.	Michigan City	Faith City	Mar. 26-Apr. 6	Charles E. Crank	Reginald A. Yake
	Speedway	First	Mar. 24—	Thom & Carolyn Loven	Fred O. Rice
Iowa	Fort Madison	Calvary First	Mar. 25-Apr. 6	Doug & Judy Maners	Grover Senf
Kans.	Overland Park	First	Mar. 25-Apr. 6	Arnold & Anita Segesman	Gail Howard
	Scott City	A/G	Mar. 24-30	Ervin Asiatico	C. E. Dewitt
	Sedan	A/G	Mar. 23-30	Moses Copeland	Peter Stetz
	Troy	A/G	Mar. 23-Apr. 4	DeGreef-Cooper Tm.	Gloria Burns
Ky.	Madisonville	First	Mar. 26-Apr. 6	Kenneth & Theda Wright	Stanley F. Kostenecki
La.	W. Monroe	Luna	Mar. 23—	Darrall & Carolyn Pilcher	M. Leonard Sapp
Md.	Cumberland	Central	Mar. 26-Apr. 6	George & Evelyn Butrin	Frank J. Fratto
	Elkton	First	Mar. 25-Apr. 6	Charles S. Morris	Conrad J. Schaefer
	Lanham	Trinity	Mar. 26-Apr. 6	John & Faith Stallings	Frank C. Mays
Mich.	Alpena	First	Mar. 25-Apr. 6	Wesley Wibley	Truman S. Lowell
	Lansing	First	Mar. 25-Apr. 6	William Caldwell	L. J. Tomko
Minn.	Thief River Falls	A/G Tab.	Mar. 26-Apr. 13	Paul Sandgren	R. G. Leen
Mo.	Aurora	First	Mar. 26-Apr. 6	Ruth E. Reece	C. Fred Brown
	Buckner	A/G	Mar. 16-30	Jeanette Neal	James Bradberry
	De Soto	First	Mar. 24-Apr. 6	Howard & Barbara Young	Archie Roberts
	Marshall	First	Mar. 23-Apr. 6	Dan & Marty Womack	Warren LaRose
	Sedalia	First	Mar. 25-Apr. 6	Loyd & Rebecca Middleton	F. T. Buntentbach
N. J.	Medford	A/G	Mar. 23—	Donnell-Holler Tm.	G. Frank DiBella
N. Mex.	Farmington	Faith Tab.	Mar. 18-30	Doyle Thompson	Al Eden
Ohio	Niles	Christian	Mar. 25-30	R. J. Pasquale	Carmen Reigle
Okla.	Bristow	A/G	Mar. 24-Apr. 6	H. A. & Mrs. Strange	Gordon Speed
Pa.	Bellwood	A/G	Mar. 16-28	Gene & Esther Fiddler	David P. Crosby
	Philipsburg	Gospel Tab.	Mar. 26-Apr. 6	Walter Schell	L. C. Lockett
Tenn.	Dyersburg	First	Mar. 23-Apr. 6	Gene & Heather Burgess	E. Jerald Ogg
	Memphis	Raleigh	Mar. 23-28	James L. Hennesy	J. D. Middlebrook
Tex.	Amarillo	First	Mar. 23-Apr. 6	Keetah Jones	E. Ralph Foster
	Fort Worth	Broadview	Mar. 27-Apr. 6	G. L. & Mrs. McKinney	Ray Heady
Va.	Front Royal	First	Mar. 18-30	R. S. & Vera Peterson	Alden A. Yates
W. Va.	Fairmont	Trinity Gospel	Mar. 25-Mar. 30	Singing Kolenda Family	Cyril T. Chegwin
Wash.	Camas	A/G Tab.	Mar. 23-30	Harry Blakkolb	Daniel Sinner
	Spokane	North Hill	Mar. 18-30	Lloyd & Carol Portin	Harold L. Smith
	Wenatchee	First	Mar. 25—	Jerry & Mrs. Fischer	Leo A. Wood

¹Children's Revival

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



TEEN CHALLENGE BRANCHES OUT IN THREE STRATEGIC CITIES

BOSTON, MASS.—Greater Boston Teen Challenge has a permanent location for the three-month induction phase of its program. The 15-room "mansion," located on a three-quarter acre property at 1315 Main St., Brockton, Mass., will accommodate 15 converts and five staff members.

The premises also serve as temporary offices for the rapidly growing Boston work. The financial obligation of \$60,000 will be met by sacrificial donations from individuals who wish to help New England young people find reality in God instead of in drugs, alcohol, and other debilitating habits.

Recently when some of the Teen Challenge staff were speaking to a group of 50 addicts about their need of a personal experience of salvation, 40 of the group knelt to accept Christ!

* * *

PHILADELPHIA, PA.—God has opened the door for the Teen Challenge staff to begin holding weekly Bible study groups in three

correctional institutions here: Holmesburg Prison, House of Correction, and Eastern State Penitentiary.

There are about eight members in each group, and the response has been encouraging. A number have been saved. The men at Eastern State Penitentiary are desiring to be taught about the Holy Spirit and requesting to spend time praying for the baptism in the Holy Spirit.

* * *

CAPE GIRARDEAU, MO.—Mid-America Teen Challenge Center is becoming a reality here. Located



Dumitri Turk

on nearly 300 acres of ground given by Mr. and Mrs. Roy P. Johnson, the first unit will soon be erected there. It will house staff members, dining area, etc.

The purpose of the training center is to receive those reached by Teen Challenge Centers in our

cities—about 10 of these will be included—from the districts being served.

Young men, converted at the centers, will come here for additional training, which includes regular daily Bible classes, chapel services, church attendance, counseling, language and speech improvement, remedial schooling in preparation for high school equivalency exam, personal hygiene, living habits, diet, physical education, training in crafts and skills, to prepare for a place in normal society.

Dumitri Turk, superintendent of the center, now resides in Cape Girardeau.

District promotional directors from five districts were approved as follows: Joe Wilmoth, Arkansas; Carl King, Kentucky; William Dick, Ohio; George Westlake, Southern Missouri; and Earl Blythe, Tennessee.

This new center brings the total of Teen Challenge Centers in the U.S. and Puerto Rico to 23.

Elsie R. Peters Memorial

SCHOLARSHIP SET UP FOR MINISTERS TO THE DEAF

SPRINGFIELD, MO.—A special scholarship of \$250 is available to deserving deaf or hearing students preparing for full-time deaf ministry at Central Bible College here.

The scholarship will honor the late Elsie R. Peters, pioneer Assemblies of God minister to the deaf. It has been provided by her daughter and son-in-law, Rachel and Wilbert Gilroy, Corona, Calif.

The student will be selected by the student review committee at Central Bible College during the academic year and approved by the Home Missions Department. The scholarship is made available through a special trust fund set up by the department for this purpose.

When selected the student will receive the Elsie R. Peters Memorial Scholarship during a special recognition service. The scholarship will be applied to the following semester's tuition cost.

This scholarship should provide a great incentive for deaf or hearing students contemplating full-time deaf ministry.

In District Churches

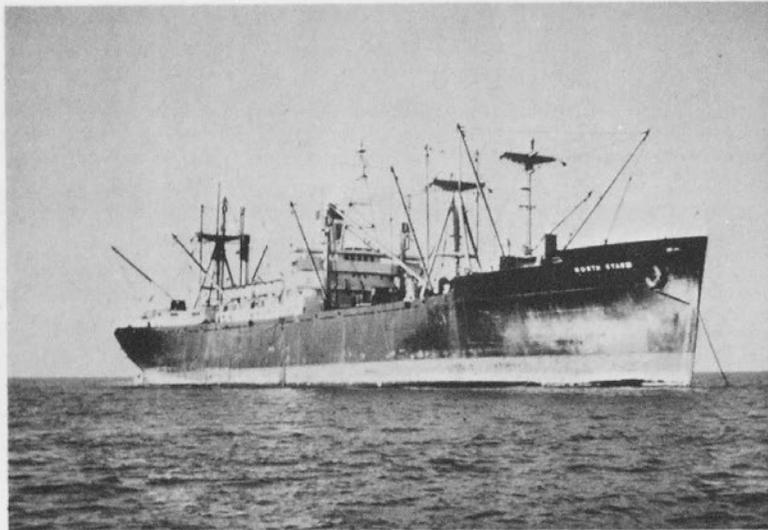
A/G GRADS AVAILABLE FOR VARIOUS MINISTRIES

SPRINGFIELD, MO.—Many graduates of our Assemblies of God colleges are looking for a place where they can fulfill God's call upon their lives.

Some of these young people can serve as pastoral assistants or evangelists; others as teachers in Christian day schools, youth directors, children's workers, etc. Still others have received training in public education and business, and would be willing to move to an area where a new church is being started and there is a lack of Christian workers.

The names of such students and recommendations as to how they might best serve may be obtained from the president of any of the Assemblies of God colleges. The schools will be happy to assist in filling these positions with qualified young people who are seeking the place of service that is God's will for them.

For further information and a complete list of our Assemblies of God colleges, write to the National Secretary of Education, 1445 Boonville Avenue, Springfield, Missouri 65802, (or to the Home Missions Department at the same address).



TO POINTS NORTH OF KOTZEBUE

Alaskan Freight Shipped Once a Year

The North Star is the only boat which carries freight to points north of Kotzebue. This includes three of our Assemblies of God missions—Point Hope, Wainwright, and Barrow. The ship loads in Seattle the last week of July for the once-a-year shipment.

An individual must get a shipper's permit (free) from: V. R. Farrell, Bureau of Indian Affairs, Federal Office Building, Room 107, Seattle, Wash. This must be done by letter in which the goods, weight, etc., are described.

Materials should be well packed. The ship is not responsible for breakage. Shipment must be at their depot on Pier 91 at least a week before the shipping date.

By August 4, the ship will have pulled out and be on its way to the Arctic.

Freight rates amount to four to five cents per pound from Seattle unless it is a bulky product such as used clothing. The other rate schedule considers 40 cubic feet equal to a ton, and then the charge is based on that measurement.

Bulky items thus may cost up to eight cents per pound.

Parcel post and air freight

All parcel post is delivered year-round. Nome and Point Hope are now serviced three times a week, unless weather forces cancellations.

Ordinary parcel post rates will carry packages of all sizes permitted by postal rules on weight and circumference to Alaska by regular freight. This means they will travel by boat or be trucked up the highway to Anchorage. From Anchorage they are flown out to towns and villages without extra charge. Alaska is in zone 8 for mailing from any other state.

Trucks leave Seattle three times each week and require about four days to arrive in Anchorage. Boats arrive about every week, so freight deliveries are handled quite speedily, at least from Seattle. Air freight can handle amazingly large pieces.

It is always best to contact the missionary first for instructions on the best way to ship packages. Parcel post is the most simple means of shipping.

Some packages receive rough handling, so they should be well tied and taped.

The John Covlaskys of Alakanuk tell us materials for their use will have to be ordered by April 1969 from Seattle, to make the boat which arrives in Alaska in July.

PROGRESS IN INDIAN WORKS EVIDENCES GOD'S BLESSINGS



The 1963 S-T-L GMC Carryall is a great help to Missionaries C. E. and Lucille Greathouse in their mission work.

MARICOPA MISSION PURCHASES PROPERTY

MARICOPA, ARIZ.—Missionaries C. E. and Lucille Greathouse rented church property here when they started the work about two years ago. This past year they have been able to purchase the property and pay for it with the help of the Lord.

"The Holy Spirit is moving in our services in a great way.

Lives are being changed and bodies healed," the missionaries report.

They began a new outstation at Hidden Valley about eight miles from here and are now holding Sunday afternoon services in a home.

The 1963 Speed-the-Light GMC Carryall used in the mission work greatly assists them. "We do appreciate this vehicle and those who made it possible for us to have it," the Greathouses write.

AIBI BRANCHES OUT

PHOENIX, ARIZONA—Bernard Bresson, a staff member of the American Indian Bible Institute here, and some of the students are attempting to open another church on the Papago Reservation. Future plans call for opening two more. Pray for this worthy effort, that God will supply all their needs.

NEW CHURCH IS OPENED FOR APACHES, NAVAHOS

SHOW LOW, ARIZ.—"After 11½ years of Indian ministry in Little Carrizo Canyon we felt strongly it was time for us to labor in a new field," reports E. W. Kaufman. "It was like leaving home and loved ones. The Indian Christians had a farewell gathering at which they presented both Sister Kaufman and me with many nice gifts."

The Kaufmans are now working in this town located a few miles from the Fort Apache Indian Reservation. Here they deal with both Apaches and Navahos. These Indians live by themselves in little shacks, and the white

people refer to their residences as "the Indian village."

The Kaufmans have been granted the use of an old duplex which they are renovating and remodeling into a chapel, known as Sunrise Chapel Assembly. A Christian brother who is a fine carpenter has been donating his time and skill.

They are already conducting services although the building is not completed and the weather has been bad. The new chapel urgently needs seats.

In Stanfield, Phoenix

SPIRITUAL REFRESHING ACCOMPANIES MEETINGS

STANFIELD, ARIZONA—The A. M. Cranstons report a wonderful move of God in a recent revival with the Robert Caudles of Tulare, Calif. Four were saved and three were filled with the Holy Spirit.

During the past year the Cranstons have seen 15 at the altar for salvation and baptized three in water. Five have received the baptism of the Holy Spirit.

* * *

PHOENIX, ARIZ.—We have enjoyed a wonderful revival with Sister Williamena Ives, Indian evangelist, from Chico, Calif. Several were saved and some were filled with the Holy Spirit. A blind man and wife received the Baptism while sitting in their seats.

—MRS. ALTA WASHBURN



Sunday school members are seen outside their church with Mrs. Greathouse at the left. The Booster Band is a popular part of the Sunday school.



HOME MISSIONARY NEWS NOTES



Joanne Lambert



Glenn Landry



Victor Jackson

SPRINGFIELD, MO.—Three new members have recently been added to the home missionary family.

Joanne Lambert has received appointment to deaf ministry and will be working with Dorothy Scott in Louisiana.

Glenn A. Landry has received appointment to the American Indian field.

Victor E. Jackson has been appointed to serve as a staff member of the Boston Teen Challenge Center.

Grant B. Croasmun, missionary at Prewitt, N. Mex., expresses appreciation for the prayers of God's people in his behalf follow-

ing the automobile accident which took Sister Croasmun's life in June 1968. Brother Croasmun was hospitalized for a long period, but is now able to be back at his post in the Indian mission at Prewitt. He is busy trying to get the church completed, since the construction has been quite prolonged.

Viola Whitehead, who had come to work with the Croasmuns before the accident, continued the work in the absence of Brother Croasmun.

God has blessed the work at Prewitt, and a spirit of revival and victory is evident. The greatest need now is for funds to complete the much-needed building.

CANYON DAY REJOICES IN VICTORIES

CANYON DAY, ARIZ.—"Our Sunday school staff now numbers 26. Four young people have gone to Bible school, but six others have stepped in to take their places as teachers, children's church workers, and interpreters," write the Leo Gilman, missionaries here.

A 1965 Ford Econoline nine-passenger vehicle, purchased last summer, has been transporting people from Seven Mile Village to church. For several years the Gilmans have been working in this village which is as large as Can-

yon Day. Now they are seeing the beginning of a breakthrough there, with 26 adults and children attending regularly.

When the O. L. Triplets were here in Canyon Day for special services in November 1968, several times the church was crowded until people stood for the full service—which lasted over three hours!

On Thanksgiving Day Brother Gilman baptized five young men in the cold water; a short time later several others asked to be baptized.



Dallas

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33rd General Council
OF THE ASSEMBLIES OF GOD
AUGUST 21-26, 1969

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