

THE PENTECOSTAL
evangel

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

APRIL 20, 1969

TEN CENTS



SURVIVAL

in an alien world...

SEE BACK COVER

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THE HEALTHY CHRISTIAN MIND

By R. D. E. SMITH

MANY HARSH THINGS have been said about the Christian mentality. It is called unrealistic, visionary, and impractical. The spiritual man, it is said, goes around in a kind of holy fog, far removed from reality. He has his own language, his own rules, and his own answers—a sort of ethereal mysticism—which bear no relation to the world as the average man knows it.

What the startled Festus said to Paul, “Thou art beside thyself; much learning doth make thee mad” (Acts 26:24), has been repeated again and again in a thousand variations.

Strangely enough, some Christians have much the same impression. How many Christians condemn themselves as unspiritual because of a constitutional disposition for which they are in no way responsible? In fact, the less mystical the average Christian is, the more he is inclined to grant spiritual status to the visionary.

The apostle Paul identified one of the gifts of God as a “sound mind” (2 Timothy 1:7). How shall we define this sound mind or, as we would likely say today, this “healthy” mind?

The healthy mind is capable of sound judgment, seeing all things exactly as they are, rather than as they appear to be. It apportions to these things a precise value, permitting to each only that place which it deserves in a rational scheme of life.

WHAT MAKES A CHRISTIAN'S MIND DIFFERENT?

What really happens to the mind of a man when he is converted? What makes him different?

First, the converted man recognizes two worlds: the obvious one, and another, equally real, the spiritual. He thus adds another dimension to his concept of the order of things. The unconverted man may see the same problems as the Christian, deplore the same wickedness, search for a viable answer, but he has omitted a necessary factor in his deliberations.

It is the difference between looking at a blueprint

and looking at the finished product. An architect can visualize the finished product because his mind is trained to do so. To you and me these same blueprints are merely two-dimensional mazes. We are unable to visualize that third dimension. We cannot translate blueprints into concrete and marble.

And just as it takes a trained mind to translate a blueprint, so it takes the spiritual mind to translate life into its real factors and direct it toward an enduring destiny.

The spiritual mind is an *objective* mind, able to step outside a problem and see it as God sees it. The unspiritual mind is a *subjective* mind. It looks at a problem from the inside as it is colored and distorted by private interests.

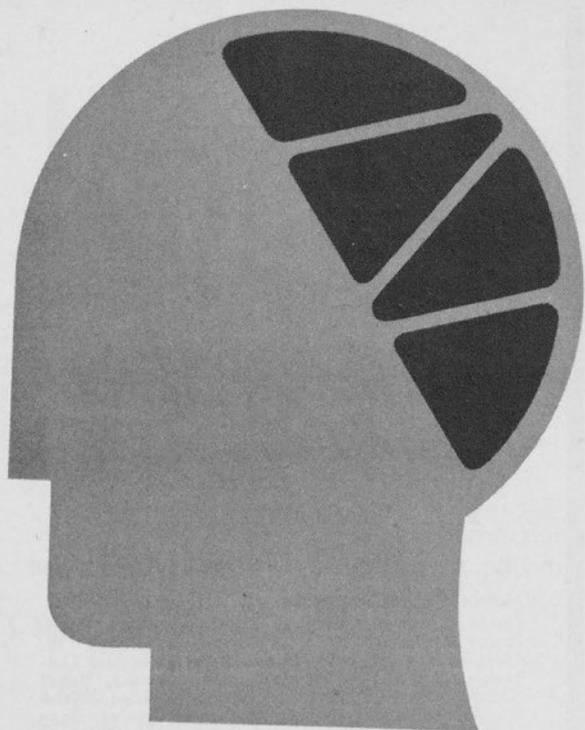
The young man in love has the subjective viewpoint. He sees the object of his desire as he wants to see her. To you or me she may be quite ordinary, but not to him! He paints roses on sallow cheeks; he brightens dull eyes, assumes nonexistent qualities, and blinds himself to faults. The girl is beautiful to him because he sees her as he wants to see her. He looks at her through his emotions.

This is why doctors prefer that their relatives and close friends be treated by another doctor. They are aware that pain has to be treated objectively, that mistakes may appear when there is too close an involvement. Lawyers have a saying: “The lawyer who tries his own case has a fool for a client.”

Objective judgment demands that one step outside a problem and see it from a sound perspective. This is what the Christian does. He steps outside of the world picture and sees God in it. He can subordinate his will to the will of God and make a judgment adverse to his own immediate interests because, by faith, and looking at the situation as it applies to the program of God, he sees that the ultimate end of a time-serving and selfish decision would be disastrous.

Second, the mind of the regenerated man is purified of its sinful proclivities and thus operates without the factor of error that is native to the thought processes of the unregenerate mind. No matter how good a mind the

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unconverted man might have, it is tainted by sin; anything processed by that mind has to come out tainted. Sin is at cross purposes with truth, at cross purposes with the plan of God as found in every human situation, and must necessarily distort the judgmental capacity and produce a solution that is slanted toward error.

HALLMARKS OF A HEALTHY MIND

We continue with three propositions which are the hallmarks of the healthy Christian mind.

First, the healthy Christian mind accepts the reality of the spiritual world and its relation to the material world.

The incident of the healing of the lunatic boy at the base of the Mount of Transfiguration, taken with the words of Jesus at the time, reveals the conjunction of the spiritual and the material (Matthew 17:14-21). The Lord found His disciples embarrassed by their failure to cure what appeared to be an epileptic boy and He indicated that this boy was possessed of a demon. There was a conjunction of the evil spiritual with the physical resulting in epileptic symptoms. Thus only a recognition of the real cause and an application of spiritual power could relieve the physical derangement.

After the demon had been cast out, the disciples sought an explanation: "Why could not we cast him out?"

In reply Jesus equated their failure with unbelief and added, "If ye have faith as a grain of mustard seed, ye shall say to this mountain. . . ." There it stood! A real mountain! We tend to spiritualize the mountain, but Jesus said, "*This* mountain. . . ." Pick up a pebble from its surface. Is it solid? Is it real? It is! "It shall remove hence to yonder place"—another *real* place, the surrounding plain—"it shall remove, and nothing shall be impossible unto you."

In these things the Lord is not speaking to the mystical mind or playing cheap, magical games. He is dealing with solid, material mountains. He is talking about physics. Just as there was a spiritual cause behind the affliction of the boy, just so there was a spiritual construction behind the material solidity of that mountain. And both the physical problem of the boy and the

physical problem of the engineer—moving that mountain—yield to the mind that can grasp the realities which are involved. The mind that can by faith take hold of the boy's physical problem can, by faith, take hold of the mountain.

Second, the healthy spiritual mind minimizes the value of those material things which have no carry-over quality. It asks a question: "What is the extended value of this thing?"

Paul gave us a valuable paragraph on this subject in 2 Corinthians 5: "For we know that, if our earthly house of this tabernacle were dissolved [*the dissolution of death*], we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan [*we know the deficiencies of this material body*], earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. [*There is a way of living in this world which produces nothing of use beyond the grave.*]

" . . . Not for that we would be unclothed, but clothed upon. . . . [*It isn't that we simply wish to be freed from the hindrances of the flesh, the material world, and life on this plane, but we desire enduring qualities useful in two worlds.*] Now he that hath wrought us for the selfsame thing is God. . . ." [*This is the way God made us, to live in a material world and, while so living, to see the spiritual world as so real that we are able to recognize and appropriate its values and clothe ourselves with them.*]

The healthy Christian mind does not despise the passing, material things. It simply gives them their precise value. Food has its value—give it what value it deserves, no more! Talent has its value—give it what value it deserves, no more! Wealth, social position, culture have their value—give these what value they deserve, no more! A lifetime may be spent learning technical skills which have value for the life which now is but whose value in the life to come is nil, except as the disciplines of the learning process have value.

When the late C. S. Lewis became a Christian, he found it necessary to evaluate his commitment to the academic world. As he examined his involvement, he was convinced that his chosen employment was religiously neutral, but he wished to know precisely what value it had as related to his spiritual life.

He said, "What, then, is the value of culture? . . . I naturally turned first to the New Testament. Here I found, in the first place, a demand that whatever is most highly valued on the natural level, is to be held, as it were, merely on sufferance, and to be abandoned without mercy the moment it conflicts with the service of God."

C. S. Lewis continues: "I found the famous saying, attributed to Gregory, that our use of secular culture was comparable to the action of the Israelites in going down to the Philistines to have their knives sharpened." Then he adds this: "A weapon is essentially a thing we lay aside as soon as we safely can."*

Third, the spiritual mind exalts the value of those concepts which ennoble, enlarge, and develop the immortal qualities which continue through this life into the next.

The spiritual mind critically examines everything it

(Continued on page 25)

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More Long Weekends

WE ARE SURPRISED that the churches of America have not registered more protest against the new Monday holiday legislation. Perhaps it is not generally known that Congress has passed a law, to become effective in 1971, which will cause Memorial Day to be observed on the last Monday in May, rather than May 30, and to change the observance of three other legal holidays to Mondays also. Perhaps if this had been publicized more widely there would have been more debate on the subject.

There will always be a long weekend for Memorial Day, and Washington's birthday will be celebrated on the third Monday in February, rather than February 22; while Columbus Day will be the second Monday in October, instead of October 12; and Veterans Day will be the fourth Monday in October, rather than November 11.

Business leaders claim that midweek holidays are costly, inasmuch as they interrupt the flow of production and cause increased absenteeism among workers. The fact that Monday holidays cause absenteeism from Sunday school and Sunday church services evidently was immaterial to the legislators.

Besides, the idea of having a greater number of long holiday weekends sprinkled throughout the year appeals to large numbers of voters who feel no responsibility toward church and who do not care whether their children are in Sunday school or not.

Some legislators wanted to do away with Washington's birthday and have a Presidents Day in February instead. They must realize that by changing the date of the observances the public will soon lose sight of the meaning of the holidays, but that does not seem to be very important where pleasure and profit are involved.

As far as we know, bills now pending in state legislatures to bring state laws into conformity with the new federal law are not being contested very vigorously either. In New York, however, the Lord's Day Alliance has urged Governor Rockefeller to oppose the bill. Dr. Samuel A. Jeanes, chairman of the State and National Affairs Committee of the Alliance, said: "We would urge the great State of New York to take the lead in memorializing the Congress of the United States to reconsider this matter."

"The churches have a mere 52 Sundays to do their important work," he reminded. "We urge you to help reverse this tide of further intrusions on the programs of churches. . . . The tensions of our times with their growing crime rate, strife and resentments in our cities, unrest on our campuses, and disregard for constituted authority, all indicate that we do not need less teaching on spiritual values, but more."

It is true that legal holidays do not affect all the public, but only those who work in banks, government offices, and certain other places; but if the idea of Monday holidays goes over it is likely to be extended to include other holidays, even Christmas. Proponents of the idea have already said as much. One bill actually introduced in Congress would have changed the dates of Independence Day and Thanksgiving to Mondays.

Whatever happens, the situation calls for new dedication on the part of Christians everywhere to resist the trend to turn Sunday into a day for "doing our own ways" and "finding our own pleasure," as the prophet phrased it (Isaiah 58:13). In these days when the very foundations are being shaken, it is more important than ever that we dedicate our time, our treasure, and our talents to God's work and extend the outreach of the gospel in every direction. —r.c.c.

THE PENTECOSTAL evangel

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STATEMENT OF FAITH

WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

WHERE ARE YOU GOING? You say it is none of my business. You are right. But let me tell you about a trip I made.

I was returning home and looking forward to a happy reunion with my family. The engine seemed to crawl along the rails; the coaches had lost their warmth and comfortableness.

When the train was a few miles from home, impatiently I raised my eyes from the book I was reading. The book dropped to my knees; my arms went limp; for a sign placed in the coach by the railroad company had caught my eye. It showed a car, traveling down a highway toward a railroad crossing and an oncoming train. Underneath the placard were the words: Stop! Look! Listen! and *Live!*

Your earthly destination, after all, is your own business. But your eternal destination is the Church's business. Why? Because the Church has been commissioned to ask you a few pertinent questions.

You are a life-traveler, and many life-travelers do not know where they are going, but they are going to one of two places: heaven or hell!

STOP! If you do not know which is your destination, heaven or hell, now is the time to pause and ponder. Your soul may be lost at the next "crossing." Your journey down life's highway may terminate suddenly. "Behold, *now* is the accepted time; behold, *now* is the day of salvation" (2 Corinthians 6:2). Stop! I have a word of life for you.

LOOK! Where are you to look? There is but one place to look—in the Bible. I know there are hundreds of religions and beliefs in the world today. People are bewildered—and rightly so. But they should stop long enough to consider that nobody who takes an extended journey is directed by the voice of the multitude. Travelers go by the map or the guidebook of the travel bureau.

So it is with you: if you are to reach the right destination at the end of life's journey, you must go by God's Guidebook—the Bible.

Turn the pages of this Book and you will read: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45:22).

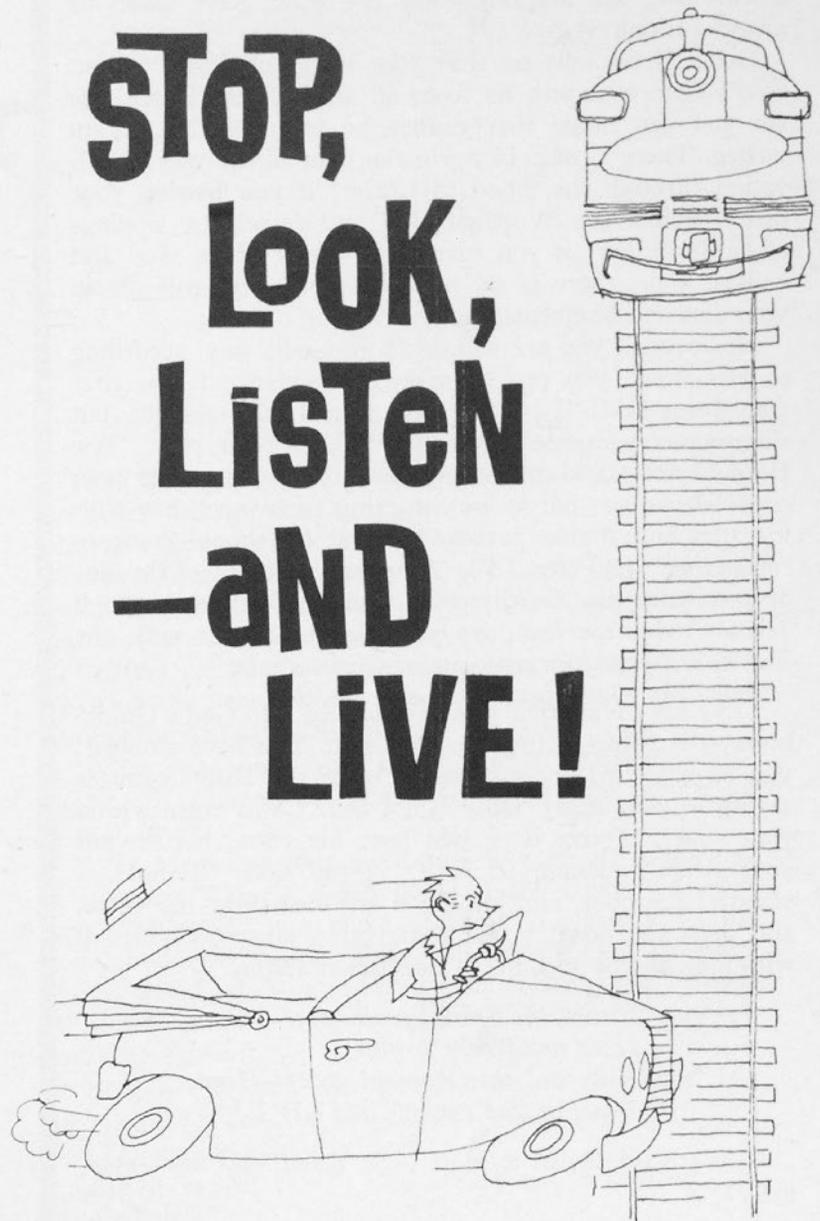
You cannot look to any man—minister, priest, or prophet. You cannot look to church or family or anything else for salvation—nothing in heaven above, earth around, or hell below, other than the eternal God. He is over all things.

Nor can you go *direct* to God. He is so great, so majestic, so sinless, so pure and holy that you need a mediator. "For there is one God [only one], and one mediator [only one] between God and man, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6). He said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).

The apostle John said of Him: "He [Christ] whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3:34). Here is truth.

Do you remember the time that first lie crossed your lips? Perhaps the time when you betrayed your wife or

STOP, LOOK, LISTEN —AND LIVE!



By ARTHUR H. TOWNSEND

husband stands out in your mind. Have you deceived a friend, defrauded a customer, broken some law of God or man?

At one time or another on this journey through life everybody has broken one of the Ten Commandments. You have. I have. And God informs us in His Guidebook that "whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). "For all have sinned, and come short of the glory of God" (Romans 3:23).

What! You say you have never committed a sin? You have lived without deceit or an impure thought? You are the acme of perfection? You do not need the Saviour—the Mediator? You are talking like the self-righteous Pharisees of Christ's day who professed much but possessed little. Jesus said to them, "Even so ye also outwardly appear righteous unto man, but within ye are full of hypocrisy and iniquity" (Matthew 23:28).

Do not be a self-righteous Pharisee with an outward show of religion but without an experimental knowledge

of God's salvation deep down in your heart. The Guide-book reads: "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away" (Isaiah 64:6).

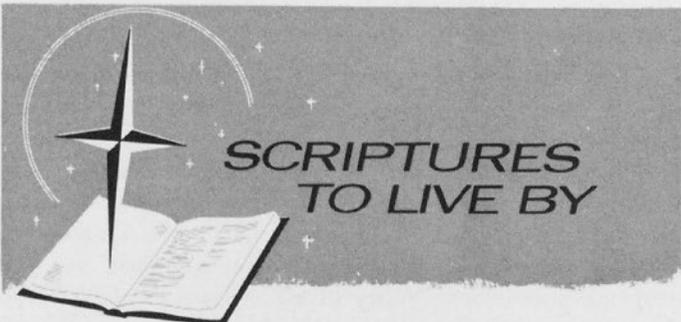
God's Book tells us that "the blood of Jesus Christ, God's Son, cleanseth us from all sin." There is not one sin you can name that cannot be forgiven. No, I am wrong. There is one. If you make light of the way of salvation through the blood of Christ; if you harden your heart against the Word of God and reject the wooings of God's Spirit; if you turn from the truth of God and believe a lie, there is no hope for you. You will die in your sins and be eternally lost.

However, if you are willing to go God's way, according to His Book, you can be saved. Repentance is the first step. Jesus said: "I am not come to call the righteous, but sinners to repentance" (Matthew 9:13). Peter said: "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). You need to repent of the sins of your past life. Go direct to God, the Father, through Jesus Christ, the Son. As you repent of your sins, the Father will freely forgive you for Christ's sake.

LISTEN! Now that you have looked into God's Guide-book—the Bible—I urge you to listen. You have stopped; you have looked; now listen to what the Holy Spirit is saying to your heart. Do you not hear God's voice within your soul? "Today if ye will hear his voice, harden not your heart" (Psalm 95:7, 8). Jesus said: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me" (Revelation 3:20).

*Listen, the Spirit is calling,
Jesus will freely forgive;
Why not this moment accept Him.
Trust in God's mercy and LIVE!*

You are privileged to stop, look, listen, and *live*—eternally! 



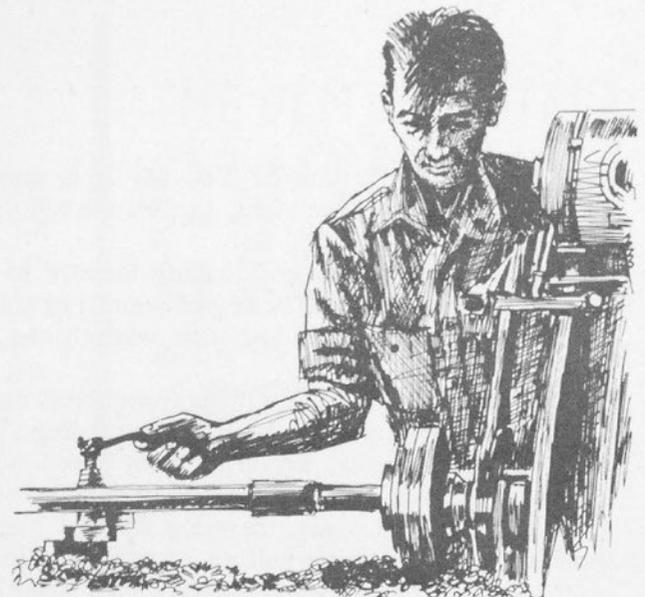
**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR APRIL 21-27

Theme of the Week: **GOOD STEWARDS**

Mon.	Acts 4:32-37	Thurs.	Leviticus 27:26-34
Tues.	2 Cor. 9:6-15	Fri.	Matthew 19:16-30
Wed.	Exodus 26:2-7	Sat.	James 5:1-6
	Sun.		Malachi 3:6-12

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).



HE WAS SHORT AND SPARE with a shock of straight brown hair that was forever straggling down into his eyes. His movements were slow and practiced, never showing haste; his voice, quiet and controlled, gave evidence of a corrected stammer.

There was nothing about Mac that would cause one to look twice. Mostly he wasn't even noticed as he went about his work in the assembly shop.

Mac attended the same church as I, but I scarcely knew he was there. He would slip quietly into a side pew well before the service began and be one of the first to leave afterward.

Would you believe that Mac was an evangelist? He certainly didn't look like one. A more unlikely subject for the task of "fisher of men" would be hard to find. Yet Mac proclaimed the good news.

True, he didn't speak from pulpit or platform—I'm sure he would have been terrified at the prospect. He wasn't to be found preaching on a street corner either. Probably no one would have noticed him. Still, in his own quiet way Mac managed to witness to his Christian faith.

Mac's witness was shown partly in the way he went about the shop smoothing out the snarls. Let someone blow up—at a bolt that wouldn't thread properly, a fitting that wouldn't slide home, a helper that couldn't follow instructions—mysteriously, Mac would be there.

"Here, use a bit of this oil on that bolt," he would suggest. "Say, isn't that the wrong fitting. Almost the same thing, isn't it? Made the same mistake myself yesterday."

Mac had the rare talent of being able to make suggestions or give advice without appearing to be nose-y. "Joe just came in yesterday; guess he needs a little extra help. Here, let me show him how to buck that rivet."

The crisis over, Mac would slip back to his own bench and go about his work unnoticed again.

There was the time that old Sven's wife had passed away suddenly, slipping out of a happy marriage partnership that had spanned almost 50 years. Sven was lost and bewildered. None of us knew what to say when he returned to the shop and went woodenly about his job. Most of us found reason to be busy at other benches. But Mac made an excuse to work the lathe next to Sven; before long they were in earnest conversation. I caught snatches of Mac's words:



MAC, THE IMPROBABLE EVANGELIST

By CARROLL H. LEE

"Just gone over the hill, Sven... Getting the place ready for you when you come home, you know... Going to be a lot of happy tomorrows."

Eddie came to us with a king-size chip on his shoulder. In another shop his dark skin had brought derisive jibes and abuse from a fellow workman. One day Eddie answered a scornful taunt with his fist, bringing down on himself the wrath of his foreman. As a result he was transferred to our shop, bringing with him a hard shell of bitterness.

Several of the men tried to make Eddie welcome, but his response was sullen and short-tempered. Soon he was left alone—but not for long. Mac drifted over to Eddie's bench carrying a section of door assembly in his hand.

"Say, Eddie," I heard him ask, "could you give me a hand with this contraption? I can't make it go together right." He laid it down on the bench.

Surprised, I turned to have a better look. Yes, it was one of Mac's regular jobs. I knew he could do it with his eyes shut! Impatiently Eddie picked up the unit, turning it over in his hand.

"Why man, you've got that catch on backwards, can't you see that?" Eddie snapped. He reached for a screwdriver, deftly correcting the error.

"What do you know?" grinned Mac. "Guess it just needed someone who knew what he was doing. Thanks a lot!"

Eddie stared hard at Mac, searching for sarcasm but found none. Finally his lips parted in a wide grin. "Any time at all, fella, any time at all!"

At noon hour Mac was back, lunch bucket in hand. "Mind if I share your bench?" he asked. "Got steel shavings all over mine!"

"Help yourself," Eddie answered shortly, keeping to himself. But it wasn't long before Mac had broken down the reserve and they were chatting like old friends—which they were, in fact, before the week was out.

Mac kept a Bible in a drawer of his toolchest, a smudged, hard-cover copy that showed evidence of much wear and tear. It wasn't something that he used to show off; mostly no one knew it was there, unless he happened to borrow one of Mac's tools. Mac didn't go out of the way to talk religion with anyone. He seemed to give the impression that it was no one's business but his own. At least that's what I thought at first—now I'm not sure!

Take George, for example. One of the best riveters in the shop, George was a rough and ready young fellow who was always quick with a joke, a witty retort, or a risqué comment. He was generally well liked by the rest, but there was a cynical, never-be-serious air about him that seemed to conceal the real person underneath and defied exploration. One noon hour George dropped down on the bench where Mac sat eating his lunch and reading the dog-eared Bible.

"Whatcha reading, Mac, a love story?" he asked, winking at the rest of us. Mac finished a page before he glanced up.

"Well, I guess you might call it that, in a manner of speaking." Mac glanced down at the Bible, turned a page. "What do you make of this?" he asked. In his quiet, unhurried voice, Mac read from Luke the story of the Prodigal Son, carefully enunciating the words. It was a familiar story to me, but I doubt if George had ever heard it.

"Sounds like me," George said, serious for once, but then slipping back to his cynical front again: "It sure isn't like my old man, though!"

"But it is like God," Mac added softly, returning to his reading.

George pretended to be absorbed in a magazine he had pulled from his pocket, but every few minutes he turned to stare at Mac who read on, unnoticing. Finally he picked up his lunch bucket and wandered out of the shop.

The next day, and frequently thereafter, a similar encounter took place. It usually began with George asking, "Whatcha reading, Mac?" and Mac replying, "Something that makes a lot of sense!" Before long the two were eating lunch together and were deep in discussion nearly every noon hour.

Considering all that had happened, I shouldn't have been surprised when one Sunday morning George followed Mac into the pew at the back of the church—but I was! It was more surprising still two years later to find George directing a boy's camp and doing a first-rate job as a Christian counselor. But I hadn't been aware then that Mac was an evangelist.

As I mentioned, Mac was a most improbable person to be an evangelist. Come to think of it, so were many others whom God used to build his Kingdom, including the apostle Peter.

THE WAY OF SPIRITUAL ADVANCE HAS TO BE LEARNED.
THE PROCESS IS NOT AUTOMATIC.
GOD'S GRACE WILL WORK WITH—BUT NOT REPLACE—
THE BELIEVER'S PERSONAL ENDEAVOR.

POINTS

ON THE PATH TO PERFECTION

By Evangelist GEORGE HOLMES

DID YOU REALIZE that if a Christian is not pressing on, he is slipping back?

Trick cyclists can balance themselves without going forward or backward, but there is no trickery about the Christian life. It is either push ahead or fall back. God has promised us His almighty aid but requires that we give "diligence to the full assurance of hope unto the end" (Hebrews 6:11). Nothing less than *salvation to the uttermost* (i.e., full and complete salvation) is God's purpose in redeeming us. So the only antidote to the ever-present danger of falling away is to press on to perfection (Hebrews 6:1).

Birth from above is the only way into God's kingdom. Babyhood is a delightful state for new believers but a pathetic condition for those who should be in more advanced stages of development.

Hebrews tells us of certain Christians who, after some progress, had regressed so badly that to save them they had to be put right back on baby's food. Careless about the deeper things of God and too shallow to grasp the importance of nourishing food and self-discipline, they had reverted to spiritual infancy. They were underfed, undernourished and, consequently, shockingly immature.

Christians are to "go on unto perfection." This command implies that the process is not automatic. God's grace is freely offered to the believer; it will work with, but not replace, his personal endeavor. The way of spiritual advance has to be learned. It is not just a matter of time for, within any given period, there can be regression as well as progression.

The required action is fivefold.

1. *Leave "the principles of the doctrine of Christ"* (Hebrews 6:1). This does not mean we are to forget them or not teach them to new babes. But since they are the rudiments of our faith, they are to be left behind in the way the walls of a building "leave" the foundations. A house is not complete when only the footings are in.

Our doctrinal foundations should be as thoroughly

learned as the ABC's. The first is "repentance from dead works and faith towards God" (Hebrews 6:1). These are the motions of a sinner seeking God's forgiveness. Repentance causes him to turn around, and faith enables him to trust Jesus Christ as his personal Saviour. Then he must move on.

The doctrine of "baptism" must be taught the new convert so he may understand the deep significance of immersion in the triune Name. He needs to perceive that from now on he is to "walk in newness of life." Otherwise, he may stop still.

He must learn the significance of "the laying on of hands" as he earnestly seeks the baptism in the Holy Spirit. There will, undoubtedly, be a crisis as he is filled with new power, but this is just the beginning. He must not try to live on the *memory* of the crisis or seek only the ecstasy. He must press on to the daily infilling of the Spirit. The road ahead beckons him on to learn how to walk, pray, worship, and witness *in the Spirit*.

The "resurrection of the dead" and "eternal judgment" are, unquestionably, important doctrines affecting the Christian's motivation and faithfulness but, having been well and truly laid as foundation stones, they are to be built upon. Knowing must result in doing.

"Without these elementary truths," wrote Andrew Murray, "one could hardly be a Christian, but the man who rests content with them and cares not to know more cannot be a Christian as God would have him...."

2. *Get to know more of the heavenly ministry of our Lord.* (See Hebrews 4:14; 7:25.) The spiritual child knows Him as the priest, Aaron. The Aaronic priesthood portrays the redeeming work which Christ effected *on earth*: atonement by His crucifixion, pardon through His blood, and the purification of sin.

The spiritual *adult*, however, is learning of Christ's Melchizedek priesthood—His present ministry in the heavenly sanctuary and in the power of an endless life. This resurrection ministry is to help the Christian live a resurrection life now.

The unsaved man needs Christ as his Mediator; He has provided reconciliation. A sinning believer needs Christ as his Advocate with the Father. A Christian pressing on to maturity has Christ as High Priest to sustain him against falling into sin. This teaching is the "strong meat [that] belongeth to them that are of full age" (i.e., "perfect"; Hebrews 5:14). The gospel, thank God, is simple to those who need its simplicity, but to those who are advancing to maturity it becomes ever more profound and challenging.

3. *Teach others the truth you know.* The following could legitimately describe many Christians: "At a time when you should be teaching others, you need teachers yourselves to repeat to you the ABC of God's revelation to men. . . . For anyone who continues to live on 'milk' is obviously immature—he simply has not grown up" (Hebrews 5:12, 13, Phillips).

In the Christian life everyone who makes real progress will feel constrained to share his discoveries with others. However, it is possible for a Christian to remain in sickly infancy, always seeking help instead of being a help. How great would be the total effect upon society if every Christian, instead of reflecting contentedly on his own salvation, his hopes of heaven, and the orthodoxy of his gospel, were teaching God's ABC's to others.

4. *Exercise your spiritual faculties.* "But grown men . . . are trained by long use to discriminate between good and evil" (Hebrews 5:14, NEB). As our limbs, senses, and organs need constant use if they are to function healthily, so do our spiritual faculties. Discerning between good and evil is a skill needed and acquired in the pursuit of holiness.

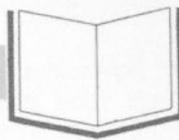
By such training the spiritual eye comes to see God. The ear learns to distinguish His voice from the many other sounds. The conscience becomes sensitized to everything that is not pleasing to Him. Thus the will becomes free to yield to God and choose only His will. "It is a holy sensitiveness to the least sin, arising from the faithful use and exercise of the senses as far as there is light, that is the spiritual sense or organ for spiritual truth, the mark of the perfect man. In the things of God a tender conscience and a surrendered will are more than the highest intellect" (Andrew Murray).

5. *Count on the Holy Spirit.* "And this will we do, if God permit" (Hebrews 6:3). The writer of this letter to the Hebrew Christians found it necessary to stress vigorous, personal effort because his readers were showing symptoms of spiritual dotage. This was, and is, a necessary corrective to the idea that Christian advance is automatic.

On the other hand, no effort will succeed apart from the constant help of God. Without the reinforcement of the Spirit of life no spiritual infant will ever develop into mature adulthood. The Holy Spirit is the Giver, the Renewer, and the Maintainer of our spiritual health and will bear us along toward maturity.

Jesus could not accomplish our salvation without His personal obedience. No man can receive that salvation without obedience. No Christian can be saved to the uttermost—completely—without obedience.

"Wilt thou be *made whole*?" asked Jesus of the despondent 38-year sufferer at Bethesda's pool. The poor



WHEN GOD OPENS OUR EYES

By E. E. KROGSTAD

"Open thou mine eyes, that I may behold wondrous things out of thy law" (Psalm 119:18).

BEING AFFLICTED with an ulcer on the pupil of the eye several years ago, I listened to these solemn words from the eye specialist:



"That's a classic! It may affect the other eye, and you could lose the sight of either or both."

The pain was already intense, and I was unable to drive my car due to the lack of depth perception. The sensitivity to light, even the faintest dim lights at night, made it necessary to wear colored glasses.

It was beautiful springtime in Oregon, and I looked at the myriads of blooming flowers with an appreciation unknown heretofore, wondering if I might be seeing them for the last time.

This thought impressed itself upon my mind with great force: *If I should lose my sight, the only Scripture I'll have to live with in the future is that which I have read and memorized.* It made me appreciate the privilege of reading the Bible and hiding God's Word in my heart.

Jesus promised that the Holy Spirit would bring all things to our remembrance, whatsoever He had spoken to us (John 14:26). But unless we acquaint ourselves with what He has spoken by reading the Scriptures, the Spirit of God has nothing to work upon—nothing to bring to our memories.

I shall use the only eyes I will ever have to more fully observe the beauties of God's world around me, and more importantly to enjoy the reading of His Word. In His mercy, God spared my sight, but I shall never forget the lessons learned.

It is wonderful when God opens our eyes, not only to natural beauty, but also to spiritual vistas of truth and light. And what a surprise we shall all find, after our eyes have closed in death when God opens them to behold the glories of heaven.

E. E. Krogstad is pastor of Central Assembly in Springfield, Missouri.

man had become contented with his sickly condition and had learned to live with it. Or maybe he had lost hope of ever being different. Healing he may have wanted: wholeness—perfection—was what he needed. It was also what Christ *wanted* him to want.

Will *you* be made whole? "Let us go on unto perfection." 

THE PEOPLE HAD A MIND TO WORK

By **LARRY and DOROTHY CEDERBLOM**
Missionaries to the Dominican Republic

IN THE DAYS OF NEHEMIAH the Israelites responded to the challenge to rebuild the walls of Jerusalem. Their enemies taunted them and said it couldn't be done; but as each person did his share, the restoration was accomplished in just 52 days.

History seemed to be repeating itself before our eyes as the walls of our new church in Baní, Dominican Republic, rose steadily heavenward. Men, women, and children alike worked feverishly and fervently, for God was using them to answer their own prayer request.

For many years the Assemblies of God church in Baní held services in a rented building. Finally, the congregation secured an ideal piece of property on a prominent corner where all could easily find it. However, there

was still the need to construct the edifice, and there were many hindrances, such as political unrest, economic depression, and eventually the bloody revolution of 1965.

The need for a larger building increased as the years passed. On a typical Sunday evening the little rented building would be jam-packed with people standing outside, looking and listening through the open doors and windows. Many times there were more people outside than inside.

Pastor José Cabrera and the local Christians began to pray in earnest that God would enable them to have their own large church building so they could win more of the community for Christ.

Then the miracle occurred, as the hand of God moved on hearts sep-

arated by thousands of miles. Evangelist Gene Martin, who has helped build many churches all over the world, felt burdened for Dominican Republic. There were conferences with the missionaries and in turn with national leaders, which indicated that the needy city of Baní held one of the greatest opportunities.

In the meantime Pastor Philip D'Angelo and the congregation of Broadway Tabernacle in Paterson, New Jersey, were challenged by the need to assist in building programs on the mission field. Their offer of help came at the time when Evangelist Martin was praying for God to move on the hearts of Christians to sponsor the Baní project.

It was like fitting the pieces of a puzzle together, and the picture of what God was doing emerged in a fascinating and thrilling manner. Not only did Broadway Tabernacle raise money to meet the financial obligation, but several members of the congregation offered 10 days of their time as skilled workers to help in completing the building.

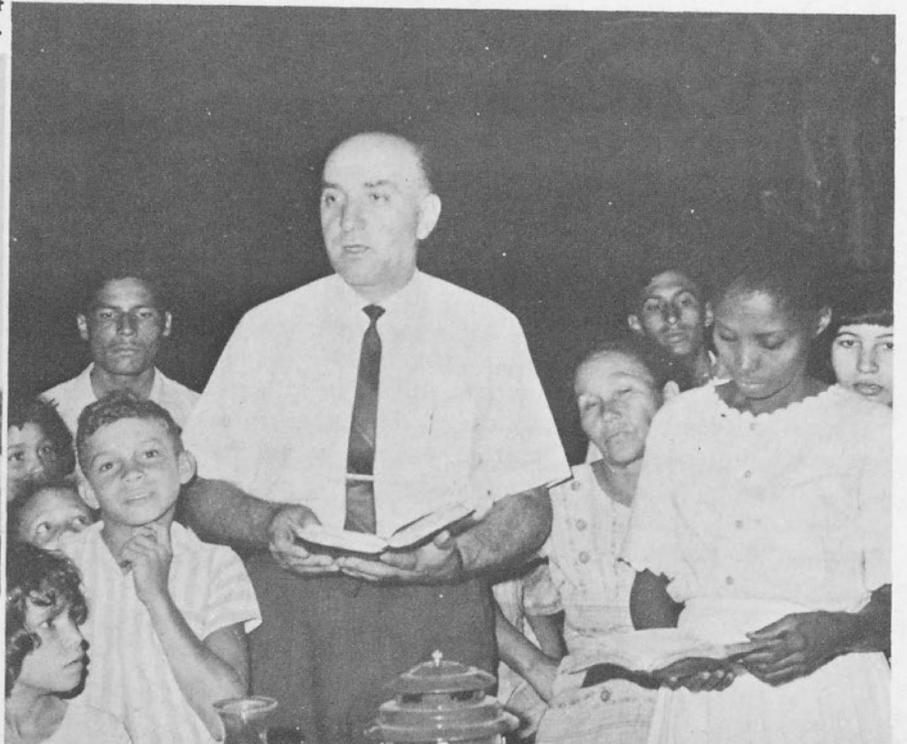
The dedication of the new church was scheduled for one month after the groundbreaking ceremonies, and the Christians gladly accepted the challenge. They rolled up their sleeves to begin work immediately. It was a stirring sight to see even the women and children helping to dig the foundation. The work progressed with unbelievable swiftness.

All day long they worked and then held services every night at the new building site. Several accepted Christ in these open-air meetings, and with this victory the Dominican Christians



Brother Santos, a layman, serves as foreman.

RIGHT: Pastor D'Angelo from New Jersey preaches at various outstations. BELOW: Men work even during siesta.



were spurred on to work even harder.

A prayer meeting was held every morning at 5 a.m. and work began at 6. In every spare moment the church people offered their services. The men came before their regular jobs began and immediately after to work until it was too dark to see. Many offered their services full time, accepting as pay only enough food to meet the needs of their families.

Forgotten was the traditional siesta time. There was just a pause to eat a dinner of rice and beans, and then they would go back to laying cement blocks.

By the time the American Christians from Broadway Tabernacle arrived, the work on the walls was well advanced. New Jersey and Baní brethren

worked side by side to make and hoist the trusses for the roof, pour the cement floor, make louvered windows, and wire the building electrically. Night after night Pastor D'Angelo and Evangelist Martin preached in the city and throughout the surrounding area at various outstations. It was a backbreaking pace to keep up, but there was a goal to reach, and physical discomforts were overlooked.

The moment of triumph came as the new building was dedicated to the preaching of the gospel and the winning of souls in Baní. Pastor D'Angelo preached the dedicatory message to a packed church; and five precious souls found Christ as their Saviour.

Those who had worked so hard to see this victory were overcome with

emotion at the sight they were witnessing: the Christians from Baní because God had so miraculously answered prayer in their behalf; and those from Paterson, New Jersey, because they were privileged to share in this project and see the fruit of their labor.

What great things are accomplished for God when His people are challenged and have a mind to work.

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

PRIVILEGED TO TRAIN YOUTH

By **DORIS TURNBULL** / *Missionary to Uruguay*

IT WAS A COLD, WINDY DAY, and my legs were beginning to ache from the dampness of the classroom.

I raised my eyes to look at the students, each bent over his exam, intent on what he was doing. In personality and appearance they were a varied group, but alike in one respect—they had been called by God.

As the magnitude of this truth pen-

etrated my heart, the weariness and the cold lifted from my body, and an excitement mounted within me.

There sat Mirta, a sweet young girl from Tacuarembó. I had never visited her city and I do not know her parents. I did not invite her to be a student of the Bible school my husband, Wayne Turnbull, is currently directing. But God spoke to her heart and she came.

Alejandro is a former Communist youth leader, but now with a new vision and a new fervor he prepares to step out into the Christian ministry.

Nelson had been studying to be a banker; Marta, a seamstress; they and the many others now so absorbed in this New Testament exam all had been spoken to in a personal way and called to be followers of Christ, witnesses, and ministers of this great gospel.

This night Bible school is for those students who are unable to attend the regular day school but desire to prepare themselves for Christian service. We share with these students all phases of the ministries—pastoring, WMC activities, youth ministries, and all of the rest that we love in God's work.

How often the busy pace of our lives carries us into an unmistakably American whirl that obliterates the quiet moments of looking over the precious work that God has entrusted into our hands. Oh, that we might savor these moments and thank God for them, for very soon these national workers will be challenging still others to take up the Cross and give of themselves.

And so the work goes on, ever guided by the Master and blessed by His Spirit. This part that we have been given to do today will absorb our prayers, our efforts, and our hearts. We are grateful that He has chosen us from across the ocean to do this task for Him.



Missionary Doris Turnbull teaches a class in the Gospels at the Bible school in Uruguay.

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



First Peter 4:12 says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." Does this verse include such things as sickness and disease?

I think it might be applied to any kind of distress. As "Christ . . . suffered for us in the flesh" (1 Peter 4:1), so His followers may suffer. It could include the misunderstanding and loss of former friends (vv. 3, 4), and reproaches (v. 14), or other suffering that God permits (v. 19).

It is a great spiritual victory when believers, in the midst of losses, persecution, sickness, or other occasions of suffering, can commit the keeping of their souls unto God "as unto a faithful Creator" (v. 19).

In what way is the devil "the god of this world" when there is so much in the world that is beautiful and lovely? (2 Corinthians 4:4).

It would be much better if *world* here and in some other places in the New Testament were translated *age*. The Greek word is *aion* and scholars say it means "world order."

The world of nature would be even more beautiful were it not for the devil who brought in disorder.

Satan is the god of this world morally and the god of the present world order. He gained this position through the fall of our first parents, Adam and Eve. Jesus was tempted to surrender morally for material gain. Satan said, "All these things will I give thee, if thou wilt fall down and worship me" (Matthew 4:9).

As the time came to go to the cross, Christ evidently was tempted to recant, for He said, "The prince of this world cometh." Fortunately for us He could also say, "... and hath nothing in me" (John 14:30).

Is it true that the Roman Catholic Church is the Antichrist and the pope the one who "sitteth in the temple of God, showing himself that he is God"? (2 Thessalonians 2:4).

The pope does not exalt himself "above all that is called God, or that is worshiped." He recognizes God and the merit of the atonement of Christ as being above him. Roman Catholics accept and honor the pope as the vicar or deputy of Christ. They believe him to be successor to the apostle Peter with ecclesiastical authority from Christ to bind or loose.

If the pope were the Antichrist referred to in this verse, it would make all Catholics worshipers of the Beast without any hope of salvation. "If any man worship the beast and his image, and receive his mark . . . the same shall drink of the wine of the wrath of God . . . and the smoke of their torment ascendeth up for ever and ever" (Revelation 14:9-11). The pope is neither the Antichrist nor the vicar of Christ.

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.



REACHING

WHOEVER USES THE PHRASE, "Youth, the Church of Tomorrow," is committing a crime against young people, I believe. Youth call themselves "The *Now* Generation." They are here *now*. They are the church *now*. Therefore, we at Stone Church are not waiting until tomorrow to include this segment of our congregation in our planning.

Here are some of the things we do.

FUNDS WITHOUT FUSSING

Some investments we make in life are never meant to pay off in dollars and cents. Every parent knows that. Our church board realizes that certain youth projects have to be underwritten. When calling special speakers, musical groups for a weekend, or evangelists, we feel that the young people should be considered and special features should be provided that appeal to them.

THE POWER OF MUSIC

Through the centuries great leaders have known the power of music to rally and consolidate the masses into a force with direction and purpose. Who among us has not felt a special thrill at the sight of a high school band

WHAT YOUTH WEEK DOES FOR US

By STEVE REXROAT

Pastor, Assembly of God, Newcastle, Wyoming

IT WAS THE GREATEST WEEK of the whole year."
"It was tremendous, pastor. It changed my life."
"I never knew Christians could have so much fun."
"God has been so real this week. Now I know my life is important and God has a work for me to do."

These comments are typical of the response to Youth Week by young people of the Assembly of God and the community of Newcastle, Wyoming.

Youth Week is the highlight of a year filled with youth activities ranging from Pastor's Prayer Breakfast, Ski Saturdays, CA rallies, Afterglow Sessions, to a Missions Internship. Youth Week is the big event of the year for the youth because it combines all the excitement and spiritual benefits of all the other programs and efforts into one action-packed week.

This week involves all the young people of the church

THE 'NOW' GENERATION

By DALE CARPENTER / *Pastor, Stone Church, Yakima, Washington*

marching to music that made him want to march with them?

Music provides a great opportunity for youth to serve in the church. Like many churches we have a midweek family night. One of the groups meeting at that time is the Christ's Ambassadors; their song service actually becomes a choir practice, and the latter part of their service is a typical youth-slanted meeting.

On Sunday nights we have a teen choir in our church. A few minutes before the service a youth orchestra fills the sanctuary with bright, happy music so familiar to full-gospel evangelistic services. Before the message the orchestra and choir move to reserved seats at the front of the church. What an inspiration to any pastor to have the front rows of the sanctuary filled with young people every Sunday night!

Music is a key to consolidating and utilizing young people. The church that develops a strong musical program will soon be filling up with young people.

SPECIAL PROGRAMS FOR SPECIAL PEOPLE

Young people are something special. Their zeal, potential, and drive are immeasurable.

and provides a tremendous opportunity for reaching and helping young people from non-Christian backgrounds. We have never had a Youth Week without seeing several young people kneel and receive Jesus Christ as their Saviour.

Our guest ministers for Youth Week '69 were Phil and Dave Hastie. The excellent music and preaching made a tremendous impression upon every young person in attendance, and the response at the prayer times was most gratifying.

A special feature of this year's Youth Week was the district Speed-the-Light tour which brought Brenton Osgood, national STL field representative, to our church. The young people were especially excited because they had exceeded their 1968 STL goal of \$1,000, thus becoming the first Wyoming CA group to reach the mark of giving \$1,000 to this youth missionary project in one year's time.

Planning a Youth Week takes time and money, but the results always make the effort and expense worthwhile. I believe the key to a successful Youth Week is to pack every minute full of activities designated to make a spiritual impact and lead the young person into an encounter with Jesus Christ.

Youth Week '69 began on February 9 with the pastor preaching the keynote message on the theme, "The Royal Road." A unique, attractive presentation of the theme was

The Assemblies of God has, in my opinion, the greatest youth program to be found anywhere today. As a pastor, I realize the value of cooperating with our national and district programs.

Here in the Northwest District we have an annual CA convention at Thanksgiving. Every year you will find our buses rolling—rain or snow—to participate. The sectional rallies, Speed-the-Light tours, and youth camps are important events that I believe no pastor can afford to disregard.

Realizing the value of youth camps, this year we joined another church and planned a snow camp during the Christmas holidays. Businessmen and ladies from our church, aware of the value of a strong youth program, took time off to staff this three-day camp. Snowmobiles provided plenty of action out-of-doors. The evening services were reminiscent of old-time camp meetings. We saw the Lord move in people's lives.

Youth, whether at home or in church, have a strange power to bring the greatest joy and cause the greatest concern. Give their needs and abilities the proper recognition and they will bring revival to your church.

displayed at the front of the church and throughout the educational unit. A brochure was printed for the week to inform the young people of the planned activities. It was also used in visitation by the youth.

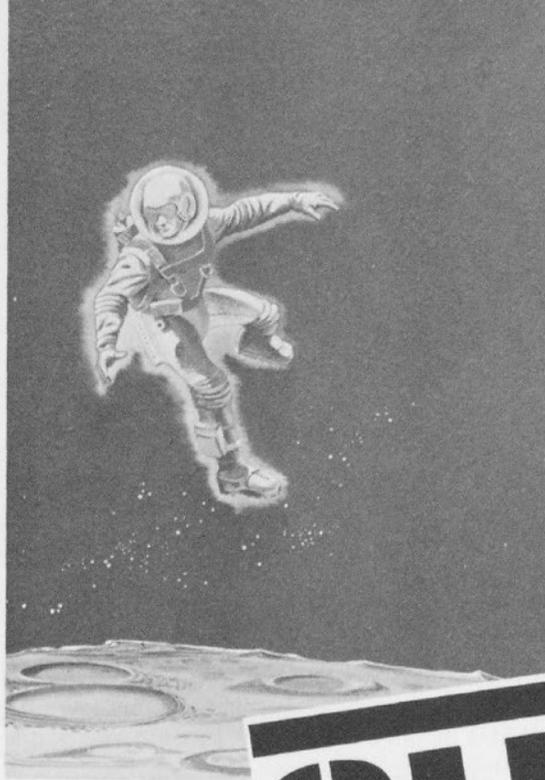
On Monday a Pray-Tell session was held. The combination prayer meeting and visitation was well attended and seemed to make the young people feel a burden for the unconverted and for the spiritual success of the coming week.

The rest of the week was filled with evangelistic rallies, a Valentine banquet, recreation, and a Royalty Referendum to select a king and queen to reign over Youth Week '69.

Saturday saw 31 make a trip to Terry Peak for a Ski Saturday which was followed by a free chili supper.

The final day of Youth Week was marked by spiritual victories and a sense of regret that it all had to come to an end for another year. Following the final altar service the young people lingered at the church for several hours as they savored the afterglow of a great and memorable week.

Youth Week is an annual event at our church. We wouldn't have it any other way because it provides us with an unlimited opportunity to preach Christ to searching, seeking youth in a manner that is vital, alive, and appealing. And the rest of the church gets a big spiritual boost from the week too.



IN A DAY OF RIOT AND REBELLION,
THIS YEAR'S CA DAY THEME OFFERS CHALLENGE AND HOPE
TO YOUTH AND ADULTS.

SURVIVAL

By RAYMOND T. BROCK

SURVIVAL IS THE AFTERMATH OF CONFRONTATION.

The confrontations faced by our youth today are similar in kind—but quite different in content—when compared with those faced by previous generations. Life seems to be descending upon them in cascades of confrontations at earlier ages when they have had less experience in handling their emotions and less practice in developing personal controls.

The types of open confrontations with authority that used to be faced only by adult workers in labor-management disputes have moved onto the college campus, and more recently into high schools; and today there are similar rumblings even in junior high schools!

Under pressure from two sides, youth are fragmented in their search for identity. Who am I? Why am I here? Where am I going? When it's all over, what will have made life worth living? These questions plague our youth as they face life's confrontations in their search for identity.

APPROACHES TO SURVIVAL

Whether we look at it politically, socially, or spiritually, today's youth have three approaches to survival.

1. *Apathy*. They may become apathetic, give up, and quit trying. Putting themselves on the shelf of do-nothingness is certainly not a solution to life; that is not survival. Neither is lying down, to be walked over by a militant mob; that is surrender.

Raymond T. Brock is assistant professor of education and psychology at Evangel College, Springfield, Missouri. He writes the popular youth-advice column, "Dear Ray," in the *CA Herald*, Assemblies of God monthly youth magazine.

2. *Aggression*. They may strike out blindly at tradition with its enumerated inconsistencies glossed over with hypocritical artificialities. In an attempt to correct the ills of the day, they can disrupt a less-than-perfect way of life by making it impossible for it to evolve to a higher plane of mutual honesty. This is not survival—it is anarchy.

3. *Creativity*. They may size up the heritage presented by a nation, a church, and a home. They may honestly point out its weaknesses and set out with a God-given ministry of declaration and implementation to bring the world closer to the ideals of Christ as enumerated in Scripture. This is survival. For it is the strong who survive, the ones who have overcome the tempting distractions of extremism from a limited view and who have broadened their vision to include a whole world over which God is sovereign. Survival is for those—the youth of the '60's and '70's—who have caught a vision of better things to come and are motivated to involvement by the anointing of the Holy Spirit.

INDEPENDENCE

Survival for today's youth requires a delicate balance of independence. They must become free from parental domination in order to hold their heads high as distinct individuals.

The struggle is difficult because it requires a sense of trust on both sides of the generation gap. Parents have to learn to trust their children and the principles they have instilled in their young lives. Youth, on the other hand, have to earn trust by demonstrating the integrity and dependability that encourage parents to give more freedom.

Trust breeds trust on both sides of the generation gap.

Open communication at this point saves hours of suspicion and fear which are too frequently followed by shame and guilt.

At the same time, young people must obtain independence from their peers. Otherwise they will have traded parental control for peer control—and that frequently is much more demanding, and less reasonable, and less trustworthy.

IDENTITY

Abraham Maslow points out that there is a sequential process by which each finds his true identity. True identity comes in *being* what you are, not *doing* something in order to pretend you are someone else. *Doing* takes constant vigilance and carries the fear of being discovered as a fraud. *Being*, on the other hand, is the relaxation of doing what comes naturally just because you are that kind of person. The being person, the one who knows his identity, doesn't have to worry about the knock on the door, the ring of the telephone, or the unanticipated interruption of his activities. He is consistently what he is.

In this identity quest the young person must first meet his *physiological needs*. He must feel adequately clothed and housed so that these are not nagging problems. He also is learning the controls of his sexuality and can accept his physical normalcy and develop the discipline that makes him the master of his body—not the victim of its passions.

Next he turns to his *safety needs*. On this level he feels secure in his home, his community, his school. He is not yet in the swing of things, but is overcoming his feeling of alienation.

As this need is met, he moves unobtrusively to the third level, his *need for love and belongingness*. It is at this point that peer pressure and parental pressure collide. To survive as a person, he must become accepted by his group. If he succumbs to parental pressure, he loses identity with his peer group. If he succumbs to peer pressure, the generation gap broadens and society is frequently brought into the conflict. Belonging to but not being possessed by parents or peers is a strenuous confrontation for youth of the contemporary generation.

There is a way of survival, however. This comes with meeting the need for *self-esteem*. On this level the young person stands, not *even* with the crowd, but head and shoulders *above* his peers. He is a person in his own right and is appreciated because of the genuineness of what he is, not necessarily the things he does.

It is *self-esteem* because the person himself knows he is for real. Survival does not imply being lost in the maze of conformity. It does demand transformation into becoming the man and woman of God whose Christian character and service are a daily witness that he is living for and moving in God's will (Romans 12:2).

This concept of Paul is illustrated by Maslow's concept of *self-actualization*, which is defined as "the development of full individuality, with all parts somehow in harmony."

Self-actualizers, as they are called, are those individuals who are comfortable with reality as they accept themselves and others (Philippians 4:11-13); they have a spontaneity and freshness toward their tasks (Ecclesiastes 9:10); they possess a sense of humor and creativeness which makes them pleasant to be around (Matthew 5:13-16). They also have found the balance between blind conformity and

rebellious nonconformity by living creative, useful lives without the fluctuations of their peers who have not progressed as far in their search for self-identity (Romans 12:18). It is evident that living by the principles of Christ gives modern youth the chance to find himself more directly and adequately than can his peers who are floundering for meaningful guidelines to live by (Philippians 2:5).

INVOLVEMENT

Youth *will* be involved. If no place is offered, one will be made. Here is a marvelous opportunity for the Christian community to make a place for the creative involvement of its youth. If it is not made through the Christian home and church, youth will be forced by the dynamism of their age to seek political or social causes.

Spontaneous youth movements are characterized by two unique qualities: identification and projection. Seeing a need, youth finds it easy to plunge into a cause in a self-sacrificial way that puts older persons to shame. Many times, without looking at all of the facets of a challenge, youth throws energy into causes that are not worthy of their dedication.

But the older generation is not in a position to counter such involvement with excuses for lack of involvement. Alternate causes, however, can challenge the youth to discover the thrills of self-sacrifice as they contribute to the kingdom of God.

A second characteristic of the spontaneous youth movement is projection of a sense of guilt. Feeling that their fathers have failed, youth project into the situation the sense of failure with its accompanying guilt and become partisans with whatever group they feel their fathers have betrayed. Theirs is a "protective alternative conscience" which rises above the shortcomings of the fathers and lifts the new cause to a level of dignity worthy of their involvement.

The task of the church is to give young people a reason for survival. To accomplish this, the church must take a long look at its practices. Youth have been told what the church believes. Now they are longing to be where the action is. There is so much in the Christian way of life to inspire youth to involvement, but it cannot lie dormant in the file cabinet, on the drawing boards, or in closed committee meetings.

Perhaps it is time to turn some of the problems over to youth and let them put their creative energies to work in implementing the principles of Christ in a contemporary way. In all honesty they point out the discrepancies between words and deeds of the past. They are more acutely aware of the sins of omission than their elders are prone to be. Here is a point for involvement. Surveying together, planning together, and implementing together can give youth the opportunity they crave to channel their youthfulness into Christian service with their contemporaries as well as elders. This is where their survival will be most meaningful—contributing leadership to their own generation as they serve Christ creatively.

But involvement is predicated on commitment. This was made clear to me a few years ago on National CA Day. As associate pastor of a midwestern church, it was my responsibility to involve young people in all the church activities of that Sunday. We appointed young people to teach Sunday school classes, conduct the services, and to minister in the worship services.

(Continued on page 25)

TRAINING OUR YOUTH FOR SPIRITUAL LEADERSHIP



"The theme this year, Jerry, is 'Survival.'"

JERRY SANDIDGE, national college youth representative, interviews **NORMAN CORRELL**, national secretary of the Christ's Ambassadors Department, about National Youth Week, April 20-27, ending on CA Day.

JERRY SANDIDGE: *Just what is CA Day?*

NORMAN CORRELL: It is the one time in the year when throughout our constituency we officially recognize the youth of the Assemblies of God—our Christ's Ambassadors or CA's, as we call them.

When is this day?

The date this year is Sunday, April 27.

Is this different from National Youth Week?

Youth Week precedes CA Day. A week of varied youth activities is designed to involve the Christ's Ambassadors in the church and provide an opportunity to reach unsaved youth. It also is a time when special emphasis is placed upon the importance of training our young people for spiritual leadership.

What are some of the specific objectives for National Youth Week and National CA Day?

As I stated, a keynote of Youth Week is evangelism. Youth Week is also a social time where young people can get together.

Are there times where youth are involved in the main services of the church, and where the adults learn of youth's ability to conduct a service?

Yes. This is one of the special reasons for National CA Day. On CA Day we encourage the pastor to use the youth in all the services. As a matter of fact, we suggest that one of the young people preach during the morning or evening service. We also suggest that young people be in charge during Youth Week.

Is there a theme for CA Day?

The theme this year, Jerry, is "Survival." This is one way of looking at the mission of youth in today's world. Youth can consider themselves survivors from the holocaust of sin. Our Christ's Ambassadors know what it is to battle with the powers of darkness. All of us were born into a world scarred with sin, and yet, through the power that God gives us by His Holy Spirit, we have survived—we have overcome. We live like the overcomers we are through Jesus Christ.

Does "Survival" in some way fit into the call to revival that we are hearing in the Assemblies of God this year?

We don't think of our theme in a negative frame of reference; we have not merely managed to survive temptations. This theme "Survival" is born from the spirit of revival that makes us more than conquerors through Christ Jesus. It is a victorious kind of thing. It is more than just existing; it is really having a dynamic relationship with Christ.

I noticed that all the plans for National CA Day bring into focus the ministries of the National CA Department. Can you elaborate on some of these ministries?"

I'll be glad to. In order for our young people to get maximum benefit from the ministries of the National CA Department, they need to be apprised of what is being done. One of the uppermost commandments of the Lord Jesus Christ was, "Ye shall be witnesses." This brings us to the missionary ministry of our youth, Speed-the-Light. In the almost 25 years this program has been in existence more than \$8 million has been given. Last year our youth gave a total of \$902,779.38. At the D-CAP Conference in February the goals were set for 1969; they exceeded a million dollars!

The ministry to servicemen is also very prominent. Many thousands of young men from our churches are away from home in strange and dangerous places. They need our support. Our mailing list to servicemen totals more than 15,000. Here is a vital ministry we must keep alive.

Bob Way, the servicemen's representative, receives letters frequently from our boys in the service expressing appreciation for the ministry of the Servicemen's Division. One young man stationed with the Army in Vietnam wrote recently, "Receiving *Reveille* from you over here is real nice. I'm closer to the Lord now than ever before." This testimony is repeated many times over as a result of our ministry to servicemen.

Also there are an estimated 20,000 Assemblies of God young people living on secular college campuses across America. The campus is one of the most needy mission fields in the world today. Many collegians are in a mental and philosophical vacuum, and we must take full advantage of our opportunity to reach them.

The Assemblies of God campus program is called Chi Alpha, the Greek letters for CA. We have 70 active Chi Alpha chapters on college campuses all over the country.

The other day a letter came from Buddy Hicks, an Assemblies of God student at the University of Texas majoring in political science. He wrote, "I am enjoying



"We can do only what we can afford."



"Investment in youth is the greatest."

my studies very much. But I am not enjoying the spiritual dryness. . . . I feel a great need here for a Chi Alpha chapter. . . . Please give me advice on how to proceed." It's youth like this we seek to help through our College Youth Division.

Campus Ambassador Magazine, our collegiate publication, is sent free six times during the school year to some 13,700 Assemblies of God college youth whose names and addresses have been sent to us. Through this magazine we help them live for Christ on the secular college campus.

Aren't there other things? How about AIM and the Bible Quiz and Teen Talent Search?

Yes, the Bible Quiz and Teen Talent competitions involve hundreds of our young people across America every year. Youth study the Scriptures and dedicate their musical talents to God.

A Bible quizzier from Indianapolis, Larry Meadows, best expresses the value of this program: "It was through reading God's Word that I realized there was something lacking in my life. . . . The entire quiz team began to pray for me, and in a short time I received the Holy Spirit. Bible quizzing really made me realize what loving Jesus meant."

Another comparatively new missionary arm of the CA Department is called Ambassadors in Mission (AIM). Last year, 112 Christ's Ambassadors witnessed for Him in a house-to-house quest for souls in seven different areas—Alaska, Bahamas, British Honduras, Costa Rica, Hawaii, Jamaica, and Nicaragua. The number of decisions in the homes and evangelistic services totaled 3,122. At least 3,000 follow-up visits were made.

Spiritual growth is evidenced in our youth after a summer of witnessing. Don Triplett, an AIM-er to British Honduras last summer, gives a perfect example of what I mean. He reported how his experience resulted in "an altogether new approach to daily devotions and taking advantage of witnessing opportunities."

How is all of this youth ministry financed? Isn't there a connection between CA Day and the budget for these national ministries?

I'm glad you brought that up, Jerry, because finance is another vital reason for CA Day. It might be interesting for *Evangel* readers to know that the CA Department derives no financial benefits from Speed-the-Light, the Servicemen's Division, Bible Quiz, Teen Talent Search,

AIM, or the other programs we have discussed. The CA Department depends entirely on offerings from our churches for the money required to carry on these programs. This is a matter of vital concern to the existence and continuation of the department's ministry.

Do you have an idea of how much money is needed in the next calendar year from CA Day offerings to carry on our national program?

Let me answer that by citing what was done last year. We are exceedingly grateful to our churches which carry this financial burden. Last year 13 percent of our churches responded with a CA Day offering. These offerings averaged \$13.03 per church, for a total of \$13,547.62.

Now look at it this way: that is barely more than one-eighth of our churches. This year if one-third of our churches responded with an offering equal to the church giving last year, we would have a total amount of \$34,177.69.

Would this mean there could be additional ministries and improvements made in the national CA program?

Yes, it would enable us to take advantage of tremendous opportunities that are shouting at us from every direction. I think it is no surprise to anyone that we can do only what we can afford to do.

We are burdened about this. I think this is a spiritual matter. As our churches and our young people get behind the CA Department with their offerings, every need will be met and we will be able to step through many more doors of opportunity.

Since an offering for the National CA Department is only taken this one time a year, perhaps you would like to give a final word of encouragement to parents and young people to participate on Sunday, April 27.

I am confident that most of our churches will observe National Youth Week and National CA Day. As they do, I hope they won't forget the CA Day offering. This is one way each church can give its youth a vote of confidence. It also makes possible the continuing and expanding ministries of the National CA Department.

We hear a lot these days about investments. Personally, I think that investment in youth is the best investment anybody can make. I trust our churches will experience a wonderful revival among their youth this year. We all pray and long to see this. Perhaps Youth Week and CA Day will be the time when this revival begins. 

LOOKING FOR ACTION?
HERE IS THE OPPORTUNITY
FOR EVERY CHRISTIAN YOUNG PERSON TO
"DO HIS THING."



CHALLENGED TO BE THE CHALLENGE

By JERRY W. SHEPPERD

THE 1970 CENSUS will undoubtedly show that one-half of the population of the United States is below 25 years of age. This has a significant impact upon the total American society, but especially upon the churches of the land.

Youth are a potent force, recognized by government, education, and business. It is time for the churches to recognize that Christianity is a young religion, directed by Christ to the young in years and the young in spirit.

The disciples were young when they were challenged by Christ to become fishers of men, and the words Jesus spoke still have relevance for young people.

Paul also was concerned about the relevance of the gospel to youth; but more importantly, he was interested in the relevancy of young people's lives to the gospel. The instruction he gave to young Timothy is pertinent to the young—and old—of any era. It presents the basics for any person to examine all phases of his

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life to see if they measure up to the challenges of Christianity. And 1 Timothy 4:12 presents, in graphic form, this challenge.

Since the people of every generation expect the youth to get their examples from the elders of their society, Paul demanded almost an impossibility of any young person when he stated, "Be *thou* an example of the believers." However, at no time in history have youth had such an opportunity to fulfill Paul's demand as today. Youth now receive privileges that previously were the dreams of young radicals.

The person looking for a challenging way of life, who wants to "do his thing," is challenged to be an example of the believer—*challenged to be the challenge*. To do so is to live a life that believers are willing to follow. A Christian example is not a haphazard happening; it follows a definite pattern.

AN EXAMPLE IN LIVING (1 Timothy 4:12)

Man looks on the outward appearance and bases his concept of Christ on what he sees in us. Our lives may be the only gospel the world sees.

First, Paul exhorted Timothy that his *words* should be an example. The words we choose tell a great deal about the lives we live. In fact, some psychological tests that assess differences in personalities do so by evaluating a person's choices of synonyms. Here, however, more than synonyms is involved, for we must give attention to the place that the Word of God has in our lives. The person who is challenged to live as a Christian example needs this source of light and power.

Second, one should be an example in *conversation*. This is different from being an example in word in that the choice of topics is implied. A far-reaching commentary on one's life is exemplified in the subjects that dominate his conversation. There is an adage, "Great people talk about ideas; average people talk about things; small people talk about people." Here is an excellent picture of Christian conversation. The Christians chosen as examples by others are those who choose as their topics of discussion the blessings of God and how these relate to living.

Third, Timothy was admonished to be an example in *charity*. This is not the way that man loves God, but rather represents the tender, compassionate, sacrificial way that God loves us. The Christian is expected to take this godly love and demonstrate it to others. This is quite different from the selfish, self-centered love the world presents to modern youth.

In possibly no greater area can the young person today be an example than in the area of *love*. The challenged young person can demonstrate that relationships between the sexes can be wholesome and Christian without being prudish and outdated. And example of Christian living in love is extremely vital if the sanctity of the home and the godliness of marriage are to be preserved.

Fourth, the young Christian is expected to be an example in *spirit*. This has been interpreted to be the person's degree of spirituality, but I believe a better interpretation is one's attitudes toward life and toward fellow believers. Current terminology calls it the "lifestyle" of the Christian. If the Christian has the I-am-holier-than-thou attitude he is presenting a distorted view of Christianity.

Fifth, the Christian young person should live so that

others will see his *faith* as an excellent example. Thus not only the way that we believe is important, but also the things in which we believe. We must be aware that there is a difference between believing in human knowledge and reason, and believing in the power of God.

Possibly the most salient—and most difficult—example is that of *purity*. Inspiration for purity cannot come from the world since the world is impure and sinful; it must come from God. This implies that the carnal nature must be constantly and completely subjected to the Holy Spirit of God—that each person must examine himself in order that he might be an example for others.

COMPLETENESS IN LIVING (Ephesians 4:2-4)

There is no place in today's society for the partial person. Psychotherapy is attempting to help thousands of people live whole, meaningful lives. However, the young person has a greater chance to be complete in his living before others, since the young person is freer from the self-destroying ambiguities of today's complex society. This means that the challenged Christian must find his place in the Christian society and then endeavor, by the help of the Spirit of God, to fill that place. To do so adequately means that he must understand the possibilities which are available to each person in God's kingdom.

The self-concept, which seems so vital, becomes less important in relationship to God and our place in the Christian society. The old self—the self-centered, egotistic "I"—is lost when we recognize that Christ is everything—that His salvation provides the only value that self can achieve. Only when the selfish nature is dead can we find—and fill—our place in God. Paul noted that the importance of self is found when the Spirit of God reveals the place and dimensions of the new self to us (Titus 3:5). It is only in Christ that man can hope to achieve completeness.

ACTION IN LIVING (Matthew 7:21)

This is the action generation. Everything from automobiles to toothpaste is advertised as either having, or being conducive to, action.

To the challenged Christian, however, being an example does not mean that we have action or that we facilitate action. It means we *are* action! Being an active, challenged Christian is more than just joining the in-crowd and doing the "hip thing." It means more even than merely obeying the commandments of God. A challenged Christian is one who wholeheartedly acts or obeys (Deuteronomy 26:16). There is no room for the person who only reacts. Christianity provides *action!* Reaction is for those on the fringes; action is Christ!

Of course, the elders of a society provide the wisdom and stability so essential to maintaining social order. At the same time that order is maintained, however, there must be some evidence of life—of vitality. This is the action—the example that youth can give. Both are mandatory if a group of people wishes to do more than exist. The young must be challenged, but they also *are* the challenge.

The challenged Christian may have to suffer. Even if there is no physical suffering, Christ still expects that we take up the cross and follow him. And following means anywhere, all the way.

A challenge? This is for *real!*



HEALED OF ENLARGED HEART

MY HUSBAND AND I were spending from \$75 to \$100 a month for doctor and medicine bills. Now we give the money to the Lord instead—for He has healed me.



I had an enlarged heart and high blood pressure. The doctor had told me I could not live without the medicine.

Since March 17, 1968, when the Lord healed me in answer to our earnest prayers, I have not taken any medicine and I am able to go to church and do my housework. I am very thankful to God for my healing.—Mrs. Flora Andrews, Greensboro, N.C.

(Endorsed by Pastor Bill W. West, Northside Assembly, Greensboro, N. C.)

HEALED AFTER ANOINTING AND PRAYER

THREE YEARS AGO I SUFFERED a heart attack. I was backslidden at the time and almost died in my sin, but God was very merciful and He restored me, both physically and spiritually.

When I had the attack, the doctor came and said I should be rushed to the hospital immediately without waiting for an ambulance. The last thing I remember I was saying, "O God, be merciful." Later they told me my heart stopped several times. But my husband and niece kept praying for me. Others were praying too, and I know my recovery was an answer to prayer.

During the treatment I became conscious briefly and again I cried to the Lord for mercy. You see, I had been saved years ago but had backslidden. I thank God for sparing my life. There in the hospital I prayed through and God restored to me the joy of my salvation. Four months later I was baptized in water.

I suffered a gallstone attack that same year (1966). I entered the hospital for surgery but when they examined me they decided my heart would not stand an operation. The doctor told me I also had cirrhosis of the liver. He said I would have to live with the pain as my heart couldn't stand any sedatives.

The people at the church prayed twice a week that God would keep the pain down. Then one Sunday night in January 1967 I asked them to offer special prayer for my healing. My pastor therefore anointed me with oil according to James 5:14, 15 and asked God to deliver me from this trouble.

The next night after I had gone to bed I felt something happening in the region of my liver and gallbladder. The Lord seemed to say, "I have healed you." Oh, how I cried and laughed and praised Him. From that time on, this trouble was gone. I haven't had any more pain.

Over a year later I went into the hospital for a check-up. The tests showed that the cirrhosis was gone, and X rays showed the big gallstones were gone too.

I still have heart trouble and also diabetes but I am trusting that my Heavenly Father, who healed me of the other troubles, will give me victory over these problems also.—Mrs. Lottie Lundstrom, Vandalia, Ill.

(Endorsed by Pastor A. L. Matejka, First Assembly of God, Vandalia, Ill.)



Robert Bransford (left) receives gospel literature from Pastor Eugene Fitzgerald for distribution in Albany, New York.

ROBERT BRANSFORD, age 15, walked into First Assembly of God in Albany, New York, one Sunday morning in December 1967. He has faithfully attended ever since that day.

No one invited him. In fact, he did not recognize one face in the sanctuary. Yet he was not a total stranger. Somehow he felt a familiarity in this, the first Pentecostal church he ever visited.

Why?

Robert's conversion story began about a year earlier. Listening to the radio in his room he chanced upon *Revivaltime*, the broadcast service of the Assemblies of God. He liked the zestful singing of the youthful choir voices, and he was impressed with the earnest, intelligent preaching he heard.

Sunday after Sunday he found himself in his room by 10 o'clock with his radio tuned to *Revivaltime*.

Robert deeply loved and respected his parents. His father worked as a psychologist for the state government, and his mother lovingly cared for the family. It was a good home, and Robert worked hard in his classes at Albany Academy to bring home grades that pleased his parents.

His practice of listening to a religious broadcast seemed harmless. No one, not even Robert, suspected it would precipitate such a change in his life.

Little by little a discontent, an uneasiness spread over the young listener's conscience. Sometimes he was angry at C. M. Ward, the radio preacher. What right did he have to call good people *sinners*? Why did everyone have to accept Christ? Robert's friends included Jewish boys, as well as Catholics and Protestants. And the minister at the family's church spoke often of ecumenicity and the brotherhood of man.

Then there was the night when Robert heard the *Revivaltime* evangelist cover the question that disturbed him:

"I would not for a moment discount the Judaic influence in history. It is magnificent. There are the Ten Commandments. There is the basic code of health laws which provide the mandate for all rules of sanitation, food inspection, quarantine, and personal hygiene today. There are the Psalms. There is the message of the one, true God. But weigh the glory of Judaism against the glory of Christianity! Who can compare Moses with Jesus Christ.

"Christianity brings to us the dispensation of the Holy Spirit. It is the day of God's power. It is the day of the

NOT A TOTAL STRANGER

By E. S. CALDWELL

New Birth. It is the day of the indwelling Holy Ghost. *The believer has become the temple of God.*"

Robert pondered the words. Suddenly he was aware that Brother Ward had moved into his familiar "altar call"—something Robert never experienced in any church he had attended.

The evangelist prayed:

"Lord, we rejoice in Thee! We are finding answers to our problems as we kneel in Thy presence. Thy Word is our authority and guarantee.

"We rejoice in our relationship with Thee. It is more than church membership or family background. It is a miracle of regeneration fashioned in us through the efficacy of Thy shed blood and the testimony of Thy resurrection.

"It is Thy strength that enables us. It is Thy presence that makes our lives victorious. Amen."

Then the *Revivaltime* announcer was concluding the broadcast, saying, "Attend church at the Assemblies of God church in your community. Look for the church displaying the *Revivaltime* sign."

Tearing a sheet of paper from his notebook, Robert headed for the telephone stand. He turned to the Yellow Pages, found the address he sought, and wrote it down: *First Assembly of God, 404 Partridge Street.*

The next Sunday found him in the modest brick Assembly listening with rapt attention. The singing was not equal to that of the *Revivaltime* choir, and the minister was less intense than C. M. Ward, but somehow it reminded the teen-ager of his favorite broadcast.

After the service Pastor Eugene Fitzgerald introduced himself to Robert and invited him to attend the evening service.

Robert came. And, like *Revivaltime*, the evangelistic service moved toward an altar call. Robert responded. It was remarkably easy, having frequently "participated" in many radio altar services.

Pastor Fitzgerald spent time counseling the young convert and gave him a copy of *Now What?*, a guidebook for new Christians. Robert testifies that the book helped him learn how to develop his personal devotions.

Almost 16 months have passed since that day of decision. His pastor reports that Robert is one of his most dependable young people. He rarely misses a service, he is active in CA's, and he is especially active in distributing gospel literature—*Pentecostal Evangel*s and tracts. Since being baptized in the Holy Spirit the high school junior is an effective Christian witness.

Recently tragedy struck the family when Robert's father suffered a heart attack and died. But the teenager's faith remains strong.

What America needs is more young men like Robert Bransford. And *Revivaltime* will continue to help our churches find them. 

ELIJAH, GOD'S PROPHET

Sunday School Lesson for April 27, 1969

BY J. BASHFORD BISHOP

1 KINGS 17:1-16

GOD RAISED UP PROPHETS during the reigns of various kings of both Israel and Judah. He inspired these men by the Holy Spirit to bring His message to the people and to endeavor to keep the kingdoms moving in the direction of His divine will.

Among these Old Testament preachers of righteousness none stands out more than Elijah the Tishbite. He suddenly, from out of nowhere, appeared in the court of Ahab to bring to that ungodly king an announcement of coming judgment.

Both morally and spiritually the Kingdom of Israel had hit a new low under Ahab's leadership. The people seemed unconcerned about God and righteousness. Elijah was the beginning of God's answer to this wickedness.

The judgment Elijah promised involved God's withholding rain from the land. This was a direct challenge to Baal worshipers who claimed that their god controlled the rainfall. Now Elijah announced God's judgment: there would be no rainfall in the land—only according to his word (v. 1).

Of course, Elijah was taking his life into his hands to withstand the king, but he was taking orders from a higher King! Then immediately after he delivered his message, Elijah was instructed to hide himself by the brook Cherith in the wilderness where God sustained him for a time.

"And the word of the Lord came unto him, saying,

NOT ALWAYS BY RAVENS



SUNDAY'S LESSON

Arise, get thee to Zarephath . . . and dwell there: behold, I have commanded a widow woman there to sustain thee" (vv. 8, 9). Here was another trial of Elijah's faith! Yet his obedience was implicit. From the happenings at Zarephath, consider the following lessons:

GOD'S WORD COMES TO US AT JUST THE RIGHT TIME!

It must have been a great trial for Elijah to sit by the brook day by day and watch it gradually dry up. But he didn't make the mistake of moving without God's direction, or of resorting to carnal means by taking matters into his own hands. At just the right time God's Word came and pointed him toward his next source of supply and his next ministry.

PUTTING CHRIST FIRST IS THE CHRISTIAN'S PRIVILEGE AND OBLIGATION

"Make me a little cake first," was Elijah's demand of the widow. His request was contrary to all natural reasonings and sympathies. He had no real claim upon this woman. She had her son to care for, as well as herself. Yet her obedience to him was like Elijah's own obedience to God—instant and implicit.

What an example this woman is to us! Christ has every claim upon us, having given His life for us. He has redeemed us and provided eternal salvation. Do we not owe Him first place in our thoughts, affections, and all of life's considerations? Should we not put every other consideration, including even our family, in a secondary place?

OUR NEEDS WILL BE SUPPLIED IF WE OBEY GOD

Elijah promised that if the widow would place his interests before her own, her own interests would be amply looked after. "Fear not," he said. She responded with obedience, based on faith. The widow's story simply but strikingly illustrates the great principle laid down by Christ: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33).

How prone we are to allow business, friends, and thoughts of food and raiment to occupy so much of our time that the all-important consideration—our fellowship with Christ—is neglected or forgotten. Jesus said that the way to be sure of receiving life's necessities is to see to it that we keep rightly related to Him. The great concern of our lives should be to put Christ first, all other things second.

FEEBLE INFLUENCES MAY HAVE GREAT POWER

She was a poor, lowly, hunger-stricken woman, unknown perhaps beyond her neighbor's door. She had so little to give. But her feeble act brought to her and her son a prolonged life; it saved them from starvation. Her "barrel of meal wasted not, neither did the cruse of oil fail" until the famine ended.

Her feeble act also gave to the prophet shelter from peril, and to the world a grand example of unselfishness! Never ought we to say, "I am of no use in the world." Our human best, however feeble, when anointed by His Spirit, will accomplish eternal results!



The Weldon W. Cokers pioneered the new North Irving Assembly, shown at left with cars surrounding it on dedication day.

The Church that Began in a House

"Greet the church that is in their house . . ."
Romans 16:5

LESS THAN TWO YEARS AGO the North Irving (Texas) Assembly of God started in a house. On November 24, 1968, the congregation dedicated an attractive new building to the Lord, with 410 people packing the building that normally seats 250.

North Texas District Superintendent E. R. Anderson brought the dedicatory message, and the district secretary-treasurer, Joe W. Adams, offered the dedicatory prayer.

Reporting on the dedication, Pastor Weldon W. Coker writes: "It was almost unbelievable. Our hearts were thrilled at the response of friends and guests from the neighborhood. . . ."

The new building is planned as the educational unit of a two-phase complex. The congregation hopes soon to attach a new sanctuary onto this first unit to accommodate a much larger audience in this mushrooming housing area.

The present structure is 40 by 100 feet—enough floor space for a nursery, two lounges, seven Sunday school rooms, a superintendent's office, coat room, pastor's study, supply room, and a 40- by 52-foot auditorium.

The auditorium is carpeted in royal blue to blend with mingled blue fiberglass stained windows.

The building has a high quality sound system, a grand piano, organ, and new office furniture. The pews, pulpit, and communion table blend with the antique mahogany paneling of the edifice.

"All things work together for good" has proved true in the brief but exciting history of this pioneer project. With the sanction of the South Dallas Sectional Board, on April 27, 1967, the Weldon Cokers resigned their duties as associate pastors of Boulevard Assembly, Fort Worth, and set out to begin a pioneer church in the northern section of Irving.

The work had a small beginning. One family with a

burden joined the Cokers in house-to-house visitation. They contacted many unchurched families in the area, and God began to work. Soon prayer meetings were held in the Irving Lions Club Building with from 17 to 30 in attendance. Faith was high.

By the time the fifth week rolled around, the little nucleus of believers had still been unable to locate a building for services. Nothing was available on the north side; everything was new housing and close to the International Airport.

However, God did answer prayer. Exactly one week before the Cokers were to leave their duties in Fort Worth, the congregation located a house out in the suburbs on large lots. It had a 28- by 30-foot room with an outside entrance. Immediately they raised money to buy the equity and moved into it right away, holding services in the large room.

News of the new church spread quickly. Friends began to send in offerings; and the people witnessed some marvelous answers to prayer. The church acquired 100 folding chairs, 100 new songbooks, and a pulpit. By using a privately-owned piano, the small group of believers were able to begin conducting services.

In this humble fashion, the North Irving Assembly of God was formed.

The group was organized into four Sunday school classes, with the adults meeting in the "chapel," the teenagers in the living room, the juniors in the den, and the beginners in the front bedroom.

It became obvious that the congregation must build—but there were problems there too. Eight families in the housing area near the proposed church site objected strongly to having a church built so near their homes. The Lord led the pastor to a man who owned 1,000 acres on the main thoroughfare; thus, 1½ acres of formerly unobtainable property in a prime location became available to the North Irving Assembly.

From that time forward God blessed, and the building project moved ahead. The new building was contracted by

SPECIAL OFFERINGS for HOME MISSIONS

should be sent to:

ASSEMBLIES OF GOD HOME MISSIONS DEPT.

1445 Boonville Ave., Springfield, Mo. 65802

the pastor and his capable men, cutting considerable building costs. Finances are coming in; and the church has not found it necessary to make appeals for emergency assistance.

The new church already sponsors two foreign missionaries.

"We thank the Lord for all the material things supplied to us. We stand in awe at the way His Spirit has moved and added to the church daily," says Brother Coker.

"We recently have experienced one of the best revivals since the opening of the church with Evangelist Billy McIntosh. Several seekers were filled with the Holy Spirit; one Wednesday night eight were filled and one person was saved. And God's blessing upon us is increasing."

In February of this year the church reached a record attendance of 95 in Sunday school—with an average attendance of 65. They began a Christ's Ambassadors group with from 20 to 30 young people attending. These young people had been very active in the regular services before the CA group was officially organized.

And so the church that started in a house continues to grow—another *branch out* effort anointed by the Lord as the people have had a mind to work. 

A 105-YEAR-OLD INDIAN DISCOVERS GOD'S GRACE

YOU CAN COME WHERE MOTHER IS

By LOIS RODRIQUEZ

MY SON, all the things you've said through the years, I've weighed them out and this morning I come out with this: I'm lost. I am not going to be here much longer."

Thus a 105-year-old Sioux Indian woman addressed her eldest son, chief of their tribe. He had been saved from the pagan worship of spirits 27 years ago. From that time to the present he has proclaimed the gospel of Christ nationwide and abroad.

Realizing his mother was dying the chief and his Christian wife took turns sitting by her bed. In recalling those days, the chief said to me, "All the time we talked to her about Jesus, about heaven, about the Bible."

Thus the Indian chief led his mother to Christ after explaining the steps of salvation as simply as he would have to a child. Soon the sick woman asked her son to send for the rest of her family. When an honored Indian chief gives a command, it is obeyed by his people. They came.

When her family was gathered around her, the frail little Indian woman began, "Children, all these years, your brother and his wife talk about this (the plan of salvation). This morning I understand it. I'm going straight to heaven to be with Jesus. Your mother will not be sick there. Jesus fixed it where we can all be together again. When you go to my funeral, under your tears, you get saved and you can come where Mother is."

Later the Indian chief stood behind his dear mother's casket and preached her funeral, as his people requested. His task was made easier by knowing that his mother was glorified with the Christ he so faithfully serves. 



VIEWPOINT

ON HOME MISSIONS

BY CURTIS W. RINGNESS National Home Missions Secretary



THE MINISTERIAL GAP

AN ALARMING TREND in many denominations today is the declining number of ministers and ministerial students. *U.S. News and World Report* commented recently on the "ministerial gap" as follows:

"New troubles are developing for the churches of America—this time from a shortage of clergymen to fill their pulpits. In one denomination after another, seminaries are lagging in their output of graduates. Ministers by the thousands are leaving the church entirely, some to go into secular jobs while others take up 'specialized ministries' in social or education fields."

The United Methodist Church reports 23 percent fewer ministers than churches. The Southern Baptist Convention has nearly 4,000 fewer ministers than churches. This is a pattern in most major denominations, Protestant and Catholic alike.

The result is that numerous churches lack full-time ministers. Much of the hardship is being endured by remnants of rural and inner-city congregations, left behind by the movement of people to the suburbs.

What is the solution to the problem? Where does the church recruit its ministers?

Bible colleges and seminaries do not produce preachers. They provide *training* for Christian service. The local church is the principal source of supply when it has a concerned and dedicated leadership.

The pastor must be a dynamic spiritual force if he is to challenge young hearts to commitment for the work of the Lord. It is his duty to discover, inspire, and guide suitable candidates for Christian service. His personal interest can be the difference between a life invested in secular pursuits and one dedicated to the ministry.

Can any church find a greater challenge than to mold and develop young lives into capable Christian workers and leaders? When a young person enters the ministry, it is because someone has taken an interest in that life and has instilled a godly sense of mission and purpose. Many Assemblies of God ministers were led of God into full-time service because of opportunities afforded them for involvement in outreach ministries sponsored by their home churches.

The real challenge comes in recognizing that if the church won't the world will—for worthy and unworthy causes alike are competing for the interests of our greatest asset, our youth. If we do not properly train and motivate our youth, who will fill our pulpits, pioneer new churches, and go to the mission fields?

Is your church providing the spiritual atmosphere, the incentive, and the opportunities for Christian service that will produce the needed workers for the waiting harvest? 

R_x FOR SPIRITUAL RETARDATION

By CHARLES HODGE

Pastor, First Assembly, Oklahoma City, Oklahoma

MORE TRAGIC TO PARENTS THAN A STILLBIRTH is the birth of a mentally retarded child. But the heartbreak faced by the child is worse—especially if he can't be helped.

Today therapy and specialized training are proving helpful to some in overcoming retardation. There are Christians, too, in tragic need of special help—for they are *spiritually* retarded.

THE SYMPTOMS

Among the symptoms which betray the spiritually retarded is the lack of a healthy spiritual appetite. This invariably retards spiritual growth. A balanced spiritual diet is as important to spiritual development as a balanced physical diet is to mental development.

The spiritually retarded Christian finds himself unable to stand up under the stress of normal Christian living. In times of testing or temptation, it is easy for him to succumb to pressures.

New converts are sometimes susceptible to the sensational. Anything that sounds supernatural seems to impress immature Christians. They are easily led astray by fantastic occurrences which reportedly are of God.

A retarded Christian also retreats from normal duty. Spiritual retardation is shown when one fails to follow through with Christian responsibility.

THE CAUSES

Before a cure can be attained, the cause of the sickness must first be isolated. There are many things which can cause spiritual retardation.

1. *Spiritual birth defect.* Just as mental retardation is sometimes caused by congenital defects, likewise something occasionally goes amiss in the spiritual birth process. The result is a defective conversion experience. If the new Christian does not know the whole truth (John 8:32), he cannot be made completely free.

2. *Excessive crises consciousness.* There are those who cannot see Christianity as a relationship to Christ because they are excessively conscious of crisis experiences. All their spiritual expressions center in these experiences. They are prisoners of history.

But experiences are only moments in history. They happen, and time moves on. Regardless of how meaningful these experiences may have been, the past can

never be relived. It is not what happened two, 10, or 20 years ago that gives spiritual victory for today. Only an abiding, dynamic, daily relationship with the Lord can grant such spiritual victory.

3. *Self-centeredness.* Another frequent cause of spiritual retardation is what might be termed a gluttonous ego. Some professed converts are more self-centered than they are Christ-centered. They pride themselves in what they do and in what they have given up.

One Christian who assisted in pioneering a small-town church devoted several weeks to visitation evangelism. After her service had been rendered and the church had been started, she made a display in her home of the shoes worn during the weeks of visitation. Pointing with pride to the turned-up toes of the shoes, she gleefully told guests how she walked miles and spent weeks working for the Lord. One can't help but wonder if she were motivated entirely by the Lord or partly by her own ego.

4. *Lack of spiritual enrichment.* A Christian who deprives himself of spiritual enrichment through personal devotions, public worship, and Christian service retards his spiritual development. These aspects of Christian living are necessary to sustain spiritual health.

Strange as it may seem, there are believers who seemingly find greater joy in spiritual "pep pills" and tranquilizing pastoral attention than in sustained spiritual health. They prefer a spiritual tonic to sustained spiritual strength. They simply do not "feel" religious unless they are being "pumped-up" spiritually.

5. *Spiritual immunization.* One of the most common reasons for spiritual retardation is that thousands of churchgoers have been inoculated against Christianity with injections of religious exposure that stops short of personal commitment. This kills their sense of need for a redemptive relationship with Christ by supplying them with a pseudoreligion which is hostile to Christian dynamics.

6. *"Disease" of worldly attraction.* Certain diseases can retard a child's mental development. A similar condition can exist in spiritual experience too. A Christian's spiritual development can be retarded if he is infected by an inordinate attraction to things of the world.

THE CURE

The problem of spiritual retardation is acute. But there is a cure, and it can be complete. When complete, this cure can effect an excitingly dynamic relationship with Christ.

The remedial prescription has three parts. The first is the most difficult for it concerns one's identity. We must find our identity, not in ourselves, but in Christ.



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SUPERINTENDENT: OUR LEADER
Join in honoring your superintendent!
1969 LOYALTY CAMPAIGN

The ego must be surrendered to Christ. There is no room for self-centeredness in Christianity. Christ will not share the throne of your life with anyone—not even you!

The second phase of the cure for spiritual retardation concerns one's vision and ambitions. "Fill all my vision," was a prayer the old-timers used to sing. Men who accomplish things are governed by drives. One's life will be directed by the dominant drive of his life.

To be a spiritually healthy Christian, one's guiding vision and drive must be to exemplify Christ. Not self, but Christ, must be the center of your life.

Phase three of the cure is more like therapy than a prescription. It involves establishing a spiritual fitness program. Spiritual malnutrition must be avoided by a sufficient intake of high-quality spiritual nutrients. Evil influences which would deter spiritual development must be isolated. There must be a well-balanced program of spiritual involvement also, to help produce spiritual strength and health.

If this prescription is followed in all its phases, spiritual retardation will be cured. But in order to remain free from spiritual retardation, a Christian must remain alert, prayerful, obedient to God, with effective involvement in spiritual activities. This effort must extend beyond the Sunday services. It will require round-the-clock, day-by-day effort and dedication to Christ.

Each person has two options: spiritual retardation or spiritual dynamics. There is no alternative. The choice is yours. 

THE HEALTHY CHRISTIAN MIND

(Continued from page 3)

touches, everything it feels, everything it learns, and makes a judgment. Some things it discards, some it holds lightly, and some it treasures—depending entirely upon the carry-over value embodied in its nature.

Paul said that the fruit of the Spirit (Galatians 5:22) has value for this world and for the world to come. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—these are things useful in two worlds; they enrich and ennoble both. In 1 Corinthians 13, after a lengthy discourse about gifts of the Spirit (which in the very nature of things have largely to do with things as they are here), Paul boiled down the whole list into three *abiding* things: faith, hope, and charity.

So the Christian mind is a mind which adds another dimension, God, to the factors upon which judgment is based. It makes judgments from the same premises as God would and draws conclusions in the light of God's providential rule. It stands outside its own problems, circumstances, and temptations. It considers the whole stream of history rather than the small segment of time with which it is immediately concerned. Indeed, it overleaps natural history and moves into spiritual history.

This is the spiritual mind. It may be mystical, practical, mathematical, or theological; but if that mind gives God His rightful place, if that mind is capable of recognizing the two worlds with which it has to do, if it can recognize spiritual value as opposed to material value, then it can rightfully be called a spiritual mind, or, as Paul put it, a healthy, "sound" mind. 

SURVIVAL

(Continued from page 15)

At the climax of a long, busy day of Christian service, several young people accepted Christ as their personal Saviour. One of them was a well-known member of the CA group. For 16 years she had been regular in Sunday school and church attendance and was never considered a "sinner."

Following the altar service she came to me with this confession: "I have attended this church all my life, but tonight for the first time it dawned on me that I had to accept Christ for myself. All these years I have been riding along on my folks' religion."

If young people are to survive and make a spiritual contribution to their generation, they must be inspired to make a personal commitment to Christ. In so doing they will discover the path to creative living. When this is coupled with the opportunity to achieve their independence and find their identity, they will learn how to handle the normal frustrations of life and to utilize their energies for the good of humanity and the cause of Christ. For our youth, survival involves self-actualization (becoming a real person) and service (loyalty to the Christ who gave His life for us all).

It is the task of the church to offer its youth this road to survival. 



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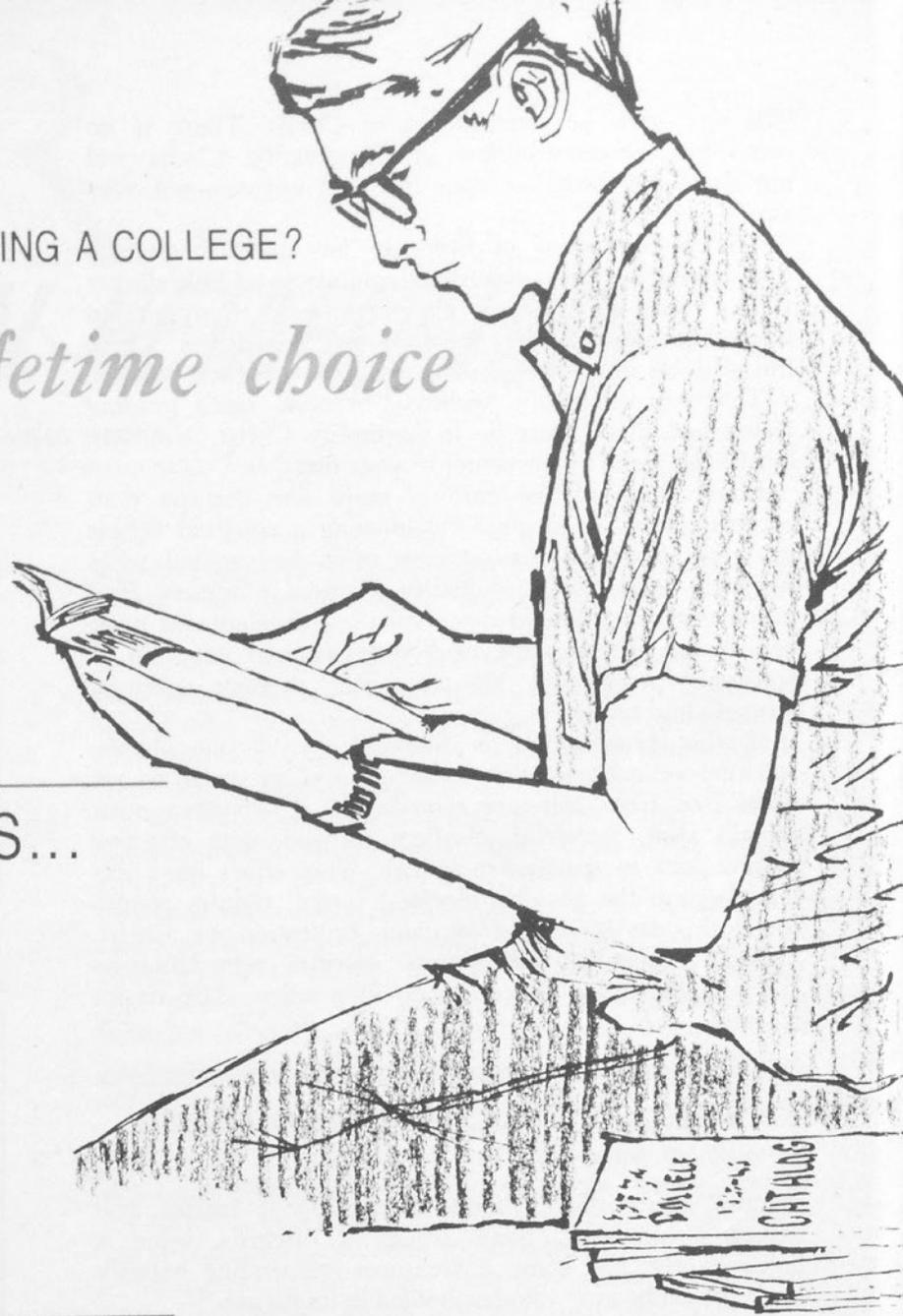
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Minneapolis, Minnesota 55404

Northeast Bible Institute
Green Lane, Pennsylvania 18054

**Northwest College of the
Assemblies of God**
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Kirkland, Washington 98033

South-Eastern Bible College
1000 Longfellow Boulevard
Lakeland, Florida 33801

Southern California College
2525 Newport Boulevard
Costa Mesa, California 92626

**Southwestern Assemblies
of God College**
1200 Sycamore Street
Waxahachie, Texas 75165



Citizens Protest U.S.—Vatican Ties

WASHINGTON, D.C.—President Nixon's recent announcement that he and the State Department had been exploring the possibility of sending some kind of envoy to the Vatican has brought a volley of protests from the U.S. citizenry.

In a speech to the nation, the President stated he considers it vital that the U.S. keep its channels to the Vatican open on matters of foreign policy. Previously there were persistent reports from Washington and Rome that the President might either send a personal representative or nominate an ambassador to the Vatican.

Deluge of Protest

However, letters urging the President not to appoint such a representative have deluged the

White House staff in what has been described as the "greatest response from the public in all quarters, surpassing any other issue during the first month of the Nixon administration."

The response was enough to stop the President from giving further consideration to the move, sources said.

Mr. Nixon reportedly has been under pressure from the Vatican to restore the relations which ended nearly 20 years ago during the Truman administration.

Historical Precedents

Until a century ago, the U.S. was formally represented in the Papal States, predecessor to Vatican City, first by a consul and later by a resident minister. Con-

gress cut off the appropriation for this representation in 1867.

President F. D. Roosevelt was represented at the Vatican by a personal representative during World War II, and Mr. Truman continued this arrangement until 1950, when he attempted to appoint an ambassador. He encountered vigorous opposition from Protestant groups. The Senate refused to confirm the appointment.

Since then, the U.S. has not been represented at the Vatican.

Looking for Opposition?

Some believe President Nixon was looking for the stacks of mail to show the American Roman Catholic clergy why he, like President Truman, would have to drop the matter.

Apathy and Indifference Contribute to Problem

AMERICANS MUST FACE TRUTH OF ALCOHOL'S ILL EFFECTS

Conference Notes Problems, Recommends Measures

WASHINGTON, D.C.—Eighty million of America's 200 million people regularly drink some quantity of alcoholic beverages, and delegates attending the U.S. Conference on Alcohol Problems here last fall decided that the American people must realistically face the truth about alcohol's ill effects.

Tek Chand, a former justice of the high court of Punjab, India, told the conference the greatest contributors to the alcohol problem are "the apathy and indifference of the common man." Those who advocate the use of alcohol in moderation rather than total abstinence are aiding the spread of an alcoholic epidemic, he declared.

There is positive and frightening proof that many social, spiritual, and physical tragedies spring from the moderate to excessive use of alcoholic beverages, the former justice noted.

Alcohol's Contributions

Scientific evidence shows that: ... alcohol is the largest single factor in the death of three Americans per hour on the highway;

... it causes at least half of the 1,000 weekly auto fatalities;

... over 10 percent of the adult drinking population are alcoholics;

... alcohol is the chief contributor to poverty which, in turn, drives men to desperate and violent actions to acquire money or possessions;

... it is a significant contributor

to the more than \$7 billion in industrial losses per year;

... even a little "social drinking" can result in brain damage.

Conference Recommendations

In light of these facts, the conference recommended the following measures: that a task force be appointed on drinking and health similar to the one that functioned on cigarette smoking; that the television industry refrain from equating drinking with social success or sex appeal; and that insurance companies lower premiums for nondrinkers.

Sponsored by American Tract Society

Speakers, Topics Announced for Coming Black Christians' Literature Conference

LIBERTY CORNERS, N.J.—A Black Christians' Literature Conference, sponsored by the American Tract Society, will be held here April 28-30.

Among the speakers are William Pannell, author; Dr. Frank Gaebelin, headmaster emeritus of the Stony Brook School for Boys and former coeditor of *Christianity Today*; William Bentley, a Chicago pastor; and Alex Poinsett, senior staff editor and religious news editor of *Ebony*, the leading black publication in America.

Delegates to the conference will

deal with such topics as: "Historical Perspectives of the Printed Page"; "The Voice of the Church in Inner City"; "Black Theology: Its Content and Challenge"; "The Black Revolt in White Churches"; "What Does It Take to Communicate with the Black Community Today?" and "Coordinating and Unifying the Mission of Black Evangelicals."

Attendance is by invitation only. According to ATS reports, an enthusiastic response has been received from the black community to this conference.

Ministers Shun Prayer at City Commission Meetings

KEY WEST, FLA.—Local ministers here have refused to offer opening prayers at city commission meetings because they claim it does no good.

"Why pray for guidance when they have already decided beforehand what they are going to do?" one minister asked.

Another member of the Ministerial Association, which has provided commission prayers for the past six years, asked, "Why should we pray for the Lord to guide them in granting liquor licenses?"

SITUATION NOT IDEAL, INTERVIEW REVEALS

MANILA, PHILIPPINES—The Far East Broadcasting Company with headquarters here recently interviewed a woman who had just spent two months in Shanghai, a primary target of FEBC's radio broadcasts, as well as China's largest city and most important port.

She reported that school is open one to two hours per day, and only Mao is studied. Mao's picture hangs in every home.

High school graduates can earn \$6 (U.S. currency) per month. No churches are open. Radios are available but expensive. Thievery is prevalent, she added.

Churchgoers Tired of 'Captive Audience' Role?

ST. LOUIS, MO.—Slumping church attendance was attributed to the departure of many worshippers tired of playing the role of captive audience for "theologians engaged in a reckless competition to see who can administer the rudest shock to the faithful."

Louis Cassels, a senior editor for United Press International who writes a weekly column on religion published in hundreds of newspapers, offered this appraisal in a talk before the annual convention of the Protestant Church-Owned Publishers Association here.

Stressing that many churchgoers are "sick and tired of being told what they can't believe," Mr. Cassels declared that "they want to know what, if anything, they can believe, and many churches haven't been doing a very good job of answering that question."

... at a glance

- • • Protestants in Brazil now total close to 10 percent of the population of that predominantly Catholic country. New statistics just released by the Missionary Information Bureau in São Paulo indicate there were 8,706,000 members of declared Protestant families in 1968.

- • • The Assemblies of God foreign missions department announced a net increase of 51 appointed missionaries during 1968. A total of 969 Assemblies of God missionaries now serve in 82 countries outside the United States.

- • • The largest audience ever to participate in a religious event in New Zealand's 200-year history gathered for the closing service of Billy Graham's recent Auckland Crusade. Over 72,000 attended.



NEWS OF OUR FELLOWSHIP

Summer Program to Involve 2,000 Youth

AMBASSADORS IN MISSION PLAN EXTENSIVE OUTREACH

Dallas Area Included in Projected Witness by CA's

SPRINGFIELD, MO.—Some 200 Assemblies of God young people are expected to participate in the fourth annual Ambassadors in Missions (AIM) program outside the continental United States, scheduled for July 4 to August 5.

Each year since its inception, participation in the AIM program has increased. This year teams have been requested by missionaries in the Bahamas, Jamaica, Panama, Guyana, Nicaragua, Mexico, and Spain.

Hawaii and Alaska will again be included in the summer effort, also.

AIM also operates in the United States where activities, expected to involve upwards of 2,000 young people, are coordinated at district and local levels.

One of the largest stateside

AIM operations this year will take place the week prior to General Council, scheduled to convene in Dallas, Tex., August 21-26. Hundreds of young people will converge on Dallas and nearby cities in an all-out effort to reach every home with a gospel witness.

According to Norman Correll, national Christ's Ambassadors secretary, AIM emphasizes a person-to-person gospel witness. "The goal is to win as many people to Christ as possible and to conserve the results. The plan calls for six follow-up visits wherever there is a decision for Christ," he stated.

Last year more than 3,000 decisions were registered by AIM teams outside the U.S.

The CA Department is still reviewing applications for this summer's program. Further information and application forms are available from the National CA Department.

Era of Denominationalism Ending?

PROTESTANT PUBLISHERS UNEASY ABOUT FUTURE

ST. LOUIS, MO.—The 29 publishing houses in the Protestant Church-Owned Publishers' Association were pictured here as "curiously uneasy about their future."

Albert E. Anderson of Minneapolis, national president of PCPA, said "the nub of the anxiety is our recognition that we are moving into an era in which the hold of denominationalism upon people is waning fast."

"It is not ecumenicity which causes this to happen," he con-

tinued. "It is rather the ending of ethnic importance, the lessening of sectarian doctrinal distinctions, instant communication, increased mobility, and a highly developed educational system which is fusing this country into one people."

Mr. Anderson, who is assistant general manager of Augsburg Publishing House, said he looked upon campus rebellions, civil riots, and the generation gap as part of the confusion which comes when old structures lose their hold.



W. E. Kirschke (left) national Sunday school secretary, presents Harold Crosby, Eastern District Sunday school director, with an award for having the highest total BGMC giving in 1968. Frances Foster (right) BGMC coordinator, looks on with approval. The Eastern District gave \$25,559.35 to the Boys and Girls Missionary Crusade in 1968, an increase of \$2,585.54 over 1967. This is the fifth consecutive year for the district to receive top honors for the highest BGMC district giving in the nation.

The New York District Sunday schools took second place honors in 1968 in total BGMC giving for the fourth consecutive year with \$16,458.54. Total BGMC giving in 1968 was \$265,758.83.

REVIVAL FIRES STIR SUNDAY SCHOOL LEADERS

SPRINGFIELD, MO.—"The sound of a going in the tops of the mulberry trees" was heard in the District Sunday School Directors Seminar held here in February.

From start to finish, the seminar was marked by a deep spiritual tone. This was particularly evi-

denced the afternoon of the second full day when the printed schedule was abandoned to follow the leading of the Holy Spirit.

Much heart-searching took place as the leaders considered "How to Have a Revival in the Sunday School" presented by David Womack, author of *Wellsprings of the Pentecostal Movement*.

That evening's session proved to be the high point of the revival spirit evidenced during the seminar. Wayne E. Buchanan Jr., executive director of the National Sunday School Association, was the guest speaker; and as the Holy Spirit moved, the session extended late into the evening.

Topics discussed in the seminar

included themes and goals for the 1969-70 Sunday school year, a written guide for a district Sunday school program, demonstration of audio-visual techniques, and the inclusion of a planning month in the annual Sunday school calendar.

Thirty-eight districts, including Alaska, were represented at this meeting.



GO
AND
TELL

33 rd

GENERAL COUNCIL

AUGUST 21-26

DALLAS, TEXAS



2,500 Rooms Reserved for Council Attendants

Advance Registration Is Available for First Time

SPRINGFIELD, MO.—The 33rd General Council of the Assemblies of God, scheduled to convene in Dallas, Texas, August 21-26, may be one of the largest in the 55-year history of the Movement.

About 2,500 hotel and motel rooms have been reserved in anticipation of the large attendance. Many of these have already been assigned as housing forms arrive daily, so it is important that housing requests be made as soon as possible.

This year for the first time, arrangements have been made for preregistration. Those who register in advance will be able to pick up their name badges and registration materials without delay at the preregistration desk when they arrive in Dallas.

Families with children will appreciate the provision (for the first time at a General Council) of child-care for children through age five, and supervised activities

for children ages six through 11. Preregistration cards and housing forms are available on request from the Assemblies of God Public Relations Office, 1445 Boonville, Springfield, Mo. 65802.

WITH CHRIST

JAMES O. NEWMAN, 48, Jacksonville, Ala., was called into the presence of the Lord on January 14, 1969. Brother Newman, ordained in 1968 by the Alabama District, served as pastor of the Saks Assembly, Anniston, Ala. He is survived by his wife Mary and two children.

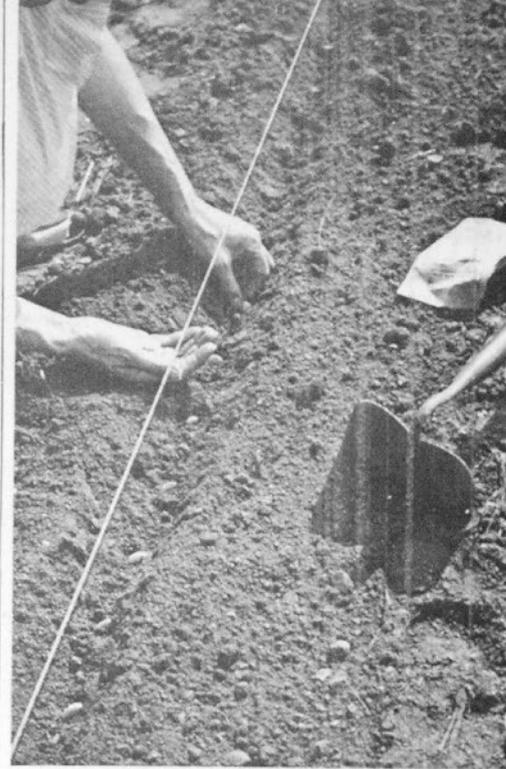


MORRIS A. MALONE, 65, of Cushing, Okla., went to be with the Lord on October 29, 1968. Brother Malone was ordained in 1928 and served the Lord as pastor in Durham, Ark.; McAlester, Wewoka, and Drumright, Okla. He served also as an evangelist



with an emphasis on prophecy. Although confined to a wheelchair the last two years of his life, he ministered by distributing thousands of copies of *The Pentecostal Evangel* and tracts. He prayed a number of people through to salvation in his home during that time. He is survived by his wife.

HUGO H. BREHM, 51, of Joliet, Ill., went to be with Christ on December 30, 1968. A veteran of World War II, he did evangelistic work before and during the time he was in the Army. Brother Brehm pastored in Kankakee and Downer's Grove, Ill. He was ordained in 1958 by the Illinois District. He is survived by his wife LaVerle and one daughter.



SOWING GOOD SEED...

IF YOU BELIEVE sowing seed is the way to start a crop, you'll be happy to hear about the new Spiritual Life Edition of *The Pentecostal Evangel*. Distribution of this 16-page issue related to the Holy Spirit will bring harvest rewards. People in all walks of life are seeking spiritual truth. You can help these seeking individuals through this special edition.

Specially priced for wide give-away distribution, the Spiritual Life Edition can be shipped anytime after April 17. No date appears on the cover of this issue, so it is suited for yearlong use. Order a quantity now.

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NEWS OF OUR CONGREGATIONS



When Pastor Hubert Jenkins came to this church in 1967, there were only two members. This is the present congregation.

Attendance Now Growing Steadily

South Carolina Church Overcomes Problems, Discouragements

WILLIAMSTON, S. C.—A new church was dedicated here in 1965. However, problems arose and the attendance dropped until there were only two in Sunday school.

The present pastor, Hubert Jenkins, came in the spring of 1967.

After six months filled with problems and discouragements, a series of special meetings was held by Pastor John Barker of Mt. Holly, N.C., father-in-law of the pastor. After this the attendance rose to 20, and 45 children enrolled in vacation Bible school.

Another meeting was held in February 1968 with Clyde Camp as evangelist. A good number were

saved, and some received the baptism of the Holy Spirit.

This was a turning point in the work. The attendance has had a steady increase since that time.

First Assembly now has a church bus and an average Sunday school attendance of between 60 and 65. There were 118 present in October.

The church is established, well known in the city, and its float won first prize in the Christmas parade in Anderson, S.C.

After an uphill effort, the church is now going forward under God's rich blessing in this textile town of 6,000.

Maine Church Affiliates With Assemblies of God

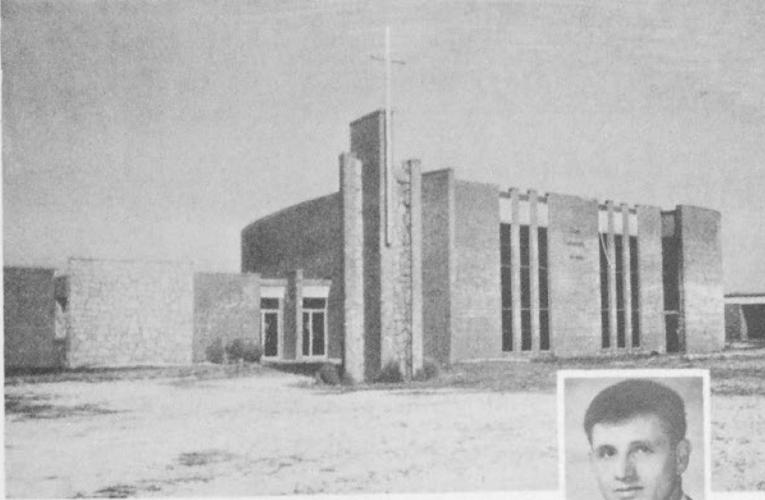
CARIBOU, ME.—When Carl Lindberg, superintendent of the Northern New England District, welcomed the Pentecostal Assembly here into the Assemblies of God Fellowship last fall, the church became the northeasternmost Assembly of God in the United States. It is also the first Assembly of God for Aroostook County.

Pentecostal Assembly has an active CA program and recently formed Men's Fellowship, Royal Rangers, WMC, Prims, and Missionettes groups.

One of their first undertakings as a member of the Fellowship was to sponsor the *Revivaltime* broadcast on the local radio station.

The Sunday school attendance averages 145, and the morning worship service averages 250. The building was renovated under the leadership of the former pastor Jack Mitchell. The auditorium will seat approximately 350. Its facilities include Sunday school rooms, kitchen, WMC room, and a library for young people.

The present pastor, Ralph Mugford, has served the church since last October. Brother Mugford reports that the church is experiencing numerical and spiritual growth and the people are looking to God for a greater outpouring of His Spirit.



This lovely building was recently dedicated at Abingdon, Ill. Thurman Strange (inset) is pastor.

As Congregation Dedicates New Building

REVIVAL SPIRIT PREVAILS IN ILLINOIS CHURCH

ABINGDON, ILL.—The congregation of First Assembly here recently dedicated its new church facilities to the Lord. E. M. Clark, Illinois district superintendent, was the speaker for the dedication service.

Pastor Thurman Strange reports that several have been saved over the past year and a spirit of revival continues to be evidenced in the church. In the last few months, five new families have been added to the membership.

The sanctuary of the new church, which will seat 350, is furnished with floating-end pews and red carpeting. Over 80 stained-glass windows complete the decor.

The entrance foyer provides easy access to the two nurseries. The educational unit contains classrooms, studies, rest rooms, and a fellowship hall which can accommodate 125. The new church also contains an evangelist's quarters.

Brother Strange became pastor a year ago.

INDIANAPOLIS, IND.—Faith Chapel here reports a very effective meeting with Evangelist Bonnie Carpenter of Tallahassee, Fla.

Twenty persons were saved, and nine were baptized in the Holy Spirit. Others were healed, and several were delivered from harmful habits.

The church was filled, and visitors were present almost every night.

—*Ida McCormack, Blanche Fiscus, copastors*

GALESBURG, ILL.—Two weeks of special meetings were enjoyed by Calvary Assembly here with Evangelist Paul Hild of Minneapolis, Minn.

God poured out His Spirit each night. Many were converted, and a number filled with the Spirit.

Many visitors were present. The church was packed on Sunday nights.

The morning prayer meetings were especially appreciated and continue to be held.

—*Dave Iverson, pastor*

NASHVILLE, ARK.—The First Assembly here recently concluded a three-week meeting with Evangelist Leonard Negrin from Oklahoma City, Okla.

Brother Negrin, a converted Jew, brought Old Testament truths to light each night. His ministry moved the hearts of the people.

Sixteen people were saved, and several were reclaimed. Twelve were filled with the Holy Spirit, and 12 were baptized in water.

On the concluding night 17 persons united with the church as members.—*G. W. Van Horn, pastor*

Pastor Van Horn and Evangelist Negrin are seen with part of those who were saved and filled with the Spirit during the meetings.



FREEPORT, TEX.—The Velasco Assembly here was blessed during a recent 10-day meeting held by Evangelist and Mrs. Ervin Asiatico of Plainview, Tex.

Fifteen were saved or reclaimed, and eight received the baptism in the Holy Spirit.

The entire church was moved to a greater consecration to God's service.

—*O. H. Dockray, pastor*

BELFLOWER, CALIF.—The Full Gospel Tabernacle here was blessed by the ministry of Evangelist and Mrs. Tommy Lance of the North Texas District in recent special services.

The meeting was scheduled for 10 nights but continued for 12 weeks because of the manifestation of the power of God.

It is estimated that over 100 accepted Christ. Many were filled with the Holy Spirit, and many were healed.

People from all over the Los Angeles area heard about and at-

tended the revival services. The crowds were unusually good the entire 12 weeks.

Every phase and program of the church was blessed during this meeting.—*G. W. Royal, pastor*

PORTERVILLE, CALIF.—The Pentecostal Tabernacle Assembly of God here is still enjoying the move of the Spirit sparked during 12 days of meetings with Evangelist Jerry Stephens of Exeter, Calif.

Six persons were reclaimed and several others rededicated their lives to Christ. There was good attendance throughout the meetings.

—*Elmer Golden, pastor*

CROSBY, TEXAS—Evangelist Charles C. Stafford of Amarillo, Tex., recently held special services in the Assembly of God here with an emphasis on the baptism of the Holy Spirit.

Seven persons were saved, and 26 were baptized in the Holy Spirit. Some who had been seeking several years were filled. The whole church received a great refreshing.

—*J. E. Cuthbertson, pastor*

NEW CHURCH DEDICATED IN TENNESSEE

SAMBURG, TENN.—The Assembly of God church here recently dedicated its new building to the Lord. Tennessee District Superintendent Earl Blythe brought the dedicatory message.

Valued at \$20,000, the new building contains a sanctuary which will seat 200. Floating-end pews, wall-

to-wall carpeting, and an open-beam ceiling enhance the sanctuary.

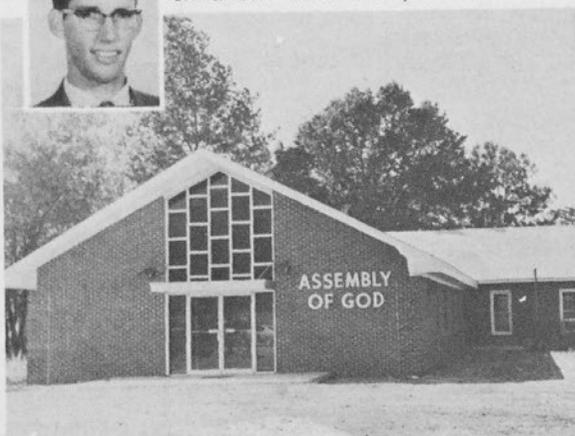
Classrooms, pastor's study, a nursery, and rest rooms complete the facilities of the new building. Much of the labor in building the church was volunteered by the men of the church.

Pastor Richard Cowey came to

the church about a year ago. He reports that the congregation has enjoyed a moving of God's Spirit in recent services and they are looking to God for a real outpouring of His Spirit during this Year of Revival. The church has gained several new members during the past year.



The new church in Samburg, Tenn., is of brick construction and the interior is enhanced with an open-beam ceiling. Richard Cowey (inset) is pastor.



PLANNING A VACATION?

VISIT

Assemblies of God
International Headquarters
1445 Boonville Avenue
Springfield, Missouri

GUIDED TOURS
(SUMMER SCHEDULE)
10 a.m. - 1 p.m. - 3 p.m.
MONDAY THROUGH FRIDAY
(EXCEPT HOLIDAYS)



Mobile's Mayor Mims gave the key to the city to Evangelist Bob Larson during his crusade at Prichard Assembly. The Mayor commended the evangelist for his crusade against degrading music.

PRICHARD, ALA.—Evangelist Bob Larson of McCook, Nebr., former rock 'n' roll musician, recently held a two-week crusade at the Assembly of God here.

During the crusade he emphasized the power of good music. He made two television appearances, spoke in a large high school as-

sembly, and was the guest on a one-hour "call-in" radio program.

The meeting climaxed with 28 people coming forward for salvation. About 50 teen-agers brought rock 'n' roll records forward in a consecration service. The records were broken after prayer.

—James C. Kofahl, pastor

ANNOUNCEMENTS

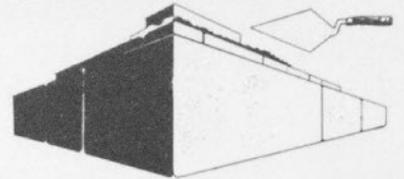
HOMECOMING—April 29-May 4; Assembly of God, Harrodsburg, Ind. Guest speakers through the week will be former pastors. General Superintendent T. F. Zimmerman will speak May 4.—James E. Palmer, pastor

MORTGAGE BURNING AND DEDICATION—Merom, Ind., May 4. Morning speaker, Virgil Pittman; afternoon speaker, William Van Winkle, Indiana District superintendent; evening speaker, Jake Smith.—Donald Armstrong, pastor

HOMECOMING, DEDICATION, MORTGAGE BURNING—May 4, First Assembly, Burkburnett, Texas. Morning speaker, Lonnie H. Finney; afternoon speaker, H. E. Allen.—John Hocker, pastor

N. J. DISTRICT COUNCIL—May 5-8; Seaside Hotel, Atlantic City, N. J. Speaker, Cyril Homer.—Oliver Delaba, district secretary

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JUNE 9-13



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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Sylacauga	Trinity	April 22-May 4	Dave & Jan Olshevski	Cary L. Rigby
Ariz.	Sells	¹ Papago Indian	April 21-May 4	R. I. & Pearl Wynkoop	Roder A. Cree
Ark.	Cedarville	A/G	April 20-May 4	Arlis & Mrs. Thrasher	Buford Dorsey
	Fort Smith	Faith	April 22-27	W. Glenn West	Eddie Roush
	Siloam Springs	First	April 20—	Lindell & Mrs. Ballenger	Lonnie Nelson
Calif.	Chowchilla	Robertson Blvd.	April 15-27	J. B. Woolums	Jerry R. Burns
	Sacramento	Northgate	April 23-May 4	Jerry Stephens	Fred H. Briley
	Tulare	First	April 20—	Barry & Nancy Weddle	Paul Smith
	Visalia	First	April 20—	Dave Burkett	O. Harvey Mitchell
	W. Los Angeles	Faith Tab.	April 22-May 4	Robert & John Stephens	Marcus Alexander
Colo.	Ft. Morgan	A/G	April 16-20	Phil & Dave Hastie	Ernest Illum
Fla.	Jacksonville	Ocean Way	April 21-27	Billy & Cheril Cotton	A. G. McCall
Ga.	Atlanta	Brookhaven	April 16-27	James & Peggy Hazelton	A. V. Hendrick
	Waycross	First	April 22-May 4	Nettie Parham	L. G. Grice
Ill.	Clinton	² A/G	April 20-25	Christian Hild	C. R. DePrenger
Ind.	Evansville	Calvary Temple	April 22-27	Paul Hild	Hansel Vibbert
Iowa	Bettendorf	² First	April 20-25	Kathleen Jennings	Oscar H. Hamilton
	Fort Dodge	First	April 22-27	Doug & Judy Maners	D. D. Underwood
Kans.	Baxter Springs	First	April 22-May 4	I. D. Rayborn	Ted Gianopulos
	Bazine	A/G	April 21-27	Ervin Asiatico	James Smith
	Derby	First	April 20-27	Roy H. Tregenza	James Young
	Lyons	A/G	April 15-27	Ben & Joye Brumback	E. L. Hacker
	Russell	First	April 13-20	Bill & Mrs. Lambertson	Lynn Kanaga
	Wichita	Trinity	April 23-May 4	Gene & Heather Burgess	R. L. Courtney
Ky.	Owensboro	First	April 23-May 4	Kenneth & Theda Wright	Lee Porter
La.	Baton Rouge	Trinity	April 23-27	Gary Page	J. Don George
	Shreveport	First	April 23-May 4	Norman Jones Party	Rodney Duron
Md.	Baltimore	Bethel Pent.	April 16-27	Irving & Mary Lou Howard	Ralph Campbell, Jr.
Mich.	Ferndale	A/G	April 22-May 4	Arnold & Anita Segesman	A. O. Marialke
	Livonia	Bethel Miss.	April 23-May 4	Don & Sharon Parker	Jacob Traub
Minn.	Hopkins	A/G	April 23-May 4	The Tanner Team	Harlan Wartenbee
	Little Falls	A/G	April 16-27	Dale Helle	Robert M. Abbott
	Mora	² A/G	April 20-25	Thom & Carolyn Loven	Charles Kelly
Miss.	Columbus	First	April 15-27	Jerry Alcorn	Benny E. Jackson
Mo.	Kansas City	Sheffield	April 26-May 11	Loyd & Rebecca Middleton	John Thompson
N. Mex.	Albuquerque	Highland	April 20-May 4	Bob Larson	David Savage
N. Y.	Rochester	Bethel Full Gos.	April 23-May 5	Ernie Eskelin	E. J. Schlossmacher
Ohio	Akron	Springfield	April 15-27	Bobby & Sharon Jones	Joseph Serbin
	Canton	Bethel Temple	April 22-27	Singing Kolenda Family	Robert M. Graber
	Chardon	Good Shepherd	April 22-27	Paul & Donna Wright	N. B. Nethers
	Scio	A/G	April 15-20	Paul & Donna Wright	Robert W. Pernell
Okla.	Comanche	First	April 22-May 4	Larry & Helen Hatfield	Earneest L. Rolland
	Pickens	A/G	April 22—	J. B. & Mrs. Essary	H. E. Wharton
Oreg.	Sandy	A/G	April 20-May 4	Star Thomas	Jim Davis
Pa.	Carlisle	Bethel Tab.	April 23-May 4	Walter Schell	John D. Castellani
	Dickson City	A/G	April 9-20	Andrew G. Basell	Peter Bedzyk
	Midland	A/G	April 22-27	R. J. Pasquale	Charles McClure
S. C.	Anderson	First	April 23-May 4	"Little Joe" Peterson Tm.	W. C. Richardson
Tenn.	Millington	First	April 20-27	Clark-Sharp Team	Robert Hicks
Tex.	Kountze	A/G	April 20-May 4	Fisher-Cheek Team	Forrest C. Land
	Liberty	Bethel	April 16—	Jimmy & Lenete Merritt	Jim Cannon
Va.	Bristol	First	April 15-27	H. B. Kelchner	Irvin Steidings
	Galax	First	April 20-May 4	Fred & Mrs. Carrington	Wendell Carrington
	Triangle	First	April 27-May 10	Tommy Godfrey	Edwin Stigile
W. Va.	Beckley	First	April 15-20	Singing Kolenda Family	Paul Brendiar
Wis.	Whitewater	A/G	April 23—	Mike & Linda Murdock	Rocco Farina

¹Youth Crusade ²Children's Revival

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

SURVIVAL

in an alien world...

When our astronauts set foot on the moon in the months just ahead, they will be in, but not of, that mysterious world. Their survival—their joyous return to earth and their accustomed environment—depends on living in a fragile envelope of earth-atmosphere which they bring with them. And back on earth, a whole host monitors their every heartbeat, tracks their every move. The

CA Day theme, *SURVIVAL*, suggests that our born-again young people are like the astronauts, sustained in an alien environment by a heavenly life-support system.

Every adult has a solemn obligation to help maintain this system. That's part of what CA Day is all about. Our youth need our prayers and understanding as never before.

An added note on life-support systems:
In a very real sense, you are the life support of our entire Assemblies of God youth program. All the many endeavors of the National CA Department depend on your generous financial support on CA Day. Please give.

CA DAY
1969
APRIL 27

