

# THE PENTECOSTAL evangel

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

AUGUST 23, 1970 TEN CENTS



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ED QUIGLEY

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*The inner sanctuary*  
*What spirituality is—and isn't*  
*Misled by a miracle*  
*Climate of change*



*There is no marking time  
in the Christian life.  
The opportunities, the challenges,  
the blessings are out there for us.  
So it's up to us—*

# MOVE ON!

HOW WONDERFUL IT IS to be born again! We had thought of church as a dull or uninteresting place. It was conversion that changed our mind entirely. Christ we regarded as the joy-robber but we discovered He was actually the joy-giver. Never had we known such happiness as when we entered into the sacred experience of being born again, not of corruptible seed but of incorruptible. The One we despised and rejected became the altogether lovely One when heavenly eyesalve was applied to our blind eyes.

Conversion is a supernatural experience, wrought by the Spirit of God. It is not the turning over of a

By HOWARD CARTER



new leaf but more nearly the turning over of the entire life to the Lord. Joy is poured into our hearts, peace possesses our souls, the Lord becomes the chief One in our lives.

## I

Nevertheless, with all the joys and blessings of the new life in Christ we become conscious through the Word that there is still more to be obtained.

First, there is the baptism in the Spirit—power from on high, the inflowing and the outpouring of the river of the Spirit. As Jesus said, “If any man thirst, let him come unto me, and drink. . . . Out of his [innermost being] shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive.)”

Before a person can receive the Holy Spirit, he must have received the new birth, for the experience is not offered to the unconverted. When the Spirit comes to us, He leads us into all truth, gives us power to witness, imparts faith, and sheds the love of God abroad in our hearts. Prayer becomes charged and vital.

May I add an experience from my dear mother's life. She attended church regularly on Sundays, taking with her a little, precious, gilt-edged prayer book. During the week the prayer book rested in a drawer awaiting the one day in seven when it was used in the established Church of England.

Then my mother learned of, sought for, and received the experience of Pentecost. Her joy and delight became the precious hours she spent praying in the Spirit and with the understanding also. What freedom she had in the presence of the Lord. And the prayer book! It not only rested for six days awaiting the seventh, but apparently its millennium had begun, since prayer in the Spirit requires no prayer book.

For all who have been blessed with a wonderful conversion, do not rest satisfied until you have experienced the baptism in the Spirit.

## II

And after receiving the Holy Spirit can we rest satisfied, thinking we have all the Lord has for us? By no means! We are exhorted to covet earnestly the best gifts. So the Lord intends us to desire these with great intensity (the best of His gifts).

The command is “to covet,” and as though that word *covet* were not strong enough, there is added the word *earnestly*. We all know what it is to covet when it comes to a person's house, wife, or car; but here the word is used for God's glorious gifts. We are to covet the best.

Which should be esteemed the best? Of the utterance gifts (prophecy, tongues, and interpretation) there is no doubt that prophecy is the best, as the apostle writes, “Follow after charity, and desire spiritual gifts, but rather that ye may prophesy.” Of the three gifts of power (faith, miracles, and healing) we would say faith is the greatest. Of the

revelational gifts (word of wisdom, word of knowledge, and discerning of spirits) the word of wisdom will be the greatest since wisdom is the principal thing.

We are exhorted to covet the gifts, but it is the prerogative of the Spirit to give “as he will.” If we covet the wrong gifts, we shall not receive them, any more than a little boy would receive a sharp penknife from his earthly father if he coveted it. The father would doubtless have respect to the furniture of the home rather than to the boy's request. So it is for us to covet, but for God to decide and give what is best. In all things we should covet lovingly the best gifts, for without love in our hearts, even the best gifts of God can be useless.

## III

So the truly born again should seek for the baptism in the Spirit. Those baptized in the Spirit should seek the best gifts. Is there anything else we should seek for God? The apostle Paul felt there was. He wrote to the Philippian church, “That I may win Christ, and be found in him . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.” He was not striving for what is already promised to all true believers, but to be among those who rise first.

On the Isle of Patmos John mistook one of the servants of the Lord for the Lord Himself, and fell down to worship him, but was forbidden. Here is one who evidently attained to the resurrection from among the dead (Revelation 19: 10).

So the true and successful and eager believer will always be hungering and thirsting for more blessing from the Lord and will always be longing to know the eternal Lord in a greater way. The Christian life is a progressive one; and as we draw nearer to the Lord, we shall be made more useful in His service, conveying to others all that the Spirit has revealed to us.

Even in heaven our lives will doubtless be progressive ones. In our worship of God, the greatest exercise of the soul, we shall be discovering in an ever greater way the matchless beauty, the moral grandeur, the spiritual depths of that One whose being is light, whose nature is love, who is the all-wise, all-powerful, everywhere-present, who alone possesses the power of immortality.

It will be the glorious privilege of all in heaven to meditate upon the immutable, impartial, incomprehensible, and infinite Lord. In heaven's never-dimming light we shall behold the One who is the first cause, the Creator and Sustainer of all.

From Him will stream light, from Him will flow love, for He is love's eternal fountainhead; He is wisdom's amazing source. His power will be our protection, and His love will draw us all to His gentle breast.



## How to Be Healed

GOD IS THE HEALER of His people. He said, "I am the Lord that healeth thee" (Exodus 15:26) and from our churches across America we are continually receiving personal testimonies to the fact that He still heals today. The Lord heals not only the hearts and minds and homes, but also the physical bodies, of those who trust in Him.

If you are sick, God wishes to heal you. If you doubt this, read the Bible. In it you will find no negative philosophies but only case after case where God healed the sick.

For example, read the eighth chapter of Matthew concerning the healing work of Jesus. Never did He turn away a trusting soul who came to Him in a spirit of worship and humbly sought His healing touch.

First "there came a leper and *worshipped* Him, saying, Lord, if thou wilt, thou canst make me clean." In tender mercy Jesus touched that body that was stricken with the loathsome disease, and He said, "I will; be thou clean." Immediately the leprosy departed. Here we see the power of *worship*. The leper had come to Jesus in a spirit of *worship* and that is the attitude of heart God delights to honor.

The second incident in this chapter is the healing of the centurion's servant. This Roman officer had a hundred soldiers under him and many men in that position would be disgustingly arrogant. But if there was any pride in this officer's heart it quickly vanished in the presence of Jesus, for he said, "Lord, I am not worthy that thou shouldst come under my roof." He set an excellent example.

God is pleased with *humility*. He withholds His blessings from the proud but lavishes them freely on the poor in spirit.

This Roman officer knew what authority meant. He could say to one man, "Go," and he would go. He could say to another, "Come," and he would come. He recognized that Jesus likewise had authority—jurisdiction over all sickness—so he said to Christ, "Speak the word only, and my servant shall be healed."

Here was simple, childlike *faith*. Jesus held it up before the Jews as an example. They were very religious, but Jesus said this Gentile had shown more faith than any of them. A great faith is a simple, childlike attitude that trusts implicitly in a great God. Jesus said to the centurion, "As thou hast *believed*, so be it done unto thee," and the servant was healed that same hour.

Here then are three clear rules to follow if you need healing:

(1) Worship the Lord; pour your heart out before Him in devotion until all your being is yielded completely to His blessed will. Fix your affections on Him alone.

(2) Humble yourself. Acknowledge that you have not the least bit of merit of your own with which to plead for healing. You must throw yourself completely on God's mercy and be willing to do anything His Word directs.

(3) Have a childlike faith in the divine promises. This eighth chapter of Matthew says that Jesus healed *all* that were sick, to prove that His mission was to deliver people from sickness as well as from sin. He is still engaged in the same twofold mission. He will heal *all* who are ready to be healed, and He will save *all* who wish to be saved, for He is "the same, yesterday and today and for ever."

—r.c.c.

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THE PENTECOSTAL EVANGEL  
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# Are God's laws the same for Jerusalem, Corinth, New York?

By JOSEPH T. BAYLY

**T**WENTY YEARS AGO I heard Dr. Martyn Lloyd-Jones say that First Corinthians was the most relevant book of the Bible to contemporary life in the West.

I don't know whether the great Bible expositor and minister of London's Westminster Chapel is still of the same opinion. I do know that I've read the book several times since with that thought at the back of my mind.

One obvious parallel between Corinth and the United States is an obsession with sex, to use Harvard Professor Pitirim Sorokin's judgment, which he also gave about twenty years ago. Both cultures, though separated by two millennia, share the obsession, along with accompanying (or resultant) sexual anarchy.

How should Christians behave during such a period of history? Does God suspend His ordinary laws? Does He expect a different standard in Corinth from the one in Jerusalem?

Not according to Paul's letter. God's laws for those saved out of but living in a pagan society are the same as His laws for those saved out of orthodox Judaism. The Church is responsible to teach and discipline along moral lines laid down by Jesus Christ in either situation.

Moral law is not bent to the configuration of a culture; it bends God's people within a culture to the shape of His will. Perhaps more precisely, it is the standard by which actions are judged and the Spirit's work is recognized.

How could you recognize a Christian Corinthian? One way was by his sexual purity.

How can you tell a Christian American? One way is by his sexual purity.

But isn't it hard, almost impossible, to maintain one's purity in a sexual cesspool?

Of course it is, and that is why it's such a good test of who really is a Christian in this sort of culture. It takes more than a natural man has to pass such a test. It takes a redeeming work of God.

Most of us would let it go at that in our writing

or preaching: "Stay pure," we would say, "and again I say, Stay pure. 'Thou shalt not commit adultery.' 'Flee youthful lusts.' 'Abstain from fornication.' And now let us sing a closing hymn, 'True-Hearted, Whole-Hearted.'"

A few would go a step further, as Paul did, and demand that the public sinner be publicly disciplined by the church.

But the apostle didn't stop at either of these two injunctions. He gave some practical advice.

He knew the power of the sexual drive in men, Jews or Greeks. He knew that the Corinthian manner of dress, public gossip about sexual orgies, on-the-job jokes overheard by Christians would all be powerful incitements to lust and sin.

"Stay pure" and "True-Hearted, Whole-Hearted" weren't enough. So he advised people in two different situations, married and single.

"You married people," he said, "see that you use God's gift of sex for your mutual satisfaction. If you withhold your body from your partner, don't be surprised if he falls into sin. What you are doing is building a temptation trap for him. God gave you a defense against temptation; use it."

What about the single person? A recent book, embraced by most of the evangelical community because it came from the "right" publisher, with recommendation from the "right" people, advises single people (the book is aimed at teens): "If you're going to do wrong, then be sure that you do it in the right way." This means, according to the author, to use birth-control devices for premarital sex.

This was not Paul's advice to the single man and woman. "Look," he said, "stay single. Don't think marriage will solve the problem of lust. But if you can't contain yourself, if you can't remain pure in Corinth, then get married. But none of this premarital sex."

I suspect that there are some parents, even in the church today, who are less opposed to premarital sex—provided necessary precautions against pregnancy are taken—than they are to early marriage.

If it's a choice, Paul seems to me to say Christians should encourage early marriage if the alternative is unmarried intercourse.

Not because there is a possibility of having a baby, but because purity is Christian, sexual intercourse outside of marriage is pagan.



You can experience  
something more than  
clubs and suppers,  
drives and charities,  
lectures and socials.  
You can meet God.



By Revivaltime Evangelist C. M. WARD

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Corinthians 3:16).

SOME TIME AGO I enjoyed a delightful interchange with Thomas F. Harrison at Southwestern Assemblies of God College, Waxahachie, Texas, while I was giving a series of lectures there. I am indebted to him for a new glimpse into this text. He shared with me Dr. W. E. Vine's comment.

Dr. Vine's understanding is that the word translated "temple" is *naos*, a "sanctuary." He states:

"In regard to the temple in Jerusalem, it (*naos*) denoted the inner sanctuary, the holiest of all, in contrast to the entire edifice, the *hieron*. It corresponds to the inner part of the tabernacle where the ark with the mercy seat was situated.

"In the figurative applications *naos* is always used, whether of the whole church as in Ephesians 2:21 ('In whom all the building fitly framed together groweth unto an holy temple in the Lord') or of a local church as here ('Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?') or of the believer's body, as in 1 Corinthians 6:19 ('What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own?')."

That must be the Pentecostal definition of the Church, the body of Christ, the local assembly, and the believer. The definition must remain "the inner sanctuary, the holiest of all, where God mediates." Anything else is less than the New Testament standard.

We are God's *naos*, His dwelling place. Moses was told of this place: "And there I will meet with thee,

and I will commune with thee from above the mercy seat" (Exodus 25:22).

The ambition of the Spirit of God is more than to establish a temple complete with priestly connotations. Yet the priestly touch is everywhere. We are involved in big business. The church—the *hieron*, the giant complex—maintains powerful lobbies to push and protect vested interests. The mechanics multiply. New bureaus are opened. More committees are formed. Additional areas are publicized. It becomes a thing of beauty and pride. And I record the fact that I am a church member. Is that enough?

No, it is not. It is only an outward fringe of symbols and elevating practices at the best. It is the "inner sanctuary" that I need. I need personal relationship. I need atonement. I need communication.

No amount of ritual can ever substitute. The environment designated "sacred" is not enough. I cannot find reality in forms, no matter how well or how sincerely they are administered.

It is interesting to me that youth is crying out for this difference, and that the promise is particularly for them. "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy" (Acts 2:17).

God's *naos*, His inner sanctuary, can be with the youngest. "Out of the mouths of babes and sucklings" He "ordains strength" and "perfects praise."

Stay with it, my brethren! As we near the climax of the age, we find God choosing the young and making them the special instruments of His power.

I think you will be able to interest this generation less and less in the *heiron*—the great outward periphery



of organized religion. They thirst for the miraculous, for the supernatural, for contact and spiritual experience.

They want possession. They want to give themselves. They want someone to capture all the enthusiasm and freshness of their nature. They want to burn and shine.

You cannot substitute for that, mister. It will be this text, "Know ye not that ye are the temple of God [the *naos*—the inner sanctuary], and that the Spirit of God dwelleth in you?"—or *it will be a generation yielding to every Satanic impulse, from drugs to perversion.*

We become fascinated with the outer courts of religion. And soon they become like a marketplace. The exchangers are there. The sacrifice arrangers are there. The merchandisers are there. There are so many projects going all the time. But, mister, something is lacking. There is too much of this world and not enough of the other.

Without the *inner*, the *outward* is meaningless. Unless the presence of God is realized, man is left to his own effort. I must find a mercy seat. I cannot be at peace until I do.

Only the Spirit of God can change my local assembly into something more than a place for platitudes. It cannot be done with fancy pews and cultural leadership. It takes the divine impact.

Isaiah's Pentecostal experience is classic. First he saw his uncleanness. "Woe is me! for I am undone; because I am a man of unclean lips... for mine eyes have seen the King, the Lord of hosts" (Isaiah 6:5).

Does your church bring you to the altar? Do you realize that forms can never cleanse you? Do you see what you have left undone? It is in that moment you reach out toward God.

Stand there with Isaiah and say, "I am undone. My life is a whole series of failures, I have never been pure enough, honest enough, content enough, loving enough. I am a moral failure." Stand in that place of judgment and face the mercy seat.

I will tell you this. You will experience pardon. Something from another world will touch your life, and you will never be the same. Then, and only then, are you

worthy to become an instrument of God. "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isaiah 6:7).

Power and authority grip your life. Mission and purpose are established. "Here am I; send me."

The sense of partnership with God will regulate your life. Your residency on this planet will have tone and interest to it that this world system can never supply. You can experience something more, my friend, than clubs and suppers, drives and charities, lectures and socials. *You can meet God!* And there is a strength you receive—power from on high.

Isaiah was sent to do the hardest work. He was sent to a place of persecution and, at last, to a martyr's death. He was sent to know that his words would come back as echoes in his own lifetime, and that not until later generations would they be fully received and the glorious harvest gathered.

This knowledge, however, made no difference to Isaiah. His "eyes had seen the King, the Lord of hosts." That was enough. He knew God's will for his life. He was doing what another world was depending on him to do. His soul was on fire. He was quickened. God's glory was upon him. A baptism of divine energy moved him. *God and he understood each other.*

Do you have that experience? Have you spent your life on the fringe? This message is for you.

Joel sounds God's call to his generation, "Ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed" (Joel 2:27).

These words were fulfilled literally when Jesus Christ appeared in their midst. The Son of God ministered.

God intends that same ministry today. Do you see it in your schedule of services, or are you ashamed? Look at these words! "And my people shall never be ashamed."

Why are your altars barren? Why are your children unsaved? Why have you closed the Sunday night service? Why have you filled God's house with movies, entertainment, book reviews, salvage drives, and sports programs? You need a fresh revelation of Jesus Christ. Only the Holy Ghost can bring that to pass.

Move in where the Shekinah is, where no man dares tread unless he pleads the merits of the shed blood. Leave the merchandisers! Leave the traffic and the noise of the fringe areas of highly organized religious activity—and seek the presence of God.

This lesson applies to your life and to mine. I can either dwell in the natural man, or dwell in the spiritual man. I can live for fleshly desires, or I can seek "those things which are above."

It is so easy to drift, to get away from the inner sanctuary. Soon we are substituting anniversaries, special Sundays, calendar dates, and seasonal emphases. We work hard at decorations and announcements in bulletins and banners and appropriate remarks. But there is an emptiness, a disappointment. I know. I have experienced it.

When I get away from the altar and prayer room, and bury myself in the church kitchen and classroom, I feel it.

My body was intended for something better. Its glory is realized when it is "the temple of the Holy Ghost," when it too becomes that inner sanctuary.

## DAILY READINGS

AUGUST 23-29

*Sunday*

2 Chronicles 36:22,  
23; Ezra 1:1 to 5:1

*Monday*

Haggai 1, 2

*Tuesday*

Zechariah 1-8

*Wednesday*

Zechariah 9-11

*Thursday*

Zechariah 12-14

*Friday*

Psalms 107, 126

*Saturday*

Ezra 5:2 to 6:22



"Turn ye unto me, saith the Lord of hosts, and I will turn unto you" (Zechariah 1:3).



According to Galatians 6:1, certain brethren could be called "spiritual."  
How can we distinguish spirituality?

# What spirituality is - and isn't

By HAROLD FRELIGH

**S**PIRITUALITY IS AS NATURAL as sunlight, and as illuminating. It is not something that one dangles on the outside, nor is it evidenced by pious phrases and postures.

It is not a rotundity of voice or a certain folding of the hands in prayer that designates a spiritual man. Spirituality is something within. It flows, like sap, from the vine out into the fruitful branches.

Spirituality is not something that disintegrates the personality, leaving part of us up in a supposed spiritual plane and the other part of us dragging in the dust. Spirituality can no more be divorced from the whole personality than the top branches of a tree can be severed from the soil in which the roots grow.

Spirituality is not something that binds us unnaturally. It does not say, "I can't do that, because I am spiritual, but (under the breath) I want to." Such a person is not restricted by spirituality but by a love of his own "spiritual" reputation.

Spirituality so releases us that we are free to move

in the rarified air of the divine will. Our volition has become so united with God that we know the freedom of heaven and can pray without reservation, "Thy will be done," knowing that His will is the most blessed thing in earth or heaven. Such a release will make one child-like and natural.

Spirituality avoids extremes. More specifically it may be designated under three heads.

## I

*One who is spiritual is discriminating without being critical.* The spiritual life is not the critical life. One who fancies himself to be spiritual and able to detect evil will soon find himself lapsing into a critical attitude that continually points to the thorns and never sees the rose. The perspective becomes so warped that the whole landscape is distorted; nothing looks right; there is always something that needs fixing.

This critical attitude prohibits one from giving praise or commendation where it is due, for fear that the recipient would become proud, and pride—how abhorrent! But at the same time the critic has set up his own standard of spirituality to which he expects everyone else to bow down. It is his golden calf.

This does not mean, however, that spirituality is not discriminating. Mere gullibility is not spirituality. "He that is spiritual judgeth [examineth, ASV margin] all things" (1 Corinthians 2:15). The spiritual man is able to inspect all things from the Saviour's point of view. He does not have a spiritual art gallery where certain men and women are set up like statues on pedestals of perfection. He does not love the brethren because he sees in them no blemishes, but he loves them in spite of the blemishes. He knows something of the love that covers and is tempered with knowledge and discernment (Philippians 1:9, ASV).

He knows what to love and what not to love. He can enjoy his fish not because there are no bones in it but because he has learned to put the bones to one side.

He is able to appraise matters not idealistically, but realistically, and then commit himself and his brethren to Him who has begun a good work and is able to perfect it (Philippians 1:6). He does not chafe either at his own faults or at the fault of others. He knows full well that the divine Architect will never stop till each one is presented "faultless before the presence of his glory" (Jude 24).

## II

*One who is spiritual is separated without being Pharisaical.* Pharisaism thanks God that it is not like other men. It stands in the temple, aloof and self-satisfied, feeding on its own egotism and enjoying the diet. It prays to itself, not to God. Its standard is "other men," not heaven. Pharisaism says, "How spiritual I am." It is separated, but separated unto itself, seeing only its own "holy" figure in its mirror of self-admiration. Pharisaism pulls its self-righteous robes around it and cries, "Stand by yourself, for I am holier than you are." Pharisaism sits on its pinnacle, like Simeon Stylites, apart from men and infinitely removed from God.

The spiritual man, however, is separated first of all from himself. The subtle element of selfhood does not taint his separation. He never takes an I-told-you-so attitude. He does not pout, like Jonah, because Nineveh



does not crumble; he is not concerned because he seems to be discredited when the people repent and calamity does not fall, neither does he desire "the woeful day." He, like Jeremiah and other prophets, mourns over the chastisement which, though he saw it coming, he nevertheless tried to avert. He has learned, like his Master, to reprove with tears and to weep over Jerusalem.

In the second place, he is separated from the standards of others, even Christians. He realizes that others may be able to do things he cannot. What other persons think is not his criterion, though he is willing to learn from anyone. He knows that he must separate himself from both the praise and blame of others.

In the third place, he is separated unto God. He knows that, as far as he is concerned, he must walk with God alone, no matter what others may do. He partakes of the "divine nature" (2 Peter 1:4). Spirituality to him is a matter of intimate and individual attachment, and anything that disrupts that relationship is ruled out of his life. It is enough to know that he pleases Him who "hath called us to glory and virtue" (2 Peter 1:3).

### III

*One who is spiritual is wise without being conceited.* Conceit is the cap that fools wear, and its bells toll the death of all sane thinking. Conceit is consummate ignorance. "If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Corinthians 8:2). Such a man is so intoxicated with the sense of his own knowledge that his vision is blurred. His knowledge has so inflated him—for "knowledge puffeth up" (1 Corinthians 8:1)—that he is truly stuffy. Conceit digs its own grave and is hanged, like Haman, on its own gallows.

But the spiritual man is wise without degrading that wisdom by conceit. He knows that his wisdom is a gift (James 1:5; 3:17). It comes from above and falls on the lowly like showers upon the mown grass. The man who has wisdom is nothing but an earthen waterpot that holds wine for the wedding feast. The governor of the feast never thought of praising the pots that held the wine; they were simply fortunate enough to be on hand ready for use. The spiritual man is conscious of the frailty of the vessel and praiseful of the gift. Consequently he is meek.

"Meekness of wisdom" (James 3:13) becomes all who own it, and is a requisite of all who would retain it.

The spiritual man does not "think of himself more highly than he ought to think" (Romans 12:3). He views himself sanely. He has no inclination to praise his spiritual acquisitions as though he were worthy or had attained them by his own credit. At the same time he knows there is no merit in violently berating himself, thus putting on a show of mock humility. He calmly faces himself, knowing what he is because he has come to know what God is. His wisdom affects his relations to himself, to his work, to others, and to God. The enlightenment it brings causes him to unhesitatingly renounce all that he is, and meekly accept all that Christ is.

In other words, to be spiritual is to reveal Christ, for spirituality in its final analysis is Christ. Just to the extent that Christ is revealed in any man, just to that extent is that man spiritual.

—*Message of the Cross*

## THROAT HEALED—HOARSENESS GONE

IT HAS BEEN two and a half years since God healed my throat and restored my voice. I have had many opportunities to witness to my patrons and give God the glory for this miracle.

For four years I had suffered from nodules which had formed on both sides of my vocal chords. I became very hoarse, often speaking with just a whisper and sometimes there was no sound at all. This condition affected my nerves also.



In October 1965 I had surgery to remove some of the nodules. There was no change; if anything, my voice grew worse. I had another operation in November 1967, and then took voice therapy. After this my voice improved and my doctor was encouraged. Plans were made for another operation in six months to remove the nodules from the other side.

But the second operation was never performed, for God intervened.

I received the baptism in the Holy Spirit on Palm Sunday in 1968 when Evangelist William Caldwell, of Tulsa, Okla., was holding services in our church. That was a wonderful experience. Several days later Brother Caldwell prayed for my healing, and God answered.

The next day I reported to the surgeon. After he examined me, he checked my record and then said, "What did we do here? There is nothing there anymore." I told him I believed in miracles, and he agreed.

I have never been hoarse since the evangelist prayed for me. There is no tightness in my throat. I can also sing, which I couldn't do before.

The doctors had told me to give up my work because of sprays and fumes; but I'm back working a full schedule, and enjoying my work more than ever.—Mrs. Ethel Horst, Ephrata, Pa.

(Endorsed by Pastor James Morris, First Assembly of God, Lancaster, Pa.)

## BONES HEAL—SHE WALKS AGAIN

I THANK GOD for mending my broken bones and giving me the ability to walk again.

On January 15, 1966, I was hit by a car while attempting to cross a street. The temperature was at four degrees above zero, and I lay on the pavement for about 10 minutes before assistance came. Although in pain, I did not lose consciousness, and I prayed that the Lord would heal me.

X rays showed the pelvis was fractured vertically in three places. The bone just below the hip was broken. Also, the bone below the knee was broken and the knee injured. The doctors put a metal pin with three screws in my hip, and I had a cast on for eight months.

Because I am in my late 60's the doctors say the recovery I have made is a miracle of God. I am able to walk very well and have gained 10 pounds. I am thankful for the prayers of the church, loved ones, and friends; and I thank Jesus for His healing power.—Mrs. Samuel (Edith) Stellman, Pontiac, Michigan.

(Endorsed by Pastor Wesley C. Wibley, Assembly of God Revival Center, Pontiac, Mich.)



# Misled by a Miracle

By CHARLES R. HEMBREE / Minister of Evangelism, Bethel Temple, Sacramento, California

**A** LITTLE OF HELL SPILLED OVER on the world because two people believed a false prophet. In his brilliant book, *Nicholas and Alexandra*, Robert K. Massie tells how the czar of Russia and his wife were misled by a miracle, and thus their great empire crumbled.

After many years anxiously awaiting an heir to the Russian throne, Czar Nicholas II and his German wife Fedorovna were blessed with a son. Their hopes were cruelly crushed six weeks later, however, when doctors discovered the infant had hemophilia, an incurable blood disease that could kill at any moment. All the heir's short life was to be lived in the shadow of terror.

This tragedy introduced into the royal family one of the most evil men who ever lived.

Several times the young child slipped close to death. His tormented parents begged the doctors for help, but there was nothing they could do. In those moments the parents turned to Gregory Rasputin, a religious mystic of questionable credentials, later known as the mad monk of Russia.

When Rasputin prayed for the boy, there would be a marked improvement. Even today doctors are at a loss to explain how these healings took place, but history testifies to them. Rasputin warned the parents the boy would live only as long as they listened to him.

Rasputin's power over the royal family became so great he could, with a word, obtain the appointment or dismissal of any government official. He had men ap-

pointed or dismissed on the basis of how they felt toward him, rather than on their abilities. Consequently the whole Russian government reeled under the unwise counsel of this evil man.

Seeds of revolution were planted and watered with discontent. This resulted in the murder of the royal family, internal war, and eventually the communistic takeover. Alexander Kerensky, a key government figure during those times, later reflected, "Without Rasputin, there could have been no Lenin."


Men have always been impressed with miracles and miracle workers. In the case of the Russian rulers, one can readily understand their heartbreaking position and forgive them for their tragic mistake. But in the cold light of history one can also see the great tragedy dealt to the world because these two looked on outward appearances.

So often men learn too little from the mistakes of others. Today some are still being led astray by the spectacular. Jesus voiced the sentiment of this age when He said, "An evil and adulterous generation seeketh after a sign" (Matthew 12:39). Jesus taught us there is something more meaningful than miracles and more superb than the spectacular. He came not just to die, but to show us how to live—and live in the proper perspective.

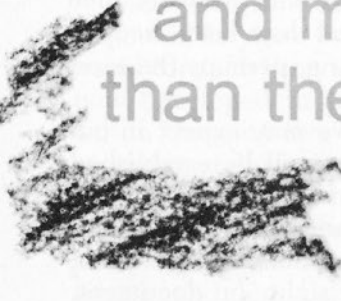
Winding up His sermon on the mount, Christ digressed to warn of false prophets who would come in sheep's clothing. He then gave the perfect formula for discerning who is of God and who is of Satan: "Wherefore by their fruits ye shall know them" (Matthew 7:20).

"Misled by a Miracle" is adapted from chapter 1 of *Pocket of Pebbles*, © 1969 by Baker Book House. Reprinted by permission.





Jesus taught us there is  
something more  
meaningful than miracles  
and more superb  
than the spectacular.



It is interesting to note He did not say, "Look for great signs, miracles, wonders, or the spectacular." Rather, He simply said men are to be judged by what they *are*, not necessarily by what they *do*.

This does not diminish the miracles of God or the gifts of the Spirit. God uses these in His own sovereign will to bring about His ultimate purpose. Paul lists these gifts as the word of wisdom, the word of knowledge, faith, healings, the working of miracles, prophecy, discerning of spirits, divers kinds of tongues, and interpretation of tongues. However, never does the Bible say we are to gauge a man's spirituality or sincerity by these gifts.

Miracles can be mimicked, and gifts can be imitated. The miracles of Moses were copied to a degree by the magicians of Pharaoh. Pseudoreligious seers have healed for ages, and speaking in tongues has been copied time after time in pagan worship. If Christianity relied on these for its cornerstone, it would be merely another religion in a world choking with religion. But Christ struck down this false appraisal forever when He declared, "By their fruits ye shall know them."

The fruit of the Spirit can never be imitated. It is what a person is, not what he does. This fruit crowds out all ambition. Gifts are external, but fruit is internal. Miracles fade, but fruit remains. The fruit of the Spirit strikes through personal pride in anything we accomplish or in anything God does through us.

These truths should not be foreign to us. Christ taught them from the first. One cannot help but be staggered by the shocking simplicity with which Christ

preached. Obscurity, a manger, poverty, and commonness were the soil from which He sprang. God did not choose a castle, a teeming city, or black headlines to announce His Son's coming, but slipped Him into the world unnoticed except by a few shepherds and mild mystics.

Even the kingdom Christ preached was likened to salt, seed, leaven, and light. These similes were indeed true because the gospel permeated, germinated, expanded, and illumined until all other thoughts of men were pushed aside to make way for His kingdom. The face of all history has been changed by this subtle but supernatural coming of the King of kings and Lord of lords.

Indeed, Christ did work many miracles and did great works. However, He chided some for following Him only because of His miracles. He told others frankly, "See that thou tell no man." John intimated there were many great works and signs He performed that were not ever recorded.

Christ was not interested in stunning men with His power but in saving men by His blood. The ones Christ raised from the dead have died again. Those He healed have long been gone and remembered only in word. Those miracles and the immediate usefulness are now wasted, except for the encouragement to remember Christ is the same yesterday, today, and forever. But the kingdom He preached has filled the whole earth with its influence—just as He said it would.

The blackest hours in church history have been when men have emphasized the spectacular to the neglect of the fruit of the Spirit. Wars were waged in the name of the cross. Men were murdered because they did not comply with a religious code.

Some militants have blamed Christianity for deep-seated hatred between the races and called it a white man's religion. Strangely, they admire Christ, but feel Christianity has failed to follow Him, emphasizing the eternal and neglecting the real truth of the Master. Perhaps they are right. Maybe we have so long tried to appear righteous on the outside that we have forgotten Christ is Lord of the heart.

In this time we must get back to the truths Christ taught and lived. Attacks have been and will be made against the church. People are turning an accusing finger at Christianity, claiming it is irrelevant. Jesus said this time would come. But Christ has promised that the gates of hell shall not prevail. It is important to remember: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).

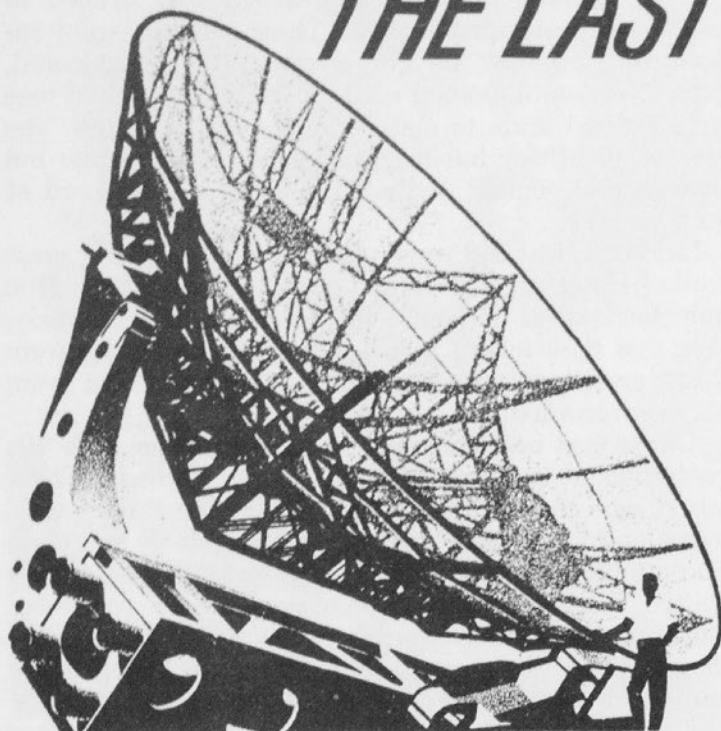
Then let Peter's admonition to the women be the guiding principle for us all: "Whose adorning let it not be that outward adorning . . . but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Let us thank God for true miracles when they occur. And let us always remember that our God is a miracle-working God. But let us never get our eyes more on miracles than on the evidence of a Christ-filled life. We will not be deceived if we look for the fruit of the Spirit, and if we allow the Spirit of God to develop that fruit in us too.

# COMMUNICATIONS-

## *THE LAST REVOLUTION*

By GEORGE PATTERSON



**M**ANKIND TODAY IS ON THE BRINK of a communications revolution. It will change patterns of life as profoundly as did the industrial revolution of the 19th century or the earlier agricultural revolution. It will be recorded as the third, and possibly the last, of the great social revolutions of human history.

New ways of sending thought over distance are about to bring changes in the organization of life, changes more radical than those brought by the automobile or the printing press. Astounding new ways of communication exist already; others will remain part of science fiction for a time, but not a very long time.

All the essentials of the revolution have been invented already. Any obstacles in the way of the use of the devices of tomorrow described in Sunday supplements and in technical journals are social, economic, and political—not technological.

The *Economist* of London recently published a booklet entitled, "The Communications Revolution." This is what we are told to expect:

"Within 30 years television pictures should be in three dimensions. The world's libraries and museums should have been cataloged electronically and their collections accessible to anyone with a television screen (provided they can afford the service).

"It should be possible to telephone from anywhere to anywhere—the middle of Richmond Park to the middle of the Sahara—without wired connections, on pocket telephones. Satellites should, for better or worse, be broadcasting directly to receivers as well as ground stations located in every large city.

"Every home will have its information-appliance and while postmen and paper money will exist, they will

not be vital to commerce. Most financial transactions will be performed by communications between computers, and all business letters will be sent electronically, typed during the day on electric typewriters and sent over the wires at night when the rates should be cheaper....

"By the year 2000 all other progress will pale beside the advance of the computer, which will probably then deserve the extravagant praise that has been heaped upon it—more important than writing, perhaps the most useful invention of all time...."

This is only a preview of what we may expect in our lifetime. Over the next decade there will be established a worldwide communication system by which governments, universities, institutions, industries, or the individual businessman can establish contact with anyone, anywhere, at any time—by voice, sight, or document. When this occurs, the individual's ability to communicate will have transcended every barrier of time and space.

Thus within a few years millions of people who have never seen an automobile, a refrigerator, or a telephone will be making their first contacts with all that the world has to offer, via outer space, through their country's receiving stations.

One of the most revolutionary inventions in this age of communications is the transistor radio. More even than the printing press in the 15th century the transistor radio is opening up vast new possibilities to hundreds of millions of people still isolated from the 20th century by geography, poverty, and exploitation.

The Chinese Communist Government now boasts that every one of China's 720 million subjects is within sound of a constantly broadcasting radio—even if it is only one in the village tree—and that the aim by 1971 is to have a radio in every home.

Radio has become a major weapon in India's desperate campaigns to reduce the birth rate and increase the food supply to her 500 million people. Famine-wracked India sees no incongruity in investing millions of dollars in a satellite educational television project to educate her backward people.

For Peru's 12 million inhabitants there are more than 600 radio stations, and it is claimed that radio reaches every man, woman, and child in the country. A group of Peruvian businessmen, political leaders and educators founded and funded ERPA (*Escuelas Radiofonicas Populares Americanas*) with the aim of making listeners "better farmers, better cattlemen, and better Peruvians." Operated as a nonprofit venture, ERPA is sending educational broadcasts to people who live as far as 15,000 feet up in the Andes, offering organized study of



such subjects as farming, health and home management, economics, religion, citizenship, sports, and cooking.

Transistors now hang from the necks of camels swaying across the deserts of the Sahara, tied on the loads of yaks plodding across the snow plateaus of Tibet, looped on the horns of the sacred cows wandering over India's sun-scorched plains, hanging on the primitive plows of peasants in paddy fields, in Hong Kong and China, and stuck in the pockets of Japanese scooter-propelled workers and peasants.

Miniature "village" radio stations have been selling in Asia for the past year at \$5,000 each, standing less than six feet high and one foot deep, fitting easily in a village hut. The station can be installed and operated by someone who has never even seen a radio station before.

As more and more transistor sets pour into the mountains, jungles, villages, deserts, and paddy fields of the world, hundreds of millions of lives are going to be altered by them, for better or for worse.

And what is being done by the portable transistor radio will be done even more effectively by the portable transistor television set, such as the wristwatch receiver now developed in Japan to be launched on the world within the next five years. "Distribution satellites" with receiving stations in the \$100,000 price range will provide whole national communications networks. McLuhan is right when he prophesies more pictures and less print, more talking and less walking, more electronic signals and less paper, and more private communication.

The Communists, both Russian and Chinese, have not been slow to assess the dramatic implications of the communications revolution in influencing the minds of peoples across the world.

The Russians have recently broken away from the 62-nation cooperative satellite organization, Intelsat, and formed their own global communications network, Intersputnik. The Intersputnik satellite will be four times bigger than the present Intelsat models, and their ground stations will sell much more cheaply to interested underdeveloped nations.

But it is the Chinese Communists who are well ahead in the use and philosophy of communications as a propaganda weapon. The only reason they have not been more successful to date in exporting their expertise and ideas is because of the appalling dullness of their programs. When the Communists are capable of making their shows more appealing to outside audiences, the results will be quite devastating.

In order to utilize successfully the rapidly developing communications technology and to attempt to bridge the immense, culture-shattering gulf between millions of religious, social, and economic "haves" and billions of "have nots," it is imperative that all Christians—in the academic disciplines as well as in the arts, media, and entertainment—make an effort to coordinate their skills to meet the phenomenal challenge now being thrust upon them.

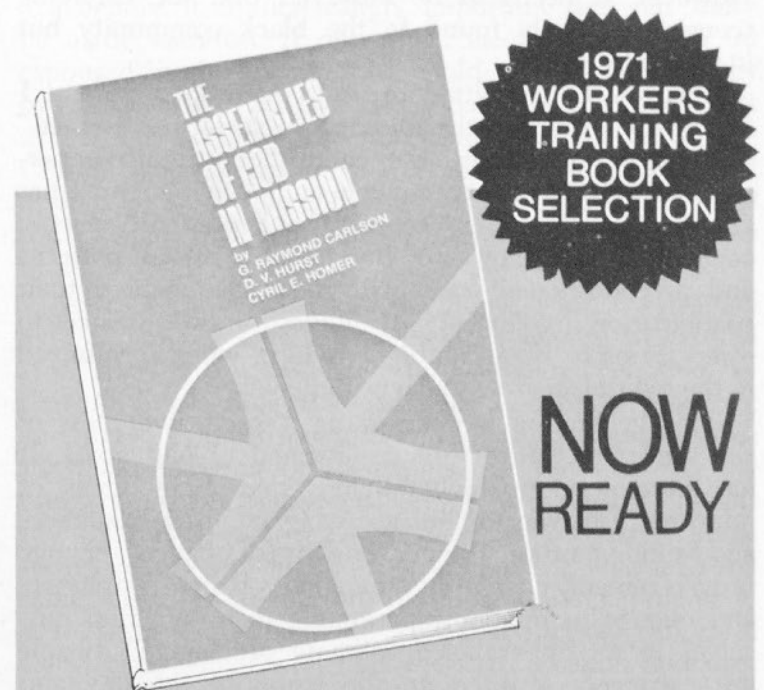
One of the first steps to accomplish this would be to build ultimately self-supporting Christian communication centers in as many countries as possible where all of these skills could be concentrated. These Christian communications centers would each contain: (1) *research unit*, responsible for investigating cultural patterns, na-

tional and tribal mores, linguistics, music, individual and organizational problems, parapsychological phenomena, mass persuasion techniques, etc.; (2) *computers*, to collate all information gathered; (3) *international news agency bureau*, to supply Christian interpretation of all news collected by Christian journalists; (4) *school of journalism* with Christian professionals teaching and using radio, television, and films; (5) *radio, television, and film production and programming facilities*; (6) *publication unit*, to print books, magazines, and newspapers; (7) *library*.

In the initial stages five of these Christian communications centers could be set up—in Asia, in South America, in Africa, as well as in the United States and Europe—in order to provide a worldwide linkup. Within five years these could be producing a body of the most highly trained professional experts in communications media to be found anywhere in the world. They would be able to hold down the key jobs in their own countries in the most significant phase of communications development—if this were done quickly—and would be in the most important positions to influence their fellow countrymen with their own informed and dynamic Christianity.

This may well be our last chance as Christians to effectively evangelize the world in our generation with the transforming message of Jesus Christ. We must assume our responsibility in this revolution in order to make it the most effective and redemptive one of all.

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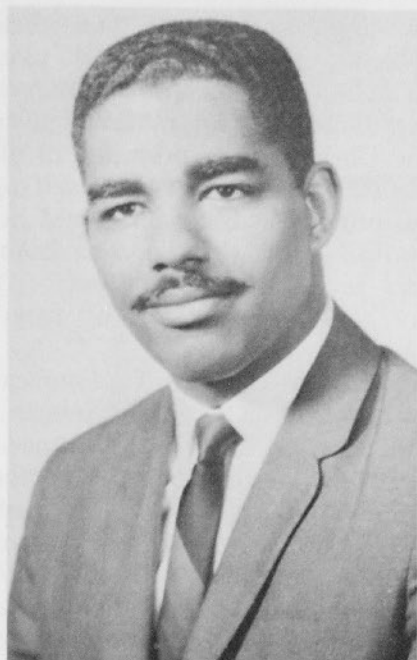


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The crippling power of any culture is its sin. When you talk about injustice, you mean sin. When you speak of inequity you mean sin. When you talk about prejudice, you really mean sin. If our society would gain forgiveness and removal of its sin through the grace of the Saviour, its greatest problems would be solved. When sins are forgiven and guilt is removed, futility ceases and a new life begins.

# Climate of

A Convention Address by THURMAN L. FAISON

**T**HERE IS, NO DOUBT, a changing scene in the black community—a shifting of priorities, an emerging of new concepts, and the developing of a totally different perspective on life.

We hear the chant, “Black Power,” and phrases like “getting it together,” and “I am somebody.” These expressions are simply reflecting the black perspective. However, it needs to be observed that the changing scene is not only found in the black community but in the entire world.

If I may be permitted to use a homespun phrase, I would say we are in the midst of “a social renaissance.” The glaring inequities, the contradictions and imperfections of our society have been receiving particular attention at this stage of history. People are deeply concerned that they are victims of cultural patterns and preconditioned concepts which have limited their participation in certain advantages of life. Justice to some seems to be an ambiguous term when scrutinized in the light of their everyday experiences.

This generation is manifesting a keen awareness of the total structure of our society and of our world. It has become increasingly obvious that many areas of our American way of life are weighed in the balances and found wanting. The cry today is for change—change in government, change in education, change in religion, and change in relationships among men. We find ourselves in an unparalleled “climate of change.” People are extremely sensitive to the issues of the day and aware of the issues of the past. They have the facts, and this is why they want to change the future.

In the Book of First Chronicles (12:32) we read of the children of Issachar that in their ranks there were

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Thurman L. Faison is pastor of Southside Tabernacle (Assemblies of God) in Chicago, Illinois. He addressed the annual convention of the Evangelical Home Missions Association (EHMA) on the subject, “How to Reach the Inner City.”

The EHMA meet was held at Kansas City in April in conjunction with the NAE (National Association of Evangelicals) convention.

“men that had understanding of the times, to know what Israel ought to do.” I believe God wants us to have understanding of the times in which we live. This is not Spurgeon’s day, or Wesley’s day, or Whitefield’s day. This is *our* day, and may we understand the times in which we live and, like David, “serve our generation by the will of God.”

In the midst of this climate of change, I sincerely believe the Church is also interested in change. I believe it desires the changing of a man’s heart and life, and the affecting of his relationships with those around him. This latter area is where we so often have been found wanting, and this is why we are so vulnerable to the criticisms of the world. Our social consciousness has frequently been dulled by our desire to “be all things to all men,” and to “offend not in word.” We have sometimes misconstrued the Scriptures to mean, “Never say anything or do anything to change society, even when you know that in particular cases society is wrong.” Through our neglect we have given great occasion for the enemies of the Lord to blaspheme.

It is not my purpose to suggest, in this convention, that the Church can undo the effects of centuries of complications. What I am here to suggest is that we clean our own house where necessary, adjust our own attitudes, and begin anew to be about our Father’s business.

I am most concerned that in this present crisis we are able to view the world in the light of the Scriptures, and not the Scriptures in the light of the world. According to the Scriptures, Jesus was not a “soul man” or a revolutionary; He was the Son of God. He did not come to buck the system; He came to destroy sin. His purpose was neither radical (in the political sense) nor racial (in the social sense) but rather spiritual and universal. “For the Son of man is come to seek and to save that which was lost” (Luke 19:10). He gave his life a ransom for many, that “whosoever believeth in him should not perish, but have everlasting life.”



# Change

In the black community I am very much aware of the blight of economic and social deprivation. I am not naive to the issues of the day. However, I am not a politician; I am a preacher. And woe is me if I preach not the gospel. I cannot turn the Father's house into a political arena; I cannot change the message from salvation to socialism. One day I must give account, and I want to do it with honor and not with shame. I am deeply grateful to God for some of the present corrective forces at work both within the black community and outside of it. There are some visible gains being made educationally, economically, and socially. I am perfectly willing to support these efforts where compatible with my religious convictions.

In the midst of the social concerns I still believe there are some things most vital in the black community, as well as in any community, or among any ethnic group. These things are the spiritual priorities that cannot be obscured by climate or culture. The depravity of man and his sense of utter futility remain with us to this present day and in the midst of this current crisis.

The real problem is not "the system," but the sin. Before Jesus could tell a certain man in the Gospel of Mark to "rise up and walk," He first said to him, "Thy sins be forgiven thee."

The crippling power of any culture is its sin. When you talk about injustice, you mean sin. When you speak of inequity, you mean sin. When you talk about prejudice, you really mean sin. If our society would gain forgiveness and removal of its sin through the grace of the Saviour, its greatest problems would be solved. When sins are forgiven and guilt is removed, futility ceases and a new life begins.

The marks of depravity and futility are everywhere in society. Witness the violence, the suicides, the escapisms of this generation among both rich and poor; it is obvious that spiritual priorities must still command our attention. The announcement of Jesus concerning His mission to the world (in Luke, chapter 4) still

captivates my attention. He said, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives." Or, in the words of the Amplified Version, to "announce release to the captives." This is the message for this "up-tight generation"—a release for the soul and spirit, a deliverance, a proclamation of liberty for "them that are bruised" in the "acceptable year of the Lord."

I have purposely not dealt with methods of reaching the black community. There are no sure-fire methods of reaching any community. Methods change with the environment. Some things work in Harlem that may not work in Chicago. The Holy Spirit is still the Genius of the church, giving guidance for the expression of the gospel whatever the circumstances we find ourselves in. Any Christian bookstore has books to suggest methods of evangelism, but I am more interested today in interpreting mood, that God may be able to direct our methods more consistently with the mood of the times.

Paul gave to Timothy a summation of the character of the last days in the words "perilous times." I am not a seer, but as I look at the world panorama I see trouble—trouble in the Far East, trouble in the Middle East, trouble in Europe, trouble in South America, and insipient revolution here in our country, with threatening signs of future repression of Christian liberty. What I am saying, brethren, is that the problem today is not primarily a *black* problem, but a *world* problem. Our mandate is to preach the gospel to every creature, to be the salt of the earth and the light of the world.

I believe it is increasingly important that our unity be made manifest. If only the concept of brotherhood espoused by the apostle John could gain the ascendancy in our thinking, and we could confront the world not as the black church, or the white church, but as the Church—the one new man created in Christ Jesus! What a force for God we could be if we would just pull down the barriers that separate us and damage our witness to the world.

As the crisis of this hour heightens, I am constrained as a servant of Christ to remember what I am called "for." And I am reminded in Ephesians (chapter 4) that the Lord "gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." This is my calling. I am to have no new bag of tricks. Some things may supplement it, or advance it, or make me more effective in it, but nothing must supplant it.

It seems significant to me that in the Book of Revelation, which wraps up the sacred canon and ever reminds us of the events of the last days, we are repeatedly warned to "hear what the Spirit saith unto the churches." I believe that as the closing period of time unfolds upon us, God would have us to become increasingly aware of the guidance of the Holy Spirit and His commentary on the times and circumstances in which we find ourselves.

Chaos and confusion are everywhere, but I am thankful the Saviour left us a promise: "Lo, I am with you alway, even unto the end of the world." May God help us on the home front, as well as overseas, to "hold forth the word of life" and "occupy" until He comes.

THE 1970 SCHOOL OF MISSIONS was a kaleidoscope of world revival and fulfilled Bible prophecy. From the outset the theme, "He cometh. . . Go quickly and tell," was congruent as the Holy Spirit ministered to the 300 veterans, candidates, and guests.

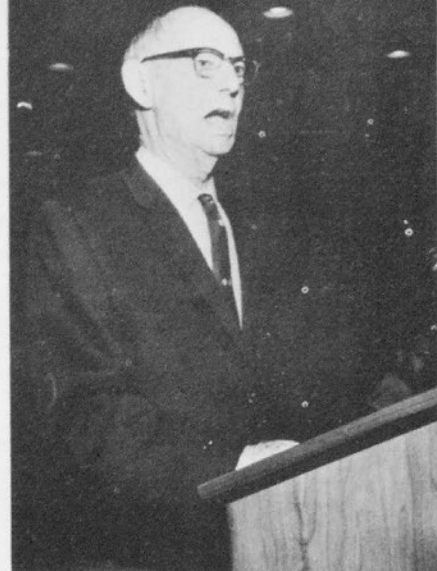
Delmer Guynes, coordinator of the School of Missions, stated that the school brought into *focus* the fact that our entire missionary outreach is dependent upon the dynamics of the Holy Spirit.

Faith-building reports of revival from every continent elicited volumes

of praise, while at other times our spirits interceded for fields that await a Pentecostal breakthrough.

gelize Gypsies in Europe. Then in Upper Volta, Miss Eva Radanovsky, a shy, scholarly lady, spent six years in retranslating in the More version of the Bible. A highlight of the School of Missions was Miss Radanovsky's presentation of the manuscripts to General Superintendent T. F. Zimmerman, who serves on the board of the American Bible Society.

In the commissioning service we were assured of God's continued guidance for our future in missions as Ernest Williams, elder statesman and former General Superintendent,



E. S. Williams blended Scripture with wisdom in his charge to candidates.

# FOCUS ON


of praise, while at other times our spirits interceded for fields that await a Pentecostal breakthrough.

The guest faculty presented a variety of ministries. Harold Lindsell, editor of *Christianity Today*, spoke on Bible prophecy and the second coming of Christ; James Brown, president of South-Eastern Bible College, spoke of the Pentecostal ministry; Richard Dobbins, pastor and Christian psychologist, shared valuable insights for creating meaningful interpersonal relationships; and Herbert E. Ellingwood, legal affairs secretary, State of California, Governor's Office, spoke explicitly of the debilitating decadence that is sweeping America.

We were filled with gratitude as we observed candidates who are determined to counteract this evil trend. While these are preparing to go out to the field, God has used some of our appointed missionaries in unique ways. There was modest Alex Shevchuk whose daily Russian broadcasts reach into Eastern Europe and Russia. Joe Mazzu, a dynamic evangelist, was used of God to help evan-

read the charge to the 77 candidates. Assistant Superintendent Kermit Reneau preached a message of challenge.

Among the "elders" and "youth" were two sets of missionary families whose children will soon join them in missionary work. Kenneth and Linda Benintendi will depart for Taiwan where Garland and Florence Benintendi labor. The Raymond Zents Jr. will go to Upper Volta where the Raymond Zents Sr. have faithfully served.

Yes, we focused our attention on missions. Now we lift up our eyes to the whitened harvest fields. Our mission—to go and tell. 

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James Brown



Herbert Ellingwood



Richard Dobbins



Harold Lindsell

1. Noel Perkin, Foreign Missions executive director emeritus, gives the dedicatory prayer. 2. Receiving line forms after banquet. 3. J. Philip Hogan greets candidates. 4. The Raymond Zents Jr. 5. Lena Mae Leach directs choir. 6. Candidates learn about the indigenous church.



# MISSIONS - '70

PHOTOS BY JOHN MORAR





# A BETTER SACRIFICE

Sunday School Lesson for August 30, 1970

BY J. BASHFORD BISHOP

HEBREWS 10:1-18

WHILE INTRODUCING NEW TRUTHS in chapter 10, the inspired writer to the Hebrews also summarized and restated truths previously taught so that the people to whom he wrote would clearly understand them.

## THE INADEQUACY OF THE OLD SACRIFICES (vv. 1-4)

1. *The Old Testament sacrifices provided for in the Law were merely "a rude outline [foreshadowing] of good things to come"* (v. 1, Amplified). These sacrifices were signposts pointing the way to the perfect, once-for-all sacrifice of Christ at Calvary.

2. *The Old Testament sacrifices did not remove the sense of guilt.* Thus the writer of Hebrews correctly reasoned that if the worshipers had been cleansed once and for all, "they would no longer have guilt or consciousness of sin" (v. 2, Amplified).

3. *The Old Testament sacrifices had to be continually repeated year after year,* thus demonstrating their powerlessness to take away sin.

## IN OUR PLACE



4. *The Old Testament sacrifices meant remembering sins rather than removing sins.* "In those sacrifices there is a remembrance again made of sins every year" (v. 3). By contrast, consider the words of the Lord to His disciples at the Last Supper when He extended to them the symbol of His shed blood: "This do in remembrance of me." The Old Testament sacrifices made the Israelites remember their sins, whereas the sacrifice of Jesus causes us to remember Him who has forgiven our sins.

## THE SUFFICIENCY OF CHRIST'S SACRIFICE (vv. 5-10)

"It is not possible that the blood of bulls and of goats should take away sins" (v. 4). The reason why this is so is apparent. There could be no virtue in the blood of an animal; animals were unwilling offerings.

1. *Christ's sacrifice was the perfect will of God.* Jesus was the "Lamb slain from the foundation of the world" (Revelation 13:8), "foreordained before the foundation of the world" (1 Peter 1:20) to shed His blood as the atoning sacrifice for the sins of all mankind. Thus the writer states that upon entering the world, Christ identified Himself with Psalm 40:6-8, in which He declared His realization that what God desired now was not further sacrifices and offerings but the offering of the One to whom all temporary offerings pointed.

2. *Christ's sacrifice was made in obedience to the will of God.* "Then said I, Lo, I come . . . to do thy will, O my God" (Psalm 40:7, 8). Here the unintelligent and involuntary character of the Old Testament animal sacrifices is contrasted with the perfect moral quality of Christ's offering of Himself in delighted willingness and obedience to the Father.

3. *Christ's sacrifice resulted in the sanctifying of those who accept Him.* Sanctification here means that we are consecrated or set apart unto God. We are delivered from the power of Satan. We are cleansed from sin. We are made holy. We become saints the moment we are born again. This is the instantaneous aspect of sanctification. The more the one new in the faith realizes this and by faith reckons it to be true, the more likely he will be to realize it experientially.

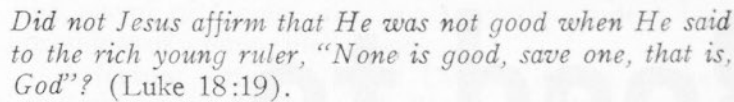
## THE PERMANENCE OF CHRIST'S SACRIFICE (vv. 11-14)

These verses give further proof of the superiority of Christ's sacrifice. The earthly priest had to stand in the holy place while ministering there. He could not sit down—no chair was provided, for his work was never finished. He had to make his exit from the holy place, thus indicating his own imperfection and the incompleteness of his offering. Christ, however, entered into the holy place in the heavenlies "not made with hands," and after offering His blood, "sat down," and stayed in God's presence, indicating that His work is finished—His offering was perfect, eternal, complete and accepted before God.

Now He waits "expecting" until "his enemies be made his footstool." But is this all He is expecting? No! He eagerly awaits the day when those for whom He has died, having entered into the fullness of redemption, shall be with Him throughout eternity. This is His expectation! This is the "joy that was set before him." This is the time "when he shall see of the travail of his soul, and shall be satisfied" (Isaiah 53:11).



## ANSWERED BY ERNEST S. WILLIAMS



Jesus gently rebuked this opinion. He said only God is perfectly good. If Jesus is good (as the young man indicated in addressing Him) it is because He is divine—the God-man.

Some think they may be judged by the law of conscience, supposing the Lord will appropriate to them the benefits of redemption if they are sincere, much as He will do for little children (Romans 2:14-17).

*Please explain Esau's rejection as it is referred to in Hebrews 12:17.*

Permit me to give this verse as it is translated by a worthy scholar. Where it says "He [Esau] found no place of repentance, though he sought it carefully with tears," this translator gives the meaning as, "He found no change in his father, though he sought it carefully with tears."

Esau was the firstborn, heir to headship of the tribe on the death of his father, and entitled to a double portion of the inheritance. This Esau despised, thinking a meal was of greater importance at the time (Genesis 25:27-34).

*Was Judas saved up to the time when he "by transgression fell" and Satan entered into him?*

Some think Judas was never saved, basing their belief on the words of Jesus: "Have not I chosen you twelve, and one of you is a devil?" (John 6:70). Others maintain that he was saved until he "by transgression fell."

May I quote from one who believes Judas was saved when Jesus called him to be an apostle: "The key scripture is Acts 1:25: 'Judas by transgression fell.' A person cannot fall until he has something to fall from. In Psalm 41:9 he is spoken of as 'mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.' When sent forth to preach, he received the same apostolic power as was given the other apostles."

Evidence indicates that Judas fell largely through love of money. "He was a thief, and had the bag, and bare what was put therein" (John 12:6). He was the treasurer.

*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.*

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**BAPTISM OF THE SAVIOR**  
 Jesus, with long hair and beard, sits in the water, his right hand raised in blessing. An angel, with large wings and a halo, stands behind him, pouring water over his head from a vessel. The background is filled with concentric, wavy lines representing the water.

*From  
cover...*

[illegible]

great blessings for everyone

If present pollution continues,  
life as we know it will be impossible.

## THE QUALITY OF LIFE

**T**HE QUALITY OF LIFE is a big issue of the 70's. It is the struggle between the environment and the economic system. It is the struggle between the needs of the present and the needs of the future. It is the struggle between the needs of the individual and the needs of the community. It is the struggle between the needs of the present and the needs of the future. It is the struggle between the needs of the individual and the needs of the community.

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"Hopefully as we work together, we can turn the tide of this drug epidemic in which we find ourselves," a chief of police wrote Jene Wilson, director of Orange County Teen Challenge.

# Road to Rehabilitation

**O**RANGE COUNTY TEEN CHALLENGE of Orange, Calif., is gaining public attention. Civic and school officials and police are recognizing its successful program of rehabilitation of youthful drug and alcohol addicts and other juvenile delinquents. A letter from Governor Ronald Reagan highly commended their work and indicates it deserves the commendation of every citizen in California.

Mayor Lorin Grisct of Santa Ana, Calif., proclaimed May 18-24, 1970, as *Teen Challenge Week* in honor of Orange County Teen Challenge.

A letter from M. V. Duncan to Jene Wilson stated:

"As chief of police of the city of Orange, I have had an opportunity to observe you and your staff in the very important contribution you are making in drug education, prevention, and rehabilitation. Programs such as yours make our job of law enforcement easier, as you reach thousands of young people with the truth of drug involvement through the lives of those who were once drug addicts.

"Your educational program geared to... the parents, youth, and even the educators, has not gone unnoticed. Further, your program of rehabilitation with a 40 percent cure rate for hard-core drug addicts is one of the highest known cure rates of any drug program in the nation.

"If my staff and I can be of any service to you at any time, please feel free to call on us. Hopefully, as we work together, we can turn the tide of this drug epidemic in which we find ourselves."

Robert Peterson, superintendent of the Orange County Department of Education, wrote Brother Wilson:

"As an educator and teacher of young people, I want to say how much I appreciate the comprehensive and personal job you are doing to educate the youth of Orange County about the truth of drugs.

"Your program, using former addicts in school assemblies, classroom teaching situations, question/answer times, and teacher seminars, has been a tremendous asset in turning the tide of the present drug epidemic.

"On behalf of the administrators and leaders of Orange

Mayor Loren Grisct (left) of Santa Ana hands Jene Wilson a document proclaiming May 18-24 as Teen Challenge Week. Mayor Don Smith of Orange is on the right.



Jene Wilson, director of Orange County Teen Challenge (standing in background), shares his testimony at a businessmen's luncheon.



County, I extend our deepest gratitude for... Teen Challenge and its staff who are giving themselves unselfishly to the task of prevention, education, and rehabilitation."

These complimentary and encouraging letters are typical of numerous others received, including one from the mayor of Orange and one from the student body president of a junior high school.

A feature article by John Drexler in the *Anaheim Bulletin*, entitled "Teen Challenge—A Place to Lose Problem, Find Yourself," told the story of the new 84-acre ranch in Beaumont donated to Southern California Teen Challenge by Irv Kessler, vice-president of Liberty Records, and two other men. The ranch will be a drug addiction rehabilitation center.

Ex-Angel outfielder Albie Pearson and Mr. Kessler, as well as others, spoke at a luncheon for 50 merchants at the new Teen Challenge headquarters. The luncheon was a testimonial to the organization's efforts to help young people and adults find solutions to problems of all kinds.

Mr. Kessler told how Teen Challenge had helped his son from the depths of heroin addiction and how he himself, an orthodox Jew, had awakened to the teachings of Christ through his son's experience.

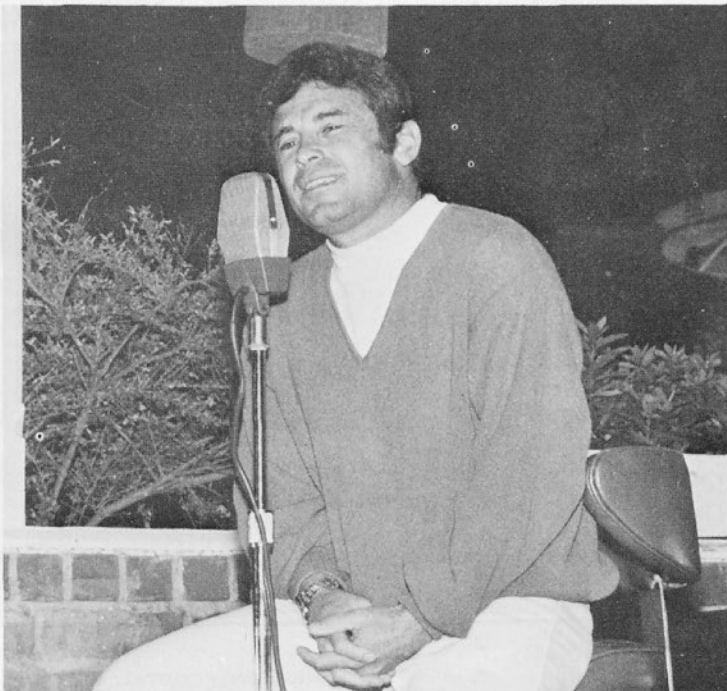
Mr. Pearson said, "There is nothing more thrilling than to see a young man who has been caught in the nightmare of drug abuse change his life for the better."

The new Teen Challenge ranch program is under the supervision of Cliff Morrison. Through it ex-heroin addicts will help other addicts "kick the habit."

On the ranch property will be an administration center for Teen Challenge, a stock farm, a chapel, and riding stables, plus a small hospital. Projected goals on the ranch will be accommodations for 50 male adults, 50 male juveniles, 75 girls, and 25 children from ages 13 to 15. The ranch is run and maintained by its occupants but supported by gifts from interested persons.

The headquarters facility at 78 Plaza Square is a center in which no rehabilitation for hard-core drug addiction takes place. Currently, two married couples

Albie Pearson addresses nearly a thousand young people at a Southern California "Happening" in Sherman Oaks, Calif.



Cliff Morrison (left), executive director of Southern California Teen Challenge, Irv Kessler, and Dave Malcomb (right) talk about the "Happening."

and seven single young people live in the facilities and serve as staff members.

Since this center is working with the Southern California Teen Challenge in its family of centers program, the Orange County female rehabilitation takes place in the Los Angeles Center, and the male rehabilitation takes place in the Cucamonga Center.

Brother Wilson says they are looking for a halfway house where they can help young people who are "strung out" until they can get them into the rehabilitation center. Soon they will be moving their Monday night *Happening* to a larger facility (located at the Chapman campus) seating 1,000 people.

Extra activities at the center include photography, art, ham radio, drama, and weight-lifting. These are all geared to share Christ with those who have not yet found Him as Saviour and to stabilize those who have made commitments to Christ, giving them a sense of belonging, love, and a position in a Christ-centered operation.

Drug education and teaching sessions are part of the weekly schedule at the Orange County Teen Challenge Center. The center also provides drug educational programs for the community, directed by Bob Urmston, school team coordinator. School assemblies, classroom discussion sessions, PTA's, teachers' workshops, and narcotics seminars are a part of the service offered. Educational helps such as films, tapes, records, books, and literature are available to help keep young people from involvement with drugs. Speakers and teams of former addicts present programs to service clubs, jails, churches, and other civic organizations. Out-patient guidance and counseling services are also provided for parents and teen-agers.

The newly acquired Teen Challenge ranch promises to be a road to rehabilitation for many otherwise hopeless heroin addicts.

In one month the center reached over 1,000 youth with the truth about drugs—and, more important, about Christ.

The Far North Bible School is giving Alaska home missions a big boost.

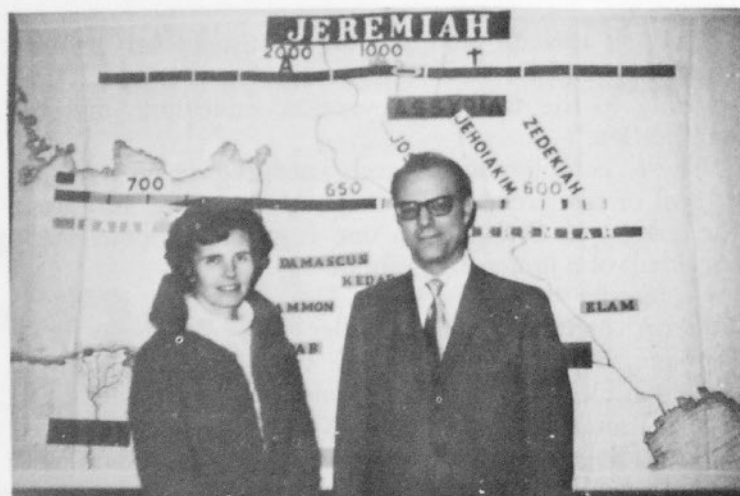
# Circuit riders of the North

**L**IKE THE CIRCUIT RIDING PREACHER of the past, the Arvin Glandons take Bible school to many Alaska villages. But there is one difference—they fly to their appointments from their headquarters in Fairbanks. Some of the villages they visit are inaccessible except by air.

These dedicated missionaries are giving "in-service training" to many Eskimo and Indian people. Thus they help resident missionaries prepare an indigenous Christian leadership for the Eskimo and Indian congregations which are now sponsored by the National Home Missions Department.

The Glandons hold short-term, recurrent sessions in order to reach more people during the school season. Last year they visited six villages. With attractive visual aids, they make the courses interesting, understandable, and beneficial.

Subjects offered the last school year were: First term—



Arvin and Luana Glandon stand in front of one of their teaching visuals which they use in their Bible school classes.



Kaktovik on Barter Island is one of the "learning centers" of Alaska the Glandons visit to conduct Bible school sessions.

"Jeremiah" and "Christian Maturity"; and, second term—"Isaiah" and "New Testament Background."

Ned and Faye Nusunginya, Eskimo pastors at Kaktovik on Barter Island, have attended these Bible school sessions in their own pastorate. This study has helped both the pastors and their people. Lay workers feel more confident to serve as Sunday school teachers and in other church capacities.

The Nusunginyas had urgently requested the Glandons to visit Kaktovik, a remote village between the Canadian border and the now oil-famed Prudhoe Bay on the Arctic Coast, and the church welcomed them with joy and anticipation. The pastors and people followed the classes with earnest intensity.

At Barrow, the school convened in the lovely new sanctuary erected last summer with the assistance of a Mobilization and Placement Service (MAPS) crew. The Darrell Redfearns are missionaries there.

## SPECIAL OFFERINGS for HOME MISSIONS

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The eager and enthusiastic response of the Wainwright church was a thrill and encouragement to the missionaries. They found the members assuming much responsibility in their own church, as well as reaching out with assistance to others. Missionary Doris Fellows feels the school is helping the church.

The Indian village of Fort Yukon on the Yukon River in interior Alaska has a population of about 800. It is one of the larger villages and one of our older mission stations. However, several missionaries who have served there through the years have found it to be one of the least responsive to the gospel. The Robert Lantzes, missionaries, are praying for a great spiritual breakthrough there. Attendance in the Bible school sessions in Fort Yukon was small, but the missionaries anticipate increased interest for the next term.

Birch Creek Village, located 30 miles south of Fort Yukon on the Yukon Flats, is an Indian outstation of the Fort Yukon Indian assembly. Brother and Sister Glandon stayed in the loft over the little log church building, since there was no resident missionary there.

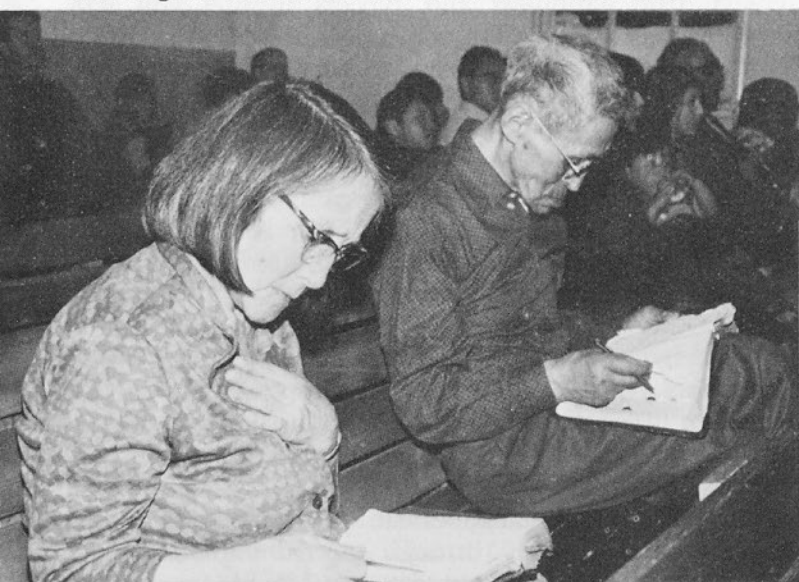
The Glandons had formerly lived at Fort Yukon for two years, so the village people knew them and were glad for the missionaries to bring Bible school to their village. Chief James, now around 85 years old, and his wife were both saved at the Fort Yukon mission. Known as Birch Creek Jimmy, Chief James has been a solid Christian and faithful witness for many years.

The people are anxious for the missionaries to return next fall. The Ken Wootens, a young couple from Northwest College of the Assemblies of God in Kirkland, Wash., are moving into Birch Creek Village to minister.

Brother and Sister Glandon observed with gratitude the members' witness and responsible participation in the ministries of their church at Angoon. This Indian village is on Admiralty Island in southeastern Alaska. The Glandons enjoyed instructing this enthusiastic and diligent class.

The Far North Bible School is supported entirely by pledges from churches and contributions. The missionaries express their gratefulness for the faithful support that has helped make this important teaching ministry possible.

Ned and Faye Nusunginya, Eskimo pastors at Kaktovik, also enjoy attending the Bible school classes the Glandons conduct.



# VIEWPOINT

BY CURTIS W. RINGNESS National Home Missions Secretary

## WHAT IS RIGHT ABOUT OUR YOUTH?

**M**ODERN YOUTH are in the spotlight. Half of the world's population is under 25 years of age. Teen-agers in our country alone spend \$13 billion every year. No wonder the world is using every means to impress their minds and characters.

Many vexing problems confront our youth today. They are caught in a revolution of morality. The question of right and wrong permeates every major and minor decision they make. Worldly men, who are trying to justify their lust and greed, are telling our youth lies about morality. They say there is no basis for morality; that the sins of yesterday are actually acceptable and respectable today in certain instances; that such things as premarital relationships, defiance of law, disrespect, or doing "your thing," no matter what, may be psychologically healthy. This license to do what one wants in spite of God is called the "new morality" or "situation ethics."

National publications have described modern young people as the shook-up generation, the bored generation, and a generation in revolt. They express alarm over their lack of purpose, direction, and drive.

Much is said about what is wrong with youth today. But there is much more that is right about the vast majority of young people. Less than five percent are included in the rebellious "way out" generation, but they receive the lion's share of publicity. Not all have followed the ways of the world. When young people are introduced to Jesus Christ, they will know the meaning of salvation, the thrill of Christian fellowship, and the joy of service.

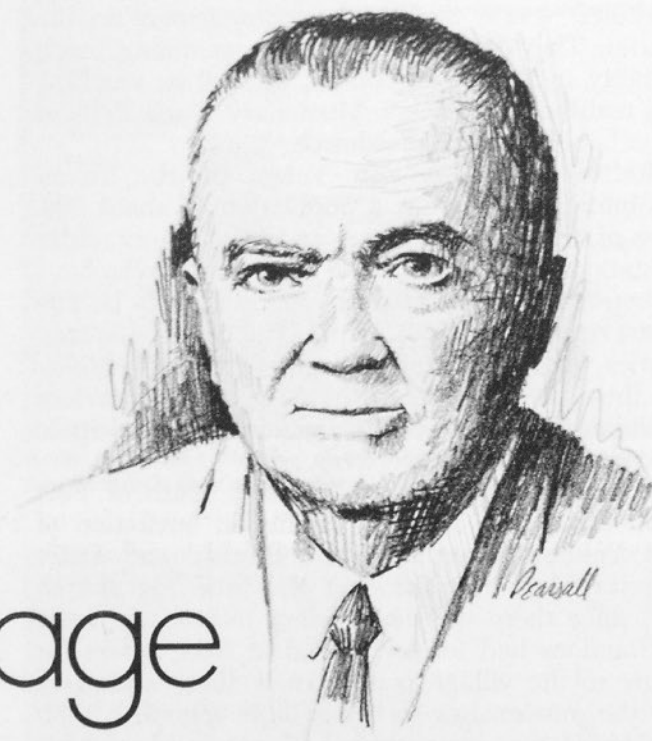
There are rich potentialities in our Christian youth. They are not only the church of tomorrow, but they are the church of today. Young people have the capacity to be challenged. They want to make a meaningful contribution to the world. They will accomplish what the older generation thought impossible. They can set the world on fire for Christ. But we must devise dynamic means whereby our youth can be immediately involved in Christian service.

Christ's Ambassadors, more than 100,000 strong, are engaged in many exciting projects. This summer an army of 10,000 Assemblies of God youth are participating in AIM (Ambassadors in Mission), Impact, and other soul-winning efforts across America and overseas. Districts and local churches are also sponsoring witnessing and literature distribution campaigns, using CA's and college interns. Many pioneer church projects are being launched with the help of our dedicated youth.

Our youth contributed \$1,041,058.15 to Speed-the-Light in 1969. This program assists both home and foreign missionaries. *Truth for Youth* is the CA's thrilling literature witnessing crusade in schools.

There are but a few areas of Assemblies of God youth involvement. Yes, there is so much that is right about our youth.

# FBI Chief honors his Christian heritage



J. EDGAR HOOVER, the world's most respected law enforcement officer, is allowing *Revivaltime* to feature his personal Christian testimony in booklet form.

Director of the Federal Bureau of Investigation since 1924, this great American symbolizes the nation's unrelenting war on crime and corruption. His unsullied character is credited for much of the shining reputation for integrity earned by the FBI.

In this new *Revivaltime* publication Mr. Hoover reveals the source of his strength of character. Titled, *J. Edgar Hoover Testifies*, the 2½ by 3½ inch booklet is a timely addition to other *Revivaltime miniatures* which have featured the Christian testimonies of such Americans as Dr. Wernher von Braun and Colonel Frank Borman in the field of space exploration, and J. C. Penney and Colonel Harland Sanders in the business world.

With growing national concern about respect for law and order, what could be more relevant than a forthright Christian testimony in the words of the number one representative of law enforcement?

Here is an American who has been spiritually and occupationally tested by war years, depression years, and years when strong syndicates of evil have tried to make crime into a multimillion-dollar "business."

To survive and believe there must be strength, and J. Edgar Hoover is quick to acknowledge the source of such strength.

The foundation of Mr. Hoover's strength and beliefs was laid as a child, thanks to the spiritual training of his Christian parents. "I recall vividly the Sunday evenings when we sat in a family circle listening to the Word of God," he says. "Ours was a family whose strength rested in the Christian faith."

Mr. Hoover credits his boyhood pastor, Presbyterian minister Donald MacLeod, as the individual outside his family who made the greatest contribution to his faith

in God. The FBI director says this man of God set an example as a true Christian. "He believed in boys like myself. His concern and compassion for young people made Dr. MacLeod my hero. He found time for us. He didn't think it 'unsaintly' to play a little softball with the teen-age boys in the neighborhood. I remember him with gratitude for his example as a true Christian."

Another person also contributed toward the faith of the boy who would one day become this nation's most respected law officer. Mr. Hoover made the following statement in a speech October 19, 1965:

"During my early years, a strong and lasting impression was made on my life by a schoolteacher who told our class one day that, in order to receive passing grades and qualify for graduation, each of us would have to master the 'three R's' of reading, writing, and arithmetic. 'But,' she continued, 'I hope you learn far more than that in my classroom because, in order to achieve true happiness and success in life, you will have to master an additional set of "R's," the three "R's" of Americanism—reason, respect, and responsibility.'

"Then she added, 'You will also find that there is a fourth "R" which is sacred to America. It is religion.'

Just how deeply Mr. Hoover came to realize that the fourth "R" was a vital part of America's heritage is shown in his words at a Freedoms Foundation Annual Awards event, when he stated:

"The American ideal has its roots in religion. Without its religious sanction and inspiration, the American ideal would pale and wither to extinction. It is the American precept that men shall live as equals under a government by law. . . .

"From those bleak days in Valley Forge, men have fought and died for the American ideal. We know ideals can be preserved only through eternal vigilance. Our own ideal of freedom and our way of life are under



ceaseless attack both from within and without. We fail in achieving our ideal every time an American home fails by producing a juvenile delinquent. The failure is that of adult America. Youth needs only to be guided along the proper path and to be given the direction and training to determine right from wrong, good from bad, the true from the false, belief in the dignity of man, belief in themselves, and faith in a Supreme Being."

Believing that "worship of God, dependence upon God's guidance, and prayer to God have been characteristics of American life since the early decades of the 17th century," the FBI director has this to say to Christians wanting to render constructive service in the midst of our turbulent society:

"To my mind, the Christian serves his country best by practicing in his daily life the teachings of Christ. He shows compassion and respect for others, involves himself in building better communities, refuses to let bigotry and prejudice choke out good will, and upholds honesty and integrity in all that he does. By setting this example he provides a salutary influence on his fellow citizens for the betterment of our society."

Last year's *Revivaltime* miniature featured the personal Christian testimony of *Apollo 8* Commander Colonel Frank Borman. Mr. Hoover had this comment about the Bible reading from space by Commander Borman and his crew:


"Throughout all the aeons, what moment can compare with the drama of Christmas Eve 1968, as the crisp voices from *Apollo 8* put our small world in focus with the words: 'In the beginning God created the heaven and the earth. . . .'

"As the simple opening words of mankind's great Guidebook crossed a quarter of a million miles of space, what man on earth could fail to see a little more clearly than ever before his own relation to the Author of time and space and all infinity?"

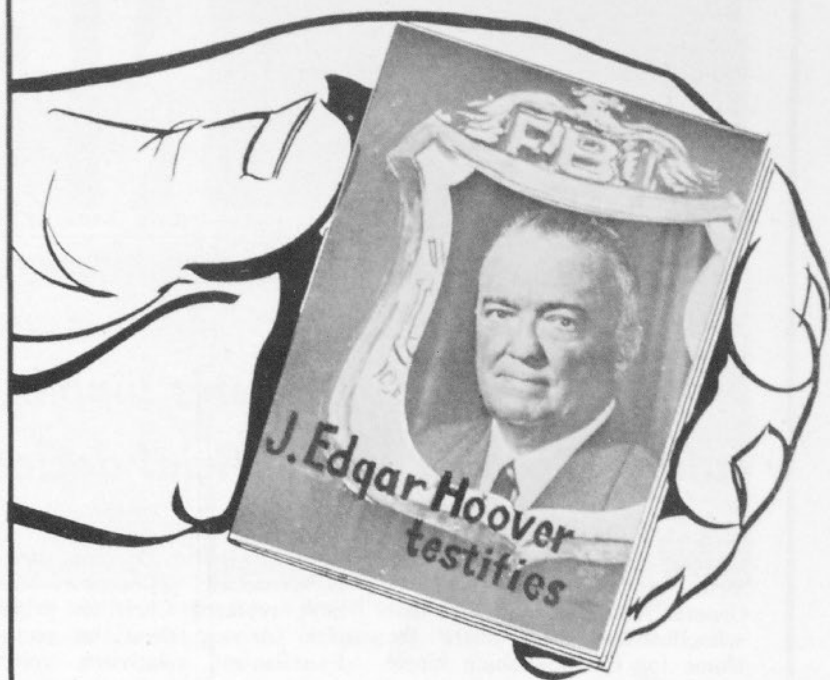
This same Guidebook, the Bible, has been vital in the life of J. Edgar Hoover. Throughout his career in law enforcement, he has been strengthened and comforted by his Christian faith. He has found a continual source of strength in a passage from Micah: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8). This held true whether he was awaiting word about a desperate criminal fighting it out with FBI agents, or when he was praying for the safe return of a kidnaped child, or in those times when his decisions on matters of profound importance would directly involve the internal security of our country.

The Christian testimony of this great servant of America is one which is lived personally and publicly.

No doubt you frequently hear people expressing concern about today's problems of lawlessness and crime. By keeping on hand several copies of *Revivaltime's* new witnessing "miniature," *J. Edgar Hoover Testifies*, you can turn such conversations into soul-winning opportunities.

And who knows? Perhaps the copy you share with a neighbor boy might contribute toward his becoming a Christian leader, inspired by the fact that the FBI chief's testimony proves that a Christian can be a real *he man*. 

AUGUST 23, 1970



## REVIVALTIME'S NEW "MINIATURE"--

*J. Edgar Hoover, director of the FBI, in an exclusive interview evaluates the attacks which seek at this hour to destroy faith.*

*In response to some pointed questions about violence, revolutionaries, subversion, the Bible, and personal faith, he penned his carefully written answers in this new miniature.*

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Please send me a copy of *Revivaltime's* new miniature witnessing booklet about FBI Director J. Edgar Hoover, called **J. EDGAR HOOVER TESTIFIES**.

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# Evangel NEWS Digest

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



## NEWS OF OUR TIMES

Appeals for return to Christ's principles

### 'Permissive mood' promotes hippie, drug cultures, former U.N. official declares

ATLANTIC CITY, N.J.—Dr. Charles H. Malik, former president of the United Nations General Assembly, said here that schoolteachers must share the blame for the flourishing hippie and drug cultures.

In a speech at the annual convention of the National Catholic Educational Association, Dr. Malik called for a return on campus of the teaching of the fundamental principles of Jesus Christ.

#### Hits perpetual yielding

In discussing campus upheavals he said, "One had hoped that some first-class university would have taken drastic measures, even if that should cost it half or more of its endowment, thereby saving its soul and helping to save American and Western culture. But instead," he said, "the mood has been one of perpetual yielding on virtually all levels to the same nihilism and technicism and immanentism and false humanism that brought about the great upheaval; the reason being, of course, that the administrators and faculty are themselves the product of this same philosophy and therefore incapable of overcoming and rising above its presuppositions."

While students—"a wonderful lot"—come to the schools "craving the whole, substantial, life-giving truth, instead they are given a caricature of it," said Dr. Malik. "And so they will rebel, not knowing perhaps why they are rebelling or what they are rebelling against." He warned that the younger generation still has "a most uncanny sense... of distinguishing the false from the true"; and "no matter how much they may destroy themselves in the process, they will rise up against all this perversion and sham. They are seeking something which is fully there but which nevertheless they are unnaturally denied," he said.

#### Denounces non-Christian philosophies

Dr. Malik, professor of phi-

losophy at the American University in Beirut, Lebanon, sharply criticized philosophies that have replaced Christian principles. Among them he named Freudianism, relativism, voluntarism, materialism, atheism, determinism, linguistic analysis, the cult of success, and the cult of intrigue.

"This is the fare on which the mind has been feeding for generations," he said, "a fare before which a Plato, or an Aristotle, or an Augustine, or a Kant, or a Jefferson, or any of the founders of this country would blush even to pause, let alone what Paul or Peter or Jesus would do."

Along with the hippie and drug culture, he said, has come moral softness and corruption, decay in national pride and personal honor, and disrespect for elders and their traditions.

Dr. Malik added that "all this nonsense about the so-called 'generation gap' would not have arisen if these fine men and women were taught, by word and example, that there is personal honor and integrity; that there is objective truth which is wholly accessible, wholly sure; that we are to subordinate our silly private excitements for something real, independent, existing outside ourselves; that God exists; that sin exists; that God nevertheless understands and forgives; that as He made us He can also wholly remake us; that America would never have become the great nation she is without God and Jesus Christ; that the greatest ecstasy is not attained by the manipulation of our body through drugs and otherwise, but by loving God and our fellowmen, and serving and suffering for them."

### Character-building program proposed for Capital schools; efforts at 'teaching religion' are explored across nation

WASHINGTON, D.C.—The school board here is considering proposals for implementing a "character-building" program in the public schools beginning this fall. According to the director of curriculum, the plan has a "very good chance" of passing.

Teaching the Bible as literature in English courses and instituting an elective course in comparative religion are prominent parts of the plan.

"Our ideal heroes have been wrong—somehow we have to reverse this process," states Andrew J. Fowler, chairman of the committee of 100 Ministers which originated the proposals as part of an anticrime campaign involving police, parents, churches, schools, and news media. "Unless we can do that, they may as well stop talking about more police," he said. "We produce

more criminals than the guards can arrest."

Approval is certain for such aspects as studying the lives of "heroic individuals," memorizing wholesome poems, using more religious music, and teaching "eight positive attitudes."

"We plan to revitalize and reactivate the character building which is actually inherent in all parts of the curriculum," the curriculum director notes.

The textbook committee is expected to add *The Bible Reader*, a book of selected Scripture passages, to its approved text list to increase use of the Bible in English courses.

This drive in the nation's capital is one of a number of efforts at teaching religion being explored across the nation. Extensive field testing of other programs will begin this fall in

### MOUNTAIN SPA IS OPENED BY 'JESUS FREAKS'

GARLAND HOT SPRINGS, WASH.—In a remote mountain retreat here called the "Jesus Camp," young people are being given stiff Christian training for witnessing back in Seattle and other large cities of this state.

Decay and neglect characterize the former resort facilities, but the "Jesus Freaks" are happy here, busily engaged in Bible training. Many of them are fighting their way back from their own internal decay from drugs and fruitless living.

A strong current of neo-Pentecostalism, which the *Seattle Times* says has surged through many Seattle-area churches across denominational lines, "flows here as vigorously as the Skykomish River, murmuring and splashing in the background."

The camp is operated by the Youth Speaks movement of the Puget Sound area which was organized by Linda Meissner, an Assemblies of God minister.

Pennsylvania and Florida, and a revised curriculum is already in use in Nebraska.

At its November meeting the National Council of Teachers of English will hold a special pre-convention session on the Bible in the English program.

The session will include a review of the legal and historical issues, a survey of what schools are doing and what resources are available, and an in-depth analysis of one successful unit on the Bible in an English program.

Regarding the proposed program in Washington's schools Senate Chaplain Dr. Edward L. R. Elson observed, "My mail indicates a great host of people across the land are fed up with battles going to the minorities. They want a return to the theistic presuppositions on which... our country was founded."



## SEX BOOK SALE LAW IS UNCONSTITUTIONAL

BOSTON, MASS.—The Massachusetts Supreme Court has ruled unconstitutional a 14-year-old law which prohibited the sale of books and magazines dealing with sexual perversion to children under 18.

The state court's ruling does not affect another Massachusetts statute which prohibits the sale of "obscene material" to minors. Under that statute a defendant would not be guilty if he were unaware of the nature of the material he sold.

The law struck down by the court made it a crime to sell or display for sale to children under 18 fictional material depicting sadism, masochism, sexual perversion, bestiality, or torture. Judge John Spalding, who wrote the opinion, said that under the law even a father would be guilty if he gave his 16-year-old child a novel which unknown to him contained a brief description of human torture. He noted that the law, in effect, would require a bookseller to examine minutely every novel he displayed for sale to children under 18.

"Such a restriction would obstruct the flow of clearly protected expression to children under 18 and is an impermissible exercise of legislative power," Judge Spalding stated.

In a related action, the court reversed a conviction of a Boston bookseller sentenced to three years in jail and fined \$3,000 on charges of selling what were described as obscene "girlie" magazines.

The court ruled that the bookseller could not be convicted of knowingly selling obscene literature because the indictment failed to specify he was aware of the nature of the contents.

The ruling held that even if the indictment specified that the defendant knowingly sold obscene films and magazines, he could not be convicted because the materials involved in the case are not considered "hard-core pornography" according to recent U.S. Supreme Court decisions.

Judge Spalding pointed out that such decisions "extend the protection of the first amendment to publications and films which, as here, although depicting male and female nudity in sexually provocative poses, do not portray actual sexual congress or other activities known as hard-core pornography."



Evangelist Billy Graham (lower left of photo) preached to a crowd of 10,000 to 30,000 at the interreligious service held at the Lincoln Memorial on the morning of "Honor America Day." (RNS photo)

## BILLY GRAHAM, BOB HOPE LEAD 'HONOR AMERICA DAY' OBSERVANCE

WASHINGTON, D. C.—"God and country" shared the lime-light in a dual spectacular which drew some 300,000 or more here on the Fourth of July and was watched by a reputed 500 million on television in this country and via satellite in many overseas countries.

Evangelist Billy Graham and Bob Hope served as cochairmen of the observance known as "Honor America Day."

The day's theme was set in a sermon during a morning interreligious service in front of the Lincoln Memorial by Mr. Graham who said it was designed "to renew allegiance to this nation's principles and institutions."

His text was 1 Peter 2:17: "Honor all men. Love the brotherhood. Fear God. Honor the king." The latter was retranslated by the evangelist to read, "Honor the nation." His audi-

ence was estimated at between 10,000 and 30,000.

The Bob Hope show in the evening drew from 250,000 to 350,000, according to police perhaps the largest July 4 turnout ever held.

Of the day Bob Hope said, "We want the world to see that Americans can put aside their honest differences and rally around the flag to show national unity."

### Survey reveals

## Religion termed 'irrelevant' by majority of youth

PRINCETON, N.J.—A recent Gallup Poll of college students revealed that 58 percent consider organized religion irrelevant while 42 percent said it is relevant.

Typical of the majority group was a 20-year-old Boston University senior who said, "The way you live your life is the only religion—all the formalities of organized religion turn me off."

An analysis of the survey shows that most of the students who said organized religion is not "relevant" do not reject religion of a more personal and informal nature.

From an 18-year-old male sophomore came this remark: "I believe in God, but I haven't found a church I'm satisfied with. I can't see how churchgoing relates to living a good life."

## ... at a glance

- • • "The New Christian Digest," an independent, nondenominational publication aimed at serving black churches, was launched in Waco, Tex., by Willie White, a clergyman continuing his studies at Baylor University. The new magazine will concern itself with trends and investigative reports of interest to black churchmen.

- • • Membership in churches and synagogues in the U.S. totals 128,469,636, according to a report in the 1970 "Yearbook of American Churches." The total is a 1.6 percent gain over the previous year's tabulation. However, the proportion of the population related to a church or synagogue dropped from 63.2 to 63.1 percent.

- • • A poll among teen-agers in South Dakota cited unrest as the most crucial problem facing the U.S. this year. Next to unrest came the threat of communism, and then pollution. A fear of growing disrespect for human and property rights was also listed.

- • • Translation has been completed and a New Testament published in the language of the Sierra Juarez Zapotec people of Atepec in the state of Oaxaca, Mexico. Done by Wycliffe Bible Translators, the work began 21 years ago. One result of the translation is an organized church in Atepec.



First Assembly at Dothan, Ala. (Max McNab, pastor) will host the first Tri-State Prayer Conference on September 21 and 22.

Florida, Georgia, Alabama

## First Tri-State Prayer Conference to meet September 21, 22, in Alabama

DOTHAN, ALA.—The first Tri-State Prayer Conference will be held at First Assembly here September 21 and 22. Max McNab will be host pastor for the event which will draw attendants from Florida, Georgia, and Alabama.

Sponsoring the conference are the Peninsular Florida, West Florida, Georgia, and Alabama districts.

The conference will open on

Monday evening and conclude after the Tuesday evening service. Services on Tuesday will begin at 9 a.m. General Superintendent Thomas F. Zimmerman will be guest speaker for the two-day conference.

Further information on the conference may be obtained from the host pastor or from Alabama District Superintendent T. H. Spence, P.O. Box 11189, Montgomery, Ala. 36111.

## ✠ WITH CHRIST ✠

**Lily B. Babcock**, 79, of Norwood, Mass., went to her eternal reward May 2, 1970.

Sister Babcock (formerly Lily Peddle) was a licensed member of the Southern New England District. She and her husband were among the early students at Central Bible College in 1922 when classes met in the church.

She is survived by her husband Richard A., a son and a daughter. Her grandson Richard M. Babcock is an ordained Assemblies of God minister in the Southern New England District.

**Roberto Salazar**, 40, went to be with Christ April 14, 1970, following an automobile accident.

A licensed minister in the Latin-American District, Brother Salazar pastored Calvary Church in Los Angeles, Calif. He is survived by his wife.

**Ida F. Jones**, 79, of Alger, Ohio, went to be with Christ June 16, 1970.

Sister Jones was ordained at the age of 20. She pioneered churches in Alger and Brinkhaven, Ohio, and Grant, Mich.; and pastored several others.

A surviving grandson, Richard L. Jones, is an Assemblies of God minister pastoring in Fruitport, Mich. A son, Grover R., was also an Assemblies minister prior to his death.

**Benton M. Smith**, 84, of Cookeville, Tenn., was called Home on February 26, 1970.

Brother Smith was a licensed minister in the Tennessee District. He is survived by his wife.

**Luther Perkins**, 89, of Pacific Grove, Calif., was called into the presence of the Lord on April 17, 1970.

Brother Perkins, ordained by the Northern California—Nevada District, held pastorates in Monterey, Kelseyville, and Seaside, Calif. He was superannuated in 1959.

He is survived by his wife Minnie.

**Frank E. Isensee**, 81, of Long Beach, Calif., went to be with Jesus May 30, 1970.

Brother Isensee was a licensed minister in the Northern California—Nevada District.

He is survived by his wife Ethel and two daughters. His son Frank Jr. was a missionary to Lima, Peru, prior to his death in 1951.

**J. C. Green**, 85, of Oildale, Calif., went to his eternal reward May 26, 1970.

Brother Green, ordained in 1918 by the Arkansas District, was a member of the Southern California District. He pastored churches in Monette, Ark., and several places in California (including Oildale). He was superannuated in 1952.

He is survived by his wife Gertrude, three daughters, and one son.

**James M. Medley**, 81, of Dallas, Tex., went to be with the Lord May 31, 1970.

Brother Medley, a pastor and evangelist of the North Texas District, was an ordained minister in the Assemblies of God for 53 years. He held pastorates in Arp, Gladewater, Forney, Wills Point, Sachse, Garland, and Electra, Texas.

He was superannuated in 1957.

**James I. Evans**, 81, of Akron, Ohio, went to be with the Lord May 14, 1970.

Brother Evans, a member of the Ohio District, was an ordained Assemblies of God minister 29 years. He pastored in Akron.

**Luis G. Caraballo**, 75, of San Francisco, Calif., went to meet the Master May 20, 1970.

Ordained in 1924, Brother Caraballo pastored in San Francisco. He was a presbyter of the Latin-American District.

He is survived by his wife Dominga.

**Mattie D. Schliesing**, 80, of San Antonio, Tex., went to be with the Lord May 3, 1970.

Sister Schliesing, ordained in 1927, was a member of the South Texas District. She is survived by her husband H. J. Schliesing.

**Charles E. Crocker**, 95, of DeSoto, Tex., was called into the presence of the Lord June 13, 1970.

Brother Crocker, an ordained minister in the Assemblies of

God since 1930, was a member of the North Texas District. He was an evangelist and also held pastorates in Athens, Chandler, and Bullard, Tex.

He was superannuated in 1947.

**Romona M. Chavez**, 61, of Santa Fe, N. Mex., was called Home by the Lord May 9, 1970.

Mrs. Chavez, wife of Pastor Manuel Chavez, was a licensed minister in the Latin-American District. She is survived by her husband.

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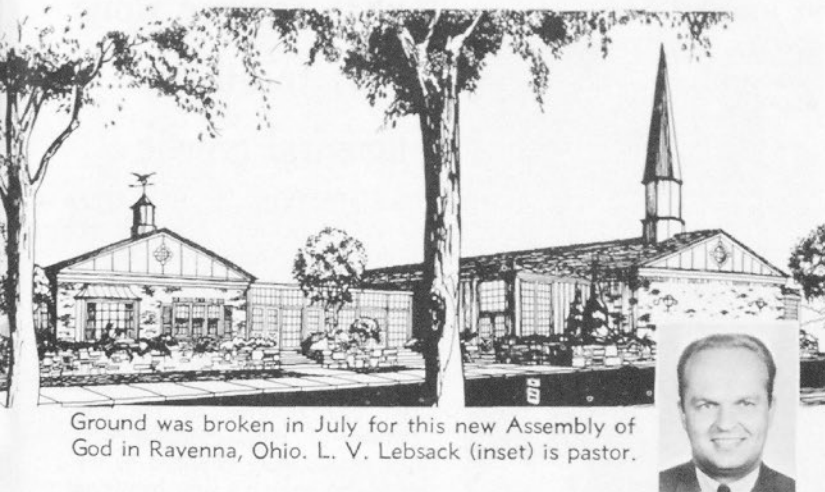
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Ground was broken in July for this new Assembly of God in Ravenna, Ohio. L. V. Lebsack (inset) is pastor.

Membership soars from 250 to 550 in two years

## Church to relocate due to 'miracles'

RAVENNA, OHIO—The Assembly of God here has voted to relocate on a four-acre site on Bypass 14. This decision was the result of a series of miracles which have occurred in the church since Easter, including the gift of four acres of land by a local attorney.

The church had established an attendance goal of 600 for Easter Sunday. Breaking all previous records, the assembly ministered to 701 people that morning.

This increase whetted the determination to get larger facilities—as the present sanctuary seats only 350. Pastor L. V. Lebsack and his building committee found an excellent plot of four acres in town. The church needed \$40,000 immediately to pay for this property. So May 3 was designated "Miracle Day." Special offerings that morning totaled over \$35,000 in cash!

Excitement was great! Then, one week later, another miracle took place. A prominent Ravenna lawyer gave the church four and one-half acres of ground on Bypass 14.

The next step was to get architectural plans for a building that would meet the specific needs of this 30-year-old church.

On June 7 the architect pre-

sented his ideas to the congregation and the colonial design received unanimous approval.

The new church, with an estimated value of half a million dollars, will seat approximately 1,000 in the sanctuary and will accommodate 900 in Sunday school. Groundbreaking ceremonies were held in July.

The church has soared in membership from 250 to 550 in just two years.

Pastor Lebsack attributes the progress to the fidelity between the pastor and congregation and the people's faithfulness to the church.

**KALAMAZOO, MICH.**—First Assembly here has enjoyed a good revival with Evangelist and Mrs. A. R. Vander Ploeg, of Toledo, Ohio.

The church was filled in many of the weeknight services. A great number of new people visited from the community, and 50 decision cards were signed. New converts are now attending the church.

The congregation's perspective and knowledge of evangelism has received a real boost; the members are busy following up the results.

—Thomas E. Pace, pastor

**MODESTO, CALIF.**—Airport Assembly recently enjoyed a revival week with Evangelist Larry Maddux and family of Dallas, Tex.

A number were saved, and some received the baptism in the Holy Spirit. The well-balanced ministry of Brother Maddux was a real boost to the morale of the church.

—Travis Bates, pastor

**MT. HOLLY, N.J.**—The local Assembly of God enjoyed a "Round-Up Time" under the direction of Mrs. Sylvia Occhipinti.

A parade with police escort advertised this children's crusade through the business district. The children carried banners and posters and were accompanied by the Sunday school staff. Over 1,300

pieces of literature were distributed.

As an added feature a born-again police lieutenant spoke to the children. The county newspaper (circulation 100,000) published a quarter page article and a picture following the officer's talk.

—James Occhipinti, pastor

**AURORA, MINN.**—The Assembly of God here recently enjoyed a two-week revival with Evangelist Ken Krivohlavek of Nebraska City, Nebr.

Five people were saved, eight were reclaimed, two baptized in the Holy Spirit, and nine refilled.

Brother Krivohlavek's teaching on the gifts of the Holy Spirit encouraged a greater exercise of these ministries in the church. Faith was also stimulated, as definite healings of a knee injury, nerves, sinus, and lung congestion took place.

—Vernon D. Peterson, pastor

**CLEVELAND, TEX.**—Macedonia Assembly recently enjoyed a special move of God's Spirit during revival services with Evangelist Olen Troutman of Baytown, Tex.

Two were saved, one received the baptism in the Holy Spirit, and numbers testified to physical healings.

—V. C. Troutman, pastor

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark. Calif.	Blytheville	First	Aug. 26-Sept. 6	Ervin & Myrna Asiatico	Leland Dement
	Bakersfield	Highland	Aug. 23-28	Christian Hild	V. H. Ragsdale
	Elk Grove	A/G	Aug. 25-30	Harry Leacock	Ed Weising
	Modesto	Airport	Aug. 24-30	Charles Hudspeth	L. T. Bates
Colo.	Olivehurst	First	Aug. 18-30	John Stephens	L. E. Gilbert
	Boulder	First	Aug. 24-30	Doug Chambers	Floyd Tate
	Ft. Collins	First	Aug. 25-30	"Little Joe" Peterson Tm.	J. C. Musgrove
	Holly	A/G	Aug. 16-28	James & Peggy Hazelton	Jerry Stanley
Ill.	Renault	A/G	Aug. 26-Sept. 6	C. A. & Mrs. Nicholson	Clifford Gerard
	Zion	Christian	Aug. 24-30	Carl E. Gammel	William Douglas
Ind.	East Gary	A/G	Aug. 25-30	Paul Hild Family	Denver Baker
	Madison	First	Aug. 16-30	Gerald & Kathleen Dewlen	Calvin Owens
	Shelburne	Shiloh	Aug. 24-28	Dedelow-Friederici Tm.	Oscar Beadle
Kans. Ky.	Ottawa	First	Aug. 19-23	Dave & Jan Olshevski	Raymond Raley
	Stanton	A/G	Aug. 30-Sept. 11	Victor Etienne	Lorrell P. Kennett
Mich. Minn. Mo.	Madison Hts.	A/G	Aug. 24-28	Paul & Donna Wright	Joel Cavazos
	Ellendale	A/G	Aug. 24-30	Bob & Elizabeth Abbott	Kenneth May
	Kansas City	Bethel Tab.	Aug. 26-Sept. 6	Dave & Jan Olshevski	Lester W. Duncan
	Wentzville	First	Aug. 23-26	Bob McCutchen	Ruth Rosser
N. Y. N. C. Okla.	Dansville	A/G	Aug. 24-30	Bob & Maxine Wilkes	A. W. Tyler
	Greensboro	Northside	Aug. 29-Sept. 6	Slye Evangelistic Tm.	Bill West
	Okmulgee	Eastside	Aug. 23—	David Baker	Lester Lowry
	Quapaw	A/G	Aug. 26-Sept. 13	Bob C. Jones	W. W. Shaw
Oreg. Pa.	Spiro	Race Track	Aug. 30-Sept. 13	Fred Carrington	Charles Parker
	Wynnewood	A/G	Aug. 18-30	Ron Allen	E. C. Mehagan
	Rainier	Alston's Crn.	Aug. 25-30	Travis & Mrs. Corder	Ronald Rider
	Erie	First	Aug. 25-27	C. M. Ward	Herb E. Hull
Tenn. Tex.	Lancaster	First	Aug. 23-28	D. J. & Mrs. Paglia	James Morris
	Pitcairn	First	Aug. 26-30	J. L. & Dortha Pittman	Mearle Crossglass
	Memphis	Calvary	Aug. 26-30	Kenneth & Theda Wright	Herbert Yandell
	Bay City	Trinity	Aug. 26-Sept. 6	Norman Jones	Wayne Wilson
Wash. Canada	Grand Prairie	East Side	Aug. 26-Sept. 6	Doug Jones	Bob Skipper
	Mt. Vernon	First	Aug. 26-29	Thomas R. Calk	Phil Daughtery
	Texas City	Glad Tidings	Aug. 26—	Jimmy Merritt	Jim Baker
	Seattle	Queen Anne	Aug. 26-30	The Tanner Team	Gordon Meador
	Calgary, Alberta	Immanuel	Aug. 23-Sept. 6	E. T. Quanabush Team	John W. Lucas Jr.

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

<sup>2</sup>Youth Crusade

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Over 200 former drug addicts listen to Don Wilkerson speak at the second homecoming in New York.

DAVE WILKERSON NOTES AT UNUSUAL HOMECOMING—

## SPIRITUAL APPROACH TO DRUG ADDICTION PRODUCES NATION'S HIGHEST RATE OF CURE

BROOKLYN, N.Y.—The second annual homecoming for former drug addicts was held at the Teen Challenge Center here in June.

Participating in the unusual homecoming activities were David Wilkerson, founder of Teen Challenge; his brother Donald, who is executive director; and John Benton, director of The Walter Hoving Home for Girls (a part of Teen Challenge) in Garrison, N.Y.

Also assisting were John Kenzy, president of Teen Challenge Institute of Missions in Rhinebeck, N.Y.; and Delmar Ross, superintendent of Teen Challenge Training Center in Rehrersburg, Pa.

William Burkett, pastor of the Assembly of God in Goshen, Ind., was the featured speaker, and special music was provided by the Teen Challenge Training Center Choir.

Speaking to a crowd of ex-addicts and assembled guests, Dave Wilkerson stated that 75 percent of the fellows and girls who complete the spiritual rehabilitation program provided by Teen Challenge remain free of their former drug habits.

"There is no other drug addiction program in the nation that can approach the success of this program," he declared. "I say this in all humbleness, for we who work with the fellows and girls never take the credit—that belongs to God, for He effects the total cure. We merely have made ourselves available to

be instruments God can use in giving hope to the hopeless. We're here today to say thanks to Jesus for the miracles He has wrought in the lives of so many."

No one listening to the roll call of Teen Challenge alumni would dispute the fact that miracles had occurred.

Jose de Jesus, for instance, entered the program four years ago a typical drug addict—shooting heroin, stealing to support his habit, in and out of jail, and a heartbreak to his parents.

At the Teen Challenge center here he withdrew from drugs without medication, accepted Christ as his Saviour and was becoming a completely new person. He was transferred to the Teen Challenge Training Center in Rehrersburg, Pa. Following

the eight-month rehabilitation program which included attendance at chapel and Bible classes, prayer, vocational training, and work chores, an insurance company offered him a job in Lawrence, Mass.

Three months ago the governor of Massachusetts named Jose to a newly created task force to assist in solving the problems of Spanish-speaking residents which might require the immediate attention of the governor.

The roll call of alumni revealed that other former addicts are now pastors, church and social workers, state narcotics workers, and college and Bible school students. A number are working with drug addicts in Teen Challenge centers across the country.

## Pioneer church launched in Illinois

FREEPORT, ILL.—Bethel Tabernacle conducted its first services on June 7 with 17 present in the morning and 21 on Sunday evening.

Temporary facilities for the new congregation are in the four-story Odd Fellows Temple. Plans are being designed for a new building to be constructed as funds are available, according to Pastor Wesley Butler.

Four students from Central Bible College, Springfield, Mo., have been assisting Brother Butler in the pioneer effort this summer.

The church already has established an active outreach ministry with a Sunday afternoon Bible club which meets each week in a local recreation center. This ministry is directed especially to children and teen-agers.

Brother Butler and his family moved to Freeport last January to begin laying groundwork for the new church.

As an initial outreach to the community he soon launched a program of inspirational messages via telephone. More than 8,500 have dialed this number to listen to the 90-second daily messages.

## Cuban refugee work shows spiritual, numerical growth

BRADENTON, FLA.—The work among Cuban refugees here is growing. Attendance now averages about 48, according to Gustavo Jimenez, pastor of Missionary Assembly in Tampa and director of the new work.

Brother Jimenez' radio broadcast has resulted in the conversion of three families here. Ten people were baptized in water at the church's first baptismal service.

The congregation has been meeting in a rented house which is now inadequate. A church will be built as finances become available.

## SECOND A/G CHURCH IS ESTABLISHED ON UMATILLA RESERVATION

CAYUSE, OREG.—A new Indian church has been opened in the southern part of the Umatilla Reservation, according to missionary Bob Ruark, pastor of the Indian Assembly here.

Brother Ruark helped establish the new work which makes the full gospel available to nearly one-third of the Indians on this reservation. Many people from the southern section, who had been traveling over 40 miles each way to attend the Indian Assembly here, now can attend services in their own area.

Jerry Bowers is pastor of the new work.

## NAVAJO CONGREGATION OUTGROWS FACILITIES

CORNFIELDS, ARIZ.—A new building is sorely needed at the Navajo Mission where Lillie Musgrove ministers.

According to Sister Musgrove, it may be necessary to conduct Sunday school in two shifts so they can give each age group better attention. The congregation has outgrown the facilities.

At present they are using a house trailer for Sunday school rooms.

In spite of cramped quarters, the work is progressing. Recently two dedicated and qualified young Navajo ladies arrived to help Sister Musgrove with the work.

Another pressing need at the mission is a generator for electricity.





Sessions for the Teen Challenge Seminar were held in the auditorium of the Assemblies of God Headquarters building in Springfield, Mo.

Puerto Rico, Germany represented at meeting

## Fifty Teen Challenge leaders meet for fourth annual seminar

SPRINGFIELD, MO.—Approximately 50 Teen Challenge leaders met here in June for their fourth annual Teen Challenge Seminar, sponsored by the Assemblies of God National Home Missions Department.

The sessions included papers and discussions on drug abuse, preventive programs, rehabilitation, reentry, and leadership training. The group also saw the Teen Challenge documentary film, "Unhooked," which traces the story of an addict from the time he became "hooked" on narcotics until his complete rehabilitation through help received at Teen Challenge.

Field reports from the leaders gave testimony to God's faithfulness as Teen Challenge centers across the nation continue to expand their facilities and outreach.

The seminar was directed by C. W. H. Scott, executive director of the Home Missions Department, and Curtis Ringness, national secretary.

In addition to leaders from

most of the 27 Teen Challenge Centers in the United States, Germany and Puerto Rico were also represented.

Miss Else Boehlke of Hamburg, Germany, who has been in the U.S. for several months to study the ministry of Teen Challenge, was present for the seminar. Upon her return to Germany she will assist in setting up a Teen Challenge program there.

Peter J. Oliver, director of Teen Challenge in Bayamon, Puerto Rico, also was present.

Teen Challenge concentrates on reaching troubled youth. In 1969 alone, over 9,000 conversions were reported by the centers, with up to 90 percent of the converts rehabilitated.

Drug addiction and alcoholism are the two major problems of the troubled young people reached by Teen Challenge.

A former narcotics addict converted and rehabilitated through the efforts of Teen Challenge workers at Rochester, N.Y., was recently interviewed on NBC television's "First Tuesday."

## MISSIONARY NEWS NOTES

Two YOUNG WOMEN have recently received home missions appoint-



Carolyn Robison

Yvonne Daly

ment to work in the American Indian field.

Miss Yvonne L. Daly is already serving as librarian at the American Indian Bible Institute in Phoenix, Ariz.

Miss Carolyn A. Robison will be teaching in the Eastern Indian Bible School in Fayetteville, N.C., this fall. She was on the staff there last year.



## Across America

**ALASKA**—Twenty-three people, most of them adults, recently were saved in the Tlinget Indian village of Yakutat. The 10-day revival with Evangelists Dale and Beth Parker was held in the small government chapel. Pastor Joel Williams states, "The Spirit of God moved in a gracious way to tear down old hostilities and bind hearts together in Christian love." Plans are underway for a new church building for this growing congregation.

**ARIZONA**—The old property of the American Indian Bible Institute in Phoenix has been sold and vacated. The first unit at the new location will be ready for occupancy this fall.

**HAWAII**—A family of four, an English woman, and two young men recently accepted Christ in the Hilo church and now attend regularly. The workers training classes were well attended and resulted in the conversion of an entire family, according to Pastor Larry Meier.

**NORTH CAROLINA**—The Indian work in Lumberton recently held two successful children's crusades with the Bota Mathies from Washington, D.C., and the Richard Mathies of Baltimore, Md. Missionary Ralph Buchanan reports a revival spirit continues to be evidenced at the church and 13 recently accepted Christ as Saviour.

**CALIFORNIA**—A special Sunday school class for deaf children recently has been added to Bethesda Assembly's program in Gardena. Elwyn Louis is pastor of the church. The class is taught by Ruth Prindle, a teacher of the deaf at Marlton Junior High School, Los Angeles.

**SOUTH DAKOTA**—The Indian work at Mission recently purchased two lots on which an Assemblies of God church will be built to serve the Sioux. Missionary John Bennett reports a bar owner in Mission recently gave his heart to the Lord.

**MAINE**—The deaf congregation in Lewiston gave over \$500 to missions last year. They contribute to the support of missionaries to the deaf in Korea, the Philippines, and Gallaudet College, Washington, D.C.

**FLORIDA**—The Evangelical Refugee Center in Miami recently purchased a bus which will be used to expand the center's outreach ministry. The Cuban WMC's raised most of the money for the bus. Gabriel Caride is director of the center.

**ARIZONA**—Several students from the American Indian Bible Institute in Phoenix, accompanied by the Silas Rexroats, ministered on reservations in North and South Dakota this summer. Their ministry included kids crusades and revival meetings.

**MICHIGAN**—A new work was opened at Hancock by the Wisconsin—Northern Michigan District in June. A Lutheran church building, purchased by the district, houses the new congregation. Wesley Vagle, a graduate of North Central Bible College, was chosen by the district to pastor the new church.

**ARIZONA**—The Chinle Indian Sunday school, started last fall by Missionaries Gene and Betty Steele, already has an attendance of 40. Sunday night services are held in the junior high gym. The Chinle church urgently needs a new church building.

**NEW MEXICO**—Construction on a parsonage for missionaries to the Indians at Ojo Encino began in June, and plans are to finish it before winter. They still need roofing, plumbing, and furnishings. It was erroneously reported in the "Evangel" that the Ojo Encino congregation has no church. They do have a church but it is too small to accommodate the people, so Missionary Daniel Stevens plans to add Sunday school rooms before winter.



# *The crutches on the wall*

By ADA NICHOLSON BROWNELL

IT WAS AN UNUSUAL SIGHT: a pair of crutches hanging high on the back wall of the sanctuary in the old church at Leadville, Colorado.

"What are those there for?" I asked the pastor after church. My curiosity had to be satisfied even if I was slightly embarrassed for asking.

"A soldier from Camp Hale was healed here one night a long time ago," the pastor answered. "After the service, when everyone had gone home, we noticed he had left his crutches. So there they are—a reminder of a miracle."

I stared at the crutches. *No wonder he left without them, I thought to myself; he didn't need them any longer.*

But I'm even more amazed by the former alcoholic I met several years later. The man stood proud and tall. He had a lovely wife and several fine children. I was shocked to learn that he had been a stumbling drunkard only six years previously.

"How did it happen?" I asked.

I was told that the man had a mother who prayed. For more than 10 years after his mother's death he ignored God; then one day he had a compelling desire to be saved. He found a church—and a Saviour.

In only a few minutes he was delivered from smoking, drinking, gambling, and a foul mouth. He left his dependence on these psychological crutches at the church altar. He didn't need them anymore. He could walk straight and tall without the props of intoxicating beverages, the thrill of gambling, the soothing effects of nicotine, or the shallowness of a foul mouth.

He didn't try to give up his psychological props *before* God healed his soul. He couldn't rid himself of his

habits any more than the crippled soldier in Leadville could walk without his crutches before God healed him.

I talked to a teen-ager one night about giving his life to Christ.

"I'm not going to do it until I know I can go all the way," he said.

The excuse sounded plausible, but what he really meant was that he wanted to clean himself up first. Although he was young, he already was bound to sinful habits. He thought he could walk without his already firmly-established crutches, but he couldn't. He was weak.

He needed to let God heal his sin-diseased soul first, so he could walk proudly. Taking away the crutches wouldn't help. Only eliminating the need for them would bring relief.

If you have been waiting to accept Christ as your Saviour because of sin in your life, think about the crutches on the wall. Think about the Saviour who died that He might be able to deliver you from the crutches of sin. He can do it. That's the job He died for. Don't try to do it yourself.

"Christ is useless to you if you are counting on clearing your debt to God by keeping . . . laws," the apostle Paul wrote. "You are lost from God's grace. But we by the help of the Holy Spirit are counting on Christ's death to clear away our sins and make us right with God" (Galatians 5:4, 5, *Living New Testament*).

Let God heal your crippled soul. Then step out by faith. Take a step, then another, and another, and another. . . . See, you can do it—*after* the miracle. 