



THE PENTECOSTAL evangel

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

JUNE 29, 1969 TEN CENTS

SALUTE!

ON SERVICEMEN'S DAY 1969



ED QUIGLEY

*...all miss you so
and we pray for you daily
You, Son
Love from us all
Dad and Mother*

THE DEPARTURE OF THE GLOW IS SEEN IN THE LUSTERLESS RELIGION OF OUR TIMES.

By VANCE HAVNER

R. SCHELL

LET'S REGAIN THE GLOW

WE ARE TOLD that after Moses met with God on Sinai "Moses wist not that the skin of his face shone while he talked with him" (Exodus 35:29). Moses had met God, and the glory of it lit up his countenance. When a man communes with God, he glows. In Acts we are told that when Stephen was on trial, they saw his face "as it had been the face of an angel" (Acts 6:15).

Paul tells us the secret of his radiance. He has been writing about Moses' shining face and he adds: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18).

Some time ago I spent an evening before an open fire. It dawned upon me as I sat there that, although I had grown up with an open fireplace in the old country home, such things had slipped out of my life almost unnoticed. One thing I miss about the old fireplace is its glow. Nobody ever did much meditating before a steam radiator. You miss the flickering flames and the dying embers.

THE LOST GLOW AND ARTIFICIAL SUBSTITUTES

Christianity has been modernized these days and piped to us in the latest devices. Somewhere it has lost its glow. There is a shine and a glare but not a glow. To return to my open fireplace, sometimes one sees modern grates with logs in place and an artificial glow rigged up by electric light. Much of our church life is like that. There is the strange fire of Nadab

and Abihu. There is the self-made fire Isaiah writes about: "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow" (Isaiah 50:11).

I read of a stray kitten that crept into an open door one bitter cold night and froze to death before an artificial fire. Some churchgoers are freezing spiritually before false fires in some churches on Sunday mornings. We are stirring up a flame these days that is not the gift of God. There is simulated fire but not Spirit fire; painted fire but not Pentecost fire—and it will not burn.

In the sad days of Israel's declension and defeat under Eli, a son was born to Phinehas the priest whom they named Ichabod, meaning, "The glory is departed."

The story leading up to that tragic hour began in the days of Joshua when the Israelites failed to drive out all the inhabitants of the Promised Land. They chose peace without victory and that policy, whether in the nation, the church, or the individual Christian, always paves the way for Ichabod and the departed glory.

Eli was an indulgent father, and nothing hastens the coming of Ichabod like the breakdown of the home and parental authority. The sons of Eli were also called "sons of Belial." What a tragedy when a good man shares the parental name with the devil!

It was only three generations from Eli to Ichabod, and the glory usually departs in that length of time. Eli's sons were immoral priests.

Another sign on the road to ruin is the loose living of Christian workers and believer-priests today. We read that the Word of the Lord was precious, or scarce, in those days. When something else sounds forth from pulpits besides "Thus saith the Lord," we are headed for the day of the departed glow.

When the Philistines attacked, the Israelites brought out the ark as though it were a charm to ward off disaster. Without the presence of the Lord it was only a box, a symbol without reality. If the glory has departed, a church is only four walls and a roof with Ichabod written all over it. If we do not bring our bodies, the temples of the Spirit, to church sanctified to the Master's use, God will not meet with us though we meet in sanctuaries as big as the Pentagon. Under such conditions the costliest edifice will be only an Ichabod Memorial Church!

The Philistines were temporarily frightened when the ark appeared and they cried, "God is come into the camp." They soon found out that He was not in the camp! The world may be temporarily impressed with our religiousness today; but if the glory has departed, they will soon find that it is a hoax, a form of godliness without power. We may have the ark but not the God of the ark.

We read that the Israelites shouted, but it was a vain shout. Parading the ark and putting up a shout is not enough when God is not with His people. We are making a lot of noise today, but the big question is: Is God in the camp? Is it the day of victory or the birthday of Ichabod?

OUTSHINING OF THE INDWELLING CHRIST

The departed glow! What is it? Our Lord said, "I am the light of the world." He also said, "Ye are the light of the world." It is the outshining of the indwelling Christ. It is not glare or glitter but glow. There may be brilliance without radiance. There may be light without heat, but the glory of the Lord gives both so that one is, like John the Baptist, "a burning and a shining light." We are to let that light shine—to shine as lights in this world.

This glow is not mere theological correctness. That is important, but it is not enough. The Pharisees had it, but their hearts were not right. Ephesus had it but the glow of first love had departed. Orthodoxy has its place. We cannot glow aright if we do not know what is right, but it is possible to be blinded by an excess of light. It is possible to be a fundamental, evangelical, premillennial hypocrite! There may be the glare of light without the glow of love.

Again, this glow does not come from ethical strictness. There again the Pharisees were past masters. They were not conformed to the world but neither were they transformed by the renewing of their minds. We do not have enough ethical strictness, but ever so much of it is not enough if it lacks the spirit. Lacking that, people become critical,

ensorious, gossipers, looking down their noses at everybody. They have no glow, only a growl.

Furthermore, we are not speaking of religious busyness. There is more go than glow in the churches these days, but, as Dr. Jowett put it, we are not always doing the most business for God when we are busiest. A church may be a beehive of activity with report cards, banners, certificates, contests, statistics everywhere, tired workers dashing from committee meeting to convention to choir practice to rally day to church supper in order to raise the budget and pay off the debt, doing the work of four members because three out of four don't work—and in the midst of it all, while God's servants are busy here and there, the glory departs.

Our busyness is not always the Father's business. There is a lot of difference between Moses' shining face and our being red in the face, sweating and puffing and blowing on our way from one meeting to another. There is a difference between a fever and the glow of health. Moses wist not that his face shone—that is unconscious power. Samson wist not that the Spirit of the Lord had departed from him—that is unconscious failure. Samson said, "I will go out as at other times before, and shake myself." A lot of religious activity is just shaking exercises, calisthenics, so many church uprisings and downsittings with the Spirit long since departed. As devotion declines, Christians become more formal.

Finally, there must be more than the afterglow of a past experience. It is wonderful to have had a mountaintop hour when we wanted to build three tabernacles. It is wonderful to have had a trip to the third heaven as did Paul. It is wonderful to have Jeremiah's bonfire or the Emmaus disciples' heartburn or John Wesley's heartwarming. But yesterday's manna will not suffice for today, and there must be fresh oil upon us for each task.

A great Bible teacher used to tell of a dear old lady who began each public testimony, "Forty years ago..." He said, "I wanted to ask her, 'Sister, hasn't something happened since that you could tell us about?'" There must be a daily glow, not an occasional flash.

What is the secret of the steady glow? "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The becoming follows the beholding. As we look unto Jesus for salvation and for everything else, we are transfigured.

But there is something deeper still. Paul said, "Christ liveth in me." He comes in when we receive Him. We believe He abides within. We meet each situation in His strength. We do not merely try to live like Him or for Him, but by faith and obedience we let Him live in and through us. It is better than imitation; it is identification. He ought to look through our eyes, speak with our voice, work with our hands, walk with our feet.

—Herald of Hope

A Declaration of Dependence

WHAT THE THIRTEEN COLONIES needed 193 years ago was a Declaration of Independence—but what we need now is a declaration of dependence. Dependence upon one another. Dependence upon divine mercy. Dependence upon God to guide us by His Word and keep us by His power.

Never have American freedoms been more precious, but never have they been attacked and tested more than today either. Freedom has been turned into permissiveness. Purveyors of filth and alien ideologies are given a free hand. The courts are coddling the criminals, protecting the rights of wrongdoers more than the rights of law-abiding citizens.

Some segments of American society are trying to separate liberty from law. They are trying to impose their will by violence rather than by the voice and vote of the people. As a nation we are free, all right; but as Paul Harvey put it, "We are free as a drifting balloon, free as a driverless car, free as a train without a track. We have no idea where we are going, but we are free."

Too many Americans have declared their independence from right, independence from personal responsibility, independence from the kingdom of God. What we need now is to turn to the Lord and confess by our lives that we need His help. We have a motto on our coins, "In God We Trust," but do we trust Him? We have an all-seeing eye pictured on our dollar bills, symbolizing the divine Presence, but is He not ignored? We include, "So help me God," in the oaths of office taken by public officials but how many actually seek or want God's help?

July 4 should be more than a day of parades and picnics, fireworks and speeches. It should be a day of national thanksgiving to the Lord for His grace, and a day of prayer.

As John Adams said, our national independence "ought to be commemorated as a day of deliverance, by solemn acts of devotion to God Almighty." On July 4, 1776, church bells rang. Prayers were offered. Copies of the Declaration of Independence were read by all. As we observe the holiday let us turn again to the Bible, which is the basis of our Constitution, the foundation of our Government, the source of our laws, the anchor of our liberties.

It is a day to remember our servicemen scattered throughout the earth. It is a day to pray for all who are in authority. It is a day to examine our own hearts and see if we are walking in paths of righteousness. The Scripture says, "Righteousness exalteth a nation, but sin is a reproach to any people." Alexander Blackburn expressed it well in his poem, "What Makes a Nation Great?" as follows:

"Not ranks of soldiers with flags unfurled, nor armored ships that gird the world; not hoarded wealth, nor busy mills, nor cattle on a thousand hills; not sages wise, nor schools, nor laws; not boasted deeds in freedom's cause. All these may be, and yet the state in the eye of God be far from great!

"That land is great which knows the Lord, whose laws are guided by His Word; where justice rules 'tween man and man; where love controls in art and plan; where, breathing in his native air, each soul finds joy in praise and prayer. Thus may our country, good and great, be God's delight—man's best estate."
—r.c.c.

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STATEMENT OF FAITH

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

WE GOT UP TWO HOURS BEFORE DAWN to make a trip by Army sedan from the Eighth Army Retreat Headquarters in Seoul to the border of North Korea. What a new world of interesting sights met our eyes as the fingers of dawn began to push back the sleepy blackness of night! It was an exciting ride.

I was on a trip around the world with Bob Way, then servicemen's representative for the Assemblies of God. We had visited dozens of military installations, but it was the caliber of the men that probably made the greatest impact on us. There were men of the Navy in Italy, the Philippines, and Hong Kong. We were with the Air Force in Greece, Turkey, Okinawa, and Thailand. We met some outstanding soldiers in Vietnam, Korea, and Japan. Yet regardless of the branch of service or the location in the world, one thing was common to all—the salute.

After the long ride from Seoul, we finally reached the Army chapel near the Communist border. We took just enough time to enjoy a hot cup of coffee and then continued our trip in the chaplain's Jeep.

To get a good view of the 38th parallel and North Korea, our military hosts were going to take us to the top of "Charlie Block," an impressive hill that gave a vantage-point view into the Communist north. During the Korean conflict, hundreds of American soldiers and Korean Marines lost their lives securing this strategic location.

To reach the top, we had to go through a security area guarded by men of the 9th Infantry Regiment of the 2nd Division. We came bouncing to a stop at the gate that led to the narrow dirt road winding up the hillside.

As soon as the sentry recognized the presence of an officer, he gave a snappy salute and greeted him with, "Keep up the fire, sir." Instantly the chaplain returned

the salute and responded, "Keep up the fire." Then we proceeded up the hill.

On our return from the hill, the procedure was the same. The message, "Keep up the fire," began to burn in my spirit. When I asked about the rather unusual greeting with the salutes, the chaplain told this interesting sidelight.

During the Boxer Rebellion (China, 1900-1901), Col. Liscomb was commander of the 9th Infantry Regiment. While making an advance upon the enemy, he was hit by hostile fire and fell to the ground. There was a lull in the battle as men became aware that their leader had been mortally wounded. But he quickly rallied the troops by his dying orders, "Keep up the fire."

Since that day the men of the 9th Infantry Regiment of the 2nd Division have been saluting each other with that same verbal thrust of victory, "Keep up the fire."

A salute and a challenge. It speaks to me again as Servicemen's Day approaches. We salute our gallant men serving in the Armed Forces. After seeing them around the world at posts of duty, in chapels, in homes, in tents, and in military auditoriums, I am more fervent in my support. They deserve all the honor we can give them! They are worthy as well, of our support in prayer, in the letters we will write, and in the backing our churches give as they fulfill their mission to our world.

We salute them and say, along with the old commander, "Keep up the fire." Let this be the fire of the Holy Spirit and the miraculous anointing of God. Let this be the fire of evangelism and missionary thrust. Let this be the fire power of spiritual weapons in our gospel warfare. The old song, "Keep on the Firing Line," takes on new meaning in the light of Col. Liscomb's dying order.

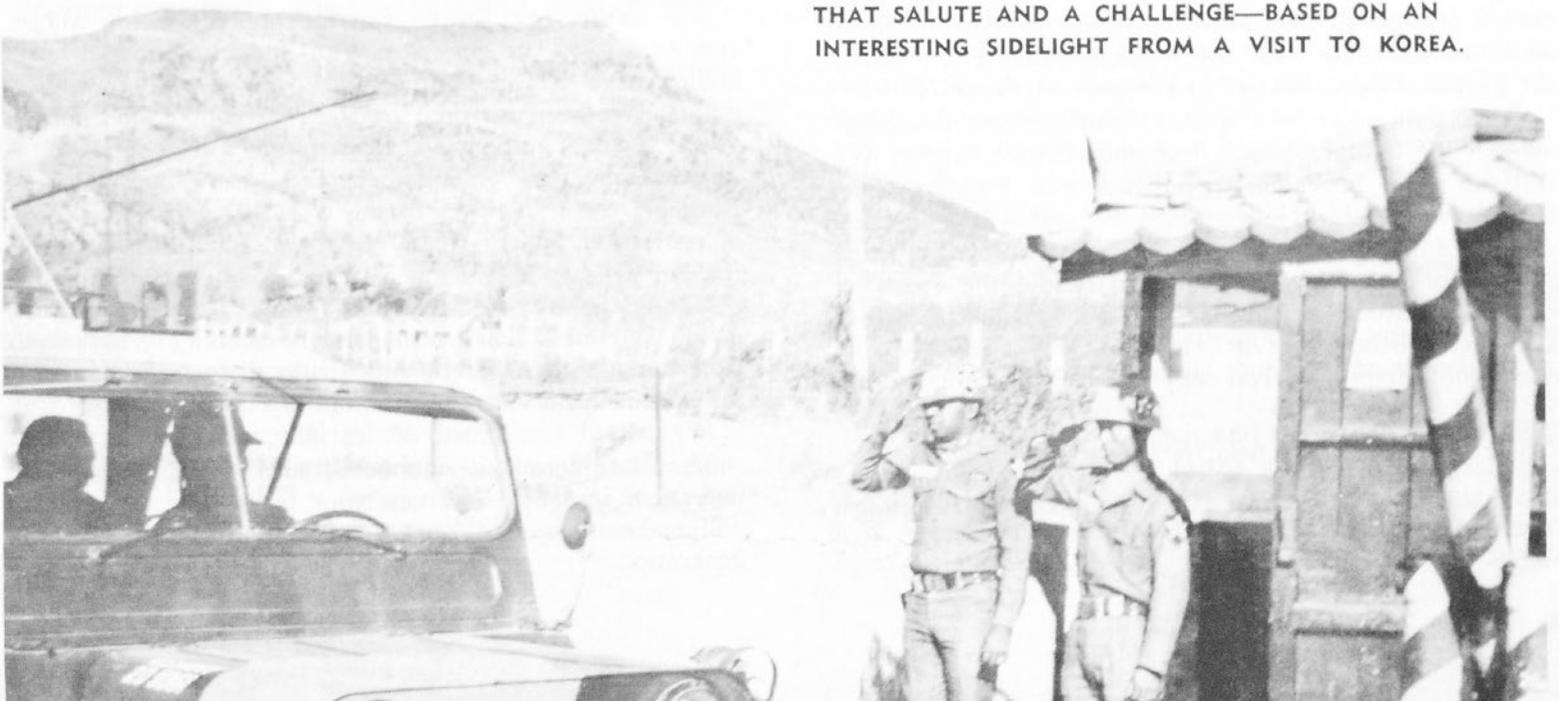
So, to all of our church sons, we say, "Keep up the fire!"

By **SAM PETERSON**

Pastor, Milwaukee Gospel Tabernacle, Milwaukee, Wisconsin

KEEP UP THE FIRE!

SERVICEMEN'S DAY IS JULY 6. WITH THE THEME FOR THE DAY, "SALUTE," A PASTOR OFFERS THAT SALUTE AND A CHALLENGE—BASED ON AN INTERESTING SIDELIGHT FROM A VISIT TO KOREA.



A decorative header featuring a horizontal line with seven stars above it. Below the stars, the word "SALUTE" is written in large, bold, black, sans-serif capital letters. On either side of the word are intricate line drawings of military equipment: a drum, a wheel with a star, and a scroll with the number "100".

SALUTE

By ROBERT R. WAY

EVERY MILITARY PERSON KNOWS HOW TO SALUTE. This is one of the first things the recruit learns. In those first few days of training it is not uncommon for him to salute any person who wears markings he doesn't recognize. During our training days the order was, "If in doubt, salute." To us this meant almost anything that moved.

Men of arms have used some form of the military salute as an exchange of greeting since the earliest times. It has always had special meaning to military men; its use is restricted to those in good standing.

When two friendly knights met, it was customary for them to lift the visor from their face so they could be recognized. While they held the reins of their mount in the left hand, they used the right to raise the visor. This was a significant gesture of friendship since it not only identified them to each other but also moved the sword hand away from the weapon. To soldiers carrying arms, raising the right hand was a sign that the meeting was friendly—with no weapon in their hand.

Later in the Middle Ages gentlemen often went about in heavy capes under which they carried swords. Upon meeting a friend they threw back the right hand and revealed that the sword was still in the scabbard.

From the knightly gesture of raising the hand to the visor came the modern salute as the proper greeting between soldiers.

On Servicemen's Day, July 6, the churches of our Fellowship lift a hand of greeting and honor in a spiritual salute to our men serving in the military. Not all are involved with arms. But they are all part of the team pledged to the defense of liberty around the world. We render our proud and heartfelt salute to each of those dedicated Christian men and women speaking and living the gospel of Jesus Christ in the Armed Forces.

This salute takes on a special significance as we recognize all the military people from our church family. We will call their names in prayer, will take time to "snap off" a few lines of greeting and love, and will send them some token of our deep concern. The moral and spiritual support of our faith in them can kindle the spark of enthusiasm needed to lift them to a new plane of victory and accomplishment. Our anointed prayer can be the means of bringing revival and Holy Spirit empowering

to make them adequate for the challenge of Christian living and witness. All those of our church family will be looking to us today for some spiritual assistance. As Peter, may we say, "Such as I have give I thee: In the name of Jesus Christ of Nazareth"—and then offer whatever we envision by our faith as we share blessings from the reservoir of divine fullness.

We salute you: chaplains, consecrated ministers of the gospel, who articulate the claims of Jesus Christ to men serving at home and abroad. You are prophets in fatigues and battle gear who challenge the living and comfort the dying.

We salute you: dedicated lay leaders of servicemen's fellowship groups around the world. Your spiritual example is an inspiration to those who observe your life as well as listen to your language.

We salute you: brave pilots and men of the air whose winged vehicles jab into the stratosphere to see a little of what the Master must see when He views our needy world.

We salute you: hard training recruits who endure the constant buffeting of rugged and calloused sergeants whose mission it is to make of you disciplined men to cope with the challenges of our generation, whether in Ben Hoa, Berlin, or Berkeley.

We salute you: officers, men of leadership, whose responsibility for the welfare of your troops must drive you to seek counsel and guidance from the great Leader.

We salute you: compassionate men and women of medicine whose labor in the arts of healing brings you to close kinship with the Master in His healing and miracle ministry of love and mercy.

We salute you: brave warriors of the field, whose eyes have seen the gory scenes of human conflict, whose bodies have felt the sting and pain of battle, whose minds have been tortured by the role your country asks you to perform in today's ugly warfare.

We salute you: gallant men of the sea whose mission is to ply the waterways of the world in a constant vigil of protection, and to supply all the goods and equipment for our fellows at the far reaches of our commitments.

We salute you: men of white aprons and steam kettles, galley and mess hall personnel whose culinary arts and skill with swabs, bleach, and Brillo pads make for on-time meals in the cleanliness of military tradition.

We salute you: men of learning, whether in classrooms learning about engines, artillery, language, computers, or in OCS. We hope your technology and ability will make it possible for peace to come quickly for our generation.

Robert R. Way served four years as servicemen's representative for the Assemblies of God. Recently he resigned this position to accept the pastorate of Park Place Assembly in Houston, Texas. A successor for the servicemen's post has not yet been named.

We salute you: loving wives and sweethearts who bear lonely vigils and endure months of separation while your special serviceman is away on a mission for all of us.

This Servicemen's Day sees a complete turnover of personnel in many of the strategic spots of the world. Those who left for Vietnam, Korea, and Thailand this time last year may be home now; but our church replacements have just about kept pace with the rotations. Many men and chaplains are back for a second tour in the Far East.

The second year may be more difficult for those with a tour of duty in Turkey, Iceland, the Phillipines, or Libya. Those at home can make it easier by keeping them up-to-date with those interesting happenings of church and homelife. May none ever be able to hint that to be out of sight is out of mind.

Assisting your church ministry is the outreach of the Servicemen's Division. It stands as a constant sentinel writing letters, mailing assorted tracts, producing new literature, and providing dozens of services for these greatly appreciated people.

Letters pour in to tell the story:

"Your letter brought me back to God."

"I need help in declaring myself as a conscientious objector."

"The servicemen's manual, *Called to Serve*, has been an inspiration to all of us on this site."

"Since I've been over here, God has helped me to win 12 fellows to Jesus Christ."

"Can you send me 1,000 assorted tracts that I can distribute to my buddies?"

"Please pray for me. My wife has just asked for a divorce."

A soldier wrote: "I can't share this with my parents because it would break their heart. Can you help me get back to God?" He will be grateful to our Fellowship for the Servicemen's Division in its ministry to him during his greatest hour of need.

Dan writes: "Thank you for the literature. After reading it, I had to get down on my knees and ask for forgiveness. Now I'm ready if I should die."

Ben scribbled this comment from Vietnam: "The literature brought a new light to my life and will help me show Christ to those who are lost."

George confessed: "Your servicemen's paper *Reveille*, makes a man stop and think."

From Okinawa, Jim wrote this evaluation: "A couple of years ago I was a CA president and never realized how important the Servicemen's Division was as I would send in our offerings. Now that the tables are turned and I am a serviceman, I am really glad someone sees the importance. Your mail is a way of letting us know we have someone at home who cares about us."

So long as we have church sons in today's military community, we must support them in every way possible. We are proud of them. Special offerings for this once-a-year church appeal will enable the Servicemen's Division to continue this spiritual salute throughout the year.

We salute you, our beloved Christian sons and daughters in the service of America. We pledge to you our prayer and spiritual support until you are once again at home with us. *God bless you!*



THE GUARD CAN'T SLEEP

By Chaplain (CPT) GILBERT L. BENDER

ONE OF MY MOST EMBARRASSING EXPERIENCES happened almost 20 years ago, yet it is still vividly etched on my memory. While working in my grandfather's lumber yard, I grew weary unloading a boxcar filled with plaster. I thought a little rest period might be in order.

I stretched out on a pile of plaster which commanded a good view of the entrance. If someone approached, I would quickly start unloading plaster.

The next thing I remember was the stern voice of my grandfather asking, "Gilbert, do you think you are getting paid for *this*?" I had fallen asleep when I was supposed to be working.

Any man who has spent time in the military has had the experience of standing watch. There have been occasions when the death penalty was given to a man who fell asleep while on watch in a combat area. With good reason the military takes a dim view of a guard falling asleep, for he places the lives of many other men in jeopardy. A guard should be constantly alert against an enemy probing the perimeter of defense.

A word often repeated by Christ in His description of the last days is *watch*. His followers were reminded that in a period filled with violence and iniquity it would be easy to be lulled to sleep. Thus His important reminder to watch.

Martin Luther once said, "Prayer is a strong wall and fortress of the church; it is the godly Christian's weapon which no man knows or finds, but only he who has the spirit of grace and of prayer."

Many are needed to watch and pray that a protecting wall will garrison our men in the service of their country. We dare not sleep during our watch through these dark days. Our faithfulness could mean the difference between victory and defeat.



Victory for the Christian soldier lies in knowing the enemy and being warned against his surprise attacks.

PRIVATE ENEMY NUMBER ONE

By Evangelist **LOWELL LUNDSTROM**

THERE ARE TWO GREAT CONFLICTS in the world today. One is the battle between democracy and communism, and the other is a spiritual battle between the forces of righteousness and unrighteousness. A soldier is fighting a war on two fronts. He may win one battle and lose the other. He may receive the Congressional Medal of Honor and lose his soul. That's what this message is all about.

The deadliest enemy of a soldier is Satan. It was Satan who tempted the Son of God in the wilderness. Christ's command to the devil was brief, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10). The Bible goes on to say, "Then the devil leaveth him."

Billy Graham has said that when a man is converted, he is not called to a playground but to a battlefield. Paul the apostle said, "My brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day" (Ephesians 6:10-13).

Satan, the deadliest enemy, attacks a soldier with many forces. Following are six principal temptations.

LONELINESS

The glamor of world travel wears off quickly. Afterward the realization that a man is thousands of miles away from home begins to wear on him. Then a dull aching emptiness called loneliness settles in.

I've watched lonely sailors walk up and down the streets of San Francisco: the devil's prey. I was having lunch at one of the open street cafes of San Francisco when I noticed a number of servicemen going into a room in the rear of the building. I asked a couple of sailors sitting near me what the men were going back there for, and they blushed with embarrassment. Finally one of them shrugged his shoulders and said, "I guess they're showing dirty movies back there."



U.S. MARINE CORPS

As I watched the lonely men walking past me toward the projector room where their minds would be prepared for a prostitute's proposition, I realized how powerful loneliness can be.

There is only one way to overcome loneliness and that is by staying busy doing the right things. There are many opportunities for a Christian serviceman to witness for Christ. He can participate in chapel services, distribute gospel literature, and spend his spare time talking with men in the barracks about spiritual things. Ask the chaplain for ideas and don't wait until loneliness eats a hole in your soul.

LIQUOR

Your deadliest enemy offers you a "cure-all" for the unbearable situations of military life—liquor!

Someone told me that the Army runs on booze. I've never had a serviceman deny it. I've never thought that drinking was sensible in the first place. Why get drunk and wake up the next morning to have someone tell you that you had a wonderful time? I'd rather be conscious when I enjoy an evening out.

A man liquored up is the devil's pawn. How many have awakened the next morning to find they've committed an immoral act, lost their money, or even beat up a friend. The Bible says, "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise" (Proverbs 20:1).

The soldier who doesn't drink will be ridiculed. He may even be considered unsociable. The crowd will sing their theme song, "Just one little drink won't hurt you." But let them rattle on. A tape recording of their drunken babble after they return to the barracks cure most of them.

Samson, the strongest fighting man who ever lived, was commanded of God not to eat grapes or drink wine as long as he lived. Are Christians to be any less dedicated to God?

GAMBLING

Gambling is another temptation of the deadly one. It is a cheat's game. A man who rolls dice or plays cards is trying to cheat life out of the principle that a man must work to make a living. I've never met a gambler yet

who wasn't looking forward to hitting the jackpot. It becomes an obsession! Before I was converted I played cards and dice just enough to know that it can get hold of a man. Luck is the devil's fantasy. A Christian doesn't need it. "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not . . . also freely give us all things?" (Romans 8:31, 32).

Gambling is morally wrong. If a man gambles just for the thrill of the "big win," he is sensual and has the same spirit as the soldiers who gambled over Christ's garment. The Bible says, "Abstain from all appearance of evil" (2 Thessalonians 5:22). Shooting craps and serving Christ just don't go together.

IMMORALITY

A prostitute's house is a trap of the enemy. The Bible says the house of an impure woman is the way to hell (Proverbs 7:27). A lot of fellows have read "Dear Abby" while stateside. They ought to read "Dear Solomon" while overseas. Chapter 7 of Solomon's Book of Proverbs deals with a man's temptation to commit fornication.

Prostitution is as old as the lust of men. Whenever a country is ravaged by war, life is cheap and there are always women near who will sell their bodies for a piece of bread. They'll gather at the gates of the camp or lurk in the streets waiting for the fool with no willpower. Proverbs 7:21, 22 says, "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter."

Many of God's best soldiers were destroyed by women. Samson, the strongest man that ever lived, was imprisoned and became a slave because of dark-haired Delilah. David, the king of Israel and a man after God's own heart, brought the judgment of God upon his household forever because he committed adultery with Bath-sheba.

How does a man overcome the temptation? When Joseph was tempted by Potiphar's wife in Egypt, he didn't stand around and try to prove himself strong. The Bible says Joseph ran! I think one of the best ways for men to overcome immoral temptations is to buy a pair of tennis shoes. Run, man, run!

When she gives you the "eye," retreat! In warfare a timely retreat is as important as the attack. The result of immorality is fatal. Revelation 21:8 says, "And whoremongers [unless they repent] shall have their part in the lake which burneth with fire and brimstone: which is the second death."

FUTILITY

Futility is the fifth column of the devil. A soldier just back from Vietnam describes it well. He says, "When you've got a three-day pass and you know that as soon as you return to camp you're going to be sent into the worst of the fighting and might be 'knocked off,' you get so you really don't care. You feel that this may be your last big fling, and if you're going to die anyway, you might as well have some fun first."

Death is only moments away from a fighting man—from a civilian, too, as far as that is concerned. When you get that last pass before the big "drive," the deadly one whispers, "This is your last chance to 'hang one on.' Go ahead and gamble your check away! It's not going to do you any good in the grave."

The Bible's advice is, "Prepare to meet thy God" (Amos 4:12). If death is near, why sin against the very God you will meet shortly? The Bible says, "It's a fearful thing to fall into the hands of a living God."

Futility never cuts deeper than when a serviceman receives a "Dear John" letter from his girl back home. When the spirit of "what's the use" gets hold of a guy, anything can happen. The devil is about to cut him down.

What if you do get a "Dear John" letter? If the girl you've dated doesn't love you enough to stay true to you for a few months while you're away, how could you expect her to be true to you for the next 40 or 50 years if you were married? It's much worse for a married man to discover his wife is running around behind his back than it is to get a "Dear John" letter from a girl friend.

ANONYMITY

The most subtle temptation of all is anonymity. If Satan cannot get a soldier to "sell out" for sin, he'll try to scare him into withdrawing into a shell of obscurity. It takes a lot of nerve to live for Christ in the barracks among men who curse, drink, and talk sex every moment of their spare time. I asked a veteran recently, "Did you meet any real Christians while in the Army?" He answered, "Just one or two."

A man with a streak of yellow will never stand up to the devil's crowd. He'll chicken out first! I've met servicemen who were Christians when they enlisted who were not even planning on living for God until they returned home. God help these cowards.

The best way to live for God in the service is to let everyone know where you stand immediately. A firm stand will save you many frustrations. During the Civil War there was a man who could not decide on which side he would fight—the North or South. He tried to solve the problem by compromising. He put on Union tops and Confederate bottoms . . . and when he ran down the line, both sides shot at him.

Take your stand, serviceman! God is greater than your deadliest enemy. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10:13).

A Christian never fights alone. God is on his side! The angels are on his side! Christ is on his side! Jesus said, "Lo, I am with you *always, even unto the end of the world*" (Matthew 28:20). You may be at the "end of the world" somewhere as you read this, but remember that Christ is with you! The Bible says, "Greater is he that is in *you*, than he that is in the world." Satan is a defeated foe for the man with Christ in his heart. Read your Bible and pray every day. Resist the devil, and he will flee from you.

If you are reading this message and realize you've stumbled into the devil's trap of sin, there is only one way to escape. The Bible says, "Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). "The blood of Jesus Christ . . . cleanseth us from all sin" (1 John 1:7). If you will call on the Lord Jesus Christ today, He will save you from your guilt and sin!



CURE FOR YOUTH REVOLT



RELIGIOUS NEWS SERVICE PHOTO

By DAVID W. PLANK / Commander, Chaplain Corps, United States Navy

I WOULD LIKE TO TALK TO YOU about this terribly disturbing problem of campus revolt and rebellion, in the hope we can make some sense out of it for ourselves.

The current campus crisis took its first infant step five years ago in Berkeley when students demonstrated for free speech privileges. That movement, an interesting baby in 1964, has become in 1969 a full-grown ugly monster. It stirred curiosity then; it stirs revulsion and fear for survival today. Hot tempers flared then; today cold chills run down the spine of America.

In the beginning the tactic was sit-in. But during the past weeks campus unrest has been described by the news media in terms of violence and vandalism, coercion and conflict, terror and tyranny, disruption and disorder.

Today campuses look and sound like battlegrounds. The revolutionaries rampage through libraries and classrooms; rip paintings off the wall; burn and destroy desks and furniture and files; throw deans out of their offices; club professors and disagreeing students and school officials. They even set fire to a teacher's clothing—while he was still in them.

Meanwhile, back at the Naval Academy, you midshipmen go serenely about your business. You get up every morning at 6:15 in good humor and without complaint. You march quietly to meals and parades in uniform dress and in uniform files. You salute automatically, obey instinctively, and respond, "Yes sir" pleasantly.

Do you ever feel like manipulated puppets? acting always on command from above? with no initiative or mind of your own?

Other students are complaining about all sorts of

things: the war, the draft, ROTC, campus territorial expansion, more power and participation in running the university. The demands are legion in number. Now is there not *one* complaint, *one* change for which you can organize a revolt? Is this some sort of academic Utopia?

Why don't you rise up, O men of Annapolis? I'll tell you why. As midshipmen you have voluntarily pledged to support and defend the Constitution; to well and faithfully discharge your duties; to obey the lawful commands of the officers placed over you.

You alone, and your comrades of the other service academies, have taken this oath. You are in disciplined training as America's guardians.

You do not oppose change; you make it possible. You are lifeguards of that order and structure which enables others to lawfully protest and dissent and demonstrate—these being civil and constitutional luxuries you have relinquished and do not share. You are upholders and protectors of those peaceful and lawful procedures that are designed to secure change within the established order.

Others may sit-in, lie-in, mill-in, stand-in, love-in. But you *fall-in*, even as thousands of noble men-at-arms have done before you. This professional stance you have chosen in honor. By it you serve your nation, your fellowmen.

Respect for authority and for the rule of law is the cement which ultimately binds together the fragile threads of our society and unites our nation into a strong durable, and sound fabric. You *are* that cement. You must not fail.

President Nixon and others have called this crisis of student revolution "a crisis of the spirit." And with this the Christian gospel agrees.

Rebellion, the tendency to break or bend the law, is a spiritual crisis which all men share in some degree. A purpose of Christianity is to cope with this crisis, to minister in strength and transforming grace to man's

This article is abridged from a sermon preached at the U.S. Naval Academy Chapel, Annapolis, Maryland. Chaplain Plank is one of 38 Assemblies of God chaplains on active duty with the U.S. Armed Forces.

inner spirit where rebellion rises and where rebellion is subdued.

Science and technology have changed many things. But they will never change the inner battles that men have always, and will always, wage against greed, envy, lust for power, deceit, hypocrisy, jealousy, and urges to anger and unbridled force.

It is Christianity that promises and accomplishes changes in this inner sphere. For Jesus Christ has given us His word that if we will acquiesce in spirit and submit to His lordship—to His rule of love and His commandments—then He will supernaturally enable us to fight and win the battles of the spirit. "Not by might, nor by power, but by my Spirit, saith the Lord."

That man who places his life under the management of Jesus Christ is changed by repentance, cleansed by forgiveness, strengthened by grace, empowered by a divine presence, and guided by the indwelling Spirit of the living Lord Jesus.

For such a Christ-managed man there is assurance that spiritual crises can be turned from defeat to victory. There is promise that he can be self-controlled, not self-mutinous; patient and longsuffering, not threaten-

ing and demanding instant satisfaction; peaceful and understanding, not violent and destructive; charitable and forgiving, not retaliatory and revengeful; truly open and oriented to others, not closed and oriented to self-interest alone.

A spiritual cure for unrest and rebellion begins by saying "Yes Sir" to God, submitting in obedience to His rule of the heart and living as His loyal sons.

You have a dual commission and responsibility. To your government and nation, in respect to its authority, you say, "Yes sir." To your Master and your God, in respect to His rightful sovereignty in your life and His rule of love in your heart, you also say, "Yes Sir."

The history of civilizations demonstrates, and Holy Scripture declares, that that nation and those people which are not true to these *two* commissions will ultimately stagger to oblivion.

Let us then dedicate ourselves to a more honest and more thoroughgoing respect for authority and rule of law. And let us submit ourselves to the total lordship and authority of Jesus Christ and His rule in our hearts.

For only by self-submission and self-control, only by heavenly help and divine favor, can we long survive. 

SAINTS

IN CAESAR'S HOUSEHOLD

By JOHN W. EVERETT

Pastor, Assembly of God, Worthington, Minnesota

"All the saints salute you, chiefly they that are of Caesar's household" (Philippians 4:22).

CAESAR'S HOUSEHOLD is the last place one would have expected to find Christians. Nero was on the throne. History records him as more of a monster than a man. The debauchery of his household was complete. His courts were filled with vulgarity, obscenity, immorality, perversion, and depravity. Any Christians among his servants had few opportunities for public or private worship. Yet there they were—saints!

It is generally accepted that there are some situations which make it almost impossible to be a Christian; the sailor shut up for months with ungodly shipmates; the soldier in a barracks full of blasphemous men; the workman on a job surrounded by filthy-mouthed companions. But Paul's reference to godly men and women in Caesar's household blasts all flimsy excuses that circumstances may prevent one from serving God. The rougher the spot, the more God's grace abounds. The fact that there were saints in Caesar's household shows the possibility of serving God anywhere.

Christianity does not depend on locality. It depends on vital relationship with Jesus Christ. Joseph kept his purity in Pharaoh's palace. Obadiah kept his convictions in the house of wicked Ahab. Daniel kept his faith in Belshazzar's court. Enoch walked with God when all his contemporaries were ungodly.

To deliberately seek an ungodly atmosphere could well be tempting God. But if a person finds himself put there or is there when he is converted, he can believe

God to make him a testimony in the most difficult circumstances.

God needs witnesses in the Armed Forces and among ungodly men. Even a small light shines brightly when surrounded by utter darkness. Multitudes have had the experience of taking a guided tour through some great cave and having the guide extinguish the lights and then demonstrate the fantastic brilliance of one small match when lighted in utter darkness.

The absence of trial is not necessarily the most favorable thing for Christian growth. "Caesar's household" may produce better saints than does a monastery! Admittedly, it is hard going for some of God's children. For many it is a constant struggle against opposition; but resisting pressures can develop spiritual muscle.

There were saints in Caesar's household because Paul lived like a saint while he was a prisoner of Caesar. It is a poor commentary on any Christian's life to have worked on a job or lived in a neighborhood for years and to have left no saints there as a result of his testimony.

Quite likely Abraham's intercession for God to spare Sodom stopped at 10 righteous persons because he thought that surely Lot would have won that many by his testimony. Tragically, Abraham was wrong. Lot had not even won the respect of his own sons-in-law.

With the last-day onslaughts of Satan upon this earth and the corresponding increase of iniquity which Jesus said would characterize the last days, our whole society may soon parallel Caesar's household. But let us not despair. If those long-ago believers could keep their testimony and deserve the title of "saints" in such circumstances, God will give us the grace and spiritual power to be part of that "glorious church, not having spot, or wrinkle, or any such thing."

May Paul's benediction upon those faithful believers rest upon every child of God, however vile may be the atmosphere in which he finds himself. "The grace of our Lord Jesus Christ be with you all. Amen" (Philippians 4:23). 



THE JAPANESE GUARD WHO WAS DIFFERENT

By Chaplain (Lt. Col) TALMADGE F. McNABB
Institute of Religion, Texas Medical Center
Houston, Texas

HIS NAME IS LLOYD. He is a paraplegic, paralyzed from the waist down. During World War II he was captured by the Japanese in the Philippine invasion while he was still a teen-ager.

Almost daily for the past several months I have visited Lloyd in the VA hospital. He told me about his experiences in the Japanese prison, working in the coal mines, treatment in the POW camps during his three and one-half years in confinement. He was beaten until his spinal cord was injured.

Chaplain McNabb is one of 38 Assemblies of God chaplains on active duty with U.S. military forces.

After the war was over and the prisoners released, he gained a temporary recuperation; but about seven years ago the physical trouble returned, and paralysis set in.

One day when I was visiting Lloyd, he said, "Chaplain, there is something I've wanted to tell you which I have not mentioned before." And he told me this story.

"Well, since I first told you of my trials and hardships and beatings under the Japanese guards, I've been thinking about something that happened to me during that time, something I can never forget. It's about a person—one of the Japanese guards. He stands out from all the rest. I can never forget him. . . ."

"There must be something special about him," I interjected.

"That's it. There *was* something special about him," Lloyd continued. "Some of those Japanese guards were viciously cruel, without mercy. They drove us all day in the mines; they kicked us, beat us with lashes and with butts of their rifles. They drove us sometimes until we fell in exhaustion. I can see their faces to this day.

"But there was this one Japanese guard—he was different. I had the feeling he didn't like his job. He didn't kick us around. His look was one of compassion, of understanding. I felt he wanted to talk to us, to say something—as if he understood, that he was for us; but because the other guards were around, he couldn't come through.

"I kept watching him, for I knew there was something different about him. One day I overheard him speak a few words in English to another Japanese who had been in America, I prayed that I'd have the opportunity to talk to him. I wanted to know what made him different. I had to know. I just had to know.

"Finally, one day the opportunity came. I was sent out to gather wood, instead of working in the mines. This guard was sent to escort me. When we were far away from the concentration camp, nobody within half a mile of us, I felt it safe to question him.

"I said, 'Look, I have been watching you all these months now. I see something different about you. I'd like to know what it is that makes you different. You're the only guard around here that comes through to me with any understanding, any compassion. Why aren't you like the others? Why?'

"The guard replied: 'I am not supposed to talk to the prisoners. And you know what could happen if we are caught. But I am glad you saw something different in me. You see, I am a Christian. Several years ago some American missionaries came to our town. They told us of the Christ, of His love, His concern for all men, His life, His death, His resurrection. I wanted to love Him; I wanted to follow him; I wanted to be His disciple.

'I told my parents. They were of the old religion of our ancestors. They were deeply disturbed at me, and they gave me solemn warning against having anything to do with the white man's religion. But I felt I must. I must follow the Christ the missionaries had told me about, no matter what the cost. I told my mother and father I had made my decision.

'My father sternly told me I would have to pack my bags and leave. He told me I had brought disgrace upon our family name. My mother wept. I went to a mission compound in another city, and the missionaries took me

in and provided a little room for me to stay in. They told me more of the living Christ. In Him I found peace and joy.

“That was several years ago, and I am still trying to follow Him. It is difficult, especially since we got into the war. The missionaries were sent back to America. There is something inside me that will not let me hate. If you have seen anything in me, it is not me: it is the Christ living through me.”

“By that time I had gathered my wood,” Lloyd continued, “and it was time to return to camp. But that Japanese guard said something that touched me deeply. His testimony! I was ashamed of myself. I came from a so-called Christian land, America, had been brought up in the church, but I had certainly been no example of a Christian. In fact, I couldn’t say that I even knew Jesus Christ at that time. I wanted what that Christian guard had. He had come through to me.”

“When the war was over, and the prisoners released, I came back to America, regained my strength and health fairly well, enough to work. And somehow with my busy life and a job and family, I tried to forget as much as I could about life in the Japanese POW camp. But I could never forget that one guard who stood out from all the rest. If I could only be like him. . . .”

“And since the other day, chaplain,” Lloyd remarked, “when you came to pray for me, I have had that Japanese Christian guard come before me again, so real, so vividly, as though I could reach out and touch him. I have wondered whatever happened to him. Is he still alive? I don’t know. But I can never forget him. He will never know what his testimony meant to me in that prison camp.”

There were tears in my eyes as Lloyd concluded his story. Knowing the suffering that Lloyd had undergone recently, seeing him deepening in his own spiritual life, I felt very close to him. He had inspired me by his patience, compassion, and desire to follow Jesus Christ.

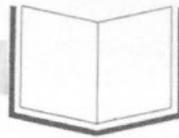
“Lloyd,” I said, “I have watched you closely these past several months. You came through to me because you did not complain even when you were suffering intensely; you displayed no hate toward your captors even when you told about it. I have seen your patience. I have wondered how anybody could be as patient as you—to bear as much suffering and pain as you have without complaining. You could not know—but at times I drew faith and inspiration and strength from you. Your hope! Your spirit! Your testimony! It did something to me, Lloyd! The Spirit of the living Christ you saw in the Japanese guard is very real today—for I have seen that same Spirit alive and operating in your own life.”

Lloyd looked up at me and smiled.

“Thank God, oh, thank God!” he exclaimed. “I have wanted nothing more than to have the Spirit of Christ I saw in that Japanese guard’s life. I have prayed that somehow that Spirit would be seen in me.”

Nothing more was said. I leaned my head over on Lloyd’s bed railing and remained in silent prayer for some time. I offered no audible prayer. I felt none was needed. I squeezed Lloyd’s hand and rose to leave.

I will never forget the inspiration of that hospital visit. For I too had seen the Spirit of the living Christ at work.



ABOUNDING GRACE

By MRS. F. J. WALTON

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work” (2 Corinthians 9:8).

IT IS OFTEN UNDER PRESSURE that we find resources in the grace and provision of a wonderful Saviour.



The tests of life help to bring us down to the basic foundations for living.

I gave my heart to Jesus when I was only five years old, and the Lord gave me grace to live for Him through the growing years in spite of tendencies to do otherwise.

As a young mother raising four children in the depression days of the 1930’s, needs were multiplied while income fell to almost nothing. But God’s grace provided food, clothing, housing, and miracles of healing. The family survived diphtheria, measles, broken collar-bone, baby’s scalded feet, crossed eyes, broken ankle, and facing death with a physical disorder. These tests helped to establish us in the Word of God, and faith in the Son of God became a living reality which steadied us through later years.

My own healing one Easter made *the resurrection and the life* an inward reality to me.

While the children were still young, the challenge came to help missionaries who had special needs or lacked support. So after the children were in bed at night, I would write friends, presenting the needs of these missionaries. Through God’s grace the pencil soon became a typewriter, then a duplicator, and finally a printed paper through which various mission fields and their special needs were presented. The response to these presentations was heartening.

A few years later we came into the Assemblies of God, and the burden for missions which had been instilled in me from missionary parents found fulfillment in the organizing of the Women’s Missionary Council of Oregon.

During my 23 years as Oregon WMC president, there have been many tests and challenges, but when I drew on His grace, I always found I was able to accomplish the work that needed to be done.

During this past year my husband and I were privileged to visit 33 mission fields around the world. Here we saw the fruit of divine grace—multiplied fruit from many small things dedicated to Him. *All grace! Abounding grace! All sufficiency in all things! Always* abounding in every good work. His grace *is* sufficient. I have found it so.

Mrs. F. J. Walton has been district WMC president in Oregon for 23 years.



CAUSE FOR REJOICING

AMID THE HORROR OF WAR

DURING SOME OF THE HEAVIEST FIGHTING in Vietnam last year Chaplain (Major) James W. Van Meter was eyewitness to many bloody encounters. Now that the fighting has shifted to other zones, the contents of his battlefield report can be told without violating military security.

Chaplain Van Meter wrote:

"The past several months our brigade has been engaged in the heaviest fighting that has taken place in I Corps. Our casualties have been heavy. Most of our line companies have only 12 or 13 men left who originally deployed with us. We have had approximately 300 killed in action. These past months have been some of the most heartbreaking experiences of my life.

"The Lord has kept me thus far, for which I am grateful. Two days ago the man on my left, about 20 feet away, was hit in the stomach with an RPG round and blown completely in half. About 10 minutes later a man just behind me stepped on a mine and was blown to pieces. I had just walked over the same area.

"The war that these infantrymen fight is truly a hellish thing. It is only the grace of God that keeps one from losing his sanity in situations like these. But I wouldn't trade places with any chaplain in Vietnam.

"Two Sundays ago we had dug in for the night, and a sergeant who was sharing my foxhole turned on his little transistor radio. You can imagine my emotional feelings when I heard the familiar voice of C. M. Ward. *Revivaltime* was the program that day selected by Armed Forces Radio for the Protestant Hour. As the choir sang the invitation hymn, my composure completely gave way, and I wept. I looked over at the sergeant in the hole with me and there were tears streaming down his face also. There in that muddy hole he accepted the Lord Jesus.

"The response to my ministry has been beyond my fondest expectation. Every service we have men making professions of faith. As I visit the men in their positions, they are very receptive to the gospel. A week ago I visited a company that had just broken contact with the enemy. Fifteen men indicated a desire to trust in Christ as Saviour. I have about 23 men now who are waiting for an opportunity for baptism. When we have a stand down, we will have a baptismal service. So even amid the horror of war there is cause for rejoicing."

Chaplain Van Meter is now stationed at Fort Dix, New Jersey, but many other Assemblies of God chaplains, enlisted men, and officers are still witnessing in Vietnam as the casualty figures continue to mount.

PFC Charles Wetter, a graduate of Evangel College, Springfield, Missouri, is one of four servicemen receiving *Revivaltime* tapes each week.

"There are no atheists in Vietnam," he writes. "Men want to know how to die, and believe me they are dying."

Broadcast tapes are also sent to the Vung Tau Christian Home in Vietnam. Don and Alta Warren, who operate the home, write:

"The *Revivaltime* tapes are a truly wonderful blessing to us here. We never have a very large audience at one time, but the tapes are played over and over again by spiritually hungry servicemen who really absorb every song and every word preached. One young man has brought others here for the express purpose of having them enjoy a good service on tape.

"Thank you and that beautiful choir for faithfully bringing such blessings far from home."

Revivaltime's most extensive ministry to our servicemen in Vietnam is through shortwave releases beamed from the Far East Broadcasting Company's transmitters in the Philippines Islands.

Riley E. Kaufman, FEBC program operations director, detailed *Revivaltime's* coverage of the war zone in a recent report:

"The Sunday morning release of our English service on 19.5 meters is a 50,000-watt FEBC station whose primary target is Vietnam, Thailand, and Burma, but with a general listenership consistently reporting from Hong Kong and other areas of Southeast Asia.

"There is another and separate *Revivaltime* release at midday (Manila time) on Thursday, when 19.4 and 16.8 meters are used—two separate 50,000-watt stations, plus another 2,000-watt station at 13.9 meters. The primary target for these transmissions is Vietnam, and Burma again, plus India, Australia, and New Zealand. This coverage has sometimes been referred to as the 'Vietnam beam' because noontime has been reported as ideal for the large number of GI's in the Vietnam war zones."

Perhaps Vietnam will be remembered as the most controversial war in our nation's history. Certainly it has been very costly in lives. But it should also be remembered that this is one war where our servicemen have been better reached with the gospel. Even in the midst of death the message of life is available.

In addition to the traditional war witnesses—the chaplains and Christian buddies—modern technology makes it possible for electronic "boxes"—tape recorders and transistor radios—to become couriers for God on the fields of death.

Revivaltime is thankful to be a part of this bit of eternal history. 

BABY HEALED OF TUMOR

THE CONGREGATION OF FAITH ASSEMBLY, Muscoy, Calif., is praising God for a miraculous healing.

Eight-month-old Patricia Wilford had a tumor the size of a golf ball under her left jaw. She was scheduled to have surgery on February 21, 1969.

On Sunday, February 16, Mr. and Mrs. Gene Wilford brought their baby daughter to church for prayer. As directed in James 5:13-16, I anointed her with oil in the name of the Lord and prayed. The elders of the church and the congregation all joined with me in prayer for the baby's healing.

When the doctor examined her the following week, he pronounced her well. The tumor had vanished.—Pastor Elton Holcomb, Faith Assembly, Muscoy, Calif.

HEALED OF BROKEN COCCYX

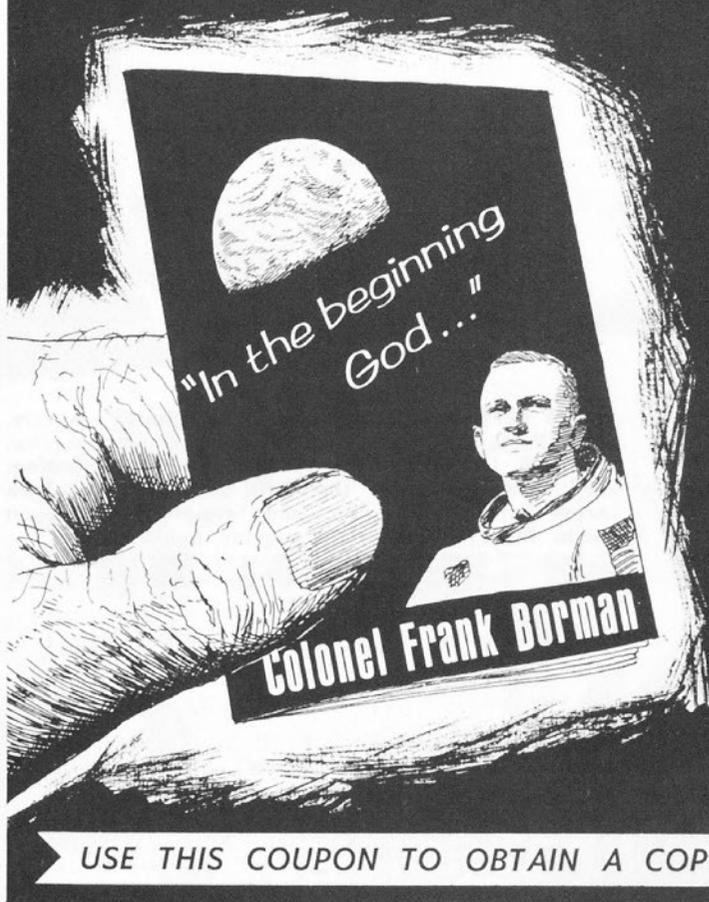
IN JUNE 1968, while going down the steps in my home, I slipped and fell. I could hardly move, so the next day I went to the hospital and had an X ray. It showed I had a broken coccyx (tailbone).

Ten days later I went to Detroit even though I was in pain. While there we went to church to hear an evangelist. He gave an altar call for those who desired healing. I was unable to go forward because of the pain, so they prayed for me where I sat.

The Lord healed me right there, and I've never been bothered by it since. Praise His wonderful name!—Mrs. Dorothe Kenyon, Ankeny, Iowa.

(Endorsed by Pastor R. W. Wenig, First Assembly, Ankeny, Iowa.)

Now available



REVIVALTIME'S 1969 WITNESSING

"MINIATURE"

Colonel Frank Borman, commander of the historic, moon-orbiting Apollo 8 space flight, is the subject of *Revivaltime's* 1969 witnessing booklet. Written by C. M. Ward, the miniature book reveals the personal faith of the astronaut who wanted all the earth to hear God's Word from space.

Please send me an inspection copy of "In the Beginning . . ."—the story of the personal faith of astronaut Colonel Frank Borman by C. M. Ward. I am enclosing a special offering for *Revivaltime's* radio ministry to our servicemen.

Bor-A _____ Amount Enclosed \$.....

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A court building was transformed into an Assemblies of God church in Balboa, Canal Zone.

New Church in the Tropics



PHOTOS BY PHILIP EGGERT



ABOVE LEFT: Paul Palser tells of the church's history. CENTER: G. R. Carlson leads in the dedicatory service. RIGHT: R. L. Hanson prays for God's continued blessing. LEFT: Brother Carlson signs the guest book as Dick Larson (left), Paul Palser, and layman Philip Eggert watch. BELOW: Layworkers prepare publicity.



First Assemblies of God Church in the Panama Canal Zone ministers to civilian and military Americans

By RICHARD E. LARSON / *Missionary to Panama*

SURROUNDED BY lush tropical vegetation, high on the side of Ancon Hill in the Panama Canal Zone stands the new First Assemblies of God Church. Serving Balboa, Ancon, and other communities on the Pacific side of the Isthmus of Panama, the new church is the realization of a dream held by many who have lived in or passed through the Canal Zone.

Today, as in more than 50 years of operation, the Panama Canal is of immense importance to world commerce and to United States security. More than half the 15,000 ships which annually transit the Panama Canal proceed from or are bound for U.S. seaports.

Strangely, westbound traffic actually travels east through the Canal—and vice versa. Because of the S-curve formed by the Isthmus of Panama, the Atlantic entrance to the Canal is actually about twenty miles farther west than the Pacific entrance! Panama is also the only place in the world where the sun rises out of the Pacific and sets in the Atlantic!

Here, at the "Crossroads of the World," nearly 50,000 Americans serve their country. Many are civilian employees of the federally owned Panama Canal Company. Still more are military personnel assigned to the U.S. Southern Command which has its headquarters in the Canal Zone and is responsible for its defense.

To minister to these Americans overseas, Missionaries Paul and Lane Palser gathered a group of dedicated laymen together and conducted Saturday night prayer meetings for a number of months. During that time negotiations to purchase a church building from another group were begun. In January of this year my wife Janice and I became pastors of the church. The congregation moved into the new building in February.

The building is in excellent condition and provides more than 4,000

square feet of floor space. It was purchased for only \$5,000—a real miracle! The auditorium provides seating for 150 people and the fellowship hall, of equal size, will be used as a servicemen's center. Five classrooms, an office, and a storage room are also included in the plant.

G. Raymond Carlson, president of North Central Bible College, Minneapolis, and a nonresident executive presbyter of the Assemblies of God, was speaker at the dedication services for the new facilities.

Following the dedication, the church sponsored an evangelistic campaign with Robert C. Hanson of Bethel Assembly in Minneapolis, and Missionary-Evangelists Elmer and Lee Bueno.

Before services were begun in the new facilities, the congregation mailed 10,000 copies of *The Pentecostal Evangel*—enough to reach every post office boxholder on the Pacific side and most boxholders on the Atlantic side of the Zone.

One of the most important facets of the church's outreach will be its ministry to servicemen. A number of Assemblies of God servicemen already attend the weekly "Servicemen's Night." Many from other denominations have also attended and are interested in the Pentecostal message. The fledgling congregation also sponsors a daily radio broadcast.

For many lonely GI's far from home and family, this church is becoming a haven of spiritual blessing. At the present time help is needed in pro-

viding equipment and furniture for the servicemen's center.

It is also important that information on Assemblies of God servicemen become available. Persons who know of servicemen assigned to the Canal Zone should send complete information, including the military base assignment, to: First Assemblies of God Church, Box 3662, Balboa, Canal Zone.

Your prayers for this new ministry will be greatly appreciated. 

The Panama Canal gives passage to an average of 40 ships daily.



**Special Offerings for
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ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802



APOSTLES OF THE STREETS



THE SUN GOES DOWN at the end of Division Street, casting gloom over what is considered one of the thickest heroin addict habitats in Chicago. Nearby a group of male and female motorcycle hoodlums cackle into the hollow air. A prostitute leaning against a storefront beckons. In a faded drugstore a sign announces: *"Mind" Drugs Seen as Top Future Prescription.*

This stretch of Division Street, from California Avenue to Western Avenue, is—together with Madison-Leavitt-Hoyne, stretches of Chicago Avenue, 43rd and 63rd Streets—a breeding place for junkies. Concentrated here is a good percentage of Chicago's 15,000 drug addicts.

Four or five junkies stand by a storefront. They actually do not stand, they lounge, as if they were leaning against the air. Young men with ugly eyes that refuse to focus, that never reach you.

Though the night is warm, they wear long-sleeved shirts and sweaters to conceal marks on their arms, and because a junkie chills easily. These "creatures of the streets" don't talk or move with any degree of vitality like normal youths. They appear like the walking dead. Each waits here for a friend, for a "fix," or simply to enjoy the fleeting pleasure of his "high." The street is their "home," because it is really better than the crowded, run-down homes in which they grew up.

The junkies' attention is arrested by a small band of neatly dressed young people approaching from across the street. They stir up a mild interest.

"We're from Teen Challenge," one of them says to the addicts. They begin passing out tracts. The leader says, "We'd like to help you help yourselves."

One of the junkies steps forward and spits in the face



Ken Schmidgall, director of Chicago Teen Challenge, witnesses to a group of young addicts on the street.

of the young worker. The worker wipes the spittle off and says in a subdued tone, "God bless you, brother."

A second addict pulls a switchblade and threatens menacingly. "Get out of here!" he screams. "Get out of here before we kill you!"

The Teen Challenge workers are inwardly shaken, but they hold their ground. One of them says: "Jesus loves you, brother. Murdering one of us will not destroy the bad thing inside of you. Only *you* can do that. Look at you. You're shaking like a leaf; you can't hold a decent job. What kind of man are you? Don't you see what's happening to you?"

The worker turns around and confronts the group: "All of you, you're just living from one fix to another. But you have it within yourself to put an end to the mess you're in. You can put an end to your problem by accepting the gospel of the Lord Jesus Christ."

The addicts calm down, but appear by turns surly, furtive, unconcerned. The boy folds his switchblade and puts it away. If the junkies are "high," it will be difficult to hold their interest. The Teen Challenge workers can breathe again. They had feared they were about to see murder.

The Assemblies of God has 24 approved Teen Challenge Centers in the U.S. and Puerto Rico, 12 of which are located in principal cities of the mid-continent; and more are being organized. Each center has a director and a number of staff members. During summers many dedicated college youth join the staffs for an intensive campaign on the streets.

Perhaps a hundred youth seek help from the Chicago Center each year, and about 40 of these find sufficient strength from God to kick the habit. The other 60 last less than two weeks. "Still, 40 out of 100," says Ken Schmidgall, director of the Chicago center, "is better salvage rate than that of the Federal Rehabilitation Center in Louisville, Ky., where more than 80 percent of the discharged patients resume their habit."

Keith Tarkington is typical of college students who sign up for the summer to assist at the Teen Challenge centers throughout the nation. Keith is tall, square-shouldered; he could easily pass for a young politician. Although he "hates" big cities, nevertheless this dedicated young man came to work among the junkies of Chicago.

Keith was brought up in a small town. Other workers may have different dislikes which go "against the grain," but they volunteer anyway. First, they learn the language of the junkies and go into their hideouts. It takes courage and faith to visit addicts in jails, in hospitals, and at "shooting parties," as well as in the streets.

On Division Street, for instance, Keith corrals addicts and tries to talk to them. Often he has been threatened with guns; once he was beaten. But he hasn't yet been seriously injured, and he doesn't think he ever will be. He adds wryly, "But I'm plenty prayed up before I go out!"

Keith invites the fellows to come and see a motion picture, such as "Youth in a Fix." The film is shown in various places: a vacant lot, a gang hideout, a pool hall, or a storefront church.

"At first," Keith says, "there's a lot of cursing and laughing, and then we introduce the picture. The junkies become quiet pretty fast after it starts, and then they get serious." It is the story of their lives in the streets of Chicago: gangs fighting with knives and zip guns; homosexuals cursing their depravity; junkies stealing to get a fix; and the agonizing hell of withdrawal. The boys of the streets know this world very well. It is their world. There is no more laughter.

After the film several reformed addicts and/or gang members stand up and testify to the change wrought in their lives when they leaned hard on God. They tell how they were delivered from their particular hell. Each story is similar: a boy caught in the gamut of evil produced usually in the ghetto life—the terrible environment he didn't ask to come into, but was born into. Each worker stresses in his testimony that nothing worked in his attempts to kick his habit because the cure lay in himself—his will to change with God's help.

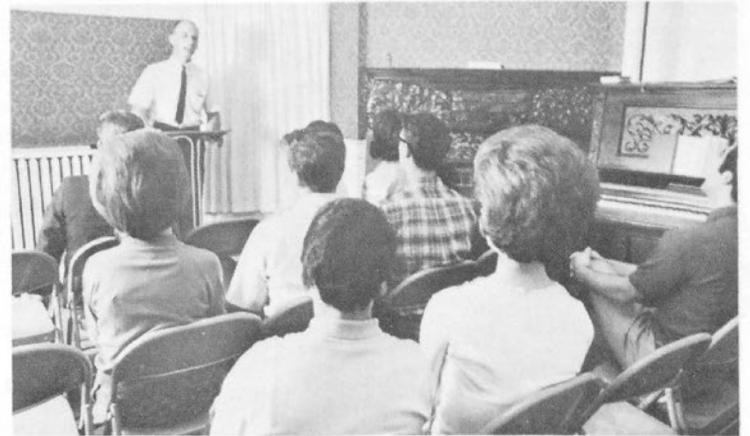
For instance, Carlos says, "When I met Christ, I felt something sweep over me I had never felt—hope. My earthly father had given up on me, but my Heavenly Father never had. And if you need someone to lean on, what better person is there to lean on than God?"

Nicky adds: "I was mostly in the streets because my parents had customers coming where I lived. There was little time for me. At first the other kids beat me up, and I was afraid; then I learned how to fight. They got scared of me and left me alone. After a while I got so I liked the streets better than my home. In the street I was *somebody*. I knifed 16 people and was in jail 12 times. When I walked down the streets, mothers would call their little kids inside. I got so bad my folks went back to Puerto Rico to get away from me—and I

was only 16. *Then Jesus came!* It's only because Jesus found me on the street one night that I can stand before you whole again."

The old brownstone house in Chicago receives more boys from the streets because of the testimonies of Carlos, Nicky, and others. It is a haven for these lost souls. There is wholesome entertainment, including games; but also there is plenty of work, as well as systematic Bible study. Because of inadequate facilities the center directs the boys to the Monroe Street YMCA several blocks away for their recreation. Daily chapel is compulsory, and grace is said at meals.

Ken Schmidgall can use all the help he can get. Tall and inclined toward dramatic mannerisms, this young man resembles a former college athlete, concerned with nothing more than baseball standings. But Ken is more than that—his concern is for the souls of lost teen-agers on the streets of Chicago.



Teen Challenge workers listen to Director Schmidgall's instruction for their intensive summer soul-winning campaign.

He spends his days and nights fighting drug addiction. "The core of drug addiction," he says, "is not drugs, but the lack of purpose in our decadent society. You can cure an addict's physical affliction any number of times, and he will return to the drugs. The addict must find something of permanent inner value—an inner power that will enable him to ignore future temptations."

Teen Challenge workers believe this inner strength can be found only in the soul's salvation and in the baptism of the Holy Spirit. "While a junkie is kicking the drug *cold turkey*, he may open his heart to the Holy Spirit. We can't force him to, but this is how the cure comes," says Ken.

Stan Beatty, another college student who helped in Chicago Teen Challenge, once told a reporter: "The cry of college students all over this nation is to have a cause. I found mine in Teen Challenge."

Carol Breckenridge, a senior at Evangel College in Springfield, Mo., says "I didn't come to Teen Challenge expecting to find personal spiritual enhancement—yet I found it. I know now that I can no longer block out the cry of the dying millions in cities like Chicago. I know now what a selfish little Christian college girl I was before coming to Teen Challenge."

Many former young drug addicts say thanks to the "missionaries on the streets" because they have found the answer to their search for peace in Jesus! And the workers are blessed and rewarded when they see troubled youth come to Christ and follow Him.

—Adapted from an article by Neil Elliott in the Chicago Tribune.



By KEN ARRINGTON

ONE COLD, RAINY NIGHT in early spring, the phone rang in the parsonage of Pastor Peterson. He had been sleeping soundly, so it rang several times before he was awake enough to find the receiver.

When he answered, a man's voice sobbed, "Pastor Peterson, will you please come to the hospital with us? Our little Kay is going to die. God is going to take our baby from us."

"Who is this?" the pastor queried.

"Smith, Bill Smith," came the answer. "Kay has double pneumonia, and the doctors think she won't last out the night. Will you please come and pray for her? Don't let God do this to us."

"Yes, Bill, I'll come as soon as I can get dressed," was the pastor's reply.

"Good, I'll come and get you," the anxious father said.

As he quietly picked up his clothes and slipped into the bathroom to dress, the pastor's thoughts were on Kay, her doctors, the hospital, and her family. What would he say? What could he do to be of comfort or help to this family?

Then he reflected on the past four years since Kay's birth. Kay had been born during the second year of his ministry in this city, and he remembered well the day her father had called him at church to tell the good news. Already the parents of an 18-year-old son Hank, Bill and Donna had been ecstatic over the arrival of their little girl.

Their baby was one of the prettiest Pastor Peterson

had ever seen, and oh, what a difference she had made in the life of that family! Bill and Donna acted like grandparents with their only grandchild. And Hank was the funniest of all. You would have thought Kay was his daughter the way he was so eager to help his mother care for his baby sister.

By the time Kay was two, she was a beautiful little girl. Her soft blue eyes were sparkling bright and full of life. Her long blonde hair always seemed to be freshly brushed, with every hair in place. She learned to walk and talk at a very young age and was a princess with three adoring adults as her subjects.

The Smith family had not been in church very regularly since Kay came, though they had always taken an active part in the life of the church before.

But Kay's arrival changed that. If she had a cold, all of them stayed home. If the weather was bad, they didn't bring her to church for fear she would catch a cold. The pastor had visited with the family a few times and mentioned their irregular church attendance.

"Yes, preacher," Bill had said, "we know we should be in church more often, but we hate to take Kay out when she feels bad. Besides, it's just like being in church right here all the time. It's like having an angel in the house."

Pastor Peterson's thoughts were suddenly interrupted by the arrival of a car in the driveway. Picking up his hat, he ran through the rain for the car.

Bill leaned over and opened the front car door and the pastor slid in. In the flash of the light as the door opened, the pastor saw his look of sorrow and pain and noted that he had been crying for a long while.

This incident occurred in the ministry of Dr. Orval D. Peterson (Disciples of Christ) when he was pastor in Yakima, Washington.

"Thank you for coming, Pastor," he muttered.

In the back seat, Donna leaned against Hank's shoulder, crying softly. She had both hands over her face and Hank sat stiff as a rod. His young face was one of stone. Bill spoke first.

"Why? Why? Why is God doing this to Kay? To us? Why is He letting her die? How can He be a God of love and allow our little angel to suffer and die?"

The pastor looked at all three of them as he replied, "God is not doing this to Kay. It is His will that His children be well and happy. This has just happened to Kay. I don't know why, but I do know that God did not send it."

No one spoke. Bill put the car in gear and eased out into the street. He turned at the corner and started the crosstown trip to the hospital.

"Tell me, Bill, what is her condition and what have the doctors said?" the pastor asked.

"Well, her temperature has been high all day, and she's had difficulty with her breathing," he began. "This evening her temperature went up real high. They wouldn't tell us, but we knew from the way the nurse acted for when she took the thermometer from under Kay's arm, she gasped when she read it. She ran from the room, and in a few minutes Dr. Murray and another doctor came in and asked us to leave. We stood in the hall while nurses hurried in and out, carrying medicine and other things. After a while, Dr. Murray came out and told us Kay was in critical condition. Her fever was dangerously high and if it didn't break soon, she wouldn't last through the night. He asked us not to go back into the room for a while. After we got over the first crushing shock of his news, I called you, Pastor."

Bill stopped speaking as he paused for a red light. Just as the light changed to green, he began again in a pleading, distraught voice. "She just can't die! I'll never believe in God anymore if that happens."

A tremendous flash of lightning broke across the sky and the rain came down in great torrents as they pulled into the hospital parking lot.

"Let's wait here in the car for a minute," the pastor suggested. "The rain will slack off a bit shortly."

He was stalling for time—time to think, time to pray. He still didn't know what he could do to help this family. Of course, he would pray for Kay, but what if she died? Would Bill, Donna, and Hank turn their backs on God? Was there some way to prevent that? He silently prayed for guidance.

Then as quick as the lightning around them, his answer came. Turning in his seat so he could see the three of them again, he began to speak.

"Now, I want you to listen to me. I don't know why Kay is ill, I don't know what God plans to do with her tonight. But I do know that Kay has taken God's place in your lives. You have told me that you worship her. You say you'll lose all faith if she dies."

"Don't you see that this puts God in a corner? You are telling Him that you will continue to love Him if He heals Kay. God is too big to be put in corners, and you're not big enough to try to make deals with Him either."

There was complete silence as he finished. Then he continued, "Will you join me now in self-examination and prayer? Will you ask God's help for Kay? Will you tell Him that you are wrong in blaming Him and promise that regardless of what happens tonight, you will still love Him? Then will you surrender Kay to God completely? Can you and will you give her into His hands?"

He first turned to Bill. "Bill, will you surrender Kay to God?"

There was a long, strained silence. "Yes," he finally whispered, and dropped his head into his hands on the steering wheel.

Then he turned to Donna and asked the same question. "Yes," she sobbed.

Hank raised his head and looked into the pastor's eyes and slowly nodded his head yes, without speaking.

The pastor then bowed his head and prayed aloud to God. He prayed for Kay's life and asked God to be with her and the doctor and nurses as they attended her. He spoke of their love for Kay and asked God to comfort and strengthen her loved ones.

As they sat quietly after the prayer, it seemed as if the interior of the car was turned into a holy place as God's presence was so real.

The pastor, opening his eyes, noticed by the glow of his watch that it was 11:55. The rain had slackened, so they hurried across the parking lot and through the lobby of the hospital. As they got off the elevator and turned toward Kay's room, they saw a nurse coming from her room into the hall. Through the open door they could see two doctors standing over Kay's bed while another nurse stood by the window.

One of the doctors turned as Kay's family and pastor entered the room. His eyes were bright and somewhat moist, and a fear gripped those standing nearby.

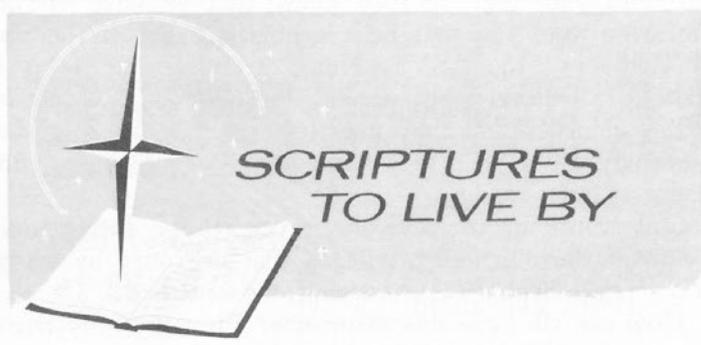
Then he smiled and said, "The fever's broken. Kay will be all right!"

"Thank God! Thank God!" Bill cried. Donna sank into a chair and wept softly.

The doctor seemed a little embarrassed as he wiped the tears from his eyes. He turned toward the door and the pastor followed him into the hall.

"Doctor, when did the fever break?" he asked.

"At 11:55," came the reply.



**SCRIPTURES
TO LIVE BY**

DAILY READINGS FOR JUNE 30—JULY 6

Theme of the Week: **SILENCE IS GOLDEN**

Mon. Joshua 6:1-11	Thurs. .. Matthew 27:11-31
Tues. ... Hab. 2:20 to 3:19	Fri. John 8:1-11
Wed. ... Matthew 26:57-68	Sat. 1 Cor. 14:26-40
Sun. Proverbs 10:11-19	

"In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Proverbs 10:19).



FAITH

Sunday School Lesson for July 6, 1969

By J. BASHFORD BISHOP

1 JOHN 5:1-15

THIS IS THE FIRST OF 13 LESSONS on the distinguishing marks of the Christian.

Our text is part of a letter the aged apostle John wrote toward the close of his life. It is addressed to a church, like ours today, threatened by heretical teaching which exalted the intellect, denied the true deity of Christ, and belittled the importance of righteous conduct.

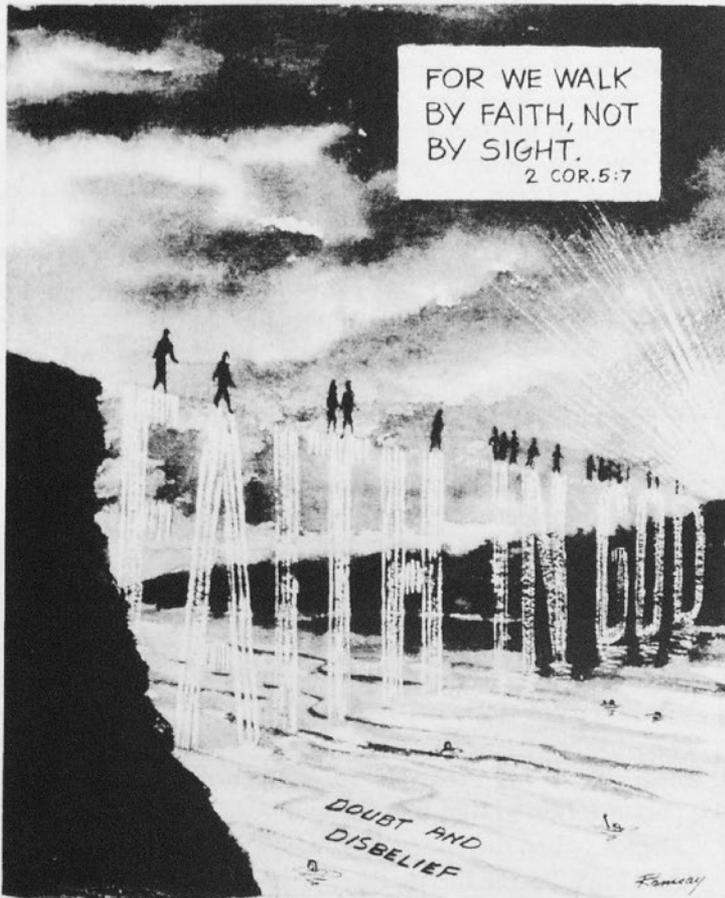
To combat these heresies, John penned this letter in which he provides tests as to the genuineness of religious profession and assurance for those possessing salvation.

VICTORY THROUGH FAITH

1. *The starting point in a life of victory is the new birth.* "Whosoever believeth that Jesus is the Christ is born of God." The Christian may well be proud of His royal parentage.

2. *The new birth is the consequence of believing.* This

INVISIBLE BRIDGE



"believing" is the specific belief that Jesus of Nazareth is truly the "Christ," God's chosen Redeemer, the Anointed One, the divine Son of God. Such belief is more than mere mental assent. It is an act of faith in which the total life is committed to Christ.

3. *Victorious faith is demonstrated by love for God and for His other children.* When a person becomes a Christian, he is born into a family. Thus love for God may be measured by our love for other Christians who are our brothers and sisters.

There is so much confusion these days as to the meaning and nature of love that it is well to observe verse two carefully. John is really saying that we know our sentiments for others are right when they are in harmony with our love for God and in submission to His will as revealed in His Word.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous." Love, on the human plane, is characterized by a desire to please the loved one; and this pleasing of the one loved is a delight to the lover. The same is true in relation to God. We prove our love for Him by doing as He wishes. And doing His will "is not grievous"; that is, it is not unreasonable, difficult, or burdensome, for God gives grace for all the difficulties involved in keeping His commandments.

4. *Victorious faith results in overcoming power* (vv. 4, 5). It is faith that overcomes the world, says John—not struggling, striving, or resolving. Just as we are saved by faith alone, apart from works, so all sanctification, victorious living, and spiritual progress is by faith alone. This does not exclude human effort, but it does mean that overcoming sin, the flesh, and the devil is the result of faith in the Lord Jesus Christ alone and simple dependence upon His power.

Observe that John says, "Whatsoever is born of God overcometh the world." He does not say "whosoever." This indicates that it is not the child of God himself who does the overcoming but the divine life and energy of the Holy Spirit within him supplies the enablement.

ASSURANCE THROUGH FAITH

1. *Assurance of eternal life.* "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (v. 13, ASV). Note carefully that John is writing to believers, not sinners. He does not say that he writes in order that they may have eternal life, but that they may *know* that they have it, which is quite a different matter.

God wants us to have assurance, to be increasingly aware of the glorious privileges that are ours by virtue of our relationship to Him through the new birth.

How can we have this assurance? First, by fully trusting in what God has done for us in Christ. Second, by believing what God says He has done for us and in us. Someone has said, "The blood of Christ makes us safe; the Word of God gives us assurance; the Holy Spirit provides us with satisfaction."

2. *Assurance in prayer* (vv. 14-16). Consciousness of the Fatherhood of God produces in us a confidence that He is always glad to hear us when we come to Him with needs and wishes in harmony with His will. Verse 16 gives suggestions concerning employing the critical faculty—we may turn it into intercession!



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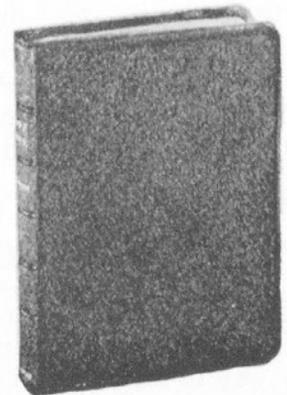
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I HAVE SEEN THE FRUIT OF THE LAND

By GORDON EARLS / Administrator, Bethany Retirement Home, Lakeland, Florida

THE SPIES RETURNED FROM CANAAN to the Israelites' wilderness camp. They reported what they had seen. "And [they] showed them the fruit of the land" (Numbers 13:26).

Through unbelief the Israelites didn't enter Canaan then. Rather they chose to wander in the wilderness. In the years that followed many of them must have looked back at the time they had seen, examined, and tasted the fruit of the promised land. Discouraged now with the long, hard journey they reminded themselves of the promised land of Canaan. The future would be worth all the hardship of the journey. They had seen the fruit of the land.

We are on a journey in quest of a city—our promised land! Jesus has given us a firsthand account of that celestial city. And we have also been able to examine the fruit of the promised land. One thing that attracted our attention and brought us to the Lord was seeing the fruit of the land in the lives of God's people. They gave us the desire to journey toward the celestial city.

It has been my privilege and honor to work with some very precious pioneer workers of the Assemblies of God. Never have I known one to regret a day, an hour, or a moment of sacrifice or service they have given to God.

One such couple is Orla and Ethel Boyer, missionaries who spent 40 years in Brazil. During their years of ministry, there just did not seem time enough for a furlough. They made many sacrifices to print tons of gospel literature in Portuguese.

After Mrs. Boyer had a stroke, her husband toiled on alone, bearing the heavy burden of work as well as caring for his wonderful companion. Finally, Brother Boyer also had a stroke. With heavy hearts these two realized that no longer could they care for themselves or for the work which was so much a part of them.

They had heard of Bethany Retirement Home in Lakeland, Florida; soon a plane brought them to this lovely home.

One night I was called to the infirmary at Bethany when Mrs. Boyer went to her heavenly home. Then I made my way to her husband's room to tell him that his wife had gone on to glory. His first words were: "No man has ever had a better companion than I."

I wondered if this sorrow might not be too much for the tired missionary warrior to bear. But as I knelt by his bed to ask God to bestow special strength on him, I felt an aged hand reach out and settle on my head. He began to pray, and I felt I had never heard such a prayer in all my life. He thanked God for Bethany and

all of those who had made it possible. He asked God to help the administrator to be as a Dad to His people in their twilight years.

This is but one example of the "fruit" I have seen in the lives of our beloved pioneers.

I HAVE SEEN THE FRUIT OF SECURITY

We hear much today about security, about providing adequately for our family and for old age. There are those who feel insecure in their work. Sometimes this even reaches over into the ministry, and the enemy makes us feel there is no security. But I have beheld men and women without any of this world's goods, their minds and bodies feeling the weight and toil of years; yet they recognized a security that riches, fame, power, or glory of this world could never give—a security that comes from total commitment to Christ.

I HAVE SEEN THE FRUIT OF PERFECT REST

I have seen tired, aching minds and bodies—with pressures, worries, tests, and trials that have come upon them; but as one precious minister said unto me, "Please don't pray that the Lord will keep me here, ask that He will take me Home." He said, "I am tired and weary. I am anxious to go Home."

I HAVE SEEN THE FRUIT OF NEVER-ENDING SERVICE

While the Scripture gives no indication of the service we will enter in the hereafter, we do find in Revelation 22:3 that "His servants shall serve him."

A man always desires to serve—especially those who know the Lord and live close to Him. Many times God's servants feel there are not enough hours in the day, not enough days in the week, not enough strength in their bodies to accomplish all they desire. There are sleepless nights—times when they are burdened with the needs of others, weighed down until they can no longer carry the burdens of the ministry. But then they still want to serve God.

I have heard our aged ministers say, "If there is anything I can do, I would like to be of help and a blessing to others."

One aged minister with a prayer list of 300 would go to his room, get on his knees, take his prayer list, and call the roll of those he felt God would have him remember in prayer—because he had a desire to be of ser-

Bethany Retirement Home, Lakeland, Florida, this year commemorates 20 years of service to aged Assemblies of God ministers, missionaries, and their widows.



STUDY THE BIBLE AT HOME
 WRITE FOR FREE DETAILS
STUDIES IN REVELATION
 ALSO 10 OTHER COURSES
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vice. A number of times he said, "When I can no longer be of service here, I want to go Home." God recently granted that desire.

I HAVE SEEN THE FRUIT OF COMPLETE VICTORY

There are times when the battle is hard, the fighting fierce. "Weeping may endure for a night, but joy cometh in the morning."

On V-J Day at the end of World War II when victory finally came, streets of our cities were filled with jubilant men and women. There is coming a time when final victory will be ours and we rejoice in the presence of our Lord.

As the Israelites were given opportunity to see and taste the rewards of God's promised Canaan, so we are given a taste of our promised heavenly home.

Of all the years of my ministry, I have counted these spent at Bethany as some of the most precious I have been privileged to spend in the Master's service. I have been with those who were as close as you can be to entering that rest and still be on this side. I have seen in them—and in others—the fruit of the land. 

INSTANTLY HEALED OF RHEUMATOID ARTHRITIS

THANK GOD, I feel fine! I can walk. I can even go up and down stairs. I can open and close both my hands, and have begun to do my house work again.



For four years I had suffered from a severe case of rheumatoid arthritis. I was in two different hospitals for treatment. I was told my condition would grow worse until I would be confined to a wheelchair.

My hands, feet, and legs were affected most. I wore supports in my shoes so I could stand. I could hardly walk without help. My right hand was constantly clenched shut.

Then on October 23, 1968, I attended revival meetings at Calvary Assembly, Toledo, Ohio. God was blessing in a wonderful way, saving souls, baptizing believers in the Holy Spirit, and healing the sick.

As the Spirit of the Lord swept over the congregation, Evangelist William Caldwell said God had already given a miracle to someone in the congregation who had been suffering from arthritis.

I knew it was I. I believed God and discovered my right hand had come open! I stepped into the aisle and found my feet, ankles, knees, and hips had become free. I had received an instantaneous miracle of healing!

Then I took off my shoes with the supports and, while we praised God together, I walked normally back and forth across the front of the church.

I praise God for what He has done in me. He was there when I took my step of faith.—Mrs. Mabel Thornton, Toledo, Ohio.

(Endorsed by Pastor J. Donald McManness, Calvary Assembly, Toledo, Ohio.)

YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

Why do we reject the books of the Apocrypha as Biblical truth?

Only a few reasons can be given here. There are some 14 to 16 apocryphal books by different writers. (1) They never formed part of the Jewish canon. (2) Protestants consider them lacking in divine authority. (One meaning of *canon* is "an authoritative list of books accepted as Holy Scripture.") (3) They do not claim divine inspiration. (4) Among them are teachings not contained in the canonical books, such as efficacy of prayers for the dead; the intercession of canonized saints; and, in some, transmigration of the soul.

Who are the Huguenots?

They are French Protestants, followers of the teachings of Luther and Calvin in the 16th century.

Concerning their character, we read: "Their lives were singularly pure; they carried religion into business, and the Christian graces blossomed in their homes."

They were shamefully treated, tortured, and massacred. In 1525 Pope Clement VII "gave apostolic authority to try and condemn heretics." Being peace-loving people they suffered excessively. Luther and Calvin encouraged them to suffer patiently and not resort to arms, but conditions finally became so bad that they did resort to arms for self-defense.

What was the strange fire which Nadab and Abihu offered? (Leviticus 10:1).

The priests were instructed to take "burning coals of fire from off the altar before the Lord" (Leviticus 16:12). Nadab and Abihu presumed to use common, unhallowed fire from another source.

This affords us a spiritual lesson. We are to get our spiritual fire from God, fresh from the sacred altar. It is false fire when we rely on human talent or zeal which has not been laid upon God's altar.

Cain was a tiller of the soil; Abel a keeper of sheep. Since Cain brought the best he had as an offering, and Abel brought the best he had, why was Abel's offering accepted but not Cain's?

Two or three thoughts might be helpful. Cain's offering could have been an expression of self-satisfaction, a manifestation of what he was able to do: "Here is the fruit of my labor, the blessing of my accomplishment." Man must remember that satisfying God is "not by works of righteousness which we have done" (Titus 3:5).

Abel's offering was of the kind approved by God. It required the shedding of blood, an act similar to that which God performed when He made the clothing for Adam and Eve. The sacrifice of life is an expression of need of divine forgiveness and righteousness. It speaks of substitutionary atonement; an innocent life is sacrificed for the guilty one.

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.

Evangelical NEWS Digest

FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS



NEWS OF OUR TIMES

AS CONCERN OVER TV VIOLENCE GROWS

'Irresponsible Entertainment' Is Target of CURE

KNOXVILLE, TENN.—If three minutes of TV time sells tons of toothpaste, what will 27 minutes of violence do to the nation's children? Christians United for Responsible Entertainment (CURE) is a group vitally concerned about the answer to this question.

Protests TV Violence

Organized about a year ago to protest the showing of violence and "adult" movies on television, the total membership of CURE is presently over 30,000.

CURE was organized by parents and teachers who grew alarmed at the effect irresponsible entertainment is having on the nation's children.

A spokesman for CURE states: "Our major concern is for the youngsters who are taught few values at home and who have no church affiliation. Their attitudes toward life are largely provided by TV."

Violence seems to be the major message that TV is getting across to our children, according to a

recent study of this year's programs.

The study, conducted by the *Christian Science Monitor* and based on a total of 75 hours of evening program viewing, came up with some alarming facts.

A total of 254 incidents of violence, including threats, and 71 murders, suicides, and killings were counted during the 75-hour span.

NBC was the leader of violence with 106 violent incidents during its evening programming, or one act of violence every 14 minutes. The network also featured 32 killings or an average of one killing every 45 minutes during the evening.

CBS programmed less violence than the other networks, though some of its worst programs came during the early evening hours when many children watch TV.

More Grisly Than Ever

A one-week survey of prime-time programs found that the diet of mayhem offered the American public is more grisly than ever,

despite promises of improvements following last year's assassinations of Senator Robert Kennedy and Dr. Martin Luther King.

TV violence has undoubtedly influenced the increasing crime rate, for though the U.S. population has gone up only 10 percent since 1960, the crime rate has gone up 88 percent!

CURE's Proposals

CURE is collecting petitions calling for (1) a sharp decrease in violence and sadism in TV programs; (2) the showing of more character-building programs for youth; (3) the elimination of "For Adults Only" type films from TV.

When petitions are ready, they are mailed to all three major networks. If the petition campaign fails, CURE plans to call for an economic boycott against the sponsors.

CURE members have the deep conviction that to remain silent on this issue is to allow evil to flourish by default.

Chief Navy Chaplain Sees Hope for Morality

SEATTLE, WASH.—The present condition of public morale and national morality in the U.S. is not hopeless, says Rear Adm. James Kelly, chairman of the Armed Forces Chaplains Board and chief of the Navy's Chaplain Corps.

He said the religious response of young Americans under pressure—whether in combat in Vietnam or as prisoners of North Korea after the *Pueblo* capture—gives him hope for the coming generation.

"We seem to be floundering helplessly as many of our youth interpret liberty as irresponsible license and seek personal fulfillment through self-indulgence," he said. Nevertheless, he told a luncheon gathering of the Military Chaplains Association convention here he remains hopeful for a satisfactory outcome.

He said *Pueblo* crewmen derived strength from moral principles and from religious faith.

"Such an inspiring story as that cannot help but give us hope for the future of America," Admiral Kelly said.

CLERGYMEN BACK SUIT

ACLU Sues to Ban School Prayer, Bible Reading in Pennsylvania

PITTSBURGH, PA.—The restoration of prayer and Bible reading by some of this state's public school system has brought the predicted result—a lawsuit contesting their snubbing of the U. S. Supreme Court decision forbidding such religious practices.

The American Civil Liberties Union has filed suit to halt compulsory prayer and Bible reading in the Albert Gallatin School District in Fayette County.

Gilbert T. Venable, executive director of the Greater Pittsburgh ACLU, charged that the Gallatin district presented "the most blatant case." He said ACLU filed "the strongest case first and will see what the court says."

According to papers filed in Federal District Court here, "Bible reading is conducted over the loudspeaker system into every classroom; recitation of the Lord's Prayer then follows."

Trustees voted March 17 to restore prayer and Bible reading

to the school system. Three other school districts quickly followed their lead.

The suit was signed by the

father of two children attending Gallatin schools. He was supported by the American Jewish Congress, the American Humanist

Association, the Greater Pittsburgh Council of Unitarian-Universalist Churches, and five clergymen.

This Pennsylvania teacher reads from the Bible to her third-grade class in one of the schools of that state which decided to resume Bible reading and prayer despite the U.S. Supreme Court ban on such activity.



Governor Praises Christian Schools

Young People Must Find Truth, Purpose in Society

ANAHEIM, CALIF.—Christian schools are "a tribute to the wisdom of the people who endure a kind of double charge above heavy taxes to produce a superior product," Governor Ronald Reagan told 6,000 people gathered here for the spring rally of the California Association of Christian Schools (CACS).

Governor Reagan called on the group to help young people find truth and purpose in our society through the classroom. He said the nation is coping with revolution, with a concerted assault on the moral values of youth.

"We can no longer afford to starve the spirit and thus kill the soul," he declared.

He cited increase in crime as an example of further decay in society's moral structure.

"Perhaps we've tried to be too good," he said. "Perhaps we've tried to spare our children the agonies of poverty we endured in

the generation past and in the process contributed to their delinquency."

At another point the governor said that "no government at any echelon can afford all the law enforcement that would be necessary to protect our persons, our property, our freedom, and our safety unless the overwhelming majority of us were guided by our

inner personal code of morality, our adherence to a higher authority than that of man.

"This," he told the responsive audience, "is where you are so important."

CACS represents 150 member schools employing 1,200 teachers for 26,000 pupils. The Assemblies of God has 21 Christian schools in California.

THEOLOGIAN SEES CATHOLIC CHURCH AT 'DECISIVE TURNING POINT'

SAN ANTONIO, TEX.—The Catholic Church in America has reached a "decisive turning point" since its priests and people are "clearly faced with the questions of personal dimension of their faith," a theologian warned here.

Anthony Padovano, professor of dogmatic theology at Immaculate Conception Seminary, Darlington, N.J., sees the present turmoil in the Catholic Church as being primarily concerned with faith

rather than birth control or priestly celibacy.

The church must face the fact, he said, that "we have people in the Christian community who are there for reasons other than faith."

He noted that frequently when questions about authority, celibacy, birth control, and other specific issues are raised by priests, and laity, what is actually being asked is "whether there is really any

point to belief any more."

Some are finding, he said, "that all of a sudden they are face-to-face with the idea that they believe in God, in Christ, and in the church not because of faith but for sociological, economic, or purely selfish reasons.

"At times," he concluded, "maybe what these people are doing is not losing faith so much as discovering that they never had faith."

Not "Unconstitutional"

Clergy, College Deferments Upheld by Judge

Admits Draft System Has Its Inequities

NEW YORK, N.Y.—A federal judge ruled here that military exemptions for clergymen and seminary students and deferments for college students are not unconstitutional.

Judge Edward Weinfeld handed down the decision in denying a series of motions lodged against four young men who sought dismissal of charges that they had refused military service through the draft.

The judge admitted that "student deferments have resulted in disparities" and that "the draft

system has its inequities," but he refused to concede that Congress cannot grant deferments.

Theology School Students Lose State Loans and Scholarships

HARRISBURG, PA.—The Pennsylvania Higher Education Assistance Agency has ruled out at least 12 religiously-oriented schools in which it said it cannot aid students through scholarship grants or loan guarantees.

Basis for the ruling is a 1963 amendment to the state constitution which states "no scholarships, grants, or loans for higher educational purposes shall be given to persons enrolled in a theological seminary or school of theology."

EASY LIFE A FACTOR IN RISING ATHEISM?

ROME—Perhaps more and more people are turning away from belief in God because childhoods are happier than ever and death seems to have lost its sting.

This view of New York sociologist Peter Berger was expressed in a discussion at a symposium on atheism sponsored by the Vatican and the University of California at Berkeley.

Mr. Berger said people think of God less because they have less contact with things that often make men think of forces beyond themselves such as suffering and death.

At Black Christians' Literature Conference

Identity, Leadership, Involvement Seen as Keys to Effective Evangelism

LIBERTY CORNERS, N.J.—The Black Christians' Literature Conference, sponsored by the American Tract Society here in April, sounded an urgent call for more literature with black iden-

tity, broader leadership from black Christians, and far greater involvement by all evangelicals. The general feeling among the 56 delegates who represented a wide spectrum of Christian wit-

ness was that Christian literature keyed to current needs and speaking the language of the black community still offers one of the most effective avenues of witness.

Because of the growing polarization on the part of the black community, most delegates agreed that the gospel witness to this segment of America must be directed by black evangelicals. This stemmed from the feeling that the white evangelical church has gen-

erally failed in its task of leadership and no longer has an influential voice in the black community.

At the same time there was common agreement that the black Christian cannot effectively communicate the gospel to his people as long as white Christians continue to manifest attitudes of prejudice and remain silent about the injustices of our society.

It was stressed that the black Christian must demonstrate a concern for and identification with the social needs of his black brothers without compromising the gospel. Such social involvement was felt to be a proper fulfillment of the total Christian responsibility.

Against the backdrop of a society in upheaval, the delegates concluded the pioneering conference with an increased awareness of the urgent need for united action and a fresh determination to be totally dedicated to the claims and commands of Jesus Christ.

Principal speakers at the conference were (left to right) George M. Perry (president of the National Negro Evangelical Association, and an Assemblies of God minister); Howard O. Jones (associate evangelist with Billy Graham); Alex Poinsett (senior staff editor, "Ebony" magazine); William Pannell (author); Stanley B. Long (director, Negro Division of Evangelism for the American Tract Society); and James E. Massey (campus pastor, Anderson College, Indiana).



Raymond Hudson Assumes Duties as National Stewardship Secretary



Raymond Hudson

SPRINGFIELD, MO.—Raymond H. Hudson, Waxahachie, Texas, has been named national secretary of stewardship in the Assemblies of God.

Since January 1966, Stanley V. Michael has served in a dual capacity as head of both the stewardship division and the department of benevolences. Responsibilities in both areas have increased substantially during this period, necessitating separation of the two positions. Brother Michael will now give all his time to the department of benevolences.

Brother Hudson's initial responsibilities will include expanding the counseling service in the area of wills and annuities; enlarging the church extension loan program; promoting world ministries giving; and assisting local congregations to develop a total stewardship program.

"With the growing potential in the Assemblies of God fellowship, we anticipate the need for a development program providing a broader financial base for the operational and capital growth of the organization,"

General Superintendent Thomas F. Zimmerman said.

He explained that no structural change is involved in the appointment of a full-time stewardship secretary. The stewardship division remains a part of the department of finances, which is under the executive directorship of M. B. Netzel, general treasurer.

From 1955 to 1968 Brother Hudson was superintendent of the New Mexico district. He has also served pastorates in New Mexico and Texas. More recently he assisted in the development program at Southwestern Assemblies of God College in Waxahachie, Tex.

He received a bachelor of divinity degree from Southwestern Baptist Theological Seminary, and a bachelor of arts degree from Tulsa (Okla.) University.

While studying he served as an industrial chaplain for a grocery chain in Tulsa, Okla. He also pastored White Community Church, Broken Arrow, Okla., for three years. He served as assistant pastor at Grace Temple Assembly in Fort Worth, Texas, while attending seminary.

Chaplain Renfroe is married and has four children.

Fred H. Renfroe



38TH ASSEMBLIES OF GOD CHAPLAIN IS ASSIGNED TO ACTIVE DUTY

SPRINGFIELD, MO.—Fred H. Renfroe is the 38th military chaplain of the Assemblies of God to be assigned to active duty.

Chaplain Renfroe has been appointed staff chaplain for Destroyer Division 162, based at Mayport Naval Station in

Florida. He serves the men on four destroyers.

While serving in the United States Navy on Guam in 1949, Chaplain Renfroe accepted Christ as his Saviour in evangelistic services conducted by a chaplain. Later, while stationed on the **USS Rainier** for a year

during the Korean conflict, he assisted the Christian captain with services. There was no chaplain on the ship because the crew numbered less than 500.

When he returned to civilian life, he began his academic preparation for the chaplaincy.

Assemblies of God Chaplains Serving in South Vietnam



MAJ John Simpson



CPT Charles Adams



CPT Eumid Freeman



CPT John Russell



CPT Gilbert Bender



CPT Lamar Hunt



LCDR Ronald G. DeBock



LT Jack Golie

WITH CHRIST

Ruth Helen Campbell, 88, of Springdale, Ark., passed away on March 26, 1969.

Miss Campbell was known to many ministers, missionaries, and Christian workers, having taught in the beginning years of Central Bible College, Southwestern Assemblies of God College, and North Central Bible College. Funeral services were conducted by Pastor Paul Jech at First Assembly in Springdale.



WALTHILL, NEBR.—Many people of the Assembly of God here received healing for their bodies during recent special services. The evangelist was Ken Krivohlavek of Nebraska City, Nebr.

One person was saved and another reclaimed. Four were filled with the Holy Spirit and others refilled.—*John R. Bellar, pastor*

ROANOKE, VA.—First Assembly has just concluded special services with Evangelist and Mrs. Fred Carrington of Westville, Okla.

Souls were saved; and a number, including a man from the United Christian Church, were baptized in the Holy Spirit. Everyone was refreshed; the church is now on the move for God.

—*J. Vernon Cardiff, pastor*

JAMESTOWN, N. DAKOTA—

On week-nights the Assembly of God here was packed out, and there were overflow crowds Sunday, during special meetings early this year. The musical evangelists, Doug and Gloria Wead, reached the hearts of young and old alike.

Many students from Trinity Bible Institute, which is located in this town, attended the services. The evangelist is the son of Roy H. Wead, Trinity president.

A number of friends from other churches visited during the week and sought God in prayer for the Pentecostal Baptism, including a Catholic nun and a Lutheran youth who were filled with the Holy Spirit.

During the week Brother Wead spoke of the Holy Spirit outpouring which he had witnessed among the Catholic youth at the University of Notre Dame in South Bend, Ind. This increased interest among the Catholic community. After the meetings had ended a Catholic priest came to the pastor's office. He was looking for new expressions in worship and wanted to learn some of our customs. He had heard of the charismatic renewal within his church.

The pastor and the evangelist

THANK YOU

To each one who sent flowers, contributions to the Howard S. Bush Memorial Fund for South-Eastern Bible College, or messages of condolence, Evelyn and I would like to express heartfelt thanks. We are grateful to all our friends for their loving help and prayerful support during our bereavement.

—Myrtle Bush

entered into a discussion with the priest which lasted several hours and climaxed in a prayer time. After all three had engaged in earnest, extended prayer the pastor began to speak in tongues; then the evangelist; after which the priest began to speak in tongues. It was an unforgettable experience as God's presence in the office was made known in a wonderful way.—*Leo Miller, pastor*

ALLIANCE, OHIO—Evangelist and Mrs. Wayne Marshall of Salineville, Ohio, recently held special services at First Assembly here.

One person was saved, and two were reclaimed. Four people were filled with the Holy Spirit—the first to be baptized in the Spirit since the church was built several

years ago. Their influence was felt by many outside the church.

One woman was reclaimed after she got a burden to read her Bible. Many testified about receiving a deeper experience with the Lord.

One midweek service had the highest attendance in several years, when an Indian theme was emphasized.—*Leonard Salvig, pastor*

NORTH TAZEVELL, VA.—Newton Assembly here has been richly blessed through the ministry of Evangelist and Mrs. Fred Carrington of Westville, Okla.

Fifteen or more persons accepted Christ as their Saviour.

Record crowds attended this meeting, including about 150 visitors. The Sunday school attendance reached a new high.

—*Wendell E. Carrington, pastor*

DETROIT, MICH.—Evangelist

Ronald McConnell recently held a seminar at Berea Tabernacle entitled "The Church in Crisis." Brother McConnell dealt with principles of administration, worship, and outreach.

The Spirit moved in the closing services especially. The altars were lined with youth and others making an earnest dedication to the work of the Lord.

—*Gene Ferrault, pastor*

ANNOUNCEMENT

LATIN AMERICAN DISTRICT CONVENTIONS—Central Conference, July 1-6, Chama, N. Mex., Camp Meeting Grounds; Pacific Conference, July 23-25, Sacramento, Calif., Memorial Auditorium; North Central Conference, July 17, 18, Kansas City, Mo., Town House Hotel. —*Jose Giron, District Superintendent*

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Whiteriver	¹ District Camp	June 20-29	Ernie Rogers	Ervin Hillard, Chm.
Ark.	Hot Springs	² District Camp	July 7-11	Paul Hild Party	Carter Rogers, Chm.
	Parkin	AG	July 6-13	"Danny" & Patsy Rogers	Jim Bennett
	Prairie Grove	AG	July 1—	Wallace & Carol Joice	C. S. Kirkendall
Ala.	Mobile	³ Crichton	July 6-11	Larry Summers	Robert Spence
	Sheffield	³ First	June 29-July 4	Esther Palmer	H. E. Hicks
Calif.	Bakersfield	Evangel	June 25-July 6	Charles Stafford	Jim Foreman
	Fresno	Northeast	July 9-13	Charles Stafford	Douglas Hyatt
	Hemet	First	July 8-20	L. B. "Bill" Lewis	William T. Holcomb
	Richmond	Full Gospel	June 29—	J. B. Woolums	E. B. Adamson
Colo.	Colo. Springs	Nob Hill	July 8-20	I. D. Rayborn	Kenneth Crouse
Fla.	Hialeah	³ Bethel	July 6-11	Musical Wellards	Leonard Cutts
	Kissimmee	Calvary Chapel	June 29-July 6	Edgar & Mrs. Davis	G. W. Cook
Ga.	Columbus	Summerfield	June 25-29	B. W. Sykes	W. H. Collins
Ill.	Chester	³ Calvary Temple	July 1-6	Carl E. Gammel	Mickey Thrasher
	Jerseyville	AG	July 6-11	Kathleen Jennings	Roland Hastie
	South Roxana	AG	July 9—	Jimmy & Lenete Merritt	C. M. Twente
Ind.	Evansville	Calvary Temple	June 29-July 4	Paul Hild Family	Hansel Vibbert
Iowa	Dubuque	AG	July 6-20	Ken Krivohlavek	Dan Miller
Kans.	Manhattan	AG	July 2-6	Larry & Coleen Griswold	Norman Hays
Ky.	Louisville	Peniel	July 8-20	Fred Carrington	George Bunch
La.	Bastrop	Bonita Road	June 30-July 6	Thomas R. Calk	David Oliver
	Shreveport	Bethel	July 6-11	A. G. & Mrs. Calaway	J. F. Perry
	Sulphur	Southside	June 29-July 11	Darrell & Carolyn Pilcher	D. W. Fontenot
	West Monroe	⁴ Luna	July 6-11	Victor Etienne	Leonard Sapp
Mich.	Flint	³ Bethel	June 29-July 3	Gene & Esther Fiddler	Lyle Phillips
Minn.	Pillager	³ Casino	July 7-11	Thom & Carolyn Loven	Ted Jensen
	Staples	AG	July 8-20	James & Beulah Pepper	Verlyn Nelson
Miss.	Corinth	First	July 2-13	Gene & Heather Burgess	C. V. Thomas
Mo.	Breckenridge	⁵ AG	July 8-27	Woodrow Oxner	Dave Garlock
	East Prairie	AG	June 29-July 13	Glenna Byard	Dale Pollard
	Eldon	⁴ East Side	July 8-13	Hargis Bros.	Buena M. Huffman
	Mountain Grove	First	July 7-20	Jerry Haynes Family	D. E. Roderman
	St. Louis	³ Riverview	July 8-13	Carl E. Gammel	Louis Mattea
	Trenton	AG	June 18-29	John & Robert Stephens	O. H. Virgin
Nebr.	Lexington	⁶ District Camp	July 7-25	Gene & Esther Fiddler	Herbert DeMent, Chm.
N. Mex.	Roswell	Grace	July 1-13	E. L. Surratt	C. Eddie Lee
N. Y.	Dansville	AG	June 17-29	H. A. Christopher	Rudolph Metzger
	Readburn	Community F. G.	July 6-13	H. A. Christopher	K. M. Darville
	Sherburne	² District Camp	July 5-11	Dave & Jan Olshevski	Ed Spinola, D-CAP, Chm.
N. C.	Havelock	AG	July 6-13	Paul Stephen O'Shields	I. R. Jensen
Ohio	Carrollton	³ First	July 7-13	Paul & Donna Wright	Glen Gray
Okla.	Collinsville	AG	July 2-13	Ervin Asiatico	Clifford Miller
	Cushing	First	June 25-July 6	Norman Jones Party	Don Spradlin
	McAlester	First	July 2-13	Ernie Rogers	Jack Robertson
	Yukon	AG	June 29-July 6	C. A. Nicholson	Virgil Mangram
	Yukon	Sun Valley Acres	July 1-6	Robert & John Stephens	Tom Hill
Pa.	Royersford	Grace	July 2-13	George & Evelyn Butrin	Jack Mason
S. C.	Georgetown	First	July 2-13	Kenneth & Theda Wright	Clifford Coursey
Tenn.	Memphis	Central	July 6-11	Gladys Voight	Joe Dee Kelley
Tex.	Diboll	AG	July 6—	Don & Iris Campbell	J. H. Hood
	Houston	Magnolia Park	July 6-13	Charles & Judy McKnight	E. M. Yeats
	Odessa	Hiway Temple	July 6-20	Bobby & Sharon Jones	C. L. Gillock
	Overton	First	July 7-13	Leonard Negrin	Danny Lane
	Port Arthur	Glad Tidings	July 1—	Mike & Linda Murdock	Jay Broadbus
	Trinity	¹ Trinity Tab.	July 6—	E. B. (Eddie) Custlow	W. M. McKnight
Va.	Hampton	Calvary	June 30-July 6	Irving & Mary Lou Howard	T. B. Pierce
Canada	Paris, Ont.	Braeside Camp	June 30-July 13	Sunshine Evang. Party	J. H. Blair, Chm.

¹ Area-wide Camp

⁴ Youth Crusade

² Youth Camp

⁵ Tent Meeting

³ Children's Revival

⁶ Children's Camp

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



American Indian Churches Report Forward Moves

OCTILLA, ARIZ.—A new out-station in this location (five miles southwest of Chandler) soon had 40 children in Sunday school.

This new work was started by home missionaries Agnes Stokes and Betty Wheeler who report that all these children have accepted Christ as their Saviour. They hope to win the parents of these children, who are mostly Spanish or Indian.

* * *

PHOENIX, ARIZ.—The All Tribes Indian Assembly here recently had a wonderful visitation from God as 15 Indian young people and 25 children accepted Christ as Saviour.

Alta Washburn is the home missionary in charge of this work.

* * *

SANDERS, ARIZ.—The gospel radio program over station KDJI in Holbrook is bringing a better response than ever before says missionary Charles Kumley Jr.

He reports that the program is reaching Indians across the entire reservation.

The Kumleys recently lost their house and all their belongings in a fire. Pray that God will supply their needs during this trying time.

* * *

LOWER BRULE, S. DAK.—“The Lord is truly working in

Lower Brule,” reports missionary Albert Holland.

Several Indian people have recently been converted, including a couple who had been embittered against God until a car wreck made them think.

The WMC, Missionettes, and Prims meetings are always well attended, and a beginners Sunday school class was started recently.

* * *

MANUELITO, N. MEX.—People in this area are amazed at the change in Kenneth Billy.

Kenneth was converted over a year ago, and his life has been miraculously changed from one of drunkenness, wife-beating, and sinfulness, to one of holiness.

As a result, people in the area are showing more interest in church attendance.

Home missionary Daniel Stevens writes, “We praise God for what He has done in the lives of the Indians here.”

* * *

SAN CARLOS, ARIZ.—A back-slidden Indian father and a 19-year-old Apache youth were converted recently at the Indian mission.

Home missionary Silas Rexroat reports that the youth is now serving the Lord in the Phoenix Teen Challenge Center.

There has been a sharp rise in

Sunday school attendance, with an average of 141 so far this year.

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STANFIELD, ARIZ.—A revival spirit remains in the Indian mission following meetings with Anna Staley.

These special meetings together with Robert Caudle resulted in 20 accepting Christ, eight receiving the baptism in the Holy Spirit, and several being baptized in water.

The ministry of students from the American Indian Bible Institute was a great blessing to the people during these meetings.

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TUBA CITY, ARIZ.—The Tuba City Navaho Tribal Chapter voted unanimously in favor of an appeal for a land grant upon which to build a new Assemblies of God mission.

Construction of the new church was slated to begin this summer.

Home missionary L. P. Thomas reports that a young Navaho graduate of the American Bible Institute is now assisting as interpreter and teacher at the mission. His contribution has been a blessing to the work.

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PHOENIX, ARIZ.—The Laveen Indian Mission recently enjoyed two weeks of meetings with Evangelist Roy Johnson.

Forty-seven children in the children's home accepted Christ during these meetings.

Home missionary June Hanson reports that the Laveen Indian church now averages 121 in Sunday school.

The bisectonal Indian fellowship meetings have been a real blessing to the area. Eight Indian churches participate in these monthly meetings.

This is a gala occasion for the Indians when they get together for testimonies, music, and fellowship.

A special feature of these meetings is the participation of students from the American Indian Bible Institute in Phoenix.

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SISSETON, S. DAK.—The local Indian church recently purchased six lots on which to erect a new building.

Home missionary Carol Norris reports they were able to secure these lots for \$510. “This was only the Lord's doing,” she reports, “when you consider that the six lots across the street are priced at \$3,500!”

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TOKIO, N. DAK.—The church attendance here has substantially increased, reports Charles Slater,

director of Indian missions in North Dakota.

The Melvin Ericksons will be moving to Tokio as soon as the money is available to dig a well and put in a sewer. Only \$200 of the \$800 needed is presently available for this project.

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RED ROCK, OKLA.—The Indian work here is enjoying God's blessings, and a spirit of revival prevails, according to home missionary Marion Clark.

Three Indians recently accepted Christ as their Saviour in a Sunday service, and the Sunday school had a record attendance of 75.

Property directly across from the church has been purchased for camp meetings. The first camp meeting held here had a good influence on the community.

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NAVAJO, N. MEX.—A new out-station started here this January already has an attendance of 30, and several have been saved through this effort.

The meetings, started by home missionary Gene Steele of Window Rock, Ariz., are in a rented hall.

Brother Steele also reports that a revival spirit prevails in the services at Window Rock. The people are rejoicing over the miraculous healing of one of their members. Don Atcitty, a carpentry instructor, was accidentally shot in the hand, and the doctor was certain it would have to be amputated. But as the people prayed, God completely healed Don's hand. He is now back on the job and has all his fingers.

The Steeles have been studying the Navaho language and are beginning to read the Navaho Bible. They report there are over 40,000 Navahos who do not speak or understand English.

Sightless Youth Praise

A/G Braille Publications

MINNEAPOLIS, MINN.—The braille publications of the Assemblies of God have been lauded for the spiritual as well as educational benefits they are providing to two blind people here.

In a letter received by the Home Missions Department these young people stated, “It is good when we can read of the blessings of Christ to others.”

Braille is now the most widely used method of communication for the blind throughout the world.

Among the Assemblies of God braille publications is the monthly *Pentecostal Digest*, compiled from articles published in *The Pentecostal Evangel*, and quarterly Sunday school materials for the primary through adult age levels.

The Assemblies of God also maintains a braille library.



The T. J. Robbinses (inset) minister to this Choctaw Indian congregation in Mississippi.

PHILADELPHIA, MISS.—Home missionary T. J. Robbins reports a new building for the Choctaw Indian work here is now well underway.

The year-old work among the Choctaw Indians is growing, and a recent training course for the Sunday school workers had an average attendance of 16.

The one-class Sunday school

has been divided into smaller classes.

The Robbinses are grateful to many helpers—the men of the section who donated labor, the women who fed them, and those who helped with the church loan. They are thanking the Lord for their mobile home and the CA's who provided the Speed-the-Light vehicle.



Robert Lentz (left) and the deaf congregation sign "Jesus" at the Good Friday services. Mrs. Lentz is on the right.

Maryland Church Expands Outreach to the Deaf

BALTIMORE, MD.—The deaf and hearing congregations of Trinity Assembly here joined together for a special Good Friday service.

Trinity's pastor, Alexander Clattenburg, and Robert Lentz, pastor of the deaf church, were in charge of the service.

In addition to conducting regular services for the deaf, Brother and Sister Lentz teach a language of signs class for hearing persons interested in the deaf ministry. Forty-two are presently enrolled in this class.

A television ministry to the deaf and a visitation program are among the activities scheduled for the summer.

Illinois Church Forms CA Group for the Deaf

ROCKFORD, ILL.—A Christ's Ambassadors group was organized recently by the deaf church of First Assembly here.

Lloyd E. Couch, deaf church pastor, reports that 11 deaf young people were present for the first meeting.

California Layworker Has Varied Deaf Ministry

SANTA ANA, CALIF.—Betty Panattoni, minister to the deaf at the local First Assembly, has an active and varied ministry among the deaf in Southern California.

An article in *The Pentecostal Evangel* challenged Betty to minister in this needy field.



Since 1963 she has worked with the Welfare Department of Orange County in supervising a unit of social workers who aid families

with dependent children, the disabled, and the aged. Betty is also available for interpreting, counseling, and home calls for the deaf.

This public assistance, however, has in no way curbed Betty's work among the deaf at First Assembly. She ministers in the separate worship service conducted for the deaf and teaches an adult language of signs class. On Wednesday evenings she interprets the regular service for the deaf.

There are more than 40 appointed missionaries and 60 layworkers ministering to the deaf in Assemblies of God churches in the U.S.

However, there are still 17 states without an Assemblies of God minister to the deaf. With America's deaf population numbering over one and one-half million, the need for workers in this field continues to grow.

As Result of College Class

Sign Language Students Enter Deaf Ministry

FORT WORTH, TEX.—Karen Crews, missionary to the deaf and instructor in the language of signs at Southwestern Assemblies of God College in Waxahachie, Tex., reports that several of her students have felt the call of God to the deaf ministry.



Jacob Trout, a 1969 SAGC graduate, is serving as youth director for First Assembly Deaf Church in Oklahoma City.

A. H. Roever III, a member of the 1965 class, ministers in the Silent Church in Fort Worth, Tex. Two other former students, Frances Young and Diane Lisby, assist Brother Roever as director and songleader of the children's church. They also conduct the

Gift of Bus Boosts Hawaiian Work

NAALEHU, HAWAII—The gift of a Volkswagen bus arrived for home missionaries Don and Melba Ulman only six weeks after they first began praying for one.

A bus was desperately needed to carry out church duties, including transportation to and from services for many of the congregation.

Brother Ulman asked the people to join him in prayer that God would meet this need. He also informed his home church in Paramount, Calif., of the need and requested their prayers.

In less than one week's time, Ted Singleton, pastor of First Assembly in Paramount, wrote the Ulmans that a Volkswagen bus was being sent to them by the church.

The Ulmans state: "We thank

God for His faithfulness. What a great boost the bus is to God's work here. Remember us in prayer as we labor in Naalehu, the "Southernmost community of the United States."

Cottage Meetings Add New Dimension to Outreach

WAIMANALO, HAWAII — Evangelists Knouse and Stovall recently conducted a week's meeting for the church.

Pastor Glen McCollister reports that two cottage meetings are being conducted each week in addition to the regular church services. These meetings provide an opportunity to teach the Word of God to many who have never heard the full gospel.

In Philadelphia Area

Teen Challenge Ministry Is Expanding

PHILADELPHIA, PA.—Teen Challenge-sponsored Bible study groups in Holmesburg Prison, the House of Correction, and the Eastern State Penitentiary are increasing in numbers each week.

Norman J. Cole, who works with Teen Challenge as chaplain, says: "I have been able to spend one full day a week in each of these institutions counseling inmates who are attending the Bible studies and those who show an interest in coming. Several men have received complete victory over smoking, swearing, and other problems through the pow-

er of God in their lives. Only a miracle of God can produce these results inside a prison."

A 24-year-old inmate in the Eastern State Penitentiary is one of those who found deliverance. He will be paroled in June and is applying for admittance to Teen Challenge where he will prepare for enrollment in Bible school.

Bob Bartlett is director of the Philadelphia Teen Challenge work.

WMC's Assist Deaf Work

ALEXANDRIA, LA.—Every deaf home in this area now has a copy of the *Good News for Modern Man* (New Testament), thanks to the Women's Missionary Councils of the section.

Dorothy Scott and Joanne Lambert, appointed deaf workers, had been praying for two years that God would make it possible to supply the 600 deaf homes with these Testaments.

Gospel Witness Reaches Apartment Complexes

HIAHLEAH, FLA.—Apartment complexes in the southwest part of this city are receiving a gospel witness through adult and children's Bible study classes conducted in the apartments each Saturday by the local Spanish Assembly.

A number of promising contacts with the unsaved have been made through this effort, according to home missionary Beryl Green.

we're back of you, son...

We wish it were not so, that you should be there, and we here. If only we could blink away the realities of a world that lies in sin—a world in which it often hurts to do right, where honor may be rewarded with pain, and obedience with death.

But though we crowd you rank on rank and send you to earth's most desolate places, you are not forgotten. You *are* ours. Every obscure one of you is a mother's child and beloved of God. Because God loves, we love.

We salute you, son.

And we pray for your eternal soul, and for our beloved and wounded nation, whose flowing blood you are.

The Servicemen's Division carries on a year-round ministry to our men in service. Its extent depends entirely on your generous gifts, especially on Servicemen's Day.

SERVICEMEN'S DAY ★ JULY 6, 1969

