

THE Pentecostal evangel

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

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Following the placing of the cornerstone at Maranatha Manor, officials visit with Leslie Homer, one of the residents. Left to right: Bartlett Peterson, Thos. F. Zimmerman, G. Raymond Carlson, Gordon Earls, Carolyn Davis. Other pictures and stories will be found on pages 16 and 17.

'The Lord reigneth!'

PSALM 97:1

The eternal God

*Before the hills appeared,
Or rivers and the seas,
Before the clouds were formed
To ride on gentle breeze;
Before a man was born,
Or any living thing;
Before the rain or snow
Or flowers in the spring;
And ere the paths of earth
By mortal men were trod:
Before it all there was
The great eternal God.*

*When everything on earth
Decays and disappears,
As darkness of the night
Dissolves when daylight nears;
When stars no longer shine
And heavens pass away;
When time shall be no more—
No longer night and day;
When skeptics and agnostics
Are all beneath the sod,
And none are left to challenge—
There still will be our God.*

—NOAH P. WHITE

The wonder

*Oh, never marvel at the sight
Of any weather satellite
That travels avenues of sky,
Surveying with a searching eye,
And photographs a hurricane
With gray immensities of rain.*

*But marvel that the One who can
Look deep into the heart of man,
Discern the crevices of sin—
The selfishness and greed within—
Should offer His redeeming grace
And love more vast than time or
space!*

—GRACE V. WATKINS

Family of puppets?

Why did God give man a free will
when He knew we would just goof things up;
when He knew before He ever created Adam
that he would be tempted by Satan, and
that he would fall?

And man has been falling ever since
because he has been choosing his own selfish way,
and has made a mess of this world
which was once so beautiful.

Why did God do it?

Why couldn't man have kept on living in the garden—
happy, sinless, and innocent—
forever and ever and ever?

But then, one must realize
God doesn't want puppets;
He doesn't want yes-men;
He doesn't want rubber stamps.
He wants His crowning creation
to love Him for Himself.

So He gave each man a will of His own
to make his own decisions;
to turn to Him or turn away;
to accept Him, or reject Him;
to believe on Him, or ignore Him;
to respond to Him, or to pretend He isn't there—
because He wants to fellowship with us as sons
who have come into His family through faith.
God wants to love us as His children
and to give us His companionship;
to talk with us, and walk with us,
and to teach us because we ask Him to.

How much fun would God have with a family of puppets
who would only move when His power pulled the strings?
It wouldn't be much of a thrill even for God
to have a whole planet of millions of people
who gave Him automatic praise
because they were programmed that way!
For how can a puppet know the meaning of tenderness,
and how can a mechanical man understand the joy
of responding to love?

Yes, I am beginning to see it now—
With my limited understanding I see it—
and it is so much more exciting this way,
for man to have his own free will to choose.
But it scares me, it scares me a lot, O Lord,
for I wonder if man realizes
that the most momentous decision he could ever make—
the greatest possible exercise of his free will—
is what he does about You.

I wonder if he knows?

—VIOLA JACOBSON BERG

How beloved was John?

By RAYMOND L. COX

"THE DISCIPLE WHOM JESUS LOVED" is how the author of the fourth Gospel identifies himself at least four times (John 19:26; 20:2; 21:7; 21:20). We know this writer better as "John the Beloved."

Jesus loved—and loves—all His disciples; but John looked upon himself as a special object of Christ's love, and the Holy Spirit did not restrain him from proclaiming it.

Actually every believer has reason to designate himself as a disciple whom Jesus loves. Some might hesitate, objecting, "I'm not as beloved as John was. I haven't given Jesus much reason to love me."

But Christ's love is not dispensed on the basis of merit. If you look at the record, you won't find very many lovable or lovely characteristics or deeds in the life of John the Beloved before the Last Supper! But Jesus loved John all the while!

One day John observed a man who did not travel with Christ's apostles. This man used the name of Jesus in casting out demons. Decisively, perhaps even belligerently, John forbade the "usurper" from continuing this ministry. Then he rushed to solicit Christ's approval of his prohibition.

Jesus corrected John, saying, "Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part" (Mark 9:39, 40). John clearly was wrong in his narrowness and bigotry, but Jesus loved him anyway!

John's next offense prompted a stern rebuke. With his brother James he complained to Christ that the Samaritan had refused to grant the apostles and their Master lodgings for the night. Racial prejudice prompted the refusal, for the party consisted of Jews traveling toward Jerusalem.

John and his brother sought Christ's authorization to call down fire from heaven on the villagers in punishment for their prejudice. They cited the precedent of Elijah, though the comparison of circumstances seems highly irrelevant. Jesus rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives but to save them" (Luke 9:55, 56).

John manifested the wrong spirit, but Jesus loved him.

John also aspired to preeminence among the apostles,



"The Consoling Christ" by Plockhorst (H. Armstrong Roberts photo)

thus contradicting the whole spirit of Christ's teachings to which he had been exposed.

As Jesus walked the way of the cross, John and his brother James chased the mirage of political and temporal authority. Matthew reports that their mother approached Jesus requesting that her two sons occupy the positions of authority on Christ's right hand and left hand after Jesus attained His kingdom. Since Mark puts the request in the mouths of James and John themselves, it seems certain that the brothers put their mother up to asking the request. The two men evidently accompanied their mother at the time, and Jesus addressed them with, "Ye know not what ye ask" (Matthew 20:22). "Ye" is in the plural number. Christ proceeded to discuss the matter with John and James, not with their mother.

So John the beloved aspired for preeminence. He may have relished lording it over the other apostles. But Jesus loved him!

It seems almost certain that John was associated in the dispute among the disciples around the Last Supper table when they debated who of them would be the greatest (Luke 22:24). Yet at that very table Jesus welcomed John's gesture of resting his head on the Master's breast (John 13:25). Jesus loved him!

Jesus loved John as he was, even though He could not altogether approve of or agree with him! Jesus loved John before He tried to change him, while He was trying to change him, and even in circumstances where

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Holiness, the Spirit's infilling,

THE SPIRIT OF GOD is often given the title "the *Holy Spirit*," indicating holiness is the nature of His being. It should be obvious that any true work of the Holy Spirit will result in holiness of character and conduct.

Sin is never defensible. It brings one to ultimate and certain judgment. "The soul that sinneth, it shall die" (Ezekiel 18:4). "The wages of sin is death" (Romans 6:23). Living after fleshly lusts brings death. "For if ye live after the flesh, ye shall die" (Romans 8:13). "The works of the flesh are manifest, which are these. . .," and "they which do such things shall not inherit the kingdom of God" (Galatians 5:19-21).

Sin grieves the Spirit (Ephesians 4:30). The Spirit can also be quenched (1 Thessalonians 5:19) or suppressed by failure to give Him expression in His manifestation through us. While this latter offense might not be considered a sin in the usual understanding of the term, yet it is definitely an offense against God. Note that quenching the Spirit is referred to in connection with the injunction to "despise not prophesyings" (1 Thessalonians 5:19, 20).

In our consideration of this subject there are a few things to which our attention should be directed.

All true believers are sanctified. From the moment of believing in Christ we are saved from sin and separated unto God, and God counts us holy (Acts 20:32; 26:18; 1 Corinthians 6:11). The application of the term *saints* to all true believers confirms this (Romans 1:7; Ephesians 1:18; Jude 3). In addressing the Corinthians, Paul refers to them as being "sanctified in Christ Jesus" (1 Corinthians 1:2).

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We are not to understand this as a select group within that church.

This designation is on the basis of a truly wrought redemption through the shed blood of Christ (Hebrews 10:10, 14), and through the agency of the Holy Spirit applying the Word (John 17:17; Romans 15:16; 2 Corinthians 3:18). True believers repent of their sins and forsake them, and God is bound by His Word to cleanse them (1 John 1:9).

All true believers are candidates for the Spirit's infilling. Jesus made it plain that it would be His believing disciples who would be able to receive the Holy Spirit (John 7:38, 39; 14:16-18). Peter plainly declared that the promised gift of the Holy Spirit is to "as many as the Lord our God shall call" (Acts 2:38, 39). Paul stated, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father" (Galatians 4:6).

God requires no moral or positional condition beyond the new birth for one to be filled with the Spirit.

However, there are other than moral conditions that must be met in order to be filled with the Spirit. While the Spirit indwells all true believers (Romans 8:9), this does not mean that all believers are automatically filled and empowered with the Spirit just because they have believed in Christ. He is with sinners in convicting power and with believers in regenerating power, but there is an overflowing experience of the Spirit Himself beyond these.

In the Scriptures, receiving the Spirit in His fullness is distinct from receiving Christ in saving faith, and just as definite an experience (Acts 2:4; 8:14; 9:17; 10:44, 47; 19:1-6). It is not proper handling of the Word of God to do away with this through a dispensational interpretation of the Scriptures.

Both Jesus and Paul refer to the reception of the Spirit under the figure of "drinking" (John

and speaking with tongues

By JOSEPH R. FLOWER

7:37-39; 1 Corinthians 12:13; implied in 1 Corinthians 10:4 and Ephesians 5:18).

Drinking is a conscious, deliberate act. Jesus indicated that our drinking is the natural sequence to spiritual thirst, and that it results in rivers of living water flowing out from our innermost being. This is an intellectual and volitional condition rather than a moral one.

The infilling of the Spirit is primarily an experience of the Spirit Himself for inhabitation and empowerment, rather than an experience of sanctification subsequent to regeneration. While it is true that the Holy Spirit is the agent in every work of God, the infilling of the Spirit is primarily designed for an outflowing through yielded vessels which are sanctified and meet for the Master's use (2 Timothy 2:21).

John the Baptist's reference to Jesus baptizing with (in) the Holy Ghost *and fire* (Matthew 3:11, 12) undoubtedly has to do with the purgative work of the Spirit, but this aspect of His work begins when He first touches our lives. Furthermore, the setting of verse 12 is a harvest scene, which occurs at the end of the age.

This outflow or manifestation of the Spirit is for both personal and corporate edification (1 Corinthians 14:4). This shows us that the main reason for speaking with tongues is for personal edification, and the principal purpose for prophecy is for the edification of the church. (Note also Ephesians 5:19, 20.) As individuals we cannot contribute much to the edification of others unless we first are edified.

The basis on which God grants His gifts, including the gift of the Holy Spirit, is His grace, not our worthiness or holiness. Paul stated, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8, 9). This same principle holds good in every gift we receive from the hand of God, including

the gift of the Holy Spirit (Acts 2:38). It is well to note that the word translated "gift" in 1 Corinthians 12 is a cognate of *charis* (grace).


This principle is important, because too often people get the idea they can do something to merit or earn the gift of the Holy Spirit.

It is the Holy Spirit who produces holiness and perfects the image of Christ within us. Instead of God giving us the Holy Spirit because we are so holy, or good, or worthy, or deserving, it is the work of the Holy Spirit to bring us to perfection and to develop the image of Christ within us. Failure to understand this has kept many people from the experience of the infilling of the Spirit, with its attendant manifestation of speaking with other tongues, which is in reality an essential part of that experience.

"If we live in the Spirit, let us also walk in the Spirit" (Galatians 5:25). "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Galatians 5:16).

Any lack of holiness is inconsistent with an experience of the Spirit's infilling. If any person is living in conscious, willful sin and claims any experience of the *Holy Spirit*, whether he speaks in tongues or not, he has deceived his own heart. Speaking in tongues under these circumstances is "as sounding brass, or a tinkling cymbal" (1 Corinthians 13:1).

No one can be truly born of God and have a conciliatory or compromising attitude toward sin. The new nature in Christ Jesus compels us to shun and abhor sin.

A professed experience of the Spirit's infilling and speaking with tongues, from a life that is out of harmony with the nature and will of God, is empty and meaningless; but a true experience, from a life in which Christ is formed (Galatians 4:19), is meaningful and of great value, building up the spiritual life of the believer. 

The Jesus movement

By OWEN C. CARR / Pastor, The Stone Church, Chicago, Illinois

EVER SINCE THE FIRST BABY BORN ON this planet, the younger generation has rejected the mores of the older generation. Cain could not accept his father's standards, nor stomach his father's religion—even though it was right. The one place where he followed his parents was in rebellion.

The prodigal son in Luke 15 is typical of the present generation—the prodigal running and returning; the father longing and loving; the church praising or pouting.

There is nothing to indicate the prodigal was a bad boy at home, but he longed for adventure. He was restless, searching, thinking, hoping, ambitious.

He set out for Woodstock, Los Angeles, Haight-Ashbury—the big city where he could find his own kind, and where they could make their world.

His hair and beard began to grow. His clothes became tattered. He certainly did not present the appearance or aroma of the young man most likely to succeed.

In his commune he did not fare too well, and he was as low as he could get—broke financially, broken in spirit, dirty, lousy, hungry, afraid. But still restless, searching, thinking, hoping.

THE TURNING POINT

One day, hearing the strains of “Just as I am, without one plea, But that Thy blood was shed for me, And that Thou bidd'st me come to Thee . . .” he made an important decision. He would arise and go to his father. Just as he was.

The church has sung this beautiful invitation hymn for many years: quietly, piously, hypocritically. We have been concerned with the heathen abroad and wept as missionaries told of those coming in from heathenism, naked, with loincloths, with pierced lips and enlarged ears. We have rejoiced as David Wilkerson told of success in the conversion of gangs, addicts, and prostitutes.

But one day something strange happens. We are sitting comfortably in our suburban, carpeted, air-conditioned sanctuary, listing with rapt attention to our robed choir singing, “Come with thy burdens and come with thy fears; Come with thy weakness and come with thy tears; Come with thy sins and thy sorrows confessed; Come to the wonderful Giver of Rest. . .”; when suddenly the prodigal comes sauntering down the center aisle, his long hair bouncing gently on his shoulders, bewilderment written on his face, eyes searching for a welcome smile, and his aching heart responding to the message of the song.

While dubious elders eye his presence with distrust or malice, he listens with rapt attention to the message from God's eternal Word: “Come unto me all ye that labor and are heavy laden, and I will give you rest” (Matthew 11:28).

This is it! The Father is calling him! He recognizes the voice!

The preacher says, “If you will come to Jesus, He will receive you, for He said, ‘Him that cometh unto me I will in no wise cast out’” (John 6:37).

Cautiously, yet eagerly, he moves toward the altar. A teen-ager not yet prejudiced kneels beside him. A mother whose own son is wayward begins to weep, and hurries to kneel with an arm around him. Together the three of them weep, pray, read God's Word, laugh, and rejoice.

And in a few moments, what was a staid, solid, sanctimonious church becomes a seedbed for the Jesus movement.

That one prodigal knows where there are scores just like him: addicted to drugs, living promiscuously, afraid, lonesome, disappointed, searching, longing. And in a few weeks he will have them with him—on the front rows of your beautiful church: singing lustily, clapping, raising their hands, praying, weeping, loving one another and everyone else who will stand still long enough to be hugged. Suddenly they sense the fruit of the Spirit: love, joy, peace. It is real. Genuine. No sham. No make-believe.

THE TEST OF THE CHURCH

The first test is the test of the church. Often the “elder brother” comes in and sees this one “which hath devoured thy living with harlots”—and goes out to pout.

The fruit of the Spirit is also “long-suffering, gentleness, goodness, faith, meekness, and temperance” (Galatians 5:22, 23). *Long-suffering* with those who are different and so very slow to change. *Gentle* with those who have been criticized and ridiculed by society, by parents, and by the organized church. *Good* to those who are starved for kindness and consideration. *Faith* to believe that the same God who forgave David for immorality and murder, and forgave Paul for his blasphemy and persecutions against the church, can do the same with these young people. *Meek* as we realize that in God's sight we were just as bad when we were “without Christ . . . having no hope, and without God in the world” (Ephesians 2:12). *Temperate* in our thoughts and comments to them and about them.

Much of the Jesus movement is outside the church. If we were affixing blame for this, we might lay it both to them and to the church. These are not kids who rejected the church, but kids who had no church. When they found Jesus, they found Him outside the church, so they thought that is where He is.

We must shoulder some of the blame, for we were slow to recognize this as a move of God. We were critical of their appearance and manners. We shunned their fellowship. We were more concerned with their rehabilitation than with their regeneration.



The church is not answering the questions they are asking. Some of us are concerned with dress, hair, and posture. They are concerned with wars that seem unjust, with social justice, and racial equality. They come to us from lives of drug addiction, illicit sex, and experiences with abortions.

Clothes to them are not an issue. They do need to be taught to cover their nakedness. But it is often our pride that objects when these precious souls appear in our sanctuaries in shorts, blue jeans, sweat shirts, undershirts—or what have you. They cannot be cleaned from the outside in—Jesus cleans from the inside out. The Word cleanses. The Holy Spirit cleanses. The Blood cleanses.

WHAT THEY ARE LIKE

At the heart of the Jesus movement is a love for God's Word. They refuse to accept human philosophies that have built a materialistic nation, treated men like machines, and built churches that are more interested in the social order than in the sinful soul.

They accept the Bible as the inspired Word of God. To see it in God's Word is the end of argument with them. The Bible becomes their constant companion, and they literally wear them out, reading, discussing, memorizing.

If they know someone who needs Jesus, they will spend all day and all night talking and praying with them. Their compassion for souls is a driving force which will not let them rest. They will talk to anyone, at any time, in any place.

Sharing is a way of life to them. They give as the widow who "gave all her living" (Mark 12:41-44).

Prayer is not a pastime. It is a lifeline. They have re-

discovered the beautiful art of worship and will spend hours waiting, worshiping, weeping, rejoicing, praising, singing, and loving Jesus.

They love to go to church, anytime, anywhere, with anyone who loves Jesus. But they shun phonies.

They sound like old-time Pentecostal people from the early 1900s: going to church all the time, praying without ceasing, devouring God's Word, boldly witnessing, loving one another, generously giving.

Those "ridiculous years" of our own history were the years of great growth. Our methods were unorthodox, but they worked because the people were anointed. When we trusted in programs, publicity, and people, our growth slowed down.

We are returning to an earnest seeking of God. When we seek God, there will be programs, publicity, and people. But God does not anoint programs, sermons, or songs. He anoints people. Then He uses their programs—even foolish ones. He uses their sermons—even weak ones. He uses the people—even "unlearned and ignorant" ones (Acts 4:13).

THE DANGERS

In any movement like this there are dangers. No one knows all of them because we do not know where the devil will strike to attempt to destroy a work of God. But we may list a few of the obvious ones, and those which have historically appeared in previous moves of God: false doctrine, greed, lust for power, legalism, isolationism, and permissiveness.

Having no church background and no doctrinal training, they mix up their doctrines and may bring the promises of the Millennium into the Dispensation of Grace.

Communal living is another attempt, on a smaller scale, to establish a Christian community—like Zion, Illinois. It didn't work then, and it will not work now. We should instruct the youth of the dangers.

The fact that the early Christians "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45) is a matter of historical record, not a matter of doctrine. This is probably the reason Paul found it necessary to receive an offering for "the poor saints at Jerusalem" (Romans 15:26).

The pooling of resources—usually without accountability—opens the door for greed, graft, and theft.

One way to recognize phonies among the Jesus People is to check their attitude toward the church. Those who are antichurch cannot be fully pro-Jesus, for the church in all ministries is His.

There is a tendency for "laws" to develop, and the people to be governed by a series of man-made dos and don'ts.

WHAT WE CAN DO

The pendulum never swings from right to center, but from right to left and back to right. In our early history we swung away completely from some of the things we thought robbed our previous denominations of their power: robed choirs, paid preachers (they should live by faith), nice buildings, stained-glass windows, pews, carpeting, church organization, church membership. But we learned by sad experience that it is a "heart

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Making marriage work

By IDA M. CLARK

"OH, I'M SO GLAD I got you on the phone! I'm on my lunch hour and just had to talk to you."

I could picture the girl on the other end of the line. She had been married just a few months, and I wondered at the desperate note in her voice.

I looked at the clock. Usually I would have been out of the office at that time, but my work had crowded into my lunch hour.

"How are things going with you, Bonnie?" I asked. I could hear the flood of tears at the other end as she tumbled her words out between sobs.

"Jim and I—we have been arguing more and more—and each time we talk about getting a divorce."

"I see," I replied slowly. (*Dear God, please give me the right words to say.*)

We talked a couple of minutes, then Bonnie promised that they would leave the word *divorce* out of their arguments. Just saying it seemed to reinforce their differences.

Bonnie didn't have to tell me they loved each other. That was perfectly obvious. But there were rough spots that had to be smoothed out.

Bonnie's independence was one. She had gone away to college and had spent a year working far from family and friends. Now it wasn't easy for her to consult with Jim—not even about major decisions. And it wasn't always clear to her just which decisions were major.

Jim had never finished high school. He had a firm

conviction he would never succeed at anything. Sometimes he resented Bonnie's college education, even though he said he was proud of her. He had lived at home with his parents until their runaway marriage.

The one firm tie that bound their hearts and lives together unshakably was their faith in God. Before they met, Jim was an agnostic, while Bonnie was an active participant in almost every activity of her church. It was her example that made Jim realize Christ is real. He was baptized in Bonnie's church before they were married.

I didn't hear from either of them for several months after Bonnie's telephone call. Then I found a long letter from Bonnie waiting for me.

"We stopped using the word *divorce*," she wrote. "Then we had a rap session to decide what positive things we could do to make our marriage succeed. We wrote them all down on paper, and have been checking them off as we accomplish them."

With Bonnie's help Jim has acquired his high school equivalency certificate and now has enrolled in a fine junior college. He has a new self-image and is setting goals for himself. Together they dare to look forward to a brighter future.

Just dropping the word *divorce* from their conversation helped this couple; but with others the word is never spoken, although the icy implication is evident.

DAN AND AMY just drifted apart. The excitement had

The Jesus movement

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matter" and that the heart can be right or wrong in almost any surroundings.

The question is often asked, "Will they stick?" This depends largely upon us—the church. They need love, understanding, acceptance, stability, instruction, and guidance. They need to be led, and we must do this at close range. We cannot lead them while shunning them.

Many of these young people are the products of delinquent or ambitious parents. They are lonely, even in a crowd. They need to be accepted—as they are—and feel that acceptance. Fear has been a constant companion for them: fear of the present, fear of the future, fear of authority, distrust of adults.

They need to be taught the scriptural principle concerning work. Since they have never had to work, this is a new concept which must be learned.

The Assemblies of God has much in common with the Jesus movement. They can provide impetus for us.

We can provide guidance for them. We can save them from errors into which our forefathers fell. Our origination is so similar to theirs that it is difficult to understand how we can feel malice toward them.

There are no rules in working with the Jesus movement. The best policy is to be on our knees, with our hearts open to God.

When this first came to our church, I prayed daily for guidance, telling the Lord that I didn't know what was coming so I needed His leadership. As church leaders and church members we must be filled with the Spirit and led by the Spirit.

Paul told young Timothy to not be "ashamed of the testimony of our Lord, nor of me his prisoner" (2 Timothy 1:8). The time has come for the church to learn this lesson: not to be ashamed of any of those whom God has called, chosen, forgiven, and anointed.

This article is abridged from a paper presented in a forum at the Council on Spiritual Life held last summer in Minneapolis. A digest of the council is available from the Gospel Publishing House. It contains expositions of Galatians and Ephesians, the three evening messages, and 37 forum papers, including this one. The digest is titled, *Live in the Spirit*, and sells for \$3.95.

seemingly gone out of their marriage. Dan had his two feet solidly planted on the ground. He knew where he was headed and worked long hours to accomplish his goals for the two of them. Amy was several years younger than Dan and had the idea that marriage would be a continuous dating program—with escort assured.

With the hours that Dan worked so they could have a nice house, two cars, and all the things their new baby would need, he was just too tired when he came home to think about going anyplace. He just wanted to eat, kick off his shoes, and read the newspaper. Amy had been cooped up in the house all day with baby Ben and she was ready for a change of scenery.

One day the stored-up resentments and hostilities exploded. Dan agreed they would stay together until after Christmas. Then he would go and leave the house to Amy and Benny.

Amy busied herself with holiday preparations and dreamed of the new life she and little Benny would have without the always tired Dan.

Christmas came and went. By the time spring was just around the corner, Amy had found a job and a baby-sitter. She thought her plans were all working out so well. But when payday came, it took almost all of her salary to pay for the sitter, plus extra clothes and transportation. This meant rethinking. Fortunately she had a great aunt who was a dedicated Christian and was willing to talk with her—when the right time came.

One day Amy came home from work to learn that Benny had taken his first steps for the sitter, and that he was calling the sitter *Mama*, but would only grunt at Amy. She had settled herself down for a good cry when the telephone rang.

"Oh, Aunt Sophie," she sobbed when she heard her aunt's voice. "Everything is happening. Nothing is going right." She went on to tell her aunt about her job, Dan's moving out, and her troubles with money and the sitter.

The aunt listened carefully until Amy spilled it all out. Then, "Is Dan mean to you? Does he neglect you?" Amy answered in the negative. For several minutes the aunt talked with her, reminding her of the vows she had taken and her responsibility under God. A new picture formed in the mind of the teen-age mother.

It wasn't easy, of course, but Dan moved back in, and both of them did some giving in and rethinking about their responsibility to their church as well as their homelife. They had neglected church almost completely since their wedding.

Dan gave up some of the overtime, and Amy tried to get out of the house during the day so she would not be so restless when Jim came home. Once a week they hire a sitter and go out someplace together—just the two of them. They arranged their schedule to include church and adopted a completely new set of priorities.

ALTHOUGH WE THINK of problems connected with the very young couples and the seemingly mismatched couples, we find that troubles can come to those who wait a little longer to begin their married lives.

Della and Charles were older than most young people when they got married. Both of them were idealists.

Charles considered himself an ideal father to their two daughters. He saw that they had all of the cultural advantages money could buy. They were surrounded by good books and music in their home. There were concerts, art museums, and other privileges. They had French lessons, music lessons, and were taught to read and write before they entered first grade in a private school. Charles let his entire life become wrapped up in his daughters.

Della was at a loss to know what to do. They were living at the home of his parents, and there was no love lost between her and Charles' mother. Della felt more and more left out.

When the blowup came, there was no one to counsel them. Charles came home one day and found his wife and daughters gone.

"Oh, God, if there is a God, why did You do this to me?" he cried out.

Time has healed the open wound on the outside, but Charles talks of the time when he had his family and was a Christian. So far he has closed his mind against the church of which he is a member and disdains the counsel his pastor could give him.

THE FRUSTRATIONS are often multiplied in the marriages of servicemen and their wives. Bob and Lucy met their challenges bravely. God played a prominent part in their lives, and they could count on His help in crisis situations.

About a month after their wedding Bob was sent overseas to a station where it was impossible for Lucy to join him. For several months she stayed alone in an apartment across the country from her hometown. No family near. No close friends around. It wasn't easy. Lucy's family wrote and urged her to come home and be with them.

"I married Bob to make a home for him. This is our home, and I want to be here when he comes back," she answered. The times of loneliness were almost overwhelming, but with God's help she stuck it out.

During the second year Sonny was born. What a joy he was to both of them. He was company for Lucy when Bob had to be away. He was a delight to Bob when he came home.

Then came the time when they had to decide whether or not Bob would stay in the service. Lucy was all for his leaving it. Bob felt that the advantages were greater than the disadvantages. Both of them were miserable.

Then Lucy remembered how she had looked to Bob for leadership in the family and then how together they had looked to God for His supreme guidance in their lives. So she gave in.

"I hate having Bob away even for a day," she wrote home, "but he must be happy in his work, and I shall be happy in his happiness." Since that decision they have both felt a great load lifted from their shoulders. The service moved them, and they have found a little church where they can work together to express their gratitude to God for His help.

In a time when divorce has become an easy way out for many, it is encouraging to learn that other young adults are working out their difficulties with the help of God. They are making marriage work.

BELOW: Filled with joy in their newfound life some youths from the local Pentecostal church minister in the coffeehouse. RIGHT: A Yugoslavian teen-ager gives the victory sign with four friends he led to Christ.



It started with Tomo

By **BOBBY BEARD** / *Teen Challenge, Eastern Europe*

No one realized how far-reaching the results of that one conversion would be.

THE REVIVAL IN YUGOSLAVIA began unexpectedly. To say why it happened, other than that "the wind bloweth where it listeth," I cannot. But I have traced the beginning to the salvation of one teen-ager.

Tomo, that teen-ager, was known and feared as the toughest fellow in his hometown. He roamed the streets, starting fights and roughing up his opponents.

But one day Tomo heard about the love of Jesus. He went to a local Pentecostal church and received Christ into his life.

No one realized how far-reaching the results of that one conversion would be!

The change in Tomo was drastic. He went back into the streets, but this time he was not interested in picking fights; instead he boldly shared the message of salvation through Jesus Christ.



Young people from the local community attend an afternoon coffeehouse service. The place attracts people of all ages.

Soon others were accepting Christ and attending church. Many were from atheistic homes, the children of parents whose political ideology denies the existence of God. In spite of parental warnings and threats, the youth continued to follow Christ and practice His teachings.

As the months passed Tomo continued to win souls, using every opportunity to testify for Jesus. He read the Bible continually, going completely through it 17 times in about two years. When he traveled by train, he got out his Bible and preached to the people in his compartment. Everywhere he went he shared Jesus.

Tomo's perpetual witnessing sparked an awakening among the youth in the Pentecostal church where he found Christ. Seeking a means by which to present Christ to others, the youth of the church started a coffeehouse ministry.

They completely redecorated a room of the church to appeal to teen-agers and named it "The Open House," which is exactly what it is every night of the week. A program of gospel music draws in youth from the streets. Every night the space is crowded with young people desiring to know more about Christ. Scores have made a profession of faith in Christ as Saviour.

To provide the new Christians with a solid scriptural foundation for their faith, we scheduled a week-long seminar. One hundred and fifteen Yugoslav youths attended the concentrated sessions of Bible teaching.

Al Perna Jr. doubled as teacher and evening evangelist. Nancy Burtram, a Mobilization and Placement Service (MAPS) worker, was an instructor also. During the week many more chose to follow Christ, and over 40 were baptized in the Holy Spirit. It was a glorious experience to see the Holy Spirit sweep over the young people like ocean waves.


Their testimonies showed that God was working in their lives. One young man testified that he could not be a Christian and retain his political party membership, so he had turned in his party papers. Two nights later he came weeping and lay prostrate on his face before the Lord seeking to be baptized in the Holy Spirit.

It wasn't long until he was magnifying God in another language.

Another youth, a national class gymnast, testified that he had formerly laughed at Christianity. Sports had been his god—the gymnasium his temple. Faithfully he had trained and disciplined his body to become a better gymnast, but he never found happiness or satisfaction. He compared his search to that of a wild animal in a desert searching for water but not finding any. Finally he listened to the young people testifying to the joy Christ gives and found the living water that truly satisfies. He was baptized in the Holy Spirit during the seminar, and his smile gave witness that he had found the satisfaction for which he had been searching.

Of course, blessings such as these have a price. Many of our Christian youth have been called before the school authorities and told they would be expelled from school unless they stopped wearing Jesus buttons and witnessing about Christ. But they keep talking about Jesus!

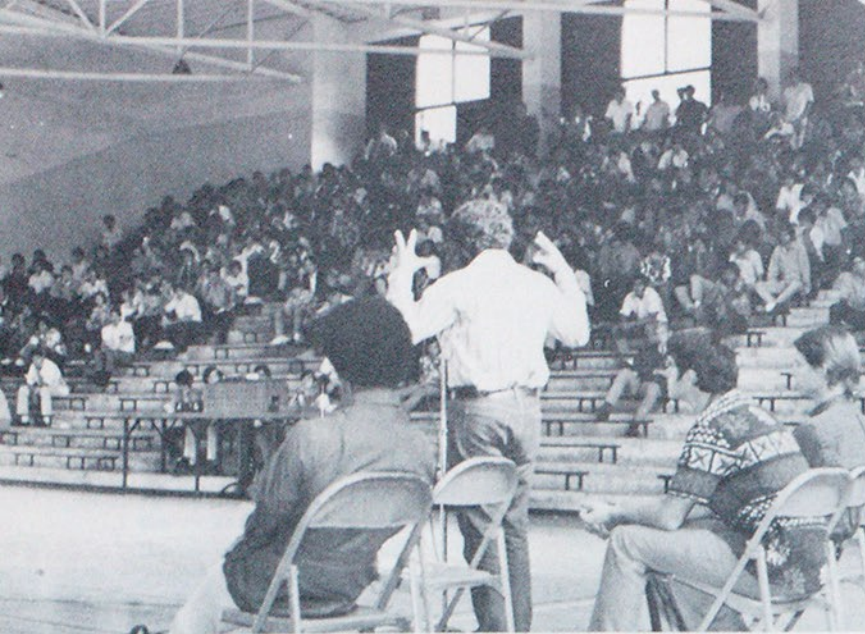
Recently four of the Christian fellows went to a nearby town and witnessed on the streets. Soon a great crowd of interested youth listened intently. The young street preachers were arrested by the authorities but later released. Eight young people who had been in the crowd sought them out to inquire about Jesus. After listening to the gospel, all eight committed their lives to Christ.

A spiritual awakening has begun in this country. Christian youth are going forth boldly to tell the good news. Since the youth seminar, a new coffeehouse has been opened in another city, and there are plans for more. The Spirit of the Lord is being poured out, and we believe that greater things are yet to come. 

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Members of the Hawaii Teen Challenge Drug Education team speak to students at a high school assembly.

Sebastian and the team


Since the summer of 1972 Sebastian has been working with Teen Challenge of Hawaii (Don Hall, executive director). Besides speaking at public and private schools and military bases, sharing his testimony and providing drug education, Sebastian also handles most of the follow-up work for *Keola Hou* (New Life), Teen Challenge's rehabilitative center located on the island of Oahu, with other contacts as well in the Honolulu-Waikiki area. He also ministers in the Hawaii State Prison.

Sebastian shares the new life he has experienced in Christ with thousands of people each year.

Members of the Drug Education team go into the classrooms and onto the campuses to meet students informally, to answer questions about their old life and, more importantly, their new one. The team's experiences enable them to answer in a positive manner the many questions asked by both teachers and students.

"All I want these young people to do is to question themselves about what they are looking for in drugs and in life. It is much more important to deal with the causes of drug abuse than with the symptoms," comments Sebastian.

"People won't abuse drugs if we give them a positive alternative and not a weak substitute! Students are looking for meaning in life, they are investigating their consciousness.

"Many who have quit using drugs have stopped for spiritual reasons. The Lord is still the ultimate answer to the dilemmas facing today's youth." 

THE HIGH SCHOOL STUDENTS' rush to be seated was followed by silence as the all-school assembly got underway.

After members of the Hawaii Teen Challenge Drug Education team were introduced to the students, Sebastian, the team spokesman and the center's Drug Education coordinator, went to the microphone.

Sebastian challenged the students to turn on mentally to the truth they were about to hear concerning drugs and to listen carefully to the prices paid by the team members' involvement in drug abuse.

Members of the group then testified. Their experiences varied. They each had cultural, childhood, and educational differences. One person's drug problem started by sniffing glue; another's began with marijuana.

But they all shared the same feelings of loneliness, and each had known the hopelessness and despair common to the drug world.

Sebastian ended the program by telling his own story.

He is 32 years old. At a very young age he was turned in to the authorities. So Sebastian was placed in a correctional institution, the first of many he would be confined to through several years of his life.

For 13 years Sebastian was a heroin addict. In search for something to satisfy his hunger for truth, he turned to yoga, transcendental meditation, and heroin. In the 1950s he was a beatnik, in the 1960s a hippie. Seemingly a born rebel, Sebastian, full of fear and hatred, stood against society and the establishment.

God miraculously spared his life several times. One day in San Clemente, Calif., a man connected with Teen Challenge shared the love of Jesus with Sebastian, and the Holy Spirit melted his heart. Sebastian stayed in a Christian commune for several weeks before he realized he needed more specialized help. He then went to the Southern California Teen Challenge rehabilitation center where he became grounded in the principles of God's Word.

Months later Sebastian found himself working as the Drug Education and Prevention coordinator for the new San Diego Teen Challenge center. Soon he was helping to start a Teen Challenge coffeehouse in the San Diego beach area.



The school's student body president welcomes Sebastian to the assembly. Sebastian believes that "people won't abuse drugs if we give them a positive alternative and not a weak substitute."

We think the average parent should know as much about drugs as the average pusher.

Sometime soon you'll want to talk with your teenagers about drugs. The sooner the better. We hope this page gives you something to start talking about. Because we want you to get to your kids before somebody else does.

THE OPIATES

When most people refer to "narcotics" this group of drugs is what they are talking about. Opiates are used medically as pain killers. On the street they cause pain for the user and society in general.

Opium

a white powder from the unripe seeds of the poppy plant. Opium can be eaten, but it is usually smoked in an opium pipe.

Morphine

is extracted from opium. It is one of the strongest medically used pain killers, and is strongly addictive.

Heroin

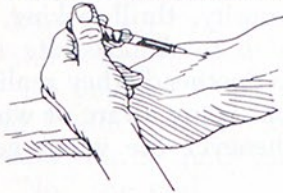
this strongly addictive drug is prepared from morphine. Outlawed even from medical use, heroin is the most commonly used drug among addicts. It can be sniffed, injected under the skin, or into a vein. Street slang for heroin includes "seag", "smack", "H", or "junk".

"On the Nod"

or nodding. The state produced by opiates. Like being suspended on the edge of sleep.

Mainline

or "to shoot up" - injecting a drug into a vein.



"A Hit"

street slang for an injection of drugs.

Works

the apparatus for injecting a drug. May include a needle, and a bottle cap or spoon for dissolving the powdered drug.

A Fix

one injection of opiates, usually heroin.

Junk

heroin, so named because it is never pure as sold on the street.

Junkie

an opiate addict.

Skin Popping

to inject a drug under the skin.

A Bag

packet of drugs, or a single dose of an opiate. Amount of the drug in the bag is denoted by price, a nickel bag (\$5), a dime bag (\$10).



"Cold Turkey"

describes the withdrawal that occurs after repeated opiate use. The addict can become irritable, fidgety, perspiration increases, there is a lack of appetite. The main problem in discontinuing opiate use is not getting off the drug, it's staying off.

Track

scars on the skin left from the repeated injection of opiates.

Overdose

cause of over 200 teenage deaths in New York City last year. Death is caused because the part of the brain that controls breathing becomes paralyzed.

Addiction

physical dependence on a drug, so that when the drug is taken repeatedly, and stopped suddenly, physical withdrawal occurs.

THE STIMULANTS

These drugs stimulate the system, or make a person more lively. While they are not physically addictive like the opiates, they produce a psychological dependence or craving.

Amphetamines

these stimulants are taken in tablet or capsule form, or injected into the blood stream. Among the widely used amphetamines are:

Desedrine - or "dex" or "dexies"
Benzedrine - or "bennies"
Methedrine - or "speed" or "crystal meth"
Biphetamine - or "footballis".



Speed Freak

person who repeatedly takes amphetamines or "speed", usually intravenously.

Mental Effects of "Speed"

amphetamines produce a decreased sense of fatigue, increased confidence, talkativeness, restlessness, and an increased feeling of alertness. As dosage increases amphetamines can produce irritability, distrust of people, hallucinations, and amphetamine psychosis.

Amphetamine Psychosis

a serious mental illness caused by overdoses or continued use of amphetamines. The person loses contact with reality, is convinced that others are out to harm him. The most frightening part - this psychosis sometimes continues long after person has stopped taking the drug.

Rush

the brief heightened state of exhilaration at the beginning of a high.

Crashing

withdrawal from amphetamines, the swift descent from an amphetamine high to severe lows of depression.

Cocaine

another kind of stimulant, derived from cocoa leaves. It is sniffed as a white powder, or liquefied and injected into a vein. It produces a fast and powerful feeling of elation. Cocaine does not produce physical dependence (addiction), but does produce a strong psychological craving.

Coke

street slang for cocaine.

PSYCHEDELICS

The medical classification of all mind altering substances. "Psychedelics" change a person's perception of his surroundings.

Hallucinogens

Those psychedelics which cause hallucinations.

LSD

probably the most powerful psychedelic. Reactions to LSD are extremely unpredictable. Distortions in time and space. Brighter colors. Vivid sounds. Feelings of strangeness. A sense of beauty in common objects. Sometimes fear and panic. Sometimes even psychosis.



Flashback

a user can be thrown back into the LSD experience months after the original use of the drug. Other possible risks of LSD, which are being thoroughly researched, include brain damage and chromosome breakage.

Acid

a slang term for LSD. A frequent LSD user is an "acid head".

Drop

to take any drug orally. LSD is usually dissolved in water, and may be placed on a sugar cube. The term is to "drop acid".

DMT

a powerful psychedelic prepared in the laboratory as a powder or liquid. It is usually injected into the vein or smoked along with marijuana or in cigarettes.

Psilocybin

this psychedelic comes from a mushroom. It is less potent than LSD and takes a larger dose to get the effect.

Peyote

from the peyote cactus, causes pronounced visual effects. It is used in a religious ritual by some Southwestern U.S. and Mexican Indians and its use in these rituals is legal.

Mescaline

"mese" is the common name for this drug which also comes from the peyote cactus. Stronger than peyote itself, mescaline also causes vivid visual impressions.

DOM

called STP by users. The effects of STP can last for two or three days.

Marihuana

the crushed and chopped leaves and flowers from the hemp plant. Sometimes smoked in cigarette form. Sometimes smoked in pipes. Reactions can be: a giddy feeling like drunkenness; changes in perception and mood; feelings of well-being or fear; and possibly hallucinations. Slang terms for marihuana are "grass" or "pot".



Joint

a marihuana cigarette.



Roach

the butt end of a joint.

Stoned

describes the intoxicating effect of marihuana, or really any drug, or alcohol.

Hashish

called "hash". Also prepared from the flowering tops of the hemp plant. Hashish is smoked in a pipe or taken orally, and is more powerful than marihuana.

THC

tetra hydro cannabinoil. Purified extract of the resin of the hemp plant. Also made in the laboratory. It is thought to be the substance in marihuana and hashish that causes the mind altering effects of these substances.

Trip

a name for the reaction that is caused by a psychedelic drug. A bumner is an unpleasant or frightening trip.

Head

someone who uses drugs frequently.

THE DEPRESSANTS

The category of drugs that depresses the functions of the brain.

"Downs"

street slang for depressants.

Alcohol

ethyl alcohol, a depressant because it slows the functions of the brain that control thinking and coordination. In high doses it produces drowsiness and sleep. Alcohol is an addictive drug, since after prolonged or continued use, it can cause physical dependence (alcoholism), and when discontinued, causes withdrawal symptoms at least as serious as the other addictive drugs.

Barbiturates

these drugs are in the group called sedatives - medicines to make you sleepy. Barbiturates are taken in capsule or tablet form. They cause physical dependence (addiction), and after repeated use, physical withdrawal does occur when these drugs are discontinued. Among the common commercial names for barbiturates are:

Secobarbital or "red devils"
Nembutal or "yellow jackets"
Amutal or "blue heavens" or "blue-devils"
Luminal or "purple hearts"
Tutinal or "rainbows" or "double trouble"



Barbiturate Overdose

more people in the United States die as a result of an overdose of barbiturates (usually suicide) than of any other single substance.

Intoxication

sedative or tranquilizer intoxication is similar in its symptoms to alcohol intoxication. Driving while intoxicated can be extremely dangerous, and is thought to cause at least 25,000 traffic fatalities a year.

Tranquilizers

drugs that calm tension and anxiety. These drugs do not cause sleep except in high doses. Tranquilizers are taken in capsule or tablet form. Some common commercial names for tranquilizers are: *Equanil*, *Miltown*, *Librium*, and *Valium*.

INHALANTS

Among substances which are inhaled and produce a high are: glue, gasoline, lighter fluid, and refrigerants. Continued inhaling has been reported to cause severe anemia, liver damage, brain damage, and death.

Prepared as a public service for the BOSTON GLOBE in consultation with David C. Lewis, M.D. Dr. Lewis is the author of *The Drug Experience: Data for Decision-Making*, a course for schools and community groups, published by CSCS, Inc., Boston.

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The Boston Globe

Editor's note: A well-informed public can be one of the best defenses against drug abuse. This chart is reprinted in the hope that each of us will take the time to become better aware of this cancerous plague which so greatly affects our country. As informed and concerned Christians, we can play a major role in curbing drug abuse by supporting a ministry such as Teen Challenge which offers Christ as the one sure-cure to every problem, including drug abuse.

THE MARIJUANA THING

By **BOB BARTLETT**

Director, Philadelphia Teen Challenge

THERE HAVE ALWAYS BEEN things which separated the young from the old. The zoot suiters, flappers, new morality, have all been divisive issues in the past. But probably the most tragic is that which we now face—*cannabis sativa*, marijuana.

In recent years marijuana has soared to the front because it has become popular with a shockingly large number of young people in all classes. Although hashish has been used for centuries as an intoxicant, arguments regarding its effects have developed because it is so subtle. Its results cannot be easily cataloged.

Some experts argue that marijuana is harmful. Others just as strongly declare it is harmless. Who is right?

In every generation, young people have questioned and demanded answers. But when these questions come, where will we get our answers? What guidelines can we take?

Paul stated, "Let no man despise thy youth." Youth have the energy and ability to produce changes—but what kind of changes? The apostle also said: "Prove all things; hold fast that which is good." As you read this article I hope to convince you of "that which is good."

Many people do not recognize the harmfulness of

hashish because they judge it by the marijuana in use now in the United States. Curious teen-agers will try "grass" once or twice and then not touch it anymore. So some say, "It can't be addictive if these kids can leave it alone."

Thrill-seekers will try a "reefer," and nothing will happen. They say, "This drug can be handled; it's mild."

What they don't realize is that for the lucky handful who do not become dependent on it, scores of others become turned on to the drug scene. They fail to recognize that the diluted marijuana we now have is not the pure marijuana present in other parts of the world. If the doors are opened, a stronger, more powerful grass will soon take over.

For 12 years Teen Challenge has worked with thousands of drug users. Time and again we hear how they started on marijuana. Granted, most American users are not physically harmed by the initial use, but more and more evidence is mounting up on the negative side that marijuana definitely *does* produce psychological hang-ups. Many users suffer problems way out of proportion to their ability to solve them.

It has been argued that it is the unstable, problem-prone person who gets involved with pot and the problems which show up after smoking marijuana would have become evident even if the drug had never been used. This is not so. Most of the young people getting involved today do it out of curiosity, thrill-seeking, a desire to be accepted, and a wish to demonstrate independence. After they become a "pothead" they realize what a tool of escape it is. Without being aware of what they are doing, they seek it whenever the going gets a little rough.

I find it is much easier to do wrong than right. We all like to take the easy way out. Marijuana is readily available, so the kids smoke it. It has been said, "The path of least resistance makes crooked rivers and crooked men."

There is only one way a crooked path can be made straight again. Parents, school officials, law enforcement agents, even social workers cannot straighten out a mind made crooked by continued use of marijuana. The prophet Isaiah told us that when Jesus would come, "The crooked shall be made straight." He is the only help for those who have become involved with marijuana.

Why am I so concerned for the "insignificant" marijuana smoker? Because most pot smokers graduate to heroin or stronger hallucinogens such as speed, LSD, STP, and a variety of other three-letter drugs either singly or in combination. I am convinced the easiest

SCRIPTURES TO LIVE BY

SCRIPTURES TO LIVE BY

... for July 15-21

Theme Verse: "They that sow in tears shall reap in joy" (Psalm 126:5).

SOWING AND REAPING

Sunday—Psalm 126:1-6

Monday—John 4:31-38

Tuesday—Matthew 13:24-30

Wednesday—Mark 4:1-20

Thursday—Isaiah 5:1-7

Friday—Proverbs 11:24-31

Saturday—Galatians 6:1-10



Why people backslide

By W. H. GRIFFITH-THOMAS

DURING A BIBLE READING some years ago I said that if there were 500 backsliders outside that church, every one had become a backslider through neglecting the Bible.

After the meeting a lady said to me, "I cannot understand how you can be so sure that every one of the 500 backslid through neglecting the Bible."

"Well," said I, "do you have a mirror in your bedroom?"

She answered, "Yes."

"Do you use it?"

"Yes."

"Suppose," I went on, "you did not use it for a week; would you be quite sure that your personal appearance would be what you would like your friends to see?"

"No," she replied.

"Now in the Epistle of James," I remarked, "the Bible is spoken of as a mirror in which we see ourselves. If we do not open the Book, we cannot be sure of our spiritual appearance."

Then I said, "You have soap and water in your home?"

She began to smile and said, "Yes."

"Do you use it?" I asked. She smiled a little more, and I added, "Suppose you did not use it for a week, would you be quite sure of your personal appearance?"

"No," she said.

"Now," I pointed out, "in the Epistle to the Ephesians the Word is compared to water: 'The washing of water by the word.' As water is to the body, so is the Word of God to the soul. It cleanses. If we do not practice cleansing we cannot be clean."


Then I added, "When you go downstairs, I take it that you have your breakfast."

She said, "Yes."

"Now suppose," I said, "you went without food for a few days; you know what the result would be. The rea-

way to avoid the drug scene is never to start with that first cigarette, pipe, or what have you.


"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." When you are seeking so hard to live, why blow it all on a cheap high which could destroy you? Don't discard the drive and initiative that is so much a heritage of youth. Don't sell yourself out to a slavery of drugs at the very time you are being called on to make important career and other life-molding decisions.

Christ said, "Come unto Me all you who are weary, tired, sick, or hung-up, and I'll provide you with an answer." Why not try Jesus? He will listen to you right now if you wish to tell Him all about yourself. Maybe you would want to begin with this short prayer: "Dear God, I need You to help me. I have really messed up my life and I am coming to You for help. Amen." 

son people are ill in body is because they are 'below par.' If people are strong and vigorous they can resist germs.

"So it is in the spiritual life. God's Word is spoken of as food. If we eat God's Word, we are strong; but if we do not, we become prey to the microbes of temptation; they find us below spiritual par, and the result is we fail and become ill and diseased spiritually speaking. But when we can say with Jeremiah, 'Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart' (15:16); when we use the water and the food and the mirror found in God's Word, there will be no backsliding."

She said, "I see it now."

As long as we keep the mirror before us in which we see ourselves, at the same time "beholding as in a glass the glory of the Lord," we become transformed. As long as we use the water of God's Word for the cleansing of our inner life, and the milk and the honey of God's Word as the food of our souls, we will not backslide but will go on from grace to grace and from strength to strength. 

A HISTORY OF THE
APPALACHIAN DISTRICT
OF THE ASSEMBLIES OF GOD

Pentecost + Fully Come

By J. Samuel Rasnake

An outstanding documentation of the Appalachian pioneers in Pentecost—replete with pictures of the old barns, tents and humble lodgings where God made and remade simple mountain folk into spiritual giants. Deeply entrenched family feuding yielded to the Spirit's transforming power. Dynamic experiences provided mission, vision, motivation for the early ministers and evangelists in the founding of a great and still-growing district of the Assemblies of God!

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BETHANY RETIREMENT HOME in Lakeland, Florida, is quiet now. The residents are gone, the equipment moved out. For 10 years these faithful "soldiers of the Cross" blessed the lives of us who make our homes in Lakeland.

As the move was taking place, we saw them in that light—as true warriors moving forward in answer to the call. It was not easy to pack up and move at their advanced age, but they behaved valiantly. All their lives they had been following orders from the Captain of their salvation. Always on the move. Packing up and moving. Then packing up and moving again. Enduring hardness as good soldiers of Jesus Christ.

Moving was not easy—but South-Eastern Bible College needed the facilities for expansion, and they had no other choice. But at the other end of the journey were kind friends waiting in Springfield, Missouri, to receive them and welcome them into a beautiful new home.

These are our elders—the pioneers who have blazed trails for the extension of God's kingdom. These are the laborers who have sown the seed that produced the harvest now being reaped so bountifully and gloriously. These are the pilgrims who have had no abiding place here below, but now await the call to that City in the sky.

They boarded the airplanes with dignity and grace. Now they are settled in their new home at Maranatha Manor with a new set of friends to help them—and to be blessed by them.

We must never forget them. They have set an example for us to follow. We shall miss them at Lakeland, but the influence of their godly lives shall linger with us always.

—By RUTH HOMER

Lakeland, Florida, says

**GOOD-
BYE**



Springfield, Missouri, says

HELLO



TWENTY-SIX RESIDENTS of Bethany Retirement Home in Lakeland, Florida, were welcomed at Springfield, Missouri, on May 13. There were songs, smiles, and helping hands waiting at the airport to receive these elderly guests and welcome them to their new home.

Two planes, owned and operated by the School of the Ozarks, Point Lookout, Missouri, transported the retirees to Springfield. The copilot was a medical doctor and was available to assist if needed.

Mrs. Murlee Mizell, head nurse from Bethany, was also on board, along with Gordon Earls, administrator of Bethany and now administrator of Maranatha Manor where these 26 dear ones will reside. The newcomers were joined in Springfield by another Bethany resident who had come to Maranatha Manor ahead of them.

Upon their arrival at the Springfield Municipal Airport, the retirees received an enthusiastic welcome from Assemblies of God headquarters personnel, Central Bible College students, friends, and relatives.

The welcome, coordinated by Warren McPherson, Assemblies of God secretary of Information, included a musical ensemble, a wheelchair corps, and luggage carriers. Personal escorts, assigned one to each resident, greeted them at the plane and transported them to the manor, where another welcome awaited them and they were settled in their rooms.

Among these first residents are retired ministers, mis-



ABOVE: Gordon Earls and a nurse assist Blanche Koon as she leaves Bethany Retirement Home in Lakeland. BELOW: High school girls hold "good-bye" banner at the airport.



ABOVE: Mrs. Catherine Raymond, assisted by Rebecca Imende, was one of the first residents to explore the spacious dining room, which features a large fireplace. BELOW: Nurse Melba Nelson serves a foursome in the Maranatha dining room. Left to right: Mrs. Mary Turrony, Mrs. Rema Schindel, George McNutt, and Leslie Homer.



sionaries, or their widows, as well as several lay persons.

On the morning of May 22 General Superintendent Thomas F. Zimmerman and other officials put the Maranatha Manor cornerstone in place during a brief, meaningful service.

Brother Zimmerman reminded those present that Maranatha Manor was established as a ministry of the Assemblies of God, designed to provide retirement living in a Christian atmosphere, with skilled and compassionate care available to our retired ministers, missionaries, and other residents.

The 120-bed complete nursing care center is located at 233 East Norton Road, just east of Central Bible

College. It commands a broad view of the busy campus, and the location is especially significant to those residents who are CBC alumni.

Maranatha Village is a 40-acre retirement complex which includes Maranatha Manor and several other buildings containing one- and two-bedroom apartments. The first of these was occupied June 1, and others were to be available soon after.

The nursing facility of Bethany Retirement Home has been sold to South-Eastern Bible College for dormitory space, but Bethany Mobile Home Park at Lakeland continues in operation for retired ministers and missionaries.

—By ELVA HOOVER

FAR LEFT: People of Springfield gather at the airport to welcome the retirees and take them to their new home at Maranatha Manor. BELOW: Front entrance and driveway of Maranatha Manor prior to landscaping.



Three lessons I learned in my study of ants

THE BIBLE SAYS, "Go to the ant . . . consider her ways, and be wise" (Proverbs 6:6). Industry and forethought are two lessons we normally associate with the ant, and these creatures teach them well. But here are three less explored lessons I learned in my study of ants.

TROPHALLAXIS

The basis of all ant society is a system called trophallaxis. It is the exchange of food between the workers in the ant colony and the larvae under their care.

The workers feed the larvae, and in return eat sugary secretions the larvae produce. The workers delight in this honeylike secretion, and this brings them back again and again to feed the larvae. If this incentive were removed, the workers would neglect the larvae, and the larvae would starve to death.

Trophallaxis well illustrates the Biblical concept of mutual edification, and it is a very workable system for the church to follow. Paul expected the church in Rome to practice it when he came to minister to them, so that they might be mutually strengthened and encouraged and comforted by each other's faith (see Romans 1:11, 12).

The sugary secretions of the larvae could well represent the showing of appreciation toward those who labor among us. An honest compliment for a job well done will make our workers all the more disposed to minister in our behalf. Give a little honey of praise!

happy and busy in the church. A little honey of gratitude is the stimulus which will keep the workers working. The apostle Paul occasionally praised believers for their dedication and faithfulness. He encouraged them with the thought of heavenly rewards. Take away the stimulus of appreciation and you take away a man's will to do a good job.

King Saul foolishly commanded his army to refrain from eating until he was avenged of the Philistines. The men became listless with hunger. But Jonathan knew nothing of his father's orders. When the men came upon some honey in the woods, Jonathan dipped his rod into it and ate a little of it. "And his eyes were enlightened" (1 Samuel 14:27). His countenance lit up.

The victory gained over the Philistines that day was attributable to Jonathan. He deserved a little honey. When Saul would have put his son to death for breaking the fast, the people stood with Jonathan because they realized that he deserved consideration for his part in the victory.

A pastor's wife told me of the time she was faint with discouragement. She had been criticized, and it was getting her down.

She became reluctant to go to church. But one Sunday as she entered, a dear elderly saint approached her, hugged her, and said, "Did we ever tell you how happy we are that you are our pastors?" The pastor's wife felt a warm glow come into her spirit. A load was lifted from her heart. A smile spread across her face. This show of appreciation gave her a new desire to serve.

Ministers, deacons, teachers, prayer warriors, officers, and even janitors need to know they are appreciated. Don't bring defeat upon the church by discouraging its workers. Those who work for you need all the encouragement they can get. Learn a lesson from the ant larvae! Produce a little honey of gratitude.

REPLETES

Certain ant colonies in arid areas have a unique sys-

'Go to the ant...'

By O. EUGENE VAALE

Pastor, Assembly of God, Sidney, Montana

Say a hearty thank you! Show your appreciation for the work being put into the various ministries of your church.

The writer of Hebrews admonished believers to "remember them which have the rule over you, who have spoken unto you the word of God" (Hebrews 13:7). He further admonishes Christians to communicate this appreciation in word and in deed (Hebrews 13:16). You may enjoy the Sunday school teacher's presentation, or the pastor's sermon, but have you communicated this appreciation to them? If you produce a little honey for those who labor for you, they will be all the more inclined to minister to you.

The ant larvae can teach us how to keep workers

tem of storing food. Some ants are chosen to be repletes. They are fed large amounts of sugary liquids until their storage crops are stretched to the size of a large garden pea. The repletes take their places in the storage chamber and hang from the ceiling. The ant colony draws from these living storage tanks whenever the need arises.

The church is blessed which has a sufficient number of repletes to draw from.

Two things are necessary to qualify as a replete.

First, the replete must have something to offer. He

must be full. The very word *replete* means "plentifully supplied, well-filled, gorged." The Bible speaks of spiritual repletes who are "filled with the fullness of God" (Ephesians 3:19). Some are "filled with all knowledge, able also to admonish one another" (Romans 15:14). Others are full of joy (1 John 1:4). Dorcas was "full of good works" (Acts 9:36).

All spiritual repletes should be "full of the Holy Ghost and wisdom" (Acts 6:3), "full of goodness" (Romans 15:14), and "filled with the fruits of righteousness" (Philippians 1:11).

One does not attain the status of a replete without applying himself. A replete of knowledge must study to show himself approved unto God. He must first feed on the Word of God before he becomes a storehouse of scriptural truth.

Even the ministry of spiritual gifts can be enlarged. Paul says, "Seek that ye may excel to the edifying of the church" (1 Corinthians 14:12). Wisdom and faith can both be increased through prayer (Luke 17:5; James 1:5). Natural abilities and talents can also be increased through schooling, training, practice, and prayer. Every Christian should apply himself to spiritual development so he can have something to contribute to the church. The Scripture makes it a commandment that all "be filled with the Spirit" (Ephesians 5:18).

The second qualification of a replete is that he be available—hang around! No matter how much spiritual fullness or special talent you may have, you cannot be a replete unless you are available for service.

The replete vividly illustrates 2 Timothy 4:2: "Be instant in season, out of season." The Amplified Bible's translation reveals the full sense of the meaning: "Keep your sense of urgency. (Stand by, be at hand and ready, whether the opportunity seems to be favorable or unfavorable, whether it is convenient or inconvenient, whether it be welcome or unwelcome.)"


To be a replete one must be on hand, available to dispense from his rich store whenever it is needed. He may be brimful of good things to contribute but he does not qualify as a replete unless he has attached himself to responsibility. The replete hangs around even when the opportunity to minister does not seem favorable. He wants to be there if he is needed.

When a pastor looks for someone to do a job, he must give as much consideration to availability as to ability. If you want to be used more in the church, be there when needed.

HEAT-LOVING CREATURES

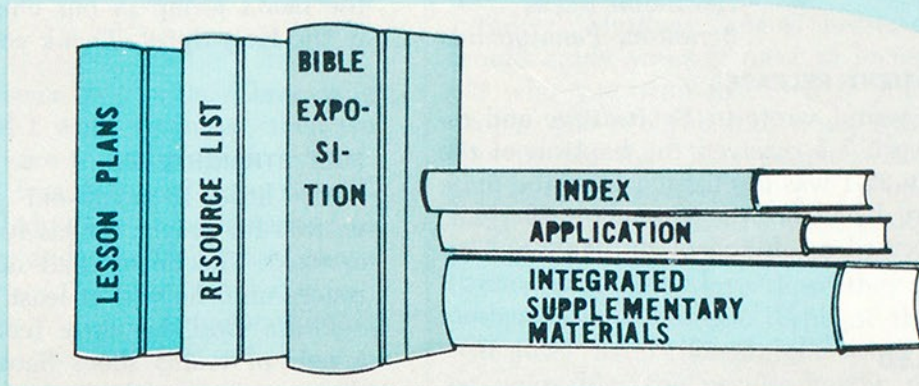
The final lesson I have learned from ants is their affinity to warm climates. The greatest concentration of ants is in the tropics. Their numbers diminish as distance from the tropics increases.

Likewise, the church has always thrived best in the heat of the Pentecostal fire. This provides the kind of atmosphere most conducive to spiritual growth and productivity.

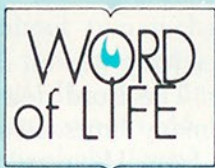
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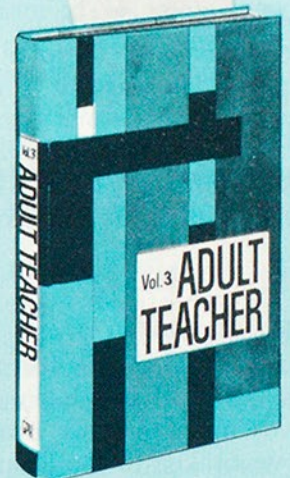


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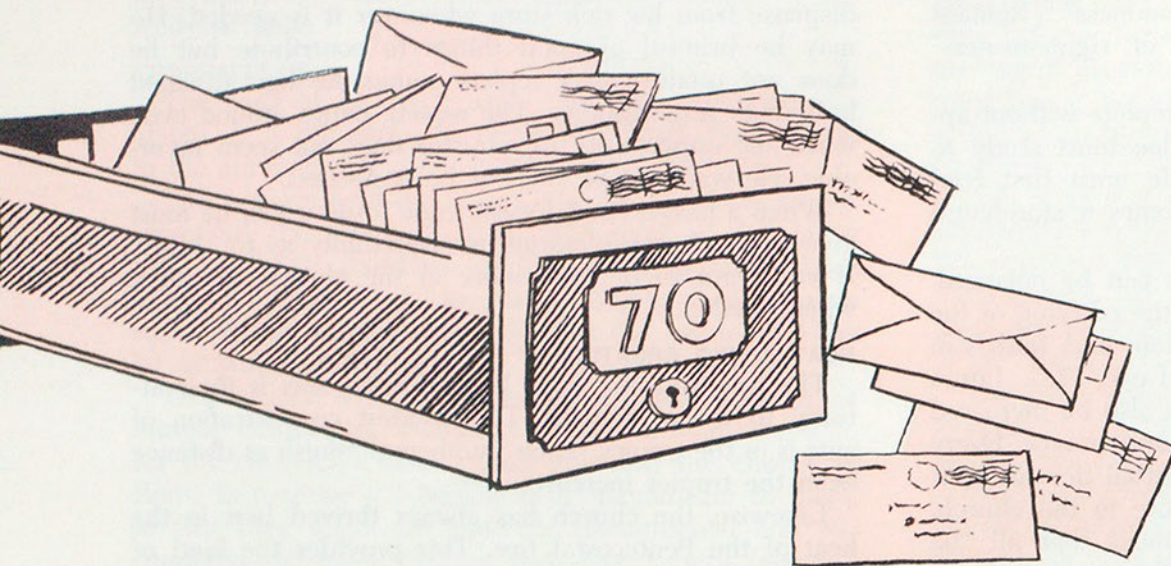


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Samplings from box 70



SIGHT RESTORED

I pray for the broadcast daily and thank God for your prayers. They were answered when healing came to my blind eye. The sight is almost perfect—better than my other eye. I am 80 years old, and my Healer has never failed me. Praise be to Jesus for His great love!

—GERTRUDE BEERS
Scranton, Pennsylvania

STATE HOSPITAL PATIENT RELEASED

In March of this year I wrote to *Revivaltime* and requested help. On April 7 I received the baptism of the Holy Spirit. On May 22 I was discharged from the State Hospital here, where I had been a patient for 20 years, and last week I received a refilling of the Holy Spirit.

—LORRAINE E. YOUNG
St. Peter, Minnesota

RARE DISEASE HEALED

Some time ago I asked prayer for my grandson who had to drop out of Bible college because of a rare nerve condition in his neck. Sometimes he could not hold his head up. Several doctors could not help him. Even the Duke University Hospital in North Carolina could not help him. He was out of college six months.

Praise God for our Great Physician! He honored the faith and prayers of *Revivaltime*. Now my grandson is back in Bible school. We both thank you for your prayers and words of encouragement.

—BLANCHE FLOWERS
Pikeville, North Carolina

SAVED AT LAST!

I requested prayer for my unsaved husband over two years ago. He had been an alcoholic for 25 years and was dying before my eyes. He suffered a heart attack and was taken to the hospital hemorrhaging. He was 49 but looked 69.

That night he almost died—his blood pressure went down to 50. I was afraid for his soul, but Jesus comforted me. As Jim was about to pass out, he asked Jesus to save him. Praise God for His mercy!

It's been marvelous ever since. Jim is now in perfect health. His doctor is amazed. Jim is now president of the men's group in our church and has been baptized in the Holy Spirit. Thank you for praying.

—MARY ANN HAGERTY
Columbus, New Jersey

FEET STRAIGHTENED

My little 16-month-old grandson is healed. I had written for prayer for his feet. The bones were growing crooked. The doctor had said he would probably need braces until he was at least 10 years old.

Praise God, his little feet are straight now! He got a pair of tennis shoes Saturday, after having to wear those corrective shoes day and night. He just ran all over the house and jumped in his new shoes. God has been so good to us.

—MRS. RICHARD KING
Hutchinson, Kansas

DELIVERANCE FROM DRUGS

About four years ago my daughter Judy was on drugs, and I wrote *Revivaltime* for prayer. The Lord delivered her and He has used her testimony many times. Recently she shared it with about 60 ladies from Hayward, California. Some of them were mothers of young teenagers and really appreciated her testimony.

The Lord has taught her a lot and has given her some of the gifts of the Spirit.

—MRS. E. MESERAULL
San Ramon, California

HEALING WITNESSED TO FATHER

I want to thank all of you for praying for my grandson Bobby. God is completely healing his leg. He had a

cyst on the bone. The doctor took X rays recently and found the bone almost perfect.

My son, Bobby's father, used to refuse to go to church, but he went to the altar while visiting us recently. I had requested prayer for him too, and he knows God hears and answers prayer.

—MRS. E. G. METCALF
Perry, Arkansas

ENABLED TO WORK

If you could have seen me when I wrote for prayer and could see me now, you would say the difference is amazing.

My arthritis is just about gone. I have been able to do more work this summer than I have for the past 10 years. For example, I put up 22 lengths of new fencing. I have been using the pick and shovel, which I just couldn't think about using before. I painted my house, which I thought I would never be able to do again.

It's so wonderful. Because of prayer my arthritis is gone, and I can do my everyday work as a janitor. When I wrote you, this work was just a burden. I thank God for your prayers.

—HARRY COOPER
Newfoundland, Canada

CATARACTS DISAPPEAR

In April 1965 I requested prayer for my eyes. I had been told that I had cataracts and would need operations on both eyes in two or three months. I was sure that wouldn't be necessary. I knew my eyes would be all right.

Two years ago I had my eyes tested again. There is nothing wrong with them. I am now 92 and have good sight.

—MAY BETTS
Florence, Colorado

HOME REUNITED

God has sent another answer to Florida. Three long hard years my husband and I were separated, then we were divorced, but now we are together again.

Praise God! My husband was delivered from sin and given back to me and our baby. We were remarried in a church. We're both happy and give God every ounce of praise and glory.

—BARBARA WALKER
Cantonment, Florida

UNEXPECTED RECOVERY

The last week in November I wrote to *Revivaltime* about my son David Rigby, age 18. He had accidentally shot himself in the right foot with a deer rifle. The whole muscle part of the right side was shot out—leaving about two inches missing. When the doctor came from the operating room, he told me it was a nasty wound. He said he had to scrape the heel bone and would have to do skin grafts. He said David would have a slight limp.

The Lord has answered our prayers. When David visited the doctor last week, he did not limp at all. He will not need skin grafting. In fact, the doctor said he had never seen a wound heal as quickly as this one.

I can never put into words how grateful I am to God for answering our prayers. I want to thank you, sisters and brothers in Christ, for helping us pray.

—MRS. OWEN RIGBY
Watkinsville, Georgia

How beloved was John?

(Continued from page 3)

John evidently was not responding to Christ's correction to the extent that he should have been!

Christ's love for John enforces the duty of Christian believers to love others as they are! "Love one another" is a command that means loving individuals before you try to change them—loving them even if they ignore or resist your efforts to change them.

Sometimes a Christian says, "If Bill Brown would just do such and such, I could love him."

That's not the Bible way! When did God first begin to love you? Before your sinful ways were changed or after? Before you were saved or after? Ephesians 2:4, 5 hails God's "great love" with which He loved us "even when we were dead in sins." If He hadn't loved us before our regeneration, that change could never have been possible.

Someone said, "Well, Jesus loved John because He knew John would turn out all right in the end." But Jesus loved the rich young ruler even when He knew that young man was deceived and was about to walk away (Mark 10:21).

Too many equate love with agreement and approval.

Love is not agreement. You can love a person without agreeing with him—and you may also agree with a person without loving him.

Love is not approval. You may love someone without approving of his acts or disposition, and vice versa. Love takes people as they are and patiently persists in spite of disappointments and even necessary discipline.

Indeed, Matthew 5:44-47 insists that the people you should apply yourself most to loving are the very people who you wouldn't love if you had a choice—the people who rub you the wrong way. Even the ungodly love people they like, people with whom they agree, people of whom they approve, people who please them, people who help them. Sinners easily manifest that kind of love. What God and Jesus and the Bible call on believers to do is to love those they don't or can't agree with, to love those who displease them, who hurt them.

If Jesus hadn't loved John when John was unlovely or unlovable, the apostle might never have attained reputation as "the beloved disciple." John eventually responded to Jesus' love.

The unlovely will likely respond to your love. But even if they don't, Jesus expects you to love them.

The story is told that the apostle John, after attaining an age when he was no longer physically able to preach, would have his disciples carry him to the front door of the meeting of Christians where he would sit on the floor and repeat over and over again, "My little children, love one another."

That exhortation echoes across the centuries on the pages of God's Word. It is a legacy from a disciple who wasn't very lovable or lovely at first, but who remained on the receiving end of Christ's love and eventually transmitted that love to others who were as unworthy as he had been.

Will you apply yourself to obeying John's plea: "My little children, love one another"?



SERVICE

Sunday School Lesson for July 22, 1973

ROMANS 12:1-13; 1 CORINTHIANS 3:9-15

By J. BASHFORD BISHOP / South-Eastern Bible College
Assistant Professor of Bible and Religion

IN THIS LESSON TEXT from Romans Paul discussed Christian service as it relates to God, to self, and to others.

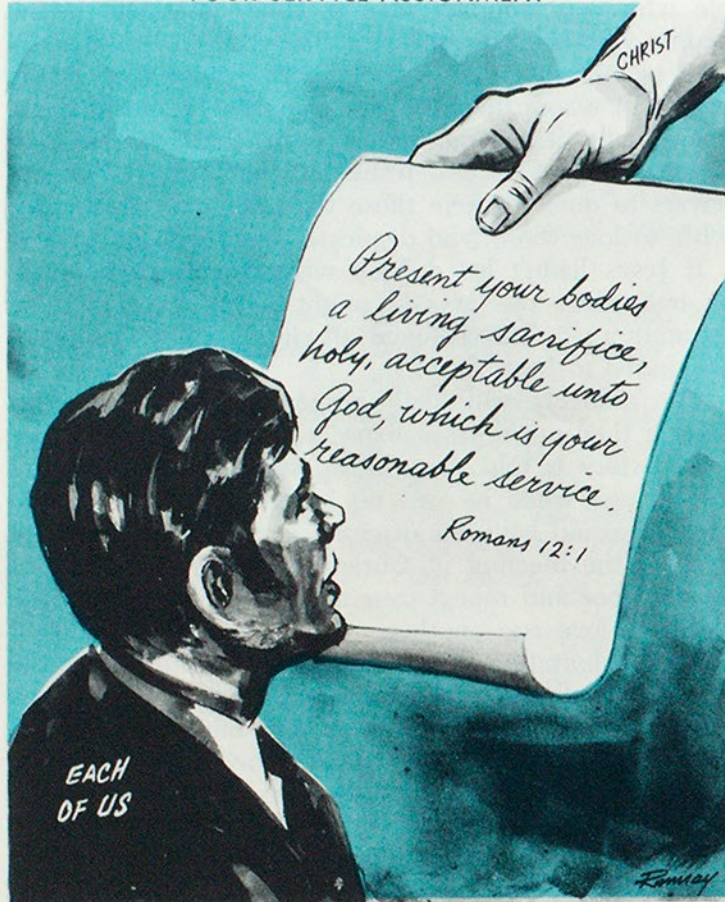
SERVICE IN RELATION TO GOD

True and effective service can only issue from a life entirely consecrated to God. Thus Paul said, "I beseech you"; that is, "I beg you" (Romans 12:1).

"By the mercies of God"—that is, in view of all that God in His great mercy has done for us; in view of God's gift of His Son and of the Son's sacrifice for us.

"That ye present your bodies a living sacrifice" (Romans 12:1). Under the Mosaic Law the animal was presented to the priest and killed; it then became the property of God and was set apart for His use. Similarly the believer presents himself as a whole burnt offering

YOUR SERVICE ASSIGNMENT



unto God, not to die but to live a life dedicated to God as God's own property.

In view of all God has done for the believer, it is only "reasonable" that he should so consecrate himself to God for God's use.

SERVICE IN RELATION TO SELF

Because of his consecration to God, the believer has an entirely different attitude toward himself and the world around him.

1. *He will not pattern his thinking and conduct after the world nor, as Phillips puts it, "let the world squeeze him into its mold."*

2. *Instead of being conformed, he will be constantly transformed by "the renewing of [his] mind" (Romans 12:2), allowing God's Spirit and Word to shape his thinking and conduct.*

3. *This inward renewing will produce humility (Romans 12:3). Overestimation of one's importance is a common temptation. A sensible and modest view of ourselves is indispensable to a life of effective service for Christ.*

4. *The believer is to recognize that he is just one member of a great Body. The Church, like the human body, is composed of many organs and members, each one important and having its own special function (Romans 12:4, 5).*

Accepting these facts, the Christian should give time, prayer, and thought to developing and using whatever ministry God has supplied him (Romans 12:6-8). Not only teaching, preaching, and administrative ministries are mentioned, but also those of "giving" and "showing mercy."

SERVICE IN RELATION TO OTHERS

As a servant of others the Christian's conduct is to be characterized by:

1. *Unhypocritical love.* "Let love be without dissimulation" (Romans 12:9). Sincere love will manifest itself in loving actions. Such love, born of God, is described in First Corinthians 13.

2. *An abhorrence of all evil* (Romans 12:9). "Purity has two sides. One is hatred of evil. The other is love of goodness."

3. *A warm and brotherly affection for other believers* (Romans 12:9). As members of God's family we are to possess a real and positive affection for God's other children.

4. *"In honor preferring one another"* (Romans 12:10). This means we shall be eager to see others honored and quick to give place to others. And of course we shall not find this difficult to do if we truly love others, for it is the nature of love to be glad when loved ones are honored.

5. *"Not slothful in business; fervent in spirit"* (Romans 12:11). To put it another way, "Keep at the spiritual boiling point; keep on fire for God!"

6. *"Rejoicing in hope."* Apart from God, life is tragic. Yet the servant of the Lord possesses true optimism because he knows that "we are more than conquerors through him that loved us" and that "neither death, nor life . . . nor things present, nor things to come . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Romans 8:37, 38).



FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS
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NEWS OF OUR TIMES

Carl F. Henry notes developments of Key 73

ARLINGTON, VA.—Since Key 73 got underway in January, three significant developments have taken place under its wing, Carl F. H. Henry, one of the originators of the evangelistic effort, said recently.

Dr. Henry, who wrote a 1967 editorial in "Christianity Today" magazine that led to the continent-wide cooperative effort, reported that Scripture distribu-

tion, home Bible studies, and local church cooperation have all increased as a result of Key 73.

Local churches have distributed more than 10 million copies of Key 73 Scriptures prepared by the American Bible Society, he said, and an unprecedented demand of 500,000 copies per week led to a temporary paper shortage at the printing plant the month before Easter.

With Key 73 as a stimulus, some 50,000 neighborhood Bible study groups are meeting throughout the country, he said. "In Missouri alone," Dr. Henry related, "more than 1,600 home Bible study and prayer groups meet periodically, with an estimated attendance of about 18,000 persons, encouraged in their attendance mainly by believers in the 1,000 Methodist churches in that state."

Another achievement of Key 73, Dr. Henry said, is that it has brought many thousands of congregations into community cooperation. "Both transdenominationally and within the same denomination," he said, "this has been for multitudes of these churches the first time they have cooperated with other Christians for anything."

"Australia and New Zealand are contemplating Key 75," he said. "And those communities in America for whom Key 73 has come alive are urging that plans be proposed for ongoing cooperative activity in 1974 and beyond."

'Let God Be God' chosen as theme hymn for Key 73

ST. LOUIS, MO.—"Let God Be God" has been chosen from more than 1,000 entries as the Key 73 hymn, according to Dr. Theodore Raedeke, executive director.

Copies of the song will be distributed among Key 73 participating church bodies, or can be obtained from the Key 73 headquarters here.

Byran J. Leech of Montecito Covenant Church, Santa Barbara, Calif., wrote the words for the winning hymn. The music was composed by Gordon Carlson, a layman in Kansas City, Kans.

Words to the Key 73 hymn are:

Let God be God, in this our present moment,
Let God be Master, holding in control,
All parts of life as gifts of His bestowment
For making men, now broken, strong and whole.
Let God be God, let Christ be Lord!

Let God be God, or we shall never finish
The task to which He calls us every day;
Lest, erring, we in unbelief diminish
The force, the power He wishes to display.
Let God be God, let Christ be Lord!

Let Christ be Lord, in all His risen power;
His gracious Spirit unsuppressed and free;
Our Father, recreate us for this hour
Into the men you wish for us to be.
Let God be God, let Christ be Lord!



'LIVING BIBLE' GOES TO PRISON

CHICAGO—Chaplain John B. Erwin of the Cook County Jail here (right) accepts a copy of the Living Bible from Dr. Kenneth Taylor, the man who spent 16 years translating the Scriptures into contemporary language. The event took place during the dedication of the Pace Institute, an educational and training facility designed to reorient prisoners' lives. Dr. Taylor has donated one-half million Living Bibles to jail chaplains across the nation to give to prisoners. The Living Bible was the best seller during 1972.

Newsman cites Biblical advice on moderation

SAN MATEO, CALIF.—The parental dictum to "clean your plate," which often sounded petty and inconsequential to children, is the only thing left

to rescue America in the current energy crisis, a newsman has declared here.

Calling such zeal against waste "Biblical," John Horgan warned that people who flaunt it will do so at their own peril. He said driving six blocks to the store, leaving unwatched TV sets on, and half-empty plates will soon be things of the past.

"There is a need for a second glance at the Christian tenets of conservation of resources and energy," Horgan said. "Christ cautioned against all manner of excess. All this applies to today's world just as neatly as it did for those folks back 2,000 years ago."

Sunday now a working day in the Philippines

MANILA—Sunday is now an ordinary working day in the Philippines, made so by Presidential Decree 143. President Ferdinand E. Marcos issued the decree, he said, in a move to promote full employment and full productivity.

The directive automatically repealed a Sunday Labor Law

passed in 1953 and the eight-hour Labor Law which preceded national independence in 1945.

According to new regulations, employers are authorized to schedule the weekly day of rest for their employees, subject to collective bargaining agreements and to rulings of the Secretary of Labor.

AFRICAN EVANGELICALS DETERMINE STRATEGIES

LIMURU, KENYA—A General Assembly of the Association of Evangelicals of Africa and Madagascar (AEAM) held here recently may well have determined the direction of African conservative theology for years to come, according to some observers. The assembly was described as being "by Africans and for Africans."

The assembly, which was convened to cope with modern liberal theology now evident in Africa as in other lands, was marked by "deep spiritual maturity and unusual ability," according to Raymond Davis, general director of the Sudan Interior Mission.

"We missionaries found we had very little to say as the Africans themselves could do so much better," said Dr. Davis.

The assembly was called for the purpose of developing a strategy for meeting the unique educational and theological needs of the African evangelical church. Confronted by a dearth of Bible knowledge within the churches despite a phenomenal growth rate, many national leaders recognized a need for pooling ideas and resources in a crash program of lay Christian education throughout the continent.

Most significant, perhaps, of the assembly's actions was its decision to "establish two thoroughly evangelical graduate schools of theology qualified to grant at least a Master of Divinity degree." Target date for the opening of the schools is September 1975.

Some sources say that 41 percent or 150 million of Africa's present population profess Christianity. That is al-

most twice the number of professing Christians 12 years ago; in 1900 only about 7 percent of the total population were Christians.

Propaganda continues, but Soviets seen easing pressure on religion

MOSCOW—Far fewer instances of people jeering at churchgoers this year during Easter were recorded in the Soviet Union, leading some observers to declare that the U.S.S.R. is easing somewhat its traditional pressure against Christians and Orthodox believers.

Michael McGuire, Moscow correspondent for the "Chicago Tribune" Press Service, said thousands of police, soldiers, and druzhniks (part-time volunteer police) stood outside churches across Russia during Orthodox Easter services partly to discourage the young from entering and partly to protect the rights of the believers to go to church.

In 1961, the Communist party set a target date of 1980—the 1,000th anniversary of the Russian church—as the year by which religion would be eliminated. This date is no longer mentioned.

A newspaper edited by the Communist Youth League warned that "insults, violence, and the forcible closing of churches, not only fail to reduce the number of believers but actually tend to increase the number of believers, make clandestine religious groups more widespread, and antagonize believers against the state."

AT A GLANCE

• • • The World Health Organization reports that 25,000 Americans commit suicide each year, or 11 for each 100,000 population. Some authorities believe the figure may be twice as high. In the past 25 years, suicide has risen to become the second greatest cause of death, after accidents, among the young people in America.

• • • Drug abuse among U.S. servicemen appears to be tapering off. Of 850,000 men tested recently, only 0.8 percent turned out to be confirmed users. The rate among new recruits is 1.2 percent. The above-average rate for servicemen in Europe is below 4 percent. "What could have become an epidemic has been controlled," the Pentagon reports.

• • • As part of a campaign to combat alcoholism and problem drinking in Finland, the government has boosted the country's liquor prices, in some cases as much as 30 percent. Finland has some 40,000 registered alcoholics out of a population of 4.6 million. The Institute of Alcoholic Studies estimates that at least 200,000 persons drink enough to create a serious absentee problem for the nation's economy.

• • • Good News for Modern Man, the New Testament in Today's English Version, has exceeded 40 million in circulation. In 1972 an average of 11,000 copies each day were distributed by the American Bible Society. The popular version was first published in 1966.

• • • Christian literature may be classed with pornography under a new law in Yugoslavia and like pornography, may be subject to a 30 percent tax, according to a European Baptist Union report.

• • • Some law students at George Washington University have organized VIOLENT (Viewers Intent On Listing Episodes of violence on National Television) to monitor TV for programs that allegedly teach young viewers the ways of violence.

• • • Divorces among Roman Catholics are increasing, causing Catholic theologians to review the church's rigid stand against marital separation, according to a recent report in U.S. Catholic magazine. Even conservative, traditional Catholics are not waiting for first marriages to be dissolved formally by Catholic marriage tribunals, but are deciding for themselves that they are free to marry a second time, the report noted.

• • • Calling the news media to devote more space to religion, George Cornell, religion writer for the Associated Press, recently noted: "On a single Sunday, 84,000,000 people attend church, far more than the attendance at the weekend's professional sports events. People are putting more than \$8 billion a year into religious activities, 80 times more than the amount of money collected at the gates of professional sports events. And yet the amount of space given (in newspapers) to religion news is only a fraction of that given to sports." Cornell said that surveys show religion is near the top in news interest. "Religion holds a command space in people's concerns, whether they attend church or not," he said.

• • • The Key 73 Bible distribution response has exceeded all expectations, according to Dr. T. A. Raedeke, executive director of the program. The American Bible Society filled orders for 25,000 Scripture portions each day in January, and by March was shipping 500,000 Scripture portions a week. The Key 73 orders of Touched by the Fire, including Luke and Acts, reached 15 million. The same response for Bible study and correspondence course materials was experienced by the World Home Bible League and other Scripture distributing organizations.

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35th General Council • MIAMI BEACH, FLA.
AUGUST 16-21, 1973

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A/G editor elected vice-president

A/G publications capture awards at EPA convention

SPRINGFIELD, MO.—Richard G. Champion, managing editor of "The Pentecostal Evangel," was elected vice-president of the Evangelical Press Association (EPA) during the organization's recent 25th annual convention in Fort Wayne, Ind.

New president of the association is Peter Meeuwse, manager, board of publication, Christian Reformed Churches, Grand Rapids, Mich.

Four Assemblies of God publications received recognition in the awards competition which involved 74 EPA member periodicals.

"Youth Alive," edited for the past four years by Gayle Erwin, took first place in two categories of the Higher Goals for Christian Journalism contest.

The cover of the June 1972 issue, titled "We Are His Workmanship," took first place in the "Best Full Color Cover" category, as did the poster series in the "Standing Features" category.

"Youth Alive" magazine also took second place in "The Most Improved Periodical" judging.

The "Sunday School Counselor," formerly edited by Harris Jansen, took second place in the "Best Full Color Cover" category for its June 1972 cover. The picture, titled "Potter's Hands," was painted by Artist Robert Clark Nelson.

An article by Juleen Turnage, news editor for "The Pentecostal Evangel," placed third in

the "Photo Feature" category. The feature, titled "To Create a Masterpiece," appeared in the Aug. 6, 1972, issue of the "Evangel."

The "Evangel" also took third place among all the denominational magazines entered in the "Periodical of the Year" contest. Robert C. Cunningham is editor.

"Advance" magazine (Gwen Jones, editor) received honorable mention in the "Special Section or Supplement" category for the "Pastor's Planbook," inserted in the December 1972 issue.

EPA currently has 197 member periodicals, with a combined circulation of 12.5 million.

The 1973 convention was built around the theme, "Perspective: Direction, Dimension, and Dynamic." Thirty-five resource persons were involved in lectures and workshops for the 275 editors, writers, publishers, and students who attended.

GPH REPRINTS BOOKS ON DIVINE HEALING

SPRINGFIELD, MO.—Four books on healing by Dr. Lillian B. Yeomans will be reprinted by the Gospel Publishing House and released next month.

The four titles are "Balm of Gilead," "The Great Physician" (formerly published as "Divine Healing Diamonds"), "Healing from Heaven," and "Health and Healing" (formerly published as "The Royal Road to Healthville").

Before her conversion Miss Yeomans was a medical doctor but became hopelessly addicted to drugs. Desperately she tried every remedy medical science could offer, but found no relief.

Finally a minister came to her aid. He pointed her to Jesus Christ and the Word of God and prayed for her night and day. A short time later she was completely delivered.

After her deliverance, Dr. Yeomans gave up her medical practice and engaged in gospel ministry, preaching the full gospel and praying for the sick. Many were saved, healed, and filled with the Holy Spirit during her meetings.

For 20 years (until her death in 1942) Dr. Yeomans' articles appeared in the "Evangel."



GPH SPONSORS QUALITY CONTROL SEMINAR

SPRINGFIELD, MO.—Approximately 75 persons, mostly employees of Gospel Publishing House, participated in a Technical and Quality Control Training Seminar here in April. Purpose of the seminar was to set up proper quality control standards and procedures for the Gospel Publishing House, according to W. G. Eastlake, acting director of the Division of Publication. Employees from the platemaking, press, and bindery areas were involved.

Technologists from the Graphic Arts Technical Foundation, Pittsburgh, Pa., conducted the seminar, which was based on a technical audit made for the Gospel Publishing House in February. Topics of the three-day meeting included Graphic Arts Quality Control, Color Reproduction and Its Control, Paper and Ink Functions, and Control of the Press Process.

GPH releases new songbook

SPRINGFIELD, MO.—The Gospel Publishing House is adding a new songbook to its Melody Music publications.

"Sing Unto the Lord" is a handy 64-page compilation of favorite gospel songs and hymns suitable for camp meetings, conventions, city-wide meetings, youth meetings, rallies, Sunday school, and other church-related activities.

The new book will be introduced at the 35th General Council scheduled next month in Miami Beach, Fla. Delegates will use the book in the congregational singing and at the close of the General Council they will have an opportunity to purchase quantities at the Gospel Publishing House bookstore in Convention Hall.

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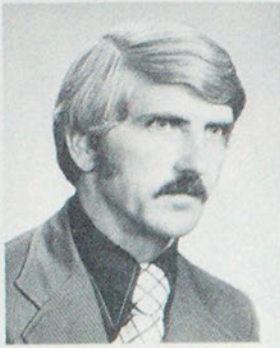
Scripture admonishes, "He that winneth souls is wise." Men have shifted to the minister that which God intended every Christian to do. The urgency of the hour demands that each of us be challenged to win souls! Every chapter of this book gives dynamic suggestions and ideas for practical assignments—for group or individual study. We learn by doing! This inexpensive paperback is a valuable textbook for an effective training program that directs you positively how to win souls. 143 pages.

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New editor named for 'Youth Alive'

SPRINGFIELD, MO.—Allen Ferguson of St. Thomas, Pa., has been appointed editor of "Youth Alive" and supervisor of publications for the Assemblies of God Youth Department.

He succeeds Gayle Erwin, who resigned the position after four years to become associate minister of the Assembly of God in Urbana, Ill., effective July 1.

In addition to editing "Youth Alive" Brother Ferguson will participate in developing an expanded program of services for local youth groups. The program, called "Hisway," includes a monthly leadership magazine by that name, and correlated subscription services offering music, cassettes, posters, and other specialized helps for local groups.

He was pastor of the St. Thomas Assembly from 1970 until early this year, and he has also served as a sectional youth director.

While in the U.S. Army for three years he was a writer and photographer for the post newspaper, and worked in public relations and recruiting. He later headed his own advertising agency.

A graduate of Northeast Bible Institute, Green Lane, Pa., Brother Ferguson has most recently been ministering as an evangelist. He is married and has eight children.

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HOLIDAY INN
MIAMI BEACH, FLORIDA
WEDNESDAY, AUG. 15
7:30-9:30 P.M.
THURSDAY, AUG. 16
7:30-11:45 A.M.
BREAKFAST WITH
PROGRAM FOLLOWING

GENERAL
COUNCIL
WRITERS
SEMINAR

Breakfast tickets must be purchased in advance. They are available for \$3.25 from "The Pentecostal Evangel."

HAMPTON, VA.—Bethel Temple here recently experienced one of the greatest revivals in its history, according to Pastor Jerald Ogg.

At least 18 were saved, two filled with the Holy Spirit, and scores of sick bodies were healed under the ministry of Max and David Sapp of Orange, Tex.

At least 250 first-time visitors attended the two weeks of services.

Bethel Temple recently began a weekly television program. The Sunday school record attendance has been broken on three different occasions in recent weeks, and Brother Ogg said a spirit of revival continues to spread throughout the area.

AMES, IOWA—First Assembly here recently enjoyed the ministry of Evangelists Arthur and Anna Berg during a two-week crusade. At least one was saved and filled with the Spirit and several received healing for their physical needs.

Pastor A. D. Kost reports the church honored Brother Berg during an afterglow service on the occasion of his 77th birthday.

ST. PAUL, MINN.—Several were saved and filled with the Holy Spirit at Summit Avenue Assembly here during a revival with Bill and Naomi Hays of Kilgore, Tex.

Pastor K. G. Swensen reports the Holy Spirit gripped many hearts with conviction and, as a result, lives were changed.

Some 513 were present the final Sunday of the meeting. The church was filled, and extra chairs had to be brought in.

STOCKTON, KANS.—Thirteen were saved, 11 reclaimed, 12 baptized in the Spirit, and seven refilled during a revival at the Assembly of God here with Evangelist Ken Krivohlavik of Springfield, Mo.

Pastor James W. Smith reports at least 48 testified to being healed of various illnesses.

"The congregation has become more free to worship the Lord and is more sensitive to the moving of the Holy Spirit," Brother Smith says. Three people exercised the gifts of the Spirit for the first time during the meeting.

The church is now moving forward for the Lord, the pastor says. A bus ministry begun in recent weeks has resulted in a larger attendance.



The pastoral staff of Covina Assembly, with Evangelist and Mrs. Loren Wooten (right), were thankful for the attendance of 844 the final Sunday of the revival.

COVINA, CALIF.—A New Life Evangelism crusade at the Assembly of God here recently stirred the congregation with a genuine Pentecostal revival, according to Pastor Manuel Shoults.

Under the ministry of Evangelist and Mrs. Loren Wooten, many answered the invitation to accept Christ as Saviour and

several were baptized in the Holy Spirit. A number testified to receiving healing.

An outstanding feature of the crusade was the morning teaching sessions on "Growing to Spiritual Maturity." The meeting concluded with an attendance of 844 in Sunday school on the last Sunday of the revival.

ROYSE CITY, TEX.—First Assembly here has been experiencing a great spirit of revival during the past several months, according to Pastor E. D. Burcham.

In the regular services, and during special weekend rallies conducted by students from Southwestern Assemblies of God College in Waxahachie, Tex., some 53 people have accepted Christ, three have been

reclaimed, 13 baptized in the Holy Spirit, and two refilled. The pastor has baptized 14 in water and 10 have joined the church.

Attendance at the church has more than doubled in the last three months. "The revival spirit continues with many of our children, youth, and adults witnessing in our schools and the community," says Brother Burcham.

Spanish-speaking A/G opens in Oklahoma City

OKLAHOMA CITY, OKLA.—Manuel De Leon, Men's Department director for the Gulf Latin American District, led a team comprised of Mr. and Mrs. Daniel Aguilar and Isidoro Hernandez, to open a new Spanish-speaking Assemblies of God church here.

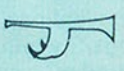
The team came from Texas to attend the Sixth National Action Crusades Council held here in March, and to witness among the Spanish-speaking people in the area.

The workers held two services for Spanish-speaking people in the CA chapel of Southside Faith Tabernacle (J. W. Newby, pastor).

J. C. Girkin, home missions director for the Oklahoma District, attended the second service. Plans have been made for

a young minister to lead this new Spanish-speaking church.

At the closing report session of the National Action Crusades Council an offering of \$371 was raised for the new church.

Key 73 
CALLING OUR CONTINENT
TO PROCLAMATION

Phase Five
June Through November

Assemblies of God goal for Key 73—an Impact Crusade in every local church. Encourage youth to participate in AIM projects. Plan evangelism outreach at state and county fairs. Plan, train, motivate. Then go out and win souls! And be sure to include adequate follow-up to retain the results.

Colorado church dedicates addition

ARVADA, COLO.—The congregation of First Assembly dedicated its new church addition to the Lord in April. The new building increases the sanctuary from the original 50- by 40-foot structure to 114- by 40-foot. A fellowship hall is included in the new accommodations.

Clarence E. Lambert, superintendent of the Rocky Mountain

District, was guest speaker for the dedication service.

The new addition, which seats 400 and includes a baptistry, prayer and conference room with fireplace, new pews and carpeting, is debt free. Estimated value of the building is \$100,000.

Robert G. McAllister is pastor of the church.

DANBURY, CONN.—The Lawrence Reeds of Hankens, N.Y., recently conducted a kids' crusade at First Assembly here. Attendance averaged more than 200 every night, and Pastor G. Jack Provard estimates that during the five-night crusade over 100 boys and girls accepted Christ.

"This kids' crusade has been a great spiritual blessing to our church, as well as increasing our Sunday school attendance," says Pastor Provard.

LIBBY, MONT.—The Assembly of God here has been stirred by two recent revivals reports Pastor Hubert C. Robinson.

Evangelists were Frank Kaiser and Stewart R. Tilton, both of Canada.

"Our young people entered into the spirit of the meetings with real enthusiasm," reports Brother Robinson. "Many received great freedom in exercising the gifts of the Spirit."

Several were baptized in the Holy Spirit during the meetings.

EUDORA, KANS.—The Assembly of God here recently concluded a good revival with Evangelist I. D. Rayborn from Yates Center, Kans.

His ministry on last-day events and prophecy was a real blessing to the congregation, according to Pastor J. W. Leppke.

Several were saved and some received the infilling of the Holy Spirit. Many families made new commitments to Christ as a result of the meetings.

TAYLORVILLE, ILL.—Seven were saved, two reclaimed, and four filled with the Holy Spirit during a revival at the Assembly of God with the King's Daughters from Evansville, Ind.

Pastor Richard Sisco reports the meetings were a real blessing to this home mission church.

Since January, 34 have accepted Christ in the church and many have been filled with the Holy Spirit, healed, and bap-

tized in water. The church now averages 135 to 140 in attendance.

POPLAR BLUFF, MO.—First Assembly recently was blessed through the ministry of Evangelist Philip Green.

Brother Green encouraged the congregation to read through the Bible on a regular schedule. Over 20,000 pages of the Bible were read during the crusade, and Pastor G. C. Copple reports many of the congregation are reading through the entire Bible every few months.

ANAHEIM, CALIF.—A genuine spirit of revival prevails at Central Assembly here since a week's meeting with the Fairfield Evangelistic Party of Detroit, Mich.

A few weeks prior to the revival, several were saved and filled with the Spirit. During the crusade, eight others were saved, 10 received the Baptism, and five were refilled.

Pastor Ernest L. Friend reports that since the revival concluded, two teen-agers have been saved and one filled with the Spirit.

During the revival, four adults were delivered from the tobacco habit and two people were delivered from drugs. Several testified to being healed of various illnesses.

Brother Friend reports the church is being blessed spiritually and numerically. Construction of a new sanctuary to seat 500 is expected to begin soon. During 1968 the church built an education plant valued at \$50,000, and it has already been paid for.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Chickasaw	First	July 23-29	Cecil Gray	M. G. Barfield
	Hartford	First	July 17-22	Jim & Donna Snyder	J. K. Hottel
	Sulligent	Military Grove	July 22—	Johnnie Hopgood Family	Charles Flippo
Ark.	Benton	First	July 18-29	Mike & Marigold Cheshier	James Walker
	Palestine	Twin	July 15-29	Dennis Thrasher	Christine Jumper
Calif.	Alameda	Calvary	July 17-29	Thomas M. Ming Jr.	Charles Beadle
	Mt. Lassen	Kids Camp	July 16-20	John Pratt Family	G. Elrod, Dir.
Colo.	Clifton	A/G	July 18-29	H. A. & Ruth Strange	Simon Peter
	Marianna	First	July 15-29	Mike & Mary Purkey	Bill Franklin
Ga.	Gainesville	Calvary	July 18-22	Donald T. Railey	Gerald Jordan
	Pine Mtn.	Youth Camp	July 16-20	David Daniels	J. Rayburn, D-CAP
Ill.	Richland	First	July 22—	Nettie Parham	Ethelyne Zellers
	Cottage Hills	Forrest Mis.	July 18-29	Bob McCutchen	Louis Estes
Ind.	Downers Grove	¹ Suburban	July 15-20	Larry & Carolyn Campbell	Harley Kennedy
	Fulton	¹ A/G	July 22-27	Larry & Carolyn Campbell	David J. Smith
Kans.	Beech Grove	¹ Faith	July 22-27	Charles J. Aaron	James Monson
	Hartford City	Kids Camp	July 16-20	Bud Alexis	Evan Paul, D-CAP
Ky.	Dodge City	First	July 15-28	Lula M. Dennis	E. L. Satterfield
	Arlington	First	July 11-20	Loyd & Neoma Blake	Doyle Oliver
La.	Crestwood	Youth Camp	July 16-20	Corbett & Miriam Berthelot	R. Dukes, D-CAP
	Louisville	Peniel	July 22-27	Loyd & Neoma Blake	Philip Parker
Mich.	Hornbeck	¹ A/G	July 16-22	Lloyd & Mrs. Bates	Kirkland Martin
	Benton Harbor	Fairplain	July 11-22	Musical Vanderploegs	Jack Pepple
Minn.	E. Detroit	Christ Trinity	July 22-27	Bruce White	Robert Clark
	Grass Lake	² Fa-Ho-Lo Park	July 16-22	Douglas Wead	R. Traub, D-CAP
Miss.	Reading	A/G	July 15-20	Bruce White	Mike White
	Alexandria	³ Lake Geneva	July 16-21	Kathleen Jennings	D. Nelson, Dir.
Mo.	Sauk Centre	A/G	July 17-29	New Life Crusaders	Arthur Robins
	Amory	⁴ First	July 17-22	Charles & Mrs. Blythe	Lawrence Pool
Oreg.	Avondale	¹ A/G	July 15-20	Les & Sandra Merrick	Norman E. Porter
	Excelsior Spgs.	Youth Camp	July 16-20	Doyle & Gladness Jennings	D. Goodwin, D-CAP
Pa.	Hannibal	First	July 20-22	Doyle & Gladness Jennings	T. T. Ward
	La Plata	A/G	July 17-22	Jack & Sharon Malone	Kenneth Norris
Tenn.	Rocky Mount	Kids Camp	July 16-20	Bob & Maxine Wilkes	G. Denbow, Dir.
	Sikeston	First	July 15-22	Ronnie Dean McRaven	T. A. McDonough
Okla.	Catoosa	A/G	July 18-22	Luis Torres	Hoyt Ming
	Fairfax	A/G	July 11-15	Luis Torres	David Essary
Tex.	Miami	Northwest	July 15-22	Milo Harmon	Charles Long
	Turner Falls	Kids Camp	July 16-19	Whitenack-White Team	W. Baker, Dir.
Va.	Blue Mtn.	Kids Camp	July 16-21	Gladys Triplett	Anthony Mayeski
	E. Greenville	A/G	July 23-29	C. A. & Mrs. Barfield	B. R. McCarty
W. Va.	Millington	¹ First	July 8-13	Marie Akins Team	R. Stanbro, D-CAP
	Nashville	Youth Camp	July 16-27	Jeremiah Hanley	W. D. Brooks
Canada	Dallas	Ferguson Rd.	July 18-29	Bill & Naomi Hayes	Edgar Palser
	Dallas	First	July 20-22	Whitenack-White Team	E. Barns, Dr.
Utah	Jacksonville	Kids Camp	July 16-20	Charles J. Aaron	J. Fellers, Dir.
	Woodville	Kids Camp	July 16-20	Ken & Alice Williams	R. D. Nance
Va.	Wylie	First	July 16-22	Tommy Calk	Robert Smith
	Kearns	A/G	July 17-29	Bob McNew	Jerald Ogg
W. Va.	Hampton	¹ Bethel	July 15-20	Christian Hild	J. Stemple, Dir.
	Horse Shoe Run	Youth Camp	July 16-20	C. A. & Mrs. Barfield	D. Lindsay, Dr.
Canada	Thunder Bay, Ont.	Youth Camp	July 15-20	Victor Etienne	

¹ Children's Revival ² Youth Camp ³ Girls' Camp ⁴ Deeper Life Crusade
Due to printing schedule, announcements must reach *The Pentecostal Evangel* six weeks in advance.

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THE PENTECOSTAL EVANGEL
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Musical presentation draws 7,200 during week

SANTA ANA, CALIF.—More than 7,200 attended First Assembly here during Easter week to see and hear the presentation of the John W. Peterson cantata, "No Greater Love."

A cast of 56 and a 28-piece orchestra joined the 85-voice sanctuary choir in presenting the musical drama depicting the life and ministry of Christ. The performance was under the direction of Dwayne Riddle, minister of music at First Assembly.

Many accepted Christ during each performance.

The cantata was presented eight times during Easter week. Near capacity crowds filled the

1,000-seat sanctuary for each presentation. A stereo recording of the cantata was produced.

This marked the third year that First Assembly has presented a musical witness to the community. H. Syvelle Phillips is pastor.

OAKWOOD, TEX.—During a 10-night revival at Gospel Fellowship Assembly here with Evangelist Vera Holmes, 11 accepted Christ and three were reclaimed.

Pastor C. M. Rhodes reports the entire congregation was stirred and souls are accepting Christ every week.

WESTON, W. VA.—The Assembly of God here reports a tremendous move of the Holy Spirit during revival services with Evangelist Johnny Mastro of Clarksburg, W. Va.

Pastor Gary Stoecker reports 16 accepted Christ as Saviour and 28 were baptized in the Spirit during the meeting.

WESTON, OHIO—The congregation of Weston Assembly recently was blessed through the ministry of Evangelist and Mrs. J. Anthony Silva.

Pastor A. P. Hinton reports the inspiring messages on abundant living created enthusiasm in the hearts of believers.

GREAT BEND, KANS.—First Assembly recently had a kids' crusade with Evangelist Faye Clark of California. Some 156 boys and girls enrolled in the five-night crusade; 102 of these were visitors to the church.

Pastor J. P. McCamey reports several boys and girls responded to the invitation to accept Christ as Saviour.

ZION, ILL.—A week-long children's crusade at Christian Assembly here set a new attendance record for the 16-year ministry of Evangelist Paul Hild.

A total of 2,166 came in the four nights of services, in addition to the 560 present at the giant Sunday school rally. It was the evangelist's 275th "roundup" for Christ.

Pastor William H. Douglas reports the buses were filled beyond capacity each night. One night, 581 were brought in with the buses and cars.

The children brought 248 visitors during the revival and Sunday school workers are now following up 366 new prospects.

Pastor Douglas reports scores accepted Christ and many new

homes have opened up to the church's ministry as a result of this revival.

Brother Douglas says the new church is already filled to capacity and more space is needed to accommodate the Sunday school. There was a record attendance of 705 on Palm Sunday.

Evangelist Paul Hild ("Cowboy Smiley") presents a picture of Christ to Christine Harris who brought the most visitors to Sunday school.



NEWS OF OUR COLLEGES*

PEARLMAN LIBRARY BUILDING UNDER CONSTRUCTION AT CBC

SPRINGFIELD, MO.—Construction of a new building to house the Myer Pearlman Memorial Library began May 7 with a groundbreaking ceremony on the campus of Central Bible College.

Participating in the groundbreaking service were: General Superintendent Thomas F. Zimmerman, chairman of the board of directors of CBC; T. E. Gannon, chairman of the board of administration of CBC; President Philip A. Crouch; Academic

Dean Donald Johns; Gerard J. Flokstra, librarian; Stephen Walegir, business manager; and Warren McPherson, president of the alumni association.

The 80- by 150-foot building will be erected on the west side of the campus, facing east. It will be of concrete construction with brick facade. The mansard type roof will be of steel construction.

The two-story structure is designed to follow land con-

Rainy weather did not dampen the spirits of participants and onlookers at groundbreaking ceremonies for the new Myer Pearlman Library at Central Bible College. General Superintendent Thomas F. Zimmerman (center) led in breaking ground. Philip Crouch, CBC president, is at left.



tours. Its upper floor will be at ground level at its main entrance, while a loading dock at the west side will serve the lower level. Heat will be supplied from units in nearby Evans Hall. The library will be air-conditioned with automatic humidity control.

According to Mr. Flokstra, the library will provide space for more than 85,000 volumes and will accommodate 400 students. It will contain periodical and reference rooms, the circulating collection, an archive for the Assemblies or God collection, a cassette library and listening room, a microfilm room, and two large study areas.

Present library holdings are in excess of 51,000 volumes. The librarian explained that one half of the library's annual budget is spent for acquisition of new books. The other half is used to purchase collections from schools, used book stores, and individuals. These books are sorted and duplicate copies are given to the six CBC extensions. By the end of this year, each extension will have received at least 1,000 books, he reported.

The new facility, which will cost \$350,000, is scheduled for completion in approximately nine months, with interior finishing to follow, President Crouch indicated.

SCC students participate in outreach program

COSTA MESA, CALIF.—Students of Southern California College organized several outreach efforts during Easter vacation.

Six students assisted Pastor Bill G. Thornburg of the Assembly of God in the farming town of Pixley, Calif. During each day they trained church youth in evangelism and worked with them in door-to-door witnessing. Each evening they conducted services with inspirational singing and preaching.

Two young people were converted and scores were blessed. One new convert testified: "Thank the Lord the students from SCC came to our town. Except for their love and concern, I might never have found the Lord."

Because of their love for God, 14 missionary interns, selected by the Missionary Assistance Program of the college, are spending the summer in ministry around the world. Eleven will assist missionaries and nationals in eight foreign countries, and three will participate in child evangelism clubs and Teen Challenge ministry in the United States.

* Compiled by the Assemblies of God Department of Education

SAGC erects new college center

WAXAHACHIE, TEX.—The building committee of the Board of Regents of Southwestern Assemblies of God College recently authorized erection of a new college center on its campus. Construction was scheduled to begin in May.

The one-level masonry building is designed to provide approximately 20,000 square feet

of floor space. It will contain conference and seminar rooms, offices, bookstore, post office, snack bar, game and lounge areas, and practice rooms.

The center will be located in the present trailer court area of the campus, facing east. Upon its completion, scheduled late in 1973, the old Student Union Building will be removed.

SCC AWARDS HONORARY DEGREE TO CALIFORNIA EDUCATOR

COSTA MESA, CALIF.—Southern California College honored Vernon L. Grose, of Canoga Park, Calif., by awarding him the honorary doctor of science degree at its commencement exercises May 19.

Earned degrees held by Mr. Grose include the B.S. in physics from Whitworth College and the M.S. in systems management from USC. He has been vice-president of Tustin Institute of Technology, Inc., in Santa Barbara (an educational institution) since 1966.

The doctoral degree was granted for his work in forcing reexamination of scientific objectivity regarding the origin of the universe, life, and man.

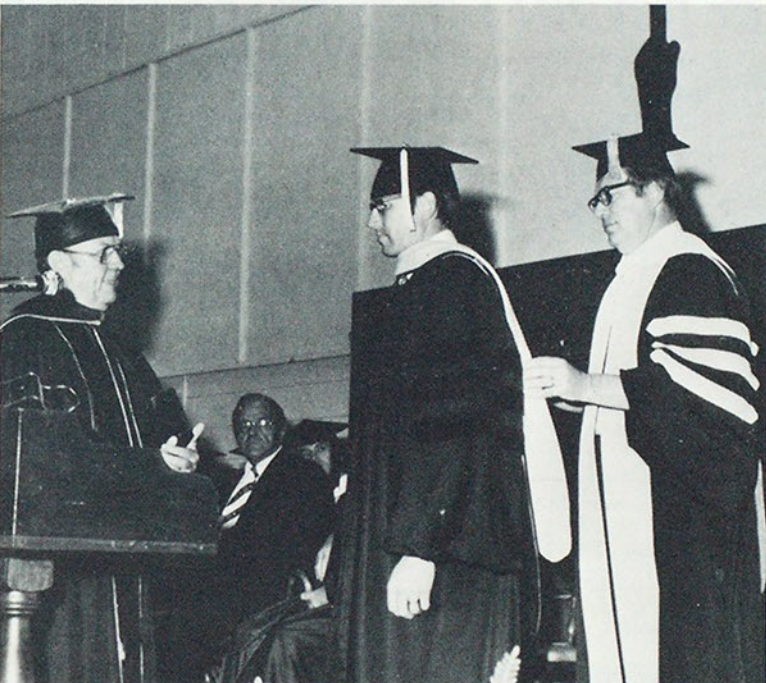
Dr. Grose was appointed a charter commissioner by the California State Board of Education on the Curriculum De-

velopment Commission in 1972. He was instrumental in the landmark decision by the State Board to edit all science textbooks in California public schools and remove the dogmatism of evolutionary teaching concerning origins.

In conferring the degree on Dr. Grose, President Emil A. Balliet said of him, "He has the rare and unusual ability to discern the broad issues in the world at many levels and he has the skill to go directly to the heart of the problem. Most impressive has been his leadership role in establishing the case for design as opposed to the case for chance in the study of origins in California State public school textbooks."

Dr. Grose is a member of North Hollywood First Assembly (D. Leroy Sanders, pastor).

Vernon Grose (center) is awarded an honorary doctorate from President Emil Balliet (left) and retiring Dean John Lackey during commencement exercises at Southern California College.



Pastor Norman Arnesen (seated) and Paul Couchman, member of the Pastor's Council and mayor of Scotts Valley, Calif., consider details of the Ministerial Student Assistance Fund established by Craig Memorial Chapel.

CONGREGATION OF BBC CHAPEL ESTABLISHES STUDENT FUND

SANTA CRUZ, CALIF.—A Ministerial Student Assistance Fund has been established by the congregation of Craig Memorial Chapel, located on the campus of Bethany Bible College.

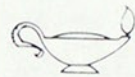
Money from the \$10,000 investment will provide loans to young people training for Christian ministry. Half of each loan will be cancelled for those who enter the ministry.

Applicants for loans will be reviewed on the basis of their desire and plans for Christian service, financial need, quality

of work during their first two years of college, and various other standards. The Pastor's Council, governing board of Craig Chapel, will administer the fund.

Pastor Norman Arnesen reports that he and the congregation investigated many possibilities for using their funds in God's work. After careful study they concluded that investing in the lives of future ministers would net the highest dividends.

Pastor Arnesen teaches Bible theology at BBC.



A/G COLLEGE NOTES

EC—Missouri Governor Christopher Bond addressed Evangel College's largest graduating class (240 seniors) at its May 24 commencement. The governor challenged the graduates to integrity and service. He urged them to recognize their responsibilities as educated men and women: "Become concerned, involved, and committed to your society and your government."

NBI—A group of businessmen from the supporting region of Northeast Bible Institute recently organized a Laymen's Council "to promote and stand behind the school in all areas of endeavor."

NBI will sponsor two Middle East Bible Lands Seminars this fall for which three credit hours will be granted. The tours to Israel, Syria, Lebanon, Turkey, and Cyprus will feature the ministry of C. M. Ward, president-elect of Bethany Bible College.

SCC—Southern California College's accreditation has been reaffirmed by the Western Association of Schools and Colleges for the fourth consecutive three-year term. SCC thus enters its second decade as a fully accredited liberal arts college.

SIGNS AND WONDERS

By **STANLEY M. HORTON** / *Professor of Bible, Central Bible College*

BIBLE WORDS are often made to sparkle with greater meaning when we dig into the Hebrew and Greek. We all know, for example, what a miracle is. But we get a broader view of the meaning of a miracle when we see that the English word translates three Hebrew and two Greek words in our King James Version.

One of the most common Old Testament words for miracle is 'oth, used of the miracles in Egypt and in the wilderness (Numbers 14:22; Deuteronomy 11:3). About 60 times 'oth is also translated sign. Sometimes these are supernaturally given signs promised by prophets as a guarantee of future fulfillments, as in the case where Samuel anointed Saul and promised signs which would confirm the fact that God had chosen him to be king (1 Samuel 10:7, 9). More often they are signs giving evidence and assurance of God's presence and help, as in the case of the "mark" ('oth) on (rather, for) Cain (Genesis 4:15) and the turning of Moses' rod into a serpent (Exodus 4:1-9).

The corresponding New Testament word, semeion, is used in John 2:11, 23, and throughout the Gospel of John of the miracles of Jesus as supernatural signs pointing to and demonstrating some aspect of His deity or divine nature.

Two Hebrew words describe miracles as wonders. Mopheth indicates a wonder as a special display of God's power, as when Pharaoh asked for a miracle or

wonder (Exodus 7:9) or when Hezekiah was healed (2 Chronicles 32:31). Mopheth is also used of men whom God uses as symbols or signs pointing to Christ (Zechariah 3:8).

Another word or words (pele' and forms of the verb pala') speaks of miracles as events that are extraordinarily wonderful and often hard to understand, such as God's marvelous and awe-inspiring acts of creation, judgment, and redemption (Judges 6:13; Job 37:14; Psalms 106:7; 107:24; Isaiah 25:1; 29:14). Jesus Himself as the virgin-born Son is named (and has the character of) a wonder (Hebrew, pele'; Isaiah 9:6).

A corresponding Greek word, one of the most common words for miracles, is dunamis (the root of our word dynamite), meaning power or an act of mighty power. It is used of the miracles of Jesus (Mark 6:5, 14; Acts 2:22), miracles done in His name (Mark 9:39), the power of the Spirit (Acts 1:8), the miracles of apostles (Acts 4:33) and of deacons (Acts 8:13), as well as of one of the gifts of the Spirit (1 Corinthians 12:10, 26).

The early Christians prayed "that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:30). Thank God, signs and wonders are characteristic of His dealings with men in all ages. They are manifestations of His divine power, the outflow of His nature as the Mighty One. Multitudes can testify that He is just the same today.

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Give us this day our daily cross

HOW LONG HAS IT BEEN since you prayed, "Give us this day our daily cross"?

You say, "You must be joking. You mean 'our daily bread,' don't you?"

No. Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). In the light of that statement, should we not pray for our daily cross as earnestly as we pray for daily bread?

For the daily cross is as necessary for our spirits as the daily bread for our bodies.

It is not a self-inflicted cross. Not a heavy wooden cross that is carried as an act of penance; nor some kind of asceticism that one might choose for himself. The cross is something God has laid upon every part of our natural life. Andrew Murray explained Christ's words as follows:

"The only meaning the disciples could attach to these words was from what they had often seen, when an evil-doer who had been sentenced to death by the cross was led out bearing his cross to the place of execution. In bearing the cross he acknowledged the sentence of death that was on him. And Christ would have His disciples understand that their nature was so evil and corrupt that it was only in losing their natural life that they could find the true life."

Carrying the daily cross, then, means acknowledging each day that the sentence of death has been passed upon our evil, carnal nature.

When we please ourselves instead of pleasing the Lord, we are avoiding the cross.

When we think of ourselves more highly than we

ought to think, we are shunning the cross.

If we depend on our own wisdom or power instead of looking to God for help, we are ignoring the sentence of death that the cross represents.

Taking up the cross is a humbling process. It creates in us a spirit of contrition. It causes us to act like people who have been forgiven a great offense, and who owe our life and liberty to His mercy.

This sense of obligation gives us the incentive to please Him in all our ways. It makes us careful not to grieve our Saviour in the smallest matter.

Said John Ruskin: "Taking up your cross is carrying whatever you find is given you to carry as well and as stoutly as you can without making faces, or calling people to come and look at you. All you have to do is to keep your back straight and not think of what is on it—above all, not to boast of what is on it."

Self is boastful. Self loves to parade. Self wants to be recognized. But self is man's worst enemy. Self drove the life of God out of the first man. Self crucified the Lord of glory. Self puts others on crosses instead of us.

Self is stubborn, proud, greedy, touchy. Self is the source of all our troubles. That is why Jesus told us to deny ourselves, to renounce self daily, to recognize that as surely as the death sentence was passed upon Him as our Sin Bearer, it was passed upon the self that is in each of us.

The Holy Spirit will help us to mortify self—to reckon ourselves to be dead to sin and alive to Jesus Christ. And if we lose ourselves in Christlike service we have no time for self-pity or self-pleasing.

—r.c.c.

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WE BELIEVE . . .

. . . the Bible is the inspired and only infallible and authoritative Word of God.

. . . there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost.

. . . in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, in His personal future return to this earth in power and glory to rule a thousand years.

. . . in the Blessed Hope—the Rapture of the Church at Christ's coming.

. . . the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ.

. . . regeneration by the Holy Spirit is absolutely essential for personal salvation.

. . . the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer.

. . . the baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it.

. . . in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life.

. . . in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

The day I prayed for a vacuum cleaner



By JO ANN CRAVER *Missionary to the American Indians*

I SHALL NEVER FORGET the day I prayed for a vacuum cleaner, *an old vacuum cleaner.*

I don't mean prayed for in the sense that I had an old cleaner that needed a divine touch to make it swallow up the dust again. No, I mean I *needed* a vacuum cleaner. I was fighting a losing battle against the dust that the relentless wind drove into my house.

It gets dusty here in Arizona when it has not rained in months. The swirling winds (dust devils, appropriately named) will sweep across the floor of Carrezo Canyon where we live. Everything loose will go with the wind in a cloud of red dust rising skyward—seeming always to descend on or near our house. Dust came seeping in around the windows, under the doors, and through cracks we never knew existed.

I was battling this with broom and mop one very windy day when I just stopped, bowed my head, and prayed. I remember the words: "O Lord, You know I need a vacuum cleaner, and surely someone has an old cleaner they will give me."

It was a short but fervent prayer. Then I went back to my war with the dust.

A week or so later, some friends stopped to see me. "Could you by chance use an old vacuum cleaner?" they asked.

"Oh, yes," I hastily replied—adding, "Praise the Lord."

So it wasn't long until I was trying to clean the house with my "old vacuum cleaner." It had many foibles. For one thing, the on and off switch didn't always work. You had to plug and unplug it to start and stop.

That wasn't so bad, but usually fire would fly out of it when I plugged it in or unplugged it. And sometimes black smoke would come boiling forth from somewhere within the thing, and I would have to make a mad dash to the outlet to unplug it.

Worst of all, it was very particular about the type of dirt it would pick up. It spurned most of the dust as something beneath its notice.

On another windy day when I was struggling with my "old vacuum cleaner," trying valiantly to clean up the dust, I once again cried out to the Lord: "O Lord, how can I ever keep this house clean with this old vacuum cleaner?"

I really wasn't expecting an answer—but deep within my heart I seemed to hear these words: "Isn't this what you asked for, an old vacuum cleaner? I could have given you a new one just as easily, but you asked for an old vacuum cleaner."

I was stunned—abashed, as I realized what I had done. I bowed my head and asked the Lord to forgive me for asking for a crumb when I could have had a whole loaf.

Since that day I have tried never to limit God. I am sure there are many times when our Heavenly Father desires to do "exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20). Most of us live below our privileges—not just in the material realm, but also in the spiritual. How many burdens we carry! Oh, what needless pain we bear! How much joy leaks out of our hearts! How many thoughts about yesterday or tomorrow torment us because we fail to cast our burdens upon the Lord.

We have not, because we ask not, the Word says. "Ask, and ye shall receive, that your joy may be full" (John 16:24).

We forget that even the tiniest bird is entered on our Father's inventory sheet. "Ye are of more value than *many* sparrows" (Matthew 10:31).

"Trust Me," the Lord is saying. "I will supply *all* your needs. I delight to do so. I will not reprimand you for asking too much, for I love to give with a liberal measure."

Remember: though He is able to supply an *old* vacuum cleaner, He would much rather give you a new one. Just ask!

P.S. Not long after this, some other friends brought me a fine vacuum cleaner—not a new one, but one that worked very well. They said I could use it until I was able to get another. Later the WMCs of the Potomac District (my home district) gave me an offering to buy a washer, dryer, floor scrubber and polisher—and a *new* vacuum sweeper!

How generous the Lord is!