

# THE PENTECOSTAL evangel

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

NOVEMBER 9, 1969

TEN CENTS



**TODAY IS  
PRISON SUNDAY**

**She Takes Christ Behind the Bars — see page 8**



IN THE LAST DAYS of Jesus' earthly ministry, the men were scanning the heavens for another glimpse of their ascended Lord, when two men in white apparel came and stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

My purpose is to give a scriptural foundation for the Blessed Hope. We believe that Jesus will come in the clouds of glory, and we will meet Him in the air; also that He will come back down to earth a little later, bringing us with Him, to reign a thousand years. These beliefs I consider to be Biblically sound.

There are individuals who expect to go through the Tribulation. But the Scripture seems to make it very clear that God has not appointed us to wrath but to obtain salvation. Moffatt's translation of Galatians 1:4 says that Jesus "gave himself for our sins to rescue us from the present evil world." We are going to be *rescued*, or *snatched* from the Great Tribulation period that is coming upon this wicked world.

Every time I approach this subject of the Blessed Hope it brings renewed strength and faith and joy and peace to my soul. This hope has comforted millions of believers, and it seems to be revived today more than at any time since the Apostolic Age.

I'm going to point to six areas where the fact that Jesus is coming back again is confirmed in the Scriptures.

### I

In the area of creation there is the testimony of Christ's return. The apostle Paul, led by the Holy Spirit, says in Romans 8, "For we know that the whole creation groaneth and travaileth in pain together until now" (v. 22). It "waiteth for the manifestation of the sons of God." (v. 19).

And Paul goes on to say that we join them in that hope, groaning within ourselves, waiting to be delivered

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This message, delivered at the General Council in Dallas, Texas, was one of four Bible studies on the cardinal doctrines of the Assemblies of God.

from this body and be clothed upon with a glorified body like that of our Lord and Master.

I think this is remarkable. I don't think the apostle was just growing eloquent here. Neither do I accept it as a figure of speech. When Jesus comes back to earth again, the curse actually will be lifted from nature. If the masterminds of men are closed to the truth, the inanimate world will rise up and proclaim His coming. Even the celestial bodies shall proclaim the message.

### II

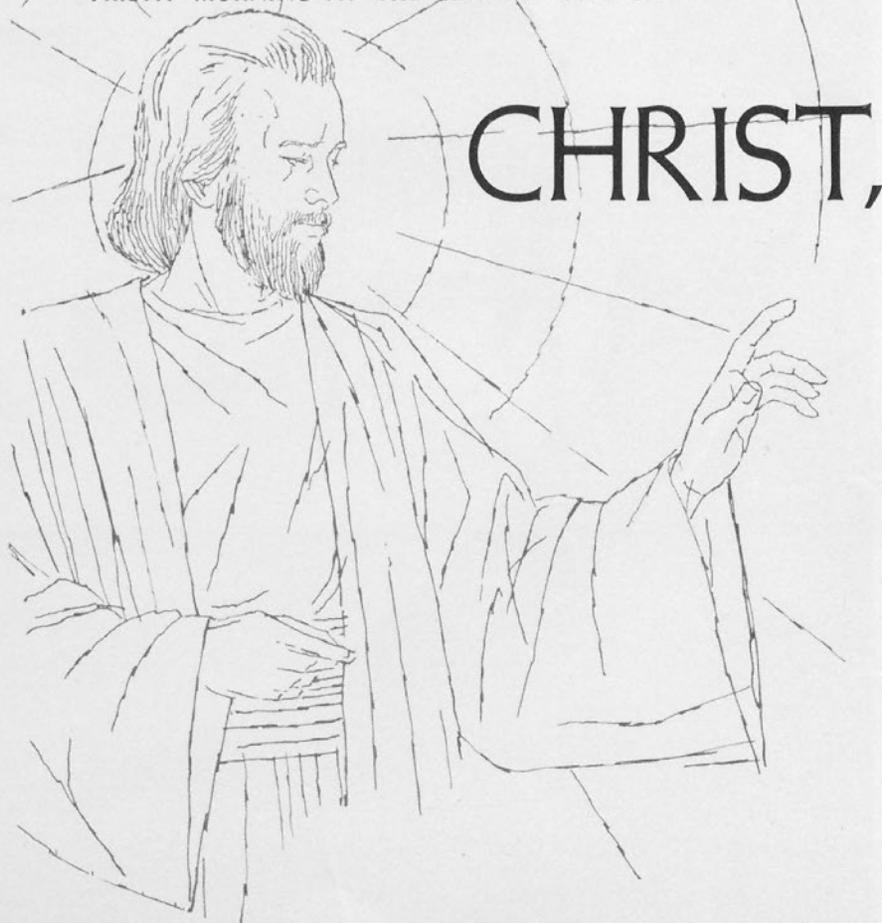
The members of the church in the first century had this hope imbedded in their minds, hearts, and souls. Someone has said, "The grand essentials of life are first, something to do; second, something to love; third, something to hope for." Thank God the early Christians had all the essentials, and so have we. We have something to do: work for the King. And we have something to love: or better still, Someone to love, our Lord Jesus Christ. We also have something to hope for: the coming again of the King of kings and Lord of lords. And so it is that the Early Church had this hope.

Paul evidently preached the coming of the Lord to one group so emphatically they decided to forget their work, forget everything else, and just wait for Christ's coming. He had to straighten them out, but it shows how strongly they believed in His coming. My friends, how much more should you and I be impressed today with the fact that He is coming soon.

We are told that "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:16-18).

It was a living hope, a hope that motivated them on, a hope that supported the sorrowing one, a hope that re-

FRIDAY MORNING AT THE GENERAL COUNCIL



vived the weary one, a hope that enlivened the soul, the spirit, the mind, and the body. Paul called it "that blessed hope" (Titus 2:13). Even Jesus said that we ought to pray, "Thy kingdom come, thy will be done in earth as it is in heaven"—a prayer for Him to return and rule the earth in righteousness.

### III

In the great plan of God, the Second Coming was to be the consummation of all His purposes for mankind. From the very beginning God has had a plan for this world, and in due time it will be consummated. None of us can fully determine what God's original plan was, but in the Scripture we read: "For he must reign, till he hath put all enemies under his feet" (1 Corinthians 15:25). God's plan from the time of man's fall right to the consummation of the age was that His Son would reign. He must reign to conquer all the adversary's forces and to execute the will of God throughout the universe.

God made Eden. All of it was wonderful. I like that first chapter of Genesis. God said, "Let there be light: and there was light. And God saw . . . that it was good." This statement, "And God saw that it was good," is repeated several times. Finally He made man, and "God saw every thing that he had made, and, behold, it was very good." Then man took charge of the situation, and the goodness seemed to fall to a lower estate.

But Jesus came and He is called the second Adam. He fulfilled the desire of God. He had dominion over all creation as God had planned. He knew where the fishes were, though they had escaped the nets of master fishermen. He even knew where the fish was that had the coin in its mouth to meet a tax bill! Jesus Christ is God's ideal man, and I'm so glad that Paul says He is our example. We can be like Him. We can look forward to a great future.

God's plan is that Jesus shall reign, and from Genesis 3:15 onward the record shows He has been working to-

ward the accomplishment of this plan. This is the theme song of heaven. Turn to Revelation 5:9 and you will find the four beasts and 24 elders worshiping the Lamb and saying, "Thou art worthy." Worthy to reign. Worthy to accept honor. Worthy to open and claim the title deed to this whole world.

### IV

Then there is the testimony of angels. They said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." He is coming again—this same Jesus. This One against whom men could find no fault. This One whose sinless body refused to go back to the dust of the earth and whose bodiless soul and spirit could not be bound in the confines of death.

I thank God for this great plan. The Lord conquered the evil world when He was alive in His earthly body; then when He died, they laid His lifeless body down in the earth—but it refused to be corrupted. I am not sure where His spirit went, but I have an idea it went down to other spirits in death's cold prison and made a proclamation of emancipation in that hour. He conquered sin, death, and hell. He found no place in the grave, so heaven opened its doors and said, "Come up here until the time of the restoration of all things," and now we are looking for Him to come back again.

The testimony of these angels rings out. This same Jesus shall return. We scan the heavens looking for Him, like the radar installations that constantly sweep the skies in search of flying objects. But we can't spend all our time doing this. We can't stay on the mountain and forget about the needs of the people of earth. I like to look at the sky and say, "O God, You're going to send Your Son soon, but I'm going to work and be comforted by that Blessed Hope until He comes back again."

### V

We also have the testimony of demons concerning Christ's return. I don't like to dwell upon demons or the Antichrist very long, because it's the *Holy Spirit* I'm interested in and it's the real *Christ* I'm looking for.

But there's a lesson for us in Matthew 8. This remarkable chapter tells how Jesus came down from the mount after delivering His great discourse. In the Sermon on the Mount He had announced the constitution and by-laws of His kingdom and introduced Himself primarily as the King. Coming down, He met a leper and healed him. Then a centurion came along and told Jesus about his sick servant, so Jesus spoke the word and the servant was healed that very hour. Peter's mother-in-law also was very sick, so Jesus touched her and made her well. He also healed many others that same evening and even calmed the great storm at sea, proving His supremacy over all things and His right to reign.

All these incidents are related in Matthew 8, and then in verses 28-34 we read about one more great happening. Jesus entered Gadara and was met by a man possessed with devils. The demons cried out, "What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?" *Before what time?* Before the time of His reign. Before the time of His return to earth. Before the time when Christ and His people will rule the world for a thousand years.

I marvel at what Jesus did to demons. He made those

*(Continued on page 21)*

# THE COMING KING

By **FAY HUTCHINSON** / *Arkansas District Superintendent*

## NAE OFFERS 'CHRISTIAN DECLARATION'

WHEATON, ILL.—The National Association of Evangelicals is inviting Christians across the country to participate in a program to call America back to God and spiritual values through individual commitment to Christian witness, prayer, and involvement.

The program, launched in October, is a concerted effort to call Christians to declare themselves in a nationwide stand for the priority of moral and spiritual values as taught in the Word of God. It was adopted at the semiannual meeting of NAE's board of administration. At the conclusion of the meeting, the general director, Dr. Clyde W. Taylor, made the following statement:

"In my 25 years in the nation's capital, I don't believe there has ever been a time when so many internal problems have confronted America: a record crime rate, student revolts, a growing polarization of the races, flagrant pornography and drug use. One political observer has said, 'Our problems are beyond us.'

"NAE believes, however, that there are Christians who care enough to want to do something. That is why the National Association of Evangelicals is sponsoring the 'Christian Declaration.' As President Nixon said in his inaugural address, 'To a crisis of the spirit, we need an answer of the spirit.' The involvement of thousands of dedicated Christians can bring spiritual renewal to the nation."

### A CHRISTIAN DECLARATION

BECAUSE Christian principles have played a major role in the founding of this nation and in the life and progress of our society, and

BECAUSE there has been such a neglect of moral and spiritual values in our nation that we now have largely a secular society, and

BECAUSE we have so often failed both God and man in our Christian commitment, and

BECAUSE we face a new decade with pressing national and international problems which cannot be solved apart from moral and spiritual considerations, and

BECAUSE God has promised to bless the nation that honors Him: 'Blessed is the nation whose God is the Lord' (Psalm 33:12)

I HEREBY DECLARE my commitment to the nationwide effort to call men to God and to the moral and spiritual values in the Bible. To this end, I will

- support the ministry and outreach of my local church,
- share my faith in Jesus Christ as Lord and Saviour on a person-to-person basis,
- demonstrate love, concern, and neighborliness toward all races of men without partiality and without prejudice, especially to the poor, the oppressed, and the disadvantaged,
- participate in public affairs by voting my convictions and seizing every opportunity to uphold the cause of righteousness, and
- pray for the nation and spiritual renewal in the land.

The foregoing 'Christian Declaration' will be distributed by NAE to Christians all across America to sign. At an appropriate time, officials of NAE plan to seek an audience with President Nixon to share with him the Christians' concern for the spiritual and moral strength of the nation and to acquaint him with the effort NAE is making through the 'Christian Declaration' program.

(Further information is available from the National Association of Evangelicals, Box 28, Wheaton, Illinois 60187.)

# THE PENTECOSTAL evangel

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THE PENTECOSTAL EVANGEL  
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**T**ODAY'S CHURCH is constantly being told it must become relevant—that it must have a message meaningful to modern man, particularly to modern youth. To do this we are told we must adapt our language forms, change our life-styles, alter our church structures, revise our worship patterns, involve ourselves with current movements for social reform, and develop theologies that better fit our sophisticated age.

All these activities would indicate motion, and such motion is to be interpreted as meaningful progress toward real communication with a world that is rapidly increasing the communication gap between itself and the church.

Frankly, I wonder. Since when must we equate gesture with content? motion with achievement? newness with betterness? words with true wisdom? It seems that the current dialogue over relevancy deals largely with peripheral matters and misses the center of the target.

Relevance is more than the outward appearance wrought by environmental adaptation. It is more than a church "love-in" or a progressive jazz communion service. It is more than adopting the subcultural dialect of some hippies or the groovy clothes of a permissive society. It is more than a peace march or a threatening demonstration. It is more than a handout of material assistance.

Being relevant is speaking to the core of human condition and need. For the Church, it is speaking to the spiritual need deep within the nature and heart of man, applying the Word of God in a way that is clear and plain.

This is relevancy: *preaching without embroideries that man's basic problem is his distorted and broken relationship to God.* Man must know that his sin has separated between him and his God (Isaiah 59:2). Man may hide his conduct behind the jargons of psychology or the new theology, but the nature of man's actions toward God's goodness is still shameful, sinful rebellion.

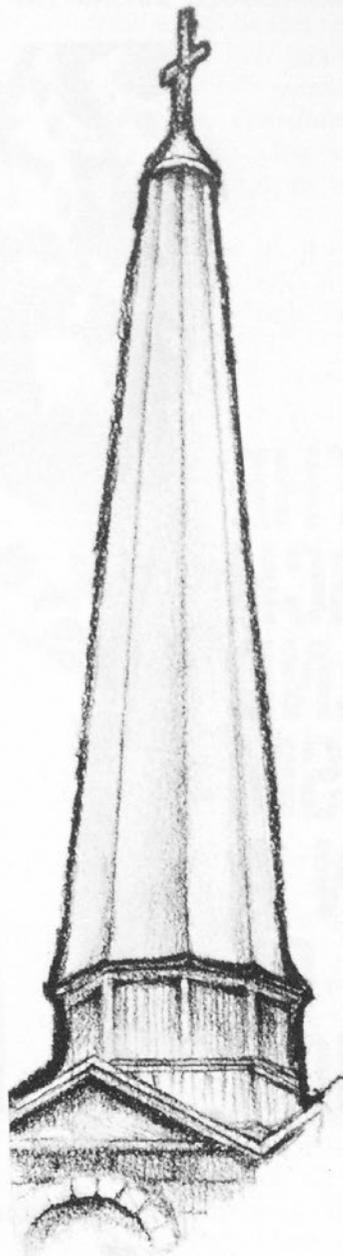
This is relevancy: *preaching that man needs a spiritual rebirth.* If man is ever to get along successfully in this life, his nature must be changed (Romans 3:23). Relevancy is telling with personal conviction and Holy Ghost persuasion the redeeming and transforming gospel of Jesus Christ. This includes Christ's simple yet powerful message: "Repent ye, and believe the gospel" (Mark 1:15).

This is relevancy: *letting man know that his duty is to love God and to walk humbly with Him while loving his neighbor as himself* (Matthew 22:37-39; Micah 6:8). Man's harmony with others is found not so much in his submission to authority as it is in controlling his own spirit. Man's freedom is found not so much in obtaining his rights as it is in his rightness. An abundant life is not so much a bundle of privileges as it is losing selfish purposes in abounding service for others in the name and spirit of Jesus Christ.

These spiritual activities are made possible by spiritual rebirth through believing the gospel and then being filled with the Holy Spirit. Further, "mind expansion," "soul expansion," and self-understanding all take place at their

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Harold Kohl is president of the Far East School of Theology, Manila, Philippines, and is Bible school coordinator for the Assemblies of God in the Far East.



# THIS IS RELEVANCY!

By HAROLD KOHL

best through the incoming and indwelling of the Holy Spirit of God. What an experience—to be filled with the Holy Ghost!

This is relevancy: *telling it like it is that Jesus Christ is coming soon.* Our times declare the nearness of His return. Our news reporters unwittingly reinforce Bible statements by the stories they file daily. Relating current events to Bible prophecy is relevant. We don't need modern necromancers (a field now burgeoning) to foretell events. What we need is the simple application of Bible prophecy shorn of sensationalism and mythologizing. Tell it simply as it is: Jesus is coming again—and soon! This knowledge is the key to understanding the confusion of events in man's current experience.

A growing giant in intellectual pursuits, physical research, and technology, man is still a little babe in spiritual understanding. In his spiritual lostness man is blindly stumbling along ways that seem right and good to him but which end in destruction. He needs the clear statements of the Bible expressed in plain and simple language to guide him back to God and to a truly meaningful life with hope.

So let's really be relevant without trying so hard. 

# THE CHURCH AND EVANGELISM IN A DAY OF REVOLUTION



By LEIGHTON FORD

**K**ARL MARX SAID, "The philosophers have only interpreted the world. The point is to change it." I agree. The world needs to be changed! But how? That is the point.

I have been asked to speak on "The Church and Evangelism in a Day of Revolution." But what has evangelism to do with revolution? Just this—that Christ's work never goes on in a vacuum, and today the Christian church is being called to evangelize people caught up in cataclysmic change.

Did you ever think you would live to see a revolution in America? Yet today the radical extremist groups in our society call for just that. What the radicals have in mind is not akin to the American Revolution, with its limited goals. Their vision is much closer to the French and Communist revolutions, which totally rejected the old regimes. Radicals in contemporary America have made their goal clear: they are convinced that American society is so corrupt and so unworkable that the system cannot be changed; it must be destroyed. When asked what they have to replace it, many of them answer that this

is not their concern. It should be ours, for they are out to create a vacuum which would quickly be filled by totalitarianism of the left or the right.

Yet we dare not be blind to the lesson all modern revolutions have taught: when men of privilege abuse their power and refuse justice, sooner or later upheaval will come. President Kennedy put it memorably: "He who makes peaceful revolution impossible makes violent revolution inevitable."

Today revolution is fueled by the freedom drive surging up through the entire world of men—the struggle for identity, dignity, security, and equality. In America the flash points of the freedom revolution are poverty and racism.

The poor we have always had with us, but the gap yawns wider every year. The new factor is that poor people are learning that not everyone is poor and that change is possible. Put a TV in a ghetto, let a slum mother see ads for low-calorie dog foods and electric toothbrushes when her baby has had his ears chewed off by a rat, and you've got a revolution!

Racism is not just a problem of the South, or of America, or of the white man. It is a worldwide symptom of sin. But God has told us to confess our own sins, not those of the rest of the world. I hold no brief for

Dr. Leighton Ford is an evangelist associated with the Billy Graham Evangelistic Association. Parts of his address had to be deleted here due to space limitations.

James Forman's Black Manifesto. Yet if our reaction is simply to lash back at Forman, and if we do not seek to heal the gaping, aching, rubbed-raw wounds of racial strife, then we shall deserve "the fire next time."

What should be the stance of the Christian church in an age of revolution?

Some call for the blind rejection of all revolution; others demand a naive acceptance of all revolution. Some would like to ignore change; others would like to baptize change as the new messiah. As responsible Christians we must reject both extremes.

Some change should be opposed. We Christians have a stake in preserving the historic truth of the gospel and the worthy values of the past. Like Jeremiah we say, we also know that sin infects every man and every human institution. So we need a holy discontent with the "Ask for the ancient paths, where the good way is." But status quo. The gospel calls for constant change. Conversion is a change of direction. Repentance is a change of mind. The Christian life is a continual change from glory to glory.

We cannot identify our gospel with the past and oppose all change. God is not tied to 17th-century English, 18th-century hymns, 19th-century architecture, and 20th-century cliches. God is constantly prodding us as He did the people of Israel and saying, "Strike your tents and move on!"

The naive approval of revolution is an equally foolish mistake. There are those who would recast Jesus into the patron saint of guerrilla fighters and see the church's task as being "the handmaiden or water boy of world revolution." One theologian lists the various changes going on in the world and concludes, "God is in all these revolutions." I think it's fair to reply: How do you know? How does one know whether it is God or the devil at work in revolution? Jesus told of a house where one demon was cast out and seven more came in. A revolution that takes place in a spiritual vacuum will open the door wide for the invasion of the demons!

Communism is a prime example. We should repudiate the efforts to couple evangelism with a crude, sword-rattling anti-Communism. Yet we cannot blind ourselves to the brutalities that have marked the Communist movement. This ruthlessness is more than the excess of a young

**Leighton Ford addressing the U.S. Congress on Evangelism.**



revolution. It is the direct outgrowth of an atheistic doctrine which deifies the system and dehumanizes man.

A close link has been forged between sexual rebellion and political subversion. There is something demonic about the obsession with the obscene. The sex of the 60's is sick. It's a symptom of spiritual rebellion, of man's attempt to tear down his relationship with his Maker.

The abuse of drugs is another part of the anarchist rebellion. Herbert Marcuse, oracle of the New Left, has called for a fight to legalize marijuana as "a means of total opposition."

Faced with these realities the Christian cannot blindly approve all revolution. There is really only one course open to us: neither to be total resisters nor total rebels, but to be revolutionaries—Christian style!

Charles Malik, the distinguished Christian statesman from Lebanon, has said that the "West is afraid of being revolutionary." Is he right? If so, then we are traitors to our Christian heritage. History's greatest revolution began not under a red star in Petrograd in 1917, but under the star of Bethlehem two thousand years ago in the cradle where God invaded history. In Jesus Christ, God began the great reversal. Human categories were turned upside down and the proud and the humble, the mighty and the weak, the rich and the poor switched places.

The early Christians were a band of revolutionaries, Christian style. The Book of Acts gives us a series of glimpses of them scattered in the cities of the Roman Empire.

At Jerusalem you see an economic revolution! "All that believed were together, and had all things common" (Acts 2:44).

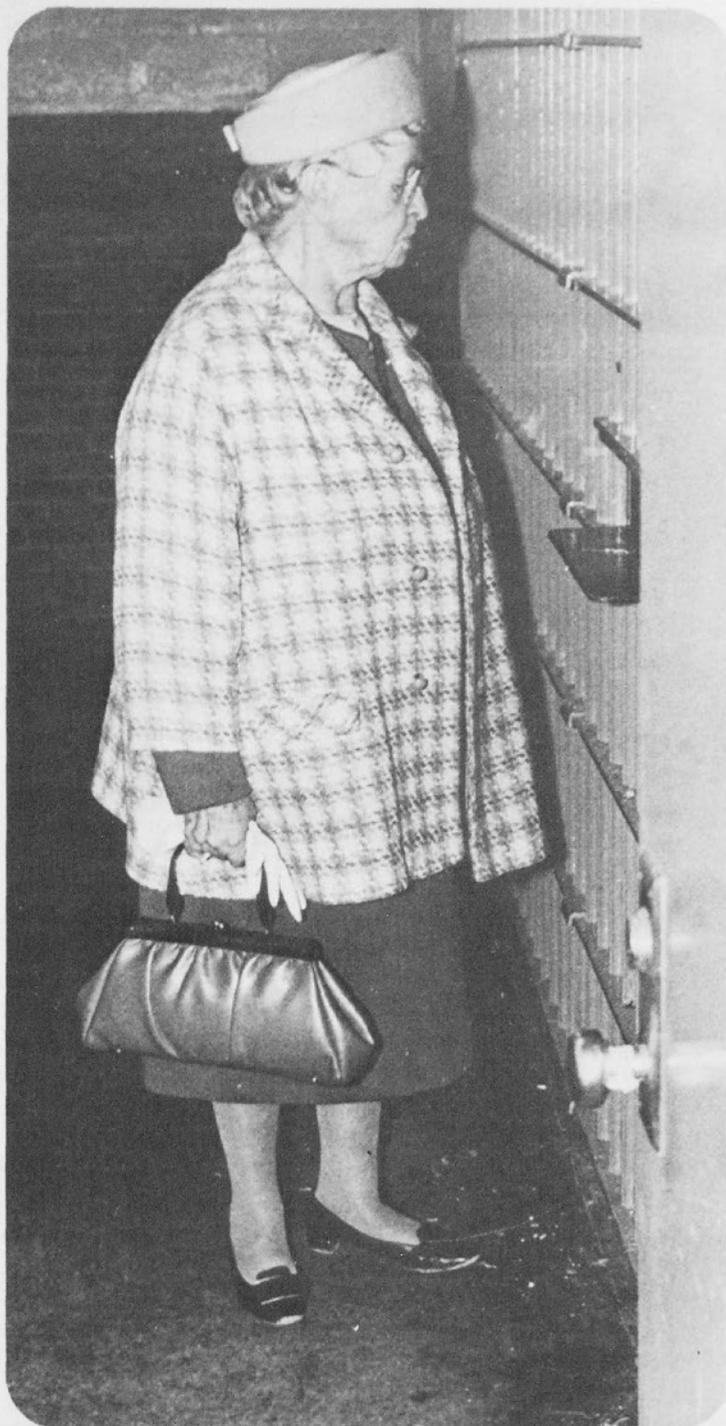
In Antioch you see a social revolution! "Now there were in the church at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul" (Acts 13:1). They were two Jews, two Africans, and a Roman aristocrat! All races and classes had become beautiful in Christ!

In Corinth you see a moral revolution! Corinth was a cesspool of evil and perversion. Yet Paul, writing to the Christians in that city, catalogs the vices of Corinth and then exclaims: "And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and in the Spirit of our God" (1 Corinthians 6:11).

At the end of the Book of Acts you see Paul in Rome—a spiritual revolutionary at work! "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ..." (Acts 28:30, 31). When these Christians showed up in Thessalonica, their enemies paid them a backhanded compliment and said, "These men who have turned the world upside down have come here also."

One of our main failures in evangelism has been "undersell." We have made the gospel seem cheap, tame, and dull. We ought to be saying to the students and the people of the world, "We too are revolutionaries! We too want to see things changed. But we believe only one

*(Continued on page 22)*



This elderly Dutch lady has been ministering to men in prison for nearly 30 years—without remuneration.

are you?" Usually each inmate confides in her, telling how he has been, whether anyone has been released or ill since her last visit, and whether anyone in solitary confinement has requested a visit from her. And she makes certain she visits each one.

When asked why she continues her weekly visits, "Mom" smilingly replies, "Because I love these boys. I don't care what they've done. I love all of them. There are really no bad boys here; perhaps they just didn't have a good upbringing."

These sojourns of Mina Garrells long ago caught the favorable notice of the prison officials. Circuit Court Judge Robert S. Wahab Jr. has written commending her "work with the underprivileged and the misfortunate." She receives letters from rehabilitated men whom she encouraged and prayed for during the time of their confinement.

"Mom" has an unusual influence over the fellows in confinement, and they don't attempt to conceal it. One day when she was chatting with a youth, his cellmates told her he had gotten a haircut. "Good," she said, "now you look like a man. Long hair belongs on girls." Mom had previously noted the young inmate was wearing his hair as the hippies do.

Many of her boys have been saved right in their cells. Quite a few have received the baptism in the Holy Spirit. She says of this: "The good Lord gave me this ministry long ago. I am only His instrument."

Typical of her humble attitude is a letter she recently

## THE MINA GARRELLS STORY

**A** SOFT-SPOKEN, unassuming lady has almost become a legend in and around the city jail in Virginia Beach near Norfolk, Va. Each Sunday for three decades 85-year-old, Holland-born Mrs. Mina Garrells, affectionately called "Mom" by nearly everyone around the jail, has visited men and boys behind the bars. Her words of cheer and her message of hope and salvation have brightened and changed many lives.

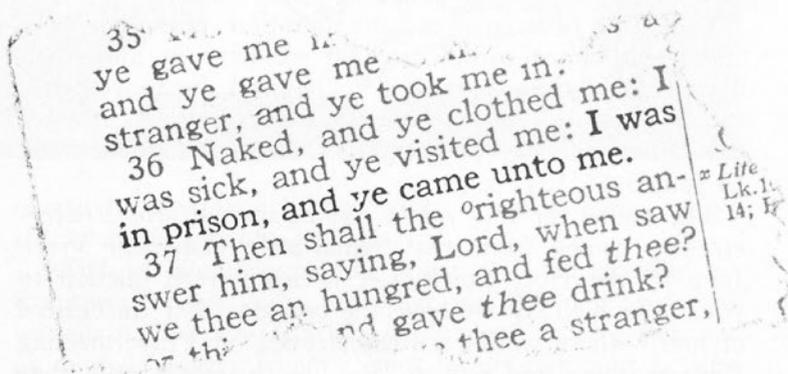
As "Mom" Garrells makes her rounds of the various cellblocks, she is warmly greeted with "Hello, Mom; how

wrote to Paul R. Markstrom, national prison chaplain of the Assemblies of God: "I have to write you the good news. God is working wonderfully in the jail in Princess Ann. Sunday a repentant youth received the Holy Spirit. He spoke in a beautiful language. This boy was a dope addict. He said to me, 'Mom, I always was looking for something exciting, but praise the Lord, nothing can beat this!' This was the boy's own way of expressing the joy of his deliverance. Later the authorities permitted him to be out of his cell occasionally to witness of his wonder-

ful experience to the other inmates. Also, on a previous Sunday a young man was filled with the Spirit, and another was near to receiving the Baptism. If I only had more than just an hour there... but then, seeing these evidences of God's blessing makes my soul rejoice all the way home."

In her latest letter, "Mom" Garrells exults in God's goodness: "Two more boys were filled with the Holy Spirit last week in jail. Also four more are ready for the infilling next Sunday. They asked me please to come early Sunday so they could be filled with the Spirit... Then there's a young man in Culpepper (prison) who asked the superintendent if I could visit him. That's about 110 miles from here. I must go to see this boy because I'm trying to get probation for him. I want to send him to a Bible college. The judge is in favor of it..."

Sister Garrells' prison ministry brings her into touch with many needy people in various places. Besides her work at the city jail in Virginia Beach, she also carries



the gospel to the State Farm boys in and around Norfolk. She is always faithful to her commitments.

Pastor David Berquist of Glad Tidings Assembly in Norfolk says, "Mina Garrells never misses a church service here. She has come faithfully to the Thursday morning prayer meeting for over 25 years to intercede for God's work and for the many boys she has won inside and outside of the prisons."

In telling how her prison ministry began, Mrs. Garrells says, "When I was younger, I always had compassion for young men away from home. These lonely boys go astray so easily. Since Norfolk is a naval base, during World War II my door was always open to the boys..."

"Earlier I had adopted two babies. One of them had been left in my house when he was only 17 days old, and the other, a four-year-old boy, had been given to me by alcoholic parents. Having these boys only increased my love for unfortunate servicemen and others who got into trouble. This gave me a vision of the need there.

"Well, I began the jail work after my husband died. One day when I was sitting in the park after church thinking and watching the water, I asked God, 'What wilt thou have me to do?' Then I opened my Bible, and the first words I read were: 'I was in prison and ye came unto me.' Somehow, right then I knew God was speaking to me. And that's how it all started. I simply obeyed God's call to unfortunate youth.

"I went immediately to a jail about 28 miles away and explained to the jailer I wanted to help the boys. He looked at me for a moment. Then he made me feel

welcome. It must have been the Lord's doing, for it certainly was not mine. Since then I've made hundreds of visits there, and now thousands of boys all over the world call me 'Mom.'

"The boys (and even the officials) look for me to come. The first jailer in those days was named Bradley. He had a gas station on the corner and worked in the jail on Sundays. Mr. Bradley often filled up my gas tank without asking a penny.

"Often when it was snowing or raining, I would say to the Lord, 'Jesus, here's the wheel; You can drive better than I can. You take over.' And off to the jail I'd go; and I've been going with Him ever since."

This is the story of Mom Garrells' life. Brother Markstrom says of her: "She loves the boys, and the boys really love her and eagerly look for her each Sunday. She is warmhearted and kind—a little brusque in manner, yet gentle. During the war years Mom Garrells often filled her house with lonely, homesick sailors. During the war years she fed them at her bountiful table, transported them to church, prayed for them, and led them to Jesus. And she is still doing this. It would be hard to count how many she has led to an experience of salvation and into the fullness of the Holy Spirit. And all this is in addition to her jail ministry..."

Letters of gratitude from former inmates now rehabilitated and serving Christ often come from all over the world to Sister Garrells. And gratitude is often expressed by boys who are still incarcerated, who take time to write her on special occasions. She sometimes receives gifts from her boys, but she appreciates their letters even more. For instance, on her 84th birthday she received the following letter from nine boys still in Princess Ann Jail at Virginia Beach:

"Dear Mama: If we were men of great wealth, we could send some money. If we were men of great knowledge, we would find the words to express ourselves. But we are men with hearts, and we thank you from the bottom of our hearts for all you've done for us. May God bless and keep you. Happy birthday!"

The Mina Garrells story is not finished. This soft-spoken Dutch lady, who still talks with a marked accent and claims only a little education, keeps going for God. Her ministry is a true example of grass-roots prison work which should inspire Christian workers much younger. Through her witness hundreds of men have come to know Christ as Saviour; many are rehabilitated and back in both society and church.

The National Home Missions Department urges churches and individuals to become involved in prison ministry, one of the Special Ministry fields of the department. There are over two million incarcerated in federal and state institutions, besides those in city and county jails, across the nation—an almost overlooked harvest field of needy souls. For persons interested in beginning a prison outreach, free helps are available from the department.

**SPECIAL OFFERINGS for HOME MISSIONS**  
*should be sent to:*  
**ASSEMBLIES OF GOD HOME MISSIONS DEPT.**  
 1445 Boonville Ave., Springfield, Mo. 65802

# YOUR QUESTIONS

ANSWERED BY ERNEST S. WILLIAMS



According to Revelation 2:5, the Lord commanded the church at Ephesus to do its first works if they hoped to retain their candlestick. What were these works in which they had failed?

The church at Ephesus was full of approved works (vv. 2, 3), works which they loved to do. Their dedication to church activities was good, but they had fallen short because they were more devoted to material activities than to the Lord Himself. They had left their "first love" (v. 4).

Unless we watch, it becomes easy to love our work for the Lord more than we love the Lord Himself.

Colossians 3:18 says, "Wives, submit yourselves unto your own husbands, as it is fit in the Lord." One translation is, "as it is appropriate in the Lord." Will you please explain concerning this?

I see nothing wrong in the above wording if it is properly used. It could be abused if self-willed wives were to try to make "appropriate in the Lord" mean anything that pleases them, nothing more.

When God created man, He put headship in the man. The wife was to be his helpmeet (Genesis 2:20). When Adam and Eve fell, God said to Eve, "Thy desire shall be to thy husband, and he shall rule over thee" (Genesis 3:16). Wives should submit to their husbands so long as this does not require disloyalty to God. But husbands should love their wives as their own bodies (Ephesians 5:22-29).

Our minister says there are just two classes of people, the saved and the unsaved. Does not the Bible teach that some believers are spiritual, others carnal? Will not the spiritual be caught away when Jesus comes for the Church, while the carnal believers will be left behind to go through the Tribulation?

"Looking for... the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13) is the hope of all believers. In respect to judgment, there are two classes—the saved and the unsaved. Among believers, there are many grades: some live a more holy life than others.

The Corinthian believers gave evidence of spirituality: "In everything ye are enriched by him, in all utterance, and in all knowledge... so that ye come behind in no gift" (1 Corinthians 1:5-7). And yet some among them were carnal. When the tests came, they gave evidence of following natural impulse rather than sanctified behavior. But to say Jesus will not receive them when He comes for the Church, might also exclude many of us, since there are so many ways by which carnal tendencies may be shown.

May we all take as our motto: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Romans 13:14).

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.

## THE PRAYER OF FAITH

# FAITH

By "Revivaltime" Evangelist C. M. WARD

YOU AND I have often thought, *If I can get someone to pray the prayer of faith, I will receive an answer.*

What is the prayer of faith?

I believe John answers the question when he says, "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

The theme for this year's *Revivaltime World Prayer-meeting* comes from that remarkable statement given John by the Holy Spirit. Let it bring fresh unction to you. "We KNOW we have the petitions that we desired of him"—these words are emblazoned on Prayermeeting Bible markers and posters. But, more importantly, they are written on our hearts!

God is going to do for us what He has promised to do. God's expressed will about so many matters has been recorded in black and white. The Bible was given us for the specific purpose of revealing the will of God.

If I am a *believer*, if I have *received* God's Son and thus have become a part of God's family, I have a right to share in the fulfillment of the family promises. God says so. I can be as confident about that as I am confident that two and two equal four.

When you have a definite promise in God's Word, you do not need to put any "ifs" before it. It is guaranteed in Christ.

*This does not eliminate the need and blessing of asking.* It does eliminate guesswork and doubt. You pray with assurance. You ask in faith.

If there is anything we need when we pray, it is confidence. This changes an altar or a prayer room. I want to hear *confident prayers*.

Elijah prayed confidently. Paul prayed confidently. Our Master prayed confidently. Nothing is so deteriorating to any congregation as uncertain prayers.

John does not say, "This is the *uncertainty* that we have in him, that we never know God's will, and therefore we can never be sure that our prayer is heard." Prayer is not wildcatting—not investing time and effort merely hoping to strike a response.

"This is the *confidence* that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him."

Supposing there is no specific promise in the Word in



PHOTO BY A. DEVANEY

regard to the matter about which I am praying—*can I still know the will of God? Yes.*

“And in like manner the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God” (Romans 8:26, 27).

There you have it! It is the ministry of the Holy Spirit to make known to us what is the will of God in the matter about which we are praying and to show us if the thing is according to God’s will. If God does not want it, I should submit. That should be the end of it.

There are many things in life that I need. I cannot find them cataloged in the Bible. Nevertheless, I have every right to inquire. Just because they are not listed does not necessarily mean that they are not “according to the will of God.” I can discover what is the will of God about such things through the Spirit of God.

I believe Mark answers the question, “What is the prayer of faith?” He says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 10:35).

There must be a confident expectation. The prayer of faith is the prayer that has no doubt whatever that God has heard and granted the specific thing you have asked.

Here is an important lesson to remember. No matter how definite the promise of God may be, I will never appropriate that promise in my own life until I absolutely believe it. And the prayer that gets what it asks is “the prayer of faith.”

If you have any doubts about God keeping His Word with you, there is no possibility of praying “the prayer of faith.” You are wasting your time if you have doubts about God.

*Intelligent faith* is built on the knowledge of the Word

and an intimate relationship with the Spirit of God. There is a world of difference between *faith* and *make-believe*. The one is based on fact, “It is written.” The other is based on fiction, “Suppose!”

*Make-believe* will tell you, “Pick out something you want. Ask God for it. Then make yourself believe that you are going to get it.” And that is all that will happen.

*Faith* establishes its claim on the Word of God. It is a good practice to pray with the open Bible in front of you. Prayer is only effective when we live near to the Word and near to the Spirit.

My friend, it is your privilege and mine to pray “in faith” and to pray “in the Spirit.” I mean by that, it is our privilege to pray in the knowledge of the Word and it is our privilege to pray under the Spirit’s guidance. That makes praying a positive experience.

There are so many things which God has listed to “ask and receive.” Get to your Bible! There is so much help available in the area of our requests.

Every World Prayermeeting request received at *Revivaltime* will be taken with us to Houston, Texas, to be prayed over at the anchor service following the “live” broadcast on November 23. Hundreds of prayer groups will receive copies of many of the requests we will have before us at the altar. Scores of intercessors will seek God for each need.

World Prayermeeting is a simple plan—but it is an effort that never fails to shake Satan’s kingdom. I want you to be a part of it.

List your request clearly and briefly and send it to *Revivaltime*. And why don’t you tuck in a little offering to the Lord in thanksgiving for what He has already wrought in your life, and as an evidence of your faith in His precious promises toward you. This year’s worldwide Prayermeeting may well be the most powerful and far-reaching we have ever had.

All of us can share this New Testament confidence “that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

**While there is still time...**

**Rush your most urgent prayer request to Revivaltime World Prayermeeting**

Name of person needing prayer .....

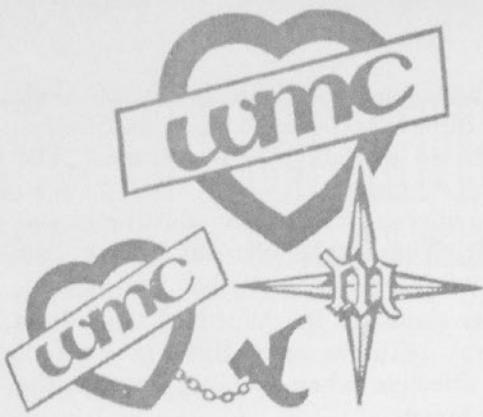
City ..... State .....

Prayer need .....

.....

.....

Send today via air mail to:  
**REVIVALTIME**  
 Box 70, Springfield, Mo. 65801



# BUSY SUMMER FOR WOMEN AND GIRLS



Missionettes of Derby, Kansas, went to Hot Springs, Arkansas, to present a check to Hillcrest Children's Home.

**S**UMMER DAYS ARE EXCITING for thousands of Assemblies of God women and girls who participate in Women's Missionary Council, YWMC, and Missionettes activities. Besides local meetings, many district leaders plan retreats, conventions, and special days during family camp meetings.

In some instances Missionettes sponsors conduct meetings out-of-doors. This may be in the daytime or at night around a campfire. Day camping is another means of adding variety to their program.

The Missionettes of First Assembly, Derby, Kansas, had a unique experience this summer when they visited the National Children's Home in Hot Springs, Arkansas.

The girls began planning the trip last fall. They worked hard to earn money to pay for it. From these earnings the girls tithed to the district WMC office and were also able to complete several other projects, such as sending two large boxes of clothing to the children's home in Alaska, giving money to home missionaries, giving \$10 to help pay for Christmas candy for the local Sunday school, contributing \$25.57 toward the upkeep of the church bus, giving \$30 to the pastor as a Christmas and birthday gift, and providing two Christmas baskets for a needy family. In addition they made flowers for a nursing home and purchased and embroidered pillow cases for Bethany Retirement Home in Lakeland, Florida. They also sent a box of plastic toys, puzzles, sewing items, and quilt blocks to a home missionary.

In connection with their trip, the girls wished to give an offering to the children's home. They decided to camp out on the trip, thus saving money.

On July 21, five girls with their sponsor, Patsy McCune,

and Mr. and Mrs. Harry Christensen left in two cars bound for Hot Springs. The group set up tents in Three Sisters Campgrounds at Lake Ouachita in the Blakey Mountains. The next day they visited Hillcrest Children's Home where they were given a tour and treated to lunch. They found the children there well behaved and lovable. The Missionettes were happy to be able to present the administrator of the home with a check for \$50.

The remainder of the week was spent in sight-seeing, shopping, and enjoying the campgrounds and nearby lake. When the camp director discovered the purpose of the trip and how hard the girls had worked to earn the money, he charged them only \$1.50 each for their lodging.

One of the girls became ill on the trip and was taken to a hospital in Hot Springs. When the doctor found out their mission, he refused to charge anything. As a result of his gesture the hospital did not charge either.

Patsy McCune, sponsor, writes, "The presence of the Lord was felt in a marvelous way on this trip. What a wonderful God we have."

The Derby Missionettes continue to work on useful projects large and small. They are collecting one million Betty Crocker coupons to secure a bus for their group. The girls and their sponsor are confident they can reach this goal.

\* \* \*

Mrs. F. L. Langley, district WMC president of Mississippi, writes: "We had one of our best ever WMC conventions this year. We featured Prims and Missionettes in the afternoon service and had about 150 girls present. Missionettes from throughout the district contributed ap-

West Texas Missionettes, during their retreat, had a clothing shower for the Jimmy Beggs family, missionaries to Tanzania.



proximately \$1,100 for a project. Girls representing local clubs had money fastened to their clothing to display it. The two winners with the most money and most unusual display were awarded tuition for a week of youth camp along with a beautiful loving cup."

\* \* \*

Missionettes, Y's, and WMC's of the West Florida District had a successful retreat at camp last July 24. Several missionaries participated in the retreat. Mrs. Wesley Weekley, missionary to the Philippines, was the main speaker. The goal of \$3,000 for the annual project was almost reached. Missionettes provided about \$45 to purchase premoist Towelettes for servicemen in Vietnam. Mrs. Susie Morris, district WMC president, served as mistress of ceremonies.

\* \* \*

Home missionaries Dorothy Scott and Joanne Lambert have reason to praise the Lord for the WMC's of the Louisiana District where Mrs. L. O. Waldon serves as the WMC president. WMC's have supplied many of their personal and financial needs while helping them reach the deaf.

For over a year these missionaries prayed for a way to give every deaf person in Louisiana a *Good News for Modern Man* New Testament. Recently the offering from a WMC rally made it possible to purchase 661 New Testaments. The home missions department of the district paid the postage.

\* \* \*

More than 600 ladies gathered at the beautiful new church in Tom's River, New Jersey, for the state WMC convention several months ago. An important feature was the WMC's pledging for missionary equipment and Bible school scholarships.

Missionettes present in the evening service brought displays of school equipment for Africa made into school-houses, desks, blackboards, etc. The girls marched down the aisle carrying their displays.

Mrs. J. L. Schaffer, district WMC president of Tennessee, brought a stirring message centered in the theme, "Sharpen Up." The Holy Spirit moved in a wonderful way.

For Mrs. Frederick Eide, New Jersey WMC president, and the ladies and girls of her district it was a thrilling day. The total value of equipment, pledges, and money given was over \$7,000.

\* \* \*

Mrs. J. Foy Johnson, district WMC president of the Peninsular Florida district, had this to say about their retreat for WMC's, Y's and Missionettes: "The retreats have been invaluable as a time of spiritual and physical renewal, along with the learning and challenges. Every year new groups and clubs are organized as a direct result of the retreats. This year 10 girls were saved and one filled with the Holy Spirit."

One group of WMC's made it possible for their Missionettes to attend the retreat by paying half the expenses for each girl. Activities included the crowning of an Honor Star, a skit, talent time, and the ministry of Ann Ahlf, national WMC representative. Theme of the retreat was "Pattern for Living."

\* \* \*

An enthusiastic group of girls from East Side Assembly, Springfield, Missouri, is learning the sign language from

a deaf student at Central Bible College. Jane Spracklen, sponsor, comments, "Our group is growing in number and spiritually also."

\* \* \*

Well-planned summer activities like those mentioned above have resulted in souls being saved, consecrations renewed, and the work of the women and girls of the Assemblies of God stimulated all over America. The motto of WMC's, "We Minister as unto Christ," applies to every age level, from the youngest Prim to the oldest WMC.



Peninsular Florida Missionettes model clothing they made. Prizes were awarded at their retreat.

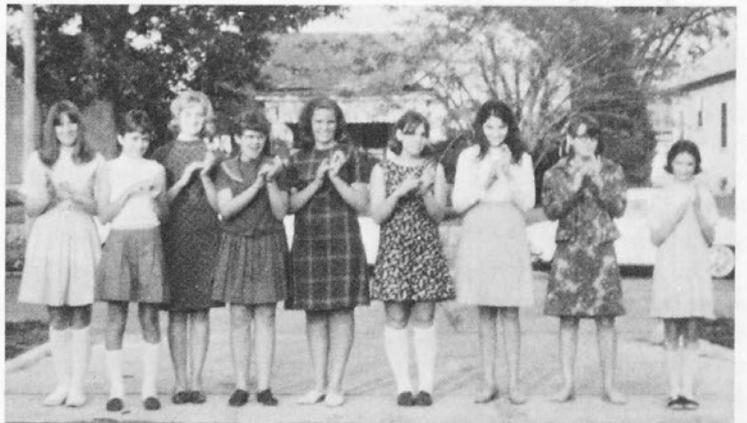


Mrs. J. Foy Johnson presents a Missionette with a New Testament. Every Missionette at the retreat was given one to give to an unsaved girl and try to win her to the Lord.



Mrs. Susie Morris, WMC president of West Florida District, stands beside one of the two tubs of pennies brought in for the annual penny march.

Missionettes from Eastside Assembly in Springfield, Missouri, demonstrate the word "Jesus" in the sign language.



ROYAL RANGERS PROGRAM IS SEVEN YEARS OLD

# REFLECTING BACK

By **JOHNNIE BARNES**  
*National Commander of Royal Rangers*



Participants in the first National Aides-de-Camp Council, Springfield, Mo., March 1968.



Camp staff for the first National Training Camp at Camp Arrowhead, Mo., March 1968, in an NTC ceremony.



A district Powwow in Alabama. Today over 30 districts conduct annual Powwows.



Puerto Rican Royal Rangers. In 1966 the "Royal Rangers Handbook" was translated into Spanish.

LOOKED OUT upon a sea of young faces—faces standing out against a background of Royal Rangers uniforms.

Suddenly hundreds of boys in all sizes and shapes came to their feet as the leader on the stage barked "Attention!" A drum rolled, and a trumpeter began playing "God Bless America." From the back of the auditorium smartly dressed Royal Rangers appeared carrying the Christian and American flags.

Goose pimples ran up my arm as I watched these boys proudly marching down the aisle carrying the symbols of our country and our Christian faith. I could visualize thousands of outpost meetings each week where boys are taught the importance of Christian living and good citizenship.

Something welled up inside me as hundreds of hands were raised to salute the American flag. As I listened to the concert of voices pledging allegiance to the Christian flag and to the Saviour for whose kingdom it stands, I could almost see thousands of boys around altars and

campfires asking Christ to come into their hearts and then pledging to serve Him.

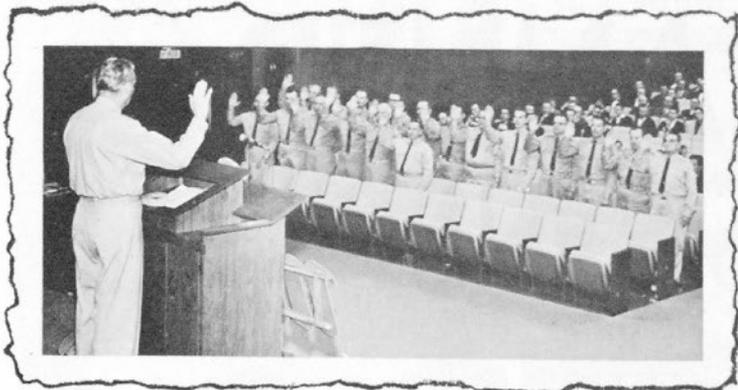
As heads bowed in prayer and a leader prayed, "God bless these boys . . ." I thought of the many, many Bible study lessons, devotions, and object lessons given by leaders each week that are designed to challenge boys to be better Christians.

When the leader of the rally began to explain that the purpose of the meeting was to commemorate the seventh anniversary of Royal Rangers, my mind began to leapfrog back over the years.

I remembered—

. . . the thrill of sending out the first few charters and membership cards to newly formed groups . . . and the rapid growth that made it possible to report, seven years later, "It is estimated that over 90,000 men and boys are now involved in the Royal Rangers program."

. . . the joy of receiving the first reports of boys being saved through the effort of local outposts, and the greater joy of announcing seven years later, "This past year



Howard Bush, former executive director of Men's Fellowship, with district commanders in a commissioning ceremony at the first District Commander's Conference, March 1963.



Frontier Camping Fraternity, Southern Missouri District, in a "call out" ceremony. The first chapter was organized in 1966. Fourteen districts now have chapters.



Group of Royal Rangers sponsored by the Cuban Refugee Center Chapel, Miami, Fla.



National Commander with first "Royal Rangers Handbook." The program was officially launched in September 1962.



From the beginning the Royal Rangers program has been an ideal evangelistic outreach.

over 10,000 boys were won to Christ through Royal Rangers."

...the decision to develop a leadership training program because the success of the program depended upon trained leaders.

...that 10,289 are now enrolled in the Leadership Training Course.

... attending the first district Powwow and being stirred by the potential in evangelism, training, and fellowship which is now being utilized and enjoyed by over 30 districts.

... starting an experiment in leadership training called National Training Camps which are now influencing all levels of the program.

... the beginning of the Frontiersmen Camping Fraternity designed to challenge older boys and men to higher achievements in camping and Christian service... and remembering that chapters are now formed in 15 districts.

... launching of the Buck-A-Roo program for seven-

and eight-year-olds and the tremendous response from these younger boys.

...the development of the National Aide-de-Camp Council and the outstanding assistance these men have given in promoting and developing Royal Rangers.

... the great job being done by our district commanders and the tremendous contribution made by deputy district commanders, sectional leaders, area commanders, and local leaders.

... that the program is not limited to American boys but is rapidly expanding in many other countries around the world.

These things I remembered with a grateful heart.

I was suddenly brought back to the present by the announcement of the platform leader: "Now we present our special speaker for the evening..." As I walked to the podium, a sentence welled up from my heart and formed on my lips. With all my being I meant it when I said, "I thank God for what has been achieved in the Royal Rangers program over the past seven years." 

# 'WHAT MANNER OF PERSONS...'

By MAYNARD L. KETCHAM / *Field Secretary for the Far East*

## FAR EAST FELLOWSHIP CONFERENCE SUCCESSFULLY

**A** HISTORY-MAKING OCCASION. . . .  
"We will never be the same again. . . ."

"This revival goes home with me."

These were some of the spontaneous remarks made by hundreds of missionaries and nationals from around the Orient who attended the two Far East summer conferences.

### MANILA, PHILIPPINES (Southern Area)

Over 100 delegates from 13 countries converged on Manila (with its informal, family-style hospitality, its enervating summer heat, and its nerve-shattering traffic) to join with hundreds of Filipinos in a history-making conference.

The daytime program of lectures and workshop sessions was held in the newly completed facilities of the Far East Advanced School of Theology (FEAST) and Bethel Bible Institute. It was not necessary to import specialists in church establishment and growth. Such homegrown Far East national leaders as Brother Cakau from Fiji, Brother Tehupuring from Indonesia, Brother Yoshiyama from Japan, and Brother Javier from the Philippines conducted lectures and discussions forthrightly, spiritually, and with a keen intellectual approach.

Outstanding camaraderie and interlocking ministries were evident. How heartwarming it was to hear a message in tongues by a Filipino, followed by consecutive interpretations in two

other Oriental languages! Evening services were held in a downtown church, where T. F. Zimmerman, General Superintendent of the U.S. Assemblies of God was greatly used by God in enlarging the conference theme—"What Manner of Persons. . . ."

### SEOUL, KOREA (Northern Area)

This conference was hosted by the Assemblies of God of Korea—represented by the Full Gospel Central Church of the Assemblies of God—in a great outburst of gracious Pentecostal hospitality. The financial investment was over \$15,000 but the investment of love and interest was unlimited.

Daytime lectures and workshop sessions as well as the evening services were held in the Central church (also known as the Seoul Evangelistic Center). Its seating capacity of 2,500 was adequate for the daytime sessions, but woefully inadequate for the evening services. The church itself now has a membership of 8,000—necessitating five regular worship services each Sunday.

There was United Nations-style simultaneous translation into various languages, and the music supplied by internationally famous Korean groups was breathtaking! The evening services featured groups from various countries participating with colorful music, costumes, and presentations. Foreign Missions Executive Director J. Philip Hogan and General Superintendent Thomas F. Zimmerman ministered under great anointing during the evening services.

The government of Korea outdid itself to provide hospitality. Officials on the ministerial and mayoral level addressed the conference. Police escort, with screaming sirens and flashing lights, was provided for all dele-

gates who were rushed to and fro throughout the city by bus and specially-chartered vehicles.

Nationwide television coverage was provided. Also radio coverage was given over all commercial stations, and even piped into all the trains running on the Korean national railways.

One of the features of this conference was the warm, fraternal spirit manifested by erstwhile enemies—people from Korea, Japan, the Republic of China, the Philippines, and the United States of America!

### CONFERENCE ACHIEVEMENTS

These Far East conferences accomplished much for the united efforts of the Assemblies of God mission fields in the Orient. Some of the most outstanding achievements were:

1. The renewal of spiritual fires.
2. Carefully planned missionary outreach for the various Far East national churches.
3. A concerted plan to reach Thailand with the Pentecostal testimony.
4. Uniting the many Far East national church organizations and giving them an active place in the worldwide Assemblies of God fellowship.
5. Preparation of a Far East directory and the encouraging of an interchange of ministries by Far East evangelistic teams.
6. Strengthening the Far East Advanced School of Theology in Manila so that it may increasingly become a common denominator for the whole Far East and fulfill the vision of the first Far East conference (1960) which called for the establishment of FEAST.

Time and effort were expended in these conferences—yes! Rewards, however, are everywhere in evidence today and will be adequately realized only in eternity.

### Special Offerings for FOREIGN MISSIONS

should be sent to:

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802



LEFT: J. Philip Hogan addressed the northern division of the Far East Fellowship Conference in Seoul. BELOW: The delegates to the conference in Manila represented 13 countries.



## UNITES OUR ORIENTAL MISSION FIELDS



ABOVE: Seated, left to right: Maynard L. Ketcham, J. Philip Hogan, and Pastor Cho Yonggi. Standing, left to right: Brother Cho's mother-in-law, Brother Cho's wife, and Missionary John Hurston. LEFT: The Ketchams acknowledge a farewell tribute in Manila.

BELOW: Missionaries and nationals worship the Lord during the meetings in the Seoul Evangelistic Center. RIGHT: Thomas F. Zimmerman speaks during an evening service in Manila.





# THE BIGGEST WORD IN THE WORLD

By **BILL POPEJOY** / *Pastor, Assembly of God, Bourbon, Missouri*

**W**HAT'S THE BIGGEST WORD IN THE WORLD? To many people it is the little word *free*.

Men behind prison bars dream of the day when they can move about as free men.

Young men captured while fighting for their country, now enduring torture in a prisoner-of-war camp somewhere, have nearly given up hope of ever freely strolling down a shady lane in their hometown.

Every hospital is filled with people who want to be free. Some of the most heartrending experiences that I, as a pastor, have ever had have been when I stood beside a hospital bed and looked at a close friend of mine who, for his own protection, had to be strapped down. I

shall never forget the pleading look, the impassioned voice: "Please, will you untie me?"

Man cannot stand the thought of captivity. He was born to be free. But did you know there are stronger bars than those found in any jail? There is a stricter confinement than that imposed by any hospital bed or sickroom.

You may be able, physically, to walk out the front door of your home at this very moment and go anywhere you please. You boast of being free. And yet, are you?

## THE PRISON OF DRUDGERY

How can you say you are free while you are staring at the cold bars of the prison-house of *drudgery*?

You have considered running away, but where would you go? You would still be asking if there is no greater purpose to living than working, eating, sleeping, raising a family, experiencing a few transitory joys, and finally dying.

The drudgery of everyday living is a prison. But how happy I am to tell you of One who makes the sun shine again. He will take you by the hand and set you free from that prison. His name is Jesus! When He hears your plea for help, He rushes into your place of bondage—and a miracle happens. You are free!

Of course, He will not carry you into a never-never land of unreality. You will still have to get up each day. The chores will not get done by themselves. But something will be different about it! As you stand with your arms up to the elbows in dishwater, you can be in such fellowship with Christ that it will seem you are standing in the Most Holy Place. As you put on that spare tire, even though you're in your best suit and the rain is pouring down, you will be able to thank God that the blowout didn't cause a wreck.

The place is the same. Only the bars are gone. Despair has turned into joy; defeat has turned into victory. Life has a meaning and purpose.

**SCRIPTURES  
TO LIVE BY**

**DAILY READINGS FOR NOVEMBER 10-16**

Theme of the Week: **HUMBLING OURSELVES**

Monday .. Matthew 23:1-12	Thursday ..... John 3:22-30
Tuesday .... Matthew 18:1-5	Friday ..... John 13:1-20
Wednesday .. Luke 14:7-14	Saturday .... Romans 12:1-8
Sunday .....	James 4:1-10

"Humble yourselves in the sight of the Lord, and he shall lift you up" (James 4:10).

### THE PRISON OF HABITS

How can you call yourself free as long as you are securely held by the habits of sin? There are other enslaving habits besides those open, apparent ones. You may boast about your mastery over some vulgar ones. But what about those secret ones?

The slavery begins in your mind. You allow your thoughts to stray down forbidden paths. Suddenly you shake yourself, like Samson, only to find that you cannot move. You are bound! You are no longer the master!

You have tried to escape. You made resolutions and turned to new pages. The very idea that your whole life could be so masterfully controlled by such a small thing made you ashamed. *What kind of a man am I?* you thought. *I will shake this habit and be free!*

But the habit remained.

There is hope! You can know the joy of wonderful freedom. The shackles of sin's habits will drop away at Jesus' command. The shame that almost causes you to give up in despair will vanish!

### THE PRISON OF FEAR

Let me suggest one more prison. Every man has been in this jail, and unless Jesus has set him free, he is still there. This is the cruel dungeon of the fear of death.

Nobody wants to die. But it is not the experience of dying that we dread so much—it is the uncertainty of what lies beyond the grave.

Some of this revolt against dying is, of course, a part of being a normal human being. The inborn love of living causes us to flee from death's ugly hand.

But for those without Christ there is a fear of death

that brings terror to the heart. It is more than natural instinct. There is a fear of judgment. What if there is a place of eternal torment, like the preacher says? When the eyes are finally closed to this life, will they be opened in a lost eternity?

Even with all your carefreeness and your hearty laughter, you dread—oh! how you dread—the moment when you will step from this world to the next. You don't like to think about it. You have even taken sleeping pills so you wouldn't lie awake at night tormented by thoughts about your eternal soul.

You wish that someone could go through the experience of death and come back to tell you all about it. Let me tell you that Someone did come back from the dead. He did it to "deliver them, who through fear of death were all their lifetime subject to bondage" (Hebrews 2:15). He knows the way through the valley of the shadow of death. And He has promised to hold your hand all the way.

The Bible says that "the sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." Those who have been born again shout in triumph, "Death is swallowed up in victory" (1 Corinthians 15:54).

Of course, I am not anxious to die. I'm too human to want that. But I can say that the fear of what lies beyond the grave has been taken away by the Man of Galilee who bruised the head of the serpent. By faith I share in His victory. I can tell the world I am free, for "if the Son therefore shall make you free, ye shall be free indeed" (John 8:36). 

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# MANASSEH, A KING WHO REPENTED

Sunday School Lesson for November 16, 1969

By J. BASHFORD BISHOP

2 CHRONICLES 33:1-20

OH, THAT 20TH-CENTURY AMERICA might study the life of Manasseh, king of Judah! How it gives the lie to false and shallow concepts of sin! How insistently it proclaims the inescapable truth that even though a man's sin may be forgiven, he cannot undo its awful consequences!

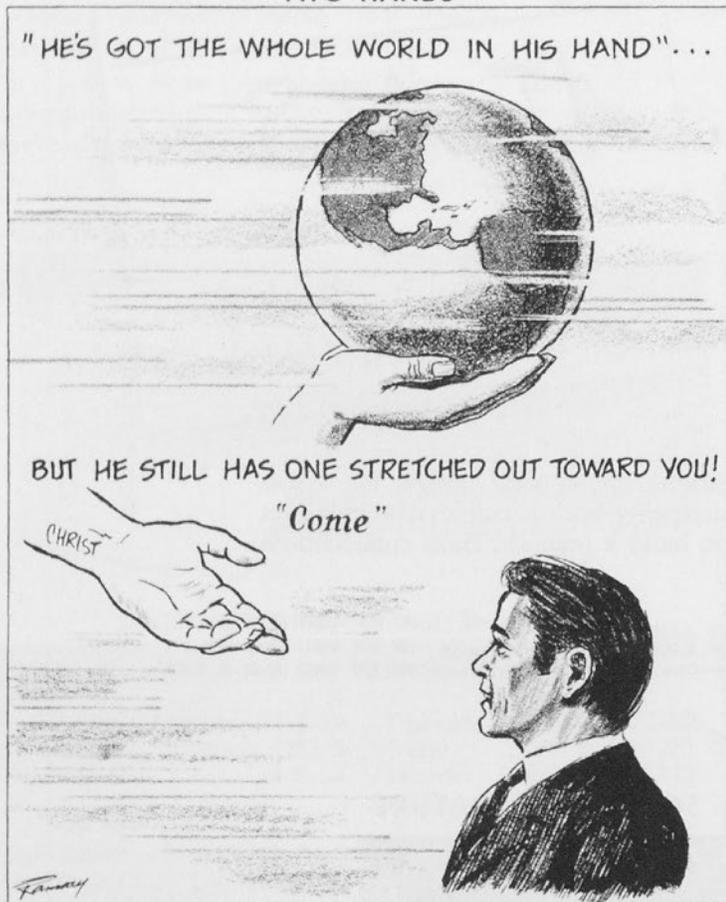
### MANASSEH'S SINFULNESS (vv. 1-10)

No sin was too great for Manasseh. He wiped out his father's good influence. He revived the worship of Baal. He was a specialist in every form of idolatry and spiritual wickedness. He profaned the temple of God. His guilt was intensified, because:

1. *He ignored the example of a godly father.* Hezekiah had been one of Judah's saintliest kings. It is a dreadful thing to despise one's God-given privileges. "For unto whomsoever much is given, of him shall be much required" (Luke 12:48).

2. *He ignored repeated warnings from the Lord* (compare 2 Kings 21:16 with 2 Chronicles 22:10). Although

### TWO HANDS



Manasseh had recklessly abandoned himself to wickedness, God was merciful and sent messenger after messenger to warn him. But he did not appreciate it. "He ... filled Jerusalem from one end to another" with the "innocent blood" of those who sought to turn him from his ways (2 Kings 21:16).

3. *He involved a nation in his wickedness.* "None of us liveth to himself" (Romans 14:7). We cannot sin without involving others. The fact is inescapable! Regardless of our station in life, each of us exerts an influence on other lives.

### MANASSEH'S REPENTANCE (vv. 11-19)

1. *Its occasion.* Why do men persist in sin? Solomon gave one answer: "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecclesiastes 8:11). So it was with Manasseh. "Retribution slipped in by the guards at the door one day, and took the king rudely by the shoulders. It shook him so roughly that his crown fell from his head. Then it dragged him from his throne, dressed him in chains, and sent him a captive into a foreign country."

2. *Its evidence.* Shall we be wooed or whipped? When men will not yield to the gentle wooing of the Spirit nor submit meekly to the authority of God's Word, God is forced to use harsher methods. Manasseh chose to be whipped. And fortunately for him, the whipping produced its intended effect! Deep had been his guilt. Equally deep was his repentance. He "humbled himself greatly before the God of his fathers, and prayed unto him" (vv. 12, 13).

3. *Its results.* "And he was entreated of him, and heard his supplication" (v. 13). God not only forgave the king but restored him to his throne as well!

### WHAT MANASSEH COULD NOT DO (vv. 20-25)

Manasseh the sinner became Manasseh the saint. Few ever tried harder to undo and atone for the consequences of a wicked past. But it was no use. The king learned that it was easier to lead men to hell than to lift them to heaven. He suffered, having to stand by and helplessly watch the nation crumble because of his own influence. "I will cause them to be removed into all kingdoms of the earth, because of Manasseh" (Jeremiah 15:4). More than this, he could not lead to God his own son whom he had led into idolatry (vv. 21-25).

A young lady was saved and desired to join the church. Her mother refused her request, for she wanted the daughter to enter into society. Three years later the young lady had gone back into sin, because of her mother, and had died as a result of that sin.

On the way home from the funeral the heartbroken mother repented and found Christ. She said to her other daughter, "Mary, I have found the salvation I rejected three years ago."

"No, Mother," answered Mary. "You have found salvation all right; but it is not the salvation you would have had three years ago. Your salvation then would have included Nellie. Now it is only the salvation of yourself."

Let us indeed ring out the good news—repentance will bring salvation. Christ is able to save to the uttermost. But lest men presume, let us also remind them that salvation cannot always save people from the consequences of a sinful past!

# CHRIST, THE COMING KING

(Continued from page 3)

disembodied spirits act courteously. According to the accounts by Mark and Luke, He asked these demons at Gadara, "What's your name?" They answered, "We're many; our name is Legion." He made them be quite courteous.

I haven't found any instance in the divine records where Christ ever allowed a demon to tell a lie in His presence, though they come from a kingdom where all lies originate. He said, "You demons can open your mouths, but you're going to tell the truth when you do so." And they did just that. They confessed that Jesus' time was coming.

## VI

Finally we have the testimony of our Lord and Saviour Himself: The apostle Peter had heard Jesus say many times, "I'm not going to be with you very long; I'm going to leave you soon, and we'll be separated for a period of time." Peter couldn't understand and he asked Jesus, "Where are you going?" Jesus had already said, "Where I am going you cannot come," but Peter was insistent. He seemed to be saying, "Lord, I will follow you anywhere; I'm willing to die for you." So Jesus answered, "Where I am going you cannot follow me now, but you shall follow me afterwards." (See John 13:33-36.)

So Jesus then proceeded to foretell the story of the next few hours of His life. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

What an unveiling of the heart of God and the plan of God. He wants us to be where He is, without any gulf between, with no barriers to separate us from Him.

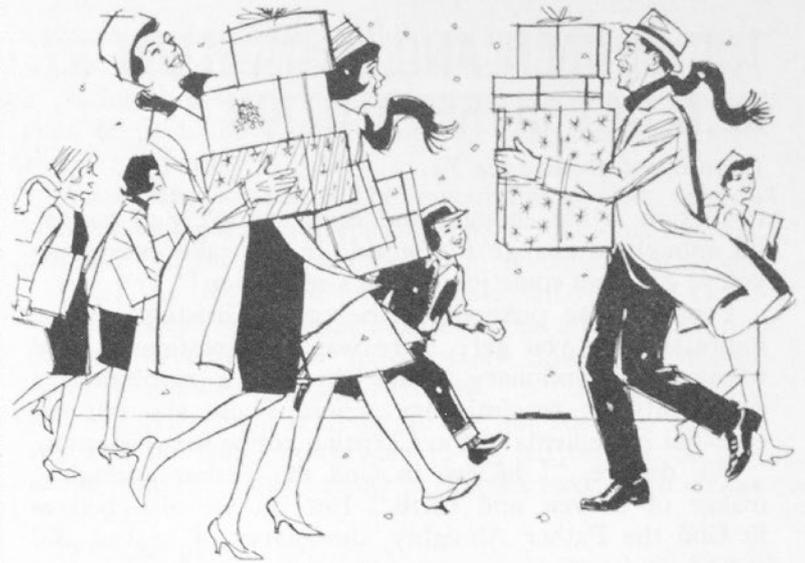
In the last book of the Bible also we have the testimony of Jesus concerning His return. "Behold, I come quickly," He said. "Blessed is he that keepeth the sayings of the prophecy of this book" (Revelation 22:7). Again, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

I like the way Moffatt rearranges some of these verses. He quotes Jesus as saying, "Lo, I am coming very soon with my reward, to requite everyone for what he has done," and then he puts the 17th verse immediately after it: "'Come,' say the Spirit and the Bride: let the hearer too say, 'Come'; and let the thirsty come, let anyone who desires it, take the water of Life without price."

John's heart could keep quiet no longer. He burst out with, "Even so, come, Lord Jesus."

In this brief resumé I see God exhausting every means to inform us of Christ's coming. He painted the message on the skies above; He gave the message through the inanimate world, through the Apostolic Church, through angels, through demons. Wherever He could penetrate man's intellect, there God has painted the sign, "Jesus, the coming King, will return soon."

Jesus said He is coming soon. The Spirit and the Bride agree He is coming soon. Thank God for this Blessed Hope and for the solid reasons that it burns so brightly in our hearts today.



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**SPECIAL OFFER ENDS DECEMBER 15**

# THE CHURCH AND EVANGELISM IN A DAY OF REVOLUTION

(Continued from page 7)

revolution is big enough, and deep enough, and powerful enough to change the world. It will take everything you've got—but come join Christ's revolution!"

Ponder those pictures of the early Christians. What impression do you get? Here was a revolutionary God releasing revolutionary power through a revolutionary community, in revolutionary action. These are still the essential ingredients in the Christian recipe for revolution.

We declare, "I believe in God the Father Almighty, maker of heaven and earth." But do we also believe in God the Father Almighty, the *shaker* of heaven and earth?

When the first Christians prayed to this God, the place in which they were gathered together was shaken (Acts 4:29-31)—shaken by the Lord of hosts who said through Haggai, "Yet once, it is a little while and I will shake the heavens, and the earth, and the sea, and the dry land: and I will shake all nations, and the desire [treasures] of all nations shall come; and I will fill this house with glory" (Haggai 2:6).

When we see our world shaken as never before, it is not a time to despair. It is a time to watch God opening doors that have never before been open! A black Ph.D. working in the New York ghettos told me of the upheaval which is coming in the inner city. Then he made this significant comment: "The present revolutionary ferment in the city, when people have come to the end of their resources, is a perfect opportunity for preaching the gospel."

In a day of revolution, evangelism must begin with a new vision of the revolutionary God who is shaking all nations so that their treasures may come in—so that

from every people, and tongue, and tribe, and nation may come the parade of precious lives, human treasures, redeemed by the blood of the Lamb, and giving glory to God!

At this point let's ask ourselves some questions and answer as honestly as we can. Have we lost faith in the power of God to change men? Paul went to the power centers of his day saying, "I am not ashamed of the gospel of Christ, for it is the power of God" (Romans 1:16). Do we think that man's power is all we have?

The Church stands with all mankind at a common crossroad, sharing a common concern: which way do we go to make a new world? There are some who say, "*Learn*"—education is the way. Some say, "*Earn*"—economic development will solve our problems. Some voices are crying, "*Burn*"—society is so corrupt we must destroy it. But Jesus Christ says, "*Turn*. Be converted. Put your trust in God. Seek first His will. Then you can be part of the new world God is making."

The whole church has a mission for Christ. By loving fellowship, compassionate service, patient suffering, and by sharing the good news of the gospel, every Christian has a responsibility to make Christ known. Will we take in our churches whatever radical changes are necessary to mobilize the entire membership for continuous evangelism?

If our churches are to become committed, caring, witnessing fellowships, let me make two specific suggestions:

1. It will take a revolution in our patterns of ministry. All of us, pastors, teachers, evangelists, and laymen are going to have to understand that the church cannot afford to be made up of many spectators who pay and watch a few specialists do the work of evangelism. We pastors and evangelists must see that we are not to do all the work. We are coaches. Our job is to build an evangelistic team, starting with the leadership.

How many churches have a specific training program

Over 4,500 attended the Congress on Evangelism held in Minneapolis, Minnesota.



to teach their people how to give away their faith? Does yours? Why not? When are you going to start? How many of us pastors and evangelists are choosing 12 men as Jesus did, or even one or two, and equipping them for the work? How many of you laymen are actually insisting that your pastor turn over some of his tasks to others in order that he may give you this kind of training?

2. It will take a revolution in the structures of our church life. Jesus preached to the great crowds; He also poured His life into 12 men. In a mass society I believe there will be an increasing place for mass evangelism. But our emphasis will also have to be on small, intimate fellowships, or else people will get lost in the crowd. Inter-Varsity Christian Fellowship recently made a study of the effect size had on its college chapters. They found that once a campus group passed 30, there was actually a decrease in its evangelistic outreach. In a smaller group everyone had a chance to participate. But as the groups grew in size, the sense of involvement was lost.

I wonder if this doesn't point up a real lesson for the churches? Small groups aren't cure-alls. In fact, without adequate spiritual leadership they can encounter serious problems. But I suggest that the church of the future may well be made up of many such small groups. They will pray, and study, and share their problems, and encourage each other in witness and service. One group might be made up of young couples, another of social workers, a third of *Apollo* astronauts, a fourth of converted hippies and motorbikers, a fifth of retired folk. All would come together on the Lord's day to worship together, to listen together to God's Word, to share testimony of God at work through their lives, and then to scatter for another week of witness.

Can the gospel win a hearing in the urban ghettos, where militants wear buttons saying, "I hate Jesus," and where the Black Muslims say that Christianity is whitey's religion? I asked that question this summer of several men who are giving their lives to the gospel in New York's ghettos. Each of them agreed that *love is the key*. One said, "It's not until love is felt that the message is heard."

As Christians we have to be concerned both for love and justice. Love goes beyond justice, and only the saving power of Jesus Christ can produce real love. But love is not a substitute for justice, and since not all men are or will be converted to Christ, and since even we Christians have imperfect love, we have a responsibility to seek justice in society. A Christian politician who seeks to pass laws that create guidelines for justice may be doing God's work just as truly as a Christian pastor who seeks to win the lost to Christ.

William Wilberforce was converted to Christ as a young man in England. Then God put within his heart a burning passion to abolish the slave trade, and Wilberforce went on a campaign to wipe out the evil not only by preaching the gospel but also by fierce debate and political action. Such action should not be confused with evangelism. Neither should it be separated from it.

Please note carefully: I am not saying that we can build a perfect world by our efforts. We can make some things better, but the new world will not come until Christ returns. Nor am I saying that the Church should stop giving priority to evangelism and become a political lobby. What I am saying is that God wants to give through our lives as Christians a kind of preview, an

advance demonstration, of the love and peace and justice which will mark His eternal kingdom. Then when from a platform of love in action we ask men to be reconciled to God, the Church's message will sound off with the ring of truth.

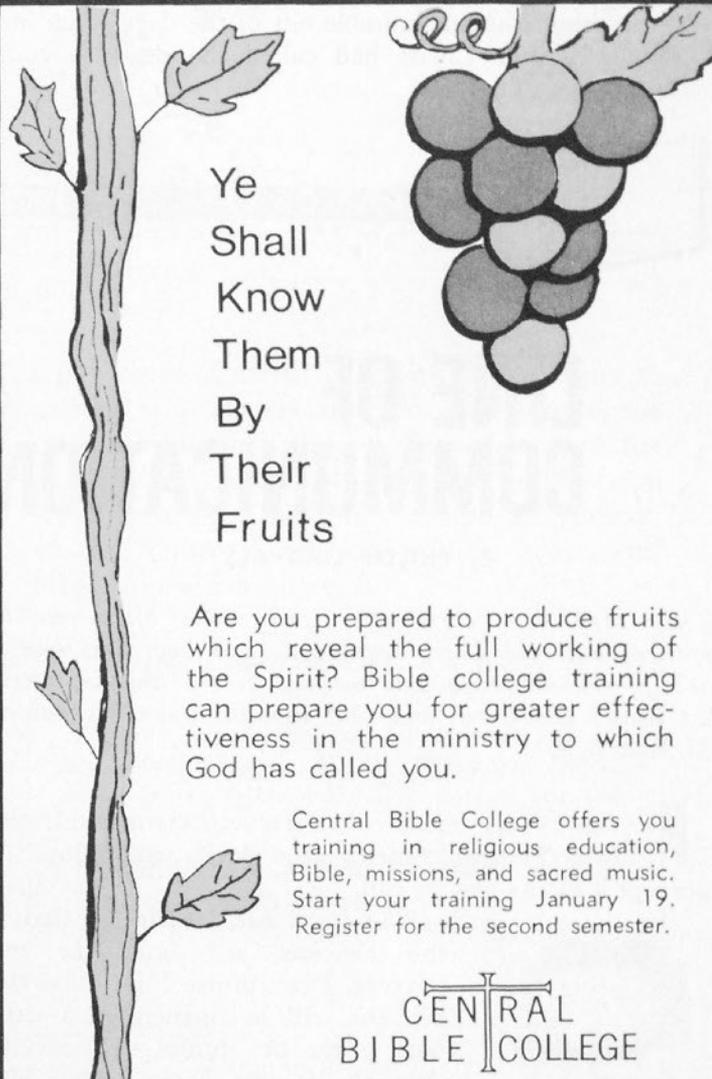
What have we seen? The revolutionary God, who is shaking all things, and releasing His revolutionary power through His revolutionary people in revolutionary action.

When our loves and our churches fail to meet God's revolutionary expectations, what has gone wrong? Is it not that we have failed to let the Holy Spirit, the master agent of God's strategy, have control?

God's revolution is going to go on, with or without you and me. But I don't want to get left behind. So this is my prayer: LORD, START A REVOLUTION, AND START IT IN ME!

Is it your prayer, too?

And this, from Ezekiel 21:27, is God's sovereign answer: "I WILL OVERTURN, OVERTURN, OVERTURN . . . UNTIL HE COME WHOSE RIGHT IT IS; AND I WILL GIVE IT HIM!"



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# INSIGHT INTO THE HAPPENINGS OF JESUS' DAY

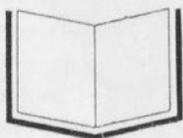
*Understanding the Times of Christ*, by William W. Menzies (Gospel Publishing House, Springfield, Mo., \$1.50)

PROBABLY EVERY BELIEVER at some time has wished he could have lived in Palestine during the time our Lord was on earth. How we would have thrilled to see the lad with the five barley loaves and two fishes shyly approach Jesus at the urging of Andrew to give his lunch—so the miracle of feeding the 5,000 could take place.

And who would not have experienced a sharp excitement in seeing Lazarus stumble out of the dark tomb into the sunlight after Christ had called the dead to come forth!

One remembers the leper, doomed by his disease, who came to Jesus for healing. Oh, to see the joy in the man's face as our Lord spoke, "Be thou clean." Just think how he felt when he realized he was free of the dreaded ailment.

Everyone enjoys the enthusiasm of a crowd. As Christ was speaking one day, so many people wanted to hear His words and see His miracles that four men carrying a sick friend could not get near Him. They climbed up on the roof and let the sick man down through the tiling so that he was directly in front of Christ. When He saw their faith, He said to the sick one, "Man, thy sins are forgiven thee." Later He commanded the sick man to take up his bed and walk! Our hearts thrill at this mir-



## MY FAVORITE SCRIPTURE

### LINE OF COMMUNICATION

By PHILLIP LINDVALL

*"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name" (Malachi 3:16).*

PRAYER IS MY LINE OF COMMUNICATION with the Lord. Thus my enemy, the devil, would love to interrupt it in any way he can.



*The Lord has taught me that if the heavens are brass to my prayers, I can praise Him—and the heavens will be opened. If I cannot pray or praise effectively, through singing I can enter His gates. But what happens when I can't pray or praise or sing?*

I began to observe that time after time when visiting with friends and sharing the things of the Word, I would become jubilant within. Often I would stop and

Phillip Lindvall, Sunnyvale, California, is an evangelist for the Assemblies of God.

praise the Lord. More often tears would come to my eyes, or in sheer joy I would begin to laugh over the thrill the Word produced in my own heart. After such times I would wonder why I felt as if I had been to a prayer meeting.

Then one day I pondered this Scripture passage. I understood this to be my motivation in prayer meetings—to fellowship with the Lord so that He would hearken and hear. This verse explained my experience so clearly—the Lord heard me!

As I speak to others about Jesus and feel thrilled with Him, it becomes real prayer to me. It opens the gates of heaven. It is communication with my Lord.

## HE IS GOD

*Be still and know that He is God. Be still!  
He is much closer than the heart can sense.  
His hand lies like warm sunshine on the hill,  
A silent trust is its own recompense.*

*When darkness seems to fall and trials sweep  
The soul like wild surf lashing rocky shore,  
Be still and know that God will safely keep;  
His tender love endures for evermore.*

*So wait, O Soul, in patience calm and still  
Until you find, within the silent hour,  
The sympathetic Christ whose grace can fill  
Each trembling heart with love, peace, and power.*

*In stillness alone is found release  
And for the restless heart, abiding peace!*

—VERLA A. MOOTH

acle of healing. How we would love to have been there!

We wonder why the Pharisees were disturbed by this miracle, and because of Jesus' claim to forgive sin. While we cannot go back physically nearly two thousand years to more fully understand the attitudes of these men, we can go back historically to gain insights into the social, political, economic, and religious structure of Palestine during Jesus' time.

Many of the happenings which are recorded in the Gospels are difficult to comprehend. As the title of the 1970 workers training book, *Understanding the Times of Christ*, suggests, this text is designed to enable the average Sunday school and church member understand more fully the situations that existed during the time our Lord was on earth. This book provides an historical insight into the happenings of Jesus' day.

The author is William W. Menzies, professor of Bible and church history at Central Bible College, Springfield, Missouri. Dr. Menzies' book gives us a knowledge of the twilight years between Malachi and Matthew—years that are important for understanding the world into which Jesus was born. "When the fullness of time was come, God sent forth his Son . . ." (Galatians 4:4). In these years God was at work shaping the course of empires for the coming Saviour.

The training book helps us to understand Palestinian politics. In the Biblical record of the trial of Jesus three different types of governmental authority were involved. Did you ever wonder why Herod, Pilate, and the priest all participated in this historical trial? The book explains.

One will see how the people of Palestine in the first century were quite divided socially. There was a sharp distinction between Jew and Gentile, religious and non-religious, men and women, rich and poor. You will get to know the people of the land such as the Pharisees, the Sadducees, the scribes, the Herodians, the Zealots, the Essenes, and the common people.

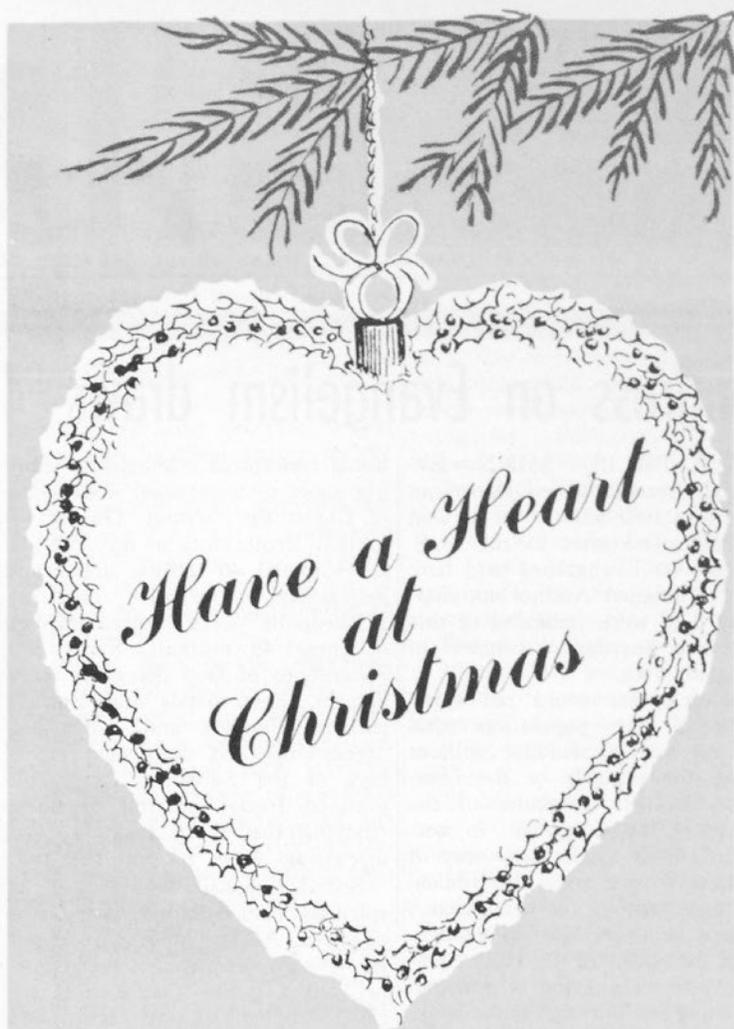
Special attention is given to the discovery of the Dead Sea scrolls and the mysterious Essenes who, unlike other religious groups, lived apart from the organized society of Palestine. In the New Testament there is no direct reference to this important religious sect, but this book tells about their beliefs and practices.

One sees that the temple was the center of the national and religious life, with the counterpart as the synagogue. Activity surrounding the temple was most sacred. From its architectural design, its furnishings, its prohibitions, its festivals, and its services there are significant lessons to be learned.

The workers training text takes a look at the daily lives of the people. Their homelife is scrutinized, their social life is inspected, and their daily labors are amplified. When Jesus spoke, He used terms with which the people were familiar. We can also become familiar with such things as the Upper Room, the mealtime habits, the weddings, the funerals, the sowing and harvest, and the marketplace.

In studying *Understanding the Times of Christ*, a person will see more clearly the crises and challenges which Christ met so decisively. He not only will gain a new appreciation for the setting of the New Testament, but will take fresh courage to meet the complex problems of today's world.

—K. G. SWENSON, *Workers Training Coordinator*  
*National Sunday School Department*



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## Congress on Evangelism draws 4,500 delegates to Minneapolis

MINNEAPOLIS, MINN.—Every eight seconds a new American is born—a new person to be won to Christ. Delegates to the U. S. Congress on Evangelism held here in the Municipal Auditorium September 8-13 were reminded of this fact by a population counter in the display area.

The delegates could not stand and watch the population total keep increasing steadily without sensing the urgency of the hour. It was a silent reminder of the purpose of the Congress: to witness to Christ as the only way of salvation; to find anew the Biblical basis and strategy for evangelism; to teach believers how to evangelize in the power of the Holy Spirit; and to help bring a spiritual awakening within the churches.

No single individual or organization sponsored the Congress. An outgrowth of the World Congress on Evangelism held in Berlin in 1966, it was organized by an interdenominational group of ministers—and the delegates represented many denominations, 95 in all.

### Protestant Ecumenicism

Dr. Oswald C. J. Hoffman, radio speaker on the weekly Lutheran Hour, was chairman and Dr. Billy Graham, honorary chairman. Said the evangelist: "This is one of the most ecumenical gatherings, so far as Protestants are concerned, to be held in this country in my lifetime."

It demonstrated the fact that a majority of Protestant Christians in the U.S. still believe in the tradi-

tional concept of evangelism—leading souls to a personal knowledge of Christ the Saviour. Out of 67 million Protestants in the U.S., it is estimated 40 million are evangelical and conservative. Those at Minneapolis were representatives of these 40 millions. Some 100 Assemblies of God delegates were present. Pentecostals and Episcopalians, Baptists and Lutherans, Mennonites and uniformed members of the Salvation Army, all mingled freely, praying together, studying the Word together, and discussing ways to win the lost.

Social responsibilities as well as spiritual responsibilities were emphasized. As Dr. Walter Judd put it: "We do not preach a social gospel, but a gospel that also is social." Problems of war, racism, and poverty were considered. The presence of scores of black clergymen caused the Congress to focus on the needs of racial minorities again and again.

But the speakers reminded the delegates repeatedly that the nation's problems are more spiritual than they are social or political. Great emphasis was given to the churches' need of the Holy Spirit's power. Marcus L. Loane, Anglican Archbishop of Sydney, Australia, brought two messages on Ephesians which were rich in spiritual truth. Harold Lindsell, editor of *Christianity Today*, spoke three times on (1) the power of prayer, (2) the power of love, and (3) the power of the Spirit. At the conclusion of one of his addresses Dr.

Lindsell urged the delegates to ask God to endue them with power from on high; and he invited all in the vast audience to join hands with those standing next to them and pray aloud.

### Variety in Program

There was variety in the program, with dramatic presentations, guest musicians, and appearances of famed Christian athletes and other notable persons. John W. Peterson's new missionary cantata, "So Send I You," was given. There were workshops, youth meetings, women's meetings, denominational meetings, and other features; but the emphasis of the Congress was on evangelism and spiritual life as indicated by the topics of the five major addresses.

### Major Addresses

Leighton Ford spoke on "The Church and Conversion in a Day of Revolution."

Paul S. Rees spoke on "The Church and the Journey Inward" (having to do with personal conduct and the individual's devotional life).

Richard Halverson's subject was, "Evangelism and Renewal in the Church."

U. S. Senator Mark Hatfield's address was on "Evangelism and Coming World Peace."

Harold J. Ockenga climaxed the week; his assigned subject was, "Evangelism and the Journey Outward" (having to do with the church's missionary task) but he was led to speak on an entirely different theme instead.

Taking 2 Chronicles 7:14 as his text, Dr. Ockenga called on the delegates to humble themselves, and pray, and seek God's face, and turn from their wicked ways. "We must confess our sins," he said, and he named some of them: racial discrimination—shutting out some people from housing, jobs, and other opportunities; selfishness; materialism; rebellion against God's Word, as shown by the "new morality." He condemned the current promiscuity with its attendant scourge of venereal disease which "is sweeping over the great metropolitan areas today like a great flood." He pointed a finger also at prodigality—wasting food while millions are starving, disregarding the poor and underprivileged.

"I find it difficult to see where I am personally responsible for these problems of poverty, racism, war, and immorality, but neither was Daniel personally responsible for the sins of his people. He was a holy man, yet he identified himself with his people and prayed, 'O Lord, we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts.... O Lord, forgive... let thine anger and thy fury be turned away.'"

Referring to his text, Dr. Ockenga said that if God's people will humble themselves, and pray that kind of prayer, the Lord will hear their cry, and will forgive their sin, and will heal their land.

"What America needs is revival," he declared. "After every revival in history there has been social reform. God is preparing the way for revival today. He is causing the old order to be broken up, and getting His people ready for a new order. We need to prepare for revival by united confession, united praying, united believing, and united witnessing.

"When I read what is happening along the Suez Canal, when I see the situation in the Middle East, Southeast Asia, and other places, and think what can happen, I realize the time is short. O God, heal America today."



## 'Get with Christ and go with Him,' keynote message urges congress

MINNEAPOLIS, MINN.—“The Gospel is the product that makes everything else go. Everything else is a by-product—often invaluable, sometimes indispensable, but still a by-product,” stressed Dr. Oswald C. J. Hoffman in the keynote address at the U. S. Congress on Evangelism.

“If the gospel is not at the heart of the body, which is the Church, the whole thing dies. If the gospel is proclaimed in anemic fashion, the whole thing becomes anemic. If the gospel is demonstrated only vocally and not vitally in the everyday actions of Christ's followers, the whole thing becomes a farce and the world knows it,” the noted radio speaker continued.

“It is a remarkable fact that the world often has seen what is wrong with the Church before people inside became aware of what was happening. This is a practical world where people are not interested in frittering away time, energy, and resources on stuff that is obviously meaningless, purposeless, and fruitless. This is no time for fooling around. The time has come to get with Christ, and go with Him.”

Dr. Hoffman added that some find evangelism distasteful because “they resent the very idea of personal commitment which the good news of Jesus Christ commands, which it demands, of a man. People can commit themselves to everyone and everything else, but not to Him.”

### Black churchmen seek help, understanding at evangelism congress

MINNEAPOLIS, MINN.—Three black church leaders appealed for interracial understanding, during a news conference at the U. S. Congress on Evangelism, and asked for help in lifting Negroes to first-class citizenship in America.

The three churchmen were Tom Skinner, a well-known Harlem-based black evangelist whose address to the congress on Tuesday night resulted in approximately 1,000 delegates gathering at the close of the service to discuss black-white relations; Nelson Trout, a staff member in the department of evangelism of the American Lutheran Church; and Howard O. Jones, for 12 years an associate evangelist with the Billy Graham Evangelistic Association and a past president of the National Negro Evangelical Association.

“Still others have a view of the Church that makes it seem like a social club, consisting of first-class snobs who want to make others over in their own image.”

“If we who are here have contributed in any way to false impressions regarding the meaning

### SENATOR HATFIELD HAS MIXED FEELINGS ABOUT WHITE HOUSE SERVICES

MINNEAPOLIS, MINN.—Senator Mark Hatfield has mixed feelings about worship services conducted in the White House. At a news conference held during the recent U.S. Congress on Evangelism here, he said:

“It's great to have this kind of focus in the White House. Other activities have been held there which haven't always been up-building to the spirit of our nation. I only hope that those who

Tom Skinner told newsmen that “if the black community is going to be reached by the church it must be reached by black leaders.”

Dr. Jones said that he and other blacks at the congress stand in the gap between the white Christians and the blacks with whom they work.

Ralph Abernathy, president of the Southern Christian Leadership Conference, spoke to congress delegates in a plenary session.

“It is your responsibility to evangelize the world,” he told the delegates. “For it is only through evangelism that the nations of the world will be saved.”

He called for an end to discrimination due to race or color, and for racial cooperation to replace racial conflict. “A society that

and purpose of evangelism, we apologize.... We meant to say something else and apparently we didn't say it very well.”

Dr. Hoffmann told newsmen that the congress should help to dispel “the bad odor” that evangelism has in many places.

“We are not the self-righteous snobs that some people think we are,” he said. “We don't want everyone to become like us. We want them to become like Christ.”

speak there have no reservations about the President sitting on the front row.”

The senator noted with interest that in every service he's attended at the White House, “the preacher changed his text or went out of his way to pay a compliment to Mr. Nixon.”

“People tend to be overawed with men in public office,” he observed, “but if this hinders men from bringing a spiritual message, we shouldn't have such services.”

“I feel that people called upon to preach are to speak from the Word of God and minister to spiritual needs,” Senator Hatfield concluded.

follows the philosophy of an eye for an eye, and a tooth for a tooth, will end up as a blind and toothless society,” he said.

The 70 black delegates attending the meeting drew up a list of recommendations which they presented to the congress. These urged (1) the church to make necessary efforts to establish and maintain a positive image and rapport in the black community; (2) the churches to support evangelistic activities which are designed to reach black people; (3) the church to commit itself to a war against prejudice and discrimination by all members demonstrating by personal action that they are not biased against minorities.

Tom Skinner noted the dearth of sound leadership for the black

46 Conducted

### Workshops stress ideas, methods of evangelism

MINNEAPOLIS, MINN.—An extensive and comprehensive view of “The Church in Action” was featured in 46 different daily workshops at the U. S. Congress on Evangelism.

The workshops were repeated each day for three days so the delegates could attend three different workshops. There were four categories: laboratories, training classes, practicums, and symposia.

Dr. Paul Fryhling, chairman of the program committee, explained how the workshops were arranged. “We wrote to 125 denominations asking, ‘What are you doing in evangelism that works?’”

The result was an assemblage of the widest possible variety of methods, from personal work to programs of sensitivity training and ink-blot psychology quizzes.

Topics of discussion included: “The Ministry of the Lay Apostle,” “Breaking Free,” “Interracial Community,” “The Church Without Walls,” “How to Witness for Christ,” and “Discovering the Church in Mission.”

community. “In the past, many theologically conservative institutions have been closed to Negroes,” he said. “The liberal-leaning schools have welcomed the black student and thus the (black) churches have been denied sound leadership.”

“Today less than 100 blacks attend Bible schools run by the churches represented at this congress,” he stated.

He strongly urged Bible schools and colleges to vigorously recruit black students.

Dr. Jones summed up the feelings of the black delegates at the congress by saying, “We believe the only hope for America is for black and white to get together and build bridges.”

Nelson Trout, Tom Skinner, and Howard Jones talked with newsmen at the U.S. Congress on Evangelism.



## 'Put your works where your words are,' youth delegates challenge congress

MINNEAPOLIS, MINNESOTA—"Youth Speaks Its Mind," a daily session on the agenda of the U. S. Congress on Evangelism, was a time when youth delegates related their ideas to the "over thirty" generation.

They banded together and called for action and implementation of ideas they had formed in caucus and small discussion groups. Then outreach teams organized for person-to-person evangelism in the downtown area of Minneapolis in an attempt to put challenges to work.

Each morning a number of young people spoke briefly following the main addresses or "position papers." According to the youth delegates, "the papers presented do not express options for evangelism in the seventies, but imperatives."

Although there was generally a favorable response by the youth delegates, there was also a cautious skepticism. "Until we see those who loudly applaud the ideas presented speak out and make some changes, this congress has accomplished nothing," one stated.

In an urgent challenge to their elders to put their works where their words are, one of the youth spokesmen stated: "We American Christians tend to flagellate ourselves for past wrongs. We are moved to tears over the injustices within the body of Christ, the lack of personal holiness, and our phoniness before our brothers. We weep with seeming genuine repentance but then comfortably climb back into our secure little ruts."

Hypocrisy in the church was



From morning to morning, a number of young people spoke briefly following the presentation of the position papers. Don Wilkerson, director of Teen Challenge in Brooklyn, was one of those who responded to these addresses. He spoke of the spiritual revolution taking place in the lives of hundreds of young people in Brooklyn.

discussed as a major problem and individual resolution was made for personal honesty. Many young people resolved to work toward ending the injustices and inequalities in their churches and communities.

In response to Senator Mark Hatfield's definition of peace as

"fulfillment, harmony, satisfaction," one youth stated, "Youth are seeking fulfillment. They are looking for the opportunity to do their own thing." Then he summed up his commitment as a young person by concluding "what is needed most is personal involvement. By God's help I hope to do this."



Oswald C. J. Hoffman and Billy Graham met with reporters to discuss the purpose of the Congress.

## Evangelism congress closes with mass rally

MINNEAPOLIS, MINN.—The first U. S. Congress on Evangelism ended with a gigantic rally addressed by Evangelist Billy Graham at which thousands of persons had to be turned away.

An estimated 21,000 persons jammed into the Metropolitan Sports Center which has a seating capacity of 18,000 in suburban Bloomington. Thousands more heard via loudspeaker.

Police estimated from 6,000 to 8,000 cars headed for the rally were not allowed to leave the freeways because the parking lots were already jammed.

It was the second mass event of

the Congress that exceeded all expectations. On the previous night, 18,000 young people turned out for a youth musical "turn-on." Of these, some 12,000 crowded into the Minneapolis Armory and 6,000 more followed the event on closed circuit television several blocks away.

The closing rally at the sports center started 40 minutes earlier than planned because it filled up so early. Dr. Oswald C. J. Hoffmann, chairman of the Congress, arrived 45 minutes late, despite a police escort, because of the traffic jam.

For his address, Dr. Graham took a text from Hebrews 12 which predicts that God will shake not only the earth but also the heaven, but promises He will establish a kingdom that cannot be shaken.

The evangelist cited changes taking place in society and in religion but said some things never change—the nature of God, God's Word, the moral law, human nature, God's purpose in the world, the way of personal salvation.

The evangelist said the world is headed for judgment and that at the end of the judgment, Christ will come to reign.

He said that salvation can be obtained only through Christ and asked his listeners to repent, believe, and witness to others. Hundreds indicated their willingness to do this.

# November 23 is AMA\* Day. Remember our

\*AGED MINISTERS ASSISTANCE—

# CONGRESS QUOTES



"The time has come to break out of the straitjacket we have drawn around ourselves; the time has come to get with Christ, and to go with Him—by every means that the modern world provides, by every means to save some, who will in their turn 'live up' the saving name of Jesus Christ as a witness for this generation and for other generations yet to be born."

—Oswald C. J. Hoffmann



"Christ is our example. He made the blind to see, the lame to walk; He fed the starving, but He also told Nicodemus that he must be born again or he would never see the kingdom of God. The church must proclaim the spiritual news of salvation; no other institution or organization will."

—Senator Mark Hatfield



"As God's people we are called to a life of discipleship abandoning power, wealth, status, and influence in order that men may know the mystery and power of divine love. As disciples we will live among the downtrodden and oppressed, minister to the broken, and reach a hand of fellowship into the life of one who is different from ourselves. We must give ourselves to the life of discipleship, no matter how costly, lest our world die without knowing that the Kingdom of Christ can actually be experienced."

—Myron S. Augsburger



"A Christian home, if it is to endure, has to be built according to God's building code. The blueprint is the Bible, the foundation is Jesus Christ, and the superstructure is the love and understanding that make up the everyday relationship. The Bible is full of practical solutions to home problems, and when you begin to apply it, you and your character begin to change."

—Mrs. Billy Graham  
Speaking at Women's Luncheon



"Wherever you find individuals, or groups, or congregations undergoing one of God's springtimes, you will find they have one thing in common: the changes that are taking place are all being undergirded through exercise and disciplines that belong to the interior life. Whatever new ground is broken has beneath it a subsoil of rediscovered prayer vitality, new dimensions of relevance and power in the Bible."

—Paul S. Rees



"Everything the church does is not evangelism, but everything the church does should be evangelistic. The total church ought to be witnessing to the redemptive love of God in Christ in all that they do all the time. Witness by presence and performance as well as proclamation will be the product of the Spirit-filled life."

—Richard C. Halverson



"Jesus is revolutionary. He gives men identity by making them sons of God. He provides community by healing the relationships of man. He provides indwelling power by indwelling men with His own life."

—Tom Skinner

November 23-30

## BIBLE WEEK PROCLAIMED BY PRESIDENT NIXON

NEW YORK, N.Y.—For many Americans, Thanksgiving week (Nov. 23-30) this year will signal a renewal of interest in the Bible for it has been proclaimed by President Nixon as National Bible Week.

Bible Week is an interfaith observance to encourage Bible reading. "Truth for Modern Man" is this year's theme.

For the first time the American Bible Society and the Laymen's National Bible Committee are joined by a Roman Catholic agency, the Catholic Biblical Association of America, in sponsoring the observance.

In calling attention to the observance, President Nixon recalled Benjamin Franklin's remark that "if no sparrow can fall to the ground without His (God's) notice, no nation can rise from the ground without His help."

The President described the Bible as "unique among books and treasured by men and nations. And the power of the universal truths it holds is appropriately refreshed within our hearts on this occasion. The past has truly proved that we have much to gain by our devotion to the Scriptures. And the future holds great promise if we heed past lessons well."

## Sees Parallel with German Youth of 1930's

### American youth want something to believe in, Billy Graham says

ANAHEIM, CALIF.—Evangelist Billy Graham said here recently he sees a dangerous similarity to what happened among young people who supported Nazism in Germany in the current unrest among American youth.

"Parents have little time for children, and a great vacuum has developed. Into that vacuum is going to move some kind of ideol-

ogy," the well-known evangelist said.

"I see parallels to what happened in Germany in the 1930's when youth began to march under the banner of the swastika.

"Our young people are searching desperately for a flag to follow and a song to sing. They want something to believe in," he concluded.

## Drunkenness No. 1 Enemy of U.S., Toynbee Says

### Youth turn to drink at alarming rate

QUINCY, MASS.—While an increasing number of young people are turning to drugs for their kicks, the number of American young people who turn to drink also continues to increase at an alarming rate.

A recent survey taken here found that eight out of ten boys are drinking more, while seven out of ten girls admit they are turning to drink.

A 17-year-old girl in Fort Worth, Texas, recently stated, "Kids are definitely drinking more. Liquor is more easily obtained than drugs... In fact, in our area it's downright plentiful. Kids get liquor from their parents. They don't even need false identification."

Arnold Toynbee, the noted British historian, wrote, "Out of 21 civilizations preceding this one, 19 have been destroyed by a mixture of atheism, materialism, socialism, and alcoholism."

When recently asked if he had

changed his mind about Western civilization, Toynbee replied: "Only this, that it looks now as if the number one enemy of the American way of life is drunkenness. If your people continue the present increase of drunkenness, nothing can save you from destruction. History is altogether against you."

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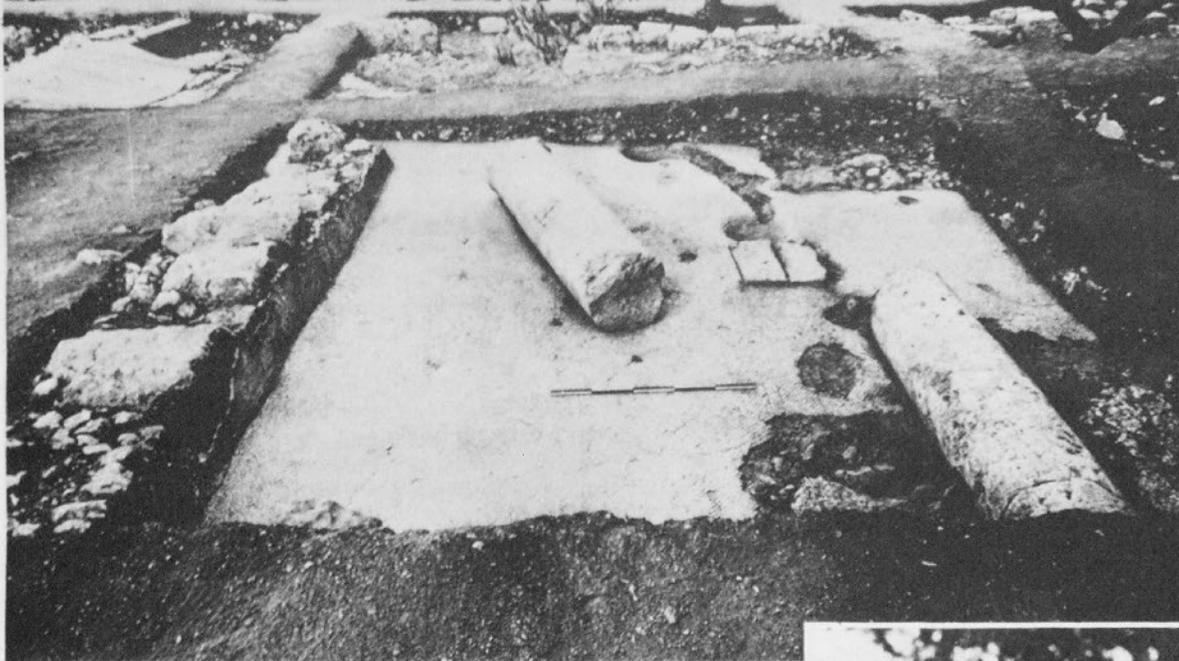
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# Pentecostal Pioneers with a generous gift

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Remains of the fifth century A.D. church at Khirbet Haiyan show a basin and drain in the floor. Robert Cooley, associate professor of archaeology at Evangel College, records the finds at the dig.

## HOLY LAND EXCAVATIONS REVEAL ANCIENT CULTURE

SPRINGFIELD, MO.—Archaeologist Robert E. Cooley, of the Evangel College faculty, directed Holy Land excavations last summer at two of the four sites studied by the Joint Expedition to Ai.

Ai was a Canaanite city conquered by the Israelites under Joshua. Its present condition is described in the Bible: "And Joshua burnt Ai, and made it an heap for ever, even a desolation unto this day" (Joshua 8:28).

The dig at Khirbet Raddanna, about five miles west of Ai, is located in the modern city of Ramallah. It is mainly an Iron Age (1200-1000 B.C.) site, with some evidence of Byzantine agricultural activity (5th century A.D.) on the surface, according to Dr. Cooley.

A "pillar" house and a long building with a series of rooms were uncovered, revealing what

may be the remains of homes used by the Israelites when they settled Palestine.

The rooms have yielded several vessels: cooking pots, storage jars, kraters, and flasks. "A krater is a jar or vase of classical antiquity with a large round body, wide mouth, and small handles," Mr. Cooley explained. "One krater had two lion heads on the inside, the first of this type to be found in Palestinian archaeology," he added.

At the other site, Khirbet Haiyan, the expedition uncovered a large church with columns, mosaic floors, and baptismal basins. This excavation reveals Byzantine and Arab occupation of the site.

A series of large buildings has also been uncovered. These are equipped with well-plastered basins and cisterns, some eight feet deep. One cistern has an elaborate drain-



pipe system leading into it. Also in the building is a stable with two mangers.

Dr. Cooley reported that what has been uncovered may be a church with related industrial-living complexes.

Evangel College is a participating institution in the expedition which is sponsored by the American School of Oriental Research. The recently established Zoppelt Fund for the study of archaeology at Evangel provided its share of the costs in the project.

### ANNOUNCEMENT

CHURCH DEDICATION—Nov. 9, Sedalia, Mo. Westside Assembly, 2:30 p.m. Speaker: R. S. McGarity.—Loyle D. Boyd, pastor

## DAY OF PRAYER

For Prisoners in North Vietnam

WIVES, PARENTS, and other loved ones of U. S. servicemen captured by North Vietnam are requesting Christians everywhere to pray for these men on November 9, the Sunday before Veterans Day.

Over 1,300 American military personnel are classified by the U. S. government as prisoners or missing in action.

Available information indicates that 413 of the men are prisoners in North Vietnam. Less than 100 of them have ever been able to get letters through to their families.

It is known that many of the prisoners were sick and wounded. The North Vietnamese government has not released the names of prisoners to reveal how many have actually survived. Over 200 men have been prisoners for more than three years and some as long as five years. In most cases their families do not know whether they are still alive.

But God knows, and He is able to help each prisoner, whatever his situation may be. Pray that God will preserve these men and let them be reunited with their families soon. Pray especially for Assemblies of God men in the number. Ask the Lord to bless all the prisoners and, if they do not have inner peace, pray they will open their hearts to Christ.

## What is a Piñata?



A *piñata* is a clay jar or papier-mache container gaily decorated with bright paper and tinsel to resemble a face or an animal. The *piñata* is hung from the ceiling and contains candy and small toys. A person is blindfolded and given a long stick with which he tries to break the *piñata*. When it finally shatters, everyone scrambles for the goodies.

As interesting as Christmas customs are, there is something more important to remember during the holiday season. Christ came to bring salvation to a world lost in sin. Our missionaries around the world need your faithful prayers and support. Include them in your Christmas celebration this year.

Send your donation to: **SPECIAL CHRISTMAS OFFERING**  
Foreign Missions Department  
1445 Boonville Avenue  
Springfield, Missouri 65802



# Church to observe 75th anniversary

PHILADELPHIA, PA.—Highway Tabernacle here will hold special services November 20-30 in observance of its 75th anniversary, Pastor W. Howard Roberson announces.

The services from Nov. 20-23 will have special emphasis for world missions with Brother and Sister Derrick Hillary as guest speakers.

Hardy Steinberg, national secre-

tary of the Department of Education, will speak in services Nov. 25-30. There will be two services on Thanksgiving Day.

Scores of ministers and missionaries have gone to all parts of the world from this church.

The church was founded in 1895 by Frederick Reel, a lay-

man who served as pastor for 25 years. Former pastors include E. S. Williams, Fleming Van Meter, the late Wesley R. Steelberg, and Wallace S. Bragg. Brother Roberson has been pastor since 1955.

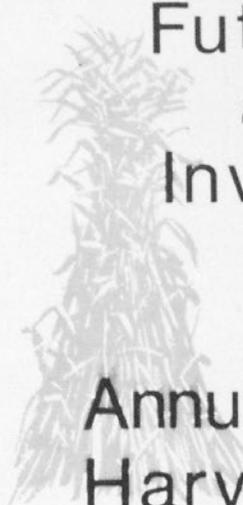
## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	First	Nov. 10-16	Billy & Cherie Cotton	Ronald Cox
Ariz.	Sierra Vista	<sup>1</sup> First	Nov. 9-23	R. I. & Pearl Wynkoop	William J. Kirkpatrick
Ark.	Little Rock	Central	Nov. 3-9	J. W. & Ava Nell Walker	Don H. McKinney
Calif.	Costa Mesa	First	Nov. 16-30	Earl & Mrs. Odell	M. C. Cronin
	Fresno	Calwa	Oct. 26-Nov. 9	G. L. & Mrs. McKinney	R. R. Hall
	Modesto	South Modesto	Nov. 4-16	Ervin Asiatico	Fred Kirkwood
	Oakdale	Bethel	Nov. 2-9	Paul Clark Team	E. J. Kramer
	Pacific Grove	First	Nov. 16-23	Bob Watters	Otis Keener
	Riverside	Calvary Temple	Nov. 5-23	Ernie Rogers	Delmar Ferguson
	South Gate	Bible	Nov. 12—	Lindell & Darlene Ballenger	Walter Barnard
	Willits	First	Nov. 16-26	Kenneth & Flynn Rowley	Bob Curtright
Colo.	LaSalle	Sunset	Oct. 26-Nov. 9	Louis & LaVerne Roggow	Robert A. Paul
	Pueblo	Central	Nov. 2-9	M. W. & Mrs. Roll	James Maley
Fla.	Jacksonville	<sup>2</sup> Southside	Nov. 16-22	Frank & Mrs. Fortier	Dale C. Zink
	Winter Haven	First	Nov. 12-23	Esther Palmer	Robert Raburn
Ga.	Carrollton	First	Nov. 2-9	Jesse Ray	Jack Jewel
	Cedar Springs	Providence	Nov. 11-23	Nettie Parham	Mary Edenfield
	Valdosta	Forrest Street	Nov. 10-16	Kenneth & Theda Wright	James White
Ill.	Canton	A/G	Nov. 11-23	Loyd & Rebecca Middleton	James Snodgrass
	Carmi	First	Nov. 9—	LaVern Snyder	Everett Lee
Ind.	Kokomo	First	Nov. 12-23	"Little Joe" Peterson Team	C. J. Enochs
	Plainfield	Faith	Nov. 11—	Thomas R. Calk	Evan Paul
	West Terre Haute	First	Nov. 11-16	Moses & Ruth Copeland	John E. Smith
Iowa	Elk Run Heights	Faith	Nov. 9-23	Ken Krivohlavek	Harry E. Turner
Kans.	Garden City	Faith	Nov. 16-23	Roy Tregenza	Paul Bryant
	Parsons	First	Nov. 9-23	J. W. & Ava Nell Walker	Thomas Botsford
	Pratt	A/G	Nov. 4-16	Phil & Dave Hastie	Jeremiah Hanley
	Wichita	First	Nov. 16-30	Jak Martz	J. Derald Musgrove
La.	Haughton	Central	Nov. 9—	E. B. (Eddie) Costilow	C. W. Holeyfield
	Minden	First	Nov. 4-16	Mike & Linda Murdock	Leslie Hunter Jr.
	Monroe	Central	Nov. 12-23	Glenn Shinn	T. L. Wilborn
Md.	Chestertown	Trinity	Nov. 9-16	Mike Garland	James F. Short Sr.
	Lonaconing	First	Oct. 26-Nov. 9	Daena Cargnel	W. W. Martin
Mich.	Mt. Clemens	<sup>2</sup> Calvary	Nov. 11-16	Carl E. Gammel	Howard Burk
	St. Clair Shores	A/G	Nov. 12—	Arnold & Anita Segesman	James S. Pierce
Minn.	Dodge Center	A/G	Nov. 16-30	Louis & LaVerne Roggow	Raymond J. Junker
	Hibbing	Bethel	Nov. 4-9	R. M. & Elizabeth Abbot	Clarence St. John
	Palisade	A/G	Nov. 11-16	R. M. & Elizabeth Abbot	Thomas Hartwell
	Windom	A/G	Nov. 9-21	Curt & Linda Long	Kenneth Bruzelius
Mo.	Blue Springs	A/G	Nov. 2-9	Doyle H. Thompson	Don Shoff
	Marionville	A/G	Nov. 9-14	Larson-Stiver Team	Marvin Nichols
	Perryville	First	Nov. 9-23	Ford Colclasure	Paul E. Gibbs
	Sedalia	Westside	Nov. 9-23	Bird H. Campbell	Loyle D. Boyd
	Springfield	Faith	Nov. 12—	Jimmy & Nelson Merritt	Leo Gaston
Mont.	Billings	Parkhill	Nov. 5-9	Roy & Arlene Brewer	Robert Ross
N. Mex.	Alamogordo	Mountain View	Nov. 11-16	Doug & Judy Maners	Harold Hill
	Artesia	First	Nov. 2-16	Dale & Jean Gentry	Calvin Newton
	Clayton	A/G	Nov. 16-30	M. F. Hankins	F. J. Henegar
N. Y.	Carthage	Calvary	Nov. 12-23	J. C. & Mrs. Nichols	Bruno Glodkowski
	Olean	Bethel	Nov. 12-23	Woodrow Oxner	Emil Neff
	Rochester	First	Nov. 9-16	H. A. & Mrs. Christopher	Ernest E. Morgan
N. D.	Cavalier	Gospel Tab.	Nov. 11-23	Walter Serdahl	Keith C. Carlson
Ohio	Cincinnati	First	Nov. 12-16	David Lewis Family	Clyde Miller
	Corinth	A/G	Nov. 11-23	Wayne & Vi Marshall	Dean Ventling
	Delphos	First	Nov. 4-16	R. J. Pasquale	Robert Hallquist
Okla.	Enid	Spaulding	Nov. 2-16	J. W. Henegar	Howard C. Snell
	Poteau	Calvary	Nov. 3-16	Norman L. Kilpatrick	George House
Oreg.	Culp Creek	<sup>2</sup> A/G	Nov. 16-21	L. O. & Gladys Triplett	W. A. McBride
	Molalla	<sup>2</sup> A/G	Nov. 9-14	L. O. & Gladys Triplett	Harry C. Olsen
Pa.	Altoona	Pleasant Valley	Nov. 12-23	W. Glenn West	Robert S. Harris
	Bethel Park	South Hills	Nov. 5-9	David Lewis Family	Cyril T. Chegwin
	Lewistown	A/G	Nov. 11-16	Walter Schell	Earl Ford
	Peckville	A/G	Nov. 11-23	Basell-Brown Team	Ernest B. Drost
	Scottdale	First	Nov. 12-23	Stanley McPherson	Samuel Freno
	Tunkhannock	A/G	Nov. 5-9	Basell-Brown Team	J. Clifford Hall
Tenn.	Memphis	Raleigh	Nov. 12—	J. Don George	Blan Stout
Tex.	Archer City	First	Nov. 10-23	Calvin & Beverly Durham	Kern Choate
	Arp	Independence	Oct. 26-Nov. 9	J. Homer Sartor	C. T. McReynolds
	Freer	First	Nov. 9-16	Roger D. Ortlieb	Jerry K. Morgan
	Longview	First	Nov. 2-16	S. B. Douglass	D. E. Ferguson
Va.	Norfolk	Glad Tidings	Nov. 12-23	Keetah Jones	David Berquist
	Selma	A/G	Nov. 10-23	Gene Wilson Team	Troy Cave
Wash.	Shelton	A/G	Nov. 9-23	Eric Johnson	M. A. Younglund
	Wallā Wallā	A/G	Nov. 11-23	Wesley & Gladys Morton	Wesley Fleming
	Winlock	A/G	Oct. 28-Nov. 9	Marlon Jannuzzi	Dale O. Johnson
Wis.	Luck	<sup>1</sup> A/G	Nov. 2-16	Victor Etienne	Arnold Hanson
Wyo.	Cheyenne	Full Gospel	Nov. 10-23	Jim Mackey	George Alber

<sup>1</sup> Youth Crusade

<sup>2</sup> Children's Revival

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



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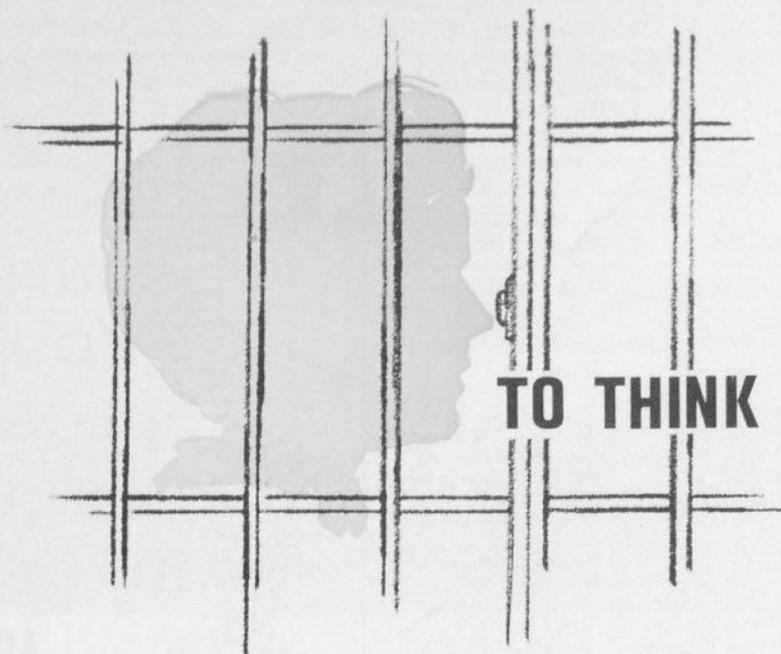
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## TO THINK OF IT—MY MOTHER

By MIMA SNODGRASS / Full-time Assemblies of God Chaplain\*

LATE ONE AFTERNOON a bewildered 17-year-old girl stepped timidly into my office. From the haunted look in her deep-set eyes it was evident she was in great distress and had come for help.

Pausing just inside the doorway, she glanced toward me and said, "I'm Betty Collins. Are you Chaplain Snodgrass?" I assured her I was and asked her to be seated while I finished talking with another girl who had recently been released from jail.

At the conclusion of my interview, I turned my attention to the new visitor. "What can I do for you, Betty?"

"I want to talk to you about my mother," she replied. "She's—she's in jail."

Suggesting that she move her chair closer so others in the next room might not overhear, I asked, "What is your mother's name?"

"Mary. Mary Collins. But she's booked under another name. I think it's Hedges or something. You know how it is," she sighed.

"Yes, I know; but now let's get down to your problem."

The girl continued falteringly: "Some of my friends tell me terrible things about Mother. One girl said she saw her leaning against a tree outside our house—so drunk she could hardly stand. I just cried and cried. To think of it—*my mother!*"

I noticed that with the mention of the word *mother* Betty's troubled countenance softened a little. But her blue eyes still stared into space as though she were in a dream. Perhaps she was recalling the happy days when her mother was all the name implied. Her wandering memories were brief, and in an instant she was back to the present again. We talked for some time, getting to the core of her problem.

When it was time to leave, Betty's woebegone expression had changed to a confident smile. I assured her I would do all I could to help her mother. "I feel so much better," she said. "Seems like a load has rolled

off my back. I'm glad Mother has someone like you to talk with. Tell Mother I love her, Chaplain. Tell her I love her with all my heart."

Betty thanked me and left. The same day I looked up her mother at the jail. She looked older than her 33 years. Her black hair was streaked with gray. It was apparent the woman had good taste, but poor judgment. She appeared to be friendly and well liked. I proceeded to talk to her about Jesus.

Betty's mother was not at all what I had expected to find. Her heart seemed very tender toward me. The resentment many women inmates show was absent. I told her I had met Betty and conveyed her daughter's message.

To my surprise and delight the woman stated, "Chaplain, I'm saved. I received Jesus as my Saviour in the chapel service last Sunday. When the minister was talking about Jesus' saying all who will come to Him can be saved, I prayed right then, 'Oh, God, I'm a wretched sinner; save me right now. Take my life and clean me up.' A peace seemed to sweep all through me. I knew God had heard me. I began to weep, and the girl next to me nudged me and said, 'Sh! You're disturbing the service.'"

The woman's story was touching and convincing. I went over the steps of salvation with her just to be sure she understood. I was satisfied. This wayward mother reaffirmed her faith: "I do believe that Jesus saved me."

Mary's sentence was a short one, just 10 days. Two weeks after her release a happy mother and daughter came to visit me. What a change had taken place since my first meeting with the daughter Betty. What a joy to see the girl put her arm around her mother and say quite proudly, "Mom and I went to church together last Sunday—and Sunday school too."

Mary looked at her daughter, and then at me. "Yes, we did; and Daddy has promised to go with us next Sunday."

These are some of the delightful experiences of a chaplain to women inmates. Praise God for the power of the gospel! "Faith cometh by hearing . . . the word" (Romans 10:17).



\*Mima Snodgrass, chaplain at Sybil Brand Institute for Women, Los Angeles County, has served in corrections longer than any other lady chaplain in the USA.