

THE PENTECOSTAL evangel

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

APRIL 13, 1969

TEN CENTS



FILE COPY

WASHINGTON MONUMENT FROM THE TIDAL BASIN (GENE AHRENS PHOTO)

diameter. The latter will take astronomers 500 billion billion miles out into space. Working in conjunction with a special 48-inch instrument called the "Big Schmidt," the 200-inch telescope on Mount Palomar is now able to take pictures of galaxies of stars which astronomers never knew existed. Some single photographs show as many as 15,000 to 20,000 huge galaxies far out beyond the Milky Way. Each of these galaxies is an island in space, containing hundreds of millions of stars. It baffles the human imagination. (The writer has had the privilege of visiting Mount Palomar and seeing the giant telescope. The photographic transparencies of nebulae and other striking objects in the sky are worth going many miles to see.)

Why mention these few facts about astronomy? *To stimulate some questions and to attempt an answer.* Are these numberless worlds only lights in the firmament to illuminate our little earth at night? Do we have any ultimate relation to them? Are any of them inhabited? We do not know the answer to this latter question, but we believe they will be needed and prepared for habitation in God's eternal future, in the development and expansion of a redeemed humanity.

Revelation 22:3 tells us that "His [God's] servants shall serve him" and that service is to be administrative and regal as Revelation 22:5 clearly states—"They shall reign for ever and ever." Over what shall the saints reign? Over the heavenly city? That city will surely be our abode, the habitation of the Bride of the Lamb (Revelation 21:2, 9); but may it not be that the heavenly city will be the headquarters from which God and His servants shall rule over an infinite, ever-expanding universe?

We shall first reign with Christ during the Millennium, ruling over the earth, for the promise to the overcomer is, "To him will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21). Christ's throne is the Davidic throne, to which the genealogies of Matthew 1 and Luke 3 prove His right. The annunciation by the angel Gabriel to Mary was, "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him *the throne of his father David: and he shall reign over the house of Jacob for ever*" (Luke 1:32, 33).

This promise of administrative functions is repeated to the overcomer in Revelation 2:26, 27, "He that overcometh . . . to him will I give power over the nations: and he shall rule them with a rod of iron."

John the Revelator received a vision of the final triumph of the saints and of their reward of association with Christ in regal splendor for a thousand years (Revelation 20:4-6), but beyond that millennial kingdom on earth lie a "new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). The gates of the heavenly city, which never are closed (Revelation 21:25), surely must open toward something. Will it not be upon the infinitely wide expanses of the heavenly realms of wondrous beauty, upon those myriads of worlds which fill infinite space and which we will have the ability and privilege to visit? In other words, "the starry universe is the Christian's future empire," as Dr. Horace C. Stanton put it.

If man is able to travel to the moon in his present body, by means of an Apollo spacecraft, think what he will be able to do in his future glorified body! It is written in

Philippians 3:20, 21, New American Standard Bible, that the Lord Jesus Christ "will transform the body of our humble state into conformity with the body of His glory. . . ." Christ's post-resurrection body was not subject to limitations, barriers, or gravitation, for on two occasions he suddenly appeared in the midst of His disciples in a room, "the doors being shut," and graciously ministered divine peace to these disturbed men (John 20:19, 26).

The amazing thing about Christ's resurrection body was its physical reality, as described in Luke 24:36-48. When Christ appeared in the midst of the disciples they were frightened, supposing they had seen a disembodied spirit. Jesus invited their inspection of His body to prove its actuality and constitution of "flesh and bones." Another remarkable fact of these post-resurrection appearances of Christ is His careful and gracious effort to resolve their unbelief, amazement, and doubt. They evidently were wondering whether there could now be any longer a bond of fellowship between this risen Christ and them in their bodies. Edersheim in his *Life and Times of Jesus the Messiah* says, "It was to verify this bond . . . that the Saviour now partook before them of their supper of broiled fish, thus holding with them true human fellowship as of old. . . ." Thus Jesus established "the continuity of the past with the present and future."

Christ's body was not subject to the gravitational pull of the earth, for from Olivet He ascended into the heavens in sight of the wondering disciples, who were given assurance by two angels that Christ would return again "in like manner" (Acts 1:10, 11).

That the redeemed also will have the power of celestial flight is proved from the fact that Enoch was translated bodily from earth to heaven, as was Elijah. And Elijah returned, along with Moses, back to earth on the transfiguration occasion (Matthew 17:1-3). If these saints of God, once, twice, have traversed the distance, whatever it is, from earth to heaven, can we and will we not have the power of celestial flight in "the body of His glory"?

What would have happened had our first parents in Eden not failed in the test but had gone on in perfect obedience, morally and otherwise, multiplying as God told them to do? (Genesis 1:28). They would have filled this earth; and then—what? Many of them probably would have had to be transported to other worlds to begin a new life there.

But the fall intervened and a costly way of redemption was opened up in the plan of God. God's plan is to redeem a race, not merely a multitude of individuals. That the nucleus of this redeemed race, after the great drama of the tribulation, after the Millennium, after the final rebellion of Gog and Magog, after the judgment of Satan and the wicked dead, will be the progenitors of a new self-multiplying race in a "new heavens and a new earth" seems to be in the purpose of God. Note that redeemed *nations* have their relationship to the heavenly city (Revelation 27:24, 26). They shall bring glory and honor "into [or unto] it."

Who will administer this great expanding future plan for the universe? We believe the administrators will be the Church, the Bride of Christ, the queenly consort of

(Continued on page 24)

Listen and Learn

THESE WORDS WERE USED TO DESCRIBE the purpose of President Nixon's visit to Western Europe last month. His conferences in Brussels, London, Bonn, Berlin, Rome, and Paris were all very cordial and productive; and *Time* magazine, commenting on this, said: "He went to listen to Europe's leaders, and there is no more popular conversationalist than a good listener."

Of course, the President had something to say to Europe, too—and he conveyed the message very effectively—but it is to his great credit that he is a good listener. Perhaps that is why some of us do not get along better with other people—we do not listen. We are so busy thinking our own thoughts or listening to our own voice that we do not catch the message that others would like to communicate—by their actions, by their eyes, as well as by their words. People need to understand one another in order to have fellowship, and the way to get acquainted is to listen to each other.

Psychiatrists learn by listening. Before they attempt to diagnose a patient's problem they get him to talk freely, for as long as he will. They listen carefully to learn all they can about his personality and problems, knowing every patient is unique.

They do not go by appearance. Most of us are too quick to take people's measure and categorize them—placing them in certain groups—thinking that because they resemble someone we know, they can be expected to act and react like that person. We think we know what they are like, when actually we may not understand their personalities at all. This is both unwise and unfair. Parents find this out; so do pastors. No two children in a family are alike. Each member of a congregation is unique. We need to realize that everyone's problems are different, and we must gain an understanding of their personal situation before we can give them the help they really need.

Do you know what God is like? You may imagine Him to be a certain type of Being, similar perhaps to some wonderful person you know, or you may base your concept on impressions received from various sources which may or may not be reliable. Actually God may be very different from what you think He is. He may be much more merciful than you suppose. He may be far more concerned with your happiness than you ever imagined. Some of the things you think are grave sins may be less serious in His sight than some things you think are trivial. As you grow in grace you get to know Him better.

"Learn of me," said Jesus. To learn we need to listen. Too often we think of prayer as speaking, so we do all the talking and never give the Lord an opportunity to talk to us.

But prayer is not a one-way conversation. It is many things—communion, sharing with God, meditating on His Word, contemplating His love, listening to His voice within us. Prayer is not only talking to God but also listening while He talks to us.

Listening does not come easily. The human tendency is to be doing, to be speaking, to be active; and it's hard to be quiet. In the hour of prayer a thousand voices clamor for attention. Thoughts of family or business crowd in. Problems or duties fill the mind. But the Lord says, "Be still, and know that I am God." When we obey, and shut our ears to every other sound, we begin to hear a still small voice from the depths of our spirits and we discover God is there, whispering secrets to our hearts and revealing His love, His power, and His will for our lives.

Follow the example of Mary, who sat at Jesus' feet, or John, who leaned on His breast—and see what you can learn by listening.

—r.c.c.

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THE PENTECOSTAL EVANGEL
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THE ULTIMATE DESTINY OF THE CHURCH

By FRANK M. BOYD

HOW THE HEARTS OF THE SAINTS of God have thrilled at the contemplation of the realm we usually call "heaven," into which we shall be ushered when our redemption is complete! How great has been our joy as we have considered the future when all our testings and trials will be over, when the Lord "shall wipe all tears from [our] eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain"! (Revelation 21:4).

Yet, how varied have been the concepts of that future state. Some ideas concerning that realm of eternal glory have been quite unscriptural and misleading, like that of the man who said, "Heaven? I don't want to go to that place, if it means to float through ethereal space like a ghost on a cloud, and to strum on some phantasmal harp forever. I want to be busy; I want something practical to do. I want to work, to achieve, to explore, to discover, to grow."

God has made provision for this. He who created man and placed him in a material universe that is infinite in its scope will not confine him to a limited existence for all eternity. True, we are given glimpses in the Book of Revelation, chapters 21 and 22, of the heavenly city, the abode of the saints, with its beauties, its appointments,

its extent, its delights. But we must remember that that heavenly city is but the place of "the throne of God and of the Lamb" (Revelation 22:3), the place from which is exercised His sovereignty over the universe. Astronomers have come to the conclusion that space is infinite and that the heavenly bodies, as the Scripture says, cannot be numbered (Jeremiah 33:22).

The writer has been privileged many times to listen to lectures of the astronomical staff on Mount Wilson in California, accompanied by photographic presentations of some of the more striking and interesting objects in the skies. He has then looked through the 60-inch telescope at some heavenly body, observable on that particular night. How thrilling to see the craters of the moon, surrounded by mountains! What a sight to observe the planet Saturn with its circlet of stratified rings! How exciting to see the planet Jupiter and his satellite moons, or the spiral nebula in the constellation of Andromeda, which the astronomer tells us is a galaxy of millions of individual stars, each larger than our sun!

Even the 100-inch Mount Wilson telescope, which has been used exclusively for photography, has been exceeded in size by others 120 inches and even 200 inches in

A COMMON CALL FROM A COMMON SOURCE

By ELVA JOHNSON HOOVER

THE CHURCH GROUP TODAY which stresses the need for revival, a renewed sense of mission, and the urgency of fulfilling its mission may think it is saying something new and fresh. Actually, however, an increasing number of church groups are stressing these very things, and in a remarkably similar manner.

From day to day I see their statements. The news releases and journals of various evangelical church bodies come to my desk in the public relations office at the General Headquarters of the Assemblies of God continually, and I am amazed at the common theme that underlies them all. Even the words they use are so similar that they suggest at first glance that church leaders must either be getting together and deciding on common terms, or else they are simply copying each other's ideas.

There is another and more exciting possibility, though, which merits our consideration. Could there not be a common Source?

Despite the historical, doctrinal, and organizational variations which have resulted in what we have come to call denominations, don't we all profess to receive our guidance from the Holy Spirit? Wouldn't it be strange if the Holy Spirit were to give us conflicting directions?

The same Jesus who said, "He that hath an ear, let him hear what the Spirit saith to the churches," also prayed earnestly "that they all may be one." This is true ecumenicism; it is a unity of the spirit which transcends the surface barriers which sometimes separate us.

For the most part, such unity of purpose and mission and response has not come about through conscious effort on the part of church leaders meeting together to seek areas of agreement. Rather it seems to have originated in prayer closets, in the heartcry of God's people that the church would be able to accomplish its task in this bewildering 20th century.

Emerging from the prayer closets they began to express what they heard the Spirit say. The precise language varies, as the language of the four Gospels varies according to the writers' personalities and circumstances. But the message is essentially the same, and those who have had an ear pressed to the heart of God are simply communicating what they have heard. A message from

heaven is more often a matter of the spirit than of the actual vocabulary.

But whatever the vocabulary, the Holy Spirit is clearly issuing a call to revival, to a renewed sense of mission, and to redoubled efforts to finish the work God has given the church to do in the time that remains. There is nothing in the message of the Holy Spirit today that calls us to retreat or isolationism in order to survive in a world which is ripening for judgment. But there is a great deal in what He says to warn us against brashness and self-confidence.


The message contains a note of urgency, but not panic. There is a call to what we have come to designate as spiritual revival—not as a luxury, but as a vital step in preparing to fulfill our mission in today's world.

The word *mission* is coming into prominence among some groups of God's people who are more accustomed to saying "missions" while they visualize some faraway land with lost men of a different breed than those with whom they rub shoulders in their own small world.

Jesus' mission was "to seek and to save that which was lost." That was the criterion for His interest. It was incidental whether that lost one was a wealthy Jew in a sycamore tree, a Roman centurion watching Him die, or a tormented man who haunted a cemetery.

The churches are still hearing the call to seek out the lost on the other side of the world, and the numbers of evangelical missionaries actually have increased in the past decade. This means the vision for the faraway task has not dimmed. But now we are being reminded afresh by the Spirit that not all the lost are across some ocean. There are lost men and women and even a lost generation at our own gates, and it is the mission of every church to find them and bring them to the Master.

The fact that the Spirit is speaking to the churches today is significant. What He says is vital. Our obedience will bring us into revival, renewed usefulness, the unity for which Christ prayed, and readiness for His soon return.

Let us not resent the similarity of another church's program to our own. Let us rather rejoice in the confirmation that the Spirit can speak and does speak to whoever has ears to hear what He is saying to the churches, without regard to denominational labels. 

WEEPERS AT THE WALL

By RAYMOND L. COX

THIS IS A SYNAGOGUE."

When Jews said that while standing at the foot of the Wailing Wall in Jerusalem in the year 1929, they sparked a serious crisis. Arabs, who revere the place because they believe Mohammed himself rode past it on his horse Al Burak, upon which according to their legends he descended from heaven leaving a footprint on the rock Moriah above, rioted in retaliation. Nothing short of an international commission could resolve the controversy. The commission decided that the wall itself is the property of the Moslems but decreed that the Jews had the right to pray there.

"This is a temple."

When a sign bearing that statement in rude Hebrew characters appeared at the Wailing Wall in early June 1967, no rioting recurred. No international commission is likely to contradict this claim. For the Jews exercise control over the area of the Wailing Wall for the first time in centuries.

"We have waited 1,897 years for this moment," an excited Israeli paratrooper declared on the spot. "Think of it: 1,897 years. Now they will never take it from us."

Almost 19 centuries earlier the Romans under Titus had driven the Jews not just from this western wall of their temple area but from Jerusalem itself. However, it's

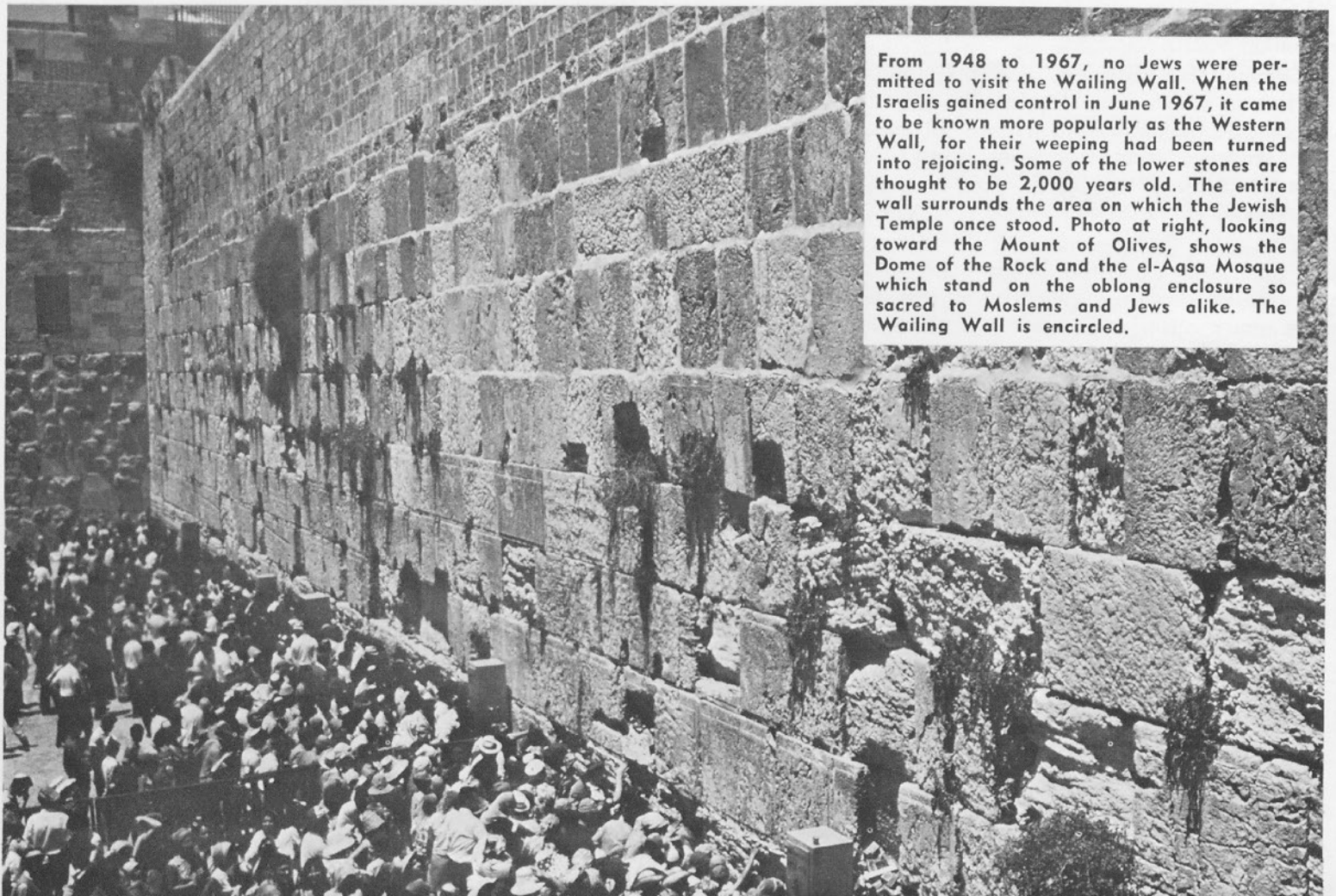
been longer than 1,897 years since the Jews actually exercised political sovereignty over this territory. Not since Nebuchadnezzar dragged multiplied thousands of refugees to displaced persons camps by the rivers of Babylon had a really independent Israel controlled the land from which the Wailing Wall rises.

For 19 years, from the declaration of independence by the Jewish state in 1948 until the Israeli blitz of old walled Jerusalem in 1967, no Jew could reach the Wailing Wall. When Jordan's Arab Legion wrested control of the city in the first Arab-Israeli conflict, authorities barred all members of the Jewish faith from entering the country of Hashemite Jordan. For many years a tourist from the West had to present a certificate of church membership to qualify for a visa to visit Jordan, whose west bank held most of the holy places of Christianity. Jordanian authorities scrubbed the Wailing Wall, removing the Hebrew writing which previously decorated it.

Because they were barred from their holiest spot on earth, the Jews appointed Mount Zion, in the Israeli portion of Jerusalem, as the most sacred site for pilgrimage which lay accessible to them. There they built a tower from which they could peer over the old city's walls. But the vista did not afford a view of the Wailing Wall.

Meanwhile the government of Jordan prohibited photography at the Wailing Wall unless all persons in the pictures were facing the camera. No representation or reenactment of Jewish rites was allowed.

But now Jews troop to the shrine by the thousands. The first week access was restored witnessed half a million arriving. Two hundred thousand made the pilgrimage in one day—on the Jewish date of Pentecost. David Ben-Gurion called it the greatest day in his life when he returned for the first time in 19 years to the hallowed spot. He noticed an Arabic street sign fastened



From 1948 to 1967, no Jews were permitted to visit the Wailing Wall. When the Israelis gained control in June 1967, it came to be known more popularly as the Western Wall, for their weeping had been turned into rejoicing. Some of the lower stones are thought to be 2,000 years old. The entire wall surrounds the area on which the Jewish Temple once stood. Photo at right, looking toward the Mount of Olives, shows the Dome of the Rock and the el-Aqsa Mosque which stand on the oblong enclosure so sacred to Moslems and Jews alike. The Wailing Wall is encircled.

on the wall and removed it immediately. The Israeli army demolished about 100 homes in the area to relieve the cramped quarters surrounding the wall. The Arab families were all relocated in Jerusalem's suburbs, most of them in much finer accommodations than they had been forced to leave.

Some Westerners who witnessed the massive trek to the wall wondered, "Why would so many walk up to five miles on a hot day just to see a wall?"

The answer lies in the fact that this is no ordinary wall. As an Israeli rabbi explained, this is the only thing left which ties Jews to their temple of old. The Israelis manifest no inclination to visit the temple square and Dome of the Rock above the Wailing Wall because nothing there now belongs to them or has any significance for them. Every structure standing on the square was erected by Moslems. An orthodox Jew would not think of stepping onto the premises, lest his feet touch the spot where the Ark of the Covenant had rested during Israeli's golden age.

But the Wailing Wall connects Jews with Solomon's temple. We must distinguish between the visible wall of today and the wall which extends downward below the present surface of the street. Jerusalem is a layer cake of history. The city Jesus knew lies buried about 17 feet below the present level, while the Jerusalem of David and Solomon is farther down still. Ancient city builders did not remove the ruins of former occupations. They simply leveled the debris and built on top of it.

The Wailing Wall as seen today was constructed by King Herod the Great commencing about 20 B. C. when he rehabilitated and enlarged Zerubbabel's second temple built upon the return of Jews from Babylonian captivity. Seventy years before that, Nebuchadnezzar had destroyed the temple of Solomon. Herod, it is said, used stones which had belonged to the first temple in con-

structing this retaining wall on the west side of the temple area.

Herod's wall rests on about 19 rows of the now underground stones which were part of Solomon's original wall. The Jews have a tradition that Solomon used as the foundation for his wall seven other stones which had been laid there in their times by Adam, Abraham, Isaac, Jacob, Joseph, David, and himself.

The Dome of the Rock, that Moslem shrine which now crowns Mount Moriah and houses the huge rock on which Abraham is said to have commenced to sacrifice his son Isaac, has on occasions during history been mistaken for Solomon's original temple. The crusaders who found it when they broke into Jerusalem, driving out the Moslems, believed the imposing structure to be Israel's ancient shrine. Many maps of the Middle Ages label the building "Solomon's Temple," and the building became the seat of the Knights Templar order who organized themselves to be the "Guardians of the Temple." This notion resulted in Templar churches in many parts of Europe being patterned after this Moslem mosque! If the crusaders could make so serious a mistake, perhaps we can forgive those Christians who call the Dome of the Rock "the mosque of Omar." Actually, Omar's mosque stands near the Church of the Holy Sepulchre some distance away, while the Dome of the Rock does occupy the site of Solomon's and Zerubbabel's temples.

According to Matthew 24:2, Jesus declared that the shrine would be overthrown. About 40 years later the Roman general Titus devastated Jerusalem. He fired the temple and demolished its surrounding walls on the north, east, and south. But the western wall proved durable. And around this survival focus clusters of traditions and legends which Jews delight to repeat.

(Continued on page 25)



Setting the Captives Free

By G. E. SENF / Pastor, Calvary First Assembly, Fort Madison, Iowa

IN THE SPRING OF 1965 the door opened for me to begin visiting inmates of the Iowa State Penitentiary in Fort Madison. Officials allowed me to counsel with those whose religious preference was Assemblies of God or those whose relatives or pastors specifically requested me to contact them.

During these visiting sessions I had the wonderful privilege of leading men to Christ. The wife of one inmate had attended an Assemblies of God church in another city, and the pastor had written asking me to contact her husband. About the third time I talked with him in the visiting room, he bowed his head and joyfully accepted Christ as his personal Saviour. This happened in the presence of other inmates and their visitors; but he was unashamed to confess Christ as his own.

The man wrote home, telling his family of his experience and urging them to attend an Assemblies of God church to find what he had found! This started a chain reaction. His wife went to church and was saved. Next his son and his son's wife found Christ. One by one other members of the family came into the fold.

The Senf family assisted in the prison services with special music.



At the last count, 15 members of the family had become Christians. According to the pastor they all are faithfully serving the Lord. All of this happened because one dad, miles away in prison, gave his heart to the Lord and boldly witnessed to the fact!

A prison ministry may seem confining; that is, the fruit may appear to be evident only in the life of an inmate made clean through the blood of Christ. But this incident proved to me that it also extends beyond the prison walls.

Another young man was saved in the visiting room. Later he was sent to California to serve some more time. He wrote me, asking me to help him find a job in my locale after his release from prison. He and his family wanted to work in the church which had sent its pastor so he might receive everlasting life.

In August 1967 a young North Central Bible College graduate, Samuel Hays, became my assistant pastor; and another door of ministry soon opened to us. A Baptist minister, Sherburne Ray, had assumed the chaplaincy position at the prison, and he invited us to be volunteer ministers in three separate facilities of the institution. (By *three separate facilities* I refer to the group kept on the prison farm, those who are trustees and live in a dormitory outside the prison walls, and those who stay inside the walls.)

For a year Brother Hays and I conducted services every Sunday morning (with the exception of once a month when a Lutheran minister served communion to members).

Besides the Sunday services we were permitted to choose one night a week (during our year as volunteer pastors) for special group singing services, with the inmates from the Prison Farm and the Minimum Security

Note: Sam Hays is now pastor of the Assembly of God in Hoopston, Illinois.

Outside Dormitory. This later developed into a regular Bible study with Sam Hays in charge.

An alcoholic inmate, backslidden in his faith, found God real in one of the services. He continues to grow in the grace and knowledge of the Lord. This man wrote many sermons and gave them to me to review. With his permission, I have used some of his excellent thoughts in my own messages. Today he has been released—much sooner than he expected. His last letter to me from his hometown told me he was now preaching the gospel, his wife had returned to him, and he had his old job back!

On numerous occasions Brother Hays and I were invited to minister at the chapel services in the main institution. Chapel immediately followed the service in the outside dorm. Then we would hurry back to our own church to start Sunday school at 9:30.

My own family has been a blessing in bringing special music to these men. My wife and I and our seven children all sing or play instruments, and we have enjoyed ministering to the prisoners both outside and inside the walls. We were warmly received and Chaplain Ray wrote regarding this ministry: "It renewed to the inmates an awareness of their own families. This contact with a Christian family gives a strong impetus to faith."

Through these services many men of different faiths, and some with no faith, have asked for personal interviews. One especially thrilling experience for me was a session with a young man who, though he felt he was a Christian, lacked the ability to witness as he desired and this made him feel so frustrated trying to live an overcoming life.

After talking together, we knelt in the chaplain's office. I believe he expected me to pray for him, but I had the distinct impression to ask him to pray aloud. To his (and my) surprise, after he had prayed a short time, he began speaking in another tongue! As he realized what was happening, he stopped short, turned to me, and said, "What am I doing?" He had not previously

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known about the baptism in the Holy Spirit, but God saw his sincere and hungry heart and answered his need!

Six weeks later I again met this young man in the visiting room. He told me he had personally witnessed to 52 men. This demonstrates how the Holy Spirit gives power for witnessing, even in a prison.

Our term of one year as volunteer ministers terminated in September 1968; but the warden has placed my name on the approved list to enter the gates anytime I wish to help in counseling and advising the inmates in spiritual matters. During our ministry in the Iowa State Penitentiary, I counted 19 who confessed Christ as their Saviour and who, I am satisfied, received Him into their hearts.

We have also been invited to bring any visiting preachers, evangelists, or singing groups to minister in prison services. Thus, we have taken groups from North Central Bible College to sing and play and a number of other ministers to speak.

A special treat was the ministry of Paul R. Markstrom, national prison chaplain of the Assemblies of God, in a 40-minute, round table discussion with approximately 30 inmates of Pentecostal background. Realizing that the greatest desire inmates have is *to be free*, Brother Markstrom closed this interesting and spiritually uplifting period with the thought that whether behind bars or walking the streets of the city, we can be free in Christ. "If the Son therefore shall make you free, ye shall be free indeed."

To see the joy of salvation radiating from the face of even one inmate is abundant recompense for any effort expended in reaching the forgotten souls in prison.

Grover Senf speaks to 200 inmates in the prison chapel.



Chaplain Sherburne Ray (right) thanks Grover Senf for his help.





The Bob Bartlett family



This seven-bedroom residence is the new home for girls coming to live at Teen Challenge in Philadelphia.

PHILADELPHIA—Teen Challenge Expands its Borders

By ROBERT BARTLETT / *Director of Philadelphia Teen Challenge*

T EEN CHALLENGE of Greater Philadelphia is making significant strides in its ministry to troubled youth. A staff of 40 dedicated workers helps make this advance possible. And plans call for further advance on all fronts during this Year of Revival.

Nearly 1,800 people jammed Philadelphia's famous Town Hall on February 3, 1969, to hear the anointed voices of the Singing Changers, the touring choir from Teen Challenge of Greater Philadelphia. Under the leadership of Mrs. Bartlett, this singing group, composed of staff members, has blessed many people.

In the original Teen Challenge building, located on the main thoroughfare of Philadelphia across from Temple University, the administration offices hum with activity. Eight full-time employees keep the program running smoothly across the vast Philadelphia complex.

Included in the Main Center is the boys' residence with a fine staff of young men. This program of narcotic rehabilitation continues to defy all reports that there is no cure for drug addiction. Young addicts daily seek aid at the center.

On January 1, 1969, we purchased a beautiful seven-bedroom mansion for the expanding Teen Challenge work. This lovely home provides care for girl addicts, unwed mothers, and homeless girls. Two married couples are housed in the home along with a staff of six, leaving room for up to 20 converts (resident).

Charles W. H. Scott, assistant general superintendent and executive director of the Home Missions and Bene-

volences Departments, will speak at the dedication of the Girls' Home June 7, 1969, at 3 p.m. and also for our fifth anniversary banquet that evening. C. M. Ward, *Revivaltime* evangelist, will be the evening speaker for special services June 5, 6.

Because of the emphasis placed on in-center ministry, Teen Challenge of Greater Philadelphia felt the need for more evangelism out among the unchurched, so a series of branch centers was established for the express purpose of housing full-time soul winners. In each of the three centers (Camden, N. J., and Chester and Ger-

The Singing Changers, staff members of Teen Challenge of Greater Philadelphia, have been a blessing in the area through their musical programs. Mrs. Bob Bartlett is director.



BLIND GIRL TOP STUDENT AT AMERICAN INDIAN BIBLE INSTITUTE

ROSE ANNE GORDY, a 27-year-old blind Navaho Indian, is a remarkable person. She plays classical piano, has all the business skills of a trained secretary, operates a switchboard, and can do medical transcription. In addition, she is an "A" student at our American Indian Bible Institute in Phoenix, Ariz.

Rose Anne has been totally blind since she was eight. But when she came from her home hogan on the Ft. Defiance, Ariz., Navaho Reservation, she asked no favors because of her blindness.

We quote from a recent news article in *The Arizona Republic*: "She makes her way with confidence through the antiseptically neat classrooms at the institute. A teacher or one of her 26 fellow students from different tribes offers a guiding hand if she's perplexed.

"We all share the work here, since it's a boarding school," said teacher Miss Doris Carlson, "and Rose Anne does her share. More than that, she adds to our joy."

Rose says, "I am satisfied with my life now. The best part of all is spiritual growth. I understand now the meaning of a truly Christian life."

The school curriculum requires a great deal of reading. Words can come to her only by sound or touch. Miss Gordy's Bible is printed in Braille, but the other texts are not. Book tapes provided by *Recording for the Blind* make it possible for Rose to keep up with her

studies without the help of teachers or fellow students. She depends on these tapes, she says.

Twelve different tribes and seven districts are represented among the students of AIBI. A total of 27 students from Arizona, New Mexico, California, South Dakota, Washington, Oregon, and New York are studying both Bible and academic subjects in the three-year program sponsored by Assemblies of God churches.

The school is operated as a regional institution serving Indian tribes nationally.

The purpose of the school's program is to develop indigenous Indian ministerial leadership for Assemblies of God missions on reservations.

The school needs to begin immediate construction of more adequate facilities on a more suitable site already acquired, and will do so as funds are made available.



Rose Anne Gordy reads from her braille Bible while Doris Carlson, teacher at the American Indian Bible Institute in Phoenix, looks on.

PHOTO BY THE ARIZONA REPUBLIC

mantown, Pa.) we have placed a director and his wife, an evangelism director and his wife, two fellows and two girls, plus a children's worker. The progress made at these branch centers is encouraging.

The need for Sunday school programs in Philadelphia is almost unbelievable. So we began and staffed six regular Sunday schools. Attendance ranges from 12 to 40. We also are now attempting to hold morning worship on a regular basis. The Eastern District has promised material and support for these thriving new Sunday schools.

Our coffee house ministry is yielding rich dividends among delinquent youth. "Straight" people are not welcomed at "The Hidden Manna," which is probably the most unusual church in Philadelphia. Only those of the hooked generation are invited. And they come—over 3,000 of them a year from all walks of life—young and old, rich and poor, black and white. Scores have been saved there, and hundreds have heard the powerful message of the gospel.

During the last five years approximately a thousand teen-agers who have sought the help of Teen Challenge in Philadelphia have been "cured" of their social disorders. In addition, many have helped other youths in trouble with the law and themselves.

Being "cured" does not mean merely staying away

from drugs. It means staying away from all bad habits, which include smoking, drinking, and wasting time.

We encourage our youth to make sense of their lives, to love fellowmen, and to express their love for God by doing worthwhile things. I have never seen an addict cured in a hospital or in jail. It takes a greater power than a doctor or a jailer to solve the problems of today's youth.

At Teen Challenge blacks, whites, and others live side-by-side, working, praying, studying as brothers and sisters.

To help dissuade the use of drugs by U. S. soldiers overseas, Teen Challenge recently sent to Vietnam a 25-minute film about its work and the dangers of addiction.

Pray for the work of Teen Challenge of Greater Philadelphia. We desire to remain a tool in the hands of God, an instrument to bring healing and deliverance to our suffering generation.

* * *

The Assemblies of God Teen Challenge work is supported solely through contributions of interested churches and individuals. As of March 1, 1969, we have established 22 Teen Challenge Centers in our larger cities and one in Puerto Rico.





DONNA'S HIDDEN BATTLE

By E. S. CALDWELL

DONNA DURLAND hurriedly cleared her desk. Tonight was her night—no committee meeting, no choir practice, no church service.

She nervously eyed the telephone as the clock's hands inched toward quitting time. It would be just her fate to have some chatty church member call in at the last minute! But this afternoon First Assembly's phone remained silent, and Donna left the church office without the usual last-minute delays.

How she looked forward to an evening of recreation with her newfound friends! Like herself they were career girls in their early twenties. Mostly well-paid secretaries,

they were sharp dressers, sophisticated—but not wild. The girls were nice to be with, even if they weren't very religious. Besides, a little fun never hurt anyone.

That night at the recreation center everyone talked and laughed. The jovial atmosphere melted Donna's inhibitions.

"If your church people could see you now!" One of the girls blurted the words in jest.

Donna's raucous laugh died in her throat, and she felt shame redden her face. *This is only good, clean fun*, she thought. *Why do I feel ashamed?*

On the way home she remembered the advice one of the girls offered while they sipped Cokes. "You really need to think about your future, Donna. What kind of future can your church job offer? You've been at it more than five years, and lots of companies offer more than you make as starting pay."

The conversation nagged at Donna in the days that followed until every idle moment seemed plagued with morose discontent. Hidden to men's eyes, a battle raged within the secretary's heart.

Donna made a habit of tuning in *Revivaltime* at 7:30 Sunday mornings while getting ready for church. The choir's bright singing never failed to give her a lift.

But today it wasn't the choir that stopped the brown-haired girl in her hairbrushing task. It was the penetrating words of radio evangelist C. M. Ward:

"Out of the heart are the issues of life. This is where constant surveillance should be kept. People who live in volcanic regions watch the color of water in the wells for signs of impending explosion. Life has a way of *posting sentries*. To be forewarned is to be forearmed. . . .

"Out of hidden faults spring presumptuous sins, out of presumptuous sins dominant sins, out of dominant sins the great transgression of final apostasy. So get at the slightest infection early!"

Donna stared at herself in the mirror as the jarring message stirred her conscience.

"Watch for the first signs of sin like you watch for the first signs of cancer. Do not wait until you are down in bed or behind iron bars. Check the first pain. Be alert to irregularity of any kind.

"Ask yourself: 'Am I developing a *strange appetite*? Am I beginning to desire things I never desired before? Why am I suddenly annoyed, disgruntled? What is the significance of my growing restlessness? Why this strange, new attraction? Why am I no longer thrilled by the study of the Word? Why am I attacked by unbelief? Why do I stumble? Why do I find myself in the clutches of jealousy and envy?"

"These are telltale signs. They are *warnings*. They are so secret at first that only you know they are there."

Brother Ward's words reminded Donna of her father back in Oregon. The radio evangelist continued earnestly:

"Never expose yourself unnecessarily. Do not invite trouble. Do not see how close you can come to the edge.

"I have learned to stay away from certain company. I am not called upon to prove myself by mingling with them. 'Be not deceived: evil communications corrupt good manners' (1 Corinthians 15:33). Why should I seek the company of the skeptical liberal, the scorner of the gospel of Jesus Christ? . . .

"No one will ever accuse Paul of being a coward. Yet

this was his guideline: 'Look therefore carefully how ye walk, not as unwise, but as wise... wherefore be ye not foolish, but understand what the will of the Lord is' (Ephesians 5:15-17, ASV)."

The young woman withdrew a tissue from the container on the dresser and dabbed at her eyes. The evangelist was quoting a verse she used herself in CA services:

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil' (Ephesians 6:11).

"If the cactus in the desert starved its needles, it would perish by browsing beast. If the wild rose dared for a season to bloom without its thorns, the cattle would make short work of it. If bird or butterfly wantonly omitted its protective color, it would furnish a feast to its foe. *Yet we court disaster by laying aside our armor.* Let your loins be girt with truth! Never get caught without your weapons. Keep your helmet on. No one is ever immune to attack."

Not a trace of doubt remained in Donna's mind. She knew the Holy Spirit was speaking to her through the voice on her radio, so she listened intently, not wanting to miss a word.

The *Revivaltime* evangelist used a dramatic illustration to clinch the truth he had presented:

"One of the most unusual and heartbreaking stories to ever come out of the Olympic Games can serve to close this message.

"It concerns an 800-meter runner from Guyana, South America. He had trained for years for the privilege of representing his nation. His day arrived for the preliminaries in his event. All the months of training and the miles he had run daily were soon to be put to the test. The first two preliminary races were run. Then came his turn to attempt to move into the finals at Rome and into the hearts of his countrymen.


"Attention! Attention! Will the 800-meter runner from Guyana report to the check-in official?' echoed the voice through the stadium. He was not there. Athletes, coaches, and officials began frantically looking for this young participant. But he could not be found. The race went on without him. The stadium buzzed. Where was he? What had kept him from running the biggest race of his life?

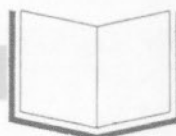
"They found him asleep! He was saving his strength for an all-out effort in the race. He had dozed off just before the starting gun was fired and missed the greatest opportunity of his athletic career. All his sacrifice and work had been for nothing.

"It can happen to you. One careless moment can lose the entire contest. One moment of letdown can mean your life. Keep up your guard! One misjudgment and you can be knocked out for good. It is not easy to win a championship."

That night Donna's battle ended at the altar of First Assembly, El Paso, Texas. Bowing in rededication she reaffirmed her complete allegiance to her Lord.

She still serves at the same desk, but no longer thinks of her responsibilities as just a job—it is her God-given ministry. And since she serves as the church's youth minister, Donna has applied for appropriate ministerial credentials.

How happy we are that *Revivaltime* was a factor in winning Donna's battle! 



THE ANSWER TO 'WHY?'

By WILMA THORNTON

"But he knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10).

ONE WORD I heard my children use so often was *Why?*

Strange as it may seem I have found myself using that same word concerning my walk with the Lord. "*Why*



doesn't God hear my prayers?" "*Why* does this have to happen to me?" "*Why* do I have to suffer?" "*Why?*"

At one time when I was facing surgery and didn't know what the outcome would be, I was tempted again to question the Lord and ask, "*Why?*" A great mountain of darkness faced me and a black fear gripped my heart. I knew this was not pleasing to God.

Then in God's Word I saw how Job looked beyond the darkness and trouble and in faith rejoiced in the assurance that even though he couldn't see ahead, he knew that God was there.

What comfort this brought to know that God knew my way. He knew where I was and all that was happening to me.

There will be other days of uncertainty, trial, and testing. We do not know what lies ahead of us or what a day may bring forth. But God knows and He cares. He will use each heartache, disappointment, and suffering in our lives to break us of self and mold and make us more like our Saviour. Then we will come forth as gold.

He knoweth is sufficient answer to our "*Why?*"

Wilma Thornton is the wife of Arthur Thornton, an ordained minister of the Assemblies of God. Until recently Brother Thornton was pastor of First Assembly in Dunedin, Florida. Mrs. Thornton was WMC President of the Michigan District for five years (1958-63).

A SMILE IS THE TWILIGHT

NOTHING ON EARTH can smile except the face of man. Gems may flash reflected light but what is the flash of a diamond compared with the flash of an eye and a flash of mirth? Flowers cannot smile. That is a charm that even they cannot claim. Birds cannot smile, nor any other living thing; it is the prerogative of man. It is the color, and cheerfulness, and joy which love wears. It is the light in the window of the face by which the heart signifies that it is at home and waiting to entertain friends. A face that cannot smile is like a bud that cannot blossom and dries up on the stalk. Laughter is day, sobriety is night, and a smile is the twilight between them which is more bewitching than either.

—W. C. Collins

NEW YORK WMC GROUP SUCCESSFUL IN ITS COMMUNITY OUTREACH



CHRIST LAID GREAT EMPHASIS upon the Church's responsibility to see that every individual has the opportunity to be saved.

All departments of Calvary Assembly, Glens Falls, New York, have taken seriously His command, "Go ye into all the world, and preach the gospel to every creature." The Women's Missionary Council is no exception. Of 24 decisions for Christ made in the church during 1968, six resulted directly from evangelism efforts of WMC members. Several others have already been reached in 1969.

"Personal witnessing made effective by powerful intercessory prayer is the key to successful evangelism and growth in the church," says Mrs. Raymond J. Storms, wife of the pastor of the church.

"Last year our district WMC president, Mrs. Loraine Buchwalter, introduced the 'WMC Group of the Year' evaluation chart based largely upon the WMC Guide (*national standard of excellence for local groups of the organization*). Our women began immediately to improve the standards of our meetings and activities which included witnessing and visitation.

"WMC's of Calvary Assembly hold two meetings a month. The first is planned to include devotions, studies from *WMC Slant*, and a short business meeting. During the second meeting members allot the same amount of time for prayer that they spent in working on projects in the previous one. 'We have seen the results of intercession,' they declare.

"Visitors frequent our meetings. One lady who came to the church on Sunday was invited to attend WMC's that week. Because of the interest and friendliness shown by the women, she was led to Christ before the following Lord's Day.

"Perhaps our most successful method of reaching souls has been visitation. Pastor Storms arranged a class for instruction in personal witnessing. WMC members attended the sessions, then made plans for systematic visitation. One night each week the women divide into teams of two and call at the homes of people who have visited the church and of those who are prospects for attendance. We go to get better acquainted, but our real purpose is to present the plan of salvation.

WMC's work on a missions project in a regular meeting.



Pastor Raymond J. Storms teaches a class for homemakers on evangelism and Christian maturity.

"We have found that a woman never grows too old to witness. A member of the visitation teams is over 65 and has found a joy she cannot describe in winning a soul to the Lord. Every pair of callers has seen decisions made for Christ.

"Our ladies recognize the fact that the home presents unlimited opportunities for evangelism. Some of our WMC's were students in a class taught by Pastor Storms to aid homemakers in winning their unsaved husbands or to help the newly converted ones become established in the Christian life. Subjects discussed in the class sessions encouraged the wife to improve her methods of homemaking, to make the best of her role as a wife; and, as a Christian, to keep her light shining. As a result, three WMC's have won their husbands to the Lord.

"WMC's of Calvary Assembly try to take advantage of every opportunity to spread the gospel. They witness at work, over the coffee cup, or by telephone. They enclose gospel tracts in greeting cards and letters or give them out directly. The women mark Bibles or Bible portions and present them to the unsaved and new converts who do not have a copy of the Word of God.

"At the annual WMC convention held in Syracuse, our women received the 'Group of the Year' award for churches with Sunday schools under 100. It was a thrill to receive the honor, but the award only serves as a challenge to do more for Christ and on behalf of the needy in 1969."

WMC visitation team calls on a neighbor.





Pastor Vern McNally and Sponsor Kay Thompson discuss plans for the day camp with Brenda Nichols, club president.



Missionettes register for day camp activities.



Brenda Nichols leads the Missionettes in saying their pledge.

MISSIONETTES DAY CAMP REACHES GIRLS

By VERN L. McNALLY / Pastor, First Assembly, Haysville, Kansas

MISSIONETTES DAY CAMP? Impossible! But our leaders did it anyway!

Planning began about two months in advance of the actual date for the event. Kay Thompson, our Missionettes sponsor, envisioned a camp that would teach practical skills as well as spiritual truths. Each day was scheduled to include classes in cooking, grooming, crafts, and outdoor activities.

The camp lasted a week from 1-5 each afternoon. Meetings were held at the church.

The girls, mostly of junior Missionettes age, worked feverishly on the *Stairway to the Stars* steps of the Missionettes achievement program, and at least two accomplished enough to qualify for awards.

A highlight of the program was the study of the book, *That Girl in Your Mirror*, by Vonda Kay VanDyke. The girls divided into age groups for this study each day.



Mrs. Dessie Riggs, teacher, and Missionettes work on notebooks.



Missionettes enjoy the food preparation class.



A time of recreation is led by the sponsor.

Each afternoon's activities ended with a devotional time directed by the pastor. During this time, 10 girls accepted Jesus Christ as their personal Saviour. These girls were from the church or neighbors of our members.

This week of special things had some extra special treats such as the field trip to the Kansas District office in Wichita and the cookout and slumber party on Friday evening.

Kay Thompson, Missionettes sponsor, is now an elementary education senior at Friends University in Wichita. She writes, "Day camp took time and lots of effort, but it was worth every bit of it when these precious young people met Jesus as their Saviour. This age girls are eager to learn, and it is such a joy to work with them."

A Missionettes day camp? Absolutely! We will do it again this year! Our senior Missionettes will help teach some of the classes. Thus they will put to use some of their earlier training as Missionettes.



View of Skopje, Yugoslavia, from Kale Hill. After a severe earthquake, much of the city has been rebuilt.

The Gospel in Yugoslavia

By JAMES E. HAMILL / Pastor, First Assembly, Memphis, Tennessee

RECENTLY RETURNED from Yugoslavia, where it was my happy privilege to preach Christ.

There is freedom in Yugoslavia today to preach the gospel. I was in three cities: Zagreb, Novi Sad, and Belgrade. I was aware of no restrictions in expounding and explaining God's Word. Of course, I did not speak of politics, but I endeavored to preach a simple gospel message of faith, courage, and hope in Jesus Christ by the power of the Holy Spirit.

Yugoslavia is a Communist country—make no mistake about that! Only some five percent of the Yugoslav people belong to the Communist Party, but that minority completely controls the country.

The situation in the Balkan states today is exceedingly tense and explosive. In 1914 an Austrian archduke was assassinated in Sarajevo (now part of Yugoslavia), thus touching off World War I. The current crisis is equally explosive and tense.

With Russia invading Czechoslovakia and with Soviet cruisers and nuclear-powered submarines now regularly patrolling the waters in the Mediterranean from Gibraltar to Beirut, Yugoslavia keeps an alert eye on the situation.

One major concern of Yugoslavia in this situation is that Russia does not have a Mediterranean base from which to operate. The closest Soviet naval base is Odessa, located 1,000 miles away on the Black Sea. Yugoslavia boasts of such deep, protected harbors as Rieka and Zadar. These ports are

equipped with excellent dry-dock and repair facilities. The Yugoslavs think this is one reason why the Russians have been eyeing their country enviously in recent months.

Prior to World War I, the Pentecostal church in Yugoslavia was made up chiefly of Germans who had migrated to the Balkans. When the war started, these Germans departed from Yugoslavia leaving the church exceedingly small.

In the earlier days of President Tito's rule in Yugoslavia, religious liberty was not permitted. Some of our pastors, including Pastor Ludvik Ullen (now the general superintendent of the Assemblies of God in Yugoslavia), spent years in prison.

Restrictions on public worship began to be relaxed as early as 1948 when Marshall Tito broke with Stalin and the Soviet Union. It was then that clergymen were released from prison and received a small degree of freedom to worship God.

For years, however, this liberty was strictly limited, making it most difficult to carry on an effective church program. Many times the police or government officials sat in the services taking notes. This, of course, often intimidated both the preacher and the congregation.


Another restriction would not permit the establishment of a Bible school nor permit students to leave the country to study elsewhere. This has resulted in a shortage of well-trained and qualified preachers in Yugoslavia.

Thank God that such restrictions do

not now apply, but there is still a desperate need for a school to prepare the country's young people to preach Christ to their people.

There seems to be a gradual relaxation of restrictions on religious activities. Churches are now able to own property and carry on their services without intimidation by officials and police. At least two young Assemblies of God men have been allowed to leave the nation to attend Bible school, one in England and another in Germany.

Christians are not permitted to proselytize or to distribute Christian literature to the public. No advertising of churches or meetings is permitted. Such media as newspapers, television, and radio are not available for church use.

The Assemblies of God has some 60 churches in Yugoslavia. Most of them are small, but there has been a spiritual upsurge in the last two or three years, and it is believed by many that real revival is on its way in this Communist country. Leaders are praying and looking to God for a Bible school that will enable them to provide the well-trained leadership needed in the revival they believe is coming. 

Special Offerings for FOREIGN MISSIONS

should be sent to:

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802

KANGELLANI lies just over the Natal border in southwestern Zululand. Its name, which means "look at, behold," fits the beautiful countryside. From the deep valley of the Tugela River to the top of Vultures' Mountain, the scenery in any direction is well worth beholding.

For decades the Zulus have peopled these lovely hills and valleys. Their cattle, along with their annual crops of corn and other vegetables, supply their basic needs. Also in recent years the men find work, often temporary, on the sugar farms or in small towns elsewhere in Zululand.

The tranquility of the area may be disturbed shortly. South Africa is plagued by drought and a continuous shortage of water. Government officials have announced that the Tugela River Basin offers the greatest potential for industrial expansion in South Africa, and they talk of joining existing towns—some up to forty miles apart—to provide the vast complex that the government hopes to develop. Whether this giant undertaking will reach Kangellani remains to be seen.

We are happy to report that this vast reserve has been reached by the gospel. On several occasions we have held tent meetings in the area. The pastor started a cement-block church, but went to be with the Lord before he completed the building project. We finished the building, and prayed with the congregation for another minister. God laid His hand on the late pastor's second son, Jacobe Makoba, who will graduate from Bible school within a few weeks.

Last July, Jacobe asked to use the tent for a month during school vacation. It was only 75 miles from Kan-

A ZULU CHURCH FOR KANGELLANI

By HAZEN D. WOLVERTON
Missionary to South Africa

gellani, but due to the river and mountains, the road we took was twice that distance.

In this remote area far from city lights, the public-address system powered by a 12-volt car battery was used to summon the people as it broadcast the singing and message over the hills. The tent was full from the beginning, even though it was midwinter and very chilly in the mountains.

From six or eight miles around the people came, giving promise of good outstation possibilities. Many people who would never step inside a church came to the tent in their heathen dress.

Some of them were saved in the meetings; others who had pretended to be Christians realized their needs and sought the Lord.

Jacobe led his older brother to an experience of salvation, and a number of believers received the Holy Spirit. During the District Council, which met there at the close of the meeting, the new converts were baptized in water.

A triple engagement made a very happy climax for the weekend. All six of the young people are very active in their home churches. Zulu young people have almost no social life outside their church activities, so we all rejoiced with them as we witnessed the engagement ceremonies. Three cakes, decorated with the couples' names, were cut and served with soft drinks after the service.

The next day willing hands helped pack the tent and load it in the truck. The month of special services was over, but a revival spirit still remains at Kangellani.



ABOVE: Getting engaged is serious business to a Zulu girl. She must never show disrespect for her family by smiling during a wedding or engagement ceremony. Her face must reflect the sadness she feels at the prospect of leaving her parents' home. At the end of District Council, there was a triple engagement. LEFT: Sunday afternoon crowd represents people who traveled from near and far to attend the meetings.





JEROBOAM LEADS ISRAEL INTO IDOLATRY

Sunday School Lesson for April 20, 1969

BY J. BASHFORD BISHOP

1 KINGS 12:25-30; 13:1-6

THE KING'S WICKED POLICY

1. *The occasion of it* (1 Kings 12:25, 26). Jeroboam faced a real difficulty! The people still considered Jerusalem their center of worship. If they continued to offer sacrifices there, they might be drawn back under the rulership of Rehoboam because of the strong religious tie.

2. *The nature of it* (1 Kings 12:28-33). "The king took counsel"—not with God, but with his own wicked heart and with those who would support and carry out his evil intentions. Jeroboam built two golden calves, erected new high places of worship, exalted to the priesthood men who were entirely unqualified, and instituted new feasts to imitate those in Jerusalem.

3. *The sinfulness of it*. In carrying out his ungodly policy, Jeroboam shrewdly appealed to human weakness.

(a) *It was an appeal to tribal independence*. Jeroboam's argument was, in effect, "Why should you men of Ephraim be dependent upon Judah? Why should you support the temple there? Let us have a place of our

own in which to worship." A clever appeal! And still effective today! Has not a carnal spirit of self-will occasioned many a church split? Let us keep our motives pure and endeavor "to keep the unity of the Spirit in the bond of peace."

(b) *It was an appeal to self-indulgence*. "It is too much for you to go up to Jerusalem," said Jeroboam to the people. He was using what has always been one of the devil's most successful arguments! "It is too much for you to go so far to church. It is too much for you to teach that class or to accept that responsibility in the church. It is too much for you to pray and read your Bible; too much for you to pay your tithes and give so much to the church; too much for you to attend the prayer meeting on a hot night"—and so on and on!

There is a deep-seated laziness in all of us that makes us want to take the way of least resistance. But the way of Pentecostal power and progress always involves struggle, sacrifice, and vigorous effort.

(c) *It was a sin which involved others*. "Jeroboam, who did sin, and who made Israel to sin" (1 Kings 14:16; also see 15:30, 34). What a terrible indictment!

THE KING'S PUNISHMENT

1. *The king warned* (1 Kings 13:1-3). Jeroboam had the crowd with him. Ten tribes were on his side. His new church prospered. His golden calves looked splendid. But crowds don't guarantee God's presence. The majority is often wrong. You may have resources to erect a church building and carry on services, but be sure God is with you!

God sent a prophet to Jeroboam who predicted the destruction of his evil work. (Compare 2 Kings 23.)

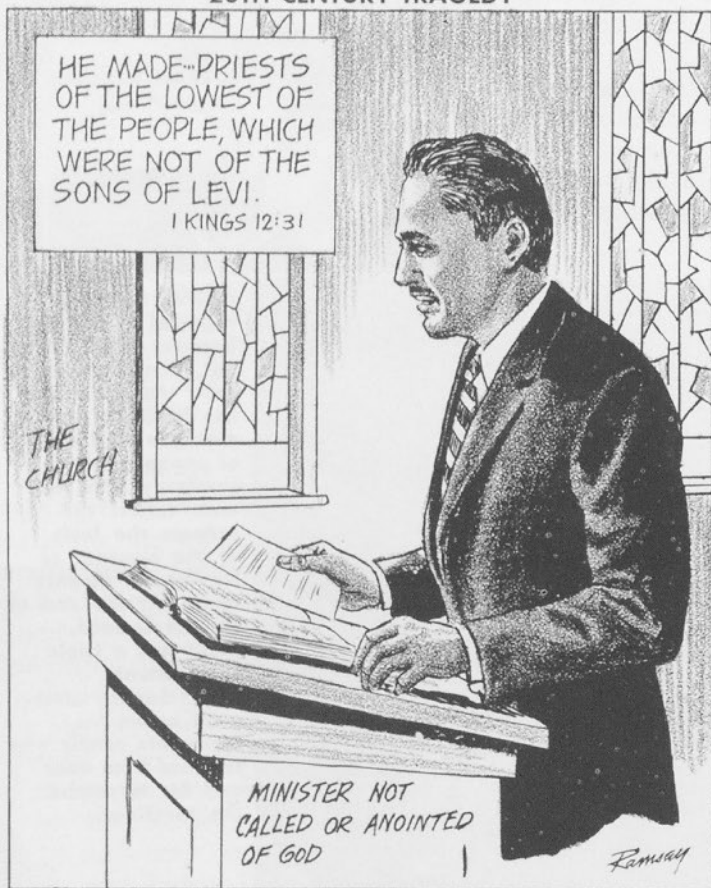
2. *The king smitten* (1 Kings 13:4-6). Jeroboam might yet have repented and been forgiven for his wickedness. Instead he angrily attempted to seize the prophet. As a further sign of His displeasure, God paralyzed the very arm that the king stretched forth. Surely this would change Jeroboam's heart! But not so! Not at all concerned about his sin, he merely asked the prophet to ask God to heal the afflicted member of his body. And strange as it may seem, God heard the prophet's prayer and healed the arm.

What valuable lessons we have here. (1) How many today are far more concerned about healing for the body than healing for the soul! (2) The fact that God may have healed the body does not mean that the soul is healed. (3) The Word reveals that God sometimes heals those whose hearts are not right. (4) God's goodness in such cases is calculated to lead men to repentance (Romans 3:4).

3. *The king refused* (1 Kings 13:7-10). The prophet rightly refused the hospitality and fellowship of one whom God had refused and who was under His disciplinary dealing. And Jeroboam paid dearly for his refusal to repent. His child was smitten with an incurable disease (1 Kings 14). Then came final judgment. "And the Lord struck him, and he died." (See 2 Chronicles 13:19, 20.)

And so Jeroboam, being dead, yet speaks to all who would harbor wrong ambitions and be moved to action by wrong motives, to all who would lower the standard of true religion, to all who would cause others to sin. "He that hath an ear, let him hear what the Spirit saith unto the churches."

20TH-CENTURY TRAGEDY





IT HAPPENED AT HEMISFAIR

THE DATE WAS AUGUST 1, 1968. The place—San Antonio, Texas. For HemisFair officials it was another day to hope that the projected number of visitors would come through the turnstiles. For the visitors from almost every nation it was a day to anticipate what the interesting pavilions and exhibitions held in store.

But for 17-year-old Linda Morris, a senior high school girl from Schertz, Texas, August 1 was to be the turning point of her life.

It occurred when Linda visited the Alive Pavilion where Moody Institute of Science presented its Sermons from Science films. As usual, counselors were on hand to answer questions. While the Alive Pavilion was not a church nor was any general invitation to receive Christ made to the audience, the counselors had many opportunities for personal evangelism among those who sought further information.

The day that Linda filed with the crowd into the Alive Pavilion, she took a seat beside Mrs. S. E. Mooney, an Assemblies of God lady who was serving as a counselor.

During the film Mrs. Mooney silently prayed that the girl seated next to her would be saved. Mrs. Mooney always felt an anticipation about each of her contacts, and this never lost its keen edge regardless of how many other contacts she had made during the day.

She wondered if Linda would be like the majority of the crowd—with too much to see to be interested in spiritual matters; or was the Holy Spirit at work preparing her heart?

As the film ended, Mrs. Mooney began talking to Linda about Christ. She asked her if she was a Christian. Then she listened as Linda related how lost and confused she felt.

When Mrs. Mooney asked her if she wanted to accept Christ as her Saviour, Linda replied yes.

"Then we started praying together," says Linda, "and I confessed my sins to Christ and asked Him to forgive me. When we finished praying, Mrs. Mooney asked me if I still felt lost and confused. I told her, 'No, I feel like a new person.'

"I'd never dreamed of being saved and accepting Christ as my Saviour at HemisFair," Linda continues, "but this is the day I'll never forget as long as I live."

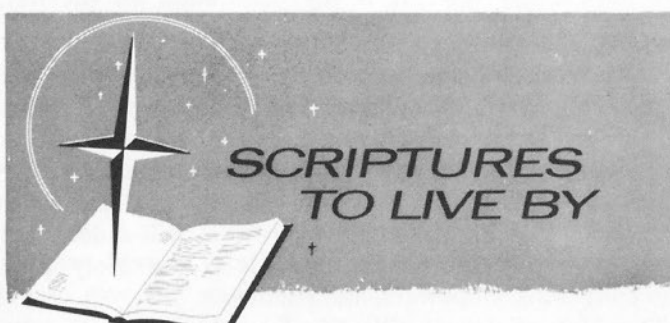
After Linda and her cousin left the pavilion, her cousin told her she even *looked* different—she had a glow on her face!

A few weeks later Linda started attending Calvary Temple Assembly of God in Schertz. She said this was the first time she had been to a church where the people really showed their love for God and for each other.

She has found many opportunities to serve Christ and participate in church activities through the choir, ministry at rest homes, the CA's, and Missionettes. She has found there's never a dull moment while serving God, and says that "everyday I'm learning more about God and growing closer to Him."

Last December she was baptized in water at Calvary Temple, and about six weeks later she was filled with the Holy Spirit.

Yes, August 1, 1968, was a great day in Linda's life, for on that day she discovered that Christ is the only way the obstacles of sin and evil in this world can be overcome and He is the only One who can set a person free from sin, guilt, and fear.



**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR APRIL 14-20

Theme of the Week: **ABUNDANT LIVING**

Mon. .. Genesis 2:4-7, 18-25	Thurs. Luke 18:18-30
Tues. Romans 5:12-21	Fri. John 5:19-29
Wed. .. Philipians 1:19-26	Sat. John 11:17-27
Sun. 1 John 5:6-13	

"I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (John 11:25).



PREPARE...A SUNDAY SCHOOL TO GROW ON

By **WILLIAM E. KIRSCHKE** / *National Secretary, Sunday School Department*

SPIRITUALLY ILLUMINATED road signs are urgently needed in this Year of Revival for the Sunday school to realize its full potential in spiritual enrichment and blessing.

The divine wisdom of establishing objectives in revival was underscored in the New Testament when John the Baptist enjoined Israel to "prepare the way of the Lord." In a similar manner, John Wesley, the great English revivalist, saw in the Sunday schools of Robert Raikes foundational factors through which the church must consolidate the gains of revival.

The National Sunday School Department, in response to this need of our day, has projected five meaningful Sunday school objectives to inspire revival and growth.

CREATE A HUNGER FOR RIGHTEOUSNESS

"To create in each believer a hunger and thirst after righteousness" is a basic objective for revival. Every lesson and activity must do something to answer the pupil's question, "Why do I need God?" A passion to serve God must be enkindled. Righteousness must be made attractive. The pupil's ideas of God must be enriched and expanded until this produces a heartfelt concern for spiritual reality.

This appetite for righteousness can be whetted in several different ways. First, leading pupils into the new birth will produce a "desire for the sincere milk of the word" (1 Peter 2:2). Sunday school scholars cannot be gorged continually on the sugar delights of the world and stimulants of sensationalism and have room for the spiritual milk of God's Word.

Second, leaders and teachers can produce a desire for spiritual things when their teaching resembles a running stream rather than a stagnant pool. The proverbial truth "that good food attracts customers" is as true in the Sunday school as it is in the restaurant.

SPARK THE IMPORTANCE OF GOD'S WORD

"To spark in each believer a new awareness of the importance of the Word of God" is an imperative in preparing a Sunday school to grow on. Every activity of the Sunday school must have a Biblical justification.

Every piece of literature must be Bible-centered and Holy Spirit-inspired.

Genuine revival will be earmarked by a fresh and vibrant love for and confidence in God's Word. As the Holy Spirit controlled the writers who produced it, so He must control the teachers who communicate it. In that Word the pupil will hear the call to faith in God, a summons to salvation through the Blood, and assurance of salvation. It will reveal the holiness of God and illuminate his pathway in the will of God.

Every opportunity must be used to lead the pupils in memorizing, marking, mastering, and making the Bible his personal rule of faith and conduct.

Teachers would be amply repaid through sheaves won to Christ if they refresh their minds in the "laws of teaching" so they can effectively teach the Word. Our efforts to spark a new awareness of the Word of God must lead the pupil to express the Psalmist's joy: "O how love I thy law! It is my meditation all the day."

LEAD TO A DYNAMIC HOLY SPIRIT EXPERIENCE

"To lead each believer to an experience of the dynamic of the Holy Spirit" is indispensable in Pentecostal revival. No far-reaching results will ever be realized without the divine impact of the third Person of the Trinity. When God's Spirit sweeps out of the past, across the ages and into the hearts of men, revival will indeed have come to teacher and pupil alike. It is the Holy Spirit who enlightens, empowers, and endues.

The Holy Spirit instills life into the heart. He does this by, first of all, convicting the pupil of sin as the gospel is being presented. This function of the Holy Spirit is vitally needed in our day to cut through the veneer of hypocrisy, insincerity, and unbelief. How many times to our chagrin, disappointment, and helplessness, we have employed every angle, method, program, and educational tool in our spiritual work only to be confronted with failure! The Holy Spirit can get the truth through to the heart with amazing results as He anoints and guides the teacher.

The same motivating force that sent the Early Church

sweeping through the Roman Empire is available to every Sunday school today. God will move the obstacles, and nothing will retard the progress of a Sunday school in which workers and pupils have become Spirit-endued vessels of the Lord. The Year of Revival will bring great strides in spiritual growth, character development, and service as the Holy Spirit leads the way.

PROMPT NEW TESTAMENT WORSHIP

"To prompt each believer to worship God in the New Testament way" is an objective of spiritual enrichment. Christian education is not often thought of as including worship; consequently it may be time to examine our thinking. What kind of teaching and involvement have we given to scores of children and adults who attend Sunday school and seldom stay for church?

Revival must have a public expression of gratitude and adoration to God. While revival starts in the heart of each individual, only when the whole community of believers respond to spiritual renewal through worship can we call the phenomenon a true revival.

The leader must provide every opportunity possible for each pupil to enter into a rich worship experience with God. He must be especially careful to adapt each worship period to the age level so that the pupil can be gently led into an intimate and delightful experience of heart-filled adoration and praise to God. Worship periods in the Sunday school can be planned to lead the pupil in an "outreach" of himself toward God, and a divine "in-reach" of God to his soul.

MOTIVATE A SENSE OF MISSION

"To motivate each believer to grasp a sense of mes-




PROFILES IN LOYALTY
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sage and mission" is an objective that prepares us for outreach. Revived—but now what? In the New Testament step one was to *receive* and step two was to *proceed*. Revival must contain an element of outreach if it is to be truly Biblical and accomplish its intended purpose.

The mission of the Sunday school springs from the church's obedience to our Lord's command to make disciples of all nations. The command of Christ carries with it the idea of converting. It means leading a person to become a Christian. It suggests communicating the truth of the gospel until all flesh shall see the salvation of the Lord.

Since salvation is embodied in the person of Jesus Christ, this command opens the Sunday school doors of ministry to the entire community because men need Christ. Revival will not be confined to four walls. Our concern will be extended to all men. Christ will have the right of way in hearts of those who obey His Word.

What glorious results can be realized with 114,000 Spirit-motivated Sunday school workers! The church of tomorrow will be built on the foundations laid now in the Sunday school. 

HE TRIED TO BREAK UP THE REVIVAL

A REVIVAL WAS SWEEPING AN ENGLISH TOWN years ago, and a saloonkeeper was doing everything he could to hinder it. First he sent men who frequented his saloon—the worst characters in town; but one after another they got converted! So finally he went himself—to try to break up the meeting.

The evangelist had been seeking the Lord for a text for that service, and this is what He gave: "Set thine house in order; for thou shalt die, and not live."

"Why, Lord," protested the evangelist, "I can't preach on that text. I don't know anything to say about it. Please give me something else." But nothing else would come.

At last it was time to preach. The evangelist asked the congregation to sing another hymn; and while they were singing he silently asked God again for a different text. But none came.

The saloonkeeper was observing everything from his vantage point near the middle of the packed building. He had his plan all worked out: he would let the evangelist announce his text and then he would disrupt the meeting.

Trembling, the evangelist stood and solemnly read his

text: "Set thine house in order; for thou shalt die, and not live."

No sooner had he uttered the last word than the saloonkeeper sprang to his feet and unleashed a volley of oaths and blasphemy. Then he paused—as if to catch his breath. Those nearby later reported that they heard a gurgle from his throat. Then blood gushed from his mouth, and he fell to the floor—dead.

The newspapers reported the story. People were almost afraid to look that evangelist in the eyes. Conviction settled deeply on the town, and many men were converted.

God doesn't always use such drastic methods to judge men. But the warning of the Scripture still stands: "He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

How much better to obey this word of counsel: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7).

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



Why did Jesus curse the fig tree for not having fruit when "the time of figs was not yet"? (Mark 11:13, 14).

It is the custom of the fig tree to put forth young figs as it puts forth leaves. For some reason this tree had leaves but no fruit. The fig tree was a symbol of Israel (Luke 13:6-9; Luke 21:29-31) who had the leaves of religious profession but not the fruit. The formal worship of her leaders caused them to crucify Jesus. Because of this they were cursed and their temple and city destroyed.

There is also another lesson in these words. The time is coming when Israel will bear not only the leaves of profession, but also the fruit of righteousness. They will accept Jesus as their Christ (Romans 11:25-29).

Why did Lot offer to turn his daughters over to the mob? (Genesis 19:6-8). And why does the Bible, which is accepted as a holy book, record such an incident?

When a man of that time invited a stranger to be his guest, he obligated himself to protect the guest at any cost as long as he was in his home. This Lot sought by all means to do.

Augustine has suggested that the Sodomites knew his daughters well, and Lot thought they would not attack them. He therefore felt safe in offering them to the mob. This explanation seems weak.

Another view, which I prefer, is that Lot's offer was the result of mental perturbation. The intensity of the hour brought confusion of mind and bewilderment as to what he should do.

The Bible records both the good and the evil deeds of men. This incident is part of the whole story revealing sinfulness of the people which moved God to pour out judgment upon Sodom.

Why does the Bible include such a revolting account of incest as is recorded concerning Lot and his daughters? (Genesis 19:30-38).

I do not have the answer, but will offer a thought for your consideration. Unnatural and loathsome as their deed was, the daughters wished to preserve posterity for their father. Genealogies were given great importance in those days. This is why there are so many genealogies in the Bible. The daughters said their motive was to raise up grandchildren for Lot so the family line would not become extinct.

One writer points out that this account, instead of perpetuating for coming generations the honorable record of the man who had been "vexed with the filthy conversation of the wicked" (2 Peter 2:7), brought him to oblivion. From here on there is no record of his life in the Scriptures. Lot died, and we do not even know where he is buried.

The Bible exposes the evil in human hearts, revealing our desperate need of the Saviour.

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.

TESTIMONIES OF HEALING

VISION OF JESUS TAKES AWAY ALL FEARS

FOR THREE YEARS I had prayed earnestly that I might see Jesus. About two years ago He appeared to me when I needed His assurance.

I had to go to the hospital to have a knot removed from my neck. The lab test showed it was malignant. The doctor told me I would have to have another operation to determine if they had removed all of the growth.

That evening after my family left, I told the other patients in the room that I was going to pull my curtains and pray.

While I was praying, I saw three shining rocks which formed a stairway. As I looked, I saw Jesus sitting on the middle step. He was dressed in a beautiful purple silklike robe. Brown sandals were on His feet, and His hair was shoulder length.

I must have prayed again, for when I looked the next time, I was kneeling in front of Him. He placed His hand on my head and said, "Child, everything will be all right. Don't worry." And I wasn't afraid anymore.

When my children came the next day, I told them the thought of the operation did not bother me anymore. They knew I was different even before I told them of my experience.

I came through the operation fine with no more sign of cancer. I praise God for this, but mainly because He gave me a vision of Jesus.—Stella Self, Blackwell, Okla.

(Endorsed by Pastor Cecil Thomas, First Assembly, Blackwell, Okla.)

TORN LIGAMENTS INSTANTLY HEALED

THE PRESENCE OF THE LORD was very real as my pastor prayed for my injured ankle. Before his eyes and mine the swelling disappeared and the loosened bandage fell off. God had instantly healed me.

The trouble had begun during a basketball scrimmage one evening in early 1967. I jumped high to catch a ball. When I came down, my foot turned sideways, and the ankle hit the gym floor. The pain was pure agony. Immediately the ankle began to swell.

I thought it was sprained so I went home and soaked it, then wrapped it in ice packs. But it continued to swell. I couldn't stand on my foot or even touch it. Finally I went to the hospital for X rays.

The doctor in the emergency room said the ligaments were badly torn. He said my own doctor would want to put my foot in a cast, and it would take at least three weeks for it to heal. The house doctor wrapped it in an elastic bandage, gave me crutches, and sent me home with the instruction to see my doctor the next day.

The pain was almost unbearable. I couldn't sleep. The



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next morning the ankle was swollen to about twice its normal size. There was a deep ridge on my leg from the tight bandage. The foot and part of my leg were black and blue.

I called Pastor Hubert Surratt to come pray for me. When the pastor arrived, I had confidence God would heal me. At first nothing happened, but Brother Surratt kept praying. The more he prayed, the more aware I became of the presence of the Lord. The pastor had his hands on my ankle. It was then God healed me.

As a witness to what God had already done, I stood, putting my weight on the injured ankle. I then walked around. I felt a little pain, but I had strength in my ankle. Every step I took it became better.

By noon that day I was back at work. I was on my feet the remainder of the day without crutches. The surprised fellows I work with listened to my testimony with extraordinary interest.

The next day I was back at my usual post as Sunday school superintendent. There I again testified to the miracle God had performed. Thank God for His healing power.—Gary Hilgers, Lakewood, Colo.

(Endorsed by Pastor Hubert Surratt, First Assembly, Lakewood, Colo.)

DYING SON RESTORED TO HEALTH

THE TWELFTH DAY my son Glenn lay unconscious, the doctors told me he was dying. His lungs were already polluted and they expected this poison to reach his brain. But within two hours he regained consciousness.

His injuries resulted from an automobile accident which occurred on April 8, 1966. When I received the phone call informing me of the accident, I committed him to the Lord and hurried to the hospital. I arrived there just in time to accompany him in the ambulance to another hospital better equipped for the intensive care he required.

Pastor and Mrs. Bruce Brooks arrived there shortly after we did, and their faith and prayers together with the support of a praying church encouraged me through the following weeks. Also, Glenn's Sunday School class had round-the-clock prayer for him.

Glenn had suffered a head injury and was in deep shock. For this reason his broken thigh and collarbone could not be set. He lay unconscious, his body packed in ice, and he had constant nursing care.

Whenever I was allowed to see him, I told my son how much God loved him and how much his family loved him. I knew unconscious people can often hear.

On the 10th day a sister in the church sent me word that God had assured her Glenn would regain consciousness in two days. The Lord Himself sent that message to keep my faith high through the next two days.

The doctors had noticed a worsening in my son's condition and they had called in consultants. Even so, on the 12th day the Lord again assured me my son would live. So when the head doctor told me the verdict, I told him the Lord had revealed to me that Glenn would recover.

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

He quietly answered, "You trust in God, and I'll trust in medicine, and you pray for me."

Two hours afterward a nurse hurriedly beckoned me to Glenn's bedside. He had his eyes open and knew me. Glory to God! He couldn't talk, for his mouth had had no liquid in it for days, but his lips formed the words "Hi, Mom."

The next morning Glenn answered every question the amazed doctors asked him. Later I met the head doctor and he too was delighted that God had proved him wrong.

After seven weeks in the hospital and many more of convalescence, Glenn completely recovered. I will praise my wonderful Lord forever!—Mrs. Russell Martin, Waynesville, Ohio.

(Endorsed by Pastor Bruce Brooks, First Pentecostal Church, Xenia, Ohio.)

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The Ultimate Destiny of the Church

(Continued from page 3)

"the King of kings, and Lord of lords," the saints of God whom He has been calling out and preparing, testing, proving. That this great body of administrators, with ever-expanding responsibilities, will be a fixed, nonmultiplying body, we believe from Matthew 22:30.

Since God is infinite there will be the possibility of learning more of His wisdom and power. Our redeemed and expanding being will be eternally thrilled with the unfoldings of His matchless being. If we were confined to one portion of His vast domain and denied the joy of divine adventure, the thrill of new discoveries, the achievement of further conquest of God's universe, heaven would be a frustration. This is not the divine purpose.

Christ, our Redeemer and Elder Brother, is the Creator of the Universe, and it is necessary for us to explore and understand His creation in order that we may appreciate His greatness.

Dr. Horace C. Stanton, in his *Starry Universe the Christian's Future Empire*, imagines a king, whose adopted son is told that he is to enjoy the favors of his royal father as long as they both shall live. But when that son asks for permission to visit his father's distant realms to look upon the mighty seas which ebb and flow within his empire, to go to the mountain ranges and gaze upon their slopes and crests, to see the mirrored lakes, and enjoy the meadow and the garden, the father says "No" to every request.


When the son asks if he may visit any of these things in the future, he receives the same negative answer. He is told "that he may see the father's footstool and his throne, but nothing more of his kingdom ever. Could this spirit be conceived, even in an earthly monarch?" observes Stanton. Much less can we conceive it of the infinite heart of our Father God.

Dr. Stanton answers his own questions superbly "Behold, the heaven and heaven of heavens cannot contain him" (1 Kings 8:27). God is everywhere; and He is everywhere all the time. Otherwise He is not omnipresent. But, if He dwells throughout the entire universe, and dwells there all the time, then the entire universe must be His house. Does He inhabit eternity? He also inhabits infinity. This is the Father's home. And if the Prince Royal was slain to bring us into it, will the Father keep us in a single apartment of that house forever? Not even allow us to see this abode the Prince has built?

"Christ says, 'In my Father's house are many mansions [abiding places]. I go to prepare a place for you' (John 14:2). But God's house is greater than His footstool, greater than His throne. His abode is coterminous with His empire. God's house is the universe.

"Hence these mansions He is preparing for us are not part of His footstool or part of His throne. They extend far away, beyond both footstool and throne—beyond earth and any local heaven. Why then must they not be on the starry worlds, if not the starry worlds themselves? Can they be anywhere else, if indeed anything else? Our abodes will not be confined to a local heaven alone. They will sweep beyond this, through the heaven of heavens. However numerous may be the dustlike clouds of stars, we are the Creator's children, and these crowded nebulae,

packed with orbs as thick as the ocean beach with sands, are the many mansions of the house fitted up for His abode and ours."

May the glorious prospect before us in God's great redemptive plan inspire us to spiritual achievement here and toward carrying out the great commission to evangelize until His return. 

WEEPERS AT THE WALL

(Continued from page 7)

The endurance of the Wailing Wall is connected by some with its initial origin. Solomon supposedly parceled out construction of the various parts of the temple to the citizens of Jerusalem. The very poorest were appointed to build the western wall. Richer citizens hired substitutes to do their work, but the poorer people could not afford this escape. So they erected the wall entirely with their own efforts. According to the tradition, God betokened His approval. The Shekinah glory appeared first at the western wall, and a voice from heaven allegedly announced, "The toil of the poor is precious in My eyes, and My blessings shall be upon it. The divine protection shall never be removed from the western wall."

If the lower 19 rows of stones really remain intact from Solomon's day, we may attribute the survival to divine preservation, for Nebuchadnezzar tried ruthlessly to raze the whole city.

However, the Jews claim divine protection for their wall at the time of Titus' triumph. The first Roman general charged with demolishing the last standing wall of the temple enclosure fell dead upon approaching it! Titus reputedly then lifted a sledge to smite the wall, and his hand withered! Just then six angels appeared at the top of the wall and commenced to weep. Their tears eddied down between the stones and hardened into a cement that has held the rock together ever since! Or so the story goes.

Actually there is no mortar or cement.

For 1,897 years Jews have cherished a sentimental attachment for the site of their ancient sanctuary. Although the Romans officially excluded all Jews from the Jerusalem area following Titus' conquest, evidence exists that some were able to remain in parts of Jerusalem and to worship on the temple ruins. That some form of temple worship persisted for 60 years at least seems indicated by the image of that sanctuary on coins struck by Bar-cochba during the rebellion he fomented among the Jews who trickled back to Jerusalem as restrictions relaxed. The Romans destroyed the last historic Jewish resistance to their rule in Jerusalem about 134, and the emperor Hadrian proceeded to construct a Roman city, called *Aelia Capitolina*, there. He proposed to eliminate forever Jewish attachment to the area and installed a temple to the Capitoline Triad to desecrate the site of Solomon's temple. A statue of himself stood before this pagan shrine. The Romans forbade all circumcised persons to enter or approach their city and drew a line extending from Beit Horon to Bethel and Beit Zur beyond which no Jew might venture.


Constantine continued Hadrian's ban but permitted an exception on the Fast of the Ninth of Av. Jews were allowed to enter Jerusalem and mourn on that traditional anniversary of the destruction of both their


temples. Of course, Constantine revolutionized the status of the city.

In the early 360's Julian the Apostate tried to rebuild Jerusalem as a Jewish city and restore the temple. He hoped thereby to reverse the trend toward Christianizing the city and making it a shrine for Christians. However, the bishop of Jerusalem warned him that the temple could not be rebuilt until Antichrist appeared, and Chrysostom, Ambrose, and Gregory report miraculous portents which frustrated the reconstruction.

Meanwhile, Jews who managed to reach Jerusalem hied to the Rock Moriah and wept there over the plight of their sanctuary. After the Dome of the Rock was built by the Moslems in the seventh century, the Jews were compelled to transfer their weeping to the western wall which subsequently received its name of Wailing Wall. The Moslems treated the Jews more tolerantly than had the Christians before them.

On Wednesday, June 7, 1967, Jews regained access to the Wailing Wall. Chief rabbi of the armed forces, General Shlomo Goren, blew a ram's horn and announced: "We have taken the city of God. We are entering the messianic era for Jewish people."

And Jews who head for the wall at dusk hope to catch the cooing of a dove. For according to their traditions a white dove, representing divine providence, appears in the dead of night and coos sadly with the mourners, while the stones themselves sprout drops of dew which legend likens to tears shed by the Wailing Wall weeping with all Israel. 



SPOTLIGHTING THE VIVA!

"Survival" is the 1969 CA Day theme. We're giving it a dynamic, positive thrust by spotlighting the VIVA—the "LIVE!" Survival is overcoming the obstacles in life—in this case, spiritual life. That's exactly what we challenge CA's to do—overcome—vitaly, victoriously. We hope you help—by a living example, by genuine interest in the youth around you, and by generous support for the many services of our National CA Department.

**CA DAY
1969
APRIL 27**

Evangel NEWS Digest

Incorporating "This Present World" and "News of the Churches"

April 13, 1969



NEWS OF OUR TIMES

DOCTORS DISAGREE

WHEN IS A PERSON REALLY DEAD?

Legal, Medical, Moral Problems Hinge on Answer

BOSTON, MASS.—The ability to ascertain when a person is dead is no longer a routine matter. Sparked by the advancing scope of human organ transplant operations, particularly heart transplants, the question, "When is a person *really* dead?" has assumed mounting importance.

This question, involving legal, medical, ethical, religious, and moral problems, has found no precise answers. Traditionally accepted definitions of death, which depended on whether or not the heart is beating, are no longer scientifically tenable in light of modern methods of restoring the heart to its function, some experts claim.

Science Alters Standards

In fact the question is so complicated that science keeps altering the standards by which death is determined.

Different parts of the body die at various rates. Thus, one rec-

ommendation is that a person should be declared dead as soon as the function of any one irreplaceable vital organ has ended.

An ad hoc committee of professors at Harvard's Medical, Law, and Divinity Schools studied the problem and proposed a definition of death which has received some acceptance.

Brain Instead of Heart

They urged that the criterion of death be the functioning of the brain rather than the heart.

According to this theory, when the encephalograph indicates that the brain has ceased to function or that damage to the brain is so severe that it will never function normally again, the patient should be declared dead even though his heart may still be beating.

At its June 1968 meeting, the Council for International Organization of Medical Science agreed that a patient should be considered dead and suitable as a donor for organ transplants in the event of "complete and irreversible cessation of cerebral function."

However, a group of Israeli scientists and doctors is already challenging this new criterion in the belief that it is not always valid.

The Jewish doctors cited the case of a 15-year-old boy at the Hadassah-Hebrew University Medical Center in Jerusalem who had fallen into a deep coma and was admitted in a coma. The EEG showed no activity in the brain but physicians kept his heart beating by artificial means for two weeks. They administered drugs to keep his blood pressure up even though the EEG remained flat. Suddenly the boy began to improve and completely recovered.

Three other "dead" patients also revived and recovered, says the report, and the Hadassah surgeons are now suggesting that still another measurement of death be used in addition to the brain functioning test.

So the search goes on and still there are no clear answers to how dead is dead, or when does life really end.

Church Members Suffering "Historical Amnesia"?

The "Good Old Days" Weren't, Says Noted Religious Leader

18th-Century Piety Viewed As a Myth

NEW YORK, N.Y.—Americans who view their predecessors of the 18th century as men of extraordinary piety, faithful in church attendance, orthodox in doctrine, and exemplary in private morality are suffering from historical amnesia, according to Louis Cassels, writing in *Christian Herald*.

Such beliefs, he writes, are dangerous because they provide "a subtle excuse for not tackling our problems as vigorously as they tackled theirs. Also, we encourage the false, foolish, and perhaps blasphemous idea that God was more deeply involved in our national history 200 years ago than He is now."

Among the jolting facts presented is the report of the Anglican Missioner Charles Woodmason itin-

erating throughout the Carolinas in the 18th century who couldn't find "one religious person among this great multitude."

Mr. Cassels, religion editor for United Press International, says America's first bourbon whiskey distillery was built in Kentucky in 1789 by Elijah Stone, a Baptist preacher, and the 1810 temperance

movement was a direct outgrowth of the scandal caused by ministers showing up in the pulpit in an intoxicated state.

Actually, says Mr. Cassels, quoting historian Carl N. Degler, "church attendance probably touched the lowest point it has ever reached in American history" in the 1800's.

As Canadian Assemblies Mark 50th Year

GOVERNOR-GENERAL TO ATTEND CELEBRATION

OTTAWA, CANADA—Governor-General and Mrs. Roland Michener will honor the 50th Anniversary of the Pentecostal Assemblies of Canada by attending the closing Jubilee celebration here on May 19.

The governor-general represents the Queen as the head of state and is above parties and politics.

Speaker for the event will be PAOC General Superintendent Robert Taitinger.

A federal charter was granted here by the Parliament of Canada in May 1919, recognizing the organization of the Pentecostal Assemblies of Canada. Jubilee rallies are being held throughout the spring all across Canada.

Church Pays City 'In Lieu of Taxes'

MILWAUKEE, WIS.—The City of Milwaukee has received \$500 from Faith United Church of Christ as a contribution to offset the cost of services provided by the city. It was the first such payment made by a church here.

The congregation maintains one church in the city's inner core—its original location—and another in a newer section of Milwaukee. In a letter to city officials, Dr. Silas G. Farmer, president of the church council, commented that church officers were aware of the city's serious fiscal problems.

In other parts of the country there have been isolated cases where church congregations made token payments to their city in lieu of taxes. By so doing they may be inviting the government to remove all tax exemptions on property used for religious worship—a step most churchmen feel would weaken the religious programs the entire communities need so urgently at the present time.

For "Spy-Casting"

COMMUNISTS SCORE FEBC

HONG KONG—The Far East Broadcasting Company here has been scored by two leading Communist newspapers for beaming what it terms "anti-Communist" and "Anti-Chinese" programs to Red China "under the cloak of religion." The Red papers said the company was owned by "American spies in missionary clothes."

The article drew attention to several powerful radio transmitters which beam gospel broadcasts into China. These programs, the Reds charged, are anti-Communist in nature. FEBC declares they are not. The atheistic Communists apparently resent the intrusion of religion by air or by any other means into a country where one of the major goals is the annihilation of all religion.

Gordon Bell, FEBC director in Hong Kong, said in the first 13 years of radio broadcasting into China since the Communist takeover they received only 50 letters from within China. But in the last nine months, he said, the station has received more than 50 letters from the mainland.

Spanish Government Approves Magazine

BARCELONA, SPAIN—*Portavoz Evangelico*, monthly periodical of the Worldwide European Fellowship published here, has been approved as a magazine by the Spanish government.

This official recognition makes the 12-page paper available for public circulation and/or newsstand sales, according to consulting editor Harold Kregel.

The action marks the first time an evangelical magazine has been approved by the Spanish government.

MARKED BIBLE USED IN TEXAS INAUGURATION

AUSTIN, TEX.—When Governor Preston Smith and Lt. Governor Ben Barnes were sworn into office on January 21, they took their oaths of office on the official inaugural Bible of Texas which was held by Max Bickler, the keeper of the Bible, who has been at every inauguration since 1891.

As a part of the inaugural tradition, Governor Smith received the special Bible from the retiring governor, John Connally.

For more than 30 years the tradition has been for the out-going governor to mark a passage in the Bible for his successor.

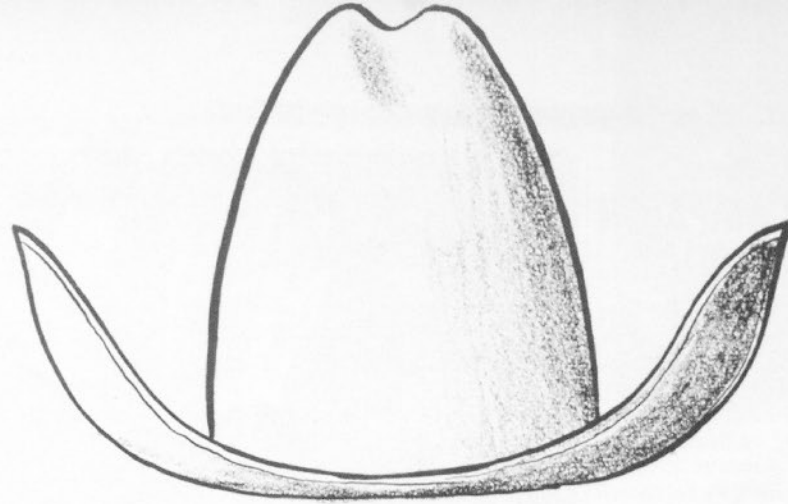
The Bible-marking tradition began with Governor Pat Neff in 1925. Since that time, the six-by-eight-inch worn Bible has had passages marked and signed by 12 governors of Texas.

Crime Commission's Report Incomplete, Member Says

WASHINGTON, D.C.—The National Crime Commission left something out when it reported the obvious relationship of poverty, ignorance, and discrimination to an increasing crime rate, according to one of its members.

Miss Genevieve Blatt, attorney and former Pennsylvania Director of Internal Affairs, said the commission report "neglects to recognize godlessness as a basic cause of crime and religion as a basic cure."

Casting a backward glance at history, Miss Blatt stated, "Somehow or other we must restore to every citizen's everyday living that same belief in God's love and justice which was characteristic of our countrymen in an earlier and less crime-ridden period of our history. We were a God-fearing people at one time and proud of it. We must be that again if we expect to see the crime rate substantially reduced."



A 10-Gallon Hat Welcome to the GENERAL COUNCIL

DALLAS, TEXAS

AUGUST 21-26, 1969



From the Big Thicket of southeast Texas to the Cap Rock of the northwest—and from the Red River on the north to the coastal plains of the south—the officials, ministers, and churches of the North Texas District Council extend an invitation to the Fellowship and friends across the nation and around the world to attend the 33rd General Council of the Assemblies of God in Dallas. May the Lord's journeying mercies and blessings make this a joyous occasion.

—E. R. ANDERSON, superintendent, North Texas District



The more than 105 pastors in the Assemblies of God Pastors Association of Greater Dallas view the General Council, here in the beautiful city of excellence, as serving a twofold purpose—business and evangelism. They join me in extending a hearty welcome to General Superintendent Thomas F. Zimmerman, General Council officials, district officials, missionaries, evangelists, pastors, and constituents from across the nation and around the world.

—EDGAR H. PALSER, president, A/G Pastors Association of Greater Dallas

**FOR INFORMATION AND HOUSING FORMS WRITE:
ASSEMBLIES OF GOD
Public Relations Office, 1445 Boonville, Springfield, Missouri 65802**

The Greater Dallas—Fort Worth—Denton metropolitan area is coordinating its efforts in a pre-Council witnessing and evangelism campaign in order to provide a spiritual climate commensurate with General Council revival expectations. The presbyters of this area, which is rich in Assemblies of God tradition and experience, enthusiastically anticipate your attendance.

—Presbyters

W. C. MANGRUM

BRACY I. GREER

CARL STEWART

G. C. MCGLOTHLIN

MELVIN JAMES





Profiles in Loyalty Theme

LOYALTY CAMPAIGN LAUNCHED TODAY

SPRINGFIELD, MO.—“Profiles in Loyalty” are being featured in the 1969 Loyalty Campaign which gets underway today. An annual event in Assemblies of God Sunday schools, the campaign continues for seven Sundays through May 25. Appreciation will be shown to a different person or group of persons each week.

The first to be honored is the pastor. Today's theme is “Pastor: Our Shepherd.”

Themes for other successive Sundays will be: “Superintendent: Our Leader”; “Teachers: Our Guides”; “Church Officers: Our Stewards”; “Families: Our Strength”; “Members: Our Friends”; and “Memories: Our Heritage.”

The campaign recognizes faithful personnel who work diligently to fulfill the mission of the church. It provides information concerning leadership functions of the church as well as the personal involvement of these leaders. And it challenges every Sunday school member to continued loyalty.

Each week the profile is given in an opening or closing assembly of the Sunday school or through a special project at another time during the week. The campaign will climax on Pentecost Sunday with a dedication emphasis.



Charles R. Hembree presents Governor Winthrop Rockefeller with a drawing of the \$70,000 chapel for Tucker Prison in Arkansas.

C. R. HEMBREE ACCEPTS POST IN ARKANSAS PRISON SYSTEM

LITTLE ROCK, ARK.—On March 1, Charles R. Hembree assumed his new position as assistant commissioner in the State of Arkansas correctional system here.

The announcement of his appointment was made in a news conference by Robert Sarver, commissioner of the Department of Corrections.

Mr. Hembree's immediate and specific assignment will be “to develop a comprehensive religious program for the Arkansas prisons” the commissioner said.

According to Paul R. Markstrom, Assemblies of God national prison chaplain, Mr. Hembree will also be responsible for procuring chaplains for the state's institutions and will develop and oversee programs involving social activities for inmates.

Brother Hembree is an ordained minister in the Assemblies of God. He has resigned his pastorate at Lakehill Assembly, North Little Rock, to assume the state office. Formerly he served as part-time

chaplain at the Tucker Prison.

While at Tucker, he spearheaded a public fund-raising drive for construction of a prison chapel and education facilities. The fund drive is now nearing completion, and dedication ceremonies for the \$70,000 chapel are set for early June.

Brother Hembree was commended officially and personally by Governor Winthrop Rockefeller for his part in the chapel project. Earlier at the groundbreaking ceremony (see *The Pentecostal Evangel*, March 30), the Governor projected a spiritual wish that “the presence of God will radiate to every inmate of this institution.” He placed strong emphasis on the power of God in the rehabilitation of the inmates.

Mr. Hembree was ordained in 1962 by the Southern Missouri District and served pastorates in Missouri and Indiana before his call to First Assembly in Little Rock. He and his wife have two children.

ANNOUNCEMENTS

HOMECOMING SERVICES—Assembly of God, Irwin, Pa. Guest speakers will be Wilbur Hoak on April 13 and J. L. Pittman on April 20 (former pastors). Mortgage burning April 20 at 2:30 p.m. with C. Eugene Bell speaking.—*Samuel Weidler, pastor*

50TH ANNIVERSARY AND HOMECOMING—May 1-4, Trinity Tabernacle, Baytown, Tex. Speakers will be former pastors J. W. McClellan, F. D. Davis, J. O. Savell, U. S. Grant, Troy Helms, W. S. Graham, and Wiley T. Davis.

—*J. J. Krimmer, pastor*

WITH CHRIST

CHARLES I. SPELLMAN, 92, of West Los Angeles, Calif., was called into the presence of the Lord on February 13, 1969. Ordained in 1914, he served as an evangelist to the Jews.

Brother Spellman was superintendent for many years of an interdenominational organization called the Jewish Evangelistic Work and Tract Society. He was publisher of the *Hebrew Christian Witness*.

His late wife Linda was also an ordained minister.

HAROLD E. WHITMARSH, 64, of Modesto, Calif., was called into the presence of the Lord on January 24, 1969. An ordained minister in the Northern California-Nevada District, Brother Whitmarsh served as pastor of Fruitland Assembly, Myers Flat. He is survived by his wife Lena and four children.

EARL D. BENSON, 76, of El Monte, Calif., went to be with Christ on February 5, 1969. Brother Benson, a licensed minister in the Southern California District, served as an evangelist until his retirement in 1958. He is survived

by his wife Florence and a daughter, Mrs. Arline Morefield.

MRS. W. R. WILLIAMSON, 73, of Port Huron, Mich., went to be forever with Jesus on January 11, 1969. Sister Williamson, the former Elin Eckwall, served as a missionary to South China with her husband for 20 years. They returned to the U.S. in 1936.

She assisted her husband in his evangelistic and pastoral work, and in his service as superintendent of the Illinois District Council. Brother and Sister Williamson celebrated their golden wedding anniversary in 1967.

She is survived by her husband and son Robert who is a minister in Detroit.

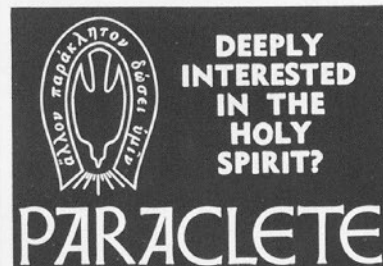
ROBERT S. BUBB, 57, went to be forever with Christ on January 31, 1969. Ordained by the New Mexico District in 1950, Brother Bubb served as pastor in Lordsburg and Deming, N. Mex., Madera and Los Banos, Calif., and Battle Mountain, Nev. He is survived by his wife Elmena, an ordained minister, who has succeeded him as pastor of the Assembly of God in Battle Mountain.



REPRINTS AVAILABLE!

IN ENGLISH OR SPANISH

“Should Marijuana Be Legalized?” the eye-opening *Evangel* article by Teen Challenge Director Dave Wilkerson, is now available in a two-color, four-page reprint. Order copies to distribute among your friends. Just \$1 for 25; \$1.50 for 50; \$2.50 for 100; \$11 for 500; \$20 for 1,000. Order by title from *Evangelism Literature for America*, 1445 Boonville, Springfield, Mo. 65802.



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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Brewton	N. Brewton	April 18-27	S. P. Bostic, Jr.	H. Fletcher Presley
	New Brockton	El Bethel	April 8-20	Dave & Jan Olshevski	Morris D. Hyatt
	Opelika	First	April 6-20	Nettie Parham	Leon Comer
Ariz.	Pritchard	Full Gospel	April 9-20	John & Faith Stallings	Melvin Byron
	Buckeye	A/G	April 14-28	Charles O. Hudspeth	LeRoy Owens
	Chandler	First	April 20-May 4	Ward & Mary Popejoy	Elmer Geesey
Ark.	Phoenix	East Hadley	April 2-13	Charles O. Hudspeth	James Mooney
	El Dorado	West 19th St.	April 20-May 4	J. C. & Mrs. Nichols	W. R. Benton
	Little Rock	Rosedale	April 6-20	Jerry & Judie Whitener	Audrey C. Booher
Calif.	Siloam Springs	First	April 20-May 4	Lindell & Mrs. Ballenger	Lonnie Nelson
	Anderson	A/G	April 15-27	George & Susie Holmes	Jimmie Logan
	Modesto	Calvary Temple	April 13—	Thomas Ming, Sr.	Jesse Wilkinson
Conn.	Shafter	A/G	April 20—	Branham & Steele Team	J. W. Dollins
	Yreka	A/G	April 16-27	Larry Franks Party	David Vallo
	Torrington	First	April 8-13	Roy & Mildred Johnson	William Ashburn
Fla.	Grand Ridge	Welcome	April 16-27	Edgar & Mrs. Davis	Jack Howell
	Panama City	First	March 30-April 20	Musical Vanderploegs	Robert Gatlin
	W. Palm Beach	Calvary Temple	April 15-27	E. T. Quanabush	Glenn Horst
Ga.	Atlanta	Brookhaven	April 16-27	James & Peggy Hazelton	A. V. Hendrick
	Murrayville	Full Gospel	April 9-20	"Little Joe" Peterson Tm.	L. G. Gilstrap
	Caldwell	First	April 16-27	Roy & Arlene Brewer	Vernon R. Vance
Idaho	Decatur	¹ Glad Tidings	April 13-18	Christian Hild	J. H. Crouch
Ill.	Elkhart	Bethel	April 20-May 4	B. C. & Mrs. Heinze	G. A. Uldin
	S. Bend	Calvary Temple	April 13-27	Tommy Barnett	Jack West
	W. Terre Haute	First	April 15-27	Wallace & Carol Joice	John Smith
Iowa	LeClaire	¹ Full Gospel Tab.	April 13-18	Kathleen Jennings	Wm. E. Lane
	Van Wert	A/G	April 16-30	Jean Lucy	C. W. Hancock
	Ashland	A/G	April 8-20	Curtis A. Arnold	Robert D. Mathews
Kans.	Lake Charles	Glad Tidings	April 6-20	Linfield Crowder	D. J. McKinney
	Springvale	Full Gospel	April 6-11	Victor Etienne	George Hendrickson
	Albion	A/G	April 1-13	Arthur Berg	Stanley Andersen
La.	Battle Creek	¹ Springfield A/G	April 14-20	Carl E. Gammel	Thomas G. Skoog
	Flint	¹ Riverside Tab.	April 13-18	Gene & Esther Fiddler	Ivar Frick
	Gladwin	A/G	April 15-20	Wesley Wibley	Nelson Clair
Minn.	Muskegon	Central	April 15—	Paul & Ilene Anderson	Bernard Ridings
	Anoka	A/G	April 15-27	Neale & Ida Sheneman	Wilbur Mando
	Minneapolis	¹ Bethel	April 13-18	Thom. & Carolyn Loven	Robert Hanson
Miss.	Thief River Falls	A/G	Mar. 26-Apr. 13	Paul Sandgren	Robert G. Leen
	Warren	A/G	April 13-20	Walter Serdahl	Norman Breatvold
	Waynesboro	Antioch	April 20-May 2	Darrell & Carolyn Pilcher	E. L. Greenhaw
Mo.	Lebanon	First	April 8-20	Al D. Hewison	Clarence Hampton
	Osceola	A/G	April 7-20	Dan & Marty Womack	Robert Sandfort
	Roby	A/G	April 6-20	Eddie B. Costilow	Carl E. Hancock
Mont.	St. Louis	Friendly	April 7-20	Howard & Barbara Young	Norman D. Hale
	Thayer	First	April 8-20	Loyd & Rebecca Middleton	Harmon Furr
	Saco	A/G	April 15-27	Darrel & Della Bean	Arlen Benson
Nebr.	Norfolk	A/G	April 13-27	Ken Krivohlavek	Dale Leshner
	Elmira	Pentecostal Tab	April 13-25	Victor Etienne	John Bedzyk
	Franklin Sq.	Bethel	April 8-13	Singing Kolenda Family	Albert Andreassen
N. Y.	Poughkeepsie	Faith	April 16-27	Roy & Mildred Johnson	Ira Elliott
	Syracuse	Pent. Christian	April 15-20	Albert Schinzing	Frank Maccarone
	Fargo	First	April 15-20	Paul Clark Team	Elmer Bilton
Ohio	Columbus	Trinity	April 15-20	R. J. Pasquale	William T. Dick
	Girard	First	April 13-27	Daena Cargnel	James Watkins
	Salem	First	April 9-13	Arnold & Anita Segesman	Paul C. Taylor
Okla.	Miami	Victory	Mar. 30-Apr. 13	Finis Sappington	Evelyn Mathers
	Seminole	First	April 9—	Tommy & Esther Lance	Billy Rice
	Sweetwater	A/G	April 13—	Hazel Burns	Billy Gene Covey
Oreg.	Tulsa	Home Gardens	April 6-20	Stewart Douglass	J. R. Cissna
	Eugene	First	April 20-May 4	Ernie Rogers	Murray McLees
	Grants Pass	Pleasant Valley	April 7-13	Pike C. Robinson	J. W. Jepson
Pa.	Milwaukee	First	April 8—	Jerry & Mrs. Fischer	W. Elwood Irby
	Portland	Evangel Temple	April 13-27	Bill Lewis	Jospeh Dunets
	Sandy	A/G	April 20-May 4	Star Thomas	Jim Davis
Pa.	Turner	A/G	April 15-27	Lloyd & Carol Portin	Vernon Morgan
	Ebensburg	Bethel	April 9-20	Walter Schell	F. Eber Reitzel
	Eldred	Calvary Temple	April 6-16	Harold Conant	Chauncey Eggan
Tenn.	Erie	First	April 15-27	Arthur & Anna Berg	Herb E. Hull
	Fallentimber	Pent. A/G	April 8-20	James Snyder	Harold N. Imes
	Honesdale	A/G	April 15-27	Ken & Gloria Kashner	Al Pundt
Tex.	Jersey Shore	A/G	April 8-13	Nate Killian	Richard Grimes
	Muncy	A/G	April 6-20	Jay & Judy Cole	Robert Hafner
	Philadelphia	Calvary A/G	April 6-13	Richard W. Dortch	James A. Griep
Tenn.	Philadelphia	Northeast	April 8-20	Samuel A. Garrett	Gordon J. White
	Brighton	Simonton	April 13—	Jessie E. Keistler	E. T. Echols
	Brighton	Bethel	April 9-20	Norman Jones Party	J. W. Nash
Tex.	Corpus Christi	Bethel	April 9-20	Norman Jones Party	J. W. Nash
	Dallas	Oak Cliff	April 13-20	Sara Sharp	H. C. Noah
	Houston	St. Paul's	April 13-20	Lloyd Bates & "Danny"	Melvin P. Smith
Va.	Irving	Calvary	April 6-13	Bob McCutchen	Bill Ferrell
	Lone Oak	A/G	April 13-20	Thomas R. Calk	J. W. Hopkins
	Lufkin	Bethel	April 6-20	Don & Iris Campbell	E. E. Weeks
Wash.	Salem	Bethel	April 13-27	H. A. Christophèr	A. H. Morrison
	Walla Walla	Bethel	April 2-13	Roy & Arlene Brewer	A. L. Batterson
	LaCrosse	First	April 16-27	The Singing Lunsfords	R. Francis Jones
Wis.	Wis. Rapids	A/G	April 13-27	A. M. Alber	E. L. McNaughton

¹Children's Revival

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

APRIL 13, 1969



IT
STARTED
ON A
DIME

The Hillcrest Story is an almost unbelievable account of how Hillcrest Children's Home began on a dime and a woman's faith in God. It started with three homeless boys haunted by unhappy memories and has grown until it has served over 500 homeless children in 25 years.

This year marks Hillcrest's silver anniversary. And the highlights of this ministry to children have been recorded in a new book, *The Hillcrest Story*. Its 104 pages are filled with the joys, sorrows, effort, humor, pathos of a most unusual family—Hillcresters.



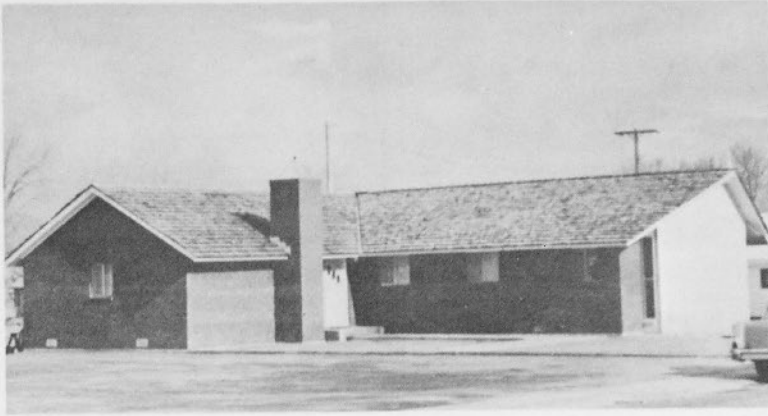
This book cannot be purchased. But a free copy will be sent to anyone sending an anniversary gift of \$25 or more for Hillcrest. Use the coupon to get your copy now!

Hillcrest Children's Home
Dept. of Benevolences
1445 Boonville Ave.
Springfield, Mo. 65802

Enclosed is my silver anniversary gift of \$..... for Hillcrest.*

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*"The Hillcrest Story" will be sent free to anyone sending \$25 or more for this ministry to homeless children.



As City, District, Churches, and Laymen Cooperate

Unique Effort Builds New Assembly in Utah

VERNAL, UTAH—The Assembly of God here has been experiencing a move of God's Spirit in the past months.

Previous attempts to open a church here had been unsuccessful, but under the direction of Pastor Raymond Ansel the present church was begun.

Construction of a badly needed chapel got underway in July 1968—and with it came remarkable evidences of how the Lord was leading.

The building inspector and other city officials were cordial and generous in providing a free building permit and land fill. The county commissioners were also generous and provided asphalt paving for the church parking lot at a cost to them of about \$1,300.

The construction company which did the leveling of the ground would take no money, but donated it "to God's work."

Later the owner of a lumber company offered the roof and floor sheathing free of charge—a gift of about \$500.

A motel owner sent the church a check for \$1,000 to cover the cost of the brick and bricklaying.

Many officials from the city, the district, the church, and the National Home Missions Department participated in the dedication services of the new Assembly of God at Vernal.



There was a saving of about \$100 on the wiring and electrical materials through the electrician's donated work. Seed was donated for all landscaping.

Laymen from Denver did the sheetrock and taping work, refusing any remuneration.

The county owned an old church in which were solid oak pews, just enough for this building. They accepted a token amount from the church to cover the transaction. God was with the building venture of faith all the way.

Total cost of the building with 1,820 square feet of floor space was \$13,500. It is completely finished inside and out. Total value of all assets is \$35,000.

The dedication service was held Friday, November 22, with Donald G. Reid, pastor of Westminster Assembly in Denver, as afternoon speaker. The dedication service was led by R. G. Fulford, superintendent of the Rocky Mountain District. The dedicatory prayer was offered by District Secretary-Treasurer William W. Brandt. Curtis W. Ringness, national secretary of Home Missions, brought the message.

NATIONAL SECRETARY VISITS WYOMING DISTRICT WORKS

RIVERTON, WYO.—The Wyoming District work was viewed at close range by Curtis W. Ringness, national secretary of Home Missions.

District Superintendent Glen Burris wrote: "We were privileged to have Brother Ringness visit the district and minister in rallies in each section. For eight days we traveled the state, a distance of 2,000 miles, touching all points on the field.

"Evidently ours is the smallest district, with only 33 churches. In a state of declining population it is a little more difficult for pastors and churches.

"We surveyed the town of Dubois, where we hope to open a work soon. The tour closed on Friday night at Ethete, near Lander, with Brother Ringness speaking at the Wind River Indian Mission. His messages challenged

us. We are looking forward to a return visit.

"With the aid of the National Home Missions Department we have purchased 2½ acres of land at Wind River where the Indian mission now stands. We have also acquired a Sunday school bus.

"Our next project will be a forced-air coal furnace for more adequate heating in the Indian church. Since the missionary has had to haul water for the mission, we are in the process of getting a well drilled—negotiations have already been completed. All of this will require funds for which we shall have to turn to God and His people."

The Wind River mission serves an area with an estimated population of 6,000 Arapahoe and Shoshone Indians. The reservation covers approximately 5,000 square miles.

Standing (left to right) beside the Indian mission bus are: W. Glen Burris, Wyoming District superintendent; Missionary Ernest Williams; and Curtis Ringness, national Home Missions secretary.



Revival Spirit, New Building Evidence God's Blessing on Apache Reservation

DULCE, N. MEX.—A letter from Leonard Everly, missionary here, reports:

"We had a revival with Brother and Sister Woods and their daughter Jeanine from Oklahoma. These dear people were our pastors when we came into this Pentecostal way several years ago in West Texas.

God blessed their meetings here. Through their anointed ministry, several souls were reclaimed, and one was filled with the Holy Spirit.

"A few weeks ago we conducted a funeral for an old Indian who had been a medicine man until he heard the story of Jesus and His saving grace. When this man gave his life to the Lord, he brought

out of his cabin all his old fetishes that he had used in ceremonies and replaced them with his Bible. This old Indian turned away from his pagan beliefs forever. What a testimony to the transforming power of God!

"We have seen the hand of God as we built our new place of worship. The Indian tribe provided men and equipment to dig the footings and the pit for the septic tank.

"Before the rains came, the last block was laid and the last shingle nailed in place. It was finished just in time. We thank God for all those who gave and prayed for this building project."

Boston Teen Challenge Receives Donation of Eight-Acre Tract

BOSTON, MASS.—Teen Challenge Director Victor Jackson declared recently: "The Federal Government has no answer to the drug addiction problem in America. Teen Challenge has been proclaimed by the professionals as the most successful program in the entire world."

An Amazing Offer

God's blessing is resting upon the work of the Boston Center. Last month one of Boston's large hospitals, housing over 100 drug addicts, made an amazing offer to Teen Challenge. The hospital administration offered to provide all the addicts the Center would hold. But their big question is, "How soon will you be ready to take in the boys?"

The total permanent cure of drug addiction takes at least 15 months.

This period is divided into two phases: *induction* and *training*.

The *induction* phase takes three months and includes the experience of salvation, consecration, breaking of old habits, and concentrated rudimentary Bible study.

The *training* phase takes 12 months, and includes concentrated fundamental Bible study and skill training such as woodworking, mechanics, printing, etc. Included in both phases of the rehabilitation program are recreation and hard work.

New Property

Recently, James Sasso granted an eight-acre piece of property, valued at \$75,000, to the Boston Teen Challenge. The property, located in Wrentham, Mass., has a large house suitable for use in the second phase of the program.

A second piece of property is under consideration for the induction phase of the program, as funds are provided.

New Associate Director

James Hammerle with his wife Carol and daughter has taken up duties as associate director of the center here.

Jim and Carol are no strangers to the Teen Challenge ministry, having started with Dave Wilkerson in 1962. Jim gained a great deal of experience while working in Philadelphia, Chicago, Rehrersburg, Pa., and New York City. For the past year he has been business manager and director of publications in the New York center. An ordained Assemblies of God minister, Jim is a graduate of Northeast Bible Institute, Green Lane, Pennsylvania.



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Albert Malefyt (left) presents a plaque to Croft Pentz on behalf of the New York-New Jersey deaf for his 15 years of ministry.

Official Interpreter for Billy Graham N.Y. Crusade

THE CROFT PENTZES MARK 15TH YEAR OF DEAF MINISTRY

ELIZABETH, N.J.—Saturday, January 11, 80 friends and well-wishers gathered to honor the Croft Pentzes for 15 years of ministry to the deaf.

Among those attending were civic and church officials, including New York and New Jersey district leaders of the Assemblies of God. (Brother Pentz serves as director of Assemblies of God deaf missions for New York and New Jersey, and, along with Mrs. Pentz, pastors Calvary Assembly here.)

Following a brief tribute to these missionaries and a review of the history of their work, several

plaques were presented to Brother Pentz by officials.

In his response, he projected some of his ideas and plans for future deaf ministry in conjunction with his local deaf church work. Brother Pentz supervises 11 deaf churches in New York and New Jersey.

One highlight of Brother Pentz's work was being interpreter for the deaf at the 1959 Billy Graham Madison Square Garden Crusade. Again he will be official interpreter for the deaf at the forthcoming Billy Graham Crusade, June 1969, in Madison Square Garden.

Seattle Deaf Group Tops Missions Goal

SEATTLE, WASH.—At the beginning of each year the Seattle deaf group sets a goal for the year's missionary giving. Each year, the goal has been higher.

In 1968 they "made it" again. The goal was \$1,500, and the actual giving \$1,587 (including what the deaf WMC have given).

During 1968 the deaf WMC group prepared and shipped 541 pounds of clothing, blankets, and toys (making many of the items themselves) to the deaf in Korea and the Philippines. They also sent 50 pounds of Christmas packages.

Teacher Enjoys Ministry, Blindness No Obstacle

HEMPSTEAD, TEX.—Mrs. Thelma Calhoun, a member of the Community Chapel Church here, writes:

"My Sunday school teacher, Mabel Wells, is using your braille quarterly to teach our adult Sunday school class. Sister Wells learned to read braille in seven weeks at the Lighthouse for the Blind in Houston, Tex. She also learned to type.

"She carries on her housework and cares for her husband, who is blind and in a wheelchair. She lives a normal life and is able to do everything for herself except read her mail.

"This dedicated blind Christian sings in church and conducts Bible studies.

"We feel honored to have this devoted lady in our church. We do appreciate the braille quarterlies that you send to her."

HOW DEEP IS THE SEA?

By NATHANAEL OLSON

THE NAVY'S CURRENT EXPERIMENTS off the coast of California have drawn our attention to the depths of the ocean. By means of *Sealab 3*, U.S. aquanauts began exploring the Pacific Ocean bottom—but the tragic death of one of the deep-sea divers and a malfunction of *Sealab 3* brought the project to a halt temporarily.

The vastness of the ocean depths fires the imagination. All the continents in the world could be placed in the Pacific Ocean and there would still be 18,000,000 square miles of ocean left over. But the Pacific—even though it is the greatest—isn't the deepest sea. Neither is the Atlantic!

According to the U.S. Navy, the deepest place is in the Philippine Sea! It is six-and-a-half miles "down." At this point there are seven tons of pressure per square inch! The Empire State Building, highest in the world, is 1,248 feet high. Twenty-seven Empire State Buildings could be stacked on top of each other in this ocean depth, and there would still be 624 feet of water to spare!

Mount Everest is the world's highest mountain. Its highest point is 29,141 feet. If Mount Everest were put in this deepest ocean spot, there would be 5,179 feet of water above its peak!

Micah, the prophet, said, "Thou [God] wilt cast all their sins into the depths of the sea" (Micah 7:19). That's what God does for the repentant sinner. When we confess and forsake our sins, they are cast into the depths of the sea of God's pardon. "If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

There are seven tons of pressure per square inch in the ocean's deepest point. In God's ocean of pardon,

there is the pressure of His divine love—all the love shown by Christ in Gethsemane, at Calvary, and at the Resurrection. Once our sins are cast in the sea of His pardon, the pressure of His love keeps them in the depths of the past! Ask God for His mercy and pardon, and your sins will be cast into the sea of God's forgetfulness.

A woman asked her friend, "Will you forgive me for the wrong I have done?"

Her friend replied, "Yes, I will forgive you, but I can never forget." How different is the forgiveness of God! God forgives and forgets. The psalmist David said, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger for ever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him" (Psalm 103:8-11).

David again declares, "As far as the east is from the west, so far hath he [God] removed our transgressions from us" (Psalm 103:12).

In 1909 Peary discovered the North Pole. In 1911 Amundsen discovered the South Pole. But no one has discovered an east or west pole! North to south can be measured; east to west cannot. Therefore, there is no measure to God's pardon, for "as far as the east is from the west, so far hath he removed our transgressions from us."

Isn't God's love and pardon wonderful? Have you experienced His forgiveness through Jesus Christ, His Son? If you do not know that your sins are in the sea of His pardon, make certain of it now by asking Him to save you. "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). 