

THE PENTECOSTAL
evangel

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

JUNE 8, 1969

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THE 'IF' BEFORE THE BLESSING



By BERT WEBB | Assistant General Superintendent

THERE ARE SOME VERY WONDERFUL PROMISES in the Word of God, but they are conditional. If we truly want God's blessings in our lives and in our church, then we must examine the *if's* connected with the promises.

THE CONDITIONS

God's rich promises to Solomon at the time of the dedication of the temple were conditional. After the fanfare of the dedication services had died away and the sacrificial offerings and feasts were over, the Lord appeared to Solomon by night. The Lord said He had heard the prayers of the people and had accepted the house they had built for Him. Then He talked to Solomon about the conditions for continued blessing.

"If thou wilt walk before me, as David thy father walked . . . *then* will I stablish the throne of thy kingdom . . . *but if* ye turn away . . . *then* will I pluck them up by the roots out of my land . . . and this house, which I have sanctified for my name, will I cast out of my sight . . ." (2 Chronicles 7:17-20).

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; *then* will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

The promise of a perpetual kingdom was partially annulled by the sin and idolatry of Israel. Because of Solomon's backsliding, God's people were uprooted from their homeland and dispersed to the ends of the earth. The long Babylonian exile and the eventual destruction of Jerusalem stand as a solemn warning that God's promises of blessing are conditional upon human obedience to His requirements. Let us look at some of these conditions.

IDENTITY

"If *my* people. . . ." More than 2,000 times in the Bible, such expressions as, "a people," "the people,"

"my people," and "thy people," indicate that God Himself recognizes and is concerned about His people.

The deep concern of many Old Testament leaders seems to have produced in them a sense of identity with the people who had failed God. Nehemiah, in his deep concern for God's people, cried, "Both I and my father's house have sinned." He continued: "We . . . have not kept the commandments, nor the statutes, nor the judgments . . ." (Nehemiah 1:6, 7).

Daniel made confession and said, "O Lord, the great and dreadful God . . . *we* have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets . . ." (Daniel 9:4-6).

We cannot suppose that Nehemiah and Daniel actually were living in conscious disobedience to God, but the overwhelming sense of need that existed and the tremendous realization of the people's sin so moved these men that they identified themselves with their sinning people. They cried out in humble confession and petition to the God of Israel.

The spiritual capacity to identify ourselves with the sinning people about us is indispensable if we would see revival. We cannot participate in their sin, but it is imperative that as intercessors we have a sincere heartfelt concern for others.

Throughout the Bible the names of persons or locations have tremendous significance. For the Almighty to address the promise in our text to a people "*called by my name*" is an act which has far-reaching implications and carries great promise of hope to the people so described.

When an individual is arrested in the name of the law, all the resources and authority of the municipality or commonwealth support such an arrest. All of heaven's authority and limitless resources are ours

in *Jesus' name*. Limitless power—God's omnipotence—becomes available in *Jesus' name*. It is appropriate and expedient for us to act and work and pray in that mighty Name.

HUMILITY

The Word admonishes a man not to think of himself more highly than he ought to think. One of the most commendable qualities in any person is genuine humility of spirit. The holiness of God and His divine presence seem ever to produce in the devout an utter sense of human insufficiency and dependence upon God. And such humility is necessary for revival: "... will humble themselves. . . ."

Ezra epitomized the proper attitude before God when he prayed, "O my God, *I am ashamed and blush* to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens" (Ezra 9:6).

A proper estimate of the holiness and righteousness of Jehovah made this man of God keenly aware of his own human frailty and the shortcomings and failures of the people whom he represented. Proper humility must be a part of our approach to a holy God.

PRAYER

This text also points up the importance of prayer in revival. The poet has declared, "More things are wrought by prayer than this world dreams of." When Jesus was on earth, He arose a great while before day and went out upon the mountainside to pray. In the trying hour of His life, just prior to Calvary, we read that "being in an agony *he prayed more earnestly*: and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44).

Oh, the incalculable power of persistent prayer! Let us seek to emulate the example of our wonderful Lord in the ministry of prayer.

Of Elijah it is said that he "was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit" (James 5:17).

Who can estimate the miraculous help that comes from heaven when ordinary people with ordinary faith dare to humble themselves and pray and seek the face of the Lord?

In our generation and within our knowledge, entire communities have been revolutionized and lives have been miraculously transformed as people sought God in earnest, persistent prayer. Probably one of the gravest dangers facing the Church today is that the members may unwittingly neglect and permit to fall into disuse the powerful weapon of fervent prayer.

REPENTANCE

God's people must also "turn from their wicked ways." The Bible is very clear in its declaration that if we name the name of Jesus Christ, we are to depart from iniquity.

The frown of the Almighty is upon those who compromise with sin and participate in the ungodly acts of a sinful world. We need not take space to point out the fallacy and inevitable disaster of living without Christ. A little more subtle are the temptations of the devil thrown in the way of God's people to compromise here or there and to neglect that which they know to be proper and pleasing in the sight of the Lord.

Intermarriage with the heathen, among whom Israel dwelt, diluted their separated character as a nation, destroyed their contact with God, and produced a hybrid people who could not speak clearly either the language of the Jew nor the tongue of Ashdod. This would warn us who live in the Church Age that we too must maintain a separated character in order to retain our contact with God and preserve our testimony.

"Turn from their wicked ways" means nothing less than complete repentance and full surrender to God for the application of the cleansing Blood, whether we be professing Christians or admitted sinners in God's sight.

THE DIVINE RESPONSE

When God heard Elijah's prayer on Mount Carmel, fire fell from heaven, idolatry was destroyed, and a new day dawned for God's people. Their worship and even their crops felt the impact of this "hearing from heaven."

Throughout the Old Testament, armies were stopped, seas were opened, walled cities taken, leprosy healed, and the bite of poisonous serpents nullified in answer to prayer. On and on goes the recitation of the mighty impact of God's response. Deliverance and blessing came to the people who had met the conditions and called upon His name.

As the Early Church prayed (Acts 4) the very house where they were praying was shaken. A fresh outpouring of the Holy Ghost descended upon the praying group and subsequent verses tell of the great power, great grace, and great boldness which the Church enjoyed.

Following the Great Commission, we read (Mark 16) that the Lord worked with them, "confirming the word with signs following." Hebrews 2 speaks of "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

Tremendous days of prayer, preparation, and heart-searching evidently preceded Pentecost. In this spiritually charged atmosphere the Early Church—though despised, ridiculed, and even called drunken—witnessed the miraculous conversion of 3,000 souls in a single day. God, the Holy Ghost, came from heaven.

"If my people . . .," the Lord said. Let us all be encouraged to meet God's covenant conditions and qualify as far as we are able with proper humility, prayer, and repentance, so that He may indeed hear from heaven, forgive sin, and heal our land.

Men and Money for Missions

WORLD MISSIONS REQUIRES MONEY and it also requires men and women who will give themselves, as well as their finances, to the work of evangelism. One program that is contributing to missions along both these lines is BGMC—the Boys and Girls Missionary Crusade.

The boys and girls raised over a quarter-million dollars for missions last year (see the article, "BGMC—Still Growing," by Frances Foster, on page 19 of this *Evangel*). Since 1949, the year this program was launched, the children have raised a total of \$2,300,941.80. Be sure to read Sister Foster's article which contains this and much more information about one of the most thrilling aspects of our Sunday school program.

Who would have thought, when BGMC was launched 20 years ago, that it would grow to such proportions? The financial contribution is little short of phenomenal—and yet the training the boys and girls are getting concerning the importance of world missions is even more important than the money they are giving. The habit of putting nickels and dimes in their little wooden BGMC barrels is developing in the children a vision that may lead them one day to give their entire life to missionary service.

The older adolescents of CA age are likewise helping to evangelize the world by their Speed-the-Light campaign. The men and women also, through the MF "Light for the Lost" program and the WMC and Missionettes, have enlisted in the worldwide effort. They are standing behind the missionaries in prayer and other ways too.

Old or young, rich or poor, all may have a part in this great job of giving the gospel to every creature—every individual—in every part of the earth. The job is so big that everyone is needed. All cannot be full-time missionaries but everyone can support the work with prayer and financial help.

If we are Christians, missions is our main job. Some may offer the excuse, "There are plenty of sinners in our own town: why go abroad to make converts?" The answer, of course, is that "the field is the world," and all human beings are equally precious in God's eyes. He wants to save all, regardless of their nationality. As long as there are millions of people in other lands who have never seen a Bible and never heard a gospel sermon, our job is unfinished.

We can be thankful the apostle Paul did not say, "There are plenty of sinners among my own people, the Jews. I will work among them until they are all converted, and then I will go to the Gentiles." We never would have received the gospel, perhaps! But Paul did not take that attitude. He obeyed God's command to go to the Gentiles and give them also the opportunity to be saved.

In the same way, William Carey left England, in spite of the many Englishmen who were not converted, and carried the gospel to India. David Livingstone left the unconverted of Scotland behind him, and went to Africa. And Adoniram Judson left the U.S. and went to Burma, even though there was plenty of soul winning needing to be done in America.

Our Lord's command to His Church is, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). The job is not yet finished. Millions of people in lands that are open to our missionaries have never yet had any preaching.

Jesus said His gospel shall be preached in all the world for a witness unto all nations (Matthew 24:14). Until *all* have been reached, we cannot quit.

—r.c.c.

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**THE PENTECOSTAL EVANGEL
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SEVEN TIMES AFTER HE ASCENDED HE SPOKE OF HIS RETURN.

ONE OF THE MOST IMPORTANT TRUTHS Christ taught during His earthly ministry was the certainty of His second coming. But His emphasis of this truth didn't stop with His earthly ministry. He spoke about it seven times after He ascended to heaven, indicating the great importance He attaches to this teaching.

If we are wise we will heed these seven messages that Christ sent from heaven, for the Bible tells us: "See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth [Moses], much more shall not we escape, if we turn away from him that speaketh from heaven" (Hebrews 12:25).

I

The first of the seven messages was sent to the church at Thyatira. Jesus warned them, "But that which ye have already, hold fast till I come" (Revelation 2:25). The reason for this warning was "because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols" (Revelation 2:20).

This symbolic language represents the spiritual fornication—or unfaithfulness to Christ—that was tolerated in the church at Thyatira.

Jezebel, the idolatrous wife of King Ahab, was one of the most evil influences in all Israelite history. From the time of her marriage to Ahab the apostasy in Israel developed to its final stages. She was the high priestess of a corrupt religion that Jesus described as fornication.

Her seductive doctrine with its deadly effect on the churches reappeared soon after the Day of Pentecost. She had long been dead, but her spirit had survived the centuries and infiltrated the apostolic churches.

Many in Thyatira had come under an influence that left them unfaithful to their betrothal to Christ, and the Bridegroom sent them an ultimatum. Christ's ultimatum to the Thyatira church was that they must repent and forsake their love for worldly things or He would strike them with spiritual death: "And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts" (Revelation 2:23).

The fornication-apostasy in the Laodicean church appears to have been even more pernicious than in the Thyatira church. They boasted they had "need of nothing," but Jesus said they were "naked," and He urged them to get from Him "white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear" (Revelation 3:18).

Christ also admonished the Laodiceans to repent of their spiritual unchastity.

The leaven of fornication had spread also to Ephesus. "Thou hast left thy first love. Remember therefore from whence thou art fallen, and repent" (Revelation 2:4, 5). They were fallen because they had left their first love, and to rise again they must do the first works of love.

It is always a perilous time for the Church when pleasure and money take the place of God in the heart; when possessions become obsessions; when men are "lovers of their own selves . . . lovers of pleasures more than lovers of God" (2 Timothy 3:1, 4).

WHAT CHRIST SAYS FROM HEAVEN

By GUY W. DUTY

Pastor, Calvary Assembly, Frederick, Maryland

This spirit of apostasy has continued through church history to the present. It seems after every revival and reformation, apostasy has a way of coming back. A forsaken love for the things of God is the heart and core of apostasy. We are admonished to "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

II

Christ's second message about His coming was sent to the Sardis church. "Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me

in white: for they are worthy" (Revelation 3:3, 4).

This church was also in spiritual danger. Some in Sardis who were not already dead were "ready to die," and to escape this spiritual death Christ admonished them to remember the truth they had received and heard—to hold fast to it and repent. Like the other churches, repentance was the only hope held out to them.

There was a dangerous crisis in this church—a turning point between life and death. If they did not repent and watch, Christ said He would come on them suddenly as a thief and they would not know the time of His coming.

However, there was a remnant in Sardis which had not defiled their garments, and the Bridegroom promised they would walk with Him in white robes. Although the Jezebelic spirit of impurity had worked its way into this church and turned the love of many away from Christ, a few had resisted this defiling influence and retained their robes of righteousness.

III

The third message was sent to the Philadelphia church. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Revelation 3:10, 11).

The Philadelphians had kept Christ's "word of . . . patience," which is the patient endurance He requires for discipleship. Because they had been faithful, He promised to keep them from "the hour of temptation." They were not exempted from *all* testing; but since they had faithfully kept His word, they would be saved from the *time* when

all nations will be put to an extraordinary test before Christ's coming.

We are told to "pray that ye enter not into temptation" (Luke 22:40). Temptations can be avoided by prayer and watching. Christ's faithful ones will not enter into this world-test, because they will be watching *before it happens* and will be kept from the hour of it.

The same "hold fast" warning sent to Thyatira and Sardis was sent to Philadelphia. Strong enemy powers were working to break their grip on the things of God. Three times Christ stressed the need for holding fast. Satan had turned his attack against the Philadelphians with such force that they were left with only a little strength. We must continually tighten our grasp on the things of God and "give the more earnest heed to the things which we have heard, lest at any time we should let them *slip*" (Hebrews 2:1).

Glorious rewards are promised to all who overcome this prevailing spirit of unfaithfulness (Revelation 2:26; 3:5, 12).

IV

Christ spoke the fourth time about His coming in Revelation 16:15: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

The words *watch* and *keep* are frequently used with reference to Christ's coming. Here we see the garment-symbol with the heavenly warning to the churches to keep their wedding robes. These robes are the "garments of salvation" and the "robes of righteousness" (Isaiah 61:10). Those in the church without these garments were

THEY CALL HER 'THE MIRACLE BABY'

THE LORD WORKS IN WAYS we are unable to understand. I want to praise Him for His goodness to our family.

My husband and I were foster parents. One night after "one of my babies" left, I tearfully prayed, "Lord, give me a baby I can keep." The adoption agency will not permit foster parents to adopt a child entrusted to their care unless the child is handicapped or ineligible to be placed elsewhere.

The day after I prayed the agency brought out the child. It was a two-month-old retarded baby girl.

She was unable to suck from a bottle so I had to feed her the formula by teaspoon. She was blind; her eyes were in a state of perpetual motion. She had no muscle coordination and was unable to hold her head erect.

Doctors examined her at two-week intervals. By the time she was five months old, five doctors and two ophthalmologists had diagnosed her case as severe mental retardation. They predicted she would remain in a vegetable state. Two doctors signed papers that she could not be adopted.

Her blindness was compared to a telephone with the wires cut. They said the brain was not receiving the message. Also, the doctors could not give her any inoculations, because they feared shock or possible convulsions.

Our hearts bled for this baby. My husband and I spent a prayerful night after this final diagnosis. We decided to place her on the altar and ask the Lord to heal her.

On a Wednesday night Pastor Arnold Hashman anointed and prayed for her. That night the baby cooed for the first time!

One of the doctors who had signed the paper examined her again two weeks later. He was amazed at her improvement. The testimony of her healing astounded him. He began giving her inoculations that very day.

Little Dawn Anne gradually became normal. The adoption agency could not believe this. Five times they sent her to the Henry Ford Hospital—twice for physiological tests and three times for neurological tests. These doctors have been unable to find anything wrong with her and have pronounced her completely normal. The adoption agency refers to her as "the miracle baby."

Dawn Anne is now two years old and her eyesight is improving. She enjoys picture books and does everything a child of her age should do. She also sings songs about Jesus which she has learned in Sunday school.

We are so fortunate. The Lord has allowed us to adopt this lovely child. My first reaction when the agency brought her to us was, "O Lord, not a retarded baby." But God knew she would be healed and become a living testimony for His glory.—Mrs. Leo Armstrong, Pontiac, Mich.

(Endorsed by Pastor Arnold Hashman, Calvary Assembly, Waterford, Mich., who says, "This has been a wonderful miracle of healing.")

spiritually naked and would suffer the shame of being exposed for what they were.

It will be spiritually indecent to appear naked before Christ at His coming. May God send us a revival of holiness!

V

The fifth reference to Christ's second coming is in Revelation 22:7. "Behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book."

In Revelation there is a significant recurrence of "hold fast" and "keep." The work *keep* was a favorite with Jesus in His earthly teaching and its vital meaning is expressed eight times in Revelation. Christ urges us to hold fast to our spiritual chastity and to guard our garments of righteousness.

Our affectionate obedience to the Christ-Word unites us to the saints and prophets of all ages and to all heaven (Revelation 22:9).

VI

In Revelation 22:12 Christ said, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Parts of our Lord's prophetic teaching dealt with our responsibility to His work as related to His coming. Those who have faith for His coming will have faith to be a "good and faithful servant." True faith manifests itself in obedience to Christ's commands, and unbelief reveals itself in disobedience and neglect.

Jesus taught that the measure of our giving to His work will be the measure of what we get in return (Mark 4:24). Paul expressed the same thought when he said, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).

Viewing this truth in the light of His coming, we wonder why it is so difficult to get professing Christians to give themselves to the work of the Lord in their churches. There is much idleness and neglect of God's work everywhere. The laborers are scarce both at home and abroad. Only a few take their share of the burden of the Lord's work in their churches. Those who do not should remember that many will "be ashamed before him at his coming" (1 John 2:28).

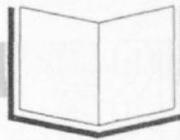
VII

The last words of Christ to the Church give us the assurance that He will come again. "He which testifieth these things saith, Surely I come quickly" (Revelation 22:20).

The curtain rises and falls in Revelation on scenes of His return, and it is Jesus, "the Amen, the faithful and true witness" (Revelation 3:14), who testifies to this truth. In taking the title of The Amen, Jesus guarantees both the truthfulness of the promise and the execution of it.

The writer of Hebrews said that Jesus is the "surety of a better testament." This word *surety* is a legal term, and the Biblical meaning bears the exactness of the legal sense. It eliminates doubt and uncertainty because it leaves one in a state of assurance. It confirms and guarantees because it is based on certainty.

Christ's return is guaranteed—it is certain. We would do well to heed the apostle's warning that we shall not escape "if we turn away from him that speaketh from heaven." 



NO MORE NIGHTS OF SLEEPLESS TERROR

By ROSA MAE WEAD

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety" (Psalm 4:8).

WHEN MY HUSBAND RETURNED from the Indiana District Council meeting and told me he had been elected district superintendent, I didn't feel much elation.



The previous six months had brought me many nights of sleepless terror. As home missions director of Indiana and Ohio, he had been required to travel. During this time, no matter how hard I tried, I could not conquer my fear of being alone with our small children at night.

Left alone with two babies, I would get on my knees to pray, "Lord, please let the babies sleep all night. You know how frightened I am to go across that hall." Then after getting into bed I would lie stiff with fear, seldom closing my eyes until dawn would bring its dim light.

Now it would be worse. Instead of one night alone, there would be several nights at a time—and sometimes weeks.

Desperate situations often call for desperate measures. Another baby was soon to join our family, and I knew there would be many times when I would have no choice about crossing that shadowy hall. I didn't say anything to my husband, but I talked to the Lord about it. "There is something all wrong about this," I prayed. "Surely it is not Your will for me to live a miserable life of fear. So Lord, You will have to deliver me from my fear or my husband will have to resign his office."

In spite of my too-bold presumption, the Lord heard me. I opened my Bible to read and meditate, and the scripture above literally forced itself on me. The answer had been there all the time, but I had been too blind to see. Immediately the fear was gone and a great peace took its place.

This scripture remains one of my favorites today. Now the children are grown, and when I am alone a strange stillness fills the house. But I still "lay me down in peace and sleep" for I know God makes me to dwell in safety.

Rosa Mae Wead is the wife of Roy H. Wead, president of Trinity Bible Institute, Jamestown, North Dakota. Brother Wead also serves as a nonresident executive presbyter of the Assemblies of God.

YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



It says in 1 Chronicles 9:2, "Now the first inhabitants that dwelt in their possessions in their cities were, the Israelites, the priests, Levites, and the Nethinim." Who were the Nethinim?

Probably they were descendants of the Gibeonites who become "hewers of wood and drawers of water for the congregation, and for the altar of the Lord" (Joshua 9). It is also possible that some in later times were prisoners of war who had become Jewish proselytes. (See Ezra 7:24 and Nehemiah 7:60.)

What were the deeds of the Nicolaitans? (Revelation 2:6).

Some exponents of the Book of Revelation identify the Nicolaitans as advocates of the separation of the clergy and the laity. Others say they were teachers who spiritualized such terms as eating food given to idols, committing fornication, etc.

A *Bible Dictionary* gives this account: "Nicolaitans means followers of Nicholas. They may have been identified with those who held the doctrine of Balaam (Revelation 2:14, 15). Both their teaching and conduct were strongly denounced. They held it to be lawful to eat things sacrificed to idols and to commit fornication. Mingling themselves with the orgies of idolatrous feasts, they brought the impurities of these feasts into the meetings of the Christian church as part of a system supported by a claim of prophetic illumination."

Can you identify the two witnesses of Revelation 11:3, and explain the mark of the beast? Will this be before or after the Church is taken away?

Probably you know there are some differences of opinion among those who seek to expound the Book of Revelation although most Bible students are agreed on the main points.

The letters to the churches in Revelation 2 and 3 are considered to have a dispensational as well as a local interpretation. When the history of the churches is finished, the Lord will come for His Church (1 Thessalonians 4:15-18). Then the court of heaven is disclosed, and Christ, the Lamb that had been slain, is given title to the earth for the setting up of His kingdom (Revelation 4, 5).

In regaining the earth from the dominion of Satan, "the god of this world," those judgments spoken of in the Book of Revelation will take place. The last world power will govern for a period of seven years before Jesus comes to reign. The last half of this period will be the Great Tribulation. During this time the two witnesses will do their prophesying (Revelation 11:1-12).

The Church will have been caught away before the Beast requires all to receive his mark and to swear worship and allegiance to him (Revelation 13:16-18).

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.



I N 1955 my 11-year-old son went into the prayer room of the tabernacle at the Oregon District camp and received a mighty baptism in the Holy Spirit. He came out trembling from head to foot with the glory of that heaven-sent experience.

He has had no problems with the modern rebellion, the hippie culture, nor the wrong kinds of literature or recreation. The power of the Holy Spirit has held him steady through the turbulent years. He knew the hand of God was upon him and pursued a course of studies to fit him for the work of God. He never deviated from his desire to follow the Lord's will as it was revealed to him.

Similarly, following an evangelistic appeal in 1959, young David T _____ was gloriously moved upon by the Holy Spirit. It was wonderful to see this lad pray, praise, and shout for joy with complete abandon as Jesus Christ made Himself intensely real to David's life. Since that moment he has never doubted the touch and call of God upon him. After graduating from college he entered the service of the Lord and today is assistant pastor of one of our fine churches.

The experiences of these two young men point up a fact frequently overlooked—the younger a child is when he encounters God, the sooner he will have a solid foundation for spiritual growth and Christian living.

Samuel was called at the age of eight. It appears that Daniel was a teen-ager when he purposed in his heart not to defile himself with the king's meat. John Mark was taught the principles of life early, and Timothy learned much out of the Scriptures as a little child at his mother's knee. It was Jesus Himself who said, "Suffer

CHILDHOOD CONVERSIONS— DO THEY LAST?

By R. E. ORCHARD

Pastor, Assembly of God, Minot, North Dakota

little children to come unto me, and forbid them not: for of such is the kingdom of heaven.”

Let us note some interesting facts about children and religious experience:

1. *Childhood is the believing age.* Reuben A. Torrey said, “It is almost the easiest thing in the world to lead a child from five to ten years of age to a definite acceptance of Christ. As they grow older, the task becomes increasingly more difficult.”

Childhood is the age of dependence and trust. There is an utter dependence on elders to supply all needs such as food, shelter, clothing, and the delights that brighten those years.

It must be remembered that conversion occurs on the child's level, for any adult who would enter the kingdom of heaven must become as a little child. The child, because he is a child, is already on the level where conversion is an ever-present possibility, wanting only the presentation and the acceptance of the facts.

2. *Childhood is the sensitive age.* The conscience of a child is very keen, and the heart is tender. A person's conscience becomes calloused by degrees, and old age brings a deepening of unbelief. But little children are sensitive to sin, and they are aware when moral problems come into their lives.

The sense of guilt incurred in childhood is, in large measure, the reason for many mental and nervous disorders of adult lives. The tender heart of a child quickly responds to the story of the sufferings of Christ. Being sensitive to sin, the child is also sensitive to love, and thereby comprehends the value and glory of the Cross.

3. *Childhood is the teachable age.* This is the time when they have absolute trust in their teachers and when their inquisitive nature is at its peak. It is said that a child of seven has received three-fourths of his education, but he has been shortchanged if he has not been brought to the Eternal Teacher to be instructed in the things of God. It is true that a child may not comprehend the depths of theology, but it is a matter of simple faith to accept Jesus Christ as Friend and Saviour. Understanding of the mysteries can come later. In childhood the boy or girl can enter the Christian life, and the succeeding years will find a development of that life.

The child must not be subjected to long courses of Christian education in the mistaken hope that at some future time he will know enough and understand enough to become a Christian. Growth in the knowledge of Christ always follows conversion and never precedes it. The Bible says, “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” Lead the child to the Lord early, and the teachable years become spiritually profitable.

The pastor's pulpit ministry should be such that the children of the congregation will want to hear him preach. Preaching that makes the Bible come alive will especially appeal to young minds looking for truth and reality. When little children are interested to the point that they are attentive to the sermon and are hanging upon every word, you can be sure that adults also will be fed and strengthened.

What a joy it is to see the children throng around the altar to seek the Lord. As children enter rich spiritual experiences, parents and friends also become drawn to the Lord—and the little ones often become the fuse to a revival in the church.

Pastors and evangelists have a great responsibility here. They must teach the adults to encourage the children toward God and not to put up hindrances to their seeking the Lord. A child is never too young to know Christ. Some have received the fullness of the Spirit as early as the age of five. And the call of God has come to many before they reached their teens.

Children with a real knowledge of Christ become some of the finest workers in the church, for they are pliable and obedient and eager to please. Christian boys and girls are the material for church choirs and orchestras and potential leaders for the church of tomorrow.

Murray Mc Cheyne said, “The Christian is a person who makes it easy for others to believe in God.” What a joy to see a child who does not swear, does not lie, does not cheat because his life has been touched by the Master. Such a life moves others, as the Scriptures say, “A little child shall lead them.”

A notable feature of the revival in the Hebrides was the spiritual work wrought in the hearts of youth. One young man, speaking for the group, said: “We did not know what church-going meant until the revival came; now the prayer meeting is the weekly attraction, and the worship of God in His house on the Sabbath our chief delight.”

In this year of revival let us go to the children of our communities with the message of Jesus Christ. A spiritual awakening among them will have far-reaching effects among people of all ages.



114

**DECISIONS
FOR CHRIST
RESULT
FROM FOUR
HOME BIBLE
CLUBS**

By BEVERLY CRANE / *Public School Teacher*

WHAT IF I HADN'T SAID I'd do it," Barbara Locke exclaimed after reporting a total of 114 had made decisions for Christ through the ministry of the four Kids Clubs she supervises. Since October approximately 250 children have been reached in the clubs sponsored by Calvary Temple (Assemblies of God), Concord, California.

Bible stories, missionary stories, visualized songs,

games, contests, and refreshments are vital parts of the club hour; but the decision time is the focal point. The clubs meet for an hour after school on Tuesdays or Fridays with two or three adults sharing responsibilities for teaching, music, and supervision.

Phil Young, former associate pastor, presented the challenge of home Bible clubs to Calvary Temple. He invited several children's specialists to instruct volunteers, and two clubs began.

Mrs. Locke became supervisor when he resigned. Bonnie Harris, Edith Van Horn, Donna Johnston, Ann Taylor, and several ladies from other churches whose children attend the clubs have been active in this ministry. Support is given by the church and interested individuals who provide for teaching materials and awards or who bake cupcakes.

One of the first clubs was started by what folk at Calvary Temple call a miracle. The neighborhood was having problems. Several boys were damaging property, and the police had been called. The boys knew the one who had called was Mrs. Locke, so they were giving her additional problems.

The Lord began burdening her with the ministry of Kids Clubs, but she held back saying, "Lord, how can I do it with this opposing attitude of the neighborhood children?" The Lord indicated that she should apologize to the boys who were causing the damage. She finally accepted the Lord's leading and told them she was sorry she had had to call the authorities.

They responded, eyes brimming with tears, "We are sorry too for what we did."

It was these boys who passed out the literature announcing the first meetings. They were two of the first to make decisions for Christ.

The atmosphere of the neighborhood changed as God moved. It is the largest of the four clubs, having reached 136 children with 84 registered decisions for Christ.

One boy's mother reported that prior to attending Kids Club her son would ask her, "Mother, do you believe in God?" She would tell him that she did, and he would respond, "Well, I don't." She was thrilled when in the week following he asked her the same question. This time, however, he responded, "Now I do too." The family attends a church, but the message had never reached the boy.

"John's hunger for the Word of God" was the reply of two club teachers when asked to cite one of the more memorable experiences. John is a fifth grader with no church background. Since his salvation decision, he has astounded all with his spiritual growth and depth of interest in the things of God.

Edith Van Horn, who teaches the club that meets in a Sunday school room at the church, marvels at the number of children in the church neighborhood who can be reached on a weekday afternoon—children who do not attend Sunday school. Here too a problem of vandalism by neighborhood children was brought to a minimum by the ministry of the Word of God to the heart of the problem.

The key to results is prayer, as Pastor E. L. Cole continues to emphasize. Club leaders find they need additional prayer time, for the spiritual battle is great. It is an area in which the enemy is not used to being challenged. But they are challenging him—and claiming trophies of grace.

RELEASED TIME REACHES MANY UNCHURCHED

RELEASED TIME makes it possible to reach many children who do not attend any church. That is the conclusion pastors and many others come to when using this means of child evangelism. In addition, it becomes an avenue for bringing new people into the church.

Released time is the provision made by nearly every state department of education allowing pupils to be excused from public school at the written request of parents, to go to a church or other building to receive religious education. Such religious training classes are usually operated by a group of churches working together to organize and finance the program. However, there are many cases where a single church will carry on the only released time program in a community.

More than 170 Assemblies of God churches either conduct or participate in released time programs, according to statistics reported on the 1968 Sunday School Checkups. They represent approximately 40 states.

"Our sessions for grades 3, 4, and 5 are held in three cooperating churches," reports Pastor Ruben A. Wilson Jr., Assembly of God, Escalon, California. "The Escalon released time program is one of the oldest in the state and is observing its 25th year. The released time committee is comprised of representatives of most of the churches in Escalon. Many of the children already attend our church; others are very faithful to other churches. But a surprisingly large number of children do not attend any church. This program is actually their only religious training."

A second 25-year program is in operation in Alhambra, California. Bethany Church, under the leadership of Pastor Kenneth M. Haystead, participates in this program which had an enrollment of more than 1,300 last year. Concerning the outreach benefit he reports, "We are given names of unchurched children in the program. These we seek to enroll in our Sunday school."

In Albert Lea, Minnesota, Pastor Roger C. Johnson uses released time as part of his Christ's Ambassadors program. The city ministerial association makes the arrangements with the school system, and each church conducts its own class. Pastor Johnson teaches a class for senior high students and finds it an excellent time for getting to know his teens. He has used several of the Christian Faith Series undated manuals such as *Fundamentals of the Faith* and *The Church*.

"Released time in Brainerd, Minnesota, is a city-wide program arranged by the ministerial association with each church having its own classes and teachers," reports Pastor Melford A. Olson, Assemblies of God Tabernacle. "We always reach some in released time who do not come to our Sunday school so we consider it a means of outreach."

Released time classes, usually 45-60 minutes long, are conducted once a week. Pastor C. Dale Edwards, Assembly of God, Sisseton, South Dakota, has what he calls

"The Pastor's Class" after school. It is for juniors on Wednesdays and high schoolers on Thursdays.

Released time classes are not a substitute for Sunday school nor are they a cure-all for a community's religious education needs. But times like these demand a better religious education for children and youth. Any means which can reinforce the work of the Sunday school should be encouraged. The church has a right to a fair proportion of the child's weekday time. Let us use every opportunity available for directing boys and girls to the Saviour.



The Most Startling Moment of My Life

By CARMEL R. FIELD

I WAS JUST 11 YEARS OLD and attending revival meetings with my parents when the floor seemed to open beneath me. The minister was preaching on the second coming of Christ, and I realized I was not saved!

Worse yet, I had always assumed I was a Christian. Hadn't I been in a succession of Sunday schools and churches all my life? And all my church friends thought I was a Christian. I did not have the courage that night to stand up, go to the altar, and before the whole church admit I was a lost sinner.

So without admitting anything to anyone I went home with my parents.

But that wasn't the end. Thanks to Christian example and teaching in our home, and the lessons learned in Sunday school, I knew I needed to be saved. I also realized that my parents knew the way of salvation.

So there in our living room, beside the wicker rocker, my mother led me to Christ. She said the sinner's prayer, and I repeated it after her. The words, "I do believe, I now receive Jesus as my personal Saviour," still ring in my ears.

I went to sleep that night with peace in my heart and a New Testament tucked under my pillow. When I awoke, the sun seemed brighter and the sky bluer. I could hardly wait to tell someone about receiving Christ.

At the bus stop, I told a neighbor girl of my wonderful experience, but she didn't rejoice at all. In fact, she poured cold water on my enthusiasm. But this didn't stop me. At church that night I led a Sunday school friend to the altar where she too received Christ as her Saviour.

I shall ever be grateful to God that when He convicted me so thoroughly of my sins, I had Christian parents who knew how to lead their child to Christ.



SHOW THEM THE WAY



By **JERRY STROUP**
Child Evangelism Coordinator,
National Sunday School Department

WE MAY OFTEN DISCOUNT the spontaneous questions of our children, but they are the most natural and rewarding road to learning. The questions children ask tell us something about them—what interests them, what they are ready to explore, what excites them, and what they really want to know about.

A child's question is a plea for dialogue. He wants us to talk to him, to pay attention to what he is thinking. One of the nicest things about children is that they have so many ways of letting us know where they are in their thinking and growing. They offer us the opportunity to relate warmly to each other while we learn together—a marvelous setting for intellectual and spiritual growth.

Each evening, as your child is tucked into bed, you have an ideal time to spend a few minutes talking about activities of the day and praying with him. It will calm him so he can rest, and the last prayer of the evening will linger in his thoughts until he falls asleep. What an atmosphere of love and peace so needed by children!

Spiritual and moral development occurs as your child attaches significance to life's experiences. A parent should seek to make such situations significant according to the child's perceptions. A positive faith voiced and practiced in the home, faithfulness in church attendance, and planned-plus-spontaneous support of the church are examples which influence your child for good. Jesus used similar patterns in teaching. He used the everyday occurrences to relate spiritual truths. Showing your child the Scriptures on his own level and using illustrations significant to him helps him perceive the truth he needs.

Arranging situations in which your child is challenged to become involved is a basic element in parental teaching. The gospel is attractive to our children when we show them it is real and practical in our lives. And when righteousness is relevant and workable in us, it is a challenge to the children to be involved spiritually.

Old Testament concepts and methods of showing children the way are implicit. Deuteronomy 6:4-9 relates how the Israelites instructed their children. Verses 4 and 5 show that the parents were expected to be pure and wholesome in their own response to God. Verses 6 and 7 indicate they saw the importance of informal teaching every

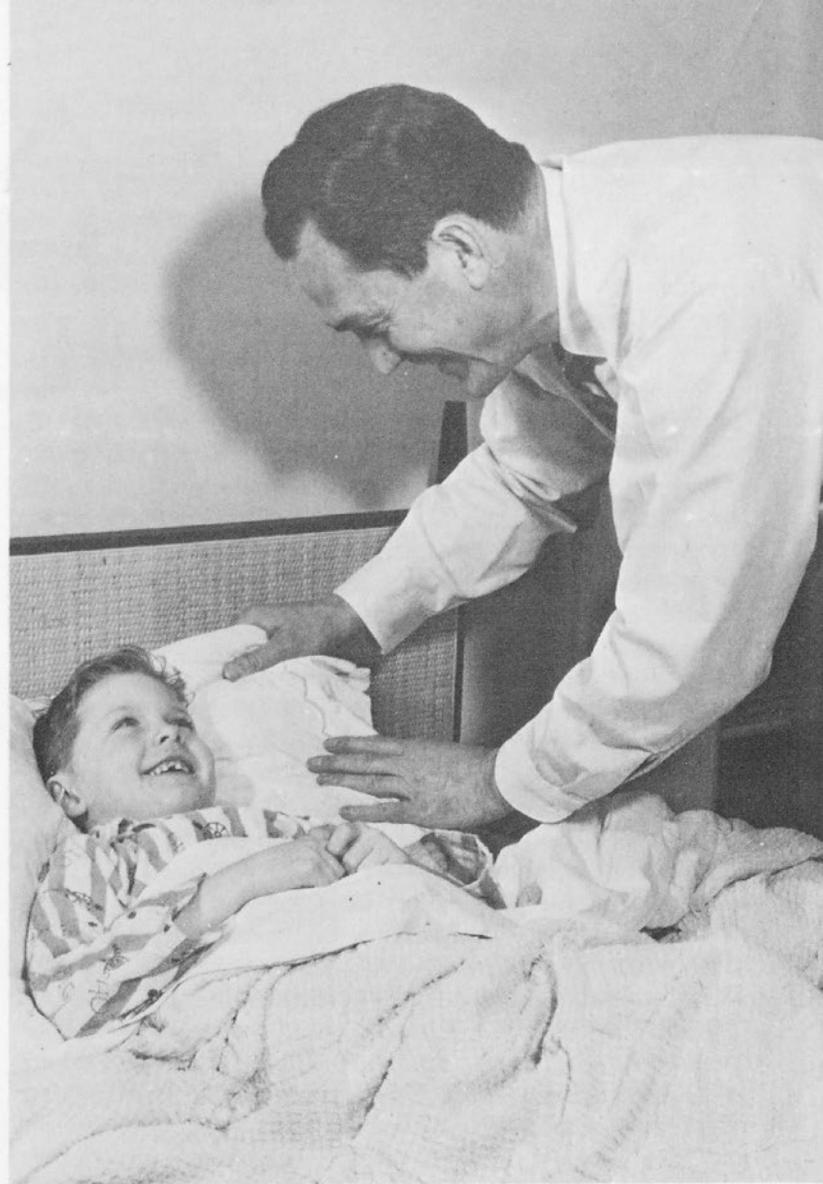


PHOTO BY A. DEVANEY

day. Verses 8 and 9 emphasize that religious education in the home was related to the furnishings of the home and even the clothes they wore. The purpose of these methods was to motivate the children to ask questions about God.

New Testament concepts of showing a child the way are equally strong: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). The father is expected to win his children to the Lord.

Paul wrote to Timothy "that from a child thou hast known the holy Scriptures . . ." (2 Timothy 3:15), and he gave credit to Timothy's mother and grandmother for their diligent teaching and holy living.

In Matthew 18:1-14, Jesus gave His philosophy of showing a child the way. Verses 11-14 tell us that the shepherd will leave the entire flock to search for the one that is lost and show him the way.

As a Christian parent you have the privilege of showing your child the way to Christ. Many a parent has sorrowfully realized he did not diligently show his child the way. But I have never heard a parent grieve because he faithfully led his child to God.

Remember, your child deserves a wholesome and spiritual environment. Create motivation in him to seek after God, keep the lines of communication open for helping and teaching him, commit him to God for His keeping—do what you can do—and you will find that the Holy Spirit will do what you cannot do.



By **ESTHER GUENTHER**
Junior Church Director
Idylwyld Pentecostal Tabernacle
Edmonton, Alberta, Canada



Children's church at Idylwyld Pentecostal Tabernacle, Edmonton, Canada. Mrs. Esther Guenther, director, and her assistant are standing second row from the back on the right.

Participators, Not Spectators

AN EFFECTIVE CHILDREN'S CHURCH gets results. It helps to prepare the young for a lifetime of Christian service for it provides opportunities of participation that no other religious activity affords.

When a child enters a service for his own age level, he feels a compulsion to respond. He knows that what is said is directed to him and not to older people. He learns to personally accept the challenges presented from the pulpit instead of shifting responsibility to others.

And children respond enthusiastically when they are challenged!

We saw this youthful enthusiasm a few months ago when radio evangelism was the discussion subject in our junior church. Having received a pamphlet from *Revivaltime* called *It Reached Me!* I decided the children would enjoy hearing the testimonies it contained.

They were very attentive as I read the prisoner's words: "Though I'm in jail, I listen to you at night on my small radio. I have been brought closer to Christ and I want your prayers."

And their young hearts were touched by the story of the old recluse: "Grandpa was a sinner. After his retirement, he moved to a cabin in the mountains. One weekend we visited him, and to our surprise he was listening to *Revivaltime*. Before he died he made his peace with God. We know your radio ministry played an important role in his salvation."

The children's delight in hearing about how wondrously God could work through the airwaves was obvious. A smile was on every face.

But they were absolutely astonished when I read them the testimony describing how one broadcast stopped a would-be suicide:

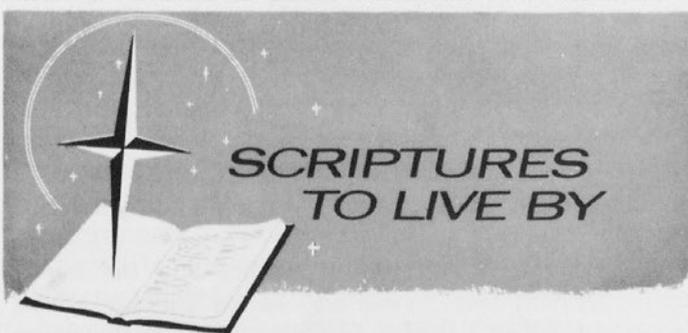
"For me, life was no longer worth living, and I had rented a hotel room, planning to shoot myself. I turned up the volume on the small radio in the room to muffle the explosion, and then something happened. A booming voice spoke from the radio, 'Mister, you're contemplating suicide right now. Don't do it!'

"It was C. M. Ward, and as he went on to explain the way of salvation, I fell on my knees and discovered the One who makes life worthwhile. Thank God for *Revivaltime!*"

After a short discussion of the usefulness of radio evangelism, the children decided to send their offerings to *Revivaltime* (all but the first Sunday's offering each month which goes directly to foreign missions).

We set a goal of \$5 per month. In February the enthusiasm was such that we exceeded the goal by \$3.

The amount of money given is not the primary factor. The important thing is that the members of the "church of tomorrow" are being taught to be participators rather than spectators. And this is an important lesson to be learned in the formative years.



**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR JUNE 9-15

Theme of the Week: **REFRESHING REST**

Mon. Genesis 1:1 to 2:3	Thurs. .. Matthew 11:25-30
Tues. Psalm 37:1-7	Fri. Mark 6:30-44
Wed. Isaiah 28:9-13	Sat. Hebrews 3:7-19
Sun. Hebrews 4:1-13	

"Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28).



WE WERE VACATIONING on Lake Erie with our children and some close friends the summer I met Ralph.

He was 22 years old and at the end of his rope. His divorce proceedings were being finalized, and his three-year-old daughter Sandra was caught in the midst of it all.

I met Ralph on a Sunday afternoon under less than pleasant circumstances. A friend and I had walked to the restaurant by the pier to pay the rent on our cottage to the landlady, who also owned this eating place.

As we entered the restaurant, it was evident that something was wrong. Ralph, who had taken a couple of drinks in an attempt to escape his problems, was talking loudly and rashly to anyone who would listen. Tired of what life had already offered, he was ready to give up. One problem after another had led to his feeling of utter dejection, but the divorce was the final straw.

Now, in the heat of his seemingly hopeless situation, he cried out, "In a week it will all be over. I guarantee you, I'll be in a casket by this time next week. You will be attending my funeral—just you wait and see."

I could hardly believe that I was hearing this from one who was so young. I quickly breathed a prayer for the Lord's help and guidance as I continued to listen.

"Oh, Ralph," cried Mrs. Priestman, the proprietress, "don't talk like that. You don't mean what you're saying. Everything will work out for you. Look at me! You know I was an alcoholic for 14 years and was overcome with the problems of life. But I made it OK, and you can too."

It was no use. Ralph was convinced this was the end, that nothing or no one could help him.

About then Mrs. Priestman noticed my friend and me standing nearby. "Mr. Lisi, can't you help?"

As I started across the room, I prayed, "Father, give me the words to say."

Mrs. Priestman explained that Ralph's wife had left him and now he couldn't seem to face all his problems. I listened as Ralph unburdened his heart; and then he listened as I talked.

"Ralph, don't you know the Lord loves you," I asked. "He loves you so much that He died for you, and He is concerned about you and your problems. You say you want to die; but are you ready to face God?"

TO CHRIST INSTEAD OF A CASKET

By LOUIS LISI

I then asked, since he had tried everything else, if he would be willing to ask the Lord for help.

He became quiet. The Holy Spirit was talking to his heart. "Would you like to pray?" I suggested. Ralph quickly agreed, so we prayed together.

By this time a holy hush had fallen over everyone in the restaurant—customers had stopped eating, waitresses had laid their trays down, and Mrs. Priestman stood by reverently and tearfully.

After we finished praying, Mrs. Priestman was the first to break the silence. "Oh, thank you for that prayer," she said as she wiped her eyes. "It is all so beautiful."

Ralph looked around at everyone but this time he had a new light in his eyes. I stood in amazement at what God had done. In my heart I breathed a deep thank you to the Lord for the opportunity He had given me of leading this soul to Him.

The last I heard of Ralph, he was still growing in the Lord and was seeking to be reunited with his family.

Mrs. Priestman's words, "It is all so beautiful," often come to mind when I think of Ralph. It *was* beautiful—"beauty for ashes"—as a soul turned to Christ instead of a casket. 

Delivered from a Rendezvous with Death

THANK GOD FOR HIS BLESSINGS. They are not merited, but by His mercy there is hope and help in time of need.

The Lord recently delivered me from death. For more than eight years I had suffered with a kidney infection caused by stones in the left kidney. Also, I suffered with a supposed malformation of the right kidney. Later, a large stone was discovered and removed from it.

After several attacks involving severe pain, I was rushed to the hospital on January 14, 1969. That night it seemed I had a rendezvous with death. I was semi-conscious, incoherent to those around me. Suddenly, I heard and felt the angel of death calling for me! I felt death was my enemy. I began to call upon God! I begged

Him to give me a victory over death. I wanted to live!

Many times I have had hard trials and been discouraged, and often found myself feeling life really wasn't worth living. But at this hour life became very precious to me. I asked God to let me celebrate my "year of jubilee" (50 years) in the ministry, and to give me the privilege of seeing some of my grandsons in the ministry.

I was greatly concerned for the welfare of my church. Suddenly the blood of Jesus Christ came between me and death. The Spirit of the Lord came upon me and ministered to me. All fear was taken away.

In 16 days I was in surgery three times, yet I had perfect confidence in God. Thank the Lord for such deliverance. Today (March 5) I am well on the way to recovery and resuming full duties as pastor of First Assembly in Marion, Indiana.—J. Haskell Wooldridge.

TOMORROW WALKS IN CHILDREN'S SHOES

By RUTH LYON

WHILE EVANGELIST WILLARD CANTELON and J. K. Gressett, superintendent of the Arizona District, were touring Arizona Indian reservations, they came upon an old Pima Indian sitting beside his "sandwich" house. When they asked him how old he was, he said he didn't know. He only knew that his birthday came around the time the mesquite turned green.

Brother Cantelon says: "We could see he was living far in the past and still trusting the religion of his fathers. He was as set in his superstitions as the adobe in his hut. How hard it is to change people set in their ways. But the next generation—that is a different story!"

Yes, that is another story, and Assemblies of God missionaries to ethnic minority groups are writing it with faith and patience on the hearts of boys and girls. The means are varied—vacation Bible schools, kids crusades, story hours, camps, released time—but the "writing" is being done!

Vacation Bible school has proved to be one of the best means of reaching these young people for Christ.

Limited budgets and a shortage of experienced workers in some places call for ingenious solutions. One of the solutions which worked unusually well in 1968 involved the sacrificial help of both pastors and laymen from interested assemblies.

For example, Steve Rexroat, then pastor of the Assemblies of God in Newcastle, Wyo., and nine of his Christ's Ambassadors traveled to Tucson, Ariz., to assist in a VBS and revival at the Indian Assembly there. Indian young people were blessed, and the workers were rewarded for their sacrifice.

Volunteers from Fort Worth, Tex., and Denver, Colo., provided materials and conducted a VBS at the Pueblo Indian Assembly at San Ysidro, N. Mex.

The Lower Brule, S. Dak., missionaries welcomed a group of 21 young people from Central Assembly in Wichita, Kans., who came to hold VBS and also conduct special evening meetings for adults in this Indian church.

At the Whiteriver, Ariz., Indian church an entire family from the Assembly of God in Jones, Okla., assisted in the VBS. Their sacrifice was rewarded when they saw several children accept Christ as Saviour and four new families reached for the church.

Indian laymen assisted the missionaries with their VBS in the Yaqui Indian Assembly in Guadalupe, Ariz. Many of the children were from Roman Catholic or unchurched homes.

The David Ulseths and their fine group of young people from Illinois conducted a successful VBS for the Canyon Day, Ariz., Apache church.

Apache children from every home except one in the village of McNary, Ariz., attended the VBS there. Twenty children knelt for salvation, and most were from un-saved homes.

First Assembly of Honolulu, Hawaii, donated materials for the VBS at the Kaneohe home missions church. Two Bible school students spent their 10 weeks of missionary internship with this church.

Many of the churches of the Latin American and Spanish Eastern branches have tremendous success with vacation Bible schools. Often many of the children who at-

tend are from Catholic homes. The Spanish church in Hialeah, Fla., had a 300 percent increase in Sunday school following their VBS!

New families began attending the services as a result of the *kids crusade* conducted by Esther Treece for the Winslow, Ariz., Indian assembly.

At Prescott, Ariz., the Arizona District conducts regular *summer camps* for Indian children. There were 161 Indian teen-agers enrolled at the first camp, and 171 children (9-12) enrolled in the second. God moved in a marvelous way, and many were saved and baptized in the Holy Spirit. The camp activities, including crafts, made camp an especially enjoyable time.

The missionaries at Gamarco, N. Mex., took 44 Navaho children to Pine Cove Indian Mission for a VBS camp. Several were saved, and all learned much about the Bible.

The missionaries at Minto, Alaska, conduct a regular *story hour*. They had to have it in a cabin this winter when the weather turned extremely cold, dropping to 67 degrees below zero! But the children came.

Teen Challenge workers find the story hour an excellent means of reaching children of drug addicts and from broken homes. One of the Teen Challenge centers enrolls each of these children in a Bible correspondence course.

Released time classes at government boarding schools for Indian young people afford an excellent means of child evangelism. Some of these youth have no religious background, but they are open to the gospel. At Canyon Day, Ariz., for example, workers minister to children



1. Eskimo children pray earnestly at the Eskimo camp in Barrow, Alaska. 2. Apache children proudly display attractive projects they completed during children's services at camp meeting.



from the nearby (Fort Apache) Theodore Roosevelt School. In addition to released time instruction, the missionaries also transport about 50 young people weekly from the school to the church. There Apache Christians teach, assist in children's church, and interpret for young people from other tribes.

Some foreign-language groups and home missions churches have also organized *Royal Rangers* and *Missionettes groups*. The Spanish branches have been especially successful with these organizations.

The Tok Assembly in Alaska has a thriving Royal Rangers program, with 16 boys presently enrolled. In community functions, retired Army Sgt. W. W. Anderson assists the missionary-pastor with the Royal Rangers work. The outpost had charge of the Memorial Day service and participated in the Veterans Day activities. This was a great witness for Christ in the community.

At Holbrook, Ariz., the Indian church busses up to 65 children and young people from the nearby reservation to a *Sunday evening service* at 6:30. All of this has to be crammed into one hour since the students from the government dormitory must be back at 7:30.

The missionaries to Indians at Blanding, Utah, have a new *children's Bible class* in the home of a Navaho Christian lady at Mexican Hat, Utah. Attendance has reached nearly 45.

The generous help and financial support of churches and individuals have made possible the gain realized in child evangelism on the homefront. What we do today for these children will determine the destiny of tomorrow's church among ethnic minority groups. Tomorrow walks in children's shoes!

VIEWPOINT

ON HOME MISSIONS

BY CURTIS W. RINGNESS National Home Missions Secretary

THE WALL IS BROKEN DOWN

WE LIVE IN A DISORDERED SOCIETY. There is deterioration and disintegration at all levels of life. Racial unrest, social prejudices, and cultural differences have divided the conscience of America. Can the church ignore the ever-widening gap between the affluent and the deprived, the blacks and the whites, the "haves" and the "have nots," the power structure and those who are not in it?

There is no way the church can solve the problems and alienations of our society without becoming involved; but that involvement must be with the gospel. The world into which Jesus came, and the world for which He died, was not just a world of white middle-class respectability. He worked among rough fishermen, crooked tax collectors, racial outcasts, rich lawyers, notorious thieves, and immoral women. He said, "I am not come to call the righteous, but sinners" (Matthew 9:13).

Jesus faced segregation as pronounced as anything we have. The Samaritans, publicans, and sinners were rigidly sealed off from the so-called respectable life. But Jesus ignored all barriers. He accepted these people without reservation. He was the friend of publicans and sinners.

The Early Church faced an almost impossible barrier between Jew and Gentile. In Ephesians 2:14 Paul referred to the middle wall of partition which divided the inner court of the temple, open only to Jews, from the outer court to which Gentiles were admitted. On the wall was posted the warning that if a non-Jew proceeded beyond it, he would be put to death. Yet Paul reported that in Christ this formidable "wall" was broken down so that Jew and Gentile could be brought together. That cleavage—and those in our time—were healed in Christ. (See Galatians 3:28).

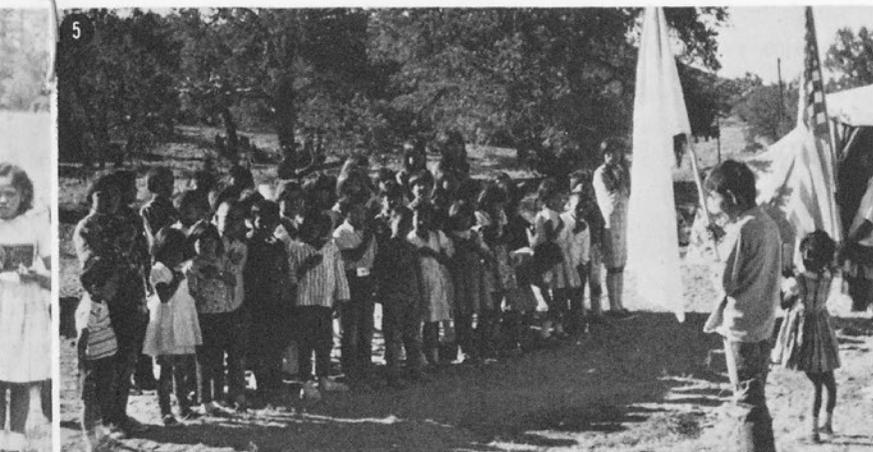
Both the torn curtain and the "broken-down" wall must be parts of the gospel we represent. To separate them is to fragmentize the gospel. We are commanded to love God with our entire beings and to love our neighbors as ourselves. But do we practice what we preach?

Perhaps it was providential that so many of our churches were located on "the wrong side of the tracks" in our early years. The poor and the common people responded readily to the full gospel. But the passing of time, coupled with God's grace and goodness, has resulted in more affluent churches and the inevitable move to better neighborhoods. But what about those people still living on the other side of the tracks?

A church is no longer a great evangelistic force if it limits its efforts to "our own kind of people." There is little love for the souls of men when the stranger, the foreigner, the poor, the outcast, and the handicapped are forgotten or passed by. Unless these become objects of our concern, we cannot consider ourselves worthy followers of Christ.



3. These children of Mexican Hat, Utah, enjoy their Bible class. 4. Deaf children attend classes especially for them at the deaf camp. 5. A successful VBS was held at Gamarco, New Mexico.





Jonah, the Reluctant Missionary

Sunday School Lesson for June 15, 1969

By J. BASHFORD BISHOP

JONAH 3:1-10

THE BOOK OF JONAH is unique among the prophetic books. It has no message to Israel directly. The book is a *story*, and the *story* is the *message* of the book. It speaks to all who, like Jonah, get away from God; to all who lack compassion for the unconverted; and to all whose narrowness and bigotry cause them to withhold God's grace and love from the unlovely.

The book has a *spiritual value* in that it shows the importance and duty of obedience to God and the futility of running from God. It has a *typical value* in that Jonah is a type of the Jewish nation. It has a *missionary value* in that it teaches that God's redeeming love is extended to all races. It has a *doctrinal value* in that it reveals the importance and results of repentance.

Although our lesson is on Jonah 3:1-10, we shall here treat the entire book very briefly.

JONAH'S COMMISSION AND REBELLION (1:1-3)

Here we have a servant of God running away from his work, attempting to escape from his Master's presence. For what reason? Perhaps he considered the work too

hard—one man against such a wicked city was not enough! Or was it because he was a Jew and did not like to preach to heathen? Or was it that Jonah feared God would be merciful, and that he would lose his reputation as a prophet? To be governed by natural inclinations and prejudices, to be more concerned about one's reputation than God's will—such things are the devil's snare.

The fact that Jonah found a ship is no proof that he was right. Circumstances can be considered providential only when they harmonize with the will and Word of God. Ships are always waiting to carry God's people away from the place of duty and service.

JONAH'S TROUBLES (1:4-17)

What trouble Jonah brought on himself and others by his disobedience! It is always so. Jonah's sin found him out. The mariners' question was to the point: "What meanest thou, O sleeper?" Jonah should have been the most wide-awake. How different was his conduct from that of Paul in the time of storm (Acts 27).

JONAH'S REPENTANCE (2:1-10)

Jonah's prayer is one of the most impressive psalms in the Bible. God had prepared the fish to save Jonah—not to destroy him. Although Jonah was in darkness inside the fish and out of human sight, he was not out of God's sight. Even though he had sinned, he knew what to do and to whom to turn. His repentance was thorough and real.

NINEVEH'S REPENTANCE AND PRESERVATION (3:1-10)

1. *The miserable plight of the Ninevites*—their sin was great; their time was short; destruction was promised.

2. *Their ground for hope was slim*—no proclamation of mercy was made. They had never heard of the Cross and were "aliens from the commonwealth of Israel" (Ephesians 2:12).

3. *Their repentance was deep and thorough.* "So the people of Nineveh believed God." It is amazing that such an idolatrous people exhibited such conduct, and more amazing still that a nationwide time of fasting and prayer was called and wholeheartedly observed!

Jesus said: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it." Why? Because their repentance was thorough and because of their faith. Their words, "Who can tell?" speak volumes!

If they with such slender hopes exercised such faith in God, how much more repentant and believing should men be today—for "behold, a greater than Jonah is here." (See Matthew 12:38-41.)

JONAH'S BIGOTRY AND LOVELESSNESS (4:1-3.)

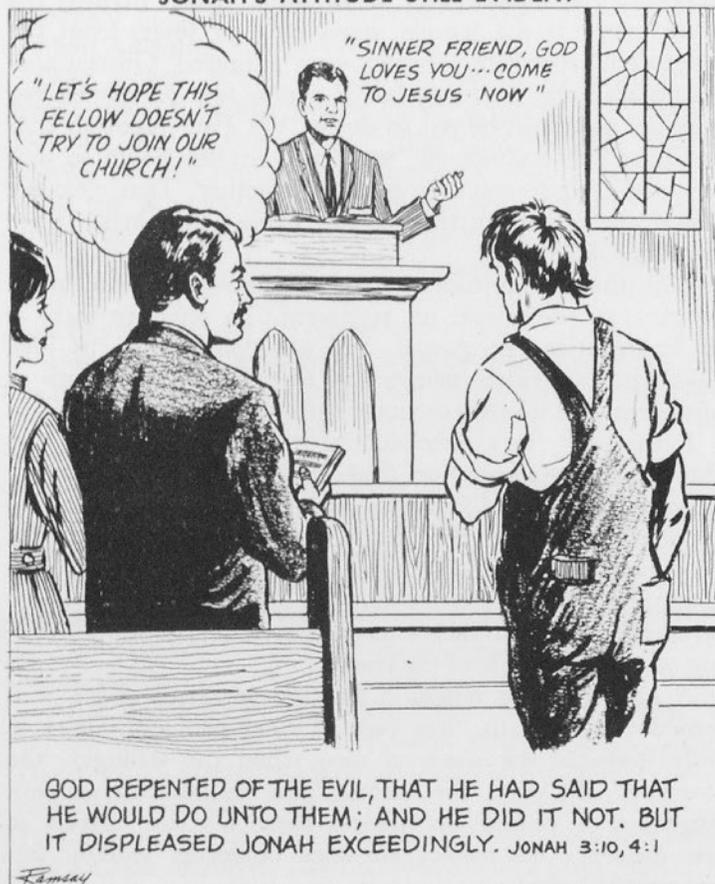
Jonah had found God very gracious while he had been in the belly of the big fish, yet he was angry when God was gracious to Nineveh!

GOD'S OBJECT LESSON TO JONAH (4:4-11)

Here is the fundamental truth of the whole book. Everything else is the outcome of it. "Should I not have pity on Nineveh?" *Pity* in the Hebrew language means "cover." God's anger with sin is born of His pity and love for the sinner. God's dealings with Jonah were for the sake of the Ninevites as much as for the sake of the prophet.

God still loves and yearns over lost nations and men today, and He looks for those who will be channels for that redeeming love!

JONAH'S ATTITUDE STILL EVIDENT



BGMC—STILL GROWING

By FRANCES FOSTER / Supervisor of BGMC

IN 1968 A TOTAL OF \$265,758.83 was given by boys and girls to missions through BGMC—the Boys and Girls Missionary Crusade.

This brought the total giving of this children's missionary program to \$2,300,941.80 since BGMC was formed in 1949.

And giving in 1969 is off to a good start. Every year since 1952, when the annual February BGMC Day was originated, the goal for the day has always been exceeded. This year was no exception as parents and friends joined the boys and girls to meet an all-time high goal of \$64,000. When the pennies, nickels, dimes, quarters, and dollars were all counted, BGMC Day offerings mounted up to \$74,898.82—almost \$11,000 above the goal.

Money from the 1969 BGMC Day was earmarked for the Far East. But money from regular BGMC offerings is helping our missionaries in many ways throughout the world—especially in placing gospel literature into the hands of millions of people—to reach their hearts and minds for Christ.

BGMC helps home missions too by giving Sunday school literature and songbooks to new churches.

And Boys and Girls Missionary Crusade is educational. Each quarter educational material is sent to churches participating in the program. Through this material children become acquainted with the missionaries and the mission fields. This helps them pray more earnestly for the needs of missions.

Eleven awards have been presented by BGMC to districts and churches for participation in the 1969 BGMC Day giving. The Eastern District took first place (for the fifth consecutive year) with a total of \$13,227.71. South Texas received the runner-up award with a total of \$4,166.96.

For the fifth time, the Grand Award for highest giving went to Fair Ridge Pentecostal Assembly, Shade Gap, Pa. This church has won national awards for 9 consecutive years.

Other awards went to the following churches:

Runner-Up Award for Highest Giving—Calvary Tabernacle, Waynesboro, Pa.—\$1,235 (2 years); Honorable Mention—Assem-

Girls are prepared to receive the BGMC offering at the Assembly of God in Westwego, Louisiana. Fifty boys and girls dressed in many costumes presented an interesting program on BGMC day.



A BGMC banquet was held for the boys and girls of the Assembly of God in Dighton, Kansas. Awards were given to two boys giving the most on BGMC day. The BGMC offering has doubled in the last year.

bly of God, Rock Falls, Ill.—\$1,157.29; Second Honorable Mention—Central Assembly, Baytown, Tex.—\$1,104.53.

Among Sunday schools of 601 and over—First Assembly, Phoenix, Ariz. \$211.27 (4 years); Honorable Mention—First Assembly, Memphis, Tenn.—\$197.80.

451-600—Gospel Tabernacle, Minneapolis, Minn.—\$1,049.65 (11 years); Honorable Mention—Pentecostal Tabernacle, Elmira, N.Y.—\$770; Second Honorable Mention—Berea Temple St. Louis, Mo.—\$477.06.

301-450—Grace Pentecostal Church, Johnstown, Pa.—\$500 (5 consecutive years); Honorable Mention—Revival Tabernacle, Detroit, Mich.—\$471.34; Second Honorable Mention—First Assembly, Alexandria, Va.—\$354.68.

201-300—Trinity Tabernacle, Baytown, Tex.—\$1,092.55 (10 consecutive years, 4 of which were top in nation); Honorable Mention—Hessville Assembly, Hammond, Ind.—\$750; Second Honorable Mention—Bethel Church, Chambersburg, Pa.—\$474.45.

126-200—Assembly of God, Rock Falls, Ill.—\$1,157.29 (4 years); Honorable Mention—First Assembly, Green Bay, Wis.—\$779.74; Second Honorable Mention—Freeway Forest Assembly, Houston, Tex.—\$520.30.

76-125—Central Assembly, Baytown, Tex.—\$1,104.53 (2 years); Honorable Mention—Assembly of God, Wentzville, Mo.—\$975.43; Second Honorable Mention—Assembly of God, Pocatello, Idaho—\$253.88.

75 and under—Calvary Pentecostal Church, Clairton, Pa.—\$228 (3 consecutive years); Honorable Mention—Beacon Gospel Church, Detroit, Mich.—\$120.87; Second Honorable Mention—Assembly of God, Slayton, Minn.—\$114.47.

Joyce Nichols (left) and Joy Paul (right), dressed as Japanese and Puerto Rican, are prepared to receive the BGMC offering at the Assembly of God in Raymond, Washington.





Ted Schultz has taken the gospel to many villages in Dahomey.



TED SCHULTZ: SPECIALIST IN EVERYTHING

By GAYLE D. ERWIN / *Pastor, First Assembly, Hattiesburg, Mississippi*

EXCESSIVE AND VARIED as demands are upon an American minister, customs and institutional strength exist to assist him. But consider the situation of a person who has to "go it alone." He must be to others everything that the church is. Such a person is Ted Schultz, veteran missionary of 20 years.

He, along with his wife Laura and family, must be jack-of-all-trades and *master* of them to survive physically and multiply spiritually in the West African land of Dahomey. He could well be called one of God's general practitioners, or a specialist in everything.

As Mississippi's first Assemblies of God missionary, his 1949 itinerary made him a pioneer at home as well as on the foreign field. Explaining all the facets of missionary need, pledg-

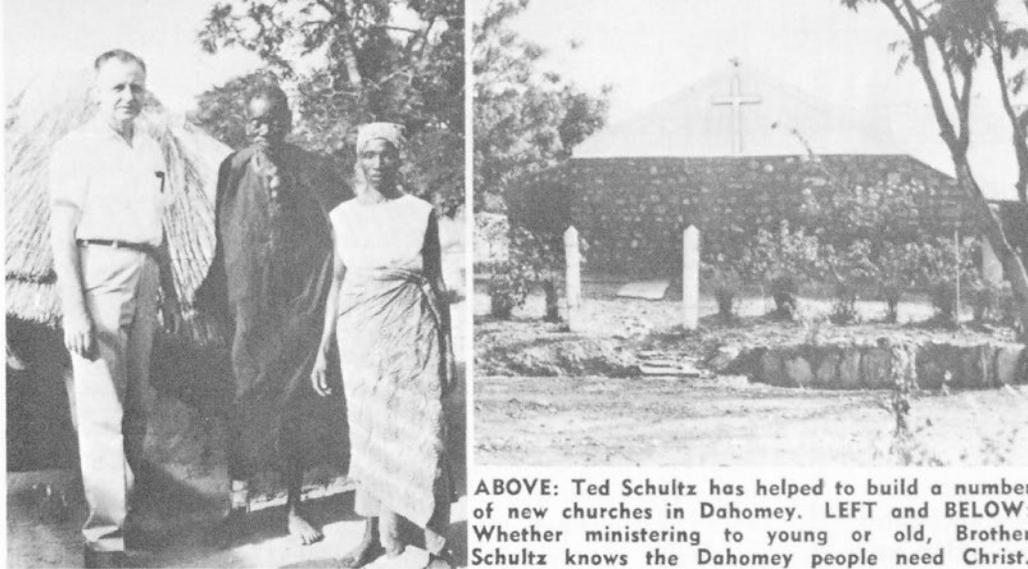
ing, and where to send offerings was made doubly difficult by the smallness of churches and the economic weakness of the times.

The strangeness of the needs made it no easier. Who could get excited about moon cloth (a black cloth to shade the bright tropical moon and permit sleep) and flannel abdomen bands (to prevent stomach cramps caused by night winds)? Often the Schultzes felt like bank tellers counting all the pennies given by concerned Christians who had little else to give.

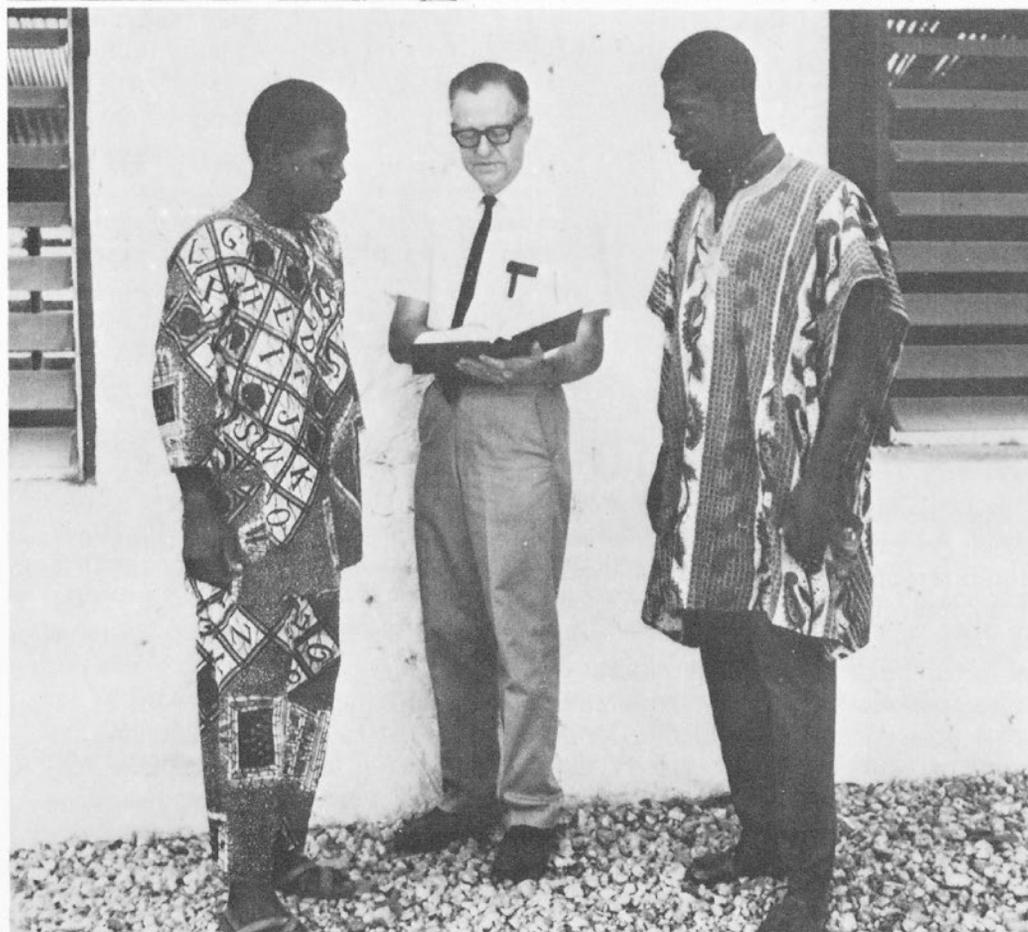
Successive itineraries became easier as the Mississippi economy improved and as Christians matured in stewardship—giving to missions rather than to individual missionaries.

Difficult as that first home tour must have been, the real test of adaptability came in Africa. Intellectually, they had to master a new language; psychologically, they had to survive the shock of a dramatically different culture. Someone said, "Be careful of scorpions." From then on everything they touched seemed like a scorpion. Although the call of God was strong and the feeling of oneness with the believers was deep, the impact of confronting the nationals was shattering.

There was much to become accustomed to: dress (or lack of it); heavy loads carried on heads; babies on backs; lack of hygiene; chickens, dogs, goats, sheep, and children running in all directions as the mission-



ABOVE: Ted Schultz has helped to build a number of new churches in Dahomey. LEFT and BELOW: Whether ministering to young or old, Brother Schultz knows the Dahomey people need Christ.



aries drove through villages; no rest rooms or restaurants; people eating a stringy sauce with dirty hands out of a filthy gourd; being offered a piece of dog, snake, or monkey meat with a rotten, nauseating odor; and the nighttime singing and beating of drums.

To successfully minister he had to break the barriers of superstition. The natives thought the missionaries manufactured their own money, never got sick, and never had pain. Other beliefs that proved troublesome were: to walk on certain ground provoked evil spirits; never hand anything with your left hand; never give anyone an even number of potatoes—it must be 3, 5, 7, etc.; if you let your girl's hair

grow long, it is because you don't have a goat to offer to the spirits, and the fact that she has long hair is proof that you worship certain spirits.

Since Dahomey church services for the nationals do not have the decorum of most U.S. worship, Ted Schultz found it hard to keep his presence of mind with all the moving about, loud talking, mosquito slapping, off-key singing with strange rhythms, and talking to the preacher during the sermon.

Also, preaching took detailed care and understanding, especially when he described such things as Jonah to people who were not acquainted with an ocean, a whale, or boats.

The Schultzes told me one of their

happiest experiences on the field has been to see facial expressions in a crowd change from doubt and fear to joy and gladness. They thrill as those invited to accept Christ slowly get up from their sitting position, come forward, and kneel to pray, then later destroy their idols. "At that moment you forget any suffering or discomfort you might have endured."

Having been in Dahomey through most of its formative years, Ted Schultz has seen the national Assemblies of God grow from a group of pagan people meeting under a tree to the present district council directed by elected national officers, complete with Christ's Ambassadors, Women's Missionary Council, and Sunday School Departments.

Typical of his versatility, his own day (which begins at 6:45 a.m. and ends at 10 p.m. or later) includes leading worship, teaching in Bible school, visiting and directing outstations, and being writer, accountant, doctor, mechanic, pilot, and courier. As the occasion demands, he must also serve as architect, contractor, and laborer for new churches.

Successful? Highly! With many churches and outstations and an active Bible school, Ted Schultz and the eight other Assemblies of God missionaries of Dahomey have obviously been doing God's work and have made a deep impression on history.

Mississippi District Superintendent F. L. Langley wrote, after visiting the field, "You know you are in the home of another ordinary person whom you have known in the past as just a fellow minister, but suddenly you see a man and family whom God has set apart for a task beyond the average Christian, for no man could stay and labor so successfully in this distant country without a special calling that is given to special men."

Ted Schultz says help is needed—the doors are open, the challenge to be God's man in the world is there. God needs other "specialists in everything" in Dahomey. 

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

DANNY OFTEN QUESTIONS, "When will I be big enough to drive?" As parents, our concern isn't when he can drive as much as when he will be big enough to make his contribution to society—to make his own choices and decisions.

We must not wait complacently until that day comes. The way we help the child adjust today and the attitudes he develops today will determine how he'll respond as an adult.

Maturity is one possession you can't bequeath to your children. But you *can* provide them with those experiences and relationships which will enable them to develop maturity. This is your biggest task as a parent.

FOUNDATION OF MATURITY

Your daily, at-home relationships with your children help them toward maturity. This includes communicating right attitudes, teaching them to trust others, helping them discover their unique personal abilities and trust their own worth, and teaching them to apply the Golden Rule.

Children need healthy personalities in order to withstand pressures of later life. "The foundation stone of this healthy personality is maturity, which is constituted of faith in God, devotion to Christian principles, trust in one's self and in life as a whole, and independence and self-reliance in thought and action."*

HE BELONGS

A child develops those important qualities when he has the assurance that he is accepted and loved by his parents—that he belongs. Most of this he learns in the first year. You express your attitude toward the child not only in the words you say but also in your tone of voice, your smile of approval, your tender touches of love in handling the baby, and your response to his needs. These tell the child how you really feel about him.

He'll learn that he's important, or a nuisance, by your reaction to his mistakes. If he knows that "everybody spills milk sometimes," he can win back his self-respect. Even with his mishaps and mistakes you still love him. If you accept difficulties as well as the good things in life, he will learn to accept them.

As you admit failure, you teach the child the art of self-confidence. He should know he's in the world for a purpose. He is growing self-confidence when he admits, "I'm not sure I can do this, but I'll try."

Your example as a parent can help your child grow toward maturity, or away from it.

"NO MAN IS AN ISLAND"

What would you say is the most important trait of a successful adult?

Recently I read an employer's comments in which he stated that the man who gets promoted often is not the most skilled in his field, but the one who knows how to get along with his fellow employees and supervisors.

The ability to work closely with others in our highly specialized society is important for every adult. It is a significant aspect of maturity. Satisfactory personal relations in the family group prepare the child for harmonious relationships elsewhere.

We live and move in a world of people. I'm sure one of God's reasons for establishing the family unit was to

GROWING TOWARD MATURITY



By **ELLA MAY MILLER** / *Harrisonburg, Virginia*

teach the child that he cannot live unto himself. He is not an island. A large part of life is living and getting along with others—all types of people. A child is growing toward maturity when he learns this truth.

SOCIAL SKILLS

One requirement for getting along with others is to be considerate of them. Courtesy is not inborn; it is taught. A child doesn't naturally wait for his turn nor take the smaller cookie. He has to be taught such conduct.

The child develops social skills as he associates with others of his own age group. He often learns to modify his behavior in order to be accepted or to make a favorable impression.

In later life a child will find himself in new and more difficult social situations. To meet them successfully he needs the proper social tools. These you, as his parents, can provide in his early training. Exposing him to the climate of politeness, good manners, and considerate conduct at home will help him be more comfortable with others.

The development of such social security is very important. The child develops this when you help him cultivate the habit and attitude of courtesy.

LOOK FOR THE FLOWERS

Instead of focusing attention on bad behavior of youngsters, on the "weeds," a parent should look for and cultivate the "flowers."

Educators lament the fact that through books, comics, TV, and other media, today's children are surrounded with much violence, unkindness, and harshness. They in turn reflect these characteristics in their actions toward others.

But each child does have noble intention, high impulse,

sympathetic inclination, and human response. We can see it if we observe carefully. How often has Bobby brought home a stray puppy or a hungry kitten? Hasn't Susie felt sorry for lonely Widow Jackson? And Jerry has asked for money to give to the blind man on the street corner. Many parents never seem to observe these favorable inclinations. They overlook the child's concern for others.

A child possesses a spontaneous and sympathetic response to the needs of others. These expressions of his nobler impulses are worthy of careful and sensitive handling, just as are his outbursts of temper and hate. Encourage your child in his desire to be helpful. Show approval of his concern and love for the unfortunate. Teach him, by example, that such attitudes are the basis for meaningful living.

Yes, pull out the weeds in your child's life, but remember that by encouraging those noble impulses you are helping the flowers grow.

THE WAY HE IS

Maturity takes time. In the process of growing up, children pass through various behavior patterns. Included in these are jealousy, outbursts of anger, dawdling, secretiveness, deceit, and inability to foresee results of their actions. These are undesirable traits, yet they belong to every child. Handled properly, they become the foundation for more mature ways of behaving.

You will need to direct your child from these levels of action to more mature levels. The best way is by your example. You can hardly expect the child to control his temper if his parents do not. How can a child accept responsibility for his actions if his parents refuse to accept the consequences of their actions and blame others?

Too many students drop out at midyear exam time because "we goofed off too much"; "I don't have the necessary discipline." They're really saying, "I'm not 'big' enough—not mature enough to accept the responsibilities of adult living." Too often they only reflect parents' attitudes.

BEGIN EARLY

After listening to a lecture by a specialist in the area of homelife and family relations, a mother asked, "How early can I begin the training of my child for living a full, useful, and successful life?"

The man inquired, "When will your child be born?"

"Born?" she gasped, "Why, he's already five years old."

"My goodness, woman," he responded, "don't stand here talking to me. Hurry home. Already you've lost the best five years."

The author of *Growing With Your Children* challenges us in this paragraph: "Training cannot begin too early. We won't succeed perfectly, of course, but the future of our children and the future of a world that desperately needs mature Christian citizens demands that we give our best to this urgent task."*

DIVINE ASSISTANCE

Recognizing our imperfections, remember we can receive help and guidance from the perfect One—Jesus Christ. We'll want to guide our children to Him who can help them achieve true maturity.

—A "Heart to Heart" tract (reprinted by permission)

**Growing With Your Children*, Ray F. Koonce, © 1963, Broadman Press, Nashville, Tennessee.

FRIDAY THE 13th!

(Continued from page 32)

in every circumstance, the closer he comes to practicing the ideal which is to rejoice always.

"PRAY WITHOUT CEASING"

This command does not require perpetual prayer to the neglect of other duties, but recommends rather that we saturate all our activities with prayer. Obviously we cannot kneel without ceasing or pray orally without ceasing, but our lives can be lived in an attitude of prayer.

Our spoken petitions might then be likened to the eruption of an active volcano. It is always burning down deep in the crater but only occasionally erupts. But while the volcano's eruption wreaks destruction, believers' effectual, fervent prayers avail much good.

"IN EVERY THING GIVE THANKS"

Perpetual joy and perpetual prayer promote thanksgiving. It could not be otherwise. Thus Paul proceeds, "In every thing give thanks."

The idea sounded so revolutionary that the apostle interrupted his series of admonitions to insert an explanation: "For this is the will of God in Christ Jesus concerning you." The same statement, of course, could be appended to both preceding precepts as well. It is most certainly God's will that we rejoice evermore and pray without ceasing. But "in every thing give thanks" seemed to require this explanation especially.

To give thanks in everything requires more grace perhaps than to rejoice in everything. Yet this is a goal believers should pursue. And when they pursue it, they profit!

You can always find something for which to be thankful—even in direst difficulties! And since God guarantees to cause all things to work together for your good and His glory, you can give thanks in everything!

"QUENCH NOT THE SPIRIT"

God's Holy Spirit convicts of sin; He guides believers; He sanctifies; He empowers; He conducts a most versatile ministry. Yet His symbols in Scripture as a dove and as fire reveal how He may be resisted. As the gentle dove the Holy Spirit may be grieved. As fire He may be quenched. To continue in Christian victory the believer needs conscientiously to avoid both these outrages.

"Quench not the Spirit" is the one negative admonition in these 13 words. Christianity does indeed accentuate the positive, but it does not entirely eliminate the negative. A believer must take as great pains to avoid wrong as to do right. Thus Paul admonished, "Quench not the Spirit." Do not extinguish the Fire. Do not grieve the heavenly Dove. Never smother the enthusiasm which Christian experience ignites—or ought to kindle! By yielding to the leading of the Holy Spirit we can fulfill this precept.

Far from proving unlucky, then, diligent attention to the practices proposed in these 13 words will result in great benefit to all who perform them.

Have you been putting them to the test? Moffatt's translation of James 1:22 reads: "Act on the Word, instead of merely listening to it." Why not act on these words? Put them to the test. Remember to rejoice and pray always, to give thanks in all circumstances, and to yield obediently to the guidance of the Holy Spirit. There's no better time to start than now!

MULTIPLE
WMC
GROUPS—



WILL IT WORK FOR US?

By MRS. ERMA HERTWECK
Harbor Assembly, Costa Mesa, California

WILL IT WORK FOR US? We at Harbor Assembly are only a medium-sized congregation. The plan did wonders for the speaker's big church, but what about ours in Costa Mesa?"

These and other questions raced through my mind as I listened to the WMC retreat speaker tell how the multiple group plan of organization for WMC's had multiplied many times over the ministry of the women of her church.

We had tried to involve more women, but some withdrew. "I don't like to sew," they said; or, "You always make quilts!" We had a day group and one that met in the evening; still only a small percent of the women attended.

The WMC's needed the work and prayers of more women. The church needed their efforts for world ministries. The community needed their friendly witness. But how to interest them—that was the question.

A leadership meeting was called. Much prayer and discussion followed. The multiple-interest-group plan we had heard about at the rally appealed to us all. In this arrangement women would be invited to join one of several circles where they would participate in projects they were especially interested in. Once a month all the circles would join in a general meeting. It sounded good. We would try!

Six divisions were planned. With the help of the pastor, ladies who were willing to be chairmen of the new circles were appointed.

For six weeks the executive committee met regularly to pray and plan for the day on which we would reor-

ganize. Each Sunday we displayed posters, eye-catching and curiosity-arousing: "We're Changing Things!" "A Revolution Is Being Planned!" and, "For Ladies Only—3 p.m., September 19." We sent invitations to a Sunday afternoon tea to every woman in the church.

The big day arrived. The attendance was rewarding—four or five times larger than we had ever had at any previous WMC meeting. On the wall we had placed the WMC open-heart emblem with ribbons extending from it to other emblems representing all the new circles. As each lady entered the room she was given a sticker badge. After being challenged by the speaker (Mabel Prettyman, sectional WMC representative) each one was invited to place her sticker on the ribbon that led to the circle she was interested in.

There *was* a revolution! We *did* change things—in WMC ministry, that is. In the new organization three to four times as many women attend meetings and respond to projects as before. In 1968 our contribution to the district Penny Fund for home missions was double the amount of our 1967 offering. In February 1969 we had the largest WMC Day offering in the history of the group. Our annual WMC income has almost tripled.

The general outreach of the WMC has expanded many times, substantially increasing every phase of our ministry. It is unlikely that very many ladies have given more than before, but there are *more women involved*—and thrilled to discover that there is a place for every talent in the ministry of WMC.

The Dorcas Circle embraces the work of the original WMC group. It is looked upon as the prayer band of the church. Members make the quilts we need, roll bandages, and do sewing and knitting.

The Golden Years Circle meets once a week for prayer. Theirs is a ministry of visitation to shut-ins. Not only do they carry cheer to the lonely, but they inspire the ones they call on so that they too become involved in the activity of the circle and contribute to its various projects.

The Community Outreach Circle concentrates on local projects—grocery showers, dinners for families in times of sorrow and sickness, and distributing clothing.

The World Vision Circle sponsors projects for home and foreign missions. Much of their handwork is done outside their meetings.

The Campus Y's are girls above 16. They participate in district WMC-sponsored Christmas projects for Bible schools and send gifts to our servicemen.

The Art Circle contributes to every department of the church and provides many items for missionaries.

Each circle is assigned missionary projects. At the beginning of each year all groups start working toward a display for our local missionary convention in November. Missionaries participating in the meeting and three retired missionary couples benefited from the project.

Every circle saves pennies toward the district home missions project.

Members of the Harbor WMC's sponsor four Missionettes clubs for girls 7-15. There is no "gap" in this multiple-group arrangement.

The six circles involve women in a variety of meaningful activities that blend into a unified ministry contributing to the total outreach of the church.

There is no longer a question. The multiple group plan of WMC organization works for Harbor Assembly of God.





1. At planning session, Pastor V. L. Hertweck discusses the calendar of events with the executive committee. Mrs. Hertweck, general president, stands at his right.
2. Community Outreach Circle decorates drums for used clothing containers.
3. Dorcas Circle rolls bandages and makes quilts and garments.
4. World Vision Circle prepares stuffed animals for Christmas gifts.
5. Senior Missionettes plan Mother-Daughter banquet.
6. Art Circle fashions bootee floral arrangements for cradle roll.
7. Campus Y's bake for servicemen overseas.
8. Intermediate (junior high) Missionettes sew.
9. Junior Missionettes have projects too.
10. Golden Years Circle present handfuls of pennies.
11. Prims use workbooks.



evangeletters

READERS WRITE THE EDITORS

Renewed Acquaintance

I would like to tell you how much this past year's reacquaintance with the *Evangel* has meant to me.

It was always in our home when I was a child. My father was a charter member of Duluth Gospel Tabernacle over 50 years ago, and my grandparents also were Assemblies of God.

However, I never appreciated the fact that I needed this "friend" in my home too until about a year ago when a terrible heartache came into my life.

I have found so many times that I needed just the extra boost of some article or poem or lesson that the *Evangel* had at that particular time. No other magazine that I read has the same dynamic "holding-me-to-the-faith" power as the *Evangel*.

MRS. D. C. ANDERSON
Jacobson, Minn.

Brochure Available

I just want to thank you for the article, "20 Bible Reasons for Speaking in Tongues" (*Evangel*, Jan. 26, 1969).

Is this good article available in tract form? I would like to distribute it among people who don't understand the reasons for this blessing.

W. F. GRAY
Nashville, Tenn.

Editor's Note: No, not in tract form. The article is reprinted from a brochure entitled, "The Baptism with the Holy Spirit—What Is It?" The brochure may be purchased from the author, Henry H. Ness, 28090 Dickens Ave., Hayward, Calif. 94544, at 25 cents a copy.

Meaning of the Sheaf

In "Your Questions" (Jan. 12, 1969) I was impressed to read what Brother Williams wrote concerning the wave sheaf which typified Jesus' resurrection.

When I was a small child, my mother always sent a sheaf of wheat to a bereaved friend when

someone passed away. I had wondered for years just what the sheaf represented, so thank you for your explanation.

MRS. MARGARET MAHAN
Clearwater, Fla.

Keep the Bible Central

I was disturbed by a photo which appeared in the *Evangel* recently. It showed the interior of a beautiful new Assemblies of God church with a divided chancel. The pulpit was on the left, the choir on the right, and in the center was the communion table.

This, of course, is a trend toward the liturgical worship of denominations which place a greater emphasis on the sacrament, it would seem, than upon the Scriptures. In our churches the Bible has always been central. If we wish to keep it that way, why not keep the pulpit in the center, and not off to one side?

I was glad to see that, although the communion table was in the center, it was not adorned by a cross or a chalice, but by a large open Bible.

Let us continue to exalt the Word of the Lord, and not succumb to architectural trends that would give the appearance of diminishing the authority of the Scriptures in the least degree.

RONALD MOOBERRY,
Pastor, Assembly of God
Conrad, Iowa

Sharing the Evangel

I love the *Evangel*, and always share mine with others. I have never found anyone yet who was not anxious to get it.

RUTH SISSON
Longview, Wash.

Artists' Work Appreciated

The *Pentecostal Evangel* is always a blessing to us. The layout is very attractive and Norman Pearsall's drawings are superb.

But I wanted to especially compliment you on the Christmas edition (December 15, 1968). Keep up the good work!

BRYAN MOCK
Missionary to Venezuela

Tithing Pays

I recently visited the home of a World War II Army buddy.

When I first met him in the Army, he was mildly concerned about his relationship to God. I invited him to attend the Assembly of God where I worshiped, and he rather reluctantly did so.

At last he confided that he had been a church member for some time but wanted more information regarding salvation. Being born again, it seemed, was entirely new truth to him. The pastor where I attended church was a good teacher, and soon my buddy experienced spiritual rebirth.

He told me something else was bothering him. As the owner of a fairly successful food market, he was becoming concerned about tithing. I related to him my experience and knowledge of God's will concerning tithing.

Soon after that, we returned to civilian life, and I drove 600 miles to visit him.

The Assembly of God he attended was a small, struggling work. The Sunday I was present, there were 21 in Sunday school. My old buddy told me he felt he should pay seven years' back tithes to the church.

Seven years later I again visited him and found a beautiful new church and parsonage with over 200 in attendance.

Recently, 14 years later, I again visited my friend. The church now has an attendance of 400-500.

My buddy lives in a \$60,000 home and now owns four supermarkets, along with other businesses. He is giving 30 percent of his income to the work of the Lord and is happy in the knowledge that he is in the center of the will of God.

Yes, tithing pays.

H. M. STITT
Hastings, Michigan

A Gift to the Pastor

Will you please renew my subscription?

I don't have time to read all the articles in the *Evangel*, but it is well worth the price even for one or two features. I enjoy Brother Williams' answer column especially. I never miss reading that.

Since moving to Ohio I do not attend a Pentecostal church. My denominational church has a good magazine with lovely color and format; it contains some highly intellectual articles but it can't re-

place the *Evangel*. So I am sending money for a gift subscription also. Please send the *Evangel* to my pastor. I think he will find some good Bible doctrine in it and plenty of ideas for sermons.

May I say the recent article by Henry H. Ness on eternal security was excellent, in my opinion. Our Bible class was discussing that subject two weeks ago and we came to the same conclusion—that it is conditional.

A READER IN OHIO

Gift from the Church

Here at Northeast Assembly we appreciate the *Evangel*. The church gives a subscription to each one of its constituent families every year. I think the occasional "Letters to the Editor" pages are quite fascinating. We always like to know what the other person thinks!

L. A. STELLER
Pastor, Northeast Assembly
Portland, Oreg.

Knowing What We Believe

I have been in the Assemblies of God for 10 years now and have never sat under a Bible study purposely designed for teaching our basic doctrines.

I think there should be at least one such study series each year in all of our churches.

I believe our church has lost many new converts because they are not rooted in the Scriptures; they don't know what they believe or why.

READER IN ILLINOIS

A Classic Work

The article, "How Can I Know God's Will?" by J. W. Jepson (issue of March 30, 1969) was truly a classic work.

Pastor Jepson's guidelines for determining God's will surely would benefit all who read it, whether laymen or clergymen.

JOHN ELLER
Pastor, First Assembly
Valley Park, Mo.

Can't Put it Down

The *Evangel* is terrific. I recommend it to all. I subscribe to several magazines, but the *Evangel* is best. My only complaint is that I can't put it down after I begin to read.

I thank God for this weekly portion of spiritual food to nourish my whole family.

GARY J. GREELY
Millinocket, Maine



33rd

GENERAL COUNCIL

AUGUST 21-26

DALLAS, TEXAS



GO
AND
TELL



NEWS OF OUR TIMES

AT 27TH ANNUAL CONVENTION

Four A/G Officials Elected to NAE Posts

CINCINNATI, OHIO—Four Assemblies of God officials were elected to responsible positions in the National Association of Evangelicals (NAE) for the coming year at the 27th annual NAE convention held here in April.

J. Philip Hogan, executive director of foreign missions, was re-elected president of the Evangelical Foreign Missions Association, an affiliate of the NAE. T. E. Gannon, assistant general superintendent, was elected head of the Social Action Commission.

Glen Bonds, national secretary of the Men's Fellowship Department, was chosen to chair the Evangelical Churchmen's Commission; and Mildred Smuland, national secretary of the Women's Missionary Council, was named chairman of the NAE Women's Fellowship.

All NAE officers were returned to their present positions. They are: Arnold T. Olson, president; Hudson T. Armerding, first vice-president; Myron F. Boyd, second vice-president; Cordas C. Burnett, secretary; and Robert C. Van Kampen, treasurer. Dr. Burnett, an Assemblies of God minister, is president of Bethany Bible College in Santa Cruz, Calif.

An estimated 1,200 leaders from 38 denominations attended the annual NAE sessions which featured the theme, "A Vital Church—Concerned, Committed, Conquering."

Morning Speakers

Speakers featured in the morning sessions included Clyde W. Taylor, general director of NAE; Billy A. Melvin, executive director

of NAE; and George W. Perry, president of the National Negro Evangelical Association, and an Assemblies of God minister.

Billy Melvin told the registrants there is a new surge of interest in conservative church movements. He added that increasing numbers of believers consider NAE "the only viable alternative in this country today to the National Council of Churches."

Using the theme, "A Vital Church," Dr. Taylor said that Washington needs to hear more voices "reflecting Christian convictions and telling congressmen and senators" their concern over current issues.

Concerning the Negro gospel work, Mr. Perry told the convention, "In general it will take black men to reach black men for Christ—both in the U.S. and overseas."

Evening Services

Spotlighted in the evening services were Myron F. Boyd, second vice-president of NAE and bishop of the Free Methodist Church; Hudson T. Armerding, first vice-president of NAE and president of Wheaton College; and Arnold T. Olson, president of both NAE and the Evangelical Free Church of America.

The great threat the church has faced in the past, and faces today, is not Communism or any other "ism," but apathy, Dr. Boyd declared.

Spiritual commitments precede and determine all other commitments on the part of the members of a vital church, Dr. Armerding said. He deplored current optimis-

tic views of man "that seem incredibly naive." He insisted there can be little hope for permanent social improvement without a diagnosis that views man as "fallen" and a prescription in terms of "redemption."

In the last session of the convention, Dr. Olson reported that predictions of the demise of the Church have often been followed by periods of great revival. While evangelicals believe in the indestructibility of the Church, it is not a "fort into which we may retreat" and hold forth, he stated.

Program Highlights

In addition to the six general sessions and 64 workshops and seminars scheduled by the commissions and affiliates of NAE, other highlights of the convention program included morning prayer breakfasts sponsored by the Evangelism and Spiritual Life Commission, the afternoon Bible hour, and the annual Layman's Dinner at which Colonel Harland Sanders of Kentucky Fried Chicken fame told the story of his conversion to Christ at the age of 80.

Named the outstanding evangelical layman of the year was George M. Wilson, executive vice-president

Right: George M. Wilson, executive vice-president of the Billy Graham Evangelistic Association, is presented with the "Layman of the Year" award by T. F. Zimmerman, General Superintendent of the Assemblies of God.

Below: A crowd of 1,000 gathered for the first evening service of the convention.

of the Billy Graham Evangelistic Association. T. F. Zimmerman, General Superintendent of the Assemblies of God and a former president of NAE, made the presentation on behalf of the Evangelical Action Commission which made the selection.

It was announced at the convention that the NAE's World Relief Commission has assumed responsibility for administering a children's hospital in Vietnam. The pediatrics center, known as the Hoa Khanh Children's Hospital, was developed and maintained by the marines of the Force Logistic Command, Fleet Marine Force Pacific. This is the first hospital project for the WRC.

The National Association of Evangelicals is a fellowship of evangelical Protestant groups within the U.S. comprised of 38 denominations, individual churches from some 30 other denominations, groups of churches, and many independent religious organizations and individuals. It claims 2,500,000 full members and a service constituency of more than 10,000,000.

The association renders services in the major fields of Christian activity, with 15 commissions and affiliated agencies implementing the NAE objectives. Headquarters for NAE is Wheaton, Ill.



Officers of NAE annually subscribe to the association's statement of faith. Shown left to right are Arnold T. Olson, Hudson T. Armerding, Myron F. Boyd, Cordas C. Burnett, and Clyde W. Taylor.



St. Louis Church Experiences 'Jubilee Year' Revival

ST. LOUIS, MO.—Trinity Tabernacle has been experiencing a tremendous revival in this, its "Golden Anniversary Jubilee Year." This church was the first Assembly of God to organize in St. Louis. It has been a faithful witness in the community for 50 years.

The deacons and others of the congregation held prayer meetings

for a week in March. Then the pastor, J. A. Drysdale, was asked to serve as evangelist, conducting four weeks of special meetings in which God's Spirit was outpoured.

There were record crowds; people were saved and reclaimed, and many were filled with the Holy Spirit. Others experienced immediate healing.

Marks Pastor's 40th Anniversary

CHURCH LAUNCHES BUILDING PROGRAM; MAKES PLANS FOR JULY HOMECOMING

HAUGHTON, LA.—The Pease Chapel Assembly of God is launching a building program to replace its present 50-year-old structure.

In connection with the building

program, the church has planned a homecoming which will be held July 6, 1969.

Pastor Warren Dement will mark his 40th anniversary as pastor of Pease Chapel in July.

LITTLE ROCK, ARK.—The members of Rosedale Assembly were inspired in recent services by the ministry of Temon Jenkins, pastor of First Assembly in Arkadelphia, Ark. The attendance at the meeting was very good.

Several were saved or filled with the Holy Spirit. Others were reclaimed or refilled.

The church received a great refreshing. It is now reaching the community by being a cosponsor of *Revivaltime* on a local radio station. The congregation plans to build a new church soon.

—Audrey C. Booher, pastor

COFFEYVILLE, KANS.—First Assembly was richly blessed during a recent meeting with Evangelist Lula Dennis of Claremore, Okla.

The services were scheduled for two weeks, but continued for four. There was good attendance throughout the meeting.

A number were saved and filled with the Spirit. Several rededicated their lives to Christ. The entire church was moved by this demonstration of God's power.

—Lavern Pember, pastor

SHAWNEE, OKLA.—Evangelist Darrell Logue of Seminole, Okla., recently conducted special services at Glad Tidings Assembly here.

Two people were saved, and three followed the Lord in water baptism.

Eight persons dedicated themselves to full-time ministry. One young man who had felt God's call for two years surrendered his life, resigned his job, and made plans to enroll in Bible college this summer.

—A. J. Frank Jr., pastor



Pastor Glen Cole (fifth from left) is shown with his board and building committee and the check they presented for the new property.

Washington Church Will Relocate

OLYMPIA, WASH.—After worshipping at its present location for 41 years, the local Assembly of God has purchased four acres on which to build a new church.

On Easter Sunday a check was presented to the pastor by the board and building committee for the down payment on the property. Pastor Glen Cole then led a prayer

for God's blessings upon this new venture of faith.

The congregation is rejoicing in God's leading through the years. The missionary program of the church has doubled over the past two years; \$25,000 was given to missions in 1968. The Sunday school attendance has increased by more than 100 in the same period.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Huntsville	¹ First	June 8-12	Larry Summers	Charles E. Lee
Alaska	Anchorage	Sunset Hills	June 8-15	Larry & Mrs. Griswold	William L. Cummins
Ariz.	Payson	A/G	June 9-15	Charles O. Hudspeth	Paul Killingsworth
Ark.	Camden	Calvary	June 8-15	Kenneth Turner	J. O. Belin
	Helena	First	June 3-15	Wallace & Carol Joice	Royce L. Lowe
	Russellville	New Bethel	June 8—	Lindell & Mrs. Ballenger	Gerald Chenoweth
	Springvale	First	June 11-22	H. B. Kelchner	Paul R. Jech
Calif.	Hollister	A/G Tabernacle	June 10-21	J. B. Woolums	DeWayne Gorrell
	Soquel	Cabrillo	June 8-22	Star Thomas	Lloyd L. Reece
	Vallejo	First	June 11-22	L. B. "Bill" Lewis	L. H. Bottroff
Colo.	Cortez	A/G	June 8-12	George & Susie Holmes	H. H. Davis
Fla.	Lakeland	Medulla	June 8-15	D. N. Asbury	Thomas Billingsley
	Naples	¹ First	June 8-13	Musical Wellards	O. F. Taylor
	Panama City	Central	June 10-22	Loyd & Rebecca Middleton	C. C. Toole
Ill.	Paris	¹ First	June 9-15	Carl E. Gammel	Roy Warner
Ind.	Clinton	¹ A/G	June 9—	Dedelow-Friederici Tm.	Gerald D. Badger
	Huntington	Bethel	June 1-14	Jeanette Neal	Loren S. Curtis
	Indianapolis	West Side Gospel	May 28-June 8	Sunshine Evang. Party	Tom Paino Jr.
Iowa	Ames	A/G	June 11-22	Wesley & Gladys Morton	Norman Tosten
	Keokuk	A/G	May 27-June 9	Wesley Morton	Bernard H. Reece
Kans.	Burden	¹ A/G	June 8-15	J. B. & Mrs. Essary	L. J. Wells
	Cherryvale	A/G	June 8-15	W. F. & Mrs. Watkins	Floyd E. Remer
	Wichita	Evangel	June 11-22	Doug & Judy Maners	John Booher
La.	Haughton	Pease Chapel	June 7-20	Darrell & Carolyn Pilcher	Warren Dement
	Shreveport	First	June 11-22	Norman Jones Party	Rodney Duro
Mich.	Royal Oak	Calvary Temple	June 1-8	Doug & Judy Maners	A. F. DiMusto
Minn.	Blue Earth	Gospel Tab.	June 10—	Mike & Linda Murdock	Chuck Farina
	Brainerd	² A/G	June 8-13	Victor Etienne	Melford A. Olson
	Fairmont	First	June 3-15	Richard Schlupp	L. L. LePoidevin
	Worthington	¹ A/G	June 8-13	Thom & Carolyn Loven	John Everett
Miss.	Meridian	Northview	June 8-15	Gene & Heather Burgess	Charles S. Craighead
	Stonewall	A/G	June 9-15	Billy & Cherie Cotton	Kenneth Byrd
Mo.	Buffalo	A/G	May 27-June 8	Dan Womack	O. W. Hunt
	Florissant	¹ A/G	June 8-13	Earl & Arlene Stubbs	Lester E. Shockley
	Hillsboro	First	June 1-15	Howard & Barbara Young	James Spinner
	Marshall	¹ First	June 8-15	Maxine Willis	Warren LaRose
	Springfield	¹ Evangel Temple	June 8-13	Christian Hild	Ralph Kay
Ohio	Columbus	¹ Bethel	June 2-8	Paul & Donna Wright	Charles M. Jarvis
	E. Liverpool	First	June 11-22	D. A. Lewis Family	James Miller
	Lima	First	June 15-20	Paul Hild Family	T. E. Hartshorn
	North Olmsted	A/G	June 11-22	"Little Joe" Peterson Tm.	K. L. Canfield
	Vermilion	¹ First	June 9-15	Paul & Donna Wright	Jerry Hall
Okla.	Alva	A/G	June 11—	Lindell & Mrs. Ballenger	Edwin Lack
	Spiro	First	June 9-22	H. A. & Mrs. Strange	Jack Barron
	Tulsa	Lewis Avenue	June 11-22	C. A. Nicholson	Grady Adcock
Oreg.	Coquille	First	June 8-15	Knouse-Stovall Team	Claude A. Malan
	Florence	¹ A/G	June 8-13	L. O. & Mrs. Triplett	Harry Downey
	Nyssa	A/G	June 11-22	William Caldwell	Carl Johnson
Pa.	Shrewsbury	¹ Full Gospel	June 9-15	Brosey-Buchwalter Tm.	Alfred D. Boyd
S. Dak.	Sioux Falls	Gospel Tabernacle	June 8-15	Tanner Team	Andrew Teuber
Tex.	Levelland	First	June 3-8	Paul Hild	Charles Gibson
	Seadrift	First	June 8-15	E. R. Winter	C. A. Caylor
	Tyler	Glad Tidings	June 8—	Jimmy & Lenete Merritt	L. H. Hubbard
Va.	Fairfax	A/G	June 8-15	Keetah Jones	Walter Keller
Wash.	Colville	¹ A/G	June 9-13	James Boreland	William H. Reeve
Wyo.	Riverton	¹ Glad Tidings	June 1-13	Larson-Stiver Team	Glen Burris

¹Children's Revival ²Youth Crusade

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

ROGERS CITY, MICH.—Faith Assembly was blessed by the ministry of Evangelist Wesley Wibley during recent special services.

Two persons came forward for salvation. The church had been praying for one of them for several years.

The attendance at these services was the best in several years.

—Robert H. Cilke, pastor

DAVENPORT, IOWA—The North Pine Assembly has recently been blessed by the ministry of Evangelist Helen Martin of Des Moines, Iowa.

A total of 30 persons were saved during the meeting—some in their homes during visitation and some in the church.

Two were filled with the Holy Spirit, and several were refilled.

One woman who received the Spirit was a Baptist missionary. She served in Nigeria for 12 years and is now attending a Catholic college near here. After being baptized with the Holy Spirit she brought some nuns from the school

to the meeting. Thus far four of them have been baptized in the Holy Spirit. A priest is also tarrying. It is refreshing to see the simplicity of their faith and to hear their testimony.

—L. H. Buck, pastor

KANSAS CITY, MO.—Dodson Tabernacle here recently concluded a two-week meeting with Evangelist Edith Dennis of Independence, Mo. A number rededicated their lives to the Lord. One man received the Holy Spirit. A woman was delivered from a habit that had bound her for several years. —Thomas Cates, pastor

ANNOUNCEMENTS

40TH ANNIVERSARY AND HOMECOMING—June 20-22, Assembly of God, Edgemont, S. Dak.—Richard Tufte, pastor

25TH ANNIVERSARY COUNCIL—June 10-12, North Carolina District, Glad Tidings Assembly, Dunn, N. C. Guest speaker: Edgar Bethany.—Charles H. Cookman, district superintendent



FLOODS HIT NORTHERN STATES; RELIEF NEEDED

The devastating floods that have swept through North and South Dakota, Iowa, and Minnesota have damaged some of our churches. A number are in urgent need of financial assistance.

Appeals are already being received by the Department of Benevolences from these churches. At the time this is written floodwaters have not receded; therefore, total damage is not yet known.

In the past three years about 50 churches have been financially assisted by our relief fund when natural disaster struck. Presently funds available for disaster relief are very low. In order to assist these flood-damaged churches immediately in their reconstruction, your offering is urgently needed.

Kindly send your offering designated "Disaster Relief" to Department of Benevolences, 1445 Boonville Avenue, Springfield, Mo. 65802.



NEWS OF OUR COLLEGES

COMPILED BY THE ASSEMBLIES OF GOD DEPARTMENT OF EDUCATION



"The Followers" from Central Bible College minister on college campuses during weekends.

85% Engage in Student Ministry

CBC STUDENTS WITNESS ON COLLEGE CAMPUSES

SPRINGFIELD, MO.—A traveling team of Central Bible College students is witnessing for Christ on college campuses within a 300-mile radius of Springfield. They return from their ministry with enthusiastic reports of the Holy

Spirit ministering through them.

This musical group, known as "The Followers," begins a typical weekend by meeting with the college Chi Alpha group. (Chi Alpha chapters are organized under the supervision of the College Youth

Division of the National Christ's Ambassadors Department of the Assemblies of God.) They meet together for Bible study and discussion in "koinonia cells."

In this relaxed atmosphere the young people openly discuss their problems. This period of fellowship and sharing affords vital preparation for the next day of witnessing.

Saturday morning briefing sessions in witnessing methods further fortify both the resident students and the visiting team for the day's activities.

The students engage in witnessing during the entire afternoon. They visit collegians in the dormitories or wherever they can contact them. As they talk to students, they invite them to the evening rally.

Temporary gospel singing, interspersed with testimonies, appeals to the students. Many of them remain after the rally to talk with the team.

"The Followers" also minister on Sunday mornings in an Assemblies of God church in the area. And then the students spend Sunday afternoon in follow-up of the Saturday contacts and decisions.

The seed sown by these students continues to bear fruit. Some 30 to 40 Chi Alpha members at Oklahoma State University now participate weekly in koinonia cells. Similar results are reported at Wichita State University.

A young lady attending Kansas City Teachers College was saved under the ministry of "The Fol-

lowers." She recently wrote that she has received the baptism in the Holy Spirit and has become well established in a local church.

This group is just one segment of the College Outreach Division of CBC's Christian Service Department's program of student involvement. It developed on the student level with Len Worley as leader. Mrs. Winifred Swaim, instructor in music at CBC, arranges and directs their music.

There are six areas of student ministry: Deaf and Blind Ministries, Outstation Work, Teenage Evangelism, Traveling Teams, and Visitation Activities and Other Ministries. The student leader of each group is the coordinator, and these six coordinators comprise the Christian Service Council.

According to Edmund Tedeschi, Christian Service director, all student participation is voluntary. Even so, this year approximately 525 students, or 85 percent, are developing spiritually as they engage in various areas of service.

For Two New Dormitories

EVANGEL COLLEGE RECEIVES GOVERNMENT LOAN

SPRINGFIELD, MO.—Evangel College has received approval for a \$1,296,000 loan by the U.S. Office of Housing and Urban Development.

The funds will be used to build two new residence halls, according to President J. Robert Ashcroft.

One, a men's residence, will be named Krause Hall after Mr. and

Mrs. Henry J. Krause, Hutchinson, Kans. The other, a women's residence, has not yet been named.

Construction of the two buildings is expected to start immediately. They will be built from the same plans used for Inez Spence Hall, completed in September 1968.

The government loan will be repaid over a 50-year period.

BIBLE SCHOOL AT HOME



PASTORAL THEOLOGY

ALSO 10 OTHER COURSES

Write for Free Details

BEREAN SCHOOL OF THE BIBLE

1445 BOONVILLE AVENUE
SPRINGFIELD, MO. 65802



Spontaneous Revival Sweeps SEBC Campus

LAKELAND, FLA.—South-Eastern Bible College has recently experienced one of the most amazing moves of God in its history, according to President James D. Brown. No guest speaker had been invited to promote a revival; it was a spontaneous display of God's power. President Brown reported:

"For four days the SEBC family assembled three times daily to wait upon God. Most classes were called off.

"Often a student would start a chorus; at times students or faculty gave exhortations, sharing the Word of God with the congregation. Confession of sin followed; sick bodies were healed; and many received a new holy boldness."

For three days and nights the Holy Spirit held the students in prayer as He emphasized the Cross and the need to exalt Christ. Songs magnifying the Blood and the majesty of Christ were mightily used of God.

"On the fourth day," President Brown wrote, "the Spirit began to focus on the need of serving others. Accordingly, the capsheaf was placed on the final service when a number of young people, who had been fighting a ministerial call, surrendered to Christ."

Dr. Brown indicated that the revival spirit has been translated into practical living. Restitution for property damage and spiritual rectification have been made.

"Scheduled revival meetings have been an important factor in South-Eastern's spiritual development, and they shall continue to be. But we also want our students to know the significance of the *spontaneity* of the Holy Spirit. Then we can say more meaningfully, 'Suddenly there came a sound from heaven,'" he concluded.

MARSHALL ISLANDS KING IS STUDENT AT BBC

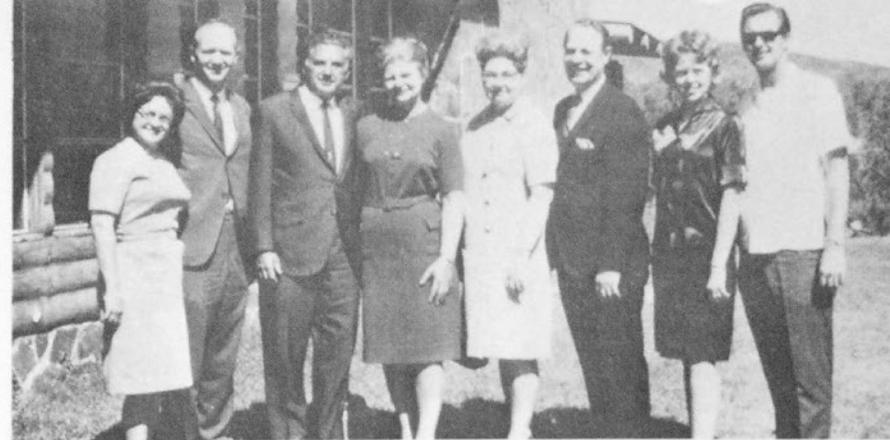
SANTA CRUZ, CALIF.—Foreign students attend all nine Assemblies of God colleges, but Bethany Bible College here is probably the only one which has a king for a student.

Forty-year-old Namo Hermios, king of the Northeast Section of the Marshall Islands, and his wife Hert are completing their freshman year at Bethany. They are both majoring in pastoral theology and minoring in English.

Their two sons, Langmos and Hernio, and a niece Arleen are in the U.S. with them.

In a personal interview, the king explained that he experienced salvation when Evangelist Sam Sasser came to the Marshall Islands

Alumni of North Central Bible College enjoyed fellowship with the G. Raymond Carlsons during their recent visit to Central America. They are, left to right: Bertha and Harold Mintle, Honduras; David and Ruth Kensinger, Costa Rica; the Carlsons; and Janet and Richard Larson, Panama.



NCBC President Carlson Ministers in Central America

MINNEAPOLIS, MINN.—G. Raymond Carlson, president of North Central Bible College and a nonresident executive presbyter for the Assemblies of God, was speaker for the Central Missionary Fellowship Retreat. The five-day biennial meeting was held at Mt. Zion retreat grounds near Guatemala City, Guatemala.

The 88 present (missionaries and their families) gathered for three services daily. President Carlson reported, "It was especially rewarding to see the Holy Spirit outpoured upon the children who tarried for over two hours one night."

Following the biennial meeting, Brother Carlson, accompanied by his wife, visited veteran missionaries John and Ella Franklin at the Panajachel Institute and church in

Panajachel, Guatemala. Souls were saved, and many remarkable healings accompanied the ministry of the Word.

The Carlsons spent two days with the Harold Mintles, missionaries in charge of the Honduras Bible Institute, San Pedro Sula, Honduras. "The Mintles labor in one of the more adverse situations in Central America as far as illiteracy, roads, heat, and humidity are concerned, but God is richly blessing their efforts," Brother Carlson stated.

Their next stop was with veteran missionaries David and Ruth Kensinger. They also visited the San Jose Bible School, San Jose, Costa Rica. Brother Carlson ministered in the large tent which had been used for a six-month evangelistic

outreach. This effort resulted in the establishment of a church.

The last two days the Carlsons visited the Richard Larsons, the Paul Palsers, and the David Godwins, and the Assemblies of God Bible Institute in Panama City, Panama.

Brother Carlson spoke at the dedication of the new church in the Canal Zone. This former supreme court building provides excellent facilities for ministry to the approximately 40,000 American military and civilian personnel in the zone.

"Glorious revival has come to Panama with hundreds finding Christ during the less than two years of Assemblies of God ministry there," the president concluded.

about eight years ago. He was also filled with the Holy Spirit.

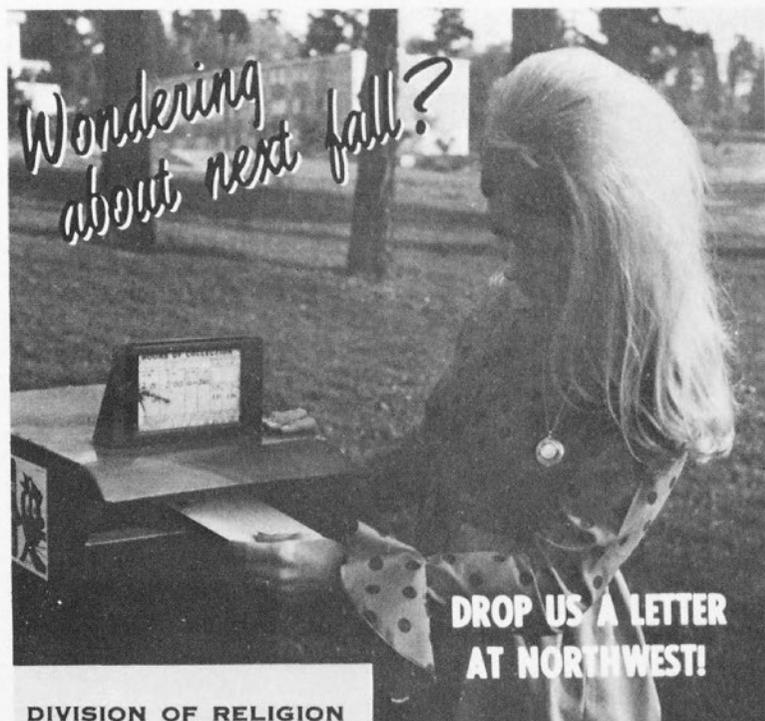
King Namo continued, "Our people petitioned Brother Sasser to stay and, praise the Lord, he did! We now have four organized churches and 12 preaching points in the Marshall Islands. However, for the most part, the people still have not heard about our Jesus. This is why we are at Bethany."

Namo was a representative for the Marshall Islands to the Congress of Micronesia. In addition he was the assistant manager for the Marshall Islands Import-Export Company at home. He resigned these positions to attend Bible school. Officially he is still king although his mother is the incumbent queen of the island domain, where royalty is inherited from the mother's side of the family.

Recently he was asked if he was happy at Bethany. Namo replied, "I believe no one can be in Jesus Christ and not be happy. Yes, I am exceedingly happy, and so is my family."

"If I had come to Bethany and not seen friendly faces, I would have been very homesick. The students are precious to us, and the faculty make us feel at home.

"We came here for a purpose—to learn all we can about Jesus. There is a tremendous need in our homeland for Him, and we want to fill that need by being used of God."



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FRIDAY

MAY 1969						
S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

13

JUNE 1969

JULY 1969						
S	M	T	W	T	F	S
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5	6	7	8	9	10	11
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- APPOINTMENTS -

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FRIDAY THE 13TH!

By RAYMOND L. COX

superstitiously attributed to the fact that 13 people ate together.

Though fear of the number 13 is undoubtedly of pagan origin, the superstition remains even in Christian countries. Why? Because 13 men sat down at the Last Supper—Jesus and His 12 disciples!

Of course, the Bible does not countenance the idea that any number is unlucky, and fear of 13 is certainly contrary to the spirit of the Scriptures. However, triskaidekaphobia persists even to our day.

In some countries authorities customarily schedule executions for the 13th day of the month—to make the victim's exit from earth seem more severe.

In Paris, France, no house bears the number 13. Many high-rise buildings in America don't recognize a 13th floor! They number it 14 instead!

Fear of 13 prevails particularly among seamen. Many sailors protest strongly any scheduled sailings on that day of the month. Moreover, mariners have often threatened mutinies to forestall leaving port on Friday the 13th!

Americans may be thankful that the nation's founding fathers did not succumb to triskaidekaphobia and exclude one of the original colonies from the union of states. The start with 13 states apparently did not handicap the United States of America.

Certainly for Christians 13 words appearing in Paul's First Epistle to the Thessalonians have proved exceptionally beneficial—especially when believers have put them into practice! The 13 words represent four exhortations concerning Christian living. They are:

"Rejoice evermore.

"Pray without ceasing.

"In everything give thanks. . . .

"Quench not the Spirit" (1 Thessalonians 5:16-19).

Triskaidekaphobia remains foreign to most vocabularies, except those of psychiatrists, and a Christian who earnestly and habitually obeys these words Paul wrote is not likely to need a psychiatrist. The apostle gave us here positive prescriptions for peace of mind and victory of Spirit.

"REJOICE EVERMORE"

"Rejoice evermore" means exactly what it says—to rejoice always.

Joy is a fruit of the Spirit which grows both in pleasant circumstances and in troubled times. Joy seems easier, to be sure, when conditions are favorable, but joy is more valuable when rooted in trials. Peter commended his readers because "ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (1 Peter 1:6).

Since joy is a fruit, it develops; it grows. The seed of a peach, for example, does not grow into a tree that bears fruit on the day it is planted. It takes years before a tree bears fruit. Likewise, Christians should not be frustrated if rejoicing proves difficult or even seems impossible in certain circumstances. It takes the Holy Spirit time to perfect the fruit of joy. But the longer and more faithfully the believer cultivates the attitude of rejoicing

(Continued on page 23)

DO YOU EVER MANIFEST SYMPTOMS OF *triskaidekaphobia*? Many people do, it seems.

You're not likely to find that word in any but the most modern and complete dictionaries. *Triskaidekaphobia* is a term coined quite recently to designate a very ancient and yet quite current attitude. The *phobia* suffix on the word denotes a condition as a fear. *Tris kai deka* represents a Greek number. So the term means the dread or fear of the number 13.

Since next Friday is the 13th of June, a discussion of *triskaidekaphobia* seems appropriate!

The superstition that 13 is an unlucky number antedates the Christian Era. The idea seems to have originated in Germanic mythology that when 13 sit down together for dinner, fearful consequences must ensue. The tale is told of a banquet spread for 12 guests at Valhalla. An intruder named Loki crashed the party, making 13. The subsequent slaying of a guest named Balder was