

THE PENTECOSTAL evangel

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

JUNE 21, 1970

TEN CENTS

ROYAL RANGERS WEEK
JUNE 21-26



Parshall

IT WASN'T BECAUSE HE HAD A good father that young Josiah became one of Judah's best kings. Amon was a fanatical idolater, a flagrant sinner, and evidently a hated master. His long-suffering servants finally killed him.

Nor was it because of his vast experience that Josiah made good. An eight-year-old is rather green to come to the throne; and it was an insecure throne at that.

However, through God's grace he had several things going for him. Please refer to Second Chronicles, chapter 34, for the story of his reign.

HE HAD A STANDARD—AND KEPT TO IT

Politics and religion tried to squeeze this boy into their own molds. Government officials, religious dignitaries, and devotees of mystic cults must have bewildered him with their insistent claims. But Josiah set the Lord always before him and "did that which was right in the sight of the Lord" (verse 2). Not that at eight years he knew all the answers, but he did have a stable point of reference. He had much to learn, but he was on the right road with the best Guide. All he had to do was to keep going.

HE HAD A HERO—AND FOLLOWED HIM

A boy whose father shows him the right way by following it himself is indeed blessed. Josiah was not so blessed. Nevertheless he did not abandon himself to the easygoing ways of the crowd. His young mind fastened onto the example of his noteworthy ancestor: he "walked in the ways of David his father, and declined neither to the right hand, nor to the left" (verse 2).

Choose a hero, if you will, but make sure that, like David, he is a "man after God's own heart." But why settle for any example less than Christ? Not only is He the greatest, but He can give you the insight and strength needed to follow unswervingly.

HE KNEW THE TRUE GOD—AND SOUGHT HIM

At age 16, as his life neared the zenith of its mental development and its greatest challenges, Josiah was thinking much about his Creator. "If I am created and put here by God," he might have reasoned, "He must have a purpose, and there must be some work He wants me to do. What is it? How can I find out?"

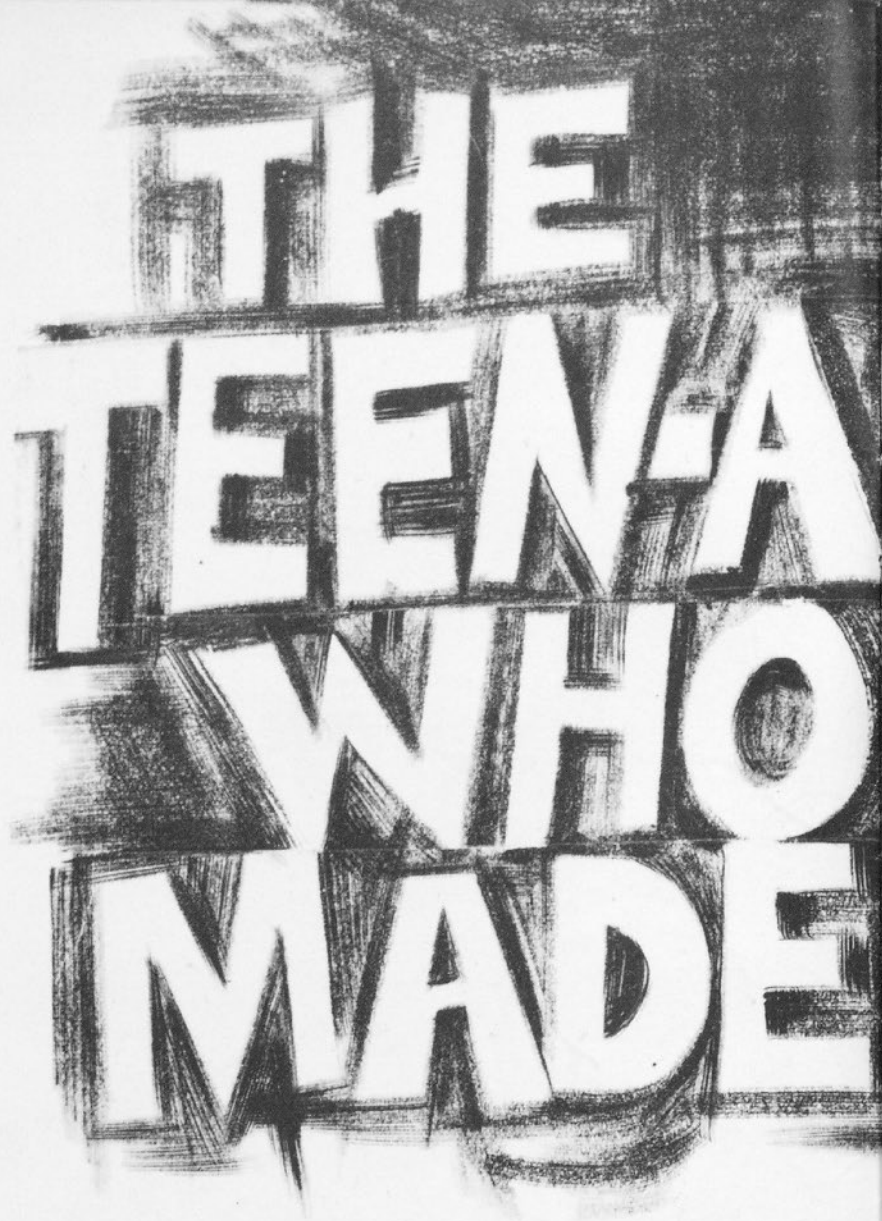
It seemed logical to go to his Creator and ask Him, so, "in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father" (verse 3).

What a blessing it was that his questing, yearning spirit turned upwards to God, rather than inward to self, or outward to the world. God is not just a back-up program to be called into use when we are in trouble. He is the very Author and Sustainer of our lives. The question is not so much, "What can God do for me?" as, "What does God want of me?"

To seek the Lord *personally* is essential. "What wilt thou have *me* to do?" is the critical question. Time spent in finding the answer is the highest investment. God *asks* us to seek Him.

HE FOUND OUT WHAT TO DO—AND HE DID IT

The land of Judah was his domain. Each of us has a kingdom: it is ours to attend to. It is the realm of our own being and personality. When a man seeks God he gets the desire and determination to straighten out his own kingdom.



By **GEORGE HOLMES**

Josiah did. For years false gods had seduced his people with religions that were sensually arousing, visually exciting, and esthetically glamorous. That they were blasphemous, debasing, and forbidden meant little to the shallow-thinking crowds. So Josiah went to work.

All images, altars, and religious symbols throughout the land must be torn down or destroyed. The land was purged. In his zeal, King Josiah even ransacked the sepulchers of deceased, idolatrous priests and burned their bones! This thorough work of examination and cleansing took time, but it was time well spent (verses 3-7).

An easy way out is to blame something or somebody else for our spiritual indifference and uncertainty, but a man who seeks God will accept his responsibilities. This Josiah did—in his late teens and early twenties.

HE RESPECTED GOD'S HOUSE—AND MADE IT HIS PERSONAL CONCERN

Like other matters pertaining to Jehovah, this had been neglected. But "in the eighteenth year of his reign . . . he sent . . . to repair the house of the Lord his God" (verse 8).

The New Testament Church must be thought of not as a building, but as a people. This is God's temple—for worship, not entertainment. It is a school—for the most important education a person can have. It is a



gymnasium for the exercise of godliness. It is a workshop—not a retirement home; a powerhouse—not a picnic area; a pasture for feeding, not nibbling. There is no finer training ground, Bible school, or seminary than a sound, Bible-teaching, Pentecostally-equipped, missionary-hearted church. Make it your personal concern. Give it your first interest. Orient your life around its worship, work, and warfare. Something wonderful will happen.

HE DISCOVERED GOD'S WILL—AND OBEYED IT

It was while the Lord's house was being repaired that a "book of the law" was discovered (verse 14). There can be ignorance of God's laws, even when the volume of the Book is not lost or hidden. One may possess the Book and remain unacquainted with its contents. A maturing Christian is always reading and making discoveries in the Word.

Josiah listened as the book was read to him (verse 18). What he heard exploded in his mind. He saw that God had given guidance and it was being ignored. So, instead of rationalizing, he took these directions to heart and acted upon them without delay.

Standing in his place, he "made a covenant before the Lord, to walk after the Lord, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the

covenant which are written in this book" (verse 31). He believed the Word and he behaved it.

HE ACCEPTED GOD'S WORD—AND SHARED IT

The king "made all that were present in Israel" to serve the Lord their God (verse 33). A man who builds his life on the foregoing principles will inevitably get the urge to reach others. Frequently it is at this point that some young people hear the Lord calling them to surrender all and work with Him full time. Such work is not chosen the way one selects a trade or profession; it is based upon a "call"—an undeniable and irresistible inner urge from God that this is the only course one should follow.

Such a "call" is not a sudden whim. God prepares His servants before He assigns them to holy service. The newly called person has already received much preparation beforehand. He has grown up in God. His life has been plastic in God's hands. God has been getting His worker ready for the task.

In Josiah's experiences we see the principles of real Christian living. God sets the standards and He will give us our ideals. He asks us to seek Him, yield to Him, and become devoted to his house. When we do that, He will lead us and open the way to the realization of His purposes through us.

Here are guidelines for a successful teen-ager. *ES*

Why Blame the Jews?

INTERNATIONAL CONTROVERSY surrounds the Passion Play that is being presented this summer at Oberammergau, Germany. Christian as well as Jewish scholars charge it is anti-Semitic and tends to stir up bitter feelings against the Jews at a time when they need all the friends they can get.

Viewers report that the famed play, which is produced every 10 years, contains fewer overtly anti-Jewish references than did the 1960 version, but the pageant remains fundamentally and unnecessarily hostile to Jews and Judaism.

Both Jewish and Catholic leaders claim the 1970 version, though revised in many places, still violates the policy adopted in 1965 by the Second Vatican Council. In its Declaration on Non-Christian Religions the Vatican Council freed the Jews of collective guilt for the death of Jesus. It said the view that the Jewish nation was responsible is evil and heretical.

In self-defense the director of the play says, "We cannot change what the Bible says; at times the Bible does use hard words about the Jews." Critics counter with the charge that, as in most theatrical productions, human imagination has entered in and some of the interpretations and additions are not justified by the Scriptures. The story is distorted to some extent.

From what we have read, it seems the critics are right. And if the play encourages anti-Semitism, it should be changed. But the facts of Scripture must be recognized. The Bible states it was a "multitude" of Jews who cried out, "Crucify Him." It was "all the people" who said, "His blood be on us, and on our children."

It is true that the Jews did not actually kill Jesus; it was the Roman soldiers, acting on the authority of Pontius Pilate, who crucified Him. But Jesus Himself said the Jews were to blame more than the Romans. Both the Jewish Herod and Caiaphas, the Jewish high priest, had sent Him to Pilate, and Jesus said to Pilate, "He that delivered me unto thee hath the greater sin."

Furthermore the apostle Peter, an eyewitness, repeatedly accused the Jews of slaying Jesus. The martyr Stephen declared the Jewish religious leaders were "betrayers and murderers" of Jesus. The apostle Paul, writing to the Christians at Thessalonica, stated that the Jews "killed the Lord Jesus."

So it was Jews of His day who caused His death—but the Jews of today are no more responsible for the Crucifixion than the Gentiles. For it was human sin that nailed the Saviour to the cross. It was the sin of the whole world. He was wounded for our transgressions, and bruised for our iniquities. He shed His life's blood to atone for the guilt of all sinners. Christ could have escaped if He had wanted to, but He loved us and gave Himself for us. He paid the penalty we ought to have paid. We deserved to die, but He died in our place.

In this sense, it is wrong to hold the Jews guilty as a nation for Christ's death. The guilt must be shared by all men. All have sinned; all we like sheep have gone astray, and God has laid upon His Son the iniquity of us all.

If the Passion Play were able to depict the events as they really happened—if it could communicate the Saviour's great love for all men, and His willingness to forgive—if it could convey all of the tender mercy and compassion with which He prayed for His murderers ("Father, forgive them, for they know not what they do")—surely the Jews who view it would be converts, not critics, of such a Messiah. —r.c.c.

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God in the house

By W. H. MOODY

A JAPANESE STUDENT at an American college was invited to the home of one of her classmates for the holidays. As she was leaving, she expressed thanks for the hospitality. Her hostess said, "I hope you had a good time with us."

"Oh, yes," the girl replied. "I had a beautiful time—except that I missed the god in the house."

"The god in the house?" asked the puzzled hostess.

"Yes. You see, in my country each home has its god shelf, and we worship every day; but you have no god in your home!"

Of course, we do not worship idols, yet it must truly be said of many homes in our land, "You have no God in your home—you make no place for Him in your everyday life."

Is this true of your home? Do you have a family altar

where you gather the whole family for Bible reading and prayer each day? The hi-fi, radio, or television has a place of importance; friends gather for times of fellowship; members of the family enjoy many activities together; but is there a place for God in the home?

God's Word declares, in Deuteronomy 6:6, 7: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house." A Christian home is the first and best school for the training of children.

Someone has called the home the "nursery of the soul." Neither the public school nor the Sunday school can make up for a lack of proper home training.


The father should be the spiritual leader in his home, as well as breadwinner. The mother's responsibility also includes spiritual concern for the family as well as deciding what to cook each day.

Spiritual neglect in the home is causing more of the world's troubles than we realize. The divorce mills are grinding day and night because those who united in love and loyalty have failed to allow the Prince of peace to rule in their homes.

Juvenile delinquency and student rebellion often can be traced to a family homelife where the principles of Christian character were never taught. Instead of exalting Christ as "the head of the house," families worship pleasure, ease, money, and the things money can buy. Worldly entertainment and worldly literature are eating away at the core of many a home while the Bible lies unused in a dresser drawer or on a dusty shelf.

What can we do about it? First of all, we can surrender our hearts and lives to Christ and enthrone Him as our Lord and King. Then we can begin the practice of family prayer. Gather the household together once a day for a brief reading from the Scriptures and a few moments of prayer. Honor God's presence in the home. Ask His blessing on the meals and all the family activities. Then decide that the entire family is going to be regular in attending Sunday school and church.

Another thing we can do is to exercise some control over the family's reading, listening, and viewing habits. We can regulate the children's radio and TV fare. We can examine all the literature that comes into the home. We can encourage activities that are good and discourage those that are not good.

We can exalt God in such a manner that when outsiders come in, or when the children are grown, none will be able to say to us, "I missed God in your house." 

THANK YOU, DAD

Sure, life has had its ups and downs;
I've scratched my head a time or two,
But prayer has chased away the frowns
And turned the grey skies into blue.

I wouldn't trade those hectic years
Of raising kids and paying bills;
I wouldn't even swap my tears
For all earth's so-called happy pills.

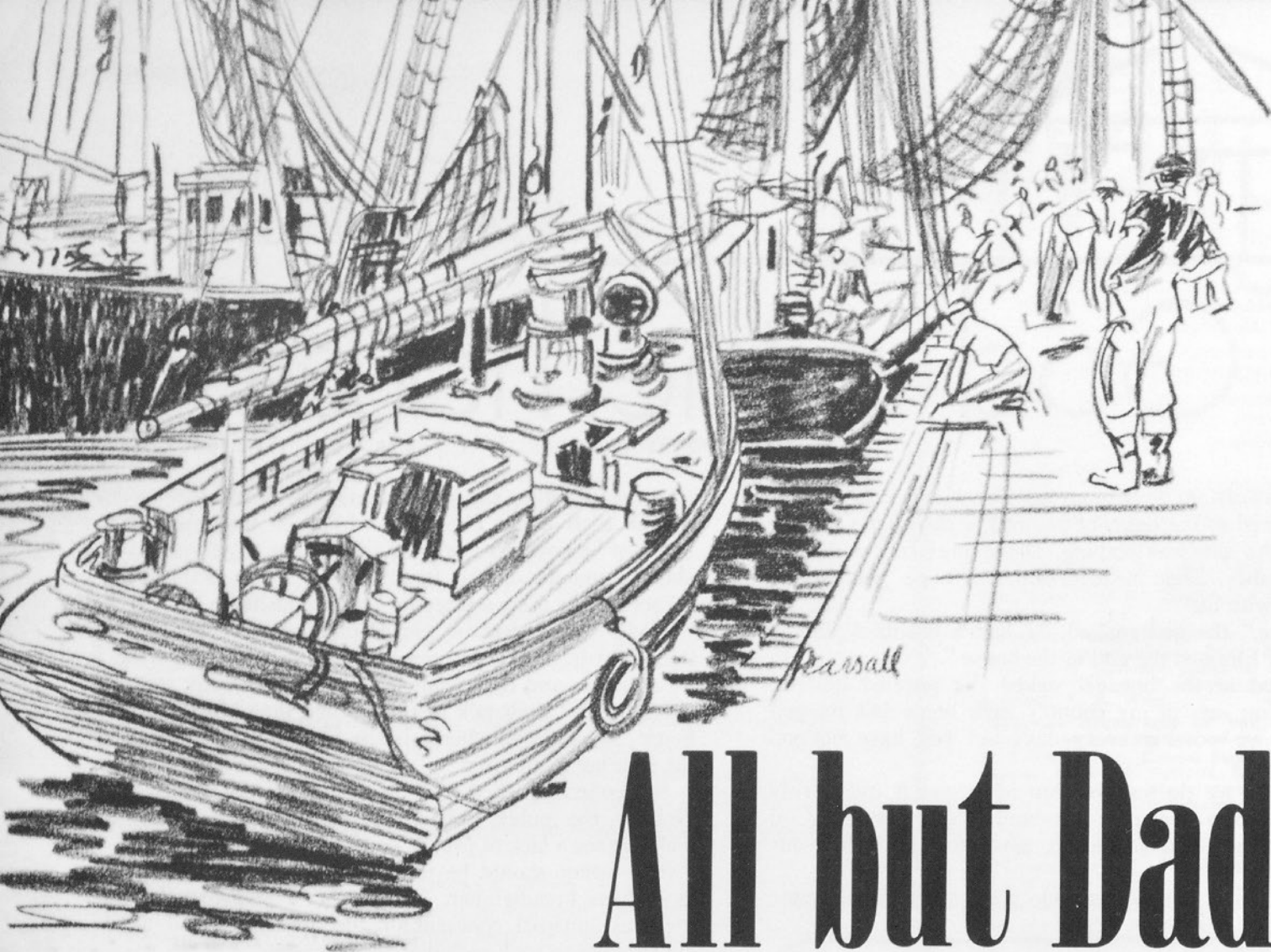
There is a certain satisfaction
In a partnership with God,
Sharing hopes in His creation,
Stretching far beyond the sod.

Be it a girl with golden locks
God sends along your way,
Or a boy to mess in your tool box,
You're happy for their stay.

Grasp the hand of your dear wife,
Look with kindness on your kids,
Thank the Lord for a family life,
Promise you'll do what He bids.

Some great day, if not tomorrow,
For your labors you'll be glad,
When beyond earth's pain and sorrow,
Someone whispers, "Thank you, Dad."

—OLIVER DALABA



All but Daddy

By E. S. CALDWELL

EDRIC FRASER'S EYES SPARKLED. He was reliving the thrill of today's great catch, and his wife listened with enthusiasm.

"There they were! A huge school of them! Flashing like silver darts across the waves—only two hundred yards away, and coming right at my boat. I tell you, Esther, I never took such a catch!"

A wide grin crinkled his wind-creased face before he went on. "And when I tied up at the wharf, you should have seen their faces. Never has Speightstown seen such a boatload of flying fish! Perhaps never in all Barbados!"

The happy fisherman paused, glancing around the cottage. "Hey, where's Joseph and Albert? Wait till they hear about this. Now they'll be getting those clothes they need, and the books they wanted too!"

It was a Saturday night to be long remembered. Esther cooked rice, okra, and yams, but what made the meal a banquet were the choicest of the delicious flying fish from the prize catch, prepared to Esther's special recipe. The only thing that marred the memory of that night was Edric's drunkenness when he stumbled home from "a little celebration" with his friends.

The next morning Esther and the boys were especially quiet as they got ready for Sunday school. "Daddy has a bad headache," mother explained. The boys understood. Besides, Daddy never went with them.

That evening as Edric sat reading the fishing news,

he seemed to have recovered from his hangover, so Esther asked if he would mind if she turned on the radio. "No, I feel fine. Go right ahead," Edric said.

It was 5:15, so she tuned to Radio Guardian. At the half hour *Revivaltime* would be on the air, and Esther listened regularly.

Hearing the familiar music, the boys came in from the yard, and sat on the floor near the radio.

No one in the room said anything until Radio Evangelist C. M. Ward began preaching. Then 12-year-old Joseph burst out: "Hey, Dad. He's talking about Zebedee. I heard about him in Sunday school. He was a fisherman like you are!"

Edric smiled at his oldest. "Well, if that's the case, I'd better listen." He laid aside his paper, and looked at the radio as though he could see the preacher.

The *Revivaltime* speaker was warming to his subject:

"For a long time I have wanted to talk to you about this man Zebedee. There is not much in the New Testament about him, but there is enough to ask questions. He is like a character out of Dickens or Shakespeare. You meet him so often in your community.

"As you notice, his sons left the ship, left the nets, left all and followed Jesus Christ. And the Gospels have much to say about these Zebedee boys, who, fishermen by circumstances, went away with Christ. It is a famous family in history—all but Daddy.

"James Zebedee was the first apostle to become a

martyr. John, his brother, was a writer. He probably wrote the most tender book in all literature—the Gospel which bears his name.

"These fine stalwart sons climbed the Mount of Transfiguration. They were at Calvary. John was the man to whom Christ assigned His mother. John was lithe and athletic. He outran everyone. He was the first apostle to view the empty tomb. . . .

"*But where was Dad?* What happened to him? His sons are with Christ, but all I know about him is 'They left their father in the ship with the hired servants' (Mark 1:20). *He had a business to handle.*

He's a hard-working man, and he says 'Good-by, boys.' He's too busy for the greatest opportunity on earth—the opportunity to follow Christ.

"Where is Zebedee's wife? We know what happened to her. There is no doubt about her choice. The New Testament calls her the mother of Zebedee's children. *She chose Christ.* She was a forceful woman, sometimes a little impertinent, sometimes a little foolish. She loved her boys. *Nothing was too good for her boys.* She wanted her boys to amount to something, even in the ministry. She wanted them to have the highest place in the kingdom of God and she made it known publicly."

Edric stole a glance at his wife, but she concentrated on the radio. *Was that the beginning of a tear in her eye?* Edric dismissed the thought and listened as the preacher continued:

"What is Zebedee doing that is more important than what the rest of the family are doing? *He is mending nets.* He never looks up. He has a quota in mind. There are employees to manage. There is the market to watch. *His fishing firm is his life.*

"I think Zebedee was a pleasant man. I am sure of it. There are things about him which must be considered commendable. He didn't fuss when his wife became religious. He didn't sulk when his boys decided on the ministry. In his heart he may have been proud of their choice."

At the mention of "the ministry," Edric glanced at his

sons. They liked church. Would one become a preacher?

The radio minister again arrested Edric's thoughts:

"I want to talk to you a moment *about what this man missed.* There is nothing wrong about mending nets, mind you. It is a good, honorable, healthy job. People must eat. Food is an important business in any generation. There is nothing wrong about owning a boat.

"I just say that it is life's greatest tragedy to miss Jesus Christ, to never have had a dialogue with the Son of God when He comes so close to what is dear and important in your life. This man's wife knows Christ. This man's sons know Christ. He alone is *too busy.* He doesn't have time. He is a businessman, and that kind of thing is for women, kids, and old folk."

The intensity of C. M. Ward's voice increased. Edric wanted to think about something else, but he couldn't. It was as though Zebedee's name was really Edric Fraser as the sermon continued.

"I feel like weeping for that man, and for a thousand men in this congregation just like him. Mister, this brief residence on earth means more than earning a living. *It means getting ready for eternity.* It means more than fishing, hunting, ball games, gardening, housekeeping. It means a lot more, sir!

"And what are you doing about it? When I put the question to Zebedee, the answer is, 'Fishing. I've gone fishing.' His wife is in church. His sons are in the ministry. *But Dad never looks up.* The reply is always the same, 'I'm busy.'

"I know some 'Zebedees' who will get up on Sunday morning and go downtown to the post office and check their boxes for mail. They would be horrified were you to ask them to get up for Sunday school and church. But they are afraid they may lose a little business—always thinking about the nets.

"I say to you, sir, that you ought to be in church. You ask me, 'Why?' I will tell you why. Because you are the head of the household, or you ought to be. When you think about it, it gives a man a bit of pride to think that a woman will change her name for his. It isn't the other way around. A woman does not expect her husband to be humiliated like that, to change his name for hers.

"So, Zebedee, when a woman will do that, and when your children are known by your name, and property is held in your name—you are the person in that household that ought to be the first to head toward Christ. Don't leave it to your wife and children to set the example."

When the broadcast service ended, the boys ran out and resumed their games. But Esther and Edric sat in silent communication.

The next day Esther wrote to *Revivaltime* for a copy of the sermon, and asked prayer for her husband.

Three months later another letter followed. This time she wrote:

"Since I wrote to you in March of this year about my husband, he has stopped drinking and has been home early every night.

"Last Sunday, after hearing your sermon, 'The Last Days of the Church,' he said to me, 'I'm going to church next Sunday.' He is reading the sermon you sent to us, 'Everybody but Daddy.'"

Was this fisherman finally converted? *Revivaltime* awaits Esther's next letter. We hope she writes soon.

DAILY READINGS

JUNE 21-27

Sunday

2 Chronicles 6-9

Monday

2 Chronicles 10-16

Tuesday

2 Chronicles 17-21

Wednesday

Obadiah

Thursday

2 Chronicles 22

Friday

Joel 1-3

Saturday

2 Chronicles 23:1
to 26:8



**THROUGH
THE
BIBLE
THIS
YEAR**

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



PRAYING 'AFTER THIS MANNER'

By ANNE SANDBERG

PERHAPS IT IS AN OUTGROWTH of the new intimacy we acquire with Christ after being filled with the Holy Spirit—but we Pentecostals commonly direct our prayers to “Dear Jesus.” We proceed with “Dear Lord” and “Our Heavenly Father” but revert to addressing Jesus and finally close our prayers with, “In Jesus’ name, amen.”

The average Pentecostal, engaged in close and joyful communion with the triune God, is little concerned with theological propriety. Actually, our more formal brethren are right when they indicate that petitions should be addressed to the Father. For in Matthew 6 we find Jesus saying, “After this manner therefore pray ye: ‘Our Father which art in heaven. . . .’” Other scriptures reinforce this fact.

Though I had always been aware of this, I kept praying, “Dear Jesus,” partly because I heard others do so, and partly because I felt at home with Jesus.

Recently, however, I was impressed with what the Scriptures teach about the Father. Jesus taught, “Pray to thy Father which is in secret” (Matthew 6:6). And again in John 16:23, “Whatsoever ye shall ask the Father in my name, he will give it you.”

I became convinced, but when I tried to pray “Dear Father” I felt stiff and uncomfortable. There was no rapport between the Father and me—because I was not really acquainted with Him.

I had always associated our heavenly Father with a distant and impersonal Old Testament God who created the world—the austere Deity who thundered at Sinai—the unutterably Holy One whom no man could see and live.

Through reading the New Testament after my conversion, I became deeply devoted to the Lord Jesus, but retained my original concept of God. Now, as I searched the Scriptures (particularly the Gospel of John), I found that one reason Jesus came was to declare the Father—tell us what the Father is like—and draw our hearts to Him.

In Matthew 6 and 7 I felt as though I were looking into the very heart of God. The first thing I discovered about Him was that He is indeed *my* Father. And the next was that He was like an earthly father, only infinitely better.

“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father

which is in heaven give good things to them that ask him?” (Matthew 7:11).

To those blessed with worthy earthly fathers, that word has the most tender connotations. A father is strong but gentle, stern but loving. He is concerned, interested, devoted to the welfare and happiness of his children.

Moreover, Jesus said that He was a personal God who cares about the details of our lives, even counting the hairs on our heads. He is a tender God who hovers over us like a hen over her brood—to comfort, protect, bless. And He is a giving God (James 1:5) who wants His children to be happy.

As I reread the prayer Jesus taught His disciples to pray, I saw that it presents not just a pattern, but also a relationship. A child’s claim on his father is not that he *merits* anything, but that he *needs* something. The

Show us the Father

By JANET ROWE

IN JOHN 14:8 WE FIND THIS STRIKING request by Philip, “Lord, *show* us the Father, and it *sufficeth* us.”

There are many around us in the church and the world today who are echoing this cry of Philip: “Show us the Father. Put Him on display where we can see and understand the nature and character of God.” What a responsibility!

Jesus answered Philip by saying, “He that hath seen me hath seen the Father.” Dare we as Christians do less than accept this challenge to *show* Christ to the world?

father doesn't supply the child's needs on the basis of worthiness. He provides them as a gift, because he is a loving father.

When I finally understood that Jesus told me to pray to such a Father as this, my soul was delighted. I seemed to hear Jesus say, "Go ahead, child. Enter into the very presence of the Father. You have full access, as I do. Ask what you will and it shall be done. I am God's Son. I give you permission and authority to use My name. Ask, seek, and knock. You will receive. The Father Himself loves you. He wants your joy to be full. Ask Him to supply all your need. He will do so, according to His riches in glory, if you ask in My name."

Moreover I am invited to "come boldly unto the throne of grace," that I "may obtain mercy, and find grace to help in time of need" (Hebrews 4:16).

I have been doing that—praying to my heavenly Father in the name of His dear Son, with a new love and a growing confidence; and now I can say that "this is the confidence that I have in Him, that, if I ask the Father any thing according to His will, He hears me: and if I know that He hears me, whatsoever I ask, I know that I have the petitions that I desired of Him" (see 1 John 5:14, 15).

At present I am not asking Him to heal a cancer, or to provide a thousand dollars. I am beginning with little things of daily life. Like a child, I lift my face and stretch out my hands to Him in loving confidence. My dear Father wants to give good things to all that ask Him—not foolish things, but things we need for our temporal, physical, and spiritual welfare, and things for others.

"Dear Father," I prayed a few days ago, "I mislaid these important papers; please help me find them. Your Son said that if I asked you in His name, You would


grant my request." And almost before I finished asking, I knew my Father heard. "For your Father knoweth what things ye have need of, before ye ask him" (Matthew 6:8). Yes, I found the papers.

Again I prayed, "Dear Father, I have been wanting to witness to a friend; please provide the opportunity. Your Son told me I should ask whatsoever I wished and You would do it for me." That day I had a lovely opportunity to witness.

The other day a little girl who frequently visits me complained of an earache. So I asked my Father, in the name of His Son, to heal the child. In a few minutes she said, "My ear doesn't hurt any more."

Since I have made this thrilling discovery about my Father, I am rereading the New Testament, substituting the word Father wherever it reads "God." I am finding the truth embraced in this broad promise. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

I do not say that if you pray to Jesus, the Father will not hear. For although the formula is important, it is not *that* important. The Godhead is united. Father, Son, and Spirit are three in one—and one in three. What is important is to understand your relationship to the Father.

I am His child, born into His family by a spiritual new birth. He is the tender, loving, powerful Father who has committed Himself to my care for the duration of my earthly life. And after that, I will go to His house where He will take care of me forever! "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:7). 

This will involve accepting our place in His death, yielding our lives to Calvary, and allowing Him to work through and in us. It is only His life manifest in us that will answer and meet the needs of those we contact.

Too often we become so involved in *doing* that the importance of *showing* forth Christ is forgotten. And He does suffice. He is all that is needed to meet today's problems.

Look in the Old Testament at the life of Joseph. What a royal spirit he showed after the long, hard, strange route God permitted him to take. And notice his attitude to those cruel jealous brothers. He surely *showed* them a portion of the Father's love and forgiveness. And not only did he forgive and love them, but he promised: "Thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children . . . and there will I nourish thee" (Genesis 45:10, 11). What a manifestation of God's nature and character. Surely his brothers beheld Jehovah in this deed.


Oftentimes those who should be manifesting Christ are too involved in vindicating themselves or giving others "a piece of their minds," and so fail to show forth Christ and His lovely nature. The manifestation of a Calvary spirit is what is needed to bring men to Christ. When love and grace abound in our lives and are poured out in forgiveness, patience, long-suffering, and a willingness to go the "second mile," then we are in part ful-

filling the high destiny to which we have been called, "To be conformed to the image of his Son" (Romans 8:29). Our lives begin to take on true dignity and purpose.

"Wherever I go, thank God, he makes my life a constant *pageant* of triumph in Christ, *diffusing* the perfume of his knowledge everywhere by me. I live for God as the fragrance of Christ breathed alike on those who are being saved and on those who are perishing" (2 Corinthians 2:14, 15, *Moffatt*).

A *pageant* is an imposing exhibition or parade. Christ so desires to take up His abode in us that everywhere we go He can put us on exhibition to show forth His spirit, His nature, and His character.

Diffusing carries the thought of spreading the fragrance in all directions, permeating all. What a grand and glorious privilege to spread the spirit of Christ in all directions, to permeate everything and everyone with it. How lovely He is, and how much humanity needs His fragrance. This can only be spread through the lives of Christians. The cry and the need is still, "Show us the Father. We would see Jesus."

This is the challenge today to those who are called according to His purpose—to be conformed to His likeness. The world will only be won for Christ as Christians show forth God's love and grace in their lives. Only then will lost humanity be able to say, "You have showed me the Father. It is enough." 



Christ restores Peter

Sunday School Lesson for June 28, 1970

By J. BASHFORD BISHOP

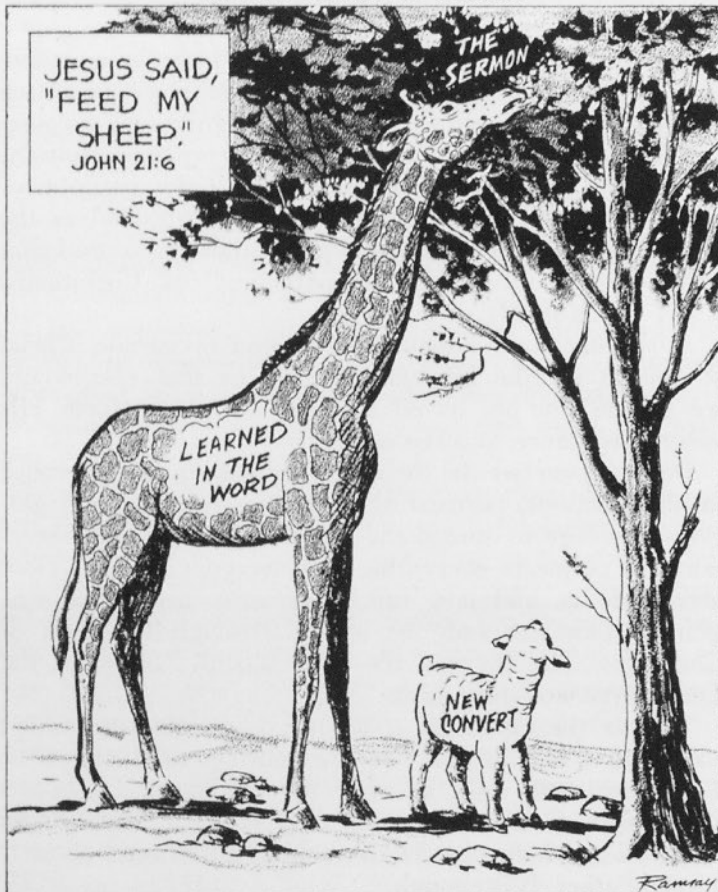
JOHN 21:15-25

JOHN 21 is an epilogue, an appendix, a postscript. John had accomplished his purpose—revealing Christ in every possible way calculated to inspire men's faith in Him as the eternal Son of God. He brought this purpose to a climax by the account of the resurrection recorded in chapter 20.

The appendix ties in with that purpose. (1) Christ let His disciples—and all of us—know that He is still with us, watching over us as we toil in life, and waiting to impart the direction and strength we need. (2) Christ would also show us how faith in Him as our resurrected Lord should be translated into service for others.

Christ appeared to His disciples who, after spending a night in fruitless fishing, were tired and hungry. Calling to them from the shore, Christ gave them directions which resulted in a miraculous haul of fish. This miracle was followed by a further surprise, for when the disciples

WHICH NEEDS IT MORE?



arrived on shore they found that Jesus had prepared breakfast for them. This then is the background of the lesson text itself.

THE ALL-IMPORTANT QUESTION

"Lovest thou me more than these?" Here is the heart of the matter! No amount of religious zeal or activity, no office in the church, no enjoyment of Christian privileges, no knowledge of the Scripture itself, no apparent success in religious service makes this question unnecessary. The one thing which makes Christian service acceptable is personal devotion to Christ Himself!

"Lovest thou me more than these?" Did Christ mean "more than these fish"—and thus more than all material pursuits—or "more than these other men"? Perhaps He meant both. At any rate, the question was repeated thrice—as if to recall Peter's threefold denial. Again, Peter had previously claimed a fidelity superior to that of his brethren. "Though all men shall be offended, yet will I never be offended" (Matthew 26:33). Would Peter still feel that way?

THE HUMBLE YET CONFIDENT REPLY

"Lord, thou knowest all things; thou knowest that I love thee" (v. 17). Scholars have devoted a lot of space endeavoring to establish a distinction between two Greek words for *love* used by both Christ and Peter, and thus to establish in the process meanings and implications which do not appear on the surface. In my opinion such efforts are futile and the space could be spent more profitably in drawing out more helpful lessons.

In any case, Peter's reply on each occasion was humble and guarded, and yet confident. He did not make a great protestation of devotion; instead He threw the matter back upon his Lord's omniscience. It is as if he said, "Lord, it is true that I previously was unaware of my human frailty; it is true that I grievously sinned against You; yet I know that You know I love You, however weak that love may be."

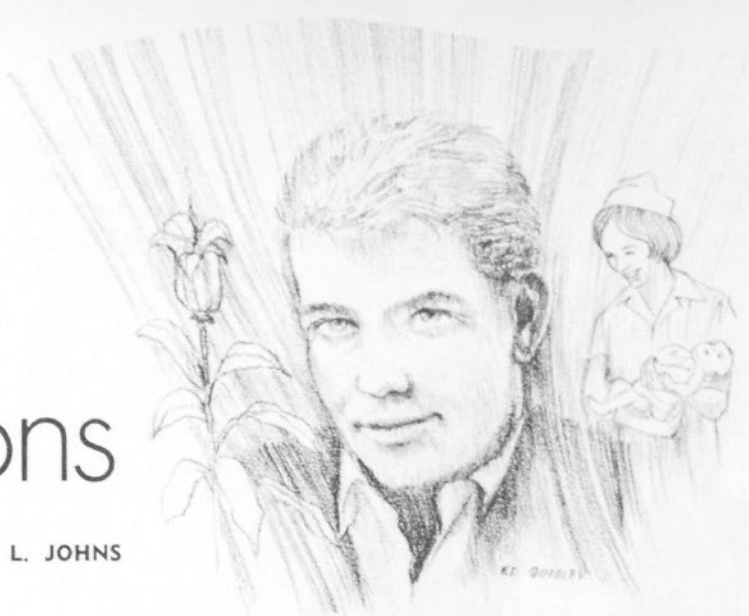
How often Satan—sometimes assisted even by preachers—suggests that the sinning believer has no love for Christ. Certainly it is impossible for any real lover of Christ to continue in a course of sin; but it is equally possible that a believer may be betrayed into a single act of sin! One of the most damaging thoughts ever expressed in evangelical pulpits is the idea that if a Christian commits sin, it is all up with him; the Holy Spirit has departed; and he must be lost. This kind of heresy has caused more Pentecostal young people to lose their souls than perhaps any other single statement. The truth of the matter is that while there is certainly the possibility of an overcoming life, there is also the fact that all believers may commit sin. When such happens, the course is clear: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 2:1; 1:9).

THE GREAT COMMISSION

"Feed my lambs... Feed my sheep." Undoubtedly Christ had privately restored Peter to fellowship (Mark 16:7; Luke 24:34; 1 Corinthians 15:5). On this occasion He reinstated him before the other disciples. Christ gave them again the great commission to self-denying service in His name to others—the kind of service He Himself had given so recently to them.

A new father's first impressions

By THOMAS L. JOHNS



THANKSGIVING DAY WAS DRAWING to a close, and my wife and I were talking about the many blessings we already had received. And November was going to bring a new blessing. With each tick of the clock we were getting closer to the title of mother and father.

With tears in her eyes and a big smile on her face my wife Ada said, "I know I'm going to the hospital tonight, Tommy. I just know I am."

We did go, and they took us to the maternity floor; but the baby was not born that night. I gazed out the hospital window as the sun announced a new day.

The doctor had said it shouldn't be very long before delivery, but the morning came and went and still the baby did not come.

At 2 p.m. Ada's pains became worse. Never before had I realized what it costs for a woman to give birth. I wanted to do something for her, but comforting words certainly couldn't take away the pain.

At 3:05 the nurse came to take Ada to the delivery room. I didn't know what to say, so I merely kissed her cheek and walked back to the waiting room.

Exactly 29 minutes later the doctor came to shake my hand and say, "Mr. Johns, what would you think if I told you you have a big 8-pound baby boy!"

I could scarcely believe it! I had been hoping it would be a boy.

"Your wife and baby are doing fine," the doctor said. Those were the best words I had heard yet. A few minutes later I was able to see the baby. It was hard to believe he was really mine.

As I looked at my son, my mind flashed back to the thoughts I had had just minutes before my wife was taken to the delivery room. As she was lying there in pain, with tears running down her cheeks, I envisioned the millions of mothers who had gone through this before. Then I thought of the many sons and daughters who mistreat their mothers. They hurt their mothers by indulging in drugs, filth, and sins of every kind.

I wished there was some way I could bottle up my wife's tears and show them to our son when he is older. Perhaps he would think twice before bringing her grief. For the first time I understood the tears my mother shed for me, and I determined I would be a better man.

Then I thought of another One I must tell my son about. This One also suffered so he might live.

Yes, a mother suffers and cries to give mortal life.

Thomas L. Johns is tape technician for *Revivaltime*.


but Jesus suffered and wept to give us eternal life. The only way we can receive His life is by personally accepting Him as Saviour and by repenting of sin.

I will always remember what I saw that day—a crying mother, suffering to give life, and a crying Saviour suffering to give me a new birth. I also realized how my Heavenly Father suffered as His Son went down into the valley of the shadow of death to save me. He knew that only through the suffering of the One dearest to His heart could eternal life be purchased.

Look at these pictures with me. They are pictures of suffering mingled with joy. See the tears—tears of an earthly mother embracing her newborn babe, and tears of a Heavenly Father opening His arms to a penitent soul who is newborn to life eternal.

Ten commandments for husbands

1. Thou shalt not think that thy business is none of thy wife's business. Remember that thy wife is thy partner, not thy property.
2. Thou shalt hold thy wife's love by the same means that thou didst win it.
3. Thou shalt not deal grudgingly with thy wife. Half of the money is hers. Thou shalt not ask an accounting for every cent she spends unless thou makest a similar accounting to her. Remember she probably maketh a quarter go farther and last longer than thou canst a dollar.
4. Thou shalt make the building of thine home thy first business.
5. Thou shalt cooperate with thy wife in establishing family discipline.
6. Thou shalt not nag thy wife concerning dieting, lest it bring discord in the family harmony. And besides, it will profit thee not.
7. Thou shalt enter into thy house with cheerfulness. Always remember that thy wife assumed she was marrying a man and not a bear.
8. Thou shalt not let anyone criticize thy wife to thy face and get away with it; neither thy mother, nor thy father, nor thy brethren, nor thy sisters, nor any that are thy neighbors.
9. Thou shalt not take thy wife for granted.
10. Remember thine home to keep it holy!



I didn't want to get involved

By S. M. STONE

IT MAY HAVE BEEN THE HEAT. Or the distance he had walked that afternoon. Or just his age. He could have collapsed for any of a number of reasons. On thinking back, I realize just how unimportant the "whys" were; what really mattered was that, though several people were near him when he fell, none of them came to his aid.

Impossible? No, it's very possible. Frighteningly so. Because I was there, I saw it happen, and I ignored him just as everyone else did.

He was in his late sixties or his seventies, I would say, and though I didn't really notice him until he fell to the sidewalk, he had the look of so many New York oldsters—jaded, aloof, as unconcerned with others around him as they were with him.

He carried a cane and when he began to fall, clutch-

ing his chest, he tried to support himself, but to no avail, and the cane lay uselessly at his side while he lay in agony on the cement.

It was the first time I had ever been confronted with anything like this, and my reaction, though typical of the reaction expected on a New York street, was not the response I had ever expected from myself. I had always thought myself above and beyond the "I don't want to get involved" syndrome. I was mistaken.

Immediately, I looked away, pretending that I hadn't seen him fall, hoping none of the others knew that I had seen him. But no man, no matter what the desperation, can lie to himself that completely, and my mind acted quickly, making a strong barrier to what I saw before me.

"Oh, just another drunk," I thought, even shaking my head, trying to convince myself and the others about me that I disapproved strongly of such a shameful display on a public street.

I doubt if the argument convinced anyone else around me—no one had as yet rushed to his side and no one seemed to be initiating such a move. Yet I know that we all knew he was not a drunk. His clothes were too neat, and his manner too gracious, and his agony...

Again I looked away. Out of fear, helpless desperation and embarrassment I began walking to the corner, wanting to escape quickly, hoping that in the confusion no one had noticed me.

For like a coward, I had turned away from someone else's need. "It's not my problem," I told myself; "somebody else will take care of him." But at the same time, my mind returned to the tale of Kitty Genovese who was murdered a few years ago on a dark New York street while scores of people watched or heard her screaming. How could I be like them? How could any man be so blind to another's need?

I spent the rest of my day in mental torment. For I had never expected such a reaction from myself. Every day there is a story in the New York papers about people in need being ignored by others, and when I read those stories I always wonder how people can be so cruel or so frightened, convinced that I would never be that way.


And yet, when my time came, I froze like all the others I had read about.

What makes people respond this way? Is it the city? Some blame can be put on our fast pace of living, on the impersonal age we live in. Fear of involvement probably plays the greatest role in this neglect of others in need. All of us have heard stories of those who do come to another's aid—many times the result is injury, a succession of court visits, lawsuits . . . for many of our laws, though meant to protect, can and do backfire on occasion.

But thinking beyond all these considerations, I wondered about man's real ability to love his fellowman. Is "love thy neighbor" an anachronism? Have we forgotten? Surely there are still those who care.

I write this piece with a heavy heart, filled with shame, for in honesty I must admit that I forgot God's Word. The reason does not matter as much as the fact; had I come to the old man's aid, I might have saved his life. As it was, I don't know what happened. He may have lain there for hours, or some-

one may have rushed him to a hospital. I don't know; I didn't wait long enough to find out.

In retrospect, I realize that what I did (or rather, what I did not do) was wrong. I have vowed that next time something like this happens, I will not turn away. Turning away that one time has left me with a shame I will never forget. No amount of effort can dissolve that memory—I will have to live with it. I can only promise that I will never let it happen again. For he that "seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). 



The family fortune

By VICTOR TRIMMER

EVERY FATHER wants to take care of the physical needs of his family. He has ambitions to give his wife and children the extra things that make life a little more pleasant and enjoyable: the new dress, the new toy, money for school, and the many other things that are desired in our modern way of living.

It gives the father a great deal of satisfaction and pride if he can leave his family some financial assistance that will continue to show his love and concern after he is gone. This desire to provide for their physical needs is to be admired and appreciated.

Not all men are able to see their desires realized. Many times the family fortune is very meager. Sometimes lack of ability or opportunity has so limited a father's financial situation that he has not been able to give to his family the things he wanted to give them. Sickness, many times, has drained the family fortune. Unemployment has wiped out savings. How the heart is torn and aches when families are deprived of pleasures which others enjoy.

But money is not the main thing. In my travels I have seen families of whom you would say their fortune was very meager, but in my associations with them I found they had a fortune of more value than the things that finances can provide.

A family that has love one for another—a mutual compassion, care and concern—is fortunate. A family that is filled with happiness and joy, a home where there is singing and merriment, that has peace and confidence, where faith in God is real, and trust is not only taught and talked about, but is a part of everyday living—these families have great security.

This security is even stronger than that which is

Victor Trimmer is a missionary-evangelist of the Assemblies of God under appointment to the Far East.

based on money. It is a security that comes from a knowledge of God and His Word, a security that is not just for time and for the needs of this life, but reaches beyond the veil and promises hope of eternal life and reunion with loved ones gone on before.

Here is a treasure moth and rust cannot corrupt, a fortune that thieves cannot steal. It is a spiritual heritage that is worthwhile, and it is a fortune that every family can enjoy.

Where is it found? First of all, mother and dad must find this fortune for themselves. They find it in the unsearchable riches of God's grace in sending His Son to die in our place. On the cross Jesus paid the full price for our sin. When we accept Him there comes the rich experience of eternal salvation and the accompanying treasures of real peace, joy, security, and faith.

You cannot give that which you do not have, however great you may desire to do so. You must have it yourself first. Some families have lost the art and the joy of family worship, but here is where this fortune is found. Worship and Bible reading can become as much a part of family life as eating and playing.

A parent cannot shift to the society in which he lives, whether it be government or schools or any other agency, the financial responsibility of taking care of his family. Neither can he expect the spiritual responsibility of providing this real family fortune to be assumed by the church or the Sunday school or the preacher. The parent himself is responsible first of all to God and then to his family to point out by precept and practice and pattern of example where the true riches are found.



Is OUR MAN aboard?

Joyous faces—searching faces—as the ship comes home!

Here at the Servicemen's Division we work hard to get our men "on board" spiritually. When the "ship comes Home" bearing the redeemed, our joy will be complete if the men we have ministered to are there. Share our concern—and our joy. Give generously to support the—

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Royal Rangers take a backpacking trip during National Training Camp conducted at Shaver Lake, Calif. These older Rangers from five districts formed a special patrol and received specialized training for future staff assignments at Junior Leadership Training Camps.

Preparing boys for life's challenges

By JOHNNIE BARNES / National Commander, Royal Rangers

READY" IS THE ROYAL RANGERS MOTTO. The central purpose of the program is to win boys for Christ. The fact that over 15,000 were won to Christ in the past year indicates that the program is achieving its purpose.

However, the goal is greater than evangelism alone. After a boy is saved he must be prepared to face life's opportunities and problems. Therefore our slogan for Royal Rangers week (June 21-26) is, "Preparing Boys for Life's Challenges."

Boys must have a code to live by. Many of America's leading writers are complaining that the youth of today have no moral anchors. There is little they can point to with conviction and say, "This I believe in." From the time he enters the Royal Rangers program, a boy is taught to memorize and live by the Ranger Code, as follows:

A ROYAL RANGER IS:

ALERT

He is mentally, physically, and spiritually alert.

CLEAN

He is clean in body, mind, and speech.

HONEST

He does not lie, cheat, or steal.

COURAGEOUS

He is brave in spite of danger, criticism, or threats.

LOYAL

He is faithful to his church, family, outpost, and friends.

COURTEOUS

He is polite, kind, and thoughtful.

OBEDIENT

He obeys his parents, leaders, and those in authority.

SPIRITUAL

He prays, reads the Bible, and witnesses.

In each meeting he pledges to "live by the Ranger Code." Each time he recites it, he is laying a better

foundation that will give him something solid to stand on and live by throughout life.

Boys must be prepared to "give and take." They must be taught that life is not a bed of roses. They must learn to bounce back after failure, and profit from their mistakes. They must be able to turn disappointments into stepping-stones, rather than stumbling blocks. They must develop the proper attitude toward difficult situations—realizing that anything worth doing is worth doing well.

The advancement requirements, stiff achievement goals, robust recreation, rugged camping activities, and inter-patrol competition teach a boy to give and take and to do his best regardless of the outcome.

A big boy learns to shoulder responsibility. In Royal Rangers he takes on many types of responsibilities, including advancement and other achievement goals. He takes leadership responsibilities as a patrol guide or assistant guide. During campouts he is responsible for pitching his tent, minding his gear, making his bed, sometimes cooking his food, washing his dishes, keeping his tent and campsite clean, plus sharing the responsibilities of wood gathering, fire building, and other camp projects. Many boys "stand on their own two feet" for the first time in life during a Royal Rangers campout.

Boys learn to work with others. By associating with other boys in an outpost situation they gain respect for the rights of their fellows. They develop a better understanding of each other. They overcome social, cultural, and economic barriers. Whether he is a banker's son or a laborer's son, each boy has to pull together with the rest of the patrol during the outpost activities.

During campouts democratic living is observed in its highest form. Boys cooperate in planning and become part of a team. They discover they cannot "goof off" while camping, but each must "pull his share." The boy who doesn't will feel the scorn of his fellow-campers! If he does wrong he must face the consequences of his ac-


tions. This is a hard but important lesson for anyone to learn.

Royal Rangers make the following pledge:

"With God's help, I will do my best:
To serve God, my church, and my fellowman,
To live by the Ranger Code,
To make the Golden Rule my daily rule."

One of the great needs today is for more men to become involved in the work of the Lord. The time to begin is in boyhood. One who serves an apprenticeship in Christian service as a boy will be better prepared for this responsibility when he becomes a man. The Royal Rangers program not only encourages boys to become involved in Christian service; but in the advancement program they are required to spend time in gospel work or complete a specific Christian service project before they can advance in rank.

Emphasis is constantly placed on soul winning in the Royal Rangers program by the example of the commander, by the advancement program, and by training in the actual technique of leading someone to Christ. Gene Peters, a Royal Ranger at Moses Lake, Washington, recently told of several boys he had won to the Lord. Two of the boys moved away shortly after they accepted Christ. These two boys were killed by Hurricane Camille which struck the Gulf Coast last summer. Gene mentioned how glad he was that he had the opportunity to win these boys to Christ through the knowledge he gained in Royal Rangers.

Our church desperately needs soul winners; the Royal Rangers program is endeavoring to prepare boys to meet this and other challenges of life. They have been born into a chaotic world. Opportunities for dedicated Christians are unlimited. Through Royal Rangers, boys are getting ready to seize those opportunities. 



Ralph Palmerton, district aide-de-camp for Peninsular Florida, accompanied members of the Frontiersman Camping Fraternity (Royal Rangers) on a sailboat trip from Ft. Lauderdale, Fla., to the Bahama Islands. The main purpose of the trip was to assist Ernest DeLoach and Robert Cornea in construction of new church buildings.



YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

David was given this prophecy concerning Jesus: "Of the fruit of thy body will I set upon thy throne" (Psalm 132:11). And Isaiah 11:1 says, "And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots." How could Jesus be the fruit of the body of David or a Branch from the root of Jesse if He had no human father?

You will find the needed information in the genealogy of Jesus given in Matthew 1 and Luke 3. Jesus had no human father. His humanity came through Mary, a descendant of David, not directly from David. In Revelation 22:16 we find Jesus saying, "I am the root and the offspring of David, and the bright and morning star"—He had both a divine and a human origin.

First Corinthians 3:10 says the apostle Paul laid the foundation of the Church, the body of Christ, and was the "wise masterbuilder." How then could the Church have had its beginning at Pentecost, if Paul was at that time persecuting the Church?

The Christian dispensation had its beginning at Pentecost when the Holy Spirit was outpoured upon the Jews gathered there. Peter was the apostle to the Jews. Paul laid the foundation among the Gentiles. He makes this clear in Ephesians 3:6: "That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." It was not to be just a Jewish blessing, an extension of Judaic worship, but an entirely new thing, the Christian church, the body of Christ through faith in the Lord Jesus, endued with power from on High.

We are being told that when Jesus came to earth He gave up all His attributes of deity, and that He was not the Son of God until He became the son of Mary. What is your belief about this?

There are those who teach that when Christ came to earth He laid aside all prerogatives of deity, and did all things by the guidance and power of the Holy Ghost. They base their belief on Philippians 2:7, saying that the clause, "made himself of no reputation," should read, according to ancient manuscripts, "emptied himself."

Jesus did empty Himself temporarily of the glory He had enjoyed with the Father, exchanging it for the form of a servant so He would live on the plane of man. But Jesus never ceased to be deity. He was "God manifest in the flesh" (1 Timothy 3:16).

As to His eternal Sonship, "God so loved the world, that he gave his only begotten Son" (John 3:16). "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law" (Galatians 4:4).

Christ's deity was as essential to our salvation as was His humanity.

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.

By J. PHILIP HOGAN
Foreign Missions Executive Director

THE PAST YEAR HAS BEEN A GOOD one for the Evangelical Foreign Missions Association. It has been a good year for its pioneers. Few experiences bring more joy and sense of accomplishment than to see objectives you have planned and prayed for over the years either completely fulfilled or well on their way to being fulfilled.

In this year we celebrated the long tenure in office of our distinguished executive secretary, Dr. Clyde Taylor. This year we have had occasion to look back on 25 years of history to say that God's faithfulness has sustained E.F.M.A. and it has been able to etch its place in the history of missions.

We hasten to give recognition to the men here present and to the many others not present for their vision and their leadership, which has made E.F.M.A. a reality and led it to this place of productive service.

However, if indeed the past is prologue, then our backward glance only serves to give us confidence and faith to face the uncharted future. Perhaps it is not change alone that we must cope with, but rather the pace of change—the ever-increasing crescendo and acceleration of change is the factor that challenges us. We face the next 25 years, should the Lord tarry, without many of the fears that this fledgling organization faced a quarter of a century ago when it was being formed.

We now know that the factors which tend to divide us are infinitely less than those factors which tend to unite us. We are grateful that we are not ravaged by theological disputes or differences either over polity or policy or comity that have sounded the death knell in other such mission combines.

We know from experience that we can develop meaningful relationships with other evangelicals with varying backgrounds and administrative systems, and we are anxious to continue

to pioneer any undeveloped areas of this cooperation.

For some years we have cooperated in joint committees with the Interdenominational Foreign Missions Association which have enabled us to gain insight and to work together. We have jointly produced the *Evangelical Missions Quarterly*. Out of this has grown a cooperative effort, Evangelical Missions Information Service, developed on behalf of I.F.M.A. and E.F.M.A., which is now emerging to a new level under the leadership of Dr. Virgil Gerber, loaned by the Conservative Baptist Mission Society.

In Africa, a joint Africa office manned by Ken Downing, loaned by the Africa Inland Mission, and Eric Maillfer, loaned by the Evangelical Free

Flexibility and mobility must be the hallmarks of successful missionary cooperation for the next 25 years.

Church, is now a successful factor. These are at least some of the ways we have learned to meet the demands of the future.

Of course, the missions scene of tomorrow will be very different from the missions scene of the past 25 years. Churches have now been planted not only in the major geographical areas of the world, but in most of the minor ones as well.

Any concept of pioneering will have to take on nongeographical definitions

if it is to hold meaning for the years to come. We will not be thinking so much of a Livingstone penetrating a vast geographical region, but more of a Ken Strachan pioneering a new method or concept for outreach.

Flexibility and mobility must be the hallmarks of successful missionary cooperation for the next 25 years if our Lord tarries. In fact, from concepts that are developing now, we can project some situations a little way into the future without the risk of being called stargazers.

For instance, the very name under which we serve, Evangelical Foreign Missions Association, during the next 25 years may be somewhat outmoded. What about the word "foreign" in our name? Already there are stirrings around the world that would indicate that the line of demarcation between the so-called sending church and the receiving church is becoming more blurred all the time. If, for instance, American missionaries serve in Thailand alongside missionaries from Hong Kong or the Philippines or Korea or, for that matter, Brazil; and if at the same time the fledgling church in Thailand is itself sending missionaries to nearby tribal areas, then exactly whose missionaries are "foreign" missionaries?

It could be that the next 25 years may witness such a vast political change in the structure of our world that the one-fourth of the world's population now resident in Red China may be open to contact by some level of gospel communication. Indeed, economic changes in our own country, such as the continuing threat of the imbalance of payments on fiscal commitments abroad, may reach a place where

Can Missions



J. Philip Hogan delivered this address at Kansas City, Missouri, during the 25th anniversary luncheon of the Evangelical Foreign Missions Association. Dr. Hogan is a member of the board of directors and served for the past two years as president of Evangelical Foreign Missions Association.

the free export of funds for missionary service may be curtailed by our own treasury department.

In reading again the sublimely simple words of Romans 10:12-15, I could not help but be impressed with the fact that essentially our challenge is that of communicating to the world an idea. This brings us to consider briefly the vast developing field of communication.

Recently, in the corner of my city's newspaper, there appeared a little note crowded out by the war and the scare headlines—an indication that for the

first time in history direct dialing telephone service is now available between London and New York, and vice versa.

Every day the world becomes a little smaller. A few decades ago people were generally unaware of and uninterested in events taking place on the other side of the globe, or even on the other side of their country. Subsequently, the technological advances in communication have been so dramatic that information can now be transmitted instantaneously from almost any location on earth.

The basic communications network in this country is the telephone system—and its predecessor, the telegraph; while undersea cables are the primary link between continents.

In recent years, microwave and satellite transmissions have supplanted or replaced the traditional methods. The tremendous amount of data now gushing out of such sources as time-sharing computers is heavily taxing existing facilities, and the pace is accelerating.

In his book, *The Age of Discontinuity*, Peter Druckner says that the economics of the knowledge sector (that is, the creation and transmission of information) will increase to one-half of all business activity by 1980 when every other dollar earned and spent in the American economy will be for producing and distributing ideas and information.

David Sarnoff has said that in the next five to ten years, high-powered satellites hovering above the equator will broadcast television to owners of cheap receiving sets anywhere in the world without rebroadcasting. As more and more satellites are launched, re-

ceiving sets will become progressively cheaper. What is now envisioned as the home television set will cost less than \$50. In fact, it is said that in the very near future the Christian church will be challenged with the possibility

The Christian church will be challenged with the possibility of reaching every individual within a country for as little as a few thousand dollars.

of reaching every individual within a country with a message for a few thousand dollars.

By the year 2000 (which incidentally is no more distant than the year 1940) you may be able to make a purchase simply by putting your thumbprint on a tiny electronic transmitter at the sales counter or at your home telephone. Your credit rating will be established instantly by computer and the entire transaction, billing, debiting, and crediting will be accomplished without anyone even thinking of the word money.

It can't happen? Drift back to 1940 and try to explain to grandfather how today you can fly to Lisbon, rent a car in Rome, shop in New York, buy gasoline in Detroit, dine out in San Francisco, and borrow \$100 a thousand miles from home, with nothing more than a thin piece of plastic.

In Calcutta on Easter Sunday morn-

adjust to the 70's?

ing, while waiting for my preaching appointments for the day, I stood briefly at the window of my fourth-floor room and watched the traffic in the street below. Before me passed in panorama samples of most of the kinds of travel that have brought us to the present age. There were sleek Rolls Royce limousines driven by liveried chauffeurs, followed by an array of unbelievably old model cars that would be preserved in some museum of antique automobiles here in America, but which are still putt-putting along in India. There were bicycles and horse-drawn vehicles of many kinds, together with a variety of motorized and humanly propelled rickshas and pedicabs.

These were interspersed with camel caravans, goat herds and, of course, flocks of the inevitable cow stock of India.

A few hours later I went out to the Calcutta airport and got on an Air India jet airliner for one of the

We must seek to understand how best to communicate Christ to the world as it is and as it will be in each succeeding year.

smoothest and best-serviced rides home I've ever had. Just because a country has not come up in all the steps of communication and transportation as we know them here in America, does not mean that they cannot immediately leap from bullock carts to jet airplanes.

Some of the best airlines in the world are based in countries that have less than 500 miles of paved roads. Some of these countries, where the gospel message needs most to be com-

municated, are already surveying the possibilities of leaping the years of telephone and telegraph service as we know them in the western world and going from the most primitive of communications to the most modern of satellite receivers.

People characterize our present world in many different ways—some accurate, some inaccurate, and others quite misleading. Whether we can even characterize it or not, we must seek to understand how best to communicate Christ to the world as it is and as it will be in each succeeding year.

The "secular" age is a popular characterization of our times. It seems to depict a generation which venerates science and feels no need of God; a generation which seeks to free itself from all standards in search of freedom.

However, ugly lesions on the surface of our culture indicate deep disillusionment within the soul of this generation. We should bear in mind that secularization may be much more shallow than it appears.

Dr. Carl Henry, in an Evangelical Press release in January of 1969, asked this question: "Will the truth of evangelical Christianity match and surpass the new awareness of our vast universe?" He went on to say that evangelical Christianity faces a new moment of opportunity for shaping the spiritual fortunes of the present age.

To forfeit this opportunity might well mean a colossal step backward for the Christian witness in the latter years of the twentieth century. Hence there is a special need of perspective, of spiritual insight, to match the life-giving Spirit of God to the fast-moving spirit of our age.

Deep down in the soul of this generation there is a hunger which cannot be denied. A new wave of orthodoxy is widely evident today despite the liberalizing and ecumenical tendencies that currently dominate the religious scene. The evangelistic momentum of evangelical Christianity cresting into congresses of evangelism on many continents is indicative of this.


Some of the most vigorous religious groups on college and university campuses are evangelical. The theological schools that are drawing large enrollments without substantial subsidy are mainly conservative in theology.

For all the marvels of life in the twentieth century, multitudes are unconvinced that modern theology, science, or philosophy have really opened the window on the ultimate world. Scientists may try to wall out the

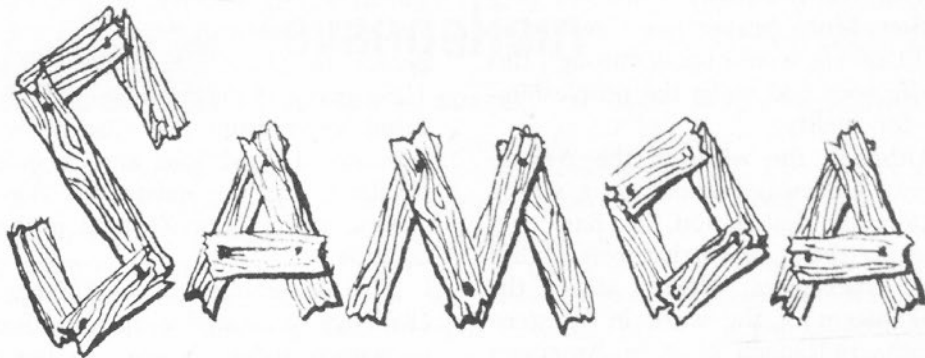
There is a special need of perspective, of spiritual insight, to match the life-giving Spirit of God to the fast-moving spirit of our age.

supernatural, but the masses are scrambling around and over the walls.

There is a widening feeling that for all this legacy of mass media and modern travel and the gadgetry of comfort, modern science has done little to meet man and his needs. Indeed if there is a good life in pursuit of blessedness that outdistances all that modern man has been able to discover, and if its rewards are so remarkable, then our generation simply must be told—we cannot keep silent.

If evangelical Christianity offers the richness of life not for sale in the secular city; if it heralds the hope that can warm the coldest heart; if it guarantees a future that can open the modern soul once again to the transcendent world; if this revelation of God can demonstrate the power, the joy, and the new life in the Spirit, now—then this is the time to trumpet the good news. 

MISSION FIELD PROFILE NO. 41



By CHRISTINE CARMICHAEL

NESTLING IN THE VAST PACIFIC is a group of small islands which form Samoa. Surrounded by coral reefs, the islands have been described as "among the most luxuriant spots in the world." The climate is mild and equable, moderated by south-east trade winds.

First discovered in 1722 by the Dutch navigator, Jacob Roggeveen, the islands today are of strategic importance because of their location midway between Hawaii and Australia.

American Samoa, with a 76-square-mile area and a population of 26,000,

is a territory of the U.S.A. for it proudly flies the Stars and Stripes. It is under the jurisdiction of the Secretary of the Interior, who appoints a governor. The storied capital, Pago Pago, has daily air service with Hawaii and Australia.

Western Samoa, self-governing since 1960, but maintaining close fraternal ties with New Zealand, is somewhat larger in area and has a population of 133,000. Apia, on Upolu, is the capital.

The name of Robert Louis Stevenson is associated with Western Samoa,

for it was the famous author's home during the last years of his life. He is buried at Vailima on the island of Upolu.

The majority of the Samoan people are subsistence farmers. The coconut palm is a source of food, drink, and shelter for the Samoan. Copra, dried meat of the coconut, is the chief agricultural product and export. Bananas and cocoa are exported from Western Samoa. A second source of income stems from native handicrafts.

The typical Samoan home, called a *fale*, is a simple one-room structure—a framework of boughs lashed together with coconut fibre—with a thatched roof. The walls consist of coconut shades which can be raised and lowered like porch shades.

Samoa's handsome, friendly people are of Polynesian blood. The soft, melodious Samoan language is a Polynesian tongue.

Originally polytheistic, the Samoans were never cannibals, as were the Fijians. The gospel was first introduced to the islands by John Williams, sent by the London Missionary Society as its first missionary to the South Pacific. As he looked upon the vast Polynesian world he resolved to build a ship of his own. This he did, and aboard the *Messenger of Peace* he visited Samoa in 1830. He placed there a Samoan chief who had become a Christian while living in Tonga.

When John Williams returned to Samoa two years later he discovered



A country Samoan-style house used as a church. Below is a sample of the Samoan fabric.



that Christianity had made marked progress. When a band of missionaries arrived in 1836 they found 2,000 Christians.

As evangelism continued the converts multiplied, houses of worship were erected, schools were opened, the Bible was translated, and a printing press was put into operation. When the Samoan Bible was ready for distribution in 1855 it was received "amid public rejoicing."

By the end of the century the entire population was considered Christian. A strong national church developed which was fully self-supporting. Pastors and evangelists traveled to neighboring island groups.

Today every village has at least one church. However, saving faith, once the possession of many Samoans, has been lost. In its place have come formalism, compromise, and superstition. As one missionary expressed it, "Instead of allowing Christianity to transform their lives, many have adopted it as a cloak for various customs and practices."

The first Assemblies of God missionaries to meet this challenge were Mr. and Mrs. Herman Winkleman who arrived in Samoa in 1928. Through their efforts the first Assembly of God church was organized in Pago Pago.

Some years later Mr. and Mrs. Maurice Luce became affiliated with the work. When ill health forced the Winklemans to retire, the Luces remained to guide the church.

In 1960 the Claude Redigers arrived to assume oversight of the work. Then the Redigers accepted appointment to Indonesia, and a period of 13 months followed without an Assemblies of God missionary in Samoa. In 1966 the Frank Beardsleys arrived and are now the only Assemblies of God missionaries to Samoa.

Some years ago, the strongly indigenous work was formed into a self-governing unit known as the Assemblies of God in Samoa. Iete Mageo, one of the local pastors, was chosen as superintendent. Under his leadership the work prospered and several new Assemblies were organized.

In 1967 American and Western Samoa became separate districts but maintained common fellowship. Max Haleck, an American-Samoan businessman and pastor who is thoroughly Pentecostal, was chosen as general

superintendent. Today there are seven organized Assemblies in Western Samoa and eight in the American territory, each pastored by a national.

One of the most difficult aspects of the work throughout the years has been the indifference and self-satisfaction of the nominally Christian population. Much prayer has ascended to God that He would break through this indifference and make the people hungry for reality.


Although the work of the Assemblies of God was founded on a strong Pentecostal foundation, it has only been in recent years that revival has been experienced. Nearly all of the development of the work in Western Samoa, and much of it in American Samoa has taken place in the past ten years.

Since 1961 there have been several remarkable outpourings of the Holy Spirit. Faces still light up in reminiscence of the service where 60 converts followed the Lord in water baptism.

In 1968 the work was greatly aided through the Good News Crusades in the Apia Revival Center in Western Samoa and the Lee Auditorium in American Samoa. Evangelist Watson

Argue ministered faithfully for 25 nights, and hundreds responded to the invitation to receive Christ as their Saviour.

Since there is no local Bible school, Samoan young people are directed to South Pacific Bible College, the regional school in Suva, Fiji. However, since all American Samoans have free access to Hawaii and the mainland U.S., many of the promising youth are lured away from the islands by the promise of good jobs and schools. A similar situation exists in Western Samoa where New Zealand is the attraction.

The Assemblies of God faces the challenge of a rapidly changing society in Samoa today. There are few Samoans who never have heard the gospel message, but unreached thousands have yet to experience the new life that Christ gives. A multitude of new attractions has begun to vie with the gospel message for the attention of the people. But through the power of the Holy Spirit and a strong indigenous church, the Assemblies of God (already the foremost evangelical body in Samoa) expects to see these tiny islands thoroughly reached with the full gospel. 

Samoans sit on grass mats as they enjoy a feast.





Many ministers of independent churches attend conference on evangelism

By FRED H. BURKE / *Missionary to Republic of South Africa*

IN SOUTH AFRICA there are some three million adherents to what are known as African Independent Churches (or Separatist sects). This movement is a strange mixture of nationalism, Old Testament ritualism, and some New Testament preaching. Its followers are remarkable for their fervency and this has resulted in the spectacular growth of the movement, which is, however, splintered into some two thousand or more organizations.

For many years I looked "over my shoulder" at these strange cults, some of them dressed in white clothing and carrying crosses. Then suddenly I felt a great burden to help these "lost sheep." I felt that God had given me a vision that they could be reached through correspondence Bible studies.

The possibility of giving fundamental teaching to these thousands of ministers, and the potential impact that could be made in Africa if these men were Spirit-filled preachers of the gospel, took possession of me. Special "Through the Bible" studies were prepared. The Missionary Field Fellowship approved the project and encouraged us to proceed with it.

The correspondence school, now known as "The All Africa School of Theology," has obtained wide acceptance so that we have given studies to hundreds of ministers, representing some 250 different sects or denominations. We have held an annual graduation service to which many have gathered. These have become times of great blessing, with a remarkable spirit of love and unity and seeking God manifest among all who come.

This encouraged us to prepare for a conference of evangelism to which ministers of all churches would be invited. A large municipal hall in Pretoria was booked. The pastor of our International Assemblies of God congregation assisted in making accommodations available for ministers coming from a distance. Missionaries and African ministers cooperated in the program, which covered the various aspects of evangelism, Sunday school, youth work, gospel literature distribution, and personal witness.


The response was most encouraging. Ministers of different churches came, some having traveled long distances to be present. Throughout the conference a remarkable sense of oneness in spirit could be felt. There was a joyous acceptance of God's Word. The entire conference accepted the challenge of an outreach for the youth of Africa.

A fellowship service on Sunday morning was addressed by high-ranking government officials as well as church leaders. The Prime Minister of the Tswana people, the head of some two million people, told the conference of his conversion and of what Christ means to him.

The climax of the conference was the graduation service on Sunday afternoon. Hundreds filled the auditorium. Choirs sang the praises of God. Local authorities were present to express their appreciation. Then a challenging message was given by Missionary James Stewart, principal of our African Bible College of Rustenburg. His message, anointed by the Spirit of God, gripped the hearts of the audience. In response to an evangelistic appeal a great number of ministers (perhaps a hundred) flocked to the altar.

This great number of ministers, many in clerical attire, seeking God was a never-to-be-forgotten sight. Here were men whom we once thought antagonistic toward white missionaries, worshiping God and seeking His face together with us. Race, color and denominationalism were forgotten. Souls were bathed in the glory of God. The love of God flowed through the conference as a mighty stream from heaven. We were all filled with joy and praise to God. This is the victory of Calvary love!

Does this indicate a new approach to evangelism? Can the churches of Africa be brought together in a bond of mutual love and spiritual power, and move forward as a great army to win the lost? Love, that found a way at Calvary, can still find a way to bring about spiritual revolution and revival. Love can unlock closed doors, open blind eyes, surmount barriers of racism and prejudice, until God's plan of gathering together in one all in Christ is fulfilled.

Will you pray with us that this move may spread until it reaches every part of this great land? 

Ministers of many churches sought God together at a graduation service of The All Africa School of Theology.



THE ALABAMA STORY

By CURTIS W. RINGNESS / *National Secretary of Home Missions*

This progressive district tied with the Spanish Eastern Branch for third place in the opening of new churches in 1969, having launched 14.

ALABAMA IS ONE OF SEVERAL southern districts that have accelerated their New Church Evangelism programs. And T. H. Spence, district superintendent, affirms the 40 new churches opened in the last five years are just a beginning. He says, "By the help of God, our goal is to begin at least 12 new churches a year, one in each of our 12 sections."

Following are brief reports from some of the new Alabama churches.

BIRMINGHAM— Roebuck Springs Assembly

Without any guaranteed sponsorship, the James E. Kents went into the Roebuck Springs area of Birmingham in February of 1969 and started services in an old store building. Their nucleus congregation of 18 was composed of several young married couples, all under 30.

There were 31 present at the Roebuck Springs Assembly in Birmingham on a recent Sunday morning. Pastor James Kent, inset.



The new Assembly of God in Wicksburg now averages 65 in church attendance. R. E. Dean is pastor.



In January of 1970, District Superintendent T. H. Spence officiated at the dedication of a 300- by 190-foot property with two buildings. One building is in use as a Sunday school annex. A part of it has been converted into an attractive auditorium, seating 80, for services until a new sanctuary is completed. The district is backing the church with plans to raze the other

building and erect a new edifice to be completed during 1970.

In this city of 800,000 the Assemblies of God is reaching about one person out of every thousand. Birmingham is the home of three colleges, one university, and several steel industries.

ALICEVILLE— First Assembly

A tent meeting sparked the beginning of this work in 1969. The results of the tent meeting caused several interested townspeople to meet with the evangelist, Charles Hurst, for the purpose of establishing a church in Aliceville. They consulted the district superintendent and he contacted James E. Wellborn of the Westview Assembly at Opp, Ala. The Wellborns accepted the call and established this church which now has some city officials as part of its congregation. The University of Alabama, several junior colleges, and various industries are located at Aliceville.

WICKSBURG— Assembly of God

When Sara Nell Thomley came to pastor the small congregation at Wicksburg, it was worshiping in a dilapidated building. Sister Thomley inspired her people to erect a new sanctuary.

The district superintendent met with the congregation in January of 1968. They agreed to sell the old property and purchase two acres of land in Wicksburg on State Highway 103.

Work began on the new church in March of 1968. Seeing this small group undertake such a venture sparked a desire to help in the hearts of saved and unsaved alike. Everyone seemed determined to see this project through; and those who know how the church was built say its

construction was a miracle.

In September of 1968, District Superintendent Spence dedicated the attractive brick church. Presbyter Gene Casey also attended. Facilities include a sanctuary seating 200, five Sunday school rooms, rest rooms, and a nursery. The church is centrally heated and air-conditioned. It is valued at \$35,000, and the remaining indebtedness is only \$5,000!

The Sunday school now averages 65, and the church has an expanding influence in the community. The two junior colleges within 20 miles of the church present a special challenge.

FLORENCE— Calvary Temple

Following 14 years of pastoring in the Tennessee Valley area, Bobby Lowry accepted a call from the Alabama District to pioneer in the North Florence Section. In 1969 he entered Florence with no guaranteed support. This town of 40,000 is a booming area with a state college and six major industries.

More than 100 are enrolled in this new church. The Sunday school attendance averages 85.

The first services were held in the American Legion Hall. In April 1970 a downtown property, including a church building, was acquired.

FORT PAYNE— First Assembly

The church in Fort Payne (a city of 9,000) is a district-sponsored pioneer work opened in March 1968. The Alabama District called H. Eugene Harris as pastor.

Generous support came from local residents and also from a sister church, First Assembly in Huntsville, Ala. There is evidence Fort Payne soon will be self-supporting.

IRONDALE—

Hillcrest Assembly

Careful planning preceded the Irondale project. Pastor A. J. (Jack) Pope explains: "We are using our present location as a church only until we can build up a nucleus of people strong enough to handle the financial requirement for locating in Crestline—a growing community of middle class homes with 50,000 population. . . ."

This is another successful method for launching new church projects: waiting and working until the church is well rooted, then transplanting it in an area with greater potential for ministry.

Services began in November of 1968 with 10 in attendance. Today the average is 50. From the Irondale Junior High School the church moved to the present building in February of 1970. With valuable assistance from the Birmingham Section of the district and the National Home Missions Department, the work is already nearing a self-supporting stage.

Brother Pope credits his radio ministry with helping to establish the church. Radio offers not only a gospel ministry but also a good medium for promoting a pioneer work.

PRATTVILLE—

Faith Assembly

Pastor R. L. Mitchell writes, "The newly organized Faith Assembly on Bypass 82 is strictly self-supporting. It began with individuals inside our own church." Present attendance is 40.

In November of 1969, Brother Mitchell felt called of God to go to Prattville. Following the initial opening, the Alabama District gave \$1,000 and the National Home Missions Department loaned \$4,000 for a down payment on property. This assembly is serving a thriving community with several indus-

tries including a cotton mill, a sewing factory and a paper mill.

MIDLAND CITY—

First Assembly

Betty Bell, Midland City's city clerk, spearheaded and established this work with a small nucleus of inspired people. The district loaned the church \$3,000, and a building project began. Services moved from the Elementary School Gym to the new building in February of 1968. The church is located on a lovely two-acre property. The new building was dedicated by the district superintendent.

WAGERVILLE—

Clearwater Assembly

Friday night prayer meetings which began in September of 1966 initiated this pioneer venture under Curtis L. Sullivan. After two years he opened a Sunday school and conducted Sunday night services in this town of 500.

Now the church has purchased property. The new building will stand 100 yards from the main highway 43. This needy area of Alabama presents a great challenge.

VERNON—

Assembly of God

Another method of establishing a new church resulted in the nucleus of believers at Vernon. Pastor William R. White praises the WMC's of First Assembly, Tuscaloosa, for their help in both opening and maintaining the church. Actually the Tuscaloosa church is "mothering" or has adopted the Vernon assembly as a home missions project.

Services began under Brother White in August of 1969 with 14 in attendance. By April 1970, the average attendance was 34. The remodeled building is of multi-colored brick with "A" type roof. The interior has block walls and tile floor.

A tent meeting sparked the beginning of First Assembly in Aliceville. Pastor James Wellborn, inset.



The new Faith Assembly in Prattville is already self-supporting, according to Pastor R. L. Mitchell (inset).

Calvary Temple in Florence has a potential ministry to 40,000 people. Pastor Bobby Lowery, inset.



The church in Wagerville was started by Friday night prayer meetings. Curtis L. Sullivan is pastor.

The city clerk Betty Bell (inset) and a few others established First Assembly in Midland City.

A. J. Pope is pastor of the thriving Hillcrest Assembly in Irondale.



EMIT

Richard O. Crane (84 pages, 8½ x 11, paper; Tyndale House Publishers, \$1.25).

With its magazine format, crisp style, and excellent art, *Emit* will appeal to the most sophisticated.

Subtle, modern, imaginative, evangelical—it is an ideal package to carry the gospel of Christ to college students and other American youth.

It looks like *Time* or *Newsweek* and uses a magazine style throughout. If Christ had been crucified in 1970, this is the way the story might have been told on U.S. newsstands.

"Execution of a King" is the lead article, followed by interviews with Caiaphas, Pontius Pilate, Zaccheus, and others who knew Him. Other items include "Diary of a Disciple," a pictorial feature on "Sheep Raising in Palestine," Letters to the Editor, and an article on Medicine focusing on Christ's healing miracles.

Excellent photographs of present-day Arab life in the Holy Land brighten the book. It is printed in two colors throughout, with full-color covers.

Not the least effective parts are the clever ads. One is for Bethlehem Inn; others for Joseph's Coat Boutique, and "Heavenly Bread," the brand that satis-

fies. The Godson Life and Casualty ad is headed, "Suppose something happened to you tonight." The ad for International Harvest Society is headed, "Help Wanting." Each ad has spiritual value.

In the article, "That Magnificent Roman Army," and the ad for Battle Toys there are innuendos concerning militarism that will be appreciated by all who pray for world peace.

—R. C. CUNNINGHAM

HOT LINE TO HEAVEN

Frances E. Gardner (111 pages, paper; Warner Press, \$2.00).

Do not let this avant-garde title mislead you. The only way this book is "way out" is in its reach toward God.

Its 11 chapters are literally packed with answers to prayer in the experiences of the business woman-author.

Her struggles and gropings, her victories and insights will challenge the reader to expect prayer to be something more than ritual and formality.

Mrs. Gardner believes prayer is instant communication with God—communication available to every believer for every need. Physical healing, guidance, financial problems, personal safety, salvation of a rebellious son—you name it and Mrs. Gardner has likely prayed for it with results.

She touches on such things as praying for big things, praying constantly, prayer and fleeces, prayer and faith, in a fresh and interesting way.

Scriptural, readable, relevant—this paperback rates excellent for inspiration and instruction by example.

—WILLIAM E. PETTRY

GOD'S TURF

Bob Combs (128 pages, 7 x 10, paper; Fleming H. Revell Company, \$1.95).

Here is the story of Teen Challenge in pictures—over 130 of them. The author-photographer of this new documentary came to David Wilkerson with his old car and his cameras and a desire to help. "I have read *The Cross and the Switchblade* with great interest," he said, "and that is a story that should be told photographically." So he joined the Teen Challenge staff and its publications took on a new image.

"Turf," of course, means one's own neighborhood or street. City blocks which were once claimed by rival street gangs are now "God's Turf" where former drug addicts, felons, and prostitutes are being reclaimed with the gospel.

In word and picture, this book takes the reader down sin-ridden streets and into slum areas of New York City where God is performing miracles in human lives. Various phases of Teen Challenge ministry are portrayed: the Brooklyn Center, Training Farm, Hoving Home for Girls, Institute of Missions, Lost Coin (coffeehouse), Child Evangelism, Little People's Home, Camping, Youth Crusades, and the thrilling story of Johnny Melendez, a former addict.

To read this photographic essay of soul-winning, life-transforming work being done among the sidewalks and back alleys of a big city is a moving experience.

—WAYNE WARNER

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NEWS OF OUR TIMES

ABS Scripture distribution up 47 percent in U.S. last year

NEW YORK CITY—Scripture distribution by the American Bible Society in the U.S. rose 47.6 percent in 1969 to a total of 76,216,553.

The record figure includes 660,250 complete Bibles, 6,876,794 New Testaments, 8,063,216 portions (one or more books of the Bible), and 60,240,150 selections (less than a whole book).

Also included in the total are 369,671 "Talking Bible" records and tapes for the blind and 6,472 Braille volumes.

Scripture donations to the Armed Forces were up over three percent, totaling 2,224,844 copies and passing the two-million mark for the second year in a row since World War II.

The ABS has been providing Scriptures free to all armed services personnel through the chaplains since 1817, the year after its founding.

In contrast to a reported de-

Supreme Court upholds church tax exemption

WASHINGTON, D. C.—The U.S. Supreme Court, in a 7-1 decision, upheld the principle of tax exemption on property used exclusively for religious purposes.

In the majority opinion, Chief Justice Warren Burger noted that a complete separation of church and state is impossible, and said the most important aspect is that "no real connection" may exist between tax exemption and the establishment of religion.

He said tax exemptions are not the type of sponsorship of religion prohibited by the First Amendment to the Constitution.

The lone dissenter was Justice William O. Douglas, who held that while the current involvement of government in religion may seem negligible, it is "a long step down the path" to government establishment of religion.

cline of 26 percent in commercial Bible publishers sales over the past 10 years, the ABS continued its upward spiral for the eleventh consecutive year.

Increased demand for the Scriptures is rooted primarily in their wider use in evangelism—especially portions and selections—by churches and other groups for state and local campaigns, according to Dr. James Nettinga, executive secretary of the Society's national distribution department.

Literature strategy meet

TREND TOWARD STRONG ASIAN LEADERSHIP NOTED AT CONFERENCE

SINGAPORE—A dramatic shift in the management and production of evangelical literature from missionary to national hands was noted at the All-Asia Literature Strategy Conference held here in April. The meeting drew 97 representatives of evangelical literature agencies from 15 Asian nations.

The six-day conference was described as a breakthrough for cooperative efforts, for proper funding, for training personnel, and for standardizing of high goals in gospel literature ministry in Asia.

One representative said the first step has been taken to make Asian Christian literature actually Asian. "A new consensus has emerged among Asians to do the job as they see it with less dependency on others," he stated.

An Oriental Missionary Society representative said Asian delegates were quick to concede there was a place for the missionary executive and also for those who specialize in teaching and preaching.

The historic conference closed with a plea by leaders for executives trained in missionary literature service.



The J. C. Penneys receive the 20 millionth copy of "Good News for Modern Man," from Dr. Ralph W. Sockman (left), minister emeritus of Christ Church United Methodist.

The J. C. Penneys honored by the American Bible Society

NEW YORK CITY—The symbolic 20 millionth copy of "Good News for Modern Man," the New Testament in Today's English Version, was presented recently by the American Bible Society to Mr. and Mrs. J. C. Penney in a ceremony at ABS headquarters here.

The Penneys were cited in an inscription in the volume for "their life and service in following the precepts of the Book and their dedication to the Bible cause at home and abroad."

In receiving the white leather-bound volume printed in extra large type, the 94-year-old founder of J. C. Penney Company gave testimony to his reli-

ance on the Scriptures.

Asserting the presentation was "one of the greatest honors I have ever had paid to me and my wife," he expressed his desire to live to be 100.

"In studying this Book with my wife it will help me to be a better man," he added.

Mrs. Penney also said the volume will have a "great place in our lives" and told how copies of the TEV already are in "every important room" in their home.

"We want our guests to read it," she declared.

A paperback edition of "Good News for Modern Man" is being sent to each of the 1,700 J. C. Penney stores.

Police suspect

ORGANIZED CRIME MAY BE RESPONSIBLE FOR SMUT PROMOTION IN NATION'S CAPITAL

WASHINGTON, D.C.—Organized criminals may be responsible for the flood of "dirty" films and literature now inundating the nation's capital, according to the head of the police department's moral division.

Inspector Walter Bishop told some members of the Presidential Commission on Obscenity and Pornography that he has

"gotten an indication" that local organized criminals may be responsible for printing and distributing smut in the Washington area.

Convictions of local pornographers are "easy," and jail terms "rare," Inspector Bishop said.

Strong action was urged against X-rated movies and magazines.



MISS GWEN MEETS THE PRESIDENT

President Nixon welcomes Mrs. Nguyen Thi Khang (Miss Gwen), Vietnamese head nurse of the Hoa Khanh Children's Hospital in Danang, to the White House. The hospital was voluntarily sponsored and built by U.S. servicemen to care for sick and wounded war waifs. It is now under the sponsorship of the World Relief Commission, the overseas relief arm of the National Association of Evangelicals. Accompanying Miss Gwen to the White House were Dr. Clyde Taylor (right), general director of NAE, and Dr. Everett Graffam, executive vice-president of the World Relief Commission. More than 50,000 patients have been cared for in the Hoa Khanh Children's Hospital since it started five years ago.

Technological breakthrough aids Billy Graham's Euro '70 crusade

DORTMUND, GERMANY—Evangelist Billy Graham's "Euro '70" crusade closed here the way it began—with the flick of an electronic closed-circuit TV switch.

Nearly 100,000 persons nightly attended the Billy Graham crusade via closed circuit television spread out in 35 cities of 10 European countries.

Some of Europe's largest auditoriums were filled to overflowing night after night, making this his largest diversified audience. From Kristiansand, Norway—where a refurbished aircraft hangar seated 4,000—to Zagreb, Yugoslavia, where people met in a massive church hall—translators made it possible for viewers to hear the message in their own language.

Here in Dortmund, the West-

falenhalle, Europe's most spacious auditorium, was filled to capacity each night.

"Euro '70" officials reported a total in excess of 600,000 for the eight-night effort.

Up to 70 percent of all the audiences were under 25 years of age, and thousands of them responded to Graham's appeal that the "Christian life begins with a decision, and I'm not asking you to come to a playground, but a battleground (spiritual warfare)."

Mr. Graham described the language network as a "technological breakthrough" which he intends to use in other parts of the world. He said his experience in this crusade reinforced an earlier decision to concentrate on reaching the greatest number possible.

Czechoslovakia imports 30,000 pocket Bibles

CZECHOSLOVAKIA — Responding to official permission recently granted by the government of this country, the United Bible Societies is producing and sending 30,000 pocket Bibles into Czechoslovakia.

The UBS tie in the country is an interchurch agency called the Bible Work Committee.

UBS interest currently centers in two translation projects in Czechoslovakia. Work continues

on a new Czech Bible, of which the Minor Prophets have been published. Translators are also progressing with a new edition of the Slovak Old Testament; the New Testament with the Psalms has been completed and produced.

The UBS has arranged to send 4,000 copies of the new Slovak New Testament and Psalms to Slovak-speaking communities in Yugoslavia.

... at a glance

- • • The Assemblies of God will hold its third annual Evangelists Seminar concurrently with the annual Chaplains Retreat on December 17-19. The meetings will take place at the A/G headquarters in Springfield, Mo.

- • • For every hour a child spends in Sunday school, he spends 27 hours watching television if he follows the typical viewing pattern. One psychologist says that by age 65 the average American child today will have spent nine years of 24-hour days sitting in front of a TV set.

- • • Only two percent of the students on American college campuses are Communists, but they can influence an additional 28 percent to Communist causes, says William Bright, director of Campus Crusade for Christ. He asserts that if Christian students are properly trained, they can and will influence their classmates for Christ. By 1976 every American home can be saturated with the gospel, he says, and the whole world can hear of Christ by the end of this decade.

- • • The Korean government recently awarded a special citation to the Korean Bible Society for helping to keep the Korean language alive. During the Japanese occupation from 1919 to 1945, the use of Korean in books was prohibited. Copies of Scripture supplied by the Bible society were the only exceptions.

- • • Philippine Radio recently reported that the population of that country numbers some 38 million, "twice the number of two decades ago." Officials say the present rate of increase will double the population again in 20 years.

- • • The question, "Who is a Jew?" has been decided by a 51 to 14 vote of the Knesset in Jerusalem. A Jew, they decided, is one born of a Jewish mother, or a convert. Gentile spouses of immigrants, together with children and grandchildren of Jews, shall receive the same privileges as Jewish immigrants, including citizenship. However, such immigrants will not be accepted as Jews unless they convert.

- • • The Soka Gakkai, a Buddhist sect with 16 million followers in Japan, claims more than 200,000 converts in the U.S. The rapid growth reportedly is due to an aggressive personal approach that may begin on a street corner with an invitation to attend a Buddhist meeting. The chanting of four Japanese words forms the basis of "worship," but the adherents testify to receiving materialistic objects such as refrigerators and "an essential high" feeling as a result. In the U.S. the sect has attracted to its membership middle-aged businessmen and housewives, as well as large numbers of young blacks and hippies.

- • • Experts are concerned over the future of Cologne Cathedral, one of the world's most famous churches. Architects and construction engineers agree that corrosion damage caused by chemical pollution of the air by West German industries is progressing faster than restorers can cope with it. The cathedral, built in 1447, was completely restored in 1956 following extensive damage in World War II.

- • • Somalia is one of the few countries in Africa where everyone speaks the same tongue [Somali] and where the language never has been written. Somali is spoken by some four million inhabitants in the hot, arid horn of Africa and adjacent areas of Kenya and Ethiopia. The three government newspapers are printed in Arabic, Italian, and English.

- • • In a recent survey, the U.S. Public Health Service discovered 45 percent of the American public believe smoking is immoral. In 1964 only 16.4 percent of the people surveyed said smoking was immoral.

- • • Impact '70 crusades in New York City will be held September 12-26. Three major Impact areas have been designated, all of them in the borough of Queens, N.Y. They are South Jamaica, South Brooklyn, and Far Rockaway.



Chloe Durham, supervisor of Church Extension Loan, shows to M. B. Netzel, general treasurer of the Assemblies of God, the account that brought the one millionth dollar invested in the CEL program.

Invested in 19 months

CEL FUNDS TOP A MILLION

SPRINGFIELD, MO.—Over \$1,000,000 is now on deposit in the Church Extension Loan fund, according to M. B. Netzel, general treasurer of the Assemblies of God.

CEL is an investment program whose funds are loaned to Assemblies of God churches for building and expansion programs.

The million-mark in funds on deposit was passed on April 28, just 19 months after the program made its first appeals for investments.

The *Pentecostal Evangel* played a big part in attracting investors, the general treasurer

indicated. CEL has relied largely on advertisements in the *Evangel* to inform the constituency of the generous returns the program offers through its passbook-type savings and investment certificates.

Because of the excellent response, the loan limit to churches has been raised to \$25,000. The fund is a great blessing to the churches. Most loans are made to churches unable to secure local financing.

CEL currently pays 5 percent on passbook-type savings, 5½ percent on two year investment certificates, and 6 percent on 6-10 year investment certificates.

WITH CHRIST

John A. Westfall, 77, Petaluma, Calif., went to be with the Lord on April 3, 1970. Ordained in 1943, Brother Westfall served as pastor of several churches in California.

He was superannuated in 1956. Until he passed away Brother Westfall served as a War Veterans chaplain and also as director of the children's church in his home assembly.

He is survived by his wife Mable, one daughter, and three sons.

Ira L. Hunter, 79, of Floodwood, Minn., went to his eternal reward on April 1, 1970. Li-

censed in 1946, Brother Hunter pastored in Montana until he retired because of ill health. He is survived by his wife Elizabeth and four daughters.

Floyd Crowder, 79, of Kirkland, Wash., was called into the presence of the Lord on March 24. Brother Crowder was licensed in 1954 by the Southern California District. He is survived by a son, Herbert, director of development of Northwest College of the Assemblies of God, Kirkland, Wash., and a granddaughter, Mrs. N. Glen Rich, whose husband pastors First Assembly, Spokane, Wash.

A/G literature adapted for use by 20 foreign printing centers

SPRINGFIELD, MO.—Visitors to the Assemblies of God headquarters and the Gospel Publishing House here are often surprised at the vast quantities of literature which are produced and shipped daily from the printing plant to every corner of the U.S. as well as many other English-speaking countries.

This involves approximately two and one-half million pieces of church school literature every three months, besides many other publications. Some 17,000 churches in the U.S. depend on the Gospel Publishing House "Word of Life" literature for their church school needs.

Overseas Production

But what they see in Springfield is only part of the story, points out Ralph W. Harris, editor of church school literature. The roar of the big presses here is echoed in 20 Assemblies of God foreign missions printing centers around the world as materials written and edited in the Church School Literature Department are adapted, translated, and produced in dozens of languages and dialects.

The overseas productions range from a limited number of mimeographed lessons in some dialects to large runs of printed quarterlies and take-home papers in major languages. The quarterly materials are also produced in Braille through the National Home Missions Department.

The extent to which the operation here contributes to the printing program in a given missionary field depends on printing facilities, cultural factors, and the language situation. In Iran, Hong Kong, Egypt, and India, only illustrated materials

without copy are provided by the Gospel Publishing House. Copy is added locally in the appropriate languages. In many other countries a more extensive use is made of the complete line of graded materials.

Galleys for the third quarter 1971 materials already have been airmailed to translators in Italy and Germany where they will be translated, printed, and mailed to hundreds of German and Italian-speaking churches in Europe, Latin America, and the U.S.

Some Sunday school materials are reproduced in Sweden from negatives furnished by the Gospel Publishing House.

Speed-the-Light Presses

In most foreign countries the literature is printed on presses supplied by U.S. Assemblies of God youth as one facet of the Speed-the-Light program. Current Speed-the-Light projects include restoring the large printing center in Nigeria which was destroyed during the Biafran civil conflict.

The 20 overseas presses produce more than 24 million pieces of gospel literature each year in some 70 languages and dialects. The largest is in Roodeport, S. Africa, where gospel literature is adapted, translated, and published regularly in the Zulu, Sotho, English, Afrikaans, and Tswana languages.

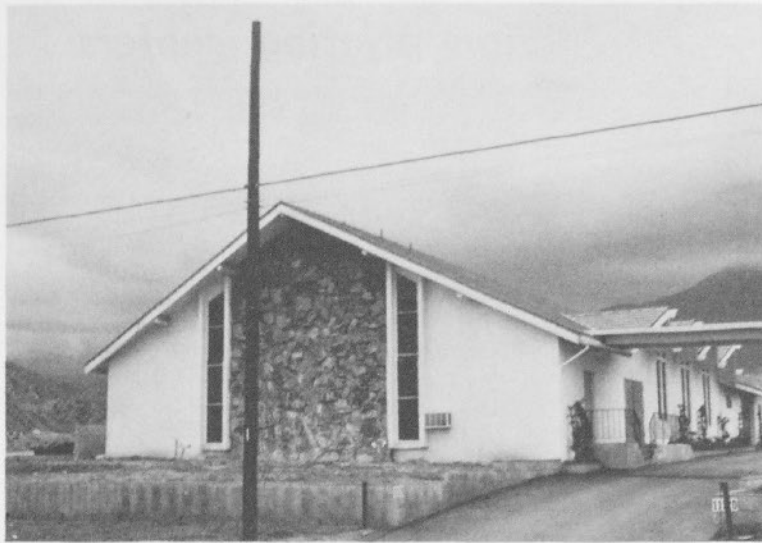
Presently there are 1,018 A/G missionaries serving in 82 foreign countries. The Assemblies of God constituency outside the U.S. numbers nearly three million adults.

The American church maintains fraternal ties with the sovereign Pentecostal church bodies of Europe.

RECEIVES HIGHEST SCOUTING HONOR

THAYER, MO.—Mike Lassiter receives the God and Country Award from Pastor John Eller of First Assembly here as his scoutmaster, "Uncle Ned" Stratton, smilingly looks on. Mike is a member of Troop 110, sponsored by his church. The church, while maintaining an active Royal Rangers program, is one of 127 Assemblies of God churches which sponsor Boy Scout troops. (The A/G Committee on Scouting provides guidance and pertinent information to Boy Scouts who wish to earn the God and Country Award).





Dedicates new sanctuary this year

California congregation experiences spiritual, numerical, material growth

SUNLAND, CALIF.—Pastor D. E. Legge and his congregation at Calvary Temple Assembly here are praising God for the spiritual and material blessings He has bestowed upon them in recent months.

The nine-year-old congregation dedicated its new sanctuary this past January. Southern California District Superintendent William Robertson was guest speaker for the service.

The new building will accommodate 300 and includes a nursery, study, and choir facilities.

The old church building was renovated for use as a fellowship hall and for Sunday school rooms.

Present facilities are valued at \$200,000. The congregation plans to build a three-story educational wing in the near future.

Calvary Temple Assembly was started in 1961. When Brother Legge came to the church in 1963, attendance was averaging in the 50's. Now it averages 235.

"God has blessed spiritually as well as materially," Brother Legge states. A morning Bible study, begun three years ago, has resulted in many believers—some from other denominations—receiving the baptism of the Holy Spirit.

Pastor Legge says since the beginning of these Bible studies, God's presence has been especially real in the church. Souls have been saved, believers filled with

ANNOUNCEMENT

36th anniversary and homecoming—June 28, Jaybird Assembly, Azle, Tex. Guest speakers will be former pastors.—Paul Spinden, pastor.

the Spirit, and many healed in the services.

The church maintains an active outreach ministry in local rest homes and at a Salvation Army mission in downtown Los Angeles. Plans to begin a radio ministry are underway.

PANAMA CITY, FLA.—Over 125 people, including many youth, accepted Christ during one of the most outstanding crusades in the history of First Assembly here.

The ministry of the Musical Vanns from Toledo, Ohio, had a tremendous impact on many lives.

The last night of the meeting 44 were baptized in water and 14 joined the church.

—Robert J. Gatlin, pastor

BALTIMORE, MD.—The ministry of Evangelist Mike Garland of Glen Rock, Pa., was a great blessing to the Middle River Assembly here.

Eight were saved and one filled with the Spirit during the meetings which lasted two weeks. Attendance was very good.

Prayer meetings were held each morning and Sunday afternoon. God's presence was very real. The response to the altar call each night was excellent.

—Clyde Oliver, pastor

LANDISBURG, PA.—The Assembly of God here recently enjoyed a successful crusade with Evangelist and Mrs. George Butrin of Berwick, Pa.

Every service was marked by a visitation of the Holy Spirit. Four persons were filled with

the Holy Spirit, several were saved, and some testified to definite healing.

—Harold Harding, pastor

BINGEN, WASH.—The Assembly of God here reports a wonderful move of God during revival meetings with Evangelists Joan Reynolds and Eleanor Urbana of Tucson, Ariz.

The meetings, originally scheduled for two weeks, were so blessed they lasted four weeks.

Several were saved, many renewed their consecrations, and at least one was filled with the Holy Spirit. Several testified to bodily healings, including a lady who was healed of a cataract on her eye.

The evangelists were invited to return in August for further meetings.

—C. L. Myers, pastor

MUNCIE, IND.—Glad Tidings Assembly here recently concluded a series of meetings with the "Little Joe" Peterson team of Portsmouth, Va.

There were 35 decisions for Christ and two received the baptism in the Holy Spirit.

A number testified to healing for their bodies. Attendance was good and the ministry of the Word was well received.

—John T. Conaway, pastor

EVANGELISTIC EVENTS

| STATE | CITY | ASSEMBLY | DATE | EVANGELIST | PASTOR |
|---------|---------------|-----------------------------|-----------------|-----------------------------|--------------------|
| Ala. | Mobile | Pleasant Valley | June 21-July 1 | Ken Murray | Clyde D. Rogers |
| Ariz. | Prescott | Youth Camp | June 22-26 | Charles O. Hudspeth | Earl Ostrom, D-CAP |
| Ark. | Hot Springs | Central | June 21-28 | Don Couch | G. C. Kirksey |
| Calif. | Bakersfield | Niles | June 21— | Winn & Donna Griffin | Howard Skinner |
| | Cypress | ¹ A/G | June 22-28 | Knouse-Stoval Team | Harley Smith |
| | Hoopa | Camp Meeting | June 17-28 | Roy & Dorothy Nielson | W. R. Hamblin |
| | Richmond | ¹ Full Gospel | June 21-26 | Charles J. Senechal | E. B. Adamson |
| | San Pablo | Calvary | June 23— | Charles Ogdon Family | J. S. Murrell |
| Colo. | Burlington | Bethel | June 21-July 5 | Glenna Byard | W. E. Behrman |
| Ga. | Pine Mt. | ² Roosevelt Park | June 22-26 | Larry Summers | Jerry Bray, D-CAP |
| | Pine Mt. | ² Roosevelt Park | June 29-July 3 | Larry Summers | Jerry Bray, D-CAP |
| Hawaii | Naalehu | ³ A/G | June 22-28 | Patsy Ruth Allen | C. Don Ulman |
| Ill. | Joliet | ¹ First | June 22-28 | Esther Palmer | G. E. Mandel |
| | Kankakee | ¹ First | June 22-28 | Moses & Ruth Copeland | Douglas R. Rose |
| | Hartford | First | June 21-28 | Parker Evangelistic Party | Donald Whitlow |
| Ind. | Plainfield | Faith | June 23-July 12 | Quentin Edwards | Evan Paul |
| Iowa | Grand River | A/G | June 21-28 | Hilton Griswold | A. L. Schoonover |
| La. | Jennings | First | June 28— | Melvin McKnight | Billy Cornwell |
| Me. | Augusta | Gospel Tab. | June 23-28 | Don Evans | Edwin Antin |
| Mich. | Grand Rapids | Bethel | June 21-26 | Dan & Nancy Rector | John M. Brown |
| | Troy | ¹ A/G | June 22-28 | Carl E. Gammel | Louie Calaway |
| Minn. | Granite Falls | Gospel Tab. | June 22-28 | Bob & Elizabeth Abbott | James Hagemeister |
| | Jackson | A/G | June 22-July 5 | DeGreef-Cooper Team | James Zellers |
| | Minneapolis | People's Church | June 21-26 | Paul Hild Party | Douglas Henderson |
| | Mountain Lake | A/G | June 22-28 | The Pratt Family | Mylo R. Rowcliffe |
| | Worthington | ¹ A/G | June 21-26 | Lynn Wickstrom | John W. Everett |
| Mo. | La Plata | A/G | June 21— | Jean D. Lucy | Gary Ellsworth |
| N. Mex. | Artesia | ³ First | June 21-July 5 | R. I. & Pearl Wynkoop | Calvin Newton |
| N. Y. | Fredonia | A/G | June 21-25 | M. A. & Mrs. Jollay | Lyman A. Jollay |
| Okla. | Oklahoma City | Southside Faith | June 14-28 | Doug Chambers | John Newby |
| | Tulsa | Home Gardens | June 24-July 5 | Lindell & Darlene Ballenger | J. R. Cissna |
| Pa. | Philadelphia | North East | June 25-28 | Billy & Cherie Cotton | Gordon White |
| | Tyrone | First | June 23-July 5 | Basell-Brown Party | LeRoy Wiley |
| R. I. | Providence | Trinity | June 7-21 | Doyle Jones | Larry McNeill |
| S. C. | Columbia | ¹ First | June 21-26 | Christian Hild | J. C. Hunnicutt |
| Tenn. | Oak Ridge | First | June 21-28 | Charles Blythe | Buford Nivens |
| Tex. | Dallas | Piedmont | June 24-July 5 | Bob McCutchen | Homer Rich |
| | Houston | Full Gospel | June 28-July 12 | James & Peggy Hazelton | Leonard McLamore |
| | Huntsville | A/G | June 21-28 | Joe & Darlene Black | Joe Barnes |
| | Lubbock | Trinity | June 21-25 | Robert Summers | Morris Sheats |
| | Rockdale | First | June 21-28 | Ray Heady | Larry Thomas |
| | Vernon | First | June 17-28 | Calvin & Beverly Durham | W. J. Rogers |
| Wash. | Puyallup | First | June 21-26 | Roy & Arlene Brewer | Kenneth Woll |
| Wyo. | Laramie | First | June 21-26 | Larson-Stiver Team | George Clark |

¹ Children's Revival

² Boys' & Girls' Camp

³ Youth Crusade

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ANNIVERSARY ALBUM. Songs by the Revivaltime Choir include: There's a New Song in My Heart; Wonderful Grace of Jesus; Near to the Heart of God; Lean on His Arms; It's Real; Since Jesus Came into My Heart; If You're Looking for an Answer; Please Stop Running Away from God; I'll Tell the World; He's Wonderful; His Eye Is on the Sparrow; I Need Thee Every Hour; In His Mighty Hands; He's Everything to Me; Marching On. 28 EV 0696



WE'VE A STORY TO TELL. Songs include: Life Is a Symphony; I Would Not Be Denied; The Haven of Rest; When I Survey the Wondrous Cross; I Want to Be There; 'Tis So Sweet; Happy Am I; Getting to Know God; Deep Down in My Heart; Lord Send Me into My World; We've a Story to Tell; Thou Remainest. 28 EV 0348

HAPPY JUBILEE. Revivaltime songs include: Happy Jubilee; In the Twinkling of an Eye; That's What He Did; I Cannot Fail the Lord; Bringing in the Sheaves; Heaven Came Down; Help Someone Walk; A Shelter in the Time of Storm; Wonderful Peace; Behold a Greater; 'Tis Burning in My Soul; Deeper, Deeper; Prayer Is a Privilege; I Took My Trouble to Calvary. 28 EV 0482

GLAD I'M A CHRISTIAN. Glad that I'm a Christian; He Keeps Me Singing a Happy Song; God's Got His Eye on You; It's a Wonderful World; Love Medley; I Can't Get Along Without the Lord; It Fills and It Thrills; God Is Love; Why Do I Sing; My Friend and I; Promised Land; The Happier Way; Move that Mountain; When We All Get Together; Open Your Heart. 28 EV 0481

REVIVALTIME AROUND THE WORLD. Songs include: Christ Is the Answer; Nearing the Shore; Medley; I Cannot Hide from God; Good-bye World, Good-bye; My Home Sweet Home; I'll Believe Forever More; I Believe Jesus Saves; When We See Our Christ; Give Me Oil; Grace Medley; Jesus Is a Wonderful Saviour; Do You Know My Jesus; Until Then. 28 EV 0180

LET EVERYBODY SING. Songs included: Nothing but the Blood; Holy Ghost with Light Divine; By My Spirit; Whiter Than Snow; In the Garden; So Great Is His Love; There's a Great Day Coming; When I Prayed Last Night; I've Been with Jesus; For All My Sins; Since He Took My Sins Away; O What a Friend; He Cares. 28 EV 0193

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REVIVALTIME DEVOTIONS BY C. M. WARD. Songs and devotions include: God Will Take Care of You; Give Him the Glory; Trust and Obey; My Lord Knows the Way; He's a Wonderful Saviour to Me; Marching On; By My Spirit; Send the Light. 28 EV 0229

SONGS WE ALL LOVE. Revivaltime Choir, featuring Denise Power, soloist. Songs listed are: Look for Me; The Old Rugged Cross; The Old-Fashioned Meeting; A Child of the King; The King's Business; When the Roll Is Called up Yonder; The Last Mile of the Way; The Holy City; Onward Christian Soldiers; Jesus Will Walk With Me; Beulah Land; Will Jesus Find Us Watching?; God Leads Us Along; Across the Great Divide; It Is Well with My Soul. 28 EV 0674

LORD OF GLORY. Revivaltime Choir with these songs: He's the Lord of Glory; Under His Wings; He's a Wonderful Saviour; The Wonder of It All; Pentecostal Fire Is Falling; What a Day that Will Be; He Belongs to Me; Heaven Medley; No Name Has Meant So Much; I See Jesus; Souls, Lord; Give Him the Glory; The Great Physician; The New Song. 28 EV 0480

REVIVALTIME CHOIR, featuring Lee Robbins. Song listed are: Ten Thousand Angels; Just One Touch; Jesus Is the Answer; His Eye Is on the Sparrow; I Asked the Lord; Sweet Jesus; The Ninety and Nine; Lift Up Your Heads; My Father Watches over Me; Hallelujah 'Tis Done; Now I Belong to Jesus; Follow Me; Since Jesus Took All My Sins Away; This Same Jesus. 28 EV 0197

MUSIC OF THE PENTECOSTAL CHURCHES. Songs listed are: All Hail the Power; Then I Met the Master; Yes, I Know; Wonderful Saviour; The Healer; My Sins Are Gone; Christ Returneth; Sunlight, Sunlight; Room at the Cross; The Lion of Judah; Living Where the Healing Waters Flow; In My Heart There Rings a Melody; I Am Not Worthy; A Glorious Church; Yield Not to Temptation; Waiting on the Lord; Down from Glory. 28 EV 0346

BRIGHT AND WONDERFUL. Songs by the Revivaltime Choir include: Abiding Love; I Have Christ in My Heart; Lonely Road; Up Calvary's Way; They That Sow in Tears; A Bright and Wonderful Day; Everywhere He Went; Jesus Is a Never Failing Friend; The Saviour Is Waiting; I've Got a Melody; What a Saviour; I Have a Peace in My Heart; Mercy Lord; He Touched Me; The Perfect Will; Melody; Getting to Know God. 28 EV 0483

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J. Philip Hogan spoke for the dedication services of SABC.

SABC moves to new location

BANGALORE, INDIA—J. Philip Hogan, executive director of the Foreign Missions Department, and Charles E. Greenaway, field secretary for Europe, Southern Asia, and the Near East, recently attended the dedication of the new campus of the Southern Asia Bible College

here. National church leaders and pastors joined the students, staff, and friends for the ceremony.

"This building exceeds our fondest hopes," said Brother Hogan as he dedicated the granite and brick administration building, the first structure on

PROPERTY DEDICATED FOR BIBLE SCHOOL IN SENEGAL

DAKAR, SENEGAL—The site of the future Senegal Bible Institute (The Talmage Butler Memorial Bible Institute) was dedicated by Sabou Kalifa, superintendent of the Dahomey Assemblies of God, who was on a preaching tour in Senegal. Missionary William Lasley is director of the new school.

The site, located 16 miles from this capital city, has ample land for future expansion as well as garden space for the students. Although several miles from the

nearest town, water and electric lines run through the property.

Missionary Marjorie Jones says, "After six years of constant search and frustration, the missionaries and pastors are praising the Lord for His help in finding this property."

Construction of the chapel and housing units will begin immediately. The Senegal field hopes to have the buildings ready for the opening of school in September. Funds are still needed for classrooms and a mission residence.

the new campus site. Charles Greenaway cut the entrance ribbon after which guests gathered in the foyer for the unveiling of the dedicatory stone.

The faculty and board of directors chose this occasion to bestow on Brother Hogan the school's first honorary doctoral degree, citing his outstanding contribution to Assemblies of God missions in general and to India in particular. They also bestowed an honorary doctoral degree upon Andrew McDearmid, president of SABC.

During its 19 years of existence, SABC has grown from a three-year Bible school to a fully accredited college offering a B.A. degree. Fifteen graduating students received diplomas this year.

Many SABC graduates are established in places of leadership as pastors, teachers, and school principals. Two have become general superintendents of their India field.

HINDUS HEAR GOSPEL IN UP-COUNTRY CEYLON

CEYLON—Two new outstations and seven tea estate Sunday schools are being held in up-country Ceylon. Many of those attending the meetings are Hindus who are hearing the gospel for the first time. The nine meetings have a combined attendance of 950.

The Boys and Girls Missionary Crusade in America has provided funds to print 15,000 Sinhalese tracts and 10,000 each of two Tamil Sunday school picture papers used in Ceylon.

A number of young people from the new Cecilton outstation have accepted Christ as Saviour in recent months. Of the Cecilton believers, more than 15 recently have been filled with the Holy Spirit.

Plans are being made to purchase land at Cecilton and Bandarawela where future buildings will be constructed to house the new congregations.

TV gives campaign greater outreach

MANAGUA, NICARAGUA—A gospel salvation-healing campaign held in Managua's most crime-ridden section entered its 14th month of continuous meetings in April (see March 8, 1970 *Evangel*).

Missionary Jerry Robeson, Evangelist and Mrs. Richard Jeffery, and David Spencer combined their energies in directing this evangelistic effort.

Along with the evening services, David Spencer reports they have a weekly television program which has reached into areas as far away as Costa Rica. Letters from that country indicate some listeners have accepted Christ.

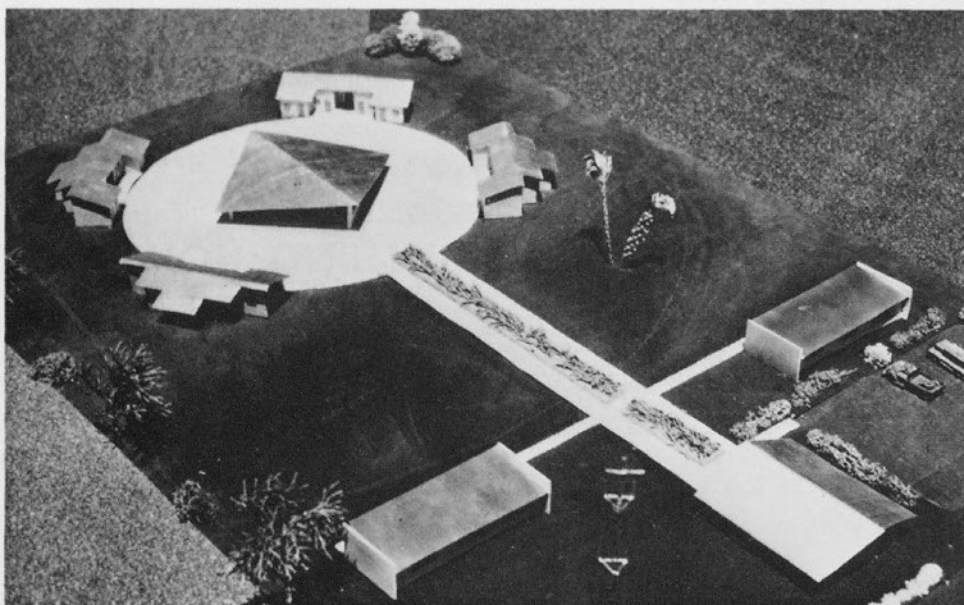
Beginning in January, the Christians doubled their prime-time television outreach by going on a second station. They

expect also to begin a daytime program on one station during the siesta hour, and another station has asked if they would be interested in presenting a program over its network.

Brother Robeson says, "As a direct result of television we have begun an outreach into the world of businessmen and the upper society."

Every two weeks Brother Robeson conducts a nonsectarian Bible discussion in his house. The niece of a prominent family was among those who accepted the Lord Jesus as Saviour in these meetings.

When contacted, a vice-president of the Junior Chamber of Commerce expressed interest in the Bible Study. A German, he said he had no church of his own to attend in Nicaragua.



Left: This is how the Talmage Butler Memorial Bible Institute will look when completed. Below: The missionary staff and Bible school students stand on the site of the Bible school. Missionary William Lasley (center) is director of the new school which is located 16 miles from Dakar.



Upper Volta Radio Evangelism changes name

KOUDOUGOU, UPPER VOLTA—Upper Volta Radio Evangelism has changed its name to FAAGRE, which is a Mossi word meaning salvation. To Assemblies of God missionaries in French-speaking West Africa, it means Francophone—Africa's Assemblies of God Radio Evangelism.

Le Chant Joyeux (The Joyful Song) is released in the French language, and *Viiim Koeega* (The Living Word) is broadcast in the Mossi language. Each participating country is responsible for financing its own radio time.

Eleven broadcasts a week are released over seven stations in four countries. Three additional countries are requesting these broadcasts.

FAAGRE is cooperating with the International Correspondence Institute program. Listeners who write in are sent the ICI courses to help establish them in the faith. Where there is no church, ICI students will be able to start one in their area.

Missionary Curtis Dean has been appointed director and area representative of ICI in Upper Volta. His wife Jeanne is ad-

ministrative secretary. Radio secretary Felix Yanoogo assists her.

Brother Dean reports they have received encouraging testimonies from radio listeners. One village chief who forbade his villagers to listen to *Viiim Koeega* could not resist the temptation to listen himself. He was convicted and converted, and now has built a chapel next to his house for services. This chief has asked that a pastor be sent to his village.

A young man from Divos, Ivory Coast, was converted through the broadcasts three years ago and has been a faithful correspondent. He now is ready to go to Bible school to prepare

for the full-time ministry.

Salif Ba of Dakar, Senegal, was a staunch Muslim, but as a result of the broadcast he accepted Christ and is faithfully attending the Dakar church along with other new believers. He asked Brother Dean to announce over the broadcast that he who once followed the teachings of Mohammed is now a follower of the Lord.

The Deans, radio evangelist Samuel Yameogo, radio secretary Felix Yanoogo, controlmen Ernest Zoma and Benjamin Salou, and the 180-voice radio choir combine their talents for the production of the two FAAGRE broadcasts.



The Theron Roushes



Ruth Waldenmaier



The Ronald Loys



The Cary Tidwells



The T. R. Hoovers



Pansy Blossom



The John Wagners



The Raymond Stawinskis



Mr. and Mrs. Jack Spiers



Monroe Grams Family



MISSIONARY NEWS NOTES

Missionaries going to their respective fields of service are: **Mr. & Mrs. Eugene Grams** (S. Africa); **Pansy Blossom** (Argentina); **Mr. & Mrs. Monroe Grams** (Argentina); the **T. R. Hoovers** (Brazil); the **Raymond Stawinskis** (Uruguay); and the **John Wagners** (Bolivia).

The **Harold Carpenters** (French Guiana) and the **Russell Schirmans** (Haiti) have completed language study and are on their way to their new fields.

Newly appointed missionaries going to their respective fields are: the **Cary Tidwells** (Liberia); **Ruth Waldenmaier** (Philippines); and the **Ronald Loys** who will spend a year in language study in Germany before going to Switzerland.

Newly appointed missionaries going to language study are: the **Theron Roushes** (Colombia); the **H. Jack Spiers** family (Bolivia); the **Franklin Burns** family (Colombia); the **David Harrisons** (Brazil); and the **Andrew Trussells** (Argentina).

The **Edwin Spulers** have

completed language study and are on their way to Spain. The **Robert Turnbells** (Haiti) have been assigned to special ministries in the Caribbean area where they will assist in Sunday school and Bible school administration.

The following missionaries are returning to the States for furlough: **Ruth Anderson** (Ghana); **Eloise Smith** (Ghana); the **Billy Burrs** (Liberia); the **Charles Woolevers** (Tanzania); the **Kerry Gonzales** family (Spain); the **Joe Mazzu** family (France); the **Ronald Pecks** (Pakistan); the **David Stewarts** (S. India); the **Roy Armstrongs** (Philippines); the **Walter Erolas** (Philippines); the **Arlie Teskes** (Korea); the **Paul Cunninghams** (Mexico); the **Perry Dymonds** (Guatemala); the **L. B. Howards** (Nicaragua); the **Norman Lestartettes** (Dominican Republic); the **Dan Masers** (Honduras); the **John Verbarendses** (Surinam); and the **R. David Williamses** (Colombia).

The **Eldon Browns** are transferring from Korea to Okinawa.



The David Harrisons



The Andrew Trussells



The Russell Schirmans



Franklin Burns Family



The Harold Carpenters



Eugene Grams Family



at the crossroads

By ELVA JOHNSON HOOVER

THE ONLY TIME I deliberately disregarded my father's advice was, incidentally, the only time that "society" literally had to step in and get me out of trouble.

We lived in the country, five miles from the high school I attended. There was no bus, so the only way to get to school was to drive over one of two routes. In the winter that meant negotiating mud roads which, the more they froze and thawed, the more courage it took to drive.

My father, who worked a night shift, was proud of the fact he could make it over those roads no matter how deep the ruts. I never knew how he decided which of the two routes was better to take, but when he arrived home from work early in the morning he would always instruct me which way I should go to school.

I still remember how definite he was that particular morning. "Don't take the road by the schoolhouse," he warned. "Take the south road and you'll make it through all right."

But at 17, a girl has a mind of her own, and without committing myself I left home that morning determined to take the road past Cedar Bluff school. I was sure I could make it; and besides, I always preferred that road.

At the crossroads I slid confidently around the corner onto the schoolhouse road, and as the car eased into the enormous ruts I knew I had passed the point of no return.

With the accelerator pressed to the floor, the car lurched obediently forward, skidding sideways only a little, the deep ruts holding it in line.

"Now if I can just get over that little rise by Ballews', I'll have it made," I thought, and the warning of my father was almost forgotten. But suddenly the bottom seemed to fall out of the road. The car settled in up to the hub caps, and there was no budging it.

While I wondered what to do next, help appeared in

the form of a county-hired farmer who stood by daily with a team of horses to extricate the unwise and the unfortunate from the impassable road.

Even as the car was pulled free from the sucking mud, I promised myself that this would never happen to me again. And it never did, for I finally realized what I would not admit before: my father was not simply using his parental power to impose his will upon me without good reason.

He had been over the road before, and he wanted to give me the benefit of his experience. How simple the lesson, but how hard to learn!

Time has mellowed a lot of memories—including that of the less than joyful reception accorded me that evening after my father heard from the neighbors how I was rescued from the bottomless road. But time has also brought some things more sharply into focus, among them the fact that my father not only cared which road I took to school, but which Way I took in life itself.

* * *

Dear Lord:

Today I show the Way
To my own precious teen-agers,
And they walk it beside me.
But at some lonely crossroads
Out of my sight
The ultimate choice will come.
It is for that moment
And all that follow
That I pray now:
That they may choose The Way,
That they may know The Truth,
That they may have The Life.
That's all, dear Lord,
But for me it's
Everything that matters.