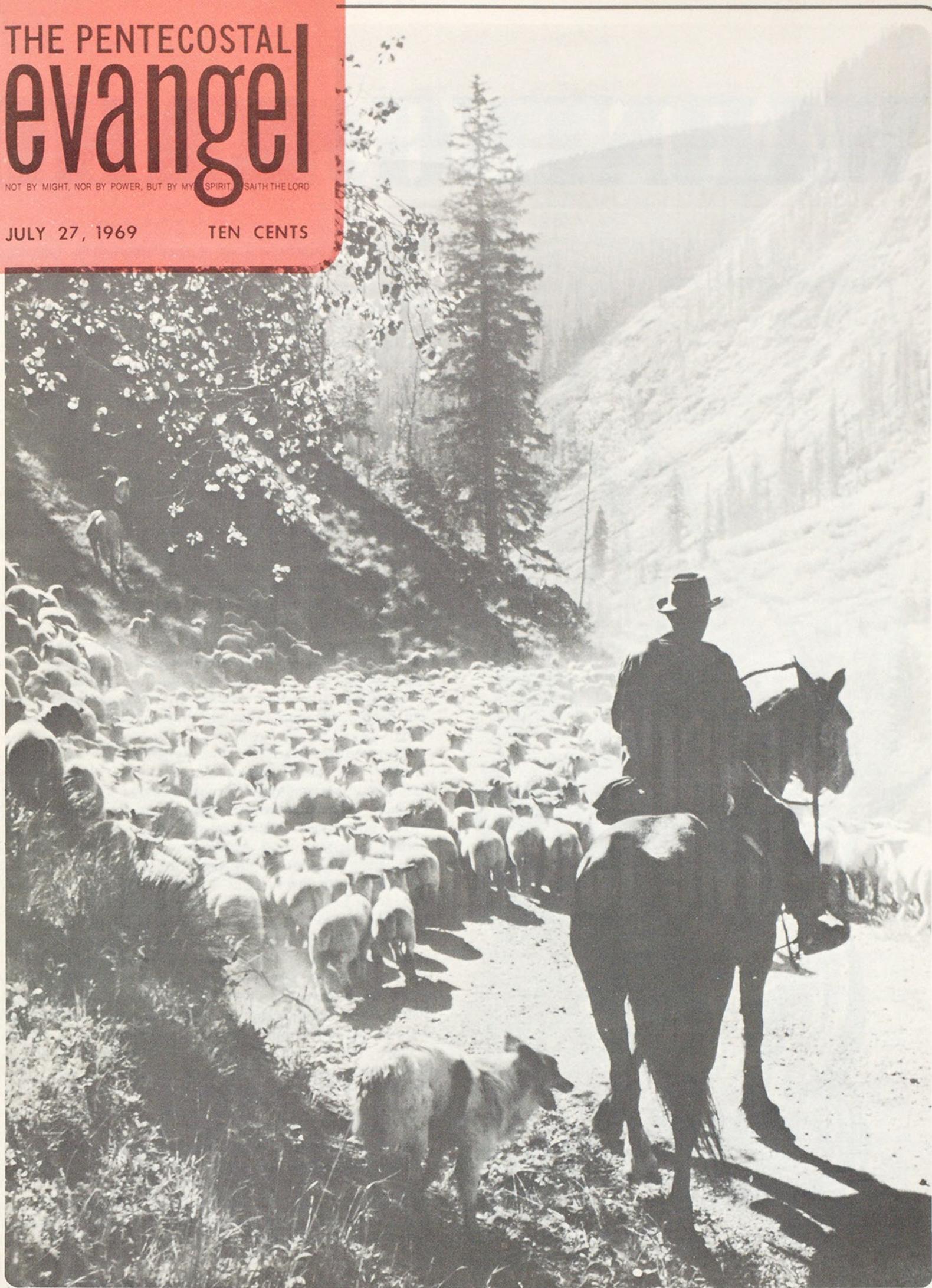


# THE PENTECOSTAL evangel

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

JULY 27, 1969

TEN CENTS



RELIGIOUS NEWS SERVICE PHOTO

# WARNING-LAKE

By Radio Evangelist C. M. WARD



**T**HERE IS GOING TO BE a final repository for the refuse of the ages. As surely as there is a heaven there is a hell.

I know there are objections and denials. But every Bible in the world is positive about this. I simply want to point out to you what your Bible says about the matter and look at what it says in the light of what we know today.

Let me quote four verses from the Book of Revelation:

“These both were cast alive into a lake of fire burning with brimstone” (19:20).

“And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are” (20:10).

“And death and hell were cast into the lake of fire. This is the second death” (20:14).

“And whosoever was not found written in the book of life was cast into the lake of fire” (20:15).

In addition, I would bring to your mind three other passages, all dealing with *everlasting fire*.

First, there is a passage in Matthew. “It is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. . . . It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire” (Matthew 18:8, 9).

The original word here for “everlasting” should be translated “eternal,” *an endless age*. The words “hell fire” should be rendered “fire of Gehenna.” Christ spoke to people who were familiar with this symbol. Gehenna is a deep gorge near Jerusalem where the horrid rites of Molech took place and where Israel, when disobedient, forced their sons to pass through fire. *All manner of filth was also burned there*. Later it became the open sewer for waste from Jerusalem. Keep that picture in mind!

Second, there is a passage in Mark. “. . . Go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched” (Mark 9:43, 44). From this we must gather that this is *not* a fire of combustible materials. A fire of combustible matter could be quenched. Therefore *an unquenchable fire is quite different from anything we know here on earth*.

Third, there is another passage in Matthew. “Depart from me, ye cursed, into everlasting fire, *prepared* for the devil and his angels” (Matthew 25:41).

*Great attention should be given to the past tense*. In plain words, when our Lord mentioned this future place of punishment for those who would not accept the wonderful salvation provided by a loving God in Jesus,

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This is the text of a sermon delivered on *Revivaltime*, international radio broadcast of the Assemblies of God, now heard over more than 600 stations each week.

# OF FIRE AHEAD

*this lake of fire had already been prepared.* Jesus knew about it. It is, therefore, ready at this moment.

The quotations from Revelation mention a "lake of fire." This is the *exact* translation. The word "lake" must connote a body of matter having liquid form. *Therefore, if the Scripture is truth, this eternal fire must be in liquid form.* I believe modern science demonstrates this to be possible.

The case rests upon the authenticity of this pronouncement of Scripture. *Are there evidences of a liquid, unquenchable fire in this universe?* Yes.

Our scientists have already discovered "lakes of fire." They have been known as *midget or white dwarf stars*. This means planets that are not normal size. They should be 5,000 times bigger than they are. Something has happened to shrink them. *All matter involved has been compressed into an unbelievable density.*

Let me illustrate! Look at the outer joint of your thumb. That portion of your thumb occupies perhaps one cubic inch of space. Material of the most dense part of the earth (iron) occupying that space would weigh less than four ounces. The same size material on a midget star, however, would weigh one ton or 2,000 pounds.

We know that the sun, our nearest star, is hot. Estimates of temperature at or near the center of stars is between 25 million and 30 million degrees Fahrenheit. At such temperatures much can happen. *Atoms burst.* Inside their covers, atoms have electrons and positrons moving at tremendous speeds of about 10,000 miles per second. That is a lot of energy. Also, at such enormous temperatures, X rays become active. These have the speed of light, 186,000 miles per second. Atoms become so thoroughly stripped that they become mere sluggish protons moving, in the case of hydrogen, with a speed of 300 miles per second, and in the case of iron, at the slower speed of 40 miles per second.

*What effect does this tremendous explosive force of temperature have that would not show on cooler bodies?*

The simple answer is this: it would cause the atoms to lose their electrons. The separated parts could then be better packed in, particularly under such great pressure. With the constant activity of X rays, atom walls could not be reformed; therefore, enormous densities, such as are found in midget stars, could be attained.

In these white dwarfs the pressure is so great that *gases become compressed to the consistency of a liquid.* Remember that!

The nearest of the midgets is the one revolving with Sirius, the nearest and brightest of the stars in the heavens, and has been the subject of careful study. I am dealing with common scientific knowledge.

Before this "lake of fire" could cool off it would have to expand to normal proportions 5,000 times its present size. Here is the difficulty! Such expansion would cause

enormous heat which would absolutely keep the star compressed; so, insofar as astronomers and physicists know, the midget stars, these lakes of fire, *can never cool off. They can never burn out.*

Locked up in the data of our great university laboratories is the knowledge of oceans of hot ice on the planet Jupiter. The heat is caused by pressure.

I believe our exploration of space will continue to unfold both mysteries of light and mysteries of heat.

Don't scoff at mysteries! *Every day we investigate we come closer to statements given to us in the Bible by Revelation.*

These midget stars prove the scientific accuracy of what the Bible calls a "lake of fire." Our astronomers and physicists know about them. *They know they are there—liquid, unquenchable, and probably eternal.* The language is not fantasy. It is literal. I want you to see that there are "prison houses"; God has "eternal penitentiaries," which are escape-proof.

Do not hide in the false refuge, "These things cannot be." They can be, because they are already. This universe is God's testament. God allows man's knowledge to increase and man's investigation into the universe to continue for a very apparent reason. *It is God's further grace toward mankind.* God in His love has graciously allowed us to see that His Word is possible of fulfillment, as a merciful warning to save us from the lake of fire.

I want to fall into God's grace and not into His wrath, don't you? This God of mysteries is a mighty God to save and a consuming Fire to punish. One writer in the Bible, facing this fact, said, "It is a fearful thing to fall into the hands of the living God" (Hebrews 10:31).

There is no place in the heavenly Jerusalem for the devil, the Antichrist, or the false prophet. Jesus Christ has given written warning on a final page of your Bible that whosoever is not found written in the book of life will be cast into the same eternal sewer.

Do you enjoy moral filth? Do you want to spend eternity with the incorrigibles of this universe—the devil, the Antichrist, the false prophet, and demons? Are you satisfied with what they have done to this planet, the sin, the sorrow, the suffering they have caused?

Will God permit this "filth" to spread to the moon and other planets? Will He permit the creators of evil to poison one part of this universe after another with moral trespass? *God has served warning.* He has an escape-proof stockade. Read your Bible again and think about it.

But God intended something better for you. The proof of that is in His Son, Jesus Christ. God sent His Son to this planet in the most miraculous way ever recorded in history. That is how much God thinks of this globe. *He has sent redemption, a way of escape.* The "ladder" is there! Why perish? 

## Another Prince of Wales

THE INVESTITURE of H. R. H. Prince Charles as Prince of Wales was a spectacle rare in our time. All who watched the colorful ceremonies by live television must have been fascinated with the royal pomp and medieval pageantry of the centuries-old proceedings.

There were two swords in evidence at Caernarvum Castle on July 1. One was a literal sword, a symbolic weapon presented to the Prince of Wales as defender of the principality. The other and vastly more important one was the "sword of the Spirit"—a large Welsh Bible which was carried by a young lady in the procession with the most profound respect and "which the people of Wales hold as their most precious possession," the commentator said.

The ceremony reminded us of a story about another Prince of Wales who ruled long ago in the days when horses, heraldry and swords were something more than elegant trappings for a dress parade. He was the 13th-Century Prince Llewellyn, and he had a castle in North Wales.

One day Llewellyn, Prince of Wales, went hunting. After a period of absence he returned to his castle and his first thought was to see his infant son. He went to the royal nursery, but to his horror he found the cot empty and the floor and bedclothes stained with blood!

His faithful dog Gelert was nearby, and when the animal heard his master's voice he joyfully leaped up to greet him. His head and paws were covered with blood!

As soon as he saw the blood, the Prince of Wales surmised that his dog had killed his young son. In a fit of passion he immediately drew his sword and plunged it into the dog's side.

The dog's dying yowl was answered by a child's cry from beneath the cot. There the Prince of Wales found his little son, safe and sound. Beside the child lay the body of a large wolf. Evidently the faithful dog had slain it and saved the child's life.

The Prince of Wales was filled with remorse. It is said he never smiled again. He buried the dog in a beautiful spot which he named Beddgelert and to this day tourists walk along the river bank to visit the grave and read the epitaph.

How often in this world deeds of love are misunderstood. Those who should be rewarded are punished instead. The world is slow to recognize its benefactors. The Jews persecuted the prophets God raised up to warn them of their sins. Not until they had buried them did they appreciate their faithfulness and give them the recognition they deserved.

This is what happened to the Lord Jesus Christ. God's Son came to earth and went about doing good, healing all who were oppressed of the devil, but many misunderstood and treated Him as an enemy rather than as their greatest Friend. "Away with Him," they cried. "Crucify Him. We will not have this Man to rule over us." Where do you stand? Do you side with those who rejected Christ and murdered Him? Are you still crucifying Him by living in sin and refusing to recognize Him as your Saviour? Or have you, like the Prince of Wales, admitted you were wrong?

"Christ died for the ungodly," the Bible says. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8, 9). To fail to accept this fact and thank Him for saving us is to show less gratitude than Llewellyn, Prince of Wales, showed for the dog that saved his son.

—r.c.c.

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THE PENTECOSTAL EVANGEL  
SPRINGFIELD, MISSOURI 65802



**T**HOMAS ASHCRAFT watched the traffic light a little impatiently. It was almost 2:30 in the morning, and he was anxious to get home. Just before the signal flashed yellow, a thin, evil-looking man peered into his car and tapped on the window. Opening the window slightly, Ashcraft asked, "Are you in trouble?"

"I run outa gas," replied the poorly clad stranger, shivering in the intense cold, unusual for Atlanta, Georgia. "How's chances for a ride to the taxi stand?"

"That man has a face I'd hate to meet in the dark," thought Ashcraft, "and now he's asking to get into my car."

As the traffic light turned green Mr. Ashcraft's first impulse was to say, "Sorry, I'm in a hurry," and speed away. Instead, he opened the door and said, "Come in."

He was able to do this only because of a promise he made to God several years ago.

Thomas Ashcraft divides his life into three important parts. The first was his rise from pan boy in a bakery to executive vice-president of the Carroll Baking Company (Dutch Oven Bakeries) in Atlanta, Georgia; the second was the change in 1942 from a miserable sinner to a happy Christian.

The third phase began in 1952 during a watch-night service, after he reconsecrated his life to God. It was then he promised the Lord that he would witness to everyone he contacted, if the opportunity came.

Since making this pledge he has led to the Lord many people from all walks of life. He has had hundreds of unusual experiences, but none quite as thrilling as his encounter with this stranger.

As the small, dark man slid into the front seat beside him, Ashcraft was not sure whether the shudder which passed over his body was due to the gust of cold air from the opened door or apprehension lest the stranger thrust a gun in his side.

He talked to the man about his soul until they arrived at the taxi stand. He was relieved when the stranger got out. And yet, he paused a moment before driving off. Under the dim light, Ashcraft studied him as he pulled his warm jacket closer in the bitter cold. "This man is no ordinary bum," Ashcraft thought; "he looks more like a hardened criminal."

The man returned to the car and said hesitantly: "It's terrible cold waiting for a cab. . . . You wouldn't be willing to—to—," and his eyes were begging.

"All right, I'll take you home," said Ashcraft, opening the door for the second time.

The two were silent for a while, then the stranger talked in what was meant to be a gentler voice, "Ain't many guys would be kind enough to do this to someone like me."

"Glad to be of help, sir," Ashcraft replied. "Ever since the Lord came into my heart and changed my life I have tried to bring others to Him."

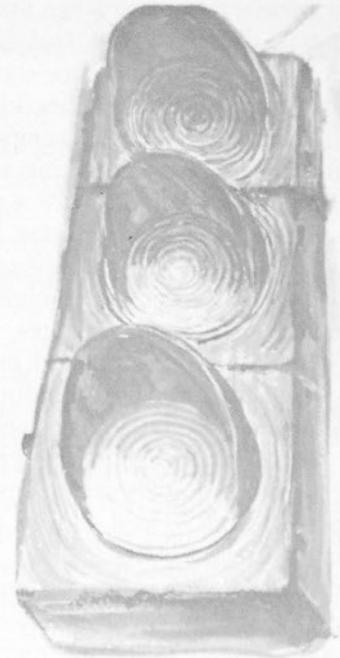
And then Ashcraft told the story of how, though his mother had been a devout Christian, he had insisted on trying the ways of sin; and how he finally found peace and happiness when he accepted Christ at the age of 33.

Mr. Ashcraft shot a quick glance at his companion's hardened face. It seemed to relax, and he spoke in a strangely broken voice.

"You remind me of someone who used to talk like that to me. I never did pay much attention to him, but it

## HE RISKED HIS LIFE TO KEEP A PROMISE

By ANNE SANDBERG



sounds different coming from you. Mister, I want to confess something.

"I'm the meanest man in Georgia. Been in every jail in the state; even took a rap in Alcatraz. I'm one of the seven that escaped from the Georgia state pen, where they said it couldn't be done.

"There ain't nobody who ever took a look at my mug that could trust me, except [the man's voice became reminiscent and tender] one other guy, besides you."

Ashcraft felt his heart tighten when he realized that he was chauffeuring an escaped convict, who could very well be giving him a sob story while awaiting an opportunity to add him to his list of victims.

With a desperate, silent prayer, Ashcraft continued witnessing and urging the man to accept the Lord. But the criminal lapsed into an unresponsive attitude. They drove for a long time in silence. When they finally reached a tenement district the man pointed to an old frame building, saying, "This is where I'm staying."

Relieved that they had arrived safely, Mr. Ashcraft said, "Before you go, would you mind if I prayed for you?"

"No, thanks; I want you to come into the house with me." The look in the ex-con's crafty eyes sent shivers down Ashcraft's spine.

"This is it," he thought. "This is the trap he has been leading me into. He has confederates in the house who even now are looking out the window studying my new Olds and estimating the contents of my wallet!"

"But it's three o'clock," Ashcraft protested. "I—I—really wouldn't want to disturb anyone."

"Didn't you say you wanted to pray for me?" the stranger reminded, looking curiously disappointed. "C'mon in," he urged.

There was nothing to do but follow him to the door. As Ashcraft stood in the darkened hall he heard lights flip on somewhere. There was no sound except heavy

*(Continued on page 18)*

**B**EFORE THE AWAKENING OF THE eighteenth century the churches were devoid of spirituality and power. Their membership in a large measure was composed of unregenerate persons who had been drawn thither by the social and political influence thus afforded, and even many pulpits were filled by unconverted men. Outside the church, indifference and irreligion were on the increase.

Jonathan Edwards, writing about his own parish about 1730, said: "It seemed to be a time of extraordinary dullness in religion; licentiousness for some years greatly prevailed among the youth of the town; there were very many of them much addicted to night walking and frequenting the tavern, and lewd practices, wherein some by their example exceedingly corrupted others. It was their manner very frequently to get together in conventions of both sexes, for mirth and jollity, which they called frolics; and they would often spend the greater part of the night in them, without any regard to order in the families they belonged to, and indeed family government did too much fail in the town."

Edwards' town was mild compared to other places in New England. As we have been able to study it, society and morals were becoming more and more corrupt. For a time it appeared as though God had forsaken New England.

The first manifestation of revival power appeared under the preaching of Jonathan Edwards, who was pastor in what was then the strongest church in Massachusetts outside of Boston. Until 1733 he labored in Northampton without success, but now a change in the attitude and demeanor of the youth was apparent. They were beginning to look to the pastor for advice and guidance. Shortly after the revival commenced, the untimely deaths of two young people, and certain sermons of Mr. Edwards, greatly deepened the religious impressions of his hearers. Soon men were brought face-to-face with their sins and false hopes were brushed aside by the searching preaching. Men were deeply moved. In December, 1734, five or six of the congregation were converted. After a girl, who had been a bold flirt, was converted others became concerned.

"Presently upon this," wrote Mr. Edwards, "a great and earnest concern about the things of religion, and the eternal world, became universal in all parts of the town, and among persons of all degrees and all ages; the noise among the dry bones waxed louder and louder; all other talk but about spiritual things was soon thrown by. The minds of the people were wonderfully taken off from the world. The only thing in their view was to get the kingdom of heaven, and every one appeared pressing into it. . . . The work of conversion was carried on in a most astonishing manner, and increased more and more; souls did, as it were, come by flocks to Jesus."

It was thought that about three hundred souls were converted in six months. The revival spread to other communities, and many came to examine personally this remarkable work of grace. The work soon spread over Massachusetts, thence to Connecticut, to New York, to New Jersey, and before the wave had spent its force it was estimated that more than a hundred towns had been blessed.

The awakenings of New England and other colonies pre-

pared the way for the great English preacher and evangelist, George Whitefield. Great multitudes flocked to hear him so that no building was sufficiently large to accommodate them. He often preached from the gallery of the courthouse in Philadelphia. He was heard for a distance of four hundred feet and all that space was crowded. Although all the churches in New York were closed to him, but one, he preached to a great many multitudes in the fields and left New York under deep concern. Of the effects of his second visit to Philadelphia Benjamin Franklin said:

"The multitudes of all sects and denominations that attended his sermons were enormous, and it was a matter of speculation with me to observe the influence of his oratory on his hearers and how much they respected him, notwithstanding his common abuse of them, assuring them that they were naturally half beasts and half devils. It was wonderful to see the change so soon made in the manners of

By HAROLD A. FISCHER

## Great Revivals in American History

the inhabitants. From being thoughtless and indifferent about religion, *it seemed as if all the world was growing religious*; so that one could not walk through the town in an evening without hearing psalms sung in different families in every street."

Inquirers flocked to the great preacher in such numbers that he scarcely had time to eat or sleep, and a revival was inaugurated that continued for eighteen months and the influence of which was felt throughout New England and the Northern Colonies. When Whitefield preached his farewell sermon an audience of nearly thirty thousand was in attendance. Belcher, the royal governor, kissed him farewell, and with tears in his eyes begged for an interest in his prayers. At New York both houses of the legislature adjourned to hear the noted preacher and Governor Talcott embraced him, and gave God thanks for such refreshings on the way to his rest.

After prayerful consideration it was decided that Gilbert Tennant, a powerful but less polished preacher than Whitefield, should undertake the task of following the evangelist at Boston. Prince said of him: "He seemed to have no regard to please the eyes of his hearers with agreeable gesture, nor their ears with delivery, nor their fancy with language; but to aim directly at their hearts and consciences, to lay open their ruinous delusions, show them their numerous, secret, hypocritical shifts in religion, and drive them out of every deceitful refuge wherein they made themselves easy with the form of godliness *without the power!*" He spent two and one-half months in Boston during which time multitudes of all ages and conditions were awakened. Large numbers united with the various churches and more would have done so had he not insisted upon their being converted first.

Even after Tennant left Boston, six hundred went to Mr. Cooper for spiritual consultation, and more than a thousand visited Mr. Webb on a like errand. In the North-

ern Colonies the revival continued with more or less power. Some of the places were visited by Whitefield and Tennant, but elsewhere such refreshings were brought about by the independent efforts of ministers and evangelists.

Rev. Jonathan Parsons of Lyme, Conn., tells of a revival there under the preaching of Gilbert Tennant. "Many had their countenances changed; their thoughts seemed to



trouble them, so that their loins were loosed, and their knees smote one against another. Great numbers cried aloud in the anguish of their souls. Several stout men fell as though a cannon had been discharged, and a ball had made its way through their hearts. Some young women were greatly disturbed . . . I was commonly obliged to make several stops of considerable length, so that they might attend to further truths which were to be offered, and others might not be disaffected. Some would after a while recover control and others, I am satisfied, could not."

All New England was aflame with the fire of revival and the results were so far-reaching that no one could estimate them. By the end of 1742 there was hardly a parish which had not, in some measure, enjoyed fruits of it.

In the Middle Colonies, under the preaching of Tennant, Blair, Finley, Dickinson, and others, similar results were accomplished. Here the revival was carried on chiefly by the Presbyterians and these churches grew with rapidity.

In the South the revival did not commence until 1743. In many places it was carried on by laymen in spite of the opposition of the established church. A Mr. Samuel Morris began reading a copy of Whitefield's sermons to his neighbors in his home—more and more people came to hear until a meeting place had to be built. Morris was called to read from different locations in the vicinity and a quickening began in Virginia. Some of the preachers from the

Middle Colonies helped in the South and obtained excellent results having many added to the different folds. The Episcopal Church began to persecute the Presbyterians and to harass them in many ways. Notwithstanding the numbers of the believers grew and the churches multiplied, until Samuel Davies came to minister. Opposition was broken down and the revival flourished until the beginning of the Revolution.

Looking over the records of the Great Awakening, it will be found not only that its leaders were men of prayer, but that *their hands were stayed up by praying people*. There were no protracted efforts to get a revival. Occasionally special services for giving religious instruction were appointed. When one considers the doctrine of extreme Calvinism that was often preached it can be clearly seen that only prayer could have brought such results. Very often those who became impressed with their need of salvation were left to wander about in spiritual darkness, groping after light, until relief came unaided, and their fears were dissolved by hopes of God's great grace.

Still the general effects of the revival were gracious. Jonathan Parsons speaking of his parish said: "Rough and haughty minds became peaceful, gentle, and easy to be entreated. Lowliness, longsuffering, forbearance, a courteous deportment, beneficence, and tender-heartedness, meekness and moderation, to all appearance seemed to increase abundantly. And to all these we observed a delight in Christian fellowship, in breaking of bread, and in prayer. I think it cannot be expected that men, in their general course, should give clearer evidences of Christian temper formed in them, than many did in that season. Their faith worked by love and discovered itself in acts of piety towards God, charity and righteousness towards men, and sobriety towards themselves."

Jonathan Edwards bears similar testimony to the great work of grace at Northampton: "This work of God, as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following 1735, *the town seemed to be full of the presence of God as it never was so full of love, nor so full of joy; and yet so full of distress as it was then*. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought unto them; parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in the words of the minister as they came from his mouth; the assembly in general were, from time to time, in tears while the Word was preached, some weeping with sorrow and distress, others with joy and love—still others with pity and concern for the souls of their neighbors."

Some of the ministers were against the revivals because of the physical manifestations in many of the meetings. But, by far, the most of the clergy were satisfied that it was the work of God.

As to the ultimate results of the Great Awakening, the  
(Continued on page 11)

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# PROGENOLATRY

By CHARLES W. CONN

**T**HERE IS NO SUCH WORD as progenolatry, but there should be. The reality of progenolatry—and a distressing thing it is—is manifest everywhere today, especially in the home and in the church.

Obviously I have coined the word *progenolatry* for this writing, and as far as I know this is the first and last time it will ever be used. I compounded the word from *progeny*, meaning one's children, and—*olatriy*, a Greek combining form meaning worship or adoration. Progenolatry, then, means the worship of one's children. Oh, not literally, of course, but that fawning, dotting attitude that glorifies in the eyes of the parent everything done by the child; that biased adoration that blinds a parent to the faults of his child or else excuses those faults with a blind disregard. Why is it that so many men and women of exemplary prudence and judiciousness in most matters become so ridiculously offbeat when it comes to their children? Why are normally wise and intelligent followers of Christ often the rankest progenolaters? What makes a sage and steady mind completely jump the track when a problem arises concerning its offspring?

While psychologists may never adequately answer these

problems, we are all able to recognize a progenolater when we see one. Pastors and teachers seem to encounter them most of all. How often the harried pastor has been confronted by some red-faced parent who feels that his child has received a raw deal. With tremulous voice and grim intensity that parent lets it be known that it was not Johnny who was creating disorder in the Sunday school class. Johnny was only a victim of circumstances. Therefore the parent will not allow his Johnny to be scolded and embarrassed in such manner as he was.

I knew a saintly and candid man once. He saw and acknowledged his failures with readiness; he was gifted in arbitration and conciliation between others in dispute; he was discerning in church problems and his judgment seemed constant. But I was naive to assume that these virtues were extended to include his children. My error was all too evident when someone very gently brought to his attention some of the misbehavior of his teen-age progeny. At that he became both unreasonable and belligerent. I knew that here was another progenolater: a reasonable man who lost his reason at the altar of the child, a discerning man who lost his sight in the gilding of the child, a

HE FOUND THAT AGE WAS NO BARRIER.

## The Old Cow-puncher Made It!

By BETTY DAVIS

**N**O, HE WOULD NEVER ACCEPT ME NOW. I have ignored Him for 78 long years." This conversation had gone on for over half an hour as I sought to lead this elderly Texas cow-puncher to Christ.

This was the last night of an evangelistic campaign in Canyon, Texas. I had purposely sat near the rear of the auditorium to observe the spiritual hunger of the listening audience, hoping to win someone to Christ.

The evangelist preached a dynamic sermon that night, and at the close of the message I approached this old cow-puncher who had been in the service every night. I invited him to accept Christ as his Saviour, but he argued he was too old for Christ to accept him now.

Over and over again I assured him that age was no

barrier in coming to Christ. I quoted Scriptures to him, such as "Him that cometh to me I will in no wise cast out" (John 6:37). But he always came back with, "I have ignored Him all these years, surely He couldn't take me now!"

As a last resort I challenged, "Sir, try and see if the Lord will take you. I guarantee that if you go to the altar you will find the Lord waiting for you."

So suddenly that it startled me, he stood to his full height of over six feet and made a run toward the altar.

Before I could catch my breath, I heard the old cow-puncher let out a mighty shout of victory. Only lungs exercised by calls of the many cattle round-ups on the Texas plains could have lent voice to such volume! He hadn't even had time to kneel at the altar before the Lord graciously met him.

By this time, the entire congregation was ablaze with joy and thankfulness to God for what He had done.

The old cow-puncher's salvation was real. For many months afterwards, he stood on street corners distributing tracts and witnessing to others of what Christ had done for him. He was so grateful that the Lord accepted him and that age was no barrier.

meekest man concerning himself who became obstinate concerning his child. I have seen this repeated many times over.

So have most schoolteachers. They know the frustration of teaching an unruly child who is aware that his mother or father stands ready to take his part in case of any disciplinary action. Ironically, many preachers who have to deal with ruffled parents in the church become the worst of progenolaters toward the school.

Children learn quickly—and not merely their ABC's. They learn that Mom and Dad will come running like wet chickens if they ever get in a jam. They learn also that "discrimination" is an ugly word to all parents, so that becomes the hue and cry when they become disciplined. They were not punished because of disobedience or disrespect or delinquency—they were discriminated against because of their religion or because their parents are not influential citizens. Now discrimination does happen sometimes, and it should be fought wherever it appears and in whatever form it appears. However, wise parents will not be panicked into an awkward situation simply because of that possibility.

The progenolater not only defends, protects, and alibis for his child. The evil is much deeper than that. This fawning attitude prohibits stern direction and severe authority in the training of children. It refuses to recognize as evil in its own that which is atrocious in others. The girl across the street is "wild and fast," but the same behavior in the progenolater's daughter is only liveliness and youthful energy.

What shocks a parent concerning another person bemuses him concerning his child. Clergymen, teachers, policemen, and judges hear this parental differentiation constantly. Who hears it depends upon the seriousness of the situation.

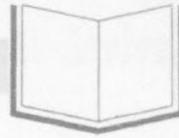
Progenolatry begets privilege. Few child-worshipping parents are able to deprive their idols of the things they wish. It begins innocently enough with toys and candy, then it includes discipline in the home, and then obedience concerning diet, study, chores, and bedtime. Often it involves unlimited use of the family car, unrestricted choice of companions, unregulated night hours, and unhampered violation of the sanctity of the home. We must remember that sometimes devotion takes a sterner course. The face of love does not always wear a dotting smile; its visage is sometimes grave with chastisement and denial.

Sad is the home where one parent is a progenolater and the other can see the shortcomings of his children. Discord is inevitable. The wise parent sees that even his child can be in the wrong, but the dotting one says never. The wise parent would be just, but the dotting one says that would be betrayal of his own. The wise parent would give correction, but the dotting one cries cruelty. The wise parent must then be able to pit himself against an almost impossible situation or sadly watch his progenolatrous mate grant ever-increasing license and asylum until the life of the child is wrecked by privilege and unrestraint.

Now the best of people become progeny-worshippers. You may have become one yourself. Many escape it with the older children only to become slavish toward the

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Charles W. Conn is General Overseer of the Church of God with headquarters in Cleveland, Tennessee.



## Abundant Grace Through Communion with Christ

By ALBERT L. HOY

*"Unto every one of us is given grace according to the measure of the gift of Christ" (Ephesians 4:7).*

**M**Y FIRST CONCEPT OF SALVATION was that a Christian was obliged to preserve his relationship with Christ by faithfully carrying out what he considered to be his religious duties. Strict adherence to duty, therefore,



soon occupied my entire attention. But the more I strove to regulate my activities by gospel precepts, the more I became aware that in piling up good works, there was not the satisfying realization of Christ's presence which I observed in the lives of others.

One Sunday morning a richly anointed sermon convinced me that service to God through works only was an outworn projection of the law. It was made clear to me that the Christian is saved by grace and he serves by grace. But I wondered how I could acquire this fund of grace and thereby serve the Lord effectively.

Within a few days I found the answer in the truth of this text in Ephesians. It revealed to me that the acquisition of grace is not the result of the believer's physical effort. It is the result of his spiritual communion with Christ. To the degree that one intimately knows Christ, he will evidence grace in his life.

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Dr. Albert L. Hoy is chairman of the division of humanities at Southern California College, Costa Mesa, California, and a freelance writer.

younger. Many prostrate themselves before the altar of their baby, imploring that he might never grow up. They determine to make him perpetually a baby, and while they dote and fawn they blind themselves to the fact that he grows up nevertheless, grows from a little terror into a big terror. Others see that, but the progenolater is in such dotting ecstasy that he sees only persecution and clings all the more to his misunderstood and discriminated-against progeny.

Are you guilty? You could be. I could be. If we are, we must recognize it and overcome the blinding tendency. Progenolatry is cruel—so very cruel and blind and yet so disguised as love and devotion that it destroys the worshiped while it blinds the worshiper. No such word as progenolatry can be found, but the fact of progenolatry is found everywhere.



# Humility

Sunday School Lesson for August 3, 1969

By J. BASHFORD BISHOP

LUKE 14:7-14; 18:9-14

THE ASSEMBLIES OF GOD is a fast-growing movement. Its members have received a most sacred and wonderful experience, the baptism of the Holy Spirit. This may become a snare and occasion for spiritual pride. In the judgment of this writer, there is nothing we need more than a new baptism of Christlike humility, to safeguard and perpetuate what we have received from God.

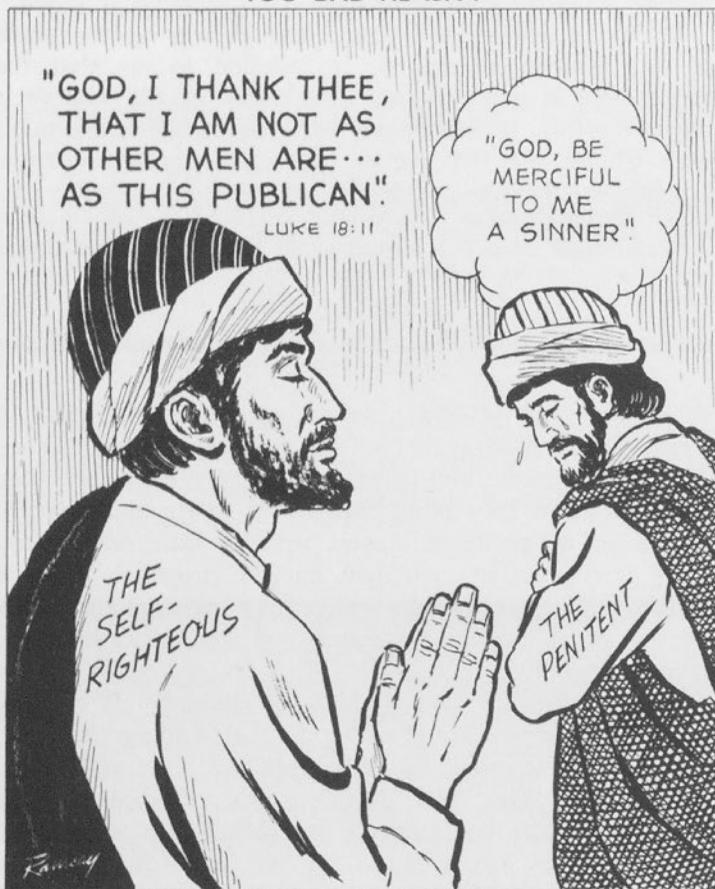
### THE BLESSING OF HUMILITY (Luke 18:13, 14)

When Jesus saw people proudly choosing places of high honor, He suggested that the disciples begin with the lowest place. In this parable about the ambitious guests He taught that it is better to take a low place and be moved up than to take a high place and be moved down. The proud man's position is precarious, but the humble man has nothing to lose. In the spiritual realm, the way up is always down!

### THE CURSE OF PRIDE (Luke 18:9-12)

"And he spake this parable unto certain which trusted

### TOO BAD HE ISN'T



in themselves that they were righteous, and despised others." To whom did Jesus address this parable? Certainly not to the Pharisees who would see nothing at all out of order in the Pharisee's prayer in the parable! It was to His own followers in whom He detected symptoms of smug complacency, self-exaltation, and spiritual pride. Note the Pharisee's mistakes:

1. *He had a wrong opinion of himself.* "God, I thank thee, that I am not as other men are . . . I fast twice in the week, I give tithes of all that I possess." Paul had a verse for anyone who errs as this man did: "If a man think himself to be something" when he is nothing, he deceiveth himself" (Galatians 6:3). True humility means recognizing one's own nothingness, as far as any personal merit is concerned.

There is a mock humility, as proud as conceit, and it is forever belittling one's own natural endowments. So Paul did not say that if we are truly humble, we will be entirely ignorant of any natural ability we possess. But he did condemn glorying in our talents or attainments as if we were entirely responsible for them. "And what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory. . . ." (1 Corinthians 4:7). We may paraphrase Paul's argument as follows: "Have you a brilliant mind? a beautiful voice? speaking ability? Don't boast about it because it is nothing to your credit; it was given you by God."

2. *He had a wrong concept of others.* "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." The Pharisee thought himself a good deal better than he was, and others a good deal worse than they were. He looked around for a dark background to set off the jewel of his own professed piety. But how could he judge himself better than the publican into whose heart he could not look?

What do the Scriptures say to all who do the same thing? "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Romans 2:1). The force of this law is inescapable. How often have we found ourselves doing things we condemned in another! And why? Because the potentiality for every sin is within us all, apart from the grace of God. And when we take the "Pharisee attitude," we remove ourselves from that grace which keeps us from falling.

3. *He had a wrong concept of prayer.* The Pharisee was not really praying at all. His eye was not upon God but upon a glorified image of himself, and his prayer was to that image. His words, instead of being a prayer, were a soliloquy, a meditation upon his own virtues.

### THE PRINCIPLE OF HUMILITY (Luke 14:7-11)

The publican, with deep contrition and grief said, "God be merciful to me a sinner." And Christ said of him, "I tell you, this man went down to his house justified [accepted of God as righteous] rather than the other." Here is the reward for humility.

But humility is a prerequisite not only for salvation but for all the blessings of God! Its absence is surely one reason why we often fail to receive all those things which are part of our inheritance in Christ. In view of this, let us "be clothed with humility: for God resisteth the proud, and giveth grace to the humble." (See 1 Peter 5:5, 6.)

# YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



First John 2:16 says, "The pride of life, is not of the Father, but is of the world." Would it not be much better for a minister to say, "We are thankful for our young people," instead of saying, "We are proud of them"?

The word *pride* has become so common and is so loosely used that it seems to have lost much of its deeper meaning, but I think it would be well if it were not carelessly used to express appreciation.

Please explain the meaning of, "Concerning the work of my hands command ye me" (Isaiah 45:11). Does this mean we can make God do things?

Let me quote a different translation which might be helpful. "And would you question me about the future? Would you dictate to me about my work?" (Moffatt). It is presumptuous to think that man can force God to do that which is against His will.

But, moved by the Spirit of God, man might be emboldened to demand certain results. Do not forget that "we know not what we should pray for as we ought." It is only as one has the mind of the Spirit that intercession can be made according to the will of God, and that we may expect an answer (Romans 8:26, 27).

Let us look at the context in the King James Version. First it says, "Ask me of things to come concerning my sons, and concerning the work of my hands." We are to ascertain the will of God first. Having done this, "Command ye me." Fulfillment of this and similar scriptures are found in instances such as Elijah commanding the fire to fall on the offering, and the bringing of rain (1 Kings 18:22-46).

Please explain what Jesus meant when He said to Peter, "Lovest thou me more than these?" (John 21:15). There seem to be different opinions.

I would not like to say that only one thought may be gained from this verse.

Some point out that Peter was the only one of the disciples who said: "Though all men shall be offended because of thee, yet will I never be offended" (Matthew 26:33). Now Jesus would have him answer this question, "Do you love me more than these others?" I question this interpretation, since we are not to compare ourselves with others (2 Corinthians 10:12).

Jesus had called Peter from his fishing occupation to make him a fisher of men. In the dark hours associated with the Crucifixion, Peter had returned to his fishing trade. Jesus put the question to him: "Which shall it be: follow Me and become a fisher of men, or love your nets and fishing more than Me and My calling on your life?"

This may be a good verse for some discouraged Christian worker to consider. Will you go forward even though the times seem dark, or will you give up and return to your old pursuits?

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.

## Great Revivals in American History

(Continued from page 7)

following figures will help to reveal its true and lasting effects. According to the Rev. Ezra Stiles, afterwards president of Yale College, during the twenty years following 1740 "an augmentation of above 150 new churches has taken place, founded not on separations but on natural increase into new towns and parishes." Careful historians have estimated that from 25,000 to 50,000 were added to the churches of New England. A national awakening of proportionate power at the present time would result in the ingathering of several million souls.

The increase in the Presbyterian Church was proportionally greater. There was over a hundred percent increase in the number of churches and preachers. Though the Baptists were somewhat prejudiced they also shared materially in the results. Their churches increased in New England from twenty-one to seventy-nine. New churches were also formed in the South and their influence greatly increased there. It is remarkable that though the Episcopal Church opposed the Awakening that denomination was benefited by the movement. The churches continued to grow, as a result of this revival, until hindered by the Revolutionary War. The revival even moved among the Indians through the efforts of David Brainerd. Henry Martin was so affected by Brainerd's life that he later became the first missionary to the Mohammedans and this began the modern missionary movement. 



### AND GO WITH ME

Every Sunday school in America should throw its doors open wide for enlargement! October is Enlargement month. Now is the time to plan for reaching new people. Check out the sample materials sent to your church. Everyone should be ready to invite his neighbor to "Come and Go With Me."



PLAN YOUR 1969

FALL OUTREACH NOW!

WHICH ARE MORE IMPORTANT TO YOU—

# PEOPLE



# OR

# PIGS?



By HORACE L. FENTON JR.

**W**HEN THE CHOICE IS STATED so plainly as in the title above, it seems almost too ridiculous to think about. If a choice has to be made between people and pigs, surely no prolonged deliberation is needed, nor is any special wisdom called for, to recognize that one human being is worth an untold number of swine.

In actual life, however, the issue never seems to be quite so easy. The value of the human soul is somehow not quite so clear-cut, the choice never so evident, and pigs—or any other material possession—seem to take on a beauty and a desirability which make us very loathe to give them up.

This is what must have happened on that day in the long ago when men were faced with this strange choice (Mark 5:1-20). The news had spread quickly through the town that the man who for long had been the scourge of the neighborhood had been completely transformed. Everybody knew his story—dwelling among the tombs, tearing himself free from any bonds or fetters that were placed on him, screaming by day and by night. He was the dread of the community. And now, rumor had it, he had been changed completely, and was sitting clothed and in his right mind, with his Deliverer.

So far, so good. No one could deny the benefits of the change, either to the man himself, or to the whole town. But suddenly a new factor entered into the picture. In the process of the man's transformation, a great number of swine had been lost. Now a choice had to be made. It was all well and good to have the problem cases of the town suddenly made into respectable citizens—but what about the swine? If by any chance it was impossible to have both, which would they choose? Would it be people, or pigs?

They chose the pigs! To realize the terrible nature of their choice, it isn't necessary to dramatize the undesirable features of these particular animals, or to point out that

the keeping of pigs was, after all, an illegal business by Old Testament regulations. Had the swine been beautiful creatures, free from all the disagreeable features usually associated with them, and had the keeping of them been perfectly legitimate, the choice which was made would still have been a terrible one. Faced with the alternative of humans or animals, they chose animals!

But to condemn their sense of values is too easy, too cheap. The point is that the choice is still being made in our own day. And the work of the Lord is hindered because too many Christians, who are in some sense convinced of the need of getting the gospel to every part of the world and to do it quickly, are deterred from taking their part in the missionary enterprise by their unwillingness to let go the things of this life. There is perhaps no question in their minds about the need of men everywhere for the gospel, and they know, at least in an intellectual sense, that the Lord expects His people to do something about it. But the pigs. . . .

Of course, they don't look like pigs, or the choice would be different. If a Christian young man who is insisting on devising his own plan for his life, instead of seeking the Lord's perfect will, could see the real nature of his choice, in the light of eternity, he might choose differently. If a Christian businessman, tempted to keep on increasing his earthly possessions, all the while telling himself that he cannot afford to do anything more for the missionary cause, could see with the eyes of God the need of the world, and the strangely piglike appearance of the material possessions he so much covets, he might reach a different decision. If the Christian woman who is convinced she can spare no more time to pray for the servants of God and the missionary cause could know the verdict of eternity on much of her seemingly endless round of activity, she might suddenly realize that her sense of values has been no better than that of the people who chose swine rather than transformed men. We are all of us faced constantly with the choice of people or pigs; our difficulty is that, blinded by the false standards of the world around us, we fail to see the choice in these terms.

To be honest, we must go one step farther. What those folk of long ago chose was not pigs in place of people, but pigs in place of Christ. If it had to be a choice between earthly possessions and the Lord, their decision was made. And at least this must be said for them: they knew they couldn't have the pigs and Christ. Whereas we, to change the figure for a moment, seem to have convinced ourselves that we can have the good seed and the thorns of worldly cares growing together in our hearts, without any unfavorable results.

The plain fact of the matter is that a choice has to be made. If the good news of Christ is to be made known to every creature, if the purposes of God are to be fulfilled, if the Church of Jesus Christ is to complete the task for which God has us here, then Christian people will have to have a new standard of values. We shall have to foreswear softness, for the sake of doing His will. We shall have to see our appetites for what they are—a longing after things which perish with the using, and which not only fail to satisfy us, but which take our eyes off the real reason for our being here. In short, we shall have to choose Christ, and people, in place of pigs. It will often be a hard choice, but throughout eternity we shall be glad if we have made it the right way.

—*Courtesy American Tract Society*

# THE TRAGEDY OF UNBROKEN HEARTS

By MARGIE SNOWDEN NORTH

**W**E LIVE IN AN AGE OF LUXURY. Everyone either is enjoying luxuries or looking forward to doing so. The popular idea is that a person has to have plenty of this world's goods to be happy; so the public is buying new cars, building fine homes, investing in color television, spending more on fashionable clothes, personal luxuries, and extravagant living than any generation in history.

Israel developed a similar attitude toward life, though their luxuries were somewhat different from those of our twentieth century. God's chosen people, who had been called to be His peculiar people, were now lolling on flowery beds of ease. Forgetting the miracles that had brought them through many difficulties, they were now rejoicing in their own strength, gloating over what they considered their own accomplishments and content with their situation.

In the midst of their life of luxury came a lowly herdsman named Amos, his heart burdened down with the guilt that Israel should have been feeling. He brought a message from God. In the sixth chapter of his book, Amos begins with these words, "Woe to them that are at ease in Zion . . . but they are not grieved for the affliction of Joseph."

How many of us, like Israel, are enjoying a sense of security while multitudes are lost and dying? How many of us pray dutifully for a lost neighbor or relative but without a real sense of compassion? How many of us go about our daily routines and pass up opportunity after opportunity to witness to others about Jesus, failing to pray with fervor when we are impressed by the Holy Spirit to do so, neglecting to study the precious Word of God!

How many of us will spend five or ten dollars at the hairdresser or for hairsprays, colognes, etc., and casually put a dime in the Sunday school offering? How many of us spend twenty or thirty dollars for a new dress or sports coat, then feel we are making a great sacrifice if we give the same amount for a special missions offering?

The next time you have an extra ten dollars in your pocket, where will it go—to the hat shop, or to the mission field where it is so desperately needed?

"Woe to them that are at ease in Zion . . . that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the affliction of Joseph."

God had opened Amos' understanding of the position Israel was in. There was a burning desire in his heart to somehow show Israel their failures, their hypocrisies, their utter wantonness, their lack of sympathy for those few who still walked uprightly. He was grieved by the hardness of their hearts.

But they were not to be put down by a simple herdsman turned prophet. They were too content with their lives to want to change them. Besides, didn't they keep their feast days and solemn assemblies? (Amos 5:21). They made their sacrifices and peace offerings (v. 22). They were very boisterous in their singing and playing of instruments (v. 23). What more could God expect or want?

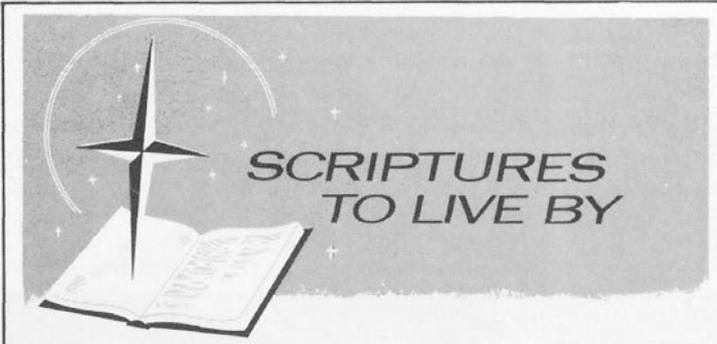
True, they also worshiped gods and images that were made with their own hands, but it was the "in" thing to do and they hoped God would overlook this added bit of indulgence.

So they wallowed contentedly on their beds of ease. They were intoxicated with the pleasures of life. They ate and drank and played with no thought of the morrow. Their hearts were not broken over the condition of Israel. They were not concerned over their own ruinous condition, the lethargic state in which they all lolled.

And, rejected once again by His people, God said, "Therefore will I cause you to go into captivity" (Amos 5:27).

There are a few like Amos in the world today, who are alarmed by the wantonness of the masses. They are brokenhearted over the apathetic condition of many who claim to be children of God. Oh, that more of us would hold up the standard of righteousness—that we would appreciate the privilege of serving God, that we would be grieved for a lost world, and that we would act with fervor and zeal to rescue those who speed unconcernedly toward destruction.

O God, make our hearts heavy with compassion. Give us a burden and help us to win souls. 



**SCRIPTURES  
TO LIVE BY**

**DAILY BIBLE READINGS FOR JULY 28—AUGUST 3**

Theme of the Week: **TRIUMPHANT IN TROUBLE**

Monday .....	Job 14:1-22	Thursday ....	Psalms 71:1-18
Tuesday ....	Psalms 34:1-22	Friday .....	John 16:25-33
Wednesday	Psalms 66:1-20	Saturday	Revelation 7:9-17
Sunday .....	Psalms 138:1-8		

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world (John 16:33).

# Self-Supporting American Indian Church Builds New Sanctuary

By **MILDRED SCHULTZ**  
*Shelton, Washington*



**Fred and Mildred Schultz (inset), present missionary-pastors, and the Indian church in Skokomish, Washington.**

**T**HE APOSTLE PAUL declared, "I can do all things through Christ which strengtheneth me," and so can members in our American Indian churches.

The idea that most Indian converts do not remain true to the Lord is a fallacy probably based upon the law of percentages. Doubtless, if you took a census of failure and backsliding of white denominational people, you would find a much higher percentage than among the Indians. Our converts have found the words of the Apostle true. They are strong as they walk in the power of God's Spirit.

It is still a wonder to me when I see the Holy Spirit moving in the life of a man or a woman who has been bound by sin, superstition, and fear. What a marvelous change takes place in these darkened and neglected hearts! Old things pass away, and all things become new to them. It thrills us missionaries to see them walking in newness of life and working in the church day after day, year after year, and paying their tithes. What a testimony to the grace of God to their loved ones and neighbors.

This indeed is a miracle in modern times! The modernist may declare God is dead, but missionaries among the Indians have firsthand proof for only a living Christ is able to transform these sin-enslaved lives.

Brother Schultz and I began working on the Skokomish Reservation about 19 years ago. We worked hard, prayed much, and sacrificed for 10 years before we saw our dream come true: an indigenous work where the Indians would be able to assume places of leadership and manage their own church affairs.

Then we left the mission to enter evangelistic ministry

among the Indians. How heartening to be able to leave the church officially set in order with an Indian pastor, Indian officers, and working programs.

We had built a nice Sunday school annex and hoped some day to erect a new sanctuary for these dear people. But God had led us otherwise. We commended them to the grace of God and departed.

Seven years went by, and we were recalled to be temporary pastors of the same mission. What changes had taken place! Under their own Indian administration the church had advanced remarkably. They had not only increased their numbers, but also they now had their new sanctuary. What a thrill for us to preach in a lovely new building.

But the best thrill of all on returning was to see many of the adult Indians, saved under our ministry, still going on with God. Of course, new ones have been added to the church, and some have gone on to their eternal reward.

We are believing God for even greater things to come. Already there have been some wonderful conversions—men and women steeped in sin have been so beautifully delivered.

How thankful we are for your prayers and for the help of the national and district Home Missions Departments. Without this help and support we could not have made it this far. And we realize the support of interested churches and individuals has enabled these departments to help us and our Indian people. God bless you. Pray for the work among American Indians, the harvest field at your front door. 

**LEFT: This Christian family attends the Skokomish Indian Assembly. RIGHT: Young people walk through the snow to attend church in winter.**



# Rapid Growth in New Virginia Church

By H. W. BOGGS / *Pastor, First Assembly, Martinsville, Virginia*



SINCE ITS BEGINNING 16 months ago with 23 people in attendance, First Assembly in Martinsville, Virginia, has witnessed miracle after miracle. A steady growth has brought attendance to a high of 89, with an average of nearly 70.

Located just two blocks from a huge shopping center, our attractive remodeled building is ideally situated.

We moved into it just one year from the date we began services in Martinsville. God has blessed every effort since Sister Boggs and I responded to a burden for this city and took a step of faith to establish this home missions church.

We began meetings in leased quarters, but almost immediately God made a piece of land available. With help from the national and district Home Missions Departments and dedicated individuals of this congregation, we were able to make the down payment. Also the departments loaned money to help with remodeling. First Assembly in Beckley, West Virginia, made a sizable donation; and other churches, as well as friends in the city, made smaller donations.

A lovely chapel (formerly a supermarket) now dominates one of the most attractive corners of our city. And adjacent to it is a three-bedroom house, completely remodeled into a comfortable parsonage.

First Assembly's progress is the result of the dedicated efforts of a group of young men and women who believe that a worthwhile project is worth hard work and sacrifice. At least 60 persons were saved the first year, and dozens have been filled with the Holy Spirit. We also have witnessed a number of miracles of healing.

Our auditorium measures 24 by 45 feet and is beautifully carpeted and furnished with new pews. The Women's Mis-

sionary Council of the Appalachian District gave us the pulpit furniture, consisting of the pulpit, communion table, pulpit chairs, and two floral stands.

A most attractive feature is the 8- by 14-foot window of cathedral glass behind the platform. There are five Sunday school rooms. Already we see the need for extra classrooms; we have to have two classes in the auditorium.

While writing this article we are reminded of the words of the song, "Faith is the victory that overcomes the world."

\* \* \*

Stanley Lyon, superintendent of the Appalachian District, adds the following note: "We thank God for the dedication of Brother and Sister Boggs. Because of their vision and burden for the city of Martinsville, we now have a fine Assemblies of God church there. Their hard work is reflected in the encouraging results. We have been amazed at the progress of this work. If they grow much more, they will outgrow their present facilities. However, the lots are large enough to accommodate a nice church edifice with ample space for parking."



BELOW: The attractive home of First Assembly, Martinsville, Virginia, was once a supermarket. RIGHT: This interior view shows the pulpit furniture donated by Appalachian District WMC's.



COMMONWEALTH of PENNSYLVANIA



DEPARTMENT OF HEALTH

THOMAS W. GEORGES, JR., M.D.  
SECRETARY OF HEALTH

HARRISBURG 17122  
November 20, 1968

The Reverend Frank M. Reynolds  
Superintendent, Teen Challenge  
Training Center  
R. D. #1  
Womelsdorf, Pennsylvania 19550

Dear Reverend Reynolds:

I want to take this opportunity to thank you for participation in our seminars on the subject of "Drug Abuse and Dependency" directed to high school and college administrators and instructors. Not only do we owe you a debt of thanks for your films but congratulations on the excellence of your addresses. Your cooperation has been essential to the success these programs have enjoyed.

Following the first six seminars held in State colleges this spring, we asked the audiences to evaluate them. The results were excellent. In spite of this we modified the program in the last two meetings so that the young men from Teen Challenge could be heard in small informal group discussions. The impact of their attendance was so great that the chairmen had difficulty to adjourn the meetings in the time allotted as the teachers were vitally interested.

We feel as you do that the need to eliminate drug abuse through education is very urgent. The comments we have received indicate that your presentations left an indelible impression on most of the 800 teachers we have reached so far.

I sincerely hope that you can continue your participation in our seminars until together we have reached every health and science teacher in the state.

Very truly yours,  
*Richard J. Potter*  
Richard J. Potter, M.D.  
First Deputy Secretary of Health

COMMONWEALTH of PENNSYLVANIA



DEPARTMENT OF HEALTH

THOMAS W. GEORGES, JR., M.D.  
SECRETARY OF HEALTH

Regional Office II  
383 Wyoming Avenue  
Kingston, Penna. 18704  
January 27, 1969

The Reverend Frank M. Reynolds  
Superintendent  
Teen Challenge Training Center  
Rehrersburg, Pennsylvania

Dear Sir:

I want to thank you for your participation in the Symposium on Drug Abuse and Dependency.

I have heard from many sources that this was an extremely fine program. John A. Dattoli, M.D., director, Division of Drug Control, has mentioned that this was the best program to date.

The film you showed with the added commentary was very enlightening to the audience. The afternoon sessions, at which the educators had the actual opportunity in a very informal discussion to obtain first-hand information concerning these drugs, made a tremendous impact. I am sure that everyone attending this symposium is giving and will continue to give much thought to this problem.

I would very much appreciate it if you would extend our gratitude and thanks to the five young men who participated in the afternoon sessions.

The Health Department is very much appreciative for the time and effort you gave to this Symposium.

Sincerely yours,  
*Richard Goyme*  
Richard Goyme, M.D.  
Regional Medical Director

RG:es

# MEETING TODAY'S CHALLENGE OF INCREASING DRUG ADDICTION

**F**IVE YEARS AGO when the Rehrersburg Teen Challenge Training Center received a letter from the Pennsylvania Department of Health requesting a drug education assembly program, we could anticipate being allotted 50 minutes for the assembly. Assembly time was limited since drug abuse was strictly a big-city problem then and did not directly affect suburban or rural schools.

But times are changing. The "drug revolution" is approaching epidemic proportions. It reaches into every nook and cranny across our country.

The problem is infinitely complex. There is no one personality type among users of drugs. Drug addiction is not isolated to one ethnic group, social class, or religion.

The problem is complex, but the solution is simple. It is so simple many people stumble over it. Drugs themselves are not the problem. They have a legitimate medical use. Rather the people who abuse the drugs create the

problem. Drug abuse is a symptom of a bent mind. But God is able to straighten out deceived and distorted minds. In fact, Jesus Christ specializes in realignment of minds. This is the Teen Challenge message in seminars, schools, and churches.

Teen Challenge is an organization not ashamed of the gospel. We may appear foolish in the eyes of psychiatrists, pharmacologists, and social workers; but we have discovered the solution is not as complicated as the problem.

The demand for our assembly program has been increasing. We have also had many opportunities to travel across Pennsylvania as part of drug education seminars sponsored by the State's Department of Health.

In the morning sessions, various doctors, psychiatrists, and judges talk about the problem. During this time we show the half-hour film. But the afternoon session is reserved for discussing the solution. Those attending the



Frank Reynolds at a drug education seminar sponsored by the Pennsylvania Department of Health.



Julio Roque (left) and Ed Grimes, Teen Challenge workers and converted drug addicts, answer questions.



One of several small groups into which those attending drug education seminars divide for discussing solutions.



ABOVE: Mrs. Ellie Ramos teaching a class at the Teen Challenge Training Center at Rehrersburg.

BELOW: Youthful students at the Teen Challenge Training Center who reflect their eagerness to learn.

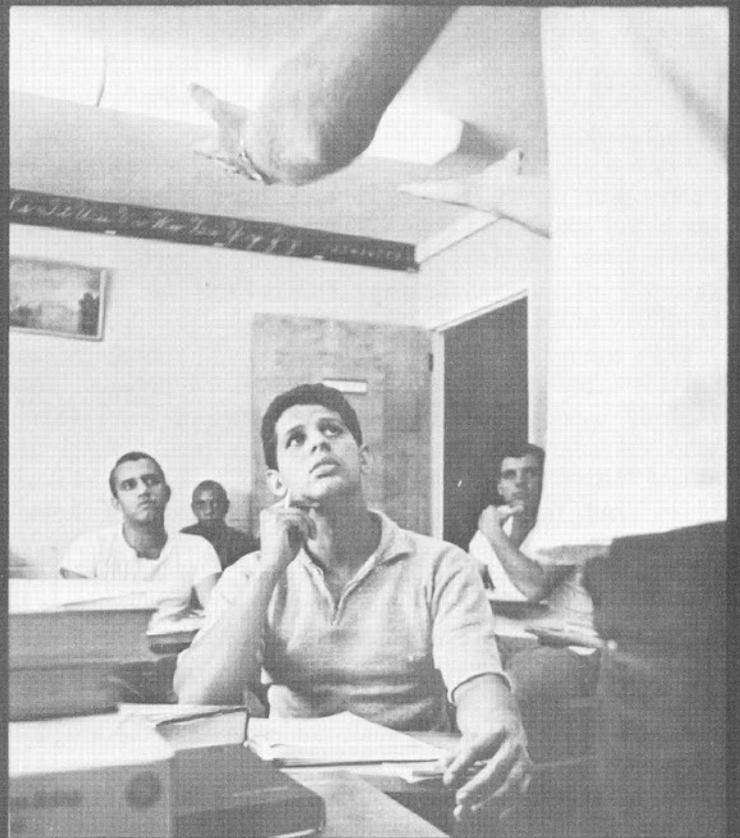
**By FRANK M. REYNOLDS**

*Director, Teen Challenge Training Center  
Rehrersburg, Pennsylvania*

seminar form several small groups where they talk personally with one of our former drug addicts. What wonderful opportunities God has given us for sharing the gospel.

Doors to colleges and junior and senior high schools have opened to our program. The student and teacher response has been encouraging. Many students come forward following a presentation and relate how their friends have been encouraging them to smoke pot. They say the testimonies of our fellows firmly convinced them to abstain from drug experimentation. Thus God is helping us save many precious young people from possible drug addiction while we also engage in a program of rehabilitation for converted drug addicts.

Pray that God will continue to open doors of ministry to our workers and help all those enrolled in our Training Center to become established Christians and good citizens.



If the iron be blunt and he do not whet the edge, then must he put to more strength (Ecclesiastes 10:10).

By JOHN F. DORSEY

# BENEFITS OF NARROWNESS

**M**ANY PEOPLE TODAY ARE ADVOCATING permissive acquiescence to unholy persons, possessions, and practices that are polluting the principles of Christian purity. Broadmindedness is extolled as a sign of great intelligence, wisdom, and spirituality, and the term "Bible bigot" is often heard.

But narrowness and effectiveness are often found together both in nature and in grace. Tell the canoeist his boat is too narrow and to paddle it sidewise; tell the engineer that you do not like to see a train a mile long and only ten feet wide; tell an archer to blunt his arrows when hunting game; tell the surgeon that his scalpel is too sharp; they will all with one accord look askance at you.

Even a Goliath could never fell a mighty oak with a copper pipe. But when a man sharpens an ax or a saw until the edge becomes razor sharp, the largest oak soon crashes under his efforts.

Samson himself could not have shattered a block of ice with his fists, but sharpen a shaft of steel to a narrow point and the ice can be broken easily.

A stream must stay narrow to keep going; otherwise it becomes a swamp. The Missouri River between South Dakota and Nebraska broadens out, slows down, then drops its channel-cutting sediment which forms bars and islands of treacherous quagmires and quicksand, making the river unfit for navigation and dangerous to cross.

We have seen the stultifying effects of missionary activity when that activity broadens out into education, industry, and agriculture and begins to civilize the heathen instead of converting them.

We have also seen the tremendous progress that has resulted from specialization (narrowing of application of effort) in medicine, surgery, industry.

God compares His Word to a sword: sharp, pointed, narrow—for effectiveness, intensity, and efficiency. How pitifully weak is the appeal and impact of the preacher who considers himself too broad to preach only the Word, but branches out into the arts, sciences, philosophies, and the rest of the endless library of human wisdom.

One of the marks of false doctrine is its broad complexity, while one of the marks of true Christianity is its narrow simplicity. Jesus made the simplicity and trustfulness of a little child the test of entrance into the kingdom when He said, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven."

Another mark of false doctrine is the practice of adding human wisdom and revelation to divine revelation and

giving it equal authority. This is the great foundational fallacy of many false systems.

We are not in need of increased revelation from God or man. Our need is an unyielding and emphatic insistence upon obedience to what is already revealed.

We should not be ashamed to be as narrow as the Bible, and as certain. If we stay with the Book, our trumpet will have a very certain sound and will enable men to prepare for battle. Outside the Bible there is uncertainty.

Scientists are much less sure about the nature of matter than they were a generation ago.

We are in great danger of becoming too broad. One mark of the Laodicean age is a boasting in an increase of goods. Isn't it all too true that the more of this world's goods we have, the more our thoughts, energy, finance, and time are distracted to their care? And thus we have much less time for Bible study, prayer, personal witnessing, and other things pertaining to the work of the kingdom of God.

Lord, help us to narrow our activities and interests without becoming narrow in mind or heart.

—*The Wesleyan Advocate*

## HE RISKED HIS LIFE

(Continued from page 5)

breathing. Then a voice from another room called, "Who's there?"

"It's me and a friend of mine," replied the former convict.

The light came on, and Mr. Ashcraft looked into the sleepy face of the man's older brother.

"This man has been talking to me about God," he explained.

Immediately the older man's face brightened. "Come into the kitchen," he invited.

During the next few minutes Ashcraft discovered the older man was a Christian who had been praying for many years for his criminal brother.

With the restraint of fear completely lifted, Ashcraft continued to plead earnestly. "You see how much God loves you. He answered your brother's prayer by sending me to you. Won't you give yourself to the Lord Jesus right now?"

It did not take much more persuasion before the man knelt and poured out a heartbroken confession of his need. Then he quietly opened his heart to receive Jesus. There was much rejoicing as the two brothers embraced each other first, then Mr. Ashcraft, thanking him heartily for his interest and love.

The criminal was subsequently pardoned and is now living a consistent Christian life. He has changed so greatly that he does not even look the same. It is not so much the 25 pounds of weight he has gained, but his transformed countenance, that makes the difference. He attends church regularly and runs his own gas station.

One of the first things he did was to write to several buddies in prison, giving his testimony. He also speaks to youthful delinquents and has been able to turn many away from a life of crime.



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# THOUGH I SPEAK WITH 'TONGUES OF MEN'

By PAUL CUNNINGHAM / *Missionary to Mexico*

WHEN IT COMES to preaching, our guest speaker is a little dog."

"Waiter, I would like an order of soap and eggs!"

"Psalm 19 says the judgments of the Lord are sweet like honey from the diaper."

These humorous and equally shocking declarations are not the idle chatter of irresponsible children nor are they the babbling of the drunken. These are samples of the mistakes made with much emphasis and great sincerity by our consecrated missionaries who continually wrestle with the problem that arose centuries ago when God saw fit to confuse the language of the world at the Tower of Babel.

Of course, the speaker is soon aware of his mistake and is very anxious to correct it. He is aware of the fact that improper communication is at the root of many of today's problems and he knows that correct language usage is vital to his success on the mission field. But in spite of his understanding and consecration, he is somewhat embarrassed and confused. This is not ex-

actly what he had expected when he left home.

While on his initial itinerary in the homeland, he inspired the hearts of thousands as he pictured himself pouring forth the message of salvation to lost and hungry souls. But now his once eloquent tongue gets thick and twisted as he tries to ask for a glass of water.

At home he enjoyed a certain prestige as a minister, much Christian fellowship, and a deep sense of spiritual fulfillment. Here his best intentions are misunderstood, his mannerisms are ridiculed, and he is sometimes looked on with suspicion.

Once he was a man on the go, challenged by a fast and demanding schedule. Now he strives for patience as he finds himself seated in a classroom, twisting his vocal organs into grotesque shapes, trying to imitate the strange sounds of his adopted language. Sometimes his efforts at conversation are laughed at by people who have never attended school.

As if this were not enough, his prob-

lems follow him home at night. He cannot converse with the native cook who serves the exotic meals which he suspects are the cause of his bad case of amoebic dysentery. At night he begins to wonder about the education of his children and how they will understand next Sunday's lessons. It is no wonder that a few have even entertained small doubts about their missionary call during this critical period.

This is the time a missionary and his family desperately need prayer and understanding. They also need a very practical training program to help them through the language barrier.

The recently established Spanish Language School in Guadalajara, Mexico, is meeting this need in a very efficient manner. Here new missionaries from more than 50 different mission boards are exposed to the modern audio-lingual system of study developed by the Defense Language Institute. This system, primarily for military personnel, has been successfully adapted to the needs of modern missions.

Consecrated Christian teachers from



**The Spanish Language School in Guadalajara was established to teach language and customs to many evangelical missionaries going to Latin America. More than thirty-five Assemblies of God missionaries have studied at this school. The one-year curriculum gives a basic foundation of Spanish on which each missionary will build. The students are encouraged to minister in nearby churches.**

various Latin American countries instruct in phonetics, grammar, and sermon preparation. Special field trips, as well as orientation lectures by experienced missionaries, help many to adapt to the native customs.

After a few months of intensive training, the students are usually encouraged to initiate their public speaking in some mission or local assembly. In this way, many are able to make a definite and valuable contribution to the local field while still in language school. And always the emphasis is toward perfection.

Nathan Booth, director and founder of the school, states: "When we consider that all the knowledge, training, and desires of the missionary must be communicated to the people through their own language, the one year of training seems very short. The extent and outreach of each one's ministry is largely determined by this year of preparation."



**The first time this Chapala lake dweller heard the gospel he accepted Christ.**

As a resident missionary who has had the privilege of knowing many of our Assemblies of God students during their transition period, I feel the re-

sults are almost unbelievable. The true miracle is finally appreciated when the onetime embarrassed and confused missionary faces a group of hungry souls and begins with confidence and a certain, if limited, eloquence to explain the way of salvation in the language of the people.

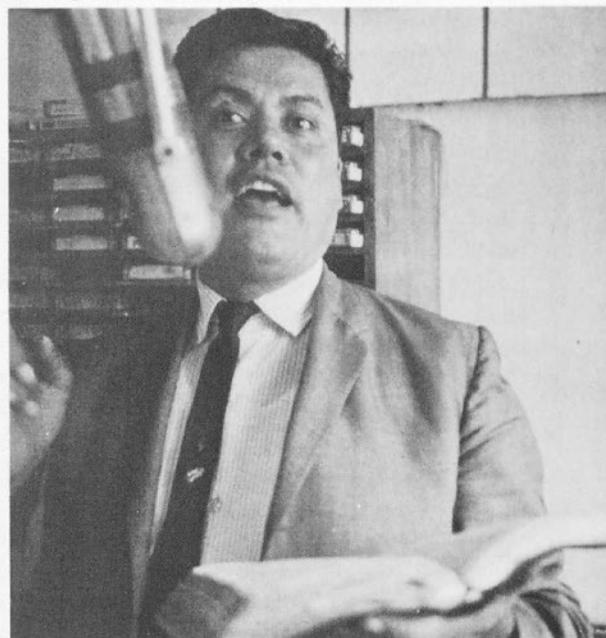
Ahead lies a long road of seeking a new vocabulary, of learning from glaring mistakes, and of painfully adjusting to many new environs. But this road he faces with confidence. He has studied to show himself approved and he is not ashamed. He is ready for his lifelong field of labor.

A great Christian educator once remarked, "When you begin to dream in a foreign language, then be assured that you have made that language and that people your very own."

May our faithful missionaries enjoy many pleasant dreams. And may those dreams always ring with the laughter and language of their adopted land.



**ABOVE: Paul Cunningham (center) introduces Harold Calkins (left) to Nathan Booth, director and founder of the school. LEFT: The Howard Nutts listen to audio tapes. BELOW LEFT: Assemblies of God missionaries at the school. BELOW: Evangelist Ysidro Burciaga preaches over the radio each Sunday. Language students often provide special music.**



SHE HEARD THE PREACHER'S VOICE: "HOW CAN I CLIMB OUT OF THIS ABYSS OF LOSTNESS? IS THERE A WAY UP?"

# A SOUL IN THE



By E. S. CALDWELL

**T**HE PASTOR SMILED and shook hands with the dark-skinned visitor.

"We were happy to have you visit our service this evening; I hoped you enjoyed it."

"Oh, yes," the middle-aged woman responded, "I appreciated your sermon very much. I am of another denomination, but I am very much interested in learning more about your teachings, especially in the area of the Holy Spirit."

"May I ask your name? And if you do not have a car, perhaps I can arrange for someone to take you home."

"My name is Mrs. Elizabeth Rawlings, and I would appreciate a ride home. I live near Brenton Park."

In a few moments two college-age girls were summoned and introduced to the visitor. They complied with the pastor's request to provide transportation.

Mrs. Rawlings settled herself in the back seat of the late-model sedan with a sigh. "I surely do appreciate this ride. I haven't felt safe on the streets after dark since I moved to New Jersey."

"Where did you live before you came here?" the brown-haired driver asked as she wheeled the car out of the parking lot.

"I came from Jamaica two years ago, right after my husband died."

"Oh." The other girl in the front seat, a blond, continued to look straight ahead as she asked, "How did you hear about our church?"

"Well, as the man says on the commercials, I looked it up in the 'Jellow Pages.'" The colored woman hoped her attempt at humor might melt the icy atmosphere, but there was no response, so she hurried on. "Actually, I heard about the Assemblies of God from listening to your radio broadcast, *Revivaltime*. And I visited another of your churches several times, but. . . ." Her voice trailed off, but her meaning was clear.

"There's Brenton Park up ahead," said the driver. "Where do we go from here?"

"Turn left at the next intersection; my apartment building is right in the middle of that block."

The blond passenger turned to face the older woman. "There's a Pentecostal mission—Pastor Jackson's church—that's fairly close to where you live," the girl said.

"Oh, yes, I went there once; however—" She pointed to a lighted entrance. "That's my place right there."

The car stopped at the curb.

"As I was saying . . .," she said, and paused. "Well, let me put it this way. The truth is I am not a Pentecostal—not yet. I was reared in a liturgical church—my son still goes to one like we attended back home—but since hearing *Revivaltime* I have been aspiring to join a full-gospel church with singing and preaching like I hear on your broadcast. I want something more than my old church gave me, but I didn't feel at ease in the mission you mentioned, even though the congregation is colored."

Swinging the door open, she stepped onto the sidewalk. "Thank you so much for the ride, girls." The driver nodded.

Once inside her apartment the Jamaican woman hurried to her dressing table for a tissue to dab at her brimming eyes.

She looked at herself in the mirror. Elizabeth Rawlings remembered that as a young girl in Jamaica she was considered beautiful. She never straightened her hair until she came to the United States, and then only at the insistence of the people at the hospital where she worked. Where she now worked she was allowed to wear her hair in its natural way—neatness was the only requirement, and she always considered that important anyway.

But it seemed that the people in the churches she visited associated every Negro who goes natural with the militants. Maybe if she returned to the expensive hair straighteners she would be accepted. But then the church people talked about worldliness in appearance—and wouldn't this be the same thing?

"Why can't people accept other people for what they are: God's creatures?" she said to her mirror.

She remembered the church lady who had said, "Oh, I'm not prejudiced like some people. Why, some of my kinfolks don't think a Negro has a soul, but I do." Mrs. Rawlings shuddered as she recalled the witless remark.

Sitting on the edge of her bed, she slipped off her shoes, and lay back wearily. It was almost time for *Revivaltime*, so she reached over to the nightstand to adjust the knobs on her clock-radio.

Soon a newscaster was reporting the events of the day—trouble, trouble everywhere it seemed. How good it was when he stopped talking, and the familiar theme, "All Hail the Power of Jesus' Name," came on the air.

The widow felt her spirits revive as the choir sang

# WALLEY

"Wonderful Grace of Jesus." And how meaningful to her were the words of "I Must Tell Jesus."

When the sermon topic was announced, Mrs. Rawlings looked at her radio in amazement.

Narrator Lee Shultz said: "How Do You Know You Have a Soul?" is the theme C. M. Ward has chosen for this service. His texts are Matthew 22:39—"Love thy neighbor as thyself"; 1 John 3:15—"Whosoever hateth his brother is a murderer"; and 1 John 2:10—"He that loveth his brother abideth in the light."

Amazement almost became mild shock to this lonely listener as the radio preacher began:

"There is a great deal of talk about the soul today. We have *soul music*, and *soul art*, and *soul brothers*. What does it all mean? If I do not know whether or not I have a soul, how can I know whether or not it may be *lost* or *saved*?"

She wondered what was coming next.

"The true life of the soul consists in love. I am alive when I have this feeling for others. *I find myself when I am received*. I am lost when I am rejected. Mister, it boils down to one salient fact. *Hatred is death*. Hatred is murder. You die. Christ emphasized this.

"Think how one soul may drop a poisoned word into another soul, causing it to wither and die. An animal may destroy another animal in a physical act. *Man is different*. Daily hidden tragedies are enacted. Souls are crippled. Jesus spoke about *contempt*, the interchange of *belittlement*. It is that temptation to make your brother look *foolish*, to tear away his dignity, to deface his character and reputation. When you do it, mister, you are a *murderer*. You are destroying something in another that is life itself. Animals cannot do this. Mankind can, and does.

"Without a soul—with *only animal existence*—malignant gossip, the behind-the-hand whispers, would be impossible. No face would blanch. No form would droop. There would be no untimely grave. Without a soul—were he no different than a cat or a rat—you couldn't rob a man of his good name. You couldn't arouse suspicion, and misunderstanding, and distrust. A mule cannot do this to another mule."

The woman smiled at the remark about the mules, as the radio preacher continued:

"*Love is the life of the soul*. 'He that loveth his brother abideth in the light.' You can't say it better than that. I believe that every expression of the soul is either a form of love or the perversion of love.

"The hatred of Cain for Abel began in *envy*. Envy is stillborn love—love that is strangled in the heart—a condition that says, 'I won't love that man. I won't let myself

get near him to understand him, to communicate with him.'"

Mrs. Rawlings felt God had given this message to C. M. Ward for her special benefit. She was impressed by the earnestness in the preacher's voice:

"But there is something *better*. There is life—a sense of accord and harmony. Thank God for it! How can I climb out of this abyss of lostness? Is there a way up? Yes!

"The first step is penitence. Remorse is something different. It will not get you anywhere. Hell is filled with remorse. Remorse is the soul alone with its black thoughts. *Penitence is a sense of partnership*. It tells you that God cares enough to be sorry with you. It opens the windows. It lets out the darkness and foulness. It ventilates those inner recesses with new attitudes that start when, with the help of God, I say, 'I was *wrong*. God is *right*.'

"Suddenly I begin to feel that I am beginning to live again. I feel *responses*. I love. I am not against the throne of God any longer. I am not a rebel. I am conscious of an *impulse*. I want to do good. I want to be good. I want to 'abide in the light.' I have had enough darkness and solitude. I begin to *identify* with others. 'Whosoever hateth his brother is a murderer.' I no longer withdraw. I want to *share*.

"It is the universe's greatest paradox, but it is eternally true. Love is the losing of oneself to find himself in other souls. The more one spends himself, gives himself away for other souls, the more he strengthens the life of the soul. *You live when you love souls*."

When the radio altar call was given the woman slid to her knees beside the bed. When the broadcast came to an end, she flicked the knob to "off," but stayed on her knees.

That night Elizabeth Rawlings slept peacefully. Tomorrow she would write to the radio minister who rescued a soul in the valley of despair. 

---

## HEARING RESTORED IN ANSWER TO PRAYER

I THANK THE LORD for His healing mercies and for the church people who prayed for me.

In October 1968 Evangelist Daena Cargnel held revival services at the church I attend, Calvary Assembly, Orrville, Ohio. One night she prayed for my ears.



I usually wore hearing aids since I had a 50 percent hearing loss in both ears, according to a doctor's report. On that memorable night, however, I had left the hearing aids at home, feeling it was my time to be healed.

After Sister Cargnel laid hands on me and prayed, a strange thing happened: I became completely deaf in both ears. I was afraid. I opened my eyes, and she motioned for me to go to the altar.

While kneeling there praying, I had a vision. Out of a beautiful white cloud, a nail-marked hand came down and softly touched me on my ears. They cracked open! I was instantly healed. The noise from others praying was something I had never heard before in that manner.—Loyal Yoder, Orrville, Ohio.

(Endorsed by Pastor James M. Bryan, Calvary Assembly, Orrville, Ohio.)

# WE'RE GOING TO GENERAL COUNCIL!

By CARMEL R. FIELD / Redondo Beach, California

**T**HIS IS "COUNCIL YEAR" and there is a great deal of excitement around our house as the family finalizes plans for the trip to Dallas in August.

That's right, I said *family*. You see, we have attended many General Councils together and find each of us gains something very special from these meetings which helps us as a minister's family.

Naturally every minister is richly rewarded through those days spent at Council, but as a minister's wife General Council has been a tremendous benefit to me also. And our boys find these trips so enjoyable that they regard them as a vacation.

General Council affords me a prime opportunity for becoming a better minister's wife.

Some 20 years ago when I married a minister, I was young and knew very little about the ministry or the role of the minister and his wife. I knew even less about the General Council of the Assemblies of God.

Although we frequently attended district functions, I felt a need for belonging to the *whole*. I attended an Assemblies of God college; our church was in the Council and we went to the Assemblies of God camp meeting each year; and yet the name stood for something pretty vague.

If our lives were to be given to the service of God through the guidelines of this Movement, then I needed to know more about it. The General Council of the Assemblies of God should mean more to me than the name on a letterhead.

Right then I decided there was no better way to acquaint myself with the organization than to attend the next General Council with my husband.

But there were other reasons for going, too.

All too often the glow surrounding the work of the ministry grows dim. That ideal "high calling" sometimes turns into a wild array of interrupted meals, midnight calls, low salaries, and extreme weariness. All of these experiences tend to detract from the luster of the *prize*.

Days spent at Council provide a time of spiritual refreshing that helps one recapture the luster.

That first outpouring of the Holy Spirit upon the early

Christians could not have been any more wonderful than the numerous visitations of the Spirit upon our General Council sessions.

Some may say, "Okay, I agree it is important for the minister's wife to attend General Council. But what *possible* benefit could children receive from such a gathering?"

Are children deprived or enriched by attending Council with their parents?

Let me say, first of all, I don't think it is necessary, or even wise, to take small children to Council. It is far easier on them (and on parents) if they stay with Grandma, Auntie, or some benevolent church member.

When our boys were small, there were times when a couple came to "live in" so the boys could continue with summer school, Little League, etc., while we were away. At other times I packed the boys off to stay with a best friend.

Leaving little ones is usually no problem, but as they get older—well, that's different. When our two oldest visited a bachelor uncle at his Nevada gold mine one summer while we were at Council, we thought it was great. That is, we thought so until they came home wondering whether or not they should pay tithes on their slot machine earnings!

That was the summer we decided the entire family would go to the next General Council.

Taking the whole family to Council involves much advance planning and decision-making. We plan ways and means of saving money for the trip (always a major problem for any family vacation!) and we map out our route. We gather all the travel literature we can find at the local library or through the auto club, travel bureau, etc. We learn all we can about places to visit, hours for tours, overnight accommodations, and expenses.

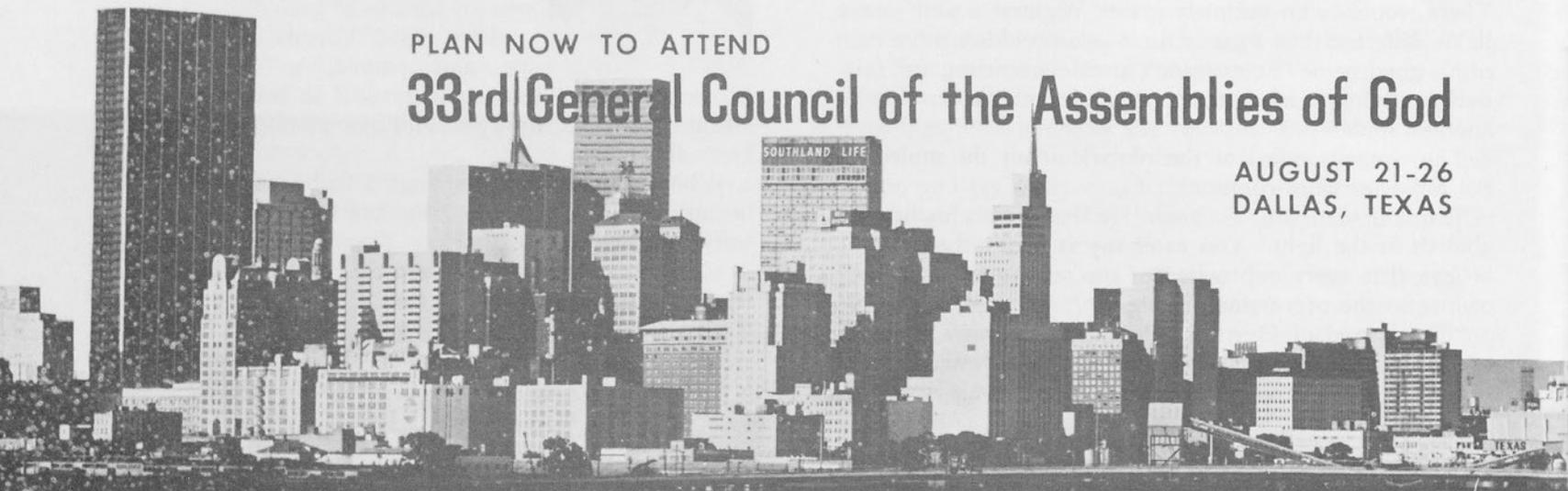
After numerous family sessions, it usually falls my lot to work out the final schedule based on time available for the trip, places we want to visit, and the shortest route home after Council!

What memories we've gathered from these trips! A

PLAN NOW TO ATTEND

## 33rd General Council of the Assemblies of God

AUGUST 21-26  
DALLAS, TEXAS



glance through our photo album brings reminiscent remarks such as, "Oh, yes, here are the boys at that lodge in Victoria on Vancouver Island. Remember how those old pieces of armor kept falling off before we could take a decent picture?"

"Oh, and this one was taken during the changing of the guard at Toronto, Canada."

"Yes, here is the White House, and there's the Tomb of the Unknown Soldier. That was the afternoon we just happened upon my girlhood chum and her family at Lee's Mansion."

As we reminisce, we also recall those placid lakes we passed on the way to Banff. Nor have we forgotten the one-night stops in a cottage beside a rushing stream, or the pounding of breakers against a new England shore while we lunched on sandwiches and fruit.

There were other places too—across the United States, Canada, and even down into Mexico—that we visit en route to a General Council. In fact, our boys had to stop telling of all the places they had visited because the neighborhood kids just wouldn't believe them!

Though the trips themselves were lots of fun. I appreciate most of all what the days at General Council meant to the boys.

Meeting together with other P.K.'s was enjoyable; and as a result, they have many friends all over the nation. Then too, the times arranged especially for youth gave them unique opportunities for spiritual enrichment. They tell me the programs scheduled for young people during the 1969 General Council are the finest ever.

So we approach the Council in Dallas with the anticipation and realization that it will be of spiritual significance to each of us. It would be wonderful to see you there—with your family. How about it? 

## DUAL HEALING RECEIVED FOLLOWING PRAYER

MY HUSBAND AND I cannot praise God enough for what He has done for me. My story of healing began when a friend gave me a copy of *The Pentecostal Evangel*.

For four years I had suffered from nerve or muscle spasms around my heart. The spasms were similar to a heart attack—pains in my chest and sometimes down my left arm.

At one time I spent two weeks in the hospital having all kinds of tests by my doctor and a heart specialist. Although I had all the symptoms of a heart condition, the tests were negative. They said my condition was caused by nerves.

I had taken nerve pills and pain pills during these four years, but the severe spasms and chest pains continued. Following oral surgery in the summer of 1968, the condition became more severe. I felt I couldn't stand much more; I had to give up my hospital employment.

Then someone gave me an *Evangel* and I read of a lady being healed through prayer. I wrote to Springfield, Missouri, to learn if there was an Assemblies of God church near us. I was referred to Pastor Iverson and Calvary Assembly in Galesburg. I contacted the pastor and he invited me to the services.

On a Wednesday evening Pastor Iverson anointed me

with oil according to James 5:14, and he and members of the church prayed for me. As he laid hands on me and prayed, I felt a warm glow go over my entire body. The next day I felt as if a weight were taken off my chest. I felt light and relaxed.

Later I had one more very mild attack and was again prayed for. I haven't had any since, and I don't take nerve or pain pills.

I had also worn a back brace for several years due to an injury. When I was healed of these spasms, I wondered, "Would God only heal me of one trouble and not heal my back?" I took off the brace to see if I could go without it for an hour or two. Well, I forgot to put it back on. When evening came I discovered I had been without it for over a half day. I haven't worn the brace again. My back is healed.

I hope my testimony may help someone else as I was helped.—Mrs. Benjamin F. Grohmann, De Long, Ill.

(Endorsed by Pastor Dave Iverson, Calvary Assembly, Galesburg, Ill.)



# WRITERS SEMINAR

All writers and would-be-writers are invited to participate in the free Writers Seminar at the 1969 General Council in Dallas, Texas. The study-lab sessions will discuss purpose and motivation in Christian writing; fiction as a ministry—its how and why; and the importance and methods of research. At a special noon luncheon, Dr. Klaude Kendrick, chairman of the history department at Texas Christian University, will speak on "How Writing Has Influenced Revival."

To be sure of accommodations at the luncheon, tickets (\$4.00 each) may be purchased in advance from Thomas F. Sanders, Church School Literature, 1445 Boonville, Springfield, Mo. 65802.

THURSDAY, AUGUST 21  
ADOLPHUS HOTEL  
DALLAS, TEXAS

# Evangelical NEWS Digest

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



## NEWS OF OUR TIMES

RESEARCH SCHOLARS THINK SO

### Have Americans Always Been Violent?

WASHINGTON, D.C.—“Americans have always been a violent people” who “have been given to a kind of historical amnesia that masks much of their turbulent past,” according to a special study made for a commission on violence.

The 350,000-word document said that the violence has taken various forms, and there have been periods of turbulence worse than the 1960's. This decade, however, was identified as one of the “most violent,” containing forms “essen-

tially unprecedented in our history.”

Issuing the research study was

a panel of scholars named last August by the National Commission on the Causes and Prevention of Violence. The commission was set up by President Johnson following the assassination of Senator Robert Kennedy.

### Supreme Court to Decide

### Church Tax Exemption Violates Constitution?

WASHINGTON, D.C.—The U.S. Supreme Court has agreed to hear a case that challenges tax exemption for property owned by religious organizations which is used exclusively for religious purposes.

A New York attorney, Frederick Walz, contends that such exemption is a violation of his religious freedom. Specifically, he claims that the first and 14th amendments of the Constitution are violated by tax exemption of property used for religious purposes.

(The first amendment prohibits an establishment of religion and

guarantees religious liberty while the 14th provides for “due process of law” for all citizens.)

Walz claims that tax exemption for church real estate forces

an involuntary payment by non-members. He contends that such payments are in effect a confiscation of property without due process of law.

### R. G. LeTOURNEAU DIES

LONGVIEW, TEX.—R. G. LeTourneau, internationally known manufacturer and lay evangelist died here on June 1 at the age of 80.

Mr. LeTourneau was the developer and manufacturer of the world's largest earth-moving machinery. He often said he liked machines that were big—machines of great power—and that was why he liked to preach the gospel of Christ: it is a gospel of great power and will save everyone who believes.

The gigantic creations of LeTourneau constituted 70 percent of the heavy earth-moving equipment used by the U.S. forces in World War II.

As a crusading evangelist who regularly traveled more than 200,000 miles a year preaching the gospel he once said, “The more time I spent in serving God, the more my business grew.”

Mr. LeTourneau made a fortune and credited his financial success to “a partnership with God” made in 1932 when he resolved to put God first in all his affairs.

For over 36 years he gave 90 percent of his personal income to a wide variety of Christian causes. He founded LeTourneau College (Longview, Tex.) of which his son is Board Chairman.

He is survived by his wife Evelyn who was chosen as the nation's “Mother of the Year” in 1969.

## ... at a glance

• • • Massachusetts residents have ranked drug abuse the number one problem in that state ahead of inflation, welfare, crime, and race riots. Eighty percent of those polled felt drug and narcotic abuse among youth is a “very serious” problem.

• • • The bleating of popular love songs, light banter, and even a flash of profanity were heard from the “Apollo 10” astronauts instead of the reading of Scripture which had been wafted back to earth from the “Apollo 8” capsule. The profanity came at a desperate moment when a sensitive maneuver was required to make the brush with the lunar surface. Presumably atheist Madalyn Murray O’Hair will overlook the vain reference to deity.

• • • The Roman Catholic Church in the United States has ordained its first married deacon. As a deacon, Michael George Cole, father of four and a former Anglican priest from England, will be able to preach, teach, distribute Holy Communion, and officiate at baptisms, weddings, and funerals.

• • • Evangelist Billy Graham recently conducted private Sunday worship services for President Nixon and his family at their waterfront home in Key Biscayne, Fla.



## NEWS OF OUR FELLOWSHIP

**HOT SPRINGS, ARK.**—When the Hillcrest Children's Home here needed a riding mower to maintain the lovely but large campus acreage, the Men's Fellowship of section eight, of the Arkansas District, purchased an International Cub tractor and gave it to the home. Those pictured from left are: Men's Fellowship sectional officers, boys and girls of Hillcrest, and Hillcrest administrator M. J. Harris.



# DONALD SCHORSCH IS NAMED SERVICEMEN'S REPRESENTATIVE

SPRINGFIELD, MO.—Donald Schorsch, Charlevoix, Mich., was named representative of the Servicemen's Division of the Christ's Ambassadors Department beginning July 1.

Donald Schorsch



He succeeds Robert Way, who resigned the position to become pastor of Park Place Assembly, Houston, Tex.

As servicemen's representative Brother Schorsch will maintain correspondence with more than 15,000 officers and enlisted personnel annually.

Purpose of the Servicemen's Division is to provide spiritual support for the church's estimated 35,000 young people in the military, as well as for other servicemen who contact the division for assistance.

Brother Schorsch will edit *Reveille*, a popular publication especially designed for servicemen, as well as other printed materials related to his area.

As a member of the church's

Commission on Chaplains he will maintain contact with the 38 Assemblies of God chaplains now on active duty. He will also visit military installations and participate in chapel services whenever requested. He will represent the ministry of the Servicemen's Division at rallies and special services in Assemblies of God churches.

The new servicemen's representative spent two years in the U.S. Army in Korea, 1955-1957.

He graduated from Hub City Bible Institute (now Trinity Bible Institute, Jamestown, N. Dak.) in 1960, and was ordained to the ministry two years later.

For the past three years he has served as pastor of the Assembly of God in Charlevoix. Previously he held pastorates in Rugby and Grafton, N. Dak. While in North Dakota he served as sectional youth and Sunday school representative, and later as the district Christ's Ambassadors president.

## WITH CHRIST

**June Cox**, 51, of Wallace, Idaho, went to be with the Lord on April 30, 1969, in Hot Springs, S. Dak. Her death was the result of a head-on automobile collision.

Sister Cox was an ordained minister in the Assemblies of God. She was copastor with Gladys Duty for 31 years and ministered in a number of churches in the Northwest District. At the time of her death she was copastor of the Assembly of God in Wallace.

She is survived by one sister and four brothers.

**Rudolph E. Tyson**, 46, was called into the presence of the Lord on March 23, 1969. He was ordained by the North Texas District in 1964. Brother Tyson served churches in Dublin and Goldthwaite, Tex., and was pastor in Azle, Tex., at the time of his death.

He is survived by his wife Mary and one son.

**Delmar R. Miller**, 88, of Lewiston, Idaho, went to be with Christ May 12, 1969. Brother Miller was ordained by the North Central District in 1923 and held pastorates in Noonan, N. Dak.; and in Scobey, Harlowton, Livingston, and Stevensville, Mont. He also served as an evangelist. For many years he was a presbyter in the North Central and Montana Districts. He is survived by his wife Bessie, one son, and two daughters.

**Luther D. Wells Sr.**, 85, went to his eternal reward on May 19, 1969. Ordained by the Mississippi District in 1909, Brother Wells pastored in Biloxi and Ocean Springs, Miss.; and in Arabi, La. He also served as an evangelist.

He is survived by his wife Addie and six children, including L. D. Wells Jr. and Thelma Wells Comardelle, both ordained ministers of the Louisiana District.

**Charles W. Friend**, 68, of Colcord, Okla., went to be with Christ after a prolonged illness. A licensed minister in the Oklahoma District, Brother Friend served as evangelist and pastor for 25 years. He is survived by his wife Alisee and two sons.

**Lester Henderson**, 75, of Frankston, Tex., went to his eternal Home on March 29, 1969. Brother Henderson was licensed by the North Texas District in 1930. He served as pastor in Frankston, Pineland, and Maydelle, Tex. He is survived by his wife Mae, two sons, and four daughters. One daughter, Elaine, is the wife of J. A. Griffin, pastor of Frankston Assembly of God.

**Robert A. Jones**, 73, of Levelland, Tex., was called into the presence of the Lord May 18, 1969. Brother Jones, ordained by the West Texas District in 1933, served as pastor in Wilcox, Ariz.; and in Memphis, Amarillo, Seagraves, Lubbock, Kermit, and Levelland, Tex. He also served as an evangelist. He is survived by his wife Jicie, two sons, and one daughter.

**John M. Buck**, 64, of Fort Worth, Tex., went to his eternal reward May 5, 1969. Ordained in 1945, Brother Buck was a member of the North Texas District and served as pastor of numerous churches in Texas. He is survived by his wife Vera, and two sons. One son, L. A. Buck, is pastor of First Assembly in Orange, Tex.

**Arthur R. Hontz**, 73, of Drums,

Pa., went to be forever with Jesus March 22, 1969. Brother Hontz was ordained by the Eastern District in 1944 and held pastorates in Carbondale and Hazleton, Pa. He is survived by his wife Priscilla, one son, and one daughter.

**Elizabeth Wolchek**, 75, of Brooklyn, N. Y., went to be forever with Jesus on January 5, 1969. Sister Wolchek was a licensed minister affiliated with the New York District.

**Ida H. Decker**, 84, of Los Angeles, Calif., went to her eternal reward on April 7, 1969. Sister Decker was licensed in 1940 by the Southern California District.

**Mrs. W. I. Evans**, 83, passed away on June 18, 1969, in a hospital at Santa Ana, Calif.

Sister Evans, the former Hilda Mae Lindberg, was the widow of the dean of Central Bible College who died in 1954.

Following her marriage to Bro. Evans in 1914 she served as a pastor's wife and also as a teacher at Bethel Bible Institute and Central Bible College.

Mrs. Evans is survived by two sons: Paul, an Assemblies of God minister living in North Hollywood, Calif., and Frederick of Pikesville, Tenn., and three daughters: Eleanor, wife of Mark Bell who is on the faculty of Southern California College, and Carolyn, both of Costa Mesa, Calif., and Marjorie, wife of Fred Leader, pastor in Fort Wayne, Ind.

Interment was at Springfield, Mo. Noel Perkin was in charge of the funeral. He was assisted by Ernest S. Williams and Frank M. Boyd.



IT STARTED ON A DIME

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

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



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

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

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

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ADDRESS .....  
CITY .....  
STATE ..... ZIP .....

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

## Springfield Teen Chorale Presents Musical Program on 3,000-Mile Tour

SPRINGFIELD, MO.—Central Assembly's Teen Chorale toured churches in six states last month. Traveling over 3,000 miles by chartered bus, the group participated in 10 services in 10 days.

Of the 40 members of the youth choir, over half were children of Assemblies of God ministers or missionaries. Audiences in Illinois, Wisconsin, Ohio, Pennsylvania, Virginia, and New York were inspired and blessed by their music and testimonies.

They presented a three-part program of vocal and instrumental music, including original compositions by choir members. Included were patriotic anthems and traditional hymns together with contemporary music and folk songs, all gospel related and all sung and played from memory.

Dorothy Kirschke directed the choir. Bob Krogstad, who arranged many of the numbers, provided piano accompaniment.

Business manager Warren McPherson, usually concluded the program with a brief sermon.

Purpose of the tour was to share their enthusiasm and Christian outlook with other young people. They ministered not only in church services but also in CA convocations and at A.C.T.S. (Advanced Christian Training School) in Green Lane, Pa.

Next month the Teen Chorale, directed by Mrs. Kirschke, will be at Oak Cliff Assembly in Dallas, Tex., working with Pastor H. C. Noah and his congregation in the *Impact* effort. *Impact*, scheduled for August 10-17, will be a coordinated evangelism effort throughout the Greater Dallas-Fort Worth-Denton area. Some 200 churches will be involved directly, with as many as 1,000 volunteers working from morning to night to make a gospel impact on the community. They will engage in daily door-to-door witnessing and nightly crusades.

In addition to the Springfield

Teen Chorale, several other choral youth groups will take part. They will sing in various public places as well as churches.

The Teen Chorale of Central Assembly, Springfield, Mo. In front (l. to r.): Bob Krogstad, pianist; Dorothy Kirschke, director; Warren McPherson, business manager.



## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Alabaster	<sup>1</sup> First	July 28-Aug. 3	Esther Palmer	Frank Standifer
		<sup>1</sup> Westview	Aug. 4-8	Esther Palmer	Leon C. Hall
Ark.	Booneville	First	July 30-Aug. 10	Billy & Cherie Cotton	Luther Tadlock
		First	Aug. 3-17	Jim Mackey	John Grape
		A/G	Aug. 3-17	Dennis Thrasher	Buford Dorsey
		First	July 20-Aug. 3	Clark-Sharp Team	Noel Crick
Calif.	Pine Bluff	First	July 29-Aug. 10	Charles & Judy McKnight	Duane Weis
		First	July 27-Aug. 3	Gelene Jeffers	Bob R. Locke
Calif.	Farmersville	First	July 21-30	Tommy & Esther Lance	D. I. Farmer, Chm.
Colo.	Delta	District Camp	July 28-Aug. 1	Larry Summers	Vester Raburn, D-CAP
Fla.	Alafia	<sup>2</sup> District Camp	Aug. 3-10	Edgar & Mrs. Davis	J. Carroll Pitts
		Westside	July 27-Aug. 3	Edgar & Mrs. Davis	Diarold Rushing
		K-ville	Aug. 5-24	J. C. & Mrs. Nichols	J. E. Winstead
		Pine Hills	July 29-Aug. 3	Doug & Judy Maners	Don Rippey
		First	Aug. 3-8	Musical Wellards	Charles J. Shields
Ga.	Macon	Houston Ave.	July 30-Aug. 10	Calvin & Beverly Durham	Earl A. Crawford
		A/G	Aug. 5-17	E. A. Manley	Wilburn Fisher
Hawaii	Stockbridge	First	Aug. 3-10	Nettie Parham	Clyde Cothran
		A/G	Aug. 3-24	David & Mary Dean	J. Hanohano & Wm. Ashpole
Ill.	Kauai	<sup>3</sup> A/G	July 28-Aug. 1	Paul Hild Party	Daryle Hussey
		<sup>4</sup> District Camp	Aug. 3-10	F. R. McAdams Team	James Eastman
		Pentecostal	July 30-Aug. 3	Ernie Rogers	Douglas Ramsey
Iowa	Rockford	A/G	July 29-Aug. 10	Wesley & Gladys Morton	Richard Arrowood
		Glad Tidings	July 27-31	Victor Etienne	A. D. Kost
		<sup>5</sup> Faith	Aug. 4-10	Hargis Bros.	Lavern Pember
Kans.	Coffeyville	<sup>5</sup> First	July 27-Aug. 8	E. C. Davis	Lavern Snyder
		Bethel Temple	July 29-Aug. 10	Wesley Wibley	Paul Spence
Ky.	Lexington	Calvary	Aug. 3-8	Thom & Carolyn Loven	Bill King
Mich.	Saginaw	Gospel Tab.	July 27-Aug. 1	Thom & Carolyn Loven	Ray Crouse
		<sup>1</sup> A/G	July 28-Aug. 2	Singing Lunsfords	David L. Nelson, Chm.
Minn.	Hutchinson	<sup>4</sup> District Camp	Aug. 4-9	Singing Lunsfords	David L. Nelson, Chm.
		<sup>4</sup> District Camp	July 27-Aug. 10	B. C. & Mrs. Heinze	Everett Lord
		A/G	July 28-Aug. 1	Christian Hild	T. D. Jennings, Chm.
		Wells	July 27-Aug. 10	Keetah Jones	Joe Miller
		Eldon	July 27-Aug. 1	Gladys Voight	W. L. Miles
Mo.	Elvins	<sup>1</sup> Christian	Aug. 3-8	Earl & Arlene Stubbs	W. C. Hamilton
		<sup>1</sup> Bethel Temple	July 29-Aug. 10	Dan Womack Team	James E. Routh
		Central	Aug. 6-17	John Stephens	E. P. Wright
		Glad Tidings	Aug. 2-8	Norman Jones	Paul Savage
		Highland	July 27-Aug. 3	Dave & Jan Olshevski	Ed Spinola, D-CAP
N. M.	Albuquerque	<sup>4</sup> District Camp	Aug. 3-10	Bob Bartlett	Charles Scrimale
		Calvary A/G	Aug. 5-24	Paul Stephen O'Shields	Herman Nicholson
N. Y.	Lakeview	Third	Aug. 4-10	Basell-Brown Team	Kenneth Haddaway
		Staten Island	Aug. 11-17	Paul & Donna Wright	James L. Watkins
N. C.	Greensboro	First	July 28-Aug. 1	Paul & Donna Wright	James L. Watkins
		Central	July 27-Aug. 10	Norman Jones Party	August Mocerri
Ohio	Canton	First	July 30-Aug. 3	J. B. & Mrs. Essary	Harold Powell
		Girard	July 29—	Dorothy Knott	David H. Essary
		Girard	Aug. 3-10	Larry Hatfield	Charles H. Matlock
		Girard	Aug. 3—	L. B. "Bill" Lewis	L. E. Henderson
		Mt. Olivet	July 29-Aug. 8	R. I. & Pearl Wynkoop	Russell Herndon
Okla.	Fairfax	Bethel Temple	Aug. 3-17	Kenneth & Theda Wright	Eugene Howeth
		A/G	Aug. 4-10	Kenneth & Theda Wright	J. L. Gallman
S. C.	Spartanburg	Southside	Aug. 11-17	Larson-Stiver Team	Houston Miles
		First	Aug. 3-8	Larson-Stiver Team	Merrill Christensen
S. Dak.	Britton	Gospel Tab.	July 27-Aug. 1	Gene & Heather Burgess	P. A. Friesen
		Glad Tidings	Aug. 3-17	John & Robert Stephens	Wesley Payne
Tenn.	Memphis	Sherwood	Aug. 6-17	Charles O. Hudspeth	Fred Davis
		Grace	Aug. 3-17	James & Peggy Hazelton	Victor Ostrom
Tex.	Fort Worth	College Hill	July 27—	Bob & Dona Barham	Harry Coons
		Houston	July 27—Aug. 3	Thomas R. Calk	Gerald Davis
		Houston	July 27-Aug. 3	Darrell & Barbara Logue	Charles E. Cox
		Paris	July 27-Aug. 10	Doyle Jones	B. L. Greene
		Tyler	Aug. 3-17	Knouse-Stovall Team	W. W. Lowrie
Wash.	Raymond	A/G	July 28-Aug. 3	John & Faith Stallings	Vernon W. Skaggs
		South Park	Aug. 9-15	James & Beulah Pepper	Wendall Cover, D-CAP
W. Va.	Falling Waters	<sup>4</sup> District Camp	July 27-Aug. 5	John & Elaine Wibley	John Gunderson
		<sup>7</sup> Morgan Siding	July 28-Aug. 1	Ernie Rogers	Ron Held, D-CAP
Wis.	Lake Nebagamon	<sup>8</sup> Assembly Park	Aug. 6-24		Arnold Hanson
		A/G			

<sup>1</sup> Children's Revival

<sup>5</sup> Youth Crusade

<sup>2</sup> Boys' & Girls' Camp

<sup>6</sup> Soul-Winning Emphasis

<sup>3</sup> Deeper Life Crusades

<sup>7</sup> Camp Meeting

<sup>4</sup> Youth Camp

<sup>8</sup> Junior Camp

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

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SPRINGFIELD, MO. 65802

'Live Your Faith,' He Tells Congregation

## Governor Addresses Church at Annual Law Sunday Service

HURON, S. DAK.—The congregation of First Assembly was privileged to have South Dakota's Governor Frank Farrar as guest speaker on Law Sunday, May 18.

The governor was introduced to a capacity audience by the pastor, Howard Cummings, who explained the reason for observing Law Sunday each year is to offer positive solutions to the problems of destruction, disruptiveness, and lawlessness.

Governor Farrar chided those religious organizations whose principal activity is political and who try to force legislation relative to social and welfare problems.

"Rather than coming to Pierre and asking us to legislate love, morals, and brotherhood, they should go home and live their aims through their own congregations and faiths," he said.

Other representatives of law enforcement agencies were platform guests. LuVerne Crippen, Huron juvenile officer, and Captain George Samis of the South Dakota Highway Patrol, were present this year.

Pastor Cummings cautioned his

congregation to avoid overreacting to the current campus disorders, advising them instead to offer the young people "a sturdy foundation of the Bible, a stable family life both in the church and at home, and a strong faith that can be seen, not just voiced."

After the service Governor Farrar chatted with one of the Royal Rangers who participated in the day's activities.



CHICAGO, ILL.—Central Assembly here recently concluded a kids crusade with Evangelist Gladys Voight of Durant, Fla. Her unique presentation of the gospel appealed to every age group.

The attendance was outstanding. There were 134 first-time visitors and many sought the Lord

for salvation. Six were baptized in water.

There are many lasting results from this meeting. Sunday school attendance has shown a good increase.

—Howard H. Jones, pastor

\* \* \*

HOUSTON, TEX.—Glendale Assembly experienced a spiritual awakening in a three-and-one-half-week meeting during which 20 souls were saved and 30 were filled with the Holy Spirit.

Evangelist Charles Stafford of Amarillo, Tex., ministered the Word. He also conducted a vesper service on prophecy for one week. Other churches in the area were refreshed as the visitors told of their experiences in their home churches.

—Clifton W. Jernigan, pastor

\* \* \*

MILTON, FLA.—McClellan Assembly recently closed a good meeting with Howard Levens as the evangelist. People were saved and filled with the Holy Spirit. Two claimed healing, and 17 new members were added to the church.

—Erma Gross, acting pastor

### ANNOUNCEMENT

HOME COMING—August 3, First Assembly, Dyersburg, Tenn. Guest Speaker: Bert Webb.—Jerald Ogg, Pastor.



Pastor Cummings leads the congregation in the pledge to the flag while the color guard (National Guard) stands at attention.

## MAKE A GENEROUS GIFT TO CHRIST!



On the one hand, an Assemblies of God Gift Annuity Agreement enables you to make a generous contribution now, while you are able to enjoy the personal satisfaction which stems from the knowledge that you have expressed your gratitude to Christ by extending His kingdom both at home and abroad.

## RECEIVE AN INCOME FOR LIFE!



On the other hand, an Assemblies of God Gift Annuity Agreement furnishes an assured income during your lifetime. The rate of return is determined by the age or ages of the donor or donors at the time the gift is made. Payments are normally made on July 1 and January 1.



For further information and the exact rate of return for your age(s), please include your birthdate(s) in your request. Write to:

DIVISION OF STEWARDSHIP • ASSEMBLIES OF GOD  
1445 Boonville, Springfield, Missouri 65802

Send me information on Assemblies of God Annuities

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## EXTENSION DAY

The church does not need to embrace the "social gospel" to have concern for those outside its doors. The Extension Department offers a spiritual ministry to those who, for whatever reason, cannot come to church. Furthermore, it is an activity which can allow the extension member to minister to his church in return. Use Extension Day to spotlight this ministry in your church.

**AUGUST 3, 1969**

Assemblies of God Sunday Schools



## NEWS OF OUR HOME MISSIONS

COMPILED BY THE ASSEMBLIES OF GOD HOME MISSIONS DEPT.

### HOME MISSIONS GIVES FINANCIAL AID

## North Carolina CA's Participate in Outreach Thrust

MONROE, N. C.—Sixteen young people from various parts of the state recently gathered here to participate in "Ambassadors in Mission," a Christ's Ambassadors and home missions venture which was organized by D-CAP Hubert Morris.

During this outreach program the young people contacted 374 homes, distributed 1,481 pieces of literature, and saw 10 people accept Christ as personal Saviour. "Since our district CA budget had no allocation for this project, the \$50 from the National

Home Missions Department meant more than words can say," Brother Morris reports. Total cost for the evangelistic project was about \$120.

The North Carolina CA's were encouraged by the results of this effort.

## REVIVAL SPIRIT IS EVIDENT AMONG ESKIMOS

KLUKWAN, ALASKA—The Klukwan church recently had a substantial increase in attendance. There has been a genuine revival stir especially among the teenagers and several have accepted

Christ as Saviour. Roy Randall pastors both the Klukwan and the Haines churches.

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WAINWRIGHT, ALASKA—Three Eskimo adults were re-

cently converted here in a protracted revival effort. One woman came back to God, and three others were filled with the Holy Spirit.

God also poured out His Spirit upon the children. The altars were lined each night with little ones earnestly seeking Him.

## CONFEDERATE CHURCH HOUSES NEW ASSEMBLY

HAYMARKET, VA.—The congregation of the Bull Run Assembly of God has rented a historic church built during the Civil War era for their services.

The well-preserved church stands at the foot of the Bull Run Mountains, about 15 miles north of the Manassas battlefield. It was built in honor of the Confederate soldiers who died at the battle of Bull Run, the first engagement between the North and the South in the Civil War.

The pioneer home missions effort began with cottage prayer meetings in 1966 and several were saved through these services. In September, 1966, the growing



congregation rented the Civil War Memorial Hall.

Sunday school was begun in April 1967 and attendance is

more than 40.

Members of the Bull Run congregation are praying for a Pentecostal revival in their community.

## LAND GRANT HELPS IN INDIAN MISSION EXPANSION

SAN CARLOS, ARIZ.—Two acres of choice land have been granted to the Indian mission here by the Indian Tribal Council.

The property, adjacent to the present church, has excellent pos-

sibilities for a camp ground, and may be used as such.

The Orville Alexanders, formerly missionaries at McNary, Ariz., have joined the Silas Rexroats as co-workers in San Carlos.

two years after this pioneer work was started.

Pastor and Mrs. Ernest Bane and their congregation are grateful to many friends who helped to bring the new church into being.

District Superintendent F. L. Langley led the congregation in the dedication of the attractive building which has an auditorium 36 by 70 feet and an educational unit 32 by 66 feet.

Section two of the Mississippi District contributed about \$500 to the new work and the district WMC's and Home Missions De-

## More Churches Needed at Home, J. P. Hogan Says

SPRINGFIELD, MO.—"Some of the last resources for world evangelism are to be found in the West, and specifically in the United States," says J. Philip Hogan, executive director of Foreign Missions.

"Because of our unique freedoms, economic attainments, and world position, we are thrust on the stage at a moment when we alone can play this role.

"Do we need more Assemblies of God churches to accomplish more foreign missionary work? The answer is a resounding yes. The light that shines brightest at home will always shine farthest abroad."

## Cubans Converted Through Ministry of A/G Center

MIAMI, FLA.—Nearly 1,000 people have been converted through the ministry of the Evangelical Refugee Center since it opened in 1961. During 1968 some 150 Cuban refugees were saved, and attendance at the chapel averaged 120-135.

Gabriel Caride, director of the Center, is encouraged by what God is doing. He and his assistants are especially grateful to WMC's all across the nation who continue to help the Center in various ways.

Associated with the Spanish Eastern Branch of the Assemblies of God, the Center is one of the 41 institutions sponsored by the National Home Missions Department.

partment gave \$300. During the building program, Central Assembly in Biloxi, Miss., provided \$100 a month for six months toward the pastor's support. "We praise God for this help," Pastor Bane states. "Without it we could not have moved ahead so fast and so far."

Starkville, with a population of 12,000 is the home of Mississippi State University. The town is growing rapidly, and the outlook for potential ministry in the area is exciting and challenging.

### For Pioneer Church

## Old Home Is Converted to Sanctuary

STARKVILLE, MISS.—A lovely new Assembly of God sanctuary,

once an old 10-room house, was dedicated here in 1968, almost

The attractive exterior of First Assembly in Starkville, Mississippi, is brick veneer. The building includes an apartment for Pastor and Mrs. Ernest Bane. **Below right:** The congregation stands in front of the 10-room house which has been converted into a sanctuary. **Inset:** Pastor and Mrs. Bane and District Superintendent and Mrs. Langley are seen in the sanctuary on dedication day.





This is the congregation of the new church at Lenexa, Kansas, and their pastor, Larry Allbaugh (right).

#### In Kansas District

## Branch Out Effort Experiences Growth

### Plans Building Program

LENEXA, KANS.—Last summer the Kansas District chose this town of 5,600 on the edge of Kansas City for its district *Branch Out* project. Larry Allbaugh felt the burden for this work and resigned his church in Osawatomie, Kans., to begin services in September, 1968.

A neighboring church, the Overland Park Assembly of God, provided the funds to rent a building that had formerly been a Baptist church.

There were eight people pres-

ent in the first service and today the average attendance is 40.

At present, the district is paying the pastor's salary but the congregation hopes to assume this obligation at the end of the first year.

There is property valued at \$26,000 which the church hopes to acquire for the first phase of a building project. The district has pledged assistance for purchasing the property and beginning the building.

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**NOTE:** An attractive booklet, "Modern Pioneer," describes various helps available to pioneer churches such as this from headquarters departments. It is available from the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802, for 50¢ a copy.

#### At Illinois Ministers' Institute

## OVER \$14,000 PLEDGED FOR INNER-CITY MINISTRY

GRANITE CITY, ILL.—A special moving of God's Spirit in a service at the recent Illinois Ministers Institute resulted in \$14,000 being pledged for inner-city evangelism in Chicago.

Thurman Faison, one of 25 Negro ministers in the U.S. Assemblies of God, presented the need of black people in the Chicago area and told of his plans

to begin an evangelistic thrust in that city.

Following his presentation the Holy Spirit began to move on hearts and, without solicitation, persons started pledging support for this new ministry.

Two hours later, while the congregation was still praying and praising God, the host pastor announced the pledges totaled \$14,000.

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SEATTLE, WASH.—During the past school year over 35,000 junior and senior high school students in five states and British Columbia heard David L. Torres, director of Seattle Teen Challenge, as he spoke at school assemblies and seminars on drug addiction and its cure. Over 4,000 parents also attended.

At the close of each seminar the students and parents were given an opportunity to ask Brother Torres questions concerning God, salvation, and drugs.

Six schools made TV video tapes to loan to other schools or keep in the school library.

## EXPANSION OF PROGRAMS OPENS NEW DOORS FOR WEST COAST TEEN CHALLENGE CENTERS

SAN FRANCISCO, CALIF.—Fifty-five decisions for Christ resulted from one outreach of the Teen Challenge ministry here recently.

Teen Challenge workers are finding an open door for ministry in the Haight-Ashbury district. In spite of the upsurge of mainliners and several recent murders, workers are reaching the young people who so urgently need help.

A new "live-in" program at the center has been designed to encourage ministers of the district to become involved in Teen Challenge's ministry. Under this program, a minister lives as a guest at the Center for two days. He spends this time with the boys and shares in the street ministry, gaining firsthand knowledge of

Teen Challenge so he can share the burden of this ministry with his congregation.

Brother Gressett offered the dedicatory prayer at the new Indian church in Window Rock. Others are (l. to r.) Roy Nelson, Gene Steele, and Mrs. Nelson.

**Below:** This fine Indian congregation is grateful for its new church building. Brother Steele is on the left. The Roy Nelsons are now ministering here.



## Indian Church Is Dedicated in Arizona

WINDOW ROCK, ARIZ.—The dedication of the new Indian church here in April was another victory for the Indian field.

J. K. Gressett, superintendent of the Arizona District, led in the dedication ceremony, and Carl Conley, pastor of the Albuquerque, N. Mex., Indian church, was guest speaker. District Presbyter Clyne Jones also participated in the service.

Missionary Esther Treece of Apache Junction, Ariz., was guest of honor.

The Gene Steeles, missionaries at Window Rock at the time of the dedication, are now on furlough and Brother Steele will continue

his education in Texas. The Roy Nelsons are replacing the Steeles as missionaries at Window Rock.



## Used Fur Coats Needed in Alaska

SPRINGFIELD, MO.—Used fur coats meet a great need among the villagers of Alaska. Missionaries and other Christians convert them into warm parkas for underprivileged persons.

Our Home missionaries in Alaska have standing lists of deprived people who live on welfare grants from the Bureau of Indian Affairs. Without additional help from our missionaries, many Eskimo children would be

inadequately clothed and unable to attend Sunday school in cold weather.

The missionaries can use any fur coat in good condition. It is important that they receive the coats without delay, to be made into parkas before winter.

The Home Missions Department will supply the names and addresses of Alaskan missionaries for shipping the coats. All packages must be sent postpaid.

ers carried on their regular services in jails, hospitals, and homes, as well as the radio program, "Let's Talk Sense," which is broadcast every weekend.

(The Seattle and San Francisco Centers are two of the 24 official Teen Challenge centers supported by the Assemblies of God.)

Numerous tape recordings were also made for replay at school sessions or class gatherings.

In addition to these itinerant activities, Teen Challenge work-

## HOME MISSIONARY NEWS NOTES

**Viola Whitehead** and **Grant B. Croasmun** were united in marriage May 16, 1969. Brother and Sister Croasmun are ministering to the American Indians at Prewitt, N. Mex.

**Larry Joe Ansel** has received appointment to the American Indian field. Brother and Sister Ansel will be ministering on the Uintah and Ouray Reservation in Utah.

**Stewart Meeks Cook**, an or-

dered Assemblies of God minister, has received appointment to the Arizona Indian work at Cibecue.

**Rosa M. Chase** has been reappointed to the American Indian field. She is presently assisting missionaries in Livingston, Tex.

**Roger G. Davis**, an ordained Assemblies of God minister, recently received appointment to the Indian work. He will be located at Tohatchi, N. Mex.



**'JUMP!  
We'll save  
you!'**

**I**T HAPPENED MANY YEARS AGO, but I will never forget the sight. That poor man at the third-floor window, and those flames reaching up from below!

We boys were sitting on the lawn that summer morning, leisurely enjoying the warm sun, when the sirens sounded and the fire trucks came rushing by. We looked in the direction in which the trucks were going and saw great billows of smoke rising not far away. Our curiosity aroused, we rushed away to the fire as any boys would.

It was the sanatorium. When we arrived on the scene, it was burning from the center. The firemen were helping the patients to escape from the three-story building. Long ladders were extended to the windows, and strong men were bringing weak patients to safety. It was all very exciting.

Suddenly, frightened screams were heard from the upper rear of the building. Many rushed that way to see four men in great danger, begging someone to help them escape the flames flashing up toward them from a second-story window. All ladders were already in use. The fire was spreading, and something had to be done quickly to save the men.

Some firemen came with a large, round net, which they stretched out beneath the window. Bracing themselves firmly they cried to the men, "Now leap, one at a time, and we will save you!"

One after another, three of the men leaped safely from the window onto the net and were sent away to a hospital. They trusted themselves bodily to the strength of the firemen. They accepted the way of rescue. They were saved from the horror of the approaching flames.

The fourth man looked at the net, and at the men, and shook his head. "I won't jump," he cried. "Isn't there some other way?"

The firemen replied: "No, all the ladders are being used. There's no other way. This is safe. Jump! We'll save you!"

But the man was not willing to risk it. He was afraid to jump. A friend of mine was nearby, nervously watching the procedure. Seeing the man wrapped in flames he waved his hands in the air, and screamed, "Jump, man! Just jump! They'll save you! Don't be afraid!"

But the man would not risk it. He turned back into the burning building and disappeared.

Hours later, when the fire was under control, the poor man's body was found. Nothing but a burned, charred mass remained. He would not risk the way of escape.

Many people today are like the man in the burning building; they are in danger of death and the punishment of sins. But a way of escape has been provided.

Have you taken advantage of the only safe means of escape? Time is short and the danger is terrible!

You must trust yourself wholly into the saving hands of Christ. You can depend on Him.

He is the only way. For the Bible says, "There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Christ died upon the cross; He paid the ransom price for you, and now God is waiting for you to accept Him as your Saviour. Fall into His outstretched arms today. He can and will save you *now*.

—The Gospel Monthly