

# THE PENTECOSTAL evangel

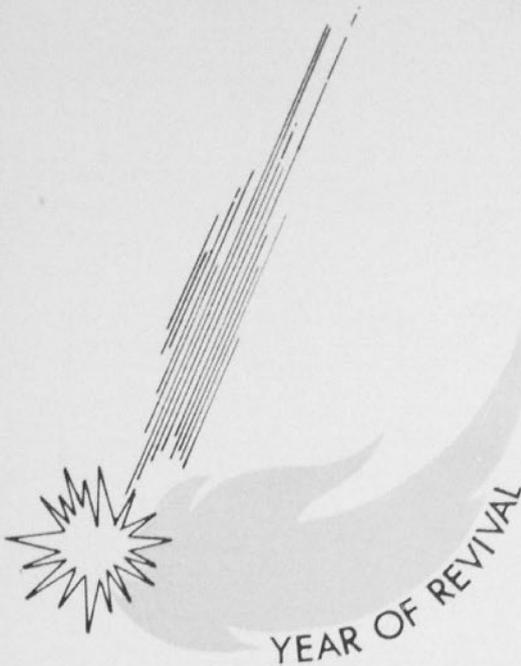
NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT SAITH THE LORD

AUGUST 24, 1969    TEN CENTS



Soon men will say,  
"The harvest is past,  
the summer is ended..."

Jeremiah 8:20



# HOW CAN WE HAVE A REVIVAL?

By A. A. WILSON

**W**HAT WE NEED IN A.D. 1969 is an old-fashioned Holy Ghost revival, and we can have it today. I believe Hebrews 13:8. Jesus Christ is the same yesterday and today and forever. If we will preach God's Word, expecting the Lord to confirm it with signs following as He promised, we will have the same kind of revival they enjoyed in the Early Church.

The Book of Acts is the minutes of the revivals of the Early Church. Through the book runs the continuous cycle—power, then revival, then power, then revival. It is the handbook of the Pentecostal people. When you live in this book, you are in revival meetings clear up to your neck. If you believe like the people did in Acts and preach like the people did in Acts, like causes will produce like effects and you will have the same results you read about in the Book of Acts.

What is a revival? Some think it merely means to send a special delivery letter by airmail for some particular preacher to come. He arrives with a beautiful briefcase, takes out his expensive Bible, and preaches. But that may be a million miles from a true revival.

In 2 Chronicles 29 we have the picture of an old-fashioned revival. It came through the work of an old-fashioned preacher—King Hezekiah. When he came on the scene, the first thing he did was to open the doors of the house of the Lord and repair them. I suppose it had been so long since people attended the house of God that the doors could not be opened, so he tightened the screws, put some grease on the hinges, and threw them wide open. That was the first step in bringing a great revival.

Inside he found that the lamps were gone out,

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so he put a little oil in the lamps, trimmed the wicks, and got some light to work with. Then he found the interior of the house of the Lord was full of things that had no business being there. Furthermore all the priests had left. Hezekiah called the Levites back, had a sanctification service, prayed them through to victory, got burnt offerings ready, "and when the burnt offering began, the song of the Lord began also." The power of God began to fall. The house of the Lord was filled with glory and the people's hearts with gladness.

Then Hezekiah said, "Now you can get out some advertising literature and let the people of Israel and Judah know that there is a great revival in progress."

If you think that a revival means going out and bringing sinners to the altar, you are wrong. You will never be able to drag sinners to the altar over a bunch of icebergs. Pentecostal people are the best people in the world but all some of them ever do is to warm eighteen inches of a bench, say *Glory* once in a while, and when church is over make a dash for home. God's people need to pray. The doors of the house of prayer need to be repaired. The fire of God needs to be rekindled in the sanctuary. All that defiles must be put away. The saints must fully consecrate themselves. We need to let the Holy Ghost work in us as individuals and as a congregation until the beauty of God's holiness is manifest. Then the outsider will say, "That is what I have wanted all my life; let me get to the altar."

An old-fashioned Holy Ghost revival starts right behind the pulpit, works out into the pews, gets hold of the deacons, Sunday school teachers, and all the church members. All the big I's are erased, and all the little u's are lifted up. Everyone falls on his face, prays through, begins to show goodwill toward everyone else, and gets a new infilling of the Holy Ghost.

The first great revival recorded in the Book of

Acts is in Acts 2:4, but if you turn back to Acts 1:14 you find the thing that brought it about. "These all continued with one accord in prayer and supplication." It was not just the preacher, not just the song leader, not just the deacons, but "these all." And notice that word "supplication." It means to beg and implore—to bombard the gates of heaven until the answer comes. The thought of unity is continued in Acts 2:1 where we read, "And when the day of Pentecost was fully come, they were all with one accord in one place." They were united in prayer and supplication—praying with one accord.

How did the revival come? It came suddenly with a sound as of a rushing mighty wind, and the appearance of tongues of fire sat upon each of them, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." But someone says, "Oh, but you shouldn't preach that if you want to have a revival. I always preach justification and regeneration and holiness and the Second Coming, and then when I get the people in I slip in a word about the Holy Ghost." But these folk whom God used to bring the church into existence put the Baptism of the Holy Ghost first.

When the Jews gathered to see what was going on, Peter stood and preached to them. He was not able to get to his thirdly, fourthly, and conclusion. Conviction came on their hearts and they interrupted him crying, "What shall we do?" What did Peter tell them? He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." He could not hide the Baptism if he wanted to, for it was very much in evidence. Did Peter spoil things by telling them about the Baptism? No, for three thousand people were added to the church that day.

A certain man said one day, "I am in a great quandary. I don't know whether to keep my little church deep in God, spiritual, and ready for the rapture, or to get a little worldly and build a big church." Brother, if little churches and little revivals were evidence of deep spirituality, poor old Peter was a terrible backslider, for there were three thousand people brought into the church at Jerusalem on the Day of Pentecost alone.

The early disciples were not popular. After Pentecost they were chased out of Jerusalem. The devil turned his fire on them with such intensity that one of the deacons of the official board fled as far as Samaria. I do not entertain the thought of persecution, but I believe that when we read in 2 Timothy 3 the conditions that God said would characterize the last days we ought also to include, "They that live godly in Christ Jesus shall suffer persecution."

Someone says, "We are pretty popular in our town." Are you sure of that? Keep enough of the

Latter Rain falling, keep a good clean field of alfalfa, and some of the poor famished sheep of other flocks will come and peep through the crack and make a leap over into your alfalfa. Then see how popular you are.

In Acts 10 we read about a man who wanted to get a preacher. He did not have a copy of the General Council minutes, he did not get to the Camp Meeting, and he did not know any preacher's name. He had no arm of flesh to lean upon. So he followed the only course he knew to get the right preacher. He took the route of prayer. He laid the whole thing before God. He poured out his heart in prayer and God sent a messenger who said, "Cornelius, thy prayers have been heard." Pastor, pray your evangelists in.

God knew who the right preacher was, so about the same time that Cornelius was praying He spoke to Peter in a vision. Peter was then having a prayer meeting in Joppa. That was the very place where poor old Jonah went when God told him to go to Nineveh. Peter almost disobeyed as Jonah did, but not quite. Perhaps he remembered Jonah's experience. When God said, "Peter, arise and go with the servants to Cornelius' house in Caesarea," Peter obeyed.

I would like to be invited to preach a revival campaign in a place where the fruit was as ripe as it was there. When Peter arrived, Cornelius told all that had happened to him. Peter in turn told of his experience. Then he began to preach. He did not read a text. He had no introduction. He started right in, "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." While he was preaching the power of God began to fall. The Gentiles were saved and baptized with the Holy Ghost so quickly that they never could distinguish between their salvation and their Baptism. I do not believe they experienced any second definite work of grace, for they were saved and baptized with the Spirit all in a few moments of time.

There were two brothers from California who were filled with the Spirit in the same revival during which I received the Baptism. After the first received, the other got desperate. He was praying so hard he was not "perspiring"—he was literally sweating. I was kneeling near him and I said, "God can give you the Baptism right this minute, if you will just let Him." He looked up at me and said, "Give me a drink of water, and I will." I gave him a glass of water. No sooner had he finished drinking that water than he began talking in tongues.

When a Holy Ghost revival comes you do not have to prime and pump and pull. It is as natural for men to want to be saved and to get saved and filled with the Holy Ghost, when they get in the right atmosphere, as to breathe in the air. The heart cry of this world is for Jesus. 

## 7 Plus 7 in '70

PLANS ARE BEING LAID for a great evangelistic thrust in 1970 in both the home and foreign fields.

*Go and Tell* is the proposed theme for the year. This is the theme of the General Council now in session at Dallas, where the "Impact '70" plan is being introduced to the Council congregation this very day.

"Impact '70" is the second stage of the Five-Year Plan of Advance which was launched in 1969 with a Year of Revival. The objective is to mount an evangelistic advance on all fronts by enlisting every member and every department of the church in a *Go and Tell* mission.

From the moment of Christ's resurrection onward, this has been the chief mission of the Church. "Go quickly, and tell his disciples that he is risen from the dead," the angel said (Matthew 28:7). The women to whom He gave the message ran with it (v. 8), and many are the women since that day who, having heard the call to *Go and Tell*, have run with the Resurrection message.

The men too have received the commission to *Go and Tell*. It was Jesus Himself who said to them, "Go ye therefore, and teach all nations . . ." (Matthew 28:19).

We must *Go and Tell* because we owe it to Jesus. He put us forever in His debt when He died for our sins.

We must *Go and Tell* because we owe it to the world. We are debtors, like Paul—but the debt is greater than all the gold in Kentucky. Some are saying the churches owe them half a billion dollars. The truth is we owe them far more—an endless debt of love and gospel service. Paul said, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel . . ." (Romans 1:14, 15).

So we must *Go and Tell*, for there is no other way men and women can be saved except through the gospel of Christ.

World evangelism is our mission, and to demonstrate this fact there will be great evangelistic efforts in seven U.S. metropolitan areas and seven overseas cities. They are as follows:

- |                                    |                            |
|------------------------------------|----------------------------|
| 1. New York, New York              | 1. Bahía Blanca, Argentina |
| 2. Charlotte, North Carolina       | 2. Djakarta, Indonesia     |
| 3. Minneapolis-St. Paul, Minnesota | 3. Kinshasa, Congo         |
| 4. Omaha, Nebraska                 | 4. Mexico City, Mexico     |
| 5. Albuquerque, New Mexico         | 5. Noumea, New Caledonia   |
| 6. San Francisco, California       | 6. Salisbury, Rhodesia     |
| 7. Seattle, Washington             | 7. Teheran, Iran           |

The evangelistic thrust in the seven U.S. centers will be modeled after the "Impact" strategy used earlier this month in the Dallas-Fort Worth-Denton area, and last year in St. Louis. Ministers and laymen from several states will cooperate with local pastors and churches in all-out efforts to reach the lost. Roughly the U.S. will be divided into seven zones, with everyone concentrating as much as possible on the "Impact" effort in his particular zone.

Overseas the seven "Impact" efforts will operate along the lines of the Good News Crusades which have been so effective in the past.

For our Movement, 1970 will be a year of action—of going and telling. Where shall we go? Into all our world, wherever there are people who don't come to church. In suburbs and inner-city areas. On street corners and from door to door. And what shall we tell them? That Christ has saved us; that He has baptized us with the Spirit, healed our bodies, satisfied every need and longing of our lives—and that He will do the same for them if they will let Him.

—r.c.c.

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THE PENTECOSTAL EVANGEL  
SPRINGFIELD, MISSOURI 65802



# WHAT SATAN HATES

By LOUIE W. STOKES / *Missionary to Argentina*

**O**NE OF THE SOBERING FACTS of the twentieth century is that in spite of our advances in science and the spread of education, there is less love among men than in years past. Because iniquity so abounds in our time the love of many has indeed waxed cold. Hatred has supplanted love, darkness has taken the place of light, and fear has conquered faith and hope.

Hatred is murder in its embryonic stage. Satan's hate factories are daily spewing out their death-dealing poison and our generation is becoming contaminated by precept and example.

God's Word makes it very clear that Satan is the source of all murder and hatred. There are several things that Satan particularly hates and he attacks these with special fury.

First, he hates the Lord Jesus Christ whom he envies with all his being. If it were possible Satan would ascend into heaven and bring Christ down to destruction.

Lucifer (whose name became Satan) probably was cast out of heaven because he was not willing to obey God, and with an infernal hatred he has continually warred against Christ. Witness the movements of hell at Christ's incarnation and birth, Herod's attempt to slay the Holy Child, the demons that opposed Jesus at every turn, and finally His death on the cross.

Satan hates Christ because the Father loves Him, and because Christ loves man and came to redeem him. The devil despises Jesus because Jesus is all Satan could not be. The devil hates Him because our Lord has defeated Satan and his hosts in every engagement. Satan knows Jesus will be the final Victor. Satan shall be cast into outer darkness forever while Jesus will reign supreme over the universe.

Second, a special object of Satan's hatred is mankind as a race for it is the special object of God's love. The devil would like to destroy the human race and thwart God's plan by dragging all men into eternal hell.

Nothing would please Satan better than a worldwide nuclear holocaust. Misery loves company and the old devil does not want to be imprisoned alone in the lake of fire.

As man was made in the likeness of his Creator, Satan would destroy that likeness and laugh in glee at the fools who follow him in his mad rebellion.

Third, Satan hates the Bible. He would like to destroy God's Word for it tells us who Satan is and how to overcome him. The Bible reveals God's plan, proves God's love, and prophesies of the devil's dark destiny.

Infidels may malign God's Word, mock its sacred teachings, and despise its high moral instructions, but when the weakest saint reproves the powers of darkness with "Thus saith the Lord," the devil beats a hasty retreat.

The saints in the Great Tribulation will overcome the Beast by the blood of the Lamb and "through the Word to which they bore witness" (Revelation 12:11, Phillips). God's Word brings light and dispels darkness. Yes, Satan has reason to hate the eternal Word.

Israel, God's chosen people who were receivers of the divine revelation, is a special object of Satan's wrath. No other people have suffered so much, been persecuted so long, and threatened with extermination as repeatedly as they.

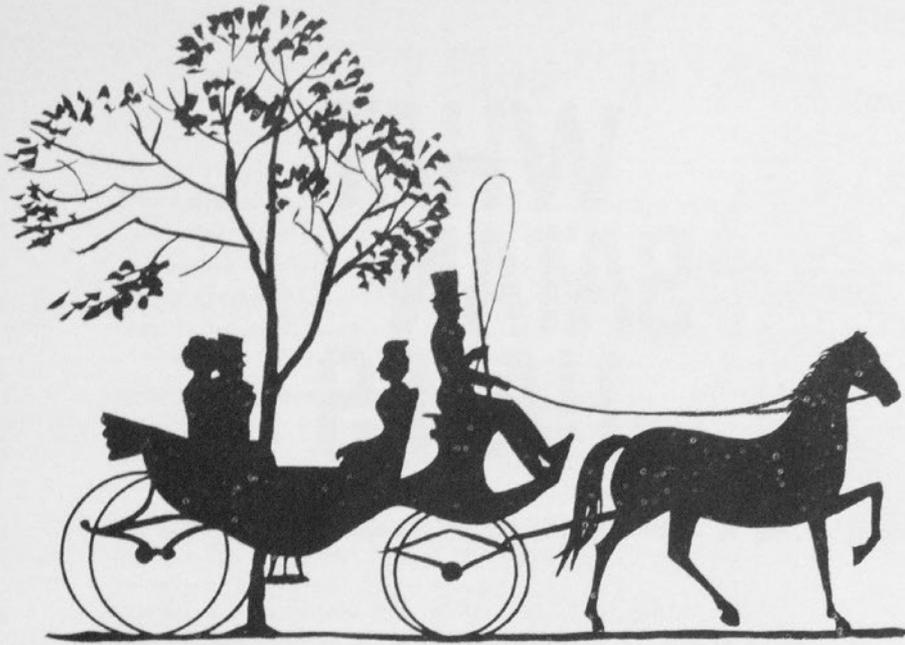
This Seed of Abraham of whom Christ came has borne the fury of Satan and is yet to feel his wrath in "the time of Jacob's trouble." "I will destroy the Jew," muses Satan, "and then no one will believe in what he has written." But the hordes of angry Nazis could not destroy Israel, and neither can a hundred million Arabs. God's Word is true and He shall continue to protect His chosen people.

Finally, Satan especially hates the Church of Jesus Christ. Satan hates the Church because it is the Bride of Christ destined to reign with Him on His throne.

Untold millions of martyrs have felt the wrath of the devil and have sealed their testimony with their blood. Not only has he caused the leaders of Christ's Church to be slain, but he has infiltrated the ranks of the Church with false teachers whose intent it is to destroy the Church from without and within. And when the great moment of the Rapture arrives, Satan shall even then endeavor to hinder the Church's translation through the skies.

It is no wonder the writers of the Bible called Satan the adversary, the hinderer, serpent, dragon, liar, and murderer, for he is a beast of hellish hatred.

God is love. He has shed His love abroad in our hearts by the Holy Spirit. The least Christians can do is love one another and not become contaminated with the virus of hatred that is so prevalent in the world today. 



# THE REVIVAL OF THE EARLY 19TH CENTURY

By HAROLD A. FISCHER

A WAVE OF INFIDELITY swept over the land following the Revolutionary War. The friendliness of France to the Colonies during the war made it easy to introduce the skepticism so prevalent there. It became fashionable to be an unbeliever and especially so among the scholars and traveling men.

The colleges were filled with unbelief, and some of the students were known by infidel names. The Presbyterian college, Transylvania University in Kentucky, passed over to the hands of infidels. Bishop Meade of Virginia said: "Infidelity was rife in the state, and the College of William and Mary was regarded as the hotbed of French politics and religion. Then and for some years after I expected every educated man in Virginia whom I met to be a skeptic, if not an avowed unbeliever."

So widespread was this unbelief that Chancellor Kent said: "There were few professional men who were not infidels, or at least were so far inclined that they could not be called believers in the truth of the Bible."

Infidel clubs of every kind were instituted and had direct connection with similar organizations in France. These encouraged shocking immorality. Lawlessness seemed to be the order of the day, and many towns of good size had no churches at all.

Thus the closing days of the 18th century were dark. The general attitude seemed to be: "We *will not* have God to reign over us." The Methodist church just before 1800 lost an average of 4,000 people annually.

Beardsley comments: "It was a critical period in the history of American Christianity. Never since the landing of the Pilgrim Fathers had the institutions of religion been put to a sorer test. The result was to affect not only the destinies of this nation, but of the world. Should Christianity or skepticism triumph? Should faith or unbelief prevail?"

This account is reprinted from the book *Reviving Revivals*, by Harold A. Fischer. Available from the Gospel Publishing House, Springfield, Missouri 65802. 230 pages; hard covers; \$2.75.

Little by little the hope for a great revival took hold when, about 1790, signs of quickening began to appear. Among the earliest was that of Sydney College, Virginia, resulting in the conversion of more than half the students.

The revival moved into nearby counties. Archibald Alexander and others visited the college district and attended these revivals. When they returned home, a revival of great power started, which extended to almost every Presbyterian church in the Virginia valley.

Soon the revival spirit had extended to various portions of New England. There were no evangelists traveling the country. The work was carried on chiefly by pastors in their parishes. Edward Griffin, a winsome preacher, did much to help the revival in New England. He labored with his own family first, and a revival commenced in the neighborhood resulting in 100 conversions. Next he began preaching at New Salem where there had been no church for 40 years, and another 100 found the Lord.

Dr. Griffin wrote, "That year began the unbroken series of American revivals. There was a revival in North Yarmouth, Maine, in 1791. Since that time revivals have never ceased. I saw a continuous succession of heavenly sprinklings at New Salem, Farmington, Middlebury, and New Hartford, Conn., until, in 1799, I could stand at my door in New Hartford and number 50 or 60 new congregations. By 1802 revivals had spread through most of the Western and Southern states.

Timothy Dwight was called to the presidency of Yale College in 1795 and filled this position for 22 years. Through his influence the tide of infidelity was turned back. Free discussions by students were allowed; then he gave a series of lectures in which the whole philosophy of skepticism was answered and overthrown. Seventy-five out of 230 students were converted; and half of these entered the ministry.

The revivals which began at this time were marked by permanency and propriety. Within a period of five or six years not less than 150 churches in New England were

visited with "times of refreshing from the presence of the Lord."

In 1800, services were conducted at Logan County, Ky., by James McGready of the Presbyterian church. The meetings were held in the open air and were attended by all classes, both white and black, from a radius of more than 60 miles.

This revival affected Barton Stone, who afterwards became a leader of the Disciples of Christ. He said the multitudes came and camped on the ground a number of days and nights. During this time worship was carried on first in one part of the encampment, then in another.

He wrote: "The scene was new and strange to me. Many fell down as men slain in battle, and continued for hours in a motionless state—sometimes exhibiting symptoms of life by a deep groan or by a prayer for mercy fervently uttered.

"After lying for hours they obtained deliverance. The gloomy cloud that had covered their faces seemed to disappear. They would rise, shouting deliverance, and joyfully address the surrounding multitude. With astonishment did I hear men, women, and children declaring the wonderful works of God and the glorious mysteries of the gospel. Their appeals were solemn, heart-penetrating, bold and free. Under such circumstances many others would fall down into the same state from which the speakers had just been delivered."

Stone returned to Cane Ridge and told the incidents of his visit, making a profound impression. In a few weeks a revival began, of which he wrote: "A memorable meeting was held at Cane Ridge in August 1801. The roads were crowded with wagons, carriages, horses, and footmen moving to the solemn camp. It was judged by military men that between 20,000 and 30,000 persons were assembled. Four or five preachers spoke at the same time in different parts of the encampment without confusion. The Methodist and Baptist ministers aided in the work, and all appeared cordially united in it. They were of one mind and soul: the salvation of sinners was the one object."

In like manner the awakening extended across the

borders of Kentucky and through Tennessee into Georgia and the Carolinas, visiting the South with veritable showers of refreshing grace.

The measures used in New England to promote the revival were simple. There were no evangelists. The ministers usually did their own preaching and sometimes other pastors assisted. Prayer meetings were held, and in these the laity often helped the ministry. The Word was preached; God's sovereignty, the immutability of the moral law, the sufficiency of Christ's atonement, the necessity of regeneration, and the duty of submitting to God were emphasized.

In the Southwest, suitable buildings could not be found so protracted meetings, lasting several days or weeks, were conducted in groves or in the open air. This accounts for the rise of camp meetings in America. Often ministers of different denominations would assist in the preaching. Services were conducted several times daily and by the light of faggots at night.

Of the preaching E. B. Crisman says: "The ministers dwelt, with great power, on the necessity of repentance, faith, and the new birth. They earnestly presented the purity and justice of God's law, the odious and destructive consequences of sin, and the free and sufficient pardon for all."

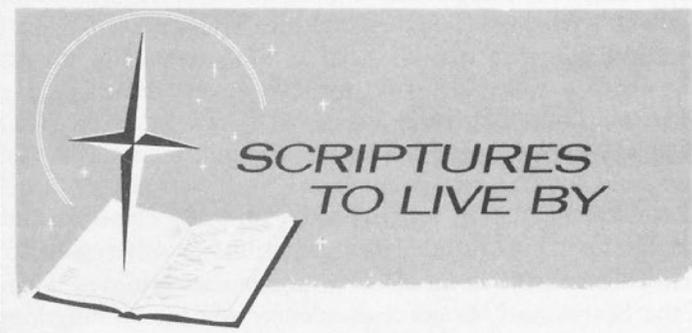
Christians entered into a solemn covenant to spend a definite portion of their time in prayer for an outpouring of the Spirit of God for the salvation of men. George A. Baxter, who visited Kentucky, has recorded the following: "I was informed by settlers on the road that the character of Kentucky travelers was entirely changed, and that they were as remarkable for sobriety as they formerly had been for dissoluteness and immorality. And indeed I found Kentucky to appearances the most moral place I have ever seen. A profane expression was hardly ever heard. A religious awe seemed to pervade the country. Upon the whole I think the revival in Kentucky the most extraordinary that has ever visited the church. . . ."

This revival was so timed that it was undoubtedly in the providence of God. All the Christian activities of the Lord throbbed with new life. The gospel reached every condition of society from New England to the remote West. The colleges were reclaimed and became influences for Christ.

The revival followed the settlers to every portion of the country and was lasting in its influence. In Kentucky alone it was estimated that 10,000 were added to the Baptist churches. The Methodist Episcopal churches received 40,000 new members throughout the country.

In New England the midweek prayer meeting was instituted and Sunday schools were established. Everywhere the morals of the country were reformed, the churches were quickened, and religion became a power in the national life. The church was able to combat the public evils of the day—duelling, intemperance, and slavery. The work was deep and lasting and extended to the middle of the 19th century.

Gardiner Spring, speaking of the revival, said: "From 1800 to 1825 there was an uninterrupted series of these celestial visitations in different parts of the land. For 25 years there was not a month in which we could not point to some village, city, or institution of learning, and say, 'Behold, what hath God wrought!'"



**SCRIPTURES TO LIVE BY**

**DAILY BIBLE READINGS FOR AUGUST 25-31**

Theme of the Week: **WORSHIPING WORTHILY**

Mon. .. 1 Chron. 16:23-34	Thurs. .... Matthew 2:1-11
Tues. .... 2 Chron. 5:2-14	Fri. .... John 4:19-30
Wed. .... Psalm 96:1-13	Sat. .... Acts 17:16-34
Sun. .... Revelation 5:1-14	

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).



# CORRESPONDENCE WITH ENVIRONMENT

By H. SLATER

**T**HE PHILOSOPHER HERBERT SPENCER, seeking through biological study to explain the meaning of life, made a very reasonable observation. He said a child is born with five senses. Each sense corresponds with something in his environment: the eye sees sights, the ear hears sounds, the lungs taste air, etc. "While I can correspond with my environment, I have life. If something happened to me which prevented me from corresponding with my environment, then I should be dead. Death is simply failure of correspondence."

Jesus once said to Nicodemus, "You must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." In other words, that which is born of the flesh can never have correspondence with the spiritual world. To have correspondence with the spiritual world you must be born of the Spirit.

This seemed a great mystery to Nicodemus as it is a great mystery to many people today. Drummond put it this way: "Jesus did not say to the ruler that he *would* not enter into the kingdom of heaven, but that he *could* not. The natural man is not refused admission to the kingdom on unexplained grounds; his admission is a scientific impossibility."

Rees Howells, founder of a Bible college in Wales, used to tell his students how the truth dawned on his soul. Reading Spencer's definition of life in Professor Henry Drummond's book *Natural Law in the Spiritual World*, he faced the question, "Have you correspondence with

God?" Could he say that the Saviour was as real to him as his mother? Did he know God as a daily Presence in his life? If he died, had he another environment with which to correspond?

At 13 Rees had become a member of a chapel. He was to all intents and purposes a godly young man. "I felt I could face God every night because I lived such a clean life," he said. And yet, at the age of 22 after reading Drummond's book he was confronted with an awful possibility. Had he somehow missed it? In spite of his good clean life, was he born from above? The Saviour's words to Nicodemus haunted him. "Except a man be born again he cannot see the kingdom of heaven."

"I saw it!" said Rees. "I believed in the Saviour, but I wasn't born of Him. So far as having correspondence with the spiritual realm where the Saviour lived, I was a dead man. Though I was not a drunkard or a thief, I was outside because I had no correspondence with God. I discovered that I had only an historical Christ, and not a personal Saviour who could take me to the other side."

For five months Rees Howells searched daily for the way to God. He said he would gladly have spent every penny he had if he could only find a man who could show him the way to eternal life. Then a converted Jew from Pittsburgh came to the district, Maurice Reuben, and told how he was converted when he heard a voice speaking to him. Reuben said that because of this unusual testimony, doctors questioned him. Very soon he was certified as insane and was put into an asylum with 29 mentally deranged people.

The bitterness of Reuben's position seemed more than he could bear. Falling on his knees by his bed he poured out his heart to the Lord. He lost himself and saw a vision of Calvary. Reuben said that he witnessed every stage of the Crucifixion. As he gazed on the Cross he heard the Master say, "Must I bear the Cross alone, and all the world go free?"

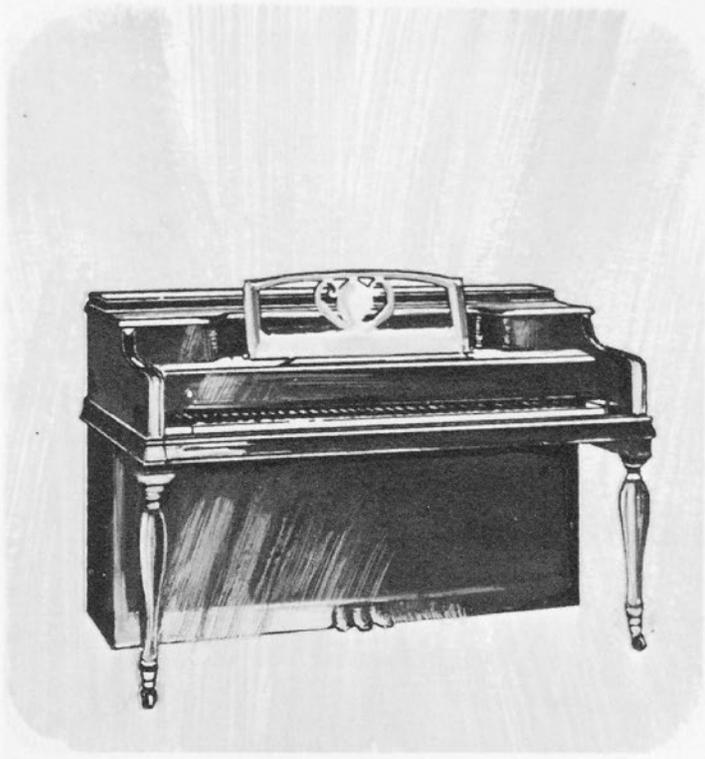
From a broken heart Reuben answered, "No! there's a cross for everyone, and there's a cross for me!"

Rees Howells said that as Maurice Reuben was unfolding his story, he too saw the Cross. "It seemed as if I spent ages at the Saviour's feet, and I wept and wept. I felt as if He had died just for me. I lost myself. I had been living in the fear of death, and I saw Him taking that death for me. He won my love—every bit of it. He broke me and everything in me went right out to Him. Then He spoke to me and said, 'Behold, I stand at the door, and knock; may I come in? Will you accept Me?' I accepted His offer," Rees said, "and He came in and that moment I changed. I was born into another world."

Now he found a new correspondence. He was born of the Spirit, and his correspondence was in the kingdom of heaven, not by virtue of a good clean life, but by virtue of the Saviour's death.

Is this your experience? Are you trusting in your own good life, or do you say from a heart of love for the Saviour, "All the worth I have before Him is the value of the Blood"? Put it another way—have you correspondence with the spiritual realm where the risen Christ lives? John makes it very clear when he states: "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God."

—Redemption Tidings



# I PRAYED FOR A PIANO

## *AND GOD ANSWERED MY PRAYERS*

By POLLY FRANKS / Savannah, Tennessee

**F**OR YEARS I HAD WANTED a piano. But with six children, five of whom were in school, it seemed impossible that we would ever have one.

Yet when my three small daughters began to show an interest in music, I prayed that God would make a way for me to buy a piano.

Time passed and nothing happened, but I still had faith. I even ordered music correspondence lessons for myself, and the girls started taking piano lessons at school.

To help us learn the notes, I took a board the length of a piano and drew a keyboard—then used black and white shoe polish to paint the keys. But this was far from effective and so I continued to pray that God would somehow let us have a piano.

One day an inner voice spoke to me and said, "You can do quilting to pay for a piano." I had often done quilting for friends and decided this was a good idea. However, I wanted to be sure it was God's way of answering my prayer, so I prayed, "Lord if this is your will, let the work come to me."

A short time later a lady I have known for several years stopped by my home. After a few minutes she said, "I would like for you to do some quilting for me."

I wanted to laugh for joy! I didn't tell her that God had confirmed His word through her.

The same week I received a letter from a woman I had never heard of. She wanted to know if I would do some quilting for her. It is still a mystery how she found out I did quilting.

The following Saturday evening a lady and her sister came to our home for a visit. I had never met this lady's sister before, but during the conversation she asked me if I would quilt for her.

God was surely answering prayer, for though I had not mentioned quilting to anyone, in just one week's time three people I had never quilted for brought work to me. And my friends began bringing work—in fact, I got so much that I had to make a waiting list!

Soon I began looking for a piano. I wanted a good used upright but there didn't seem to be any used pianos for sale. A furniture dealer offered me one at a reasonable price but the keys weren't in good condition. I wrote to piano companies and shops in several towns, but the answer was always the same—no good used pianos.

At church one Sunday my brother invited me to go with him the next day to Florence, Alabama, where he was taking our father for a medical checkup. While Dad was at the clinic, we looked for a piano.

The first two shops had nothing within my price range, but in the third shop something wonderful happened. The salesman showed us three used pianos. All were priced higher than the amount I had saved, but one especially caught my eye. I explained that I couldn't pay the full price then, and asked if I could have several months to pay the balance.

"I understand," the salesman smiled. "You can pay some now and have 10 months before another payment is due. If you find you can't send a payment then, just drop me a note so I'll know."

I felt this was an answer to prayer, for the other shops had wanted regular monthly payments in addition to carrying charges. When carrying charges were mentioned this salesman said, "We've been charging 6 percent, but I'm not going to charge you anything."

The piano was delivered to our home on Wednesday. I hadn't told my daughters about it as I wanted to surprise them.

When they got off the school bus that evening I was thumping out some notes. What yelling and laughing from all three as they ran toward the house. "I hear a piano, Mama's got us a piano." The whole family had to try it out—even my three-year-old son.

We have our piano now, and I thank God for making it possible through the miracle of quilts He sent my way. Friends are still bringing quilts to me and I'm praising God each day for answering my prayers.



ABOVE: The Berlin Good News Crusade was conducted in the famous Congresshall. BELOW: At Mannheim, Pastor Gunther Kaupp interpreted for Evangelist Bob Watters.

# GOOD NEWS FOR EUROPE

IT WAS MARCH 1969, and the time had come for the planned GOOD NEWS CRUSADES in Germany. Harold Schmitt, our missionary representative in Germany, wrote of these crusades as “. . . our greatest step of faith since coming to Germany!”

Missionary Schmitt had said, “We have chosen two cities for special evangelistic emphasis with Evangelist Bob Watters, and we are going all out to make a great impact on these two great population centers—Mannheim and West Berlin. Thousands of pieces of literature will be used, posters of all descriptions and sizes will be displayed, and considerable newspaper advertising will be purchased.”

Now the Germany GOOD NEWS CRUSADES are history. A well-organized follow-up program is in progress, as the long lists of new converts are being helped by pastors and counselors.

This was the first such evangelistic crusade in Mannheim. Nearly two years ago, Missionary Schmitt and the local minister, Gunther Kaupp,

preached in a tent near the city and organized a congregation with 35 new believers, who became the original sponsors for the Mannheim GOOD NEWS CRUSADES. By the time Evangelist Watters preached there, however, several other churches were part of the team. After the crusade a beautiful new mission hall was dedicated in Mannheim.

One of the outstanding features of the GOOD NEWS CRUSADE in West Berlin was that over half of those who attended were young people, even though Berlin is predominantly populated by old people. Also, half of the many converts were from West Berlin's youth. Of the three million people in West Berlin, only a quarter of one percent attend any church on a regular basis. This means that only about 7,500 Berliners attend church.

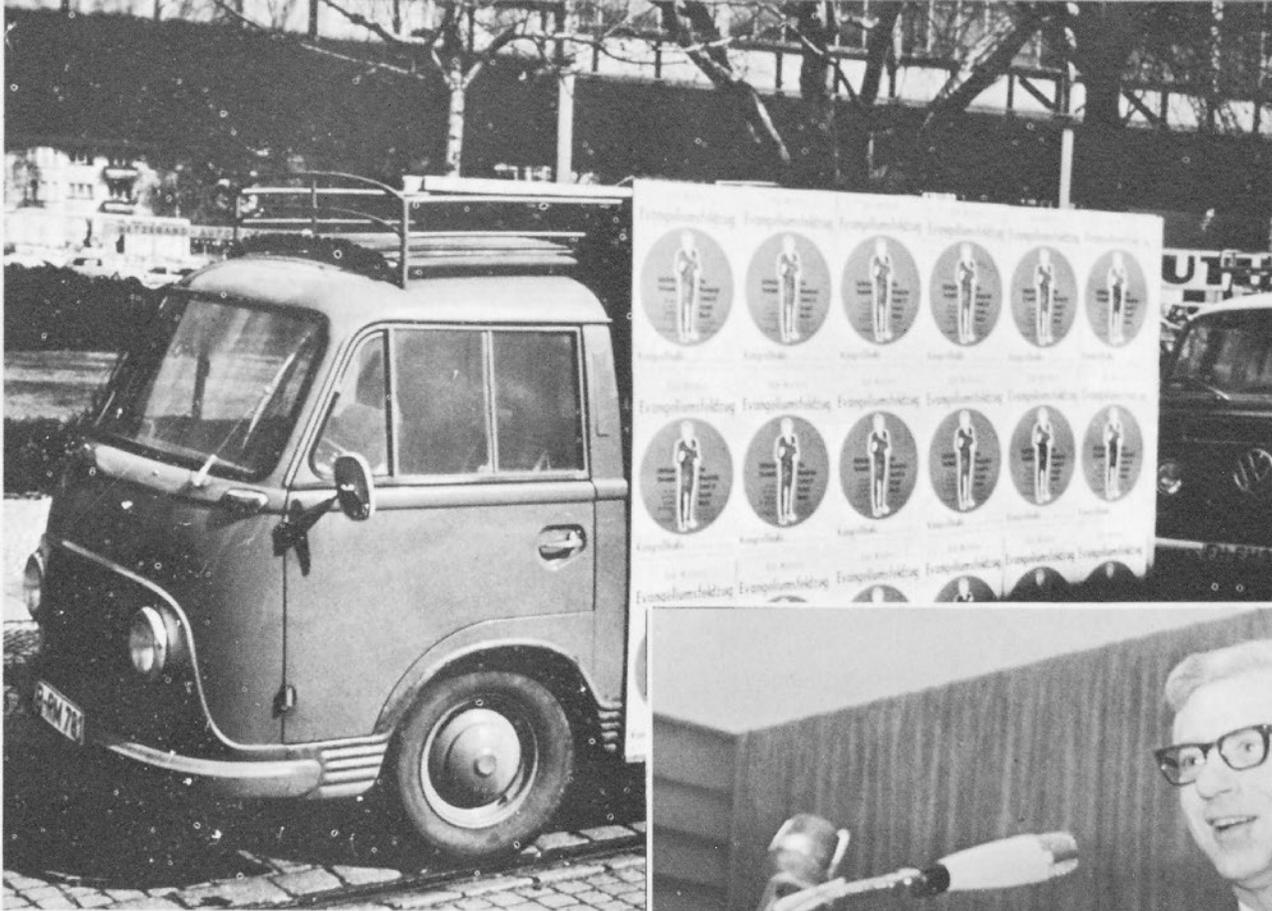
Thrilling conversion testimonies include that of a young man who escaped from East Germany in a shower of bullets which riddled his friend to death. Many testified to being healed



physically, mentally, and emotionally at the time they found Christ in the meetings.

Much of the literature for the German GOOD NEWS CRUSADES was provided by Light-for-the-Lost, the missionary project of Assemblies of God men. A number of churches contributed funds for other expenses of the crusades.

Working together—by giving, praying, and going—our churches, European missionaries, and Evangelist Bob Watters have written a glorious story of faith in action in the Germany GOOD NEWS CRUSADES.



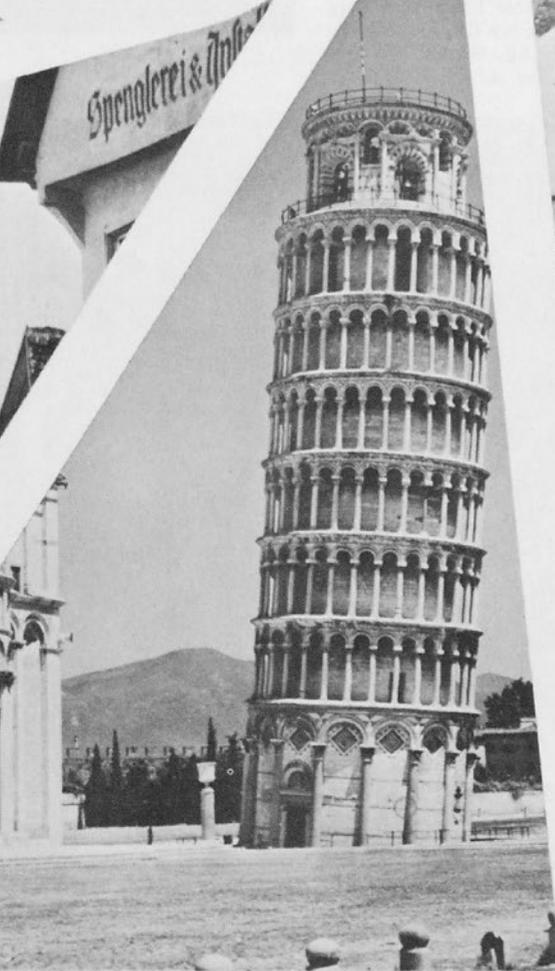
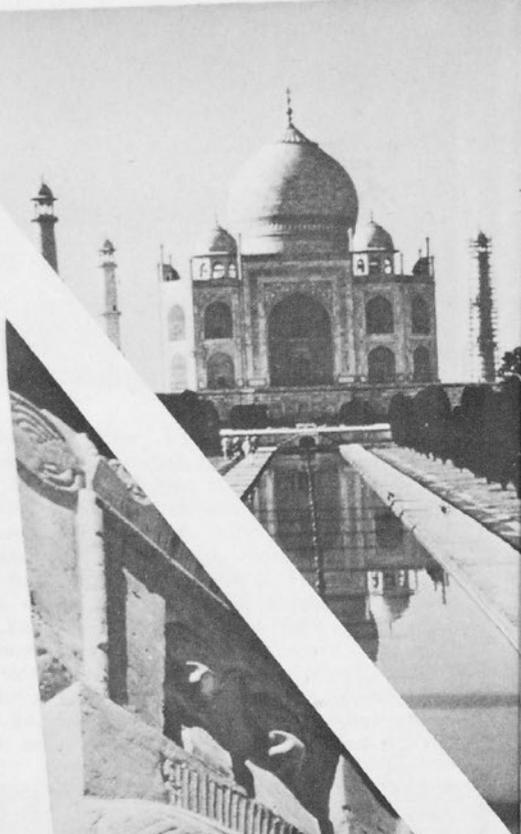
ABOVE: Trucks covered with campaign advertising created excitement and drew many hundreds of Berliners to hear the gospel at the Berlin Good News Crusade. Similar advertising was done at Mannheim. In both crusades, young people attended in large numbers—an almost unbelievable sight in Europe. RIGHT: Missionary Harold Schmitt, who was chairman and coordinator for the Bob Watters Good News Crusades in Germany, reported, "Boosted by the Watters meeting, the Mannheim Assembly has now dedicated a new mission hall." Of the Berlin Crusade he said, "The pastors now have long lists of names of those who made decisions for Christ and are being nurtured by an organized follow-up. Without Light-for-the-Lost we could never have done it."



LEFT: During the crusades Bob Watters played original arrangements of sacred music on the piano and organ. ABOVE: Between the major crusades, he preached at various German churches such as the Assembly at Frankfurt, where Missionary Dick Fulmer conducts English services for U.S. servicemen.



GOOD NEWS  
CRUSADES

H. ARMSTRONG ROBERTS

THE PENTECOSTAL EVANGEL

# GOOD NEWS CRUSADES PREACH THE GOSPEL OF CHRIST AROUND THE WORLD

FROM THE TAJ MAHAL OF INDIA to the Leaning Tower of Pisa . . . from the Eiffel Tower of Paris to the Mayan ruins of Central America . . . all around the world men and women live in sin and spiritual darkness as ungodly as anything that heathenism has ever produced. Only a small fraction of the world's 3.4 billion people have any idea of the real meaning of the gospel of Jesus Christ.

With time apparently running out for the age of evangelism and with open immorality on the increase around the world, the real fulfillment of the Great Commission has become a matter for deep concern among missions leaders and missionaries. If we are ever to reach the world for Christ, we must escalate the holy war on heathenism before it is eternally too late. *We must rely on effective means of mass evangelism*; there is now no other solution to world evangelization.

GOOD NEWS CRUSADES is the answer of Assemblies of God foreign missions to the challenge of today's massive population. Not only does this program hold large evangelistic campaigns in the world's major stadiums, civic auditoriums, conference halls, and churches, but it augments these crusades with a thorough follow-up system that conserves the results of the mass meetings and firmly establishes strongholds of Christian influence.

Right now special funds are being raised for GOOD NEWS CRUSADES in most of the 82 countries where our 969 Assemblies of God missionaries are working. As a special emphasis for 1970, GOOD NEWS CRUSADES is launching all-out evangelistic efforts in Djakarta, Indonesia; Mexico City, Mexico; Bahia Blanca, Argentina; Kinshasa, Congo; Teheran, Iran; Salisbury, Rhodesia; and Noumea, New Caledonia. Known as *Seven Cities in '70*, this sevenfold evangelistic thrust will establish a number of new churches in these major world cities.

This Sunday is national GOOD NEWS CRUSADES Day, when all Assemblies of God churches are asked to receive a special offering for the GOOD NEWS CRUSADES program. Friends may share in this meaningful ministry of effective mass evangelism by giving generously through the local church or by sending an offering to the Foreign Missions Department.



Special Offerings for

**GOOD NEWS CRUSADES DAY**

**AUGUST 24**

may be sent to

**Assemblies of God**

**Foreign Missions Department**

**1445 Boonville Ave., Springfield, Mo. 65802**



## CALL TO ACTION

**J. PHILIP HOGAN**

EXECUTIVE DIRECTOR OF FOREIGN MISSIONS

## OUR INTERNATIONAL RELATIONS

THE FOREIGN MISSIONARY PROGRAM of the General Council of the Assemblies of God is now reaching some dimensions and taking on some characteristics that must be of vital interest to the whole constituency.

We have never set out to build a worldwide American organization. In fact, our very constitutional prologue commits us to put forth every effort to establish autonomous Assemblies of God organizations composed of cooperating sovereign assemblies. While these organizations shall be encouraged to maintain the closest fraternal relationships with Assemblies of God fellowships in other countries, yet it is admitted that they shall not be considered organizationally an integral part of the General Council of the Assemblies of God in the United States of America.

We have now reached the place where fully matured, well-developed national entities are in force in many lands. Admittedly, in many of these countries the organizational patterns have developed more or less like our own. This has not been done by coercion, however, but rather the nationals themselves have adapted those features of our program that fit their own cultural forms. There exists no organic or contractual arrangements with these groups. Our ties are purely fraternal.

We now discover how really wise our founding fathers were in establishing these relationships. With the worldwide eruptions that have occurred in the last 20 years we still retain, with one or two minor exceptions, marvelous relationships with these expanding groups overseas.

There is currently a drawing together in a kind of worldwide fellowship. The present form that is developing is in the nature of regional conventions or conferences. These conferences are offering avenues of communication and organizational cooperation never known before. Two of these meetings took place this summer in the Far East—the first in Manila, Philippines, and the second in Seoul, Korea. The Lord willing, the beginning of next year another meeting will draw together all of the far-flung interests of the great South Pacific. In September, all of West Africa will join together for a meeting in Ghana. The Caribbean area will shortly be drawn together in their second conference. In Latin America the areas have been well defined, and a well-organized and successful series of regional meetings are scheduled.

While there is no one city that can currently be identified as the focal organizational head, there is a thrilling, growing, worldwide fellowship.

Those of us who are privileged to see this organizational growth are both encouraged by what is happening and further encouraged to wait patiently for the Lord's own development in this area.



# 'FOR SUCH A TIME AS THIS'

By BARBARA LIDDLE

TODAY, ALL ACROSS our war-weary, riot-ridden world, groups of people are meeting together to seek God. They want to be part of the answer to the world's ills, not a part of the problem. They are hungry for reality, for power to live and do.

"They are meeting in small groups, in homes or on university campuses, in Episcopal parish houses or Catholic monasteries. Many and varied are the settings—but where people hungry for God are meeting in oneness of spirit, once again God is visiting them with an outpouring of His Spirit."

These words were included in the sermon-in-song called "Pentecost" presented in this summer's *Revivaltime* choir tour that included 30 services in nine states.

Our sermon-in-song climaxed each service during the

month-long tour. It was a blending of songs and narration telling the history of Pentecost and what it can mean today. Choir members stressed that the disciples were *with Christ* for three years and still failed in the crisis hour. They were not really changed until the Holy Spirit, the Comforter, came and filled their lives—making them zealous witnesses.

They testified that this power is just the same today! God is pouring out His Spirit wherever hungry hearts are found. "Ye Shall Be Witnesses," "Fill Me Now," and "Let Thy Mantle Fall on Me," were among the choir's songs that spoke to hearts.

How wonderful it was to see scores respond night after night to the altar call that concluded the sermon-in-song.

"Just as Pentecost changed the lives of thousands of

"Revivaltime" Choir and director Cyril McLellan (front row, right) were featured in 30 services in nine states during this summer's tour. Barbara Liddle, author of this article, is in the middle of the front row.



Christians in New Testament times, Pentecost has made the difference in our lives, giving us power to live victoriously and to witness for Christ. The message we have brought you in song is our personal testimony.

"Is there a hunger in *your heart* for the fullness of the Spirit? You can have that hunger met tonight. It isn't a question of human merit; it is a question of faith and obedience. Make a wholehearted surrender to Christ, the Baptizer."

During each invitation choir members moved into the congregation as the Spirit led them to particular needy individuals. We offered to pray with people about their needs. We were privileged to point 110 to Christ and to encourage many who were tarrying for the infilling of the Holy Spirit. Sixty-two did receive the Baptism, and 78 were refilled. There were also 12 healings. From Missouri and Wisconsin to Massachusetts and New York—we *were* led.

The song "Glad That I'm a Christian" and our new patriotic number, "A New Day for America," were especially appropriate as we sang for many servicemen at Fort Leonard Wood, Mo.

In St. Louis one of the choir members had the thrill of leading her younger sister to Christ. She had never responded before, but tears came to her eyes after our service, and she made a decision to live for the Lord.

Almost 1,200 were present for the statewide Memorial Day youth rally at Spencer Lake Bible Camp in Wisconsin. They stood at the back and outside because the tabernacle was full. The camp meeting enthusiasm was contagious. The choir sang old and new songs with a special anointing and exuberance.

In Springfield, Mass., the Holy Spirit moved upon hearts after the choir sang "When I Survey the Wondrous Cross." The rest of the program—the sermon-in-song—was put aside as many responded to the altar call given by Choir Director Cyril McLellan.

Many friends of the *Revivaltime* broadcast from other denominations came to hear the choir. In Buffalo, N.Y., about 40 Presbyterians and several Baptists were present. A few nights later the choir was featured at an interdenominational youth rally at the famous Tremont Temple (Baptist) in downtown Boston.

In one service a mother and her four children were saved. In another a college graduate who had fooled everyone into believing he was saved, and a girl who was counting on the experience of her parents to be good enough for her, were among those who found reality in Christ.

A teen-ager who had never heard about the Holy Spirit was saved and baptized the same night. A Spirit-filled chef from Notre Dame University came to three of our services in different cities because he was thrilled by the music of the choir and the presence of the Holy Spirit.

The Scripture verse that kept coming to my mind was Esther 4:14: "Thou art come . . . for such a time as this." It was the theme of the tour for me. Each of us had a ministry and all were in turn ministered unto as we saw what God did.

A Catholic girl was saved. When asked about the Holy Spirit she said, "If that's what your choir has, I want it."

A back-row troublemaker surrendered his life and commented, "I can't wait to tell Mom her prayers were answered."

While the crowds came to hear the choir's music, the real purpose of the tour was not to give concerts, but to present Christ and to show how He can meet needs and transform lives.

To what do we attribute the tour's success? First of all, "We'll give the glory to Jesus," as we sang so often on the bus. In our morning devotions, worshiping with hymns and reading God's Word, we were thankful for His continuing faithfulness. Later during the tour report on the bus, we rejoiced together over victories won the night before and shared prayer requests that had come to the attention of various choir members.

Also there was prayer and preparation before arriving in each town as well as a time of earnest intercession before every service. God's presence was real and He was faithful to answer our prayers. This was why the songs were anointed and people responded. Each of us determined to be a channel for God's love and sought to let His Spirit flow through us to the people.

Another factor in the choir's success was our leaders. Cyril McLellan, director of the choir, made us strive for musical excellence. At the same time he emphasized that the moving of the Spirit was of primary importance in getting our message across.

Jack Risner, field representative for *Revivaltime*, acted as the choir's pastor, counselor, and morale builder in addition to his administrative responsibilities.

The choir shared his burden for reaching the boys in Vietnam with the gospel as each night he gave a stirring appeal for funds to keep the broadcast on the air there. Choir members often read letters of testimony from listeners—a widow, an Indian, a prisoner, a soldier, a school-teacher. We emphasized that *Revivaltime* reaches people as a home and foreign missionary—often behind closed doors. Many responded generously in the offerings.

The tour will never be forgotten by the 30 Central Bible College students who made up the choir. The opportunity to minister was a thrill. The fun, fellowship, and sight-seeing were only secondary.

It was deeply rewarding to see what God did as we sought Him and stepped out in faith to be used in "such a time as this." 

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## PROPERTY VERSUS PEOPLE

THERE'S SOMETHING WORSE than contempt for property and that's contempt for persons!

So far as Jesus Christ is concerned you cannot pile enough property together to equal the value of one man. Any man!

Jesus didn't love property. He loved people, and used property. We tend to use people, and love property.

Jesus did not die for property. He died for people!

Property has its place in the Christian view of life. It is to be treated as a trust from God. It requires careful stewardship. It is to be used to the glory of God. . . . And the benefit of persons!

Handled any other way, it becomes a curse!

The value of one man, any man, is incalculable. All the wealth of the world does not add up to the worth of one man!

—RICHARD C. HALVERSON



# THE CHURCH'S NEW CALL TO ACTION

FROM ITS BEGINNING THE ASSEMBLIES OF GOD  
HAS HAD HOME MISSIONS AT HEART.

By CURTIS W. RINGNESS

*National Home Missions Secretary*

**M**ISSION: AMERICA, the exciting new home missions theme for the 70's, will be introduced at the 33rd General Council in Dallas, Texas. The theme envisions the urgent spiritual need of the homeland and inspires the church to action. History reveals the Assemblies of God, from its beginning, has been a strong missionary-evangelistic Movement.

#### HOME MISSIONS PROMINENT IN EARLY DAYS

The Assemblies of God came into being in a revival of apostolic teaching and power which swept the world in the early 20th century. In the beginning there was widespread opposition to any form of organization in the Pentecostal movement. It soon became evident some form of organization was needed to establish doctrinal and moral standards and to provide more effective methods to promote home and foreign missions. A call for a General Council resulted in the founding of the Assemblies of God in 1914.

In this same year our founding fathers passed a resolution calling for cooperation in missionary work—both home and foreign. The Council unanimously adopted another resolution which included this pledge, "We commit ourselves and the Movement to Him for the greatest evangelism the world has ever seen. We pledge our hearty cooperation, prayers, and help to this end."

The first Constitution and Bylaws of the Assemblies of God adopted in 1927 contained an article on home missions which still applies today. The preamble and the resolution included the following:

"The fields everywhere are ripe for harvest, but the laborers are few. If we fail to speed up our program of home field evangelization, the loss will be appalling. Our Lord's "go ye" applies no less to the fields lying at our doors than to distant parts of the earth.

"Whereas, we have the men and the means to accomplish at least twice as much as we are now doing; and the strengthening of the work at home is the only way we can enlarge our work abroad; and the urgency of the command of our Lord, and the crying need everywhere, will not permit us to be indifferent or inactive; therefore be it resolved:

"That the Executive Presbytery devise plans for the opening up of new works in neglected strategic points. . . ;

That each district superintendent use all available resources for evangelizing his own district. . . ;

"That every pastor recognize his responsibility for the evangelization of his own parish and the regions contiguous to his city or town; that he make a careful survey of the needs and the opportunities of his field; that he look in his own assembly for competent workers now idle who can be pushed out into needy fields . . . that Sunday schools and prayer meetings be held, and all other scriptural means be

used for establishing and enlarging the work; "That all our good evangelists may be kept busy in fields new and old, and that district superintendents and pastors cooperate with them, so far as practicable. . . ;

"That we work for a largely increased circulation of *The Pentecostal Evangel* and the liberal use of our own tracts and books.

"We recommend that all our people devote much time to earnest prayer for the workers in the field, and for the Lord of the harvest to thrust forth new laborers both at home and abroad."

#### HOLY SPIRIT EMPOWERED WITNESSING RESULTED IN MIRACULOUS GROWTH

The pioneers of our church recognized the necessity of organization if they were to meet successfully the challenge of their time. But they also knew that organization must be accompanied by spiritual power, so they followed the pattern of the New Testament church.

There were two essentials our fathers did not overlook and which modern Pentecostal leaders must face up to. *First*, they were filled with the Holy Spirit. They attempted no ministry until they had received an infusion of power from on high. *Second*, they believed they were obligated to witness to all people. But that witness must be in the power of the Holy Spirit.

It is no wonder the growth of the Assemblies of God in the first half-century of its existence was so spectacular. The plan of evangelism and missions as outlined in the first Constitution and Bylaws followed the instructions given by Jesus when He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Jesus stressed the need of being filled with and directed by the Holy Spirit. Christians were to witness everywhere.

The mode of evangelism was witnessing—telling who Jesus was, what He had done for the witness, and what He could do for others. The followers of Jesus turned the world upside down by obeying these simple directions (Acts 17:6).

Outstanding results followed the faithful and anointed witness of Assemblies of God pioneers. It has brought our church to where it is today. The fire of the Holy Spirit was the secret of past success. Without the touch of Pentecost our future efforts will be lifeless and fruitless.

#### SOUL WINNING STILL BASIC TO HOME MISSIONS

Evangelism and missions still constitute the cutting edge of our advance today. The Home Missions Department exists for the purpose of sponsoring *new church evangelism*

## THE CHURCH NEEDS THE SPIRIT

The Holy Spirit is the very life and power of Christianity, and without Him the Church is like a ship without fire in her engine, or steam in her boiler; like an army of soldiers lying lifeless; like Ezekiel's vision of dry bones; like a body without a soul.

The Church was never intended to be a natural and intellectual organization, but a supernatural instrumentality wholly dependent upon the direct power of God for all her efficiency, and therefore needing to be ever separated from the arm of flesh and the strength of mere human agencies.

The Church in which the Holy Spirit abides is no mere sectarian fragment, but the whole body of believers united to Christ the living Head.

—A. B. SIMPSON, in *Alliance Witness*

and providing ministry to ethnic and minority groups in the U.S.A. The basic purpose is soul winning. Our responsibility includes the establishing of full-gospel churches and missions in every neglected community and neighborhood.

#### "MISSION: AMERICA" CALLS FOR TOTAL INVOLVEMENT

*Mission: America* is a crusade to reach all people wherever they are and wherever they are. This can be accomplished only by a dedicated and involved church—a church filled with the Spirit and the love of God.

*Mission: America* is being launched in a rapidly changing world. It is a world of speed, power, wealth, and rapid communications. It is also an age when the fabric of our society is bursting at the seams, engulfing us in prejudice, violence, hatred, protest, rioting, and war. The vast majority of the citizens of America live in burgeoning metropolitan areas—so different from the rural America of a generation or two ago.

To meet this challenge the church of today must be flexible and adaptable. This does not mean it should reject its heritage and be secularized, with little concern for spiritual values. It cannot afford to conform to the world if it hopes to change the world. It must learn how to be in the world, without being of the world.

The church must adapt its strategy to meet the need of our bewilderingly changing times. It must be aware of the culture of its time if it is to communicate with its people. Christians must not close their eyes and shut out the world. However, they must not sacrifice the truth either. Methods and strategy may change, but the gospel message is the same.

*Mission: America* is a mission of service. Jesus called Himself a servant. He referred to Himself more often as a servant than He did as the Messiah. He said, "I came not to be served, but to serve." Paul talked about "bearing one another's burdens."

With over 100 million people unchurched in the United States, and with thousands of communities without a full-gospel witness, *servants* are desperately needed. If we are to reach this generation for Christ, we can do it only through total involvement—the concerted efforts of the national and district leadership, local churches, and concerned church members. Nothing less will work; nothing less can meet the need.

# 'LORD, SEND A REVIVAL'





# COOPERATION

Sunday School Lesson for August 31, 1969

By J. BASHFORD BISHOP

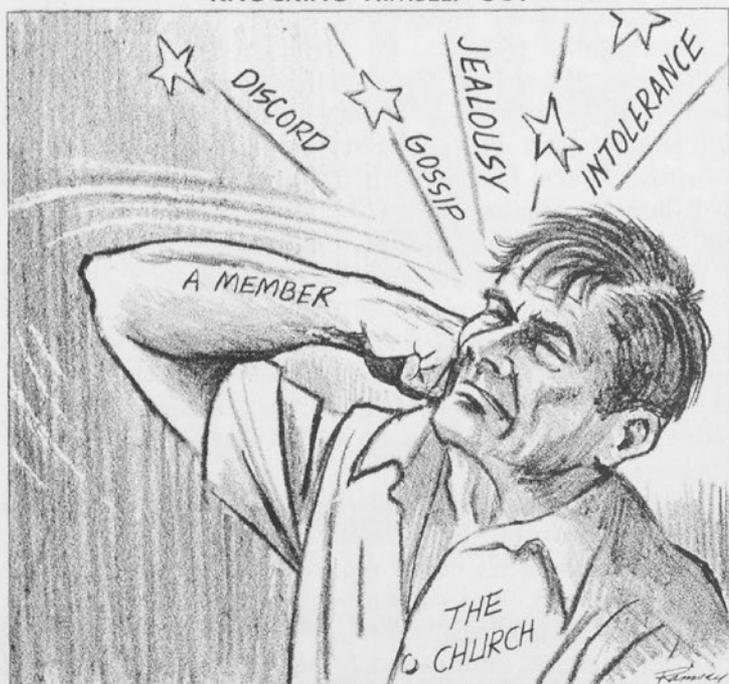
1 CORINTHIANS 12:12-27

NOTHING IS MORE IMPORTANT than for Christians to understand the nature and purpose of their relationship to each other in Christ. In our lesson today this matter is clearly and impressively detailed.

1. *The Church is the body of Christ* (v. 27). This last verse of our lesson text summarizes all Paul had said in the preceding portion. The Church is not a mechanical entity, not merely an organization, but a living entity, an organism which Paul likened to the physical body. Christ is the Head of the body which is the Church (Ephesians 2:20).

2. *The unity of the Body* (v. 12). Just as the human body is a unified whole composed of individual members—legs, hands, feet, etc., each having a different function—so the body of Christ is composed of individual believers each having a specific ministry within that Body. What condescension and grace that God should devise such an arrangement. And how important it is that each believer

## KNOCKING HIMSELF OUT



FOR THE BODY IS NOT ONE MEMBER, BUT MANY...THERE SHOULD BE NO SCHISM IN THE BODY; BUT THAT THE MEMBERS SHOULD HAVE THE SAME CARE ONE FOR ANOTHER. 1 CORINTHIANS 12:14; 25

recognize this fact and fulfill his own ministry in the Body!

3. *Entrance into the Body* (vv. 13, 14). All believers, regardless of race, color, or creed, by virtue of the new birth, are born again by the Holy Spirit and placed into the body of Christ (Titus 3:5; John 3:6; Romans 8:10).

4. *Self-depreciation of members of the Body* (vv. 15-20). The Church, like the human body, is characterized by amazing unity in diversity and diversity in unity. In the Corinthian church there were evidently those—as today—who belittled and minimized their own importance and ministry in the body of Christ: "If the foot shall say, Because I am not the hand, I am not of the body." This was like saying, "Because I cannot preach or teach, I am not important in the Church." Paul replied by pointing out what a grotesque thing a body would be, made up of nothing but eyes or feet, for a variety of members is necessary in order to have an actual body at all.

5. *Depreciation of other members of the Body* (vv. 21-24). "And the eye cannot say unto the hand, I have no need of you." Not only were there some in Corinth who minimized their own place in the body of Christ, but there were also those who felt superior and failed to appreciate the importance of others.

To them Paul said, "Much more those members of the body, which seem to be more feeble, are necessary." The words "seem to be" are worth noting. Members of a body may "seem to be" feeble without actually being so. Appearances are deceiving. Human opinion as to what is important is not always right.

In verses 23 and 24 Paul contrasted what he called "comely" and "uncomely" parts of the body. In other words, some members of the physical body are attractive while others are not. However, their importance within the body as a whole has nothing particularly to do with whether they are good looking or not. Thus Paul meant that just as we recognize a difference in our bodily members and organs and treat them with honor, so also we are to recognize that every other member of the body of Christ is to be honored, appreciated, and respected because of his specific place and function in the Body.

6. *Harmony and sympathy within the Body* (vv. 25-27). Even a very elementary study of the human body reveals how wondrously the various parts—blood cells, veins, nerves, organs—work together for the general health of the body. We are often painfully aware that one member affects another. All this is equally true in the spiritual realm. Thus it is possible for a needy missionary-member of the body of Christ to receive help and healing through the prayer of a lay member of the body of Christ located 10,000 miles away!

7. *Diversity of functions among members of the Body* (vv. 28-30). Here Paul named some of the many different ministries God has given to members of the Body—all important and necessary.

8. *The motivation of the members of the Body* (v. 31). "But covet earnestly the best gifts: and yet show I unto you a more excellent way." Such was Paul's introduction to what we call "The Love Chapter," but which primarily shows that love is to be the guiding, motivating principle in all the relationships of believers one to another in Christian service and worship.





# Guyana

By CHRISTINE CARMICHAEL

**I**N MAY 26, 1966, the former colony of British Guiana became the nation of Guyana. Located on the northeast coast of South America, Guyana is the only English-speaking country on the South American mainland.

Except for a few thousand Guyanese who live along the rivers, practically all the people inhabit the 270-mile coastal plain. Greater Georgetown, the capital and chief seaport, has a population of 150,000.

Guyana is the name given to the

country by its indigenous population, the Amerindians. The name means *Land of Many Waters*—an appropriate name for a country with an abundance of rivers, creeks, and other waterways. On the Potaro River, where gold and diamonds are mined, is the famed Kaieteur Falls with a sheer drop of 741 feet—nearly five times the height of Niagara.

Though Guyana was discovered by Christopher Columbus in 1498, it was not claimed or colonized by Spain. The first European settlements were es-

tablished by the Dutch around 1620. The French and Portuguese also were involved in the scramble for possession of this territory, which was finally ceded to England in 1814. The British ruled until May 26, 1966, when the new nation gained independence and became a member country of the British Commonwealth.

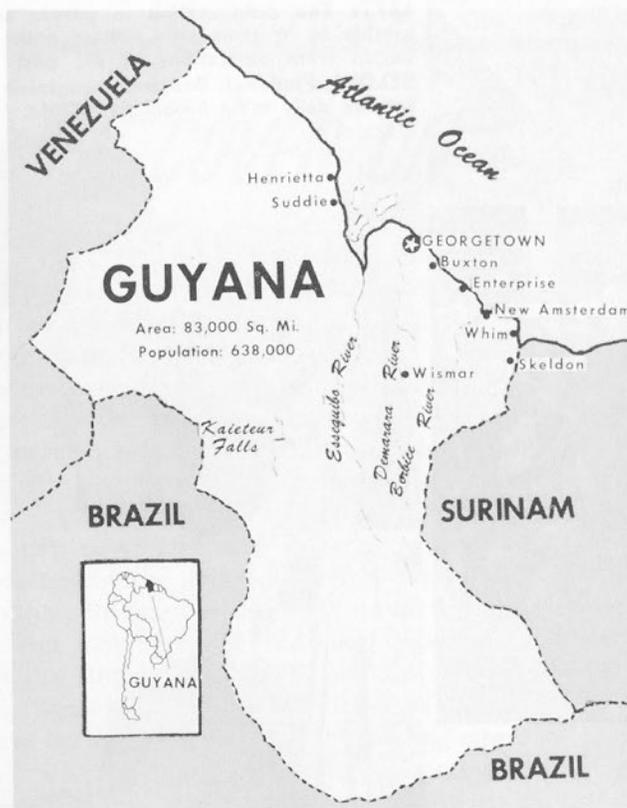
Food growing and processing are the primary industries. Sugar accounts for 38 percent of exports. The country has rich deposits of bauxite, gold, diamonds, and manganese.

Guyana's cosmopolitan population is made up of East Indians, Africans, Portuguese, Chinese, Europeans, and Amerindians. Though the Guyanese are of various races and intermarriage is relatively infrequent, they have been blended together to form one nation. They are united also in their official language, English, and in a fervent desire to develop their country.

The Guyanese are not only multi-racial, but multireligious as well. A large percentage are Anglicans or Roman Catholics. Others adhere to Hinduism, Islam, or tribal paganism.

Protestantism was introduced in 1743 by the Dutch Lutheran Church, but this was not a missionary project. Services were conducted exclusively for the benefit of Dutch settlers. Nothing was done to evangelize the Negro population until the London Missionary Society sent representatives in 1807. Later in the century Methodist and Presbyterian missionaries arrived. A number of missions have since entered.

(Continued on next page)



Today the Assemblies of God has 29 organized churches, 25 outstations, and 42 national workers. Outstations are extensions of established churches. These remain the responsibility of the "mother church" until they are mature enough to care for themselves. Central Assembly, the evangelistic center, has raised up eight churches. Wortmanville Assembly also has raised up eight churches in this manner in the past seven years.

The national organization has sent out two fully supported missionaries to work in new areas, and partially supports several others.

Nearly 140 Sunday schools are conducted each week with an aggregate enrollment of 10,500. The availability of open spaces under houses built on stilts has facilitated the Sunday school program of evangelism.

Because Guyana is an English-speaking country, the literature needs are met by using backdated literature from the Gospel Publishing House in Springfield, Missouri. The Boys and Girls Missionary Crusade and over 700 churches and individuals regularly supply Sunday school materials and copies of *The Pentecostal Evangel*.

Practically all the churches have Christ's Ambassadors groups. The young people are active in open-air evangelism, Sunday school work, and literature distribution. A youth camp is sponsored annually. The zeal of the

young people in witnessing keeps them in the forefront in high school Bible clubs.

Women's Missionary Councils are organized in most churches. Conventions are held annually, and enthusiasm runs high as the different groups report on their activities.

The Bible school, opened in 1961, now occupies a fine new building next to the evangelistic center. The current enrollment is 60. The contribution that students are making to the work of God as faithful pastors and workers has demonstrated the strategic usefulness of the school. Milton Kersten serves as director.

The Berean Correspondence School, in operation since 1959, has 125 students actively enrolled.

The radio broadcasts, *Revivaltime* and *Christ Is the Answer*, continue to be major outreaches of the gospel in Guyana. *Revivaltime* completed its 16th year of release in 1969. *Christ Is the Answer* began its ministry in 1961 with Paul Palsler as director. He was succeeded by David Guenther. The unique use of backdated adult teacher quarterlies, offered as a home Bible study course, has enrolled nearly 7,000 students. The constant flow of mail evidences appreciation for the broadcast, which has a potential listening audience of two million people.

The evangelistic center in Georgetown was dedicated in December 1964.

This was a milestone of progress for the Guyana Assemblies of God. Located prominently in the capital city, the concrete structure is valued with its present equipment at more than \$60,000. The project was undertaken by the national church and friends in the United States. Missionary-Evangelist Morris Plotts, who itinerated on behalf of the project, estimated that 400 churches contributed to make the center possible. Hundreds of Guyanese testify to salvation and healing through the ministry of the center.

During the GOOD NEWS CRUSADE conducted by Missionary-Evangelist Paul Olson in Georgetown, more than 6,000 people came forward for salvation at the national stadium and in the cooperating churches. The crusade involved eight Assemblies in the Georgetown area. In the two weeks of follow-up meetings which followed the crusade, 400 were filled with the Spirit.

Guyana is wide open to the Assemblies of God. Reports from the field indicate encouraging growth and indigenous church development. David Guenther says, "Four church buildings are ready to be dedicated; two or three others are under construction. Several other churches are planning to erect buildings on lots they have acquired."

Dedicated national ministers are "workers together" with our missionaries in the glorious task of making Christ known in Guyana. 



**LEFT:** The congregation in prayer at the First Assembly in Wortmanville, where eight churches were begun from outstations in the past seven years.  
**BELOW:** Frederick Benjamin, engineer and announcer for the daily radio broadcast "Christ Is the Answer."





## KEEP A TENDER SPOT

By A. E. JAMES

**O**NE SUNDAY EVENING ABOUT 14 years ago my pastor concluded his appeal for sinners to yield their hearts to the Lord. A woman had responded. No other hands were raised in answer to his appeal.

Then I noticed Charley who was sitting alone next to the right aisle and several seats from the rear of the church. His wife was the one at the altar seeking salvation.

Charley had his elbow propped on the end of the pew and his chin cupped in his hand. Praying for guidance, I approached him. Either he was so deep in thought that he did not realize I was by his side, or he ignored me.

I did not know how to begin, but I could see he was watching his wife. Leaning down I said quietly, "God loves you too."

Evidently they were the right words. Charley came out of that seat and rushed to the altar. He was wonderfully converted.

For seven or eight years he lived for Christ and witnessed to His saving grace. Then trouble came—family troubles and financial difficulties, among others. Charley backslid and in doing so was very ungracious to people who had deeply respected him.

A Christian friend mentioned it to me one day. I said, "Yes, Charley is going to have some wrongs to right when he comes back to God. He has made it hard for himself."

May God forgive me—I gave Charley up too easily and quickly. About six years passed. One Sunday morning I finished teaching my class of boys and went up to the auditorium for morning worship. The adult class was having a decision day. My pastor was appealing to sinners to give their hearts to Christ.

I entered and stood in the rear. Sitting several seats from the back and next to the aisle was Charley. I am not sure that God questioned me, but a lump came to my throat and I found myself whispering, "Yes, Lord. I know You love Charley." Then in my heart came the question, "Do *you* love him?" Tears smarted in my eyes, and I said, "Yes, Lord. I love him."

I knew what I had to do. After I had composed myself, I walked up to Charley. Perhaps it was a trite remark, but I leaned down and spoke into his ear: "Charley, I'm back. And I can only say the same thing I said to you 14 years ago—'God loves you.'"

He sat there with his eyes closed, his face set and stern—like chiseled granite. I talked to him; I appealed to him to return to Christ, but he did not answer.

I thought to myself, "He's set in his ways. He won't yield this time."

If Charley had said, "No," I would have left him. But he didn't. So I said, "Charley, you don't want to say, 'No.' You know God loves you and wants you back in the fold."

I saw something fall on his shirt. And then on his cheek, I saw another big tear roll down and drop on his chest.

Now Charley is back in the fold, and I have learned a lesson. Never give up on one who fails the Lord. Keep praying; keep a tender spot in your heart for him. If you do, you may have the privilege of leading him back to the Saviour.



## KEEP THE COVER ON

**T**HE RAIN HAD JUST FALLEN, and the air was fragrant and clean. Near the road two stone wells stood side-by-side. One was covered, but the other was open to the sky and freely drank the rainfall as it came. It was like a heart apparently open to all the blessing of God.

The rainfall ceased, and the morning sun shone brightly; soon the grass was dry, and the dust began to loosen on the road. A crisp breeze began to stir the dust and chase the leaves. By noontime the heat had become oppressive.

A traveler coming down the road saw the wells, and his step was quickened by the thought of refreshing water. He went first to the uncovered well, for its water was the most accessible. But looking in he saw dead leaves and dust floating on the surface. His thirst was demanding, but he turned away and went to the second well. The well cover looked heavy but was easily removed, revealing clear, cool water. He drank his fill and refreshed, continued his journey.

The covered well appeared to close its heart to the rain, but in reality it was filled. For the rain passed deep into the earth and quietly filled the well with pure water.

Rain is the gift of God, even as is the Spirit. God has wisely chosen to safeguard these gifts from the many things which contaminate. The rain passes deeply into the earth. By burial it is freed from the dust of the air and is preserved in purity to do that which God ordains.

The Spirit too has been poured forth. Men whose hearts know and partake of Christ's death and burial receive the water in its purity. Pure hearts allow the Spirit to do all that God ordains.

The uncovered well boasted that it wanted all the rainfall, but it also collected dust and dead leaves as well. Its fear of missing the rain made it cast off judgment and restraint, and its waters became contaminated.

Let us keep the cover on our well and accept the water only after it has gone through the ground—the way of the cross and death, the quiet working of the Lord. Then will our lives be orderly and our hearts filled with peace, ever ready to offer the pure water of life to thirsty travelers.

—ALVA THORNBERG

# A 'SECOND FIDDLE' MINISTRY

By K. G. SWENSON / \*MCEF Adviser, National Sunday School Department

**C**HRISTIAN EDUCATION IS ESSENTIAL in the program of the local church. Without it the church cannot grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. This is the foundation upon which the structure of the church's life and activity is built.

One of the most sought-after workers in church vocations today is the minister of Christian education. Increasing numbers of churches are seeing the benefit of having more than one full-time person serve the many demands of a busy, growing congregation.

How can this position be defined? To begin with, the minister of Christian education is called to give leadership to the total educational program of the church. He is under the direction of the senior pastor and the official church board. In association and cooperation with all educational agencies of the church, he is called upon to give instruction, inspiration, encouragement, and leadership.

Just as God calls men to be pastors and missionaries, He calls individuals into the field of Christian education. The MCE (Minister of Christian Education) is not a glorified Sunday school superintendent; nor is he the errand boy of the pastor. He has a definite place of leadership to fill in the church. As he has a definite place in the church, he must also have a definite call of God to do this work. It must be more than a profession; it must be a calling.

\* Ministers of Christian Education Fellowship

This work of being an assistant to a senior pastor can be a lifetime service. For every Paul, there needs to be a Timothy or a Silas or a Barnabas. A "second fiddle" ministry is more important than some may think. It takes a person who can play the second violin well if there is to be any harmony with the first violin.

To some, the idea of being "second fiddle" in a church situation does not appeal; yet, I know of many churches where the senior pastor, the minister of Christian education, the youth director, and other staff members produce such an excellence in harmony that the kingdom of God is enlarged and benefited because of it.

A minister of Christian education has one of the most interesting, varied, creative, and worthwhile forms of ministry. There is the challenge of working with growing personalities; the opportunity to render necessary and valuable service; the association with growing Christians; the sense of being linked with a cause of enduring worth; the fascination of working essentially with people instead of with objects; the variety of responsibilities which leaves no room for monotony; the challenge of meeting and solving problems; the interest of helping people meet their greatest need which is salvation.

Our churches have a ministry to people; a ministry of and for Jesus Christ. The task of His church is to help people grow into Christian maturity. It is to this ministry that the MCE is called. 

## WHEN THE COUNTESS BOWED GOOD-BYE

**M**ANY YEARS AGO Countess Elizabeth Chertkoff attended a Bible reading in London held by Lord Radstock. The countess, a member of one of the great aristocratic families of Russia, was stirred in her soul.

After the Bible reading was over an English nobleman asked her, "Madame, how is it with your soul?"

"That is a matter between my father confessor and God," the angry countess answered indignantly. Abruptly, she turned from her questioner, but she could not blot out the memory of his words.

Ten years later the countess was in St. Petersburg. The emperor and empress were giving a court ball in the Winter Palace. Countess Chertkoff came with other members of the nobility to enjoy the merrymaking in the brilliant, beautifully decorated ballroom.

While the imperial orchestra of the court was playing, a high Russian prince asked the countess for a dance. Suddenly it seemed to her the strains of the dance music

turned to discord. The steps of the countess became leaden and heavy. Above the chatter and the laughter of the dancing crowd a solemn voice intruded. It was the echo of the question of 10 years ago.

"Madame, how is it with your soul?"

The countess could no longer resist the plea of the Holy Spirit. In a moment's time she surrendered, whispering, "Yes, Lord Jesus, everything for Thee."

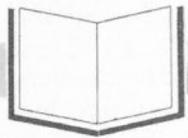
Almost automatically, she turned from her dancing partner. She started bowing in different directions in the ballroom. The worried prince thought she was ill. "Madame," he said, "you are bowing in the wrong direction. If you desire to leave the palace, etiquette demands you bow in the direction of their majesties and secure their permission."

"No, your highness," the countess replied, "I am not bowing to their majesties. I am saying good-bye to this ballroom, and the whole way of life it represents. I suddenly realize I do not belong to this kind of life."

"From now on I belong to Christ, and to Him alone. He has redeemed me with His precious blood from the sinful world. Ten years ago God spoke to me, but I did not answer His call. Tonight He spoke again. I wish, your highness, that you too would hear His voice and obey it. Good-bye."

Soon the palaces and mansions of the great were thrown open for the testimony of Christ. All over St. Petersburg gospel halls were dedicated to the work of the Lord. Hymns and tracts were printed and distributed as the countess placed her fortune at God's disposal. Revival broke out, and many thousands throughout Russia were converted.

Such is the power of a single sentence when God is in it. "How is it with your soul?" 



## MY FAVORITE SCRIPTURE

# THE WAY TO VICTORY

By HAL HERMAN

*"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Psalm 37:5).*

**G**OD HAS PROMISED abundant blessings to every person who will believe His Word, and act upon it. The child of God is asked to "walk by faith" and not by sight.

This favorite Scripture verse is one of the greatest prayer promises in the Bible. It tells us that we must *commit*, we must *trust*, and then we may *know* in our hearts that God will surely "bring it to pass."

Some years ago I was preaching a tent meeting at the Red border in Berlin. Throngs were coming from both sides of the Iron Curtain to hear the message of salvation. Then a great riot broke out, and Russian tanks swarmed before our tent. When the shooting stopped, our tent was isolated in no-man's-land and the meetings were halted.



We felt we were there in God's will and prayed earnestly for three days for God to intervene. Seemingly, nothing happened! The Communist tanks still held the border shut. Our situation was so utterly hopeless we were compelled to commit our way unto the Lord and trust Him to reopen the tent campaign.

Amazingly, we soon discovered we could rent a choice piece of land at a bombed-out site on a main street in the heart of Berlin. So under the guns of the Red tanks we moved the tent to the new location. To our delight, God began bringing far greater crowds than we had at the border, and the meetings continued for many weeks. Multitudes were saved, healed, and baptized with the Holy Spirit. How we rejoiced to see God "bring to pass" a victory beyond anything we ever dreamed possible.

The secret is that after praying in faith, we must "commit our way unto the Lord" and rest assured that He *will* bring to pass the blessing and the victory our heart longs for.

Harold Herman is a well-known missionary-evangelist. He and his bride (the former Mildred Thompson of Eugene, Oregon) are now conducting services overseas.

# YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

*What was "the abomination of desolation, spoken of by Daniel the prophet"? (Matthew 24:15).*

It is generally believed (and, I think, correctly) that this is the possession and pollution of the temple by the man of sin in the time of Israel's coming tribulation. But let us think of it also in relation to the destruction of the temple by the Romans.

Different interpretations have been given, such as the Romans stacking their arms in the holy of holies and erecting the Roman eagle. Let us accept this. But the greatest abomination of that time was the action of those Jews who considered themselves zealots. "Having gained possession of Jerusalem they took possession of the temple, dispossessed the priesthood, and set up a tyrannical priesthood which was not after the order of Aaron, who bribed, murdered, and even refused burial to any who did not submit to their despicable dictation" (*The Dictionary of Religious Knowledge*).

*First Corinthians 5:11 says we are not to keep company with a fornicator or one that is covetous or a drunkard, etc. Does this mean we cannot visit or eat in the home of anyone who is divorced and remarried? Jesus ate with publicans and sinners.*

This exhortation concerns sharing the Lord's Supper with those who, after having been considered as brethren, have indulged in the sins mentioned.

The church is to be clean. "Purge out therefore the old leaven" (1 Corinthians 5:7). "Keep the feast . . . with the unleavened bread of sincerity and truth" (v. 8). We have to meet and do business with the ungodly world (v. 10) but do not have to fellowship with those guilty of corrupting sins nor approve their conduct even though they profess to be followers of Christ (v. 11).

God judges the sinners of this world, but the church should judge those who are members (vv. 12, 13).

*Does not Ham mean black, and was not this a curse which has continued on black people? (Genesis 9:22-25).*

It seems that Ham was not included in the curse—why, I do not know. The curse was pronounced on his son Canaan. Moreover, it seems the curse was not made effective immediately. The Phoenicians, descendants of Canaan, were among the most advanced people of the ancient world, with the great city of Tyre as their center.

According to Smith's *Bible Dictionary*, Ham means "hot; sunburned." This is supported by other writers: "The most illustrious of the Hamatic nations were the Cushites, Phoenicians, and the Egyptians." Cush means "black" and is identified with the Ethiopians. *The Dictionary of Religious Knowledge* adds: "Ham's sons—Cush, Mizraim, and Phut (Genesis 9:6)—traveled southward; and from them chiefly sprang the tribes that peopled the African continent."

*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.*

# TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (Hebrews 13:8)



## HEALED OF INTERNAL HERNIA

INSTEAD OF SURGERY, I experienced the healing power of God.

At about 7:30 a.m. on February 17, 1969, I awoke with stomach cramps. By 11:30 a.m. they had become more severe, and I had started to bloat.

My wife drove me to the doctor in Napa. He sent me to the emergency room of the hospital to be examined by a surgeon. The doctors said it could be the appendix, a leaking ulcer, or a strangulated hernia.

At 4 p.m., they began a series of X rays. At about the same time, my wife, daughter-in-law, and Pastor Gaither were praying for me. The first X ray showed an internal hernia; but by the time they were through X-raying me, I had no pain or swelling.

The next day they X-rayed all my organs and they couldn't find a single thing wrong. God had completely healed me! I cannot thank and praise Him enough. My doctor said it was a miracle that I didn't have to have surgery.—Earl F. Wilson, Sonoma, Calif.

*(Endorsed by Ralph W. Gaither, now pastoring First Assembly, Napa, Calif.)*

## BABY GIRL SURVIVES PREMATURE BIRTH

AS I WATCH OUR darling 11-month-old daughter sleep, these words come to my mind, "For this child I prayed" (1 Samuel 1:27).

My wife and I had been married five years. We had suffered the disappointment of three miscarriages, which also caused considerable damage to my wife's health.

During this last pregnancy, my wife had to be confined to bed for several weeks. I am thankful for the wonderful people at Southside Faith Tabernacle, Oklahoma City, Okla. For six weeks they brought our noon meal to us.

Our daughter had to be taken by Caesarean section when she was still seven weeks premature. She weighed just under four pounds. She was in an incubator for 26 days. Like many other premature babies, she had difficulty in breathing, but today is perfectly healthy. Little Glenna was dedicated to the Lord by Pastor John Newby at Southside Faith Tabernacle. We are so grateful to our Heavenly Father for our child.—Evangelist Larry Hatfield, Marlow, Okla.

## HEALED OF SKULL AND BACK FRACTURES

I THANK THE LORD I am again able to participate in church activities.

My wife and I conduct worship services at several rest homes. One evening last March, while waiting for our starting time, I opened a door in the dark, thinking it was the rest room. As I reached for the light switch, I fell

headlong into the basement. I fractured my skull and a bone in the lower portion of my back.

I was taken by ambulance to the hospital. For the first week, it was questionable whether I would survive; but Pastor LaMance and members of the church prayed, and the Lord healed me.

After spending 16 days in the hospital I was discharged, and the very next day I suffered a heart attack. I called my pastor and one of the elders of the church. Again, in answer to prayer, I was healed.

My wife and I are thankful for God's healing power.—Gordon L. Hayman, Twin Falls, Idaho.

*(Endorsed by Pastor L. I. LaMance, First Assembly, Twin Falls, Idaho.)*

## WEAK EYES HEALED

I PRAISE THE LORD for instantly healing my eyes while I worshiped Him at church during a special song.

All my life I had weak eyes. I had glasses, but they helped very little. In church many times I would see two speakers instead of one. This was very tiring.

On April 3, 1969, I went with my cousin, Miss Linda Jones, to Faith Assembly in Sperry, Okla. As she sang a solo, "Dear Jesus, Abide with Me," the Lord plainly spoke to me, "I am the Lord that healeth thee."

I promptly replied, "Why, Lord, I'm not sick."

When I opened my eyes, everything was dim. I thought it was because I had been crying. I wiped my eyes, and then the room became bright.

For the first time in my life, I could read the attendance board from the back of the church without guessing at it. There was a picture on the wall behind the pulpit. Before, I could not have told you what it was. Then I saw it was a picture of Jesus knocking at the door.

I do not wear glasses anymore. I'm thanking the Lord for His mercies.—Miss Marilyn Rackley, Enid, Okla.

*(Endorsed by Pastor Frankie D. Pollard, North Tenth Assembly of God, Enid, Okla.)*

## HEALED OF BLINDNESS

IN MY BLINDNESS, God let me know what it must be like to walk in spiritual darkness. It was a frightening experience.

It was in November 1965 I started losing my vision. At first I thought the patch of black in my left eye was a minor thing, but it alarmed my eye doctor. He sent me to a medical doctor, and then several specialists were called.

There were many tests. The doctor finally told me I had two eye diseases which would make me totally blind in three to six months. He said there was nothing they could do for me.

I was just 33. My husband was in Korea at the time. I felt so alone, and the greatest fear I had ever known gripped me. Although I was a Christian, I felt God had forsaken me. I became so depressed I was even tempted to take my life.

I had always trusted God for everything, so I asked Him to help me. The most wonderful peace came to me. I knew if Jesus was beside me, I had nothing to fear.

As my vision deteriorated, I was sent to a school for the blind. The little vision I still had was blocked out with a blindfold during the training. I was there for three months. I learned to read braille, to do math with beads, and to walk with a cane. (The latter was the most difficult for me.)

I have a certificate for soloing downtown in Little Rock, Ark. As I was walking the streets blindfolded, I was very fearful. I didn't know one direction from the other. I was off balance. And I thought, "This must be the way it is to be lost and away from God. The sinner doesn't know what he is looking for. He doesn't know the Bible is his guideline and Jesus is his guidepost."

Through this experience I realized I had not given Jesus the uppermost place in my life that He deserved. Now I knew Jesus was my friend. I had to depend upon Him for everything. He never failed me.

I went to Germany with my family, and while there my vision completely left me. I fell and hit the back of my head. This caused my eyes to hemorrhage. I could see only shadows or moving objects. I was flown back to the United States and was hospitalized for approximately two weeks. The doctors decided they could do nothing for me, so I was released.

For quite a while I lived in darkness. When my eyes again started hemorrhaging, the doctor gave me medicine and told me to lie flat for two weeks. I was then to return for an examination.

When I returned, he again told my husband and me there was nothing he could do. He said, "I feel so helpless with something like this. It would take a miracle."

The following Sunday I attended church and went to the altar as usual. But as I was praying the Holy Spirit took over. Pastor Chambers came by and put his hand on my head. He prayed, "Lord, You know Sister Kelly's needs." When I got up I could see the seats. At first I thought it was an illusion. Then I saw a lady in a blue dress standing next to me. I looked around the altar and saw the people. I started shouting, "I can see!" That was all I could say.

The next Tuesday I went to see my doctor. He asked me what had happened. I told him. He called in the other doctor who had examined me two weeks earlier. They began to talk about what they could do for me. But I didn't need them anymore. Jesus had already taken care of everything.

The song says, "I once was lost but now am found; was blind, but now I see." I have experienced this—physically and spiritually. I can never express the gratitude I have for such a merciful God.—Mrs. Juanita Kelly, Aurora, Colo.

(Endorsed by Pastor Charles Chambers, Aurora Faith Tabernacle. He adds, "Since her healing on February 23, 1969, Sister Kelly's eyes have continued to grow stronger. She now can read even the fine print of her Bible.")



# evangeletters

READERS WRITE THE EDITORS

## Studying Our Doctrines

I would like to reply to the reader in Illinois who complained that our basic doctrines are not being taught in our Assemblies.

As a pastor I have had the same burden—that a study of our Assemblies of God doctrines be given every year.

I bought the book *Bible Doctrines* by P. C. Nelson (Gospel Publishing House, paperback edition, \$1.50) and other helps from our headquarters, and made up a study that we use every year.

The church has voted on the need for such a study, so one week is set aside every year for it. We require everyone who attends to turn in a notebook.

With these lessons we have rooted the Christians in the Word. Others who were not saved have attended too, and today we are reaping from these lessons.

Ours is not the only church that has done this. Other pastors also have seen the need and are doing something about it.

EUGENE PETROSKI  
Ambridge, Pa.

## Wrong Church Credited

The list of churches which contributed to Speed-the-Light (March 9 *Evangel*) was in error due to a clerical slip here in the CA Department. We regret this.

The listing for the Arkansas District which showed Bethel Chapel, El Dorado, Ark., with \$3,600 should have read "First Assembly, El Dorado, \$3,600."

VERNE B. MACKINNEY  
Speed-the-Light Representative

## Recruits for the Ministry

A few years ago Pastor A. M. Freeze of Glad Tidings Assembly in Lufkin, Tex., read an article in the *Evangel* by Brother Thomas F. Zimmerman concerning the great need for more young people to enter the ministry. Brother Freeze became concerned and began to pray that God would move in his church and call young men into the ministry.

The following year at the district spring convention, Brother Freeze was able to recommend five young men to the district officials for ministerial credentials. All of these are now in the Lord's work because of the prayers of a faithful pastor.

Realizing that the future of our movement is completely dependent upon a God-called and divinely ordained ministry, we are praying that our pastors across the nation will be stirred with a concern to see more of the young people in their churches enter the ministry.

E. R. ANDERSON  
Superintendent  
North Texas District

## Renewal After 30 Years

I am writing for information about a subscription to the *Evangel*. I found one at the bus station in Chehalis, Wash.

I used to take the *Evangel* about 30 years ago; but moving around, I let my subscription run out and lost the address.

EMMA WRIGHT  
Portland, Oreg.

## Depends on Good Reading

The Spiritual Life issue of the *Evangel* was especially good.

I appreciated the article by Bill Popejoy, "All Mixed Up," and Kenneth Barney's article on "Another Spirit."

God had made this real to me while I was in the hospital. I read in the life of Daniel that he was chosen because of a right spirit. May God grant this to each one of us.

As I am no longer able to be in church due to a physical condition, I thrive on good reading material.

GLADYS BRANSON  
Valley Park, Mo.

## A Veteran's View

After reading a copy of *The Pentecostal Evangel* which I found here in a hotel, I feel there might still be some hope for our country. This issue (June 29, 1969) contains many fine articles about military personnel.

I am a disabled veteran of almost 18 years of active service. I had thought that most Americans had little appreciation for servicemen, but you give us a lot of credit.

Thank you for giving our men in Vietnam the mention they deserve.

WILLIAM M. BENTLEY  
S/Sgt USAF, Retired  
Antioch, Calif.

# Evangelical NEWS Digest

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



## NEWS OF OUR TIMES

### CHURCH MUST FIND NEW TESTAMENT RELIGION OR GO OUT OF BUSINESS, MINISTER SAYS

LOS ANGELES, CALIF.—“All we have to do to go out of business as the Christian church is to stay in business as usual.”

This opinion was expressed by Dr. Francis E. Whiting, director of the Department of Evangelism and Spiritual Life of the Michigan Baptist Convention, in a recent issue of *Acts*.

“More or less commonly in

Protestantism we've believed many of these historic reports of miracles and supernatural events, but we've regarded them as something for another time,” Dr. Whiting continued.

He observed that rationalism has become the disease of the Church and “the only way I know that a genuine renewal is going to come is for us to find

the religion of the New Testament” which is a very powerful religion and not too widely seen.

He estimated that by the year 2000 the pagan population of the world will increase from the present two billion to over five billion and unless the Church discover this New Testament religion, “we're going to go out of business.”

### Respect, Responsibility, Restraint, Religion

### CHURCH SCHOOLS SHOULD TEACH FOUR R'S, CONGRESSMAN SAYS

RIVERSIDE, CALIF.—A California congressman has called upon the nation's church-related schools to teach “respect, responsibility, restraint, and religion” in order to counteract the “rant, riot, and ruin” that are being advocated elsewhere.

Jerry L. Pettis, a member of

President Nixon's 21-man task force studying campus unrest, gave this challenge in an address to 400 administrators and teachers from Seventh-day Adventist high schools who were meeting here.

“Educators everywhere,” he stated, “agree that the 1970's will either establish or destroy tradi-

tional concepts of American education.

“I am convinced that the '70's will be a time of special testing for church-related schools. I believe that in spite of all the trials and problems they may now be entering their finest hour, for the intrinsic worth of their distinctive systems will be seen.

“When the curriculums of many schools are thought to be irrelevant,” he concluded, “church schools can demonstrate the value of relating ethics to learning.”

### Founder of ICL

### ABRAHAM VEREIDE DIES

WASHINGTON, D.C.—Abraham Vereide, founder of International Christian Leadership and instigator of the prayer breakfast movement in the nation's capitol, died in May at the age of 82.

Dr. Vereide, a native of Norway, came to the U.S. in 1905 and settled in Montana. He preached as a Methodist circuit rider and later held posts with the Goodwill Industries in the Pacific Northwest and Boston.

It was in Seattle in the late 1930's that he launched the movement for which he would be best known—International Christian Leadership. The agency sponsors prayer breakfasts, including Presidential Breakfasts annually.

Dr. Vereide moved here in 1943 and was honored by government officials and Protestant churchmen on his 75th birthday in 1960.

Richard C. Halverson, pastor of the Fourth Presbyterian Church here, has served with Dr. Vereide as associate director of ICL.



### 1969 CHRISTMAS STAMP OMITTS RELIGIOUS THEME

WASHINGTON, D.C.—Postmaster General Winton Blount recently announced the design for the 1969 Christmas postage stamp which will be issued on November 3 with first-day ceremonies at Christmas, Fla.

Unlike the 1967 and 1968 Christmas stamps, it has no doctrinal overtones. It carries a reproduction of an original painting entitled “Winter Sunday in Norway, Maine.” The picture was painted about 1870 by an unknown artist.

The religious connotations of

the 1967 and 1968 Christmas stamps resulted in a court suit by Americans United for Separation of Church and State who contended the stamps constituted “religious propaganda and government proselytization for Christianity in general and the Roman Catholic Church in particular.”

Such religious postage stamps, they said, constitute an illegal step toward an establishment of religion by the Federal Government and are in violation of the first amendment to the Constitution.

### To Biafra

### Relief Flights End

WASHINGTON, D.C.—Because of increased danger to relief planes, night relief flights to Biafra have been discontinued.

The International Red Cross discontinued its flights June 10 after one plane was damaged in an attack by MIG fighters operated by the Federal Government of Nigeria. On June 19 planes operated for Joint Church Aid from Sao Tome were also grounded because of the increased danger.

Although Nigeria had never given formal permission for the night flights, there had been no effective opposition until early June. Efforts to arrange overland relief routes and/or daylight flights have proved unsuccessful.

Without the steady flow of high protein food and medicine provided by the night flights over the past several months, Biafra faces the prospect of starvation for thousands of her people.

### Russian Christians Seek Help from UN

NEW YORK, N.Y.—A petition signed by 60 Russian Orthodox believers in the city of Gorky has been received by United Nations Secretary General U Thant.

The appeal for help requests the assistance of the international body to allow the Russian believers to have at least one additional church in Gorky (formerly Nizhni Novgorod).

Before the revolution, that city had more than 40 churches for its 110,000 inhabitants. Today the city has absorbed many surrounding villages and with a population of 1.2 million people has only three churches.

The believers sought the UN's permission after they heard on the radio a statement made abroad that churches may be opened in Russia on the request of a sufficiently numerous group of believers.

The Synod of Bishops of the Russian Orthodox Church Outside of Russia, headquartered in New York, said the broadcast was sheer propaganda and that no action whatever can be expected in Russia.

## A/G Pastor's Art Displayed by ABS

NEW YORK, N.Y.—The driftwood mosaics of Jack Carrier, pastor of First Assembly of God church in Dearborn Heights, Mich., were recently displayed in the gallery of the American Bible Society headquarters here.

The assemblages of driftwood, depicting scenes from the Bible, were designed and constructed by Brother Carrier. They are more than eight feet high.

Pieces of driftwood found on the shores of Lake Michigan are fastened in mosaic patterns on wooden panels, with differences in shape, texture, and color forming the pictures.

Among the works on exhibition were the "Creation of the World," "The Dove," "Jesus on the Cross," "Noah's Ark," and a seven-foot-high cross made of different sizes of nails which are welded together.

Sculpture, says Brother Carrier is his "avocation . . . a means of spreading Christianity."



A welded work of art entitled "The Cross of Nails" (left), and "The Dove" (right), a large driftwood mosaic were among the art objects created by Jack Carrier recently displayed in the gallery of the American Bible Society. Junior high students from First Assembly, Millville, N.J., viewed the display during their tour of the ABS headquarters. (Photos by the American Bible Society.)

### In U.S.

#### Liquor Stores Outnumber Schools and Churches

WASHINGTON, D.C.—The number of places where liquor can be purchased is more than the combined total of churches and schools in the United States.

There is one liquor outlet for every 80 American homes.

According to official U.S. government estimates, there are:

- 169,792 restaurants
- 198,828 schools
- 24,858 gasoline stations
- 253,762 churches
- 387,337 grocery stores
- 494,450 bars and liquor stores

#### BIBLE STORE OPPOSED IN ISRAELI COMMUNITY

ASHDOD, ISRAEL—A public committee headed by the deputy mayor here is seeking to prevent the opening of a store selling Bibles and related materials.

Police are guarding the premises of the store which has been smeared with anti-Christian slogans. The shop operated by the Bible Society is under the management of a converted Jew.

Anti-Christian feelings ran high in this port city earlier this year when the Scandinavian Seamen's Mission announced the opening of a Lutheran chapel for foreign sailors coming here.

Many of the local Jewish residents felt that the chapel was seeking converts from the population of newly arrived Jewish immigrants.

## . . . at a glance

- • • Virginia Beach, Va., will be the site of the 22nd annual convention of the Pentecostal Fellowship of North America on October 28-30, 1969. Theme for the convention will be "Pentecostal Relevance in a Restless Age."
- • • A 541-year-old handwritten Bible brought \$204,000 at a recent auction in London. The purchase was made by a New York rare-book dealer. The Bible was written on 682 leaves of vellum and was copied about 1428 in northern Italy for Niccolo Cardinal Albergati.
- • • A record total of 110,500,000 copies of Scriptures was distributed by the United Bible Societies last year. The Scriptures were published in 1,392 languages.
- • • In a brief ceremony in June, the Marine Corps transferred the administration of the Hoa Khanh Children's Hospital at Danang, Vietnam, to the World Relief Commission of the National Association of Evangelicals, U.S.A. The hospital was established by the Marine Corps and other military units to meet the needs of Vietnamese children.
- • • A recent Gallup Poll reveals that most Americans favor stricter laws on pornography. Some 85 percent of those questioned said they wanted tougher state and local laws dealing with obscene literature sent through the mails, and 76 in every 100 people polled wanted a stricter stand on the kind of magazines and newspapers available at newsstands.
- • • A total of 103 heroin users died in New York City between May 30 and June 30. This was twice the usual number for a month, according to the New York "Times." The average age of the victims was 22. Officials were unable to explain why the death rate increased so radically in this month.
- • • The White House has announced that President Nixon will not dispatch a full-time U.S. envoy to the Vatican. Mr. Nixon told the pope of his decision through a presidential assistant. He said he does plan, however, to remain in close touch with the Vatican through frequent visits by presidential emissaries.

#### 'Old Hickory's' Church Becomes National Shrine

HERMITAGE, TENN.—The building in which President Andrew Jackson joined the church was recently reopened here and dedicated as a shrine.

Known as Old Hermitage Church, the brick structure was damaged by fire in 1965 after 142 years of continuous service.

General Jackson gave the land for the building in 1823, but it was not until 1839 that he was converted and became a member of the church.

Members of the Presbyterian congregation which had used the church for worship have constructed another building for their use.

#### COLUMBIA U DROPS CHAPLAINCY POST

NEW YORK, N.Y.—Columbia University here has decided to drop the 112-year-old post of university chaplain. The reason cited for the action was a belief that a university should not offer official sponsorship for denominational activities.

Terminated also was the traditional Sunday morning worship service. The appointment of student religious counselors by outside religious agencies will be eliminated.

A new center for Religion and Life will be created.

The university says 17 campus groups already have expressed interest in the program of the new center for religion.



Richard Ridings



Lynn Epperson

## Mr. and Miss CA-USA Winners Announced

SPRINGFIELD, MO.—Richard Ridings, 17, Muskegon, Mich., and Lynn Epperson, 18, El Cajon, Calif., have been named Mr. and Miss Christ's Ambassador-USA for 1969.

Each will receive a \$300 scholarship to the Assemblies of God college of their choice. Mr. CA-USA has chosen to attend Central Bible College, Springfield, Mo.; Miss CA-USA plans to attend Southern California College, Costa Mesa, Calif.

The winners were selected from

167 applicants in the 12th annual scholarship contest sponsored by the Christ's Ambassadors (youth) and Education Departments. The contest is open to graduating high school seniors attending Assemblies of God churches.

Scholarships are awarded for academic achievement, character, and participation in school, youth, Sunday school, and church activities.

### Mr. CA-USA

Mr. CA-USA ranked eighth in a class of 407 at Mona Shores High School. He received the Scholastic Achievement Certificate for four years and was a semifinalist in the National Merit and National Honor Society scholarship programs. He was listed in *Who's Who Among American High School Students*.

He was president and secretary-treasurer of Youth for Christ, president and vice-president of the Student Council, president of the National High School Biology Honor Society, vice-president of the Muskegon Interscholastic Student Council, and member of a cappella and boys choir.

He was a first-team member in the high school quiz bowl (presented on TV). As a delegate to Wolverine Boys State, he served as president of Protestant chaplains and was selected one of four most outstanding of the 1,300 boys in attendance.

He received the Michigan State University award for "showing the most outstanding development and personal attitude toward the program during the Boys State session . . . for overall excellence and enthusiasm."

He has received partial or full scholarships to study drama and voice and to attend the University of Michigan leadership training camp and Boys State and the National Student Council Conferences.

Richard attends Central Assembly, Muskegon, where his father Bernard Ridings is pastor. His church activities have included:

Sunday school teacher, vice-president of CA's, pianist, organist, orchestra director, choir member, and director of Teen Chorale. He has participated in the Bible Quiz program, visitation, and building fund promotion.

### Miss CA-USA

Miss CA-USA ranked first in a class of 405. She was one of four valedictorians from her graduating class at El Cajon Valley High School. She twice received the scholastic achievement emblem, was semifinalist in the California State Scholarship contest, qualified as a life member of the California Scholarship Federation (honor club), and was listed in *Who's Who Among American High School Students*. She ranked third in the city and second in the county in a "Most Valuable Student" contest.

Lynn participated in many school activities. She was a member of the Latin and Science Clubs, treasurer of the California Scholarship Federation, twice delegate to her school's nominating convention, choir member, secretary of the baccalaureate and commencement committee, and member of Youth for Christ.

She was chosen to give the invocation at the baccalaureate service. She was voted by her senior class as "Most Likely to Succeed," and received second-place rating in the poetry division of the speech tourney.

Lynn attends the Assembly of God in Bostonia where Ella E. Benjamin is pastor. She has taught in children's church and Sunday school, and has participated in Sunday school enlargement programs.

CA activities have included three terms as president and two as vice-president, and participation in witnessing programs of Teen Challenge during Easter week in 1968 and 1969. She was sectional second-place winner in the vocal solo category of Teen Talent Search.

Other church activities included: choir, vocal soloist, singing in rest homes each month, president of Missionettes and Silhouettes, librarian, correspondent between Christian radio station and church, and local servicemen's home volunteer.

Lynn is the daughter of Mr. and Mrs. William H. Epperson.

### Other Winners

Forty-nine district winners also received scholarships of at least \$75 or more to attend Assemblies of God colleges. Funds for these district scholarships come from Assemblies of God districts, colleges, churches, and friends.

The Department of Education underwrites the scholarships for Mr. and Miss CA-USA.

## WITH CHRIST

**Irvin E. Smith**, 70, of Alamo-gordo, N. Mex., went to be with the Lord on June 17, 1969. Brother Smith, ordained in 1932, served for some time as an evangelist. He also pastored several churches in Texas and New Mexico. He is survived by his wife Ora.

**Elmer L. Hoff**, 83, of Shawano, Wis., went to be with Christ on June 19, 1969. Brother Hoff, ordained in 1918, was both an evangelist and a pastor. He served churches in Alberta and Saskatchewan, Canada; and Winter, Pound, and Antigo, Wis. He is survived by his wife Alma and four children. His son Paul is a missionary in Argentina.

**David Wilson**, 77, of Calverton, Va., was called into the presence of the Lord on May 31, 1969. Brother Wilson was ordained in 1928 by the Potomac District and ministered as an evangelist. He also held pastorates in Frederick, Md., Zanesville, Ohio, and Warrenton, Va. He is survived by his wife Delena, and four daughters.

**James W. McClellan**, 69, of Humble, Tex., was called into the presence of the Lord on June 25, 1969.

Brother McClellan was ordained by the South Texas District in 1920. He served as an evangelist and held pastorates in El Dorado, Ark., Wright City, Okla., and DeLeon, Luling, Humble, Houston, and Conroe, Tex.

As a pastor in Houston he was instrumental in organizing and building the Magnolia Park, Central, Oaklawn, and Burbank Assemblies, as well as Trinity Tabernacle in Baytown, Tex. He served as presbyter of the Houston Section for nine years.

He is survived by his wife Studie, who is also an ordained minister; three daughters; and two sons. A daughter, Mrs. Milus (Joy) Wright, and her husband are Assemblies of God missionaries in British Honduras.

## Soul Winning Companions



The Truth for Youth Campaign is utilizing a special outreach issue of the "CA Herald." School friends will be interested in the material included in it. Price: 50 copies for \$2.75; 100 copies for \$4.50 postage paid. "Color You Blind" is a small tract primarily designed for mass distribution—football games or any place youth meet. Price: 100 for \$1.50; 500 for \$5.50; 1,000 for \$10.50. Order from:

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The congregation of the Assembly of God in Monette, Ark., recently dedicated this building. A. C. Thompson is pastor.

## Revival, Growth Follow Dedication of New Church

MONETTE, ARK.—A beautiful new air-conditioned sanctuary and Sunday school facilities were dedicated to the Lord recently by Pastor A. C. Thompson and the congregation of the Assembly of God here.

Fay Hutchinson, Arkansas District superintendent, was guest speaker for the service.

The building contains eight 12-by-14-foot classrooms, a large fellowship hall, nursery, rest

rooms, and a study for the pastor. The auditorium seats 150 people.

Many in the congregation re-consecrated their lives to the Lord during postdedication services with Evangelist Jerry McClelland of Stockton, Kans. One person was saved, and a good number were reclaimed. Three people were filled with the Holy Spirit.

The church has experienced steady growth in recent months.

DEER PARK, MD.—The Assembly of God here experienced a wonderful move of God during recent meetings with Evangelist John Masto of Clarksburg, W. Va. A deep work was done in the hearts of the church members.

During the revival 20 people were saved and 16 were reclaimed. Twenty-one were filled with the Holy Spirit, and two were refilled. Several testified of healing.

The attendance was good; the meeting had a great outreach. Many of those saved and baptized were visitors from other areas.

—W. H. Leake, pastor

\* \* \*

VELMA, OKLA.—The Assembly of God here witnessed a great move of God during a recent youth crusade held by Evangelist and Mrs. R. I. Wynkoop of Garland, Tex.

Eighteen people were saved, and 13 were baptized in the Holy Spirit.

The chalk talks and illustrated sermons held deep spiritual truths that moved the young people to God.

—Harold Baker, pastor

\* \* \*

CHICO, TEX.—The Assembly of God here was blessed during a week of special services with Evangelist and Mrs. W. S. Weed and their family of Fort Worth, Tex. One was reclaimed, and the church was drawn closer to God.

—Melvin D. Gipson, pastor



## What does Dave Wilkerson have to say to campus rebels?

DAVE WILKERSON'S Open Letter to Campus Rebels' is just one of the relevant articles that comprise the compelling, spiritual-interest-arousing Outreach Edition of *The Pentecostal Evangel*. You read the article last week—since the Outreach Edition reached you as last week's regular edition. Now that you've seen it, you'll undoubtedly want to share it with others.

Recognizing the importance of dynamic literature in witnessing, the *Evangel* makes the Outreach Edition available at cost. And our huge printing order makes this cost amazingly low. You can order this colorful *Evangel* with its 16 large pages, for just \$3.50 for 100 copies, postpaid in the U.S.\*

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## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Alabaster	First	Aug. 26—	Nettie Parham	Frank Standifer
	Andalusia	Bradley	Aug. 26-Sept. 7	J. C. & Mrs. Nichols	W. M. Stevens
Calif.	Beaumont	A/G	Aug. 17-31	Bird H. & Mrs. Campbell	A. K. Moore
	Campbell	<sup>1</sup> A/G	Aug. 24-31	Esther Mae Wyrick	Herbert Johnson
	Glendale	<sup>2</sup> Faith Center	Aug. 29-31	Billy Falling	Ray Schoch
Fla.	Sydney	First	Aug. 24-31	Edgar & Mrs. Davis	Olan Hill
	Winter Haven	Northside	Aug. 24-31	D. N. & Lillian Asbury	Charles G. Clary
Ga.	Douglasville	First	Aug. 17-24	B. W. Sykes	E. L. McPherson
	Griffin	<sup>3</sup> First	Aug. 28-30	B. W. Sykes	C. E. Johnson
Hawaii	Honolulu	<sup>4</sup> Calvary	Aug. 24-31	David & Mary Dean	Howard Ha
Ill.	Coffeen	A/G	Aug. 24-29	M. W. Wilson	Michael L. Collins
	Kankakee	<sup>1</sup> First	Aug. 26-31	Carl E. Gammel	Leroy Thompson
Iowa	Marshalltown	First	Aug. 27-31	The Tanner Team	Charles J. Carlsen
	Shenandoah	Full Gospel	Aug. 24-29	Larson-Stiver Team	A. R. Sorenson
Kans.	Ulysses	First	Aug. 28-Sept. 7	Ervin Asiatico	Mack Cantwell
La.	Forest Hill	Midway	Aug. 26—	Mike & Linda Murdock	R. A. Rutherford
Minn.	Redwood Falls	<sup>1</sup> A/G	Aug. 24-29	Thom & Carolyn Loven	Ronald Koland
	White Bear Lake	Calvary	Aug. 29-31	Larry & Coleen Griswold	Boyd Hoferman
Miss.	Laurel	Evangel	Aug. 31—	Donnell-Holler Team	J. C. Seymour
Mo.	Camdenton	Bethel	Aug. 26—	Loyd & Rebecca Middleton	R. C. Pickney
	Independence	Central	Aug. 27—	Hilton Griswold	J. O. Howard
Ohio	Loveland	<sup>1</sup> Branch Hill	Aug. 25-29	Paul & Donna Wright	Thomas L. Hughes
Okla.	Muskogee	Philadelphian	Aug. 27-Sept. 7	Charles O. Hudspeth	R. G. Large
	Seiling	A/G	Aug. 11-24	Pratt Family	Orville White
	Wyandotte	<sup>2</sup> Wayside	Aug. 30-Sept. 14	R. I. & Pearl Wynkoop	Ronald Thiessen
	Yukon	Sun Valley	Aug. 26-31	Stephens Bros.	Tom Hill
Oreg.	Corvallis	A/G	Aug. 24-30	L. O. & Mrs. Triplett	Pike Robinson
Pa.	Coalport	A/G	Aug. 27-31	Basell-Brown Party	Elmer Hosband
S. C.	Lancaster	Crown of Life	Aug. 26—	Eddie Costilow	O. W. Nowlin
Tex.	Dallas	Evangel Temple	Aug. 27—	Kenneth & Theda Wright	Bracy Greer
	Kilgore	First	Aug. 27-Sept. 7	Norman Jones	Ralph Leatherwood
	St. Jo	A/G	Aug. 27-Sept. 5	Calvin & Beverly Durham	John Wallace
	Sherman	<sup>2</sup> Glad Tidings	Aug. 24-29	Victor Etienne	Richard Findley
	Tyler	Bascom	Aug. 27-Sept. 7	Charles & Judy McKnight	Travis Freeman
Wash.	Packwood	<sup>2</sup> A/G	Aug. 24-31	Jim Boreland	D. E. Hintz
Wis.	Gillette	A/G	Aug. 19-31	James & Beula Mae Pepper	Adam Biffert

<sup>1</sup>Children's Revival    <sup>2</sup>Youth Crusade    <sup>3</sup>Section-wide Youth Crusade    <sup>4</sup>Deeper Life Crusade

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



FOR ONE-DAY MEET

# OVER 100 ATTEND BELGIUM'S FIRST SUNDAY SCHOOL SEMINAR

BRUSSELS, BELGIUM—"Called to Teach" was the theme of an all-day Sunday school seminar conducted at the Assembly of God here in May.

The seminar was a first in the history of the Assemblies of God churches in Belgium, and the small auditorium of the church was filled to capacity as more than 100 pastors and church workers from all over Belgium and northern France came to listen and learn.

In the 30 Assemblies of God churches in Belgium, Sunday school has not been emphasized very strongly in the past. In most cases it consists of a children's church for ages three to 11 conducted during the Sunday morning worship service.

Graded classes, equipped classrooms, nursery facilities, or a youth program are very rare. As in most of Europe, adults feel Sunday school is strictly for children.

In light of this situation, a one-day program for pastors and workers was only a beginning in developing a strong Christian education program in the Belgian churches. The enthusiastic response of those who attended the seminar was most encouraging.

The program began with an emphasis on *motivation*. Missionary John Garlock delivered the keynote address on the main theme, "Called to Teach."

Alfred Amitié, superintendent of the Belgium Assemblies of God, presented a flashcard visual of the story of Robert Raikes, founder of the Sunday School movement.

The second part of the program emphasizing *method* gave a presentation of the various means one can employ in teaching. Demonstrations were given on how to use the chalkboard, flannelgraph, and filmstrips, and how to teach Scripture memorization and music in the Sunday school.

The *material* available to Sunday school teachers was displayed at the conclusion of the program. Missionary Kenneth Ware of France presented the graded Sunday school curriculum of the "Word of Life" series which he is presently translating and printing in French.

A local nondenominational Christian bookstore displayed the French materials it has available, and service literature pieces from the National Sunday School De-

partment in Springfield, Mo., which had been translated into French and mimeographed, were distributed to all who attended.

Those who attended were eager to receive any printed materials available and immediately began to put the ideas to work.

On the Sunday following the seminar, a worker in the Brussels Assembly proudly displayed some flashcards she had made to illus-

trate the Bible story she was to present that morning.

Missionary Paul Sundell, who originated the idea for the seminar, emceed the program and was responsible for most of its planning and implementation.

The missionary staff here hopes to make the seminar an annual affair to continually upgrade the teaching ministry of the churches in Belgium.

Missionary Paul Sundell (right), who initiated the idea for the seminar, led the song service for the meeting. Missionary John Garlock (below left) gave the keynote address which was interpreted by Pastor Henry Lepczynski. Workers attending the seminar were interested in the display of French Sunday school materials.



## Good News Crusade Opens New Evangelistic Center in Java

SURABAJA, INDONESIA—A GOOD NEWS CRUSADE with Missionary-Evangelist Harold Herman opened the new evangelistic center at this city on the east end of Java. Missionary Harold Carlblom was campaign manager and interpreter.

The evangelistic center, which will seat 1,000 had good crowds during the three-week campaign.

When the altar call was given each night, as many as 200 people came forward to pray for salvation. Besides those who made decisions for Christ, many people were healed or received the baptism in the Holy Spirit.

Students from Central Java Bible Institute at Malang came to help in the crusade. They worked with the church youth and others in distributing more

than 300,000 gospel tracts, handbills, and posters supplied by Light-for-the-Lost.

Many missionaries cooperated to make this crusade a success. Missionaries Dan and Anita Bog-

dan and Jean Carlblom provided special music; Louise and Foster Woods transported students from the Bible school which is 50 miles away; and Anthony Sorbo printed handbills and follow-up material for the new converts. The John Browns from Ambon and Morris Devin from Bandung also assisted in crusade activities.

### 140 Accept Christ

## Fijian Conducts Good News Crusade

NEW HEBRIDES—A. M. Cakau, superintendent of the Fiji Assemblies of God, recently conducted a GOOD NEWS CRUSADE here during which 140 accepted Christ. Each night the church was crowded, and many stood outside.

One man was instantly healed of tuberculosis. When the news of his healing traveled to the island of Tana, four men from that island came to investigate

this new religion that allowed prayer for the sick. They asked the New Hebrides pastor to go to Tana to pray for a sick man, and one of the New Hebrides Christians left his job to go to Tana and open a church.

Besides the request for help from Tana, invitations have been received from the Cook Islands, French Polynesia, Gilbert Islands, Solomon Islands, and New Guinea.

# Nicaraguan Ministry Expands With Meetings, TV Program

MANAGUA, NICARAGUA—Missionary Gerald Robeson and David Spencer, son of Missionaries Lewie and Evelyn Spencer, have been holding services each Friday evening at the Military Academy. On one Friday night over 60 young men attended, representing two-thirds of the academy enrollment. Upon leaving the meeting, many of the boys picked up the booklet *Now What?* which explains what it means to be a Christian.

The missionaries in Nicaragua are making plans for a weekly 15-minute television program. The Oregon District has raised \$1,050 in pledges for this new evangelistic outreach.

Missionary Robeson held his first evangelistic campaign in Chichigalpa. During the seven-day meeting six persons were saved and a number were healed. On the last night over 200 attended.

Another campaign was held in The Evangelistic Center in Managua with Good News Evangelist C. H. Cass. Many were healed and

saved, and one received the baptism in the Holy Spirit.

Presently, the Richard Jefferys, Good News evangelists, are conducting an extensive campaign in Managua. During the three weeks of open-air meetings, the average attendance has been 350. The deaf have received healing, the blind received sight, and one lady was delivered from demon possession.

The missionaries in Nicaragua are praying for a great Pentecostal outpouring.

## During Meeting in Spain

### FOURTEEN RECEIVE BAPTISM IN HOLY SPIRIT

RONDA, SPAIN—After many months of seeking God for the Holy Spirit, believers here received the answer to their prayers during a week of special meetings with Luis Guillen, pastor of the Rota Assembly.

Missionary Adele Dalton reports that on Tuesday night *Hermano Luis* asked those who wished



CHESAPEAKE, VA.—An effective way to keep missions before the church people is through a bulletin board display. Missionary Andrew McDearmid (right) and Hugh Mason, pastor of Bethel Assembly here admire the church's missionary bulletin board.

to receive the Holy Spirit to sit on the first two benches. Immediately, a wave of victorious worship swept over the congregation and a few minutes later, one of the men began to speak forcefully in other tongues.

Ten-year-old Moisés followed, then Pepe, a teen-ager, fell to his knees and raised his arms heaven-

ward, his face radiant as he worshipped the Lord in other tongues. That night, nine received the glorious baptism in the Holy Spirit.

On Thursday night, Pepe's older sister who had expressed her interest in the gospel made a public confession of faith in Christ and the same evening was filled with the Spirit.

By Sunday afternoon 14 had received this Pentecostal experience.



C. Zeissler Family



L. Ward Family



The Henry Mocks



C. Petroskey Family



The W. Nicodemuses



W. Long Family



F. Woodworth Family



The Einar Petersons



M. Robison Family



The Daniel Lunds



Lois Lemm

Elsie Strahl



D. Dorsing Family

## MISSIONARY NEWS NOTES

Missionaries going to their respective fields of service are: the Duane Dorsings (Malaysia); Lois Lemm (Liberia); the J. Monroe Robisons (Ghana); the Charles Petroskeys (Tanzania); the Daniel Lunds, (Malawi); the Lee Roy Ward family (Liberia); the Calvin Zeisslers (Philippines); the Henry Mocks (Peru); Mr. and Mrs. Waldo Nicodemus, (Mexico); the Einar Petersons (Dominican Republic); Elsie Strahl (Brazil); the Floyd Woodworths (Colombia); and the Willis Longs (North India).

Missionaries returning to the States for furlough are: the Alex Shevchuks (Philippines); Eldon Easter and family (Honduras); Palma Ramsborg (Taiwan); Bonnie Roush (Liberia); the Philip Sharps (Philippines); Mr. and Mrs. Harold Landrus (Liberia); Arthur Bauer and family (Peru); Mr. and Mrs. Ralph Williams (Venezuela); the Robert Turnbells (Haiti); and the Jacob Kockers (Liberia). The Bobby Jacksons (Dahomey) and the William Lasleys (Senegal) have completed lan-

guage study and are gone to their fields. The Thomas Graziosos (Italy); Thelma Tate (North India), and Rosslyn Robinson (North India) have transferred to the ministerial list.

The following missionaries have transferred to new fields: the Robert Krists (from Colombia to Spain); the J. Monroe Robisons (from Nigeria to Ghana); David Guenther and family (from Guyana to Jamaica); the Walter Kornelsens (from Nigeria to Sierra Leone); Don Phillips and family (from Nigeria to Rhodesia) and Mrs. Kenneth Waggoner (from Liberia to Belgium).



**TIME IS  
RUNNING OUT**

## TODAY IS GOOD NEWS CRUSADES DAY

**T**HERE IS AN UNEASY FEELING in the world today that something has gone wrong . . . that man has gone too far . . . that *time is running out!* The world does not know how to calm the troubled spirit of this generation, but every full-gospel Christian knows that prophecy is being fulfilled. Jesus Christ is coming back for His Church.

Faced with the shortness of time, the Church now must rally to the challenge of the Great Commission such as never before. If we are ever to win the world for Christ, we must do it today—*the time is now!*

As the last sands of time drain from the hourglass of human history, the Assemblies of God Foreign Missions Department is doing everything in its power to fulfill the Great Commission in this generation.

On Sunday, August 24, churches all across the country will present to their congregations the mass-evangelism ministry of GOOD NEWS CRUSADES and will receive a special offering to help with the strategic project called *Seven Cities in '70*.

Plans for 1970 call for all-out evangelism efforts in Bahia Blanca, Argentina; Djakarta, Indonesia; Kinshasa, Congo; Mexico City, Mexico; Noumea, New Caledonia; Salisbury, Rhodesia; and Teheran, Iran.

Pastors attending the Dallas General Council are invited to bring a written report of their GOOD NEWS CRUSADES Day offering to the Foreign Missions Booth in the exhibit area. The names of the top 25 churches reporting will be posted at the booth.

*Offerings for GOOD NEWS CRUSADES DAY should be sent to:*

**GOOD NEWS CRUSADES  
1445 Boonville Avenue  
Springfield, Missouri 65802**