

THE Pentecostal evangel

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

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PRAY THAT THE SPIRIT MAY BE OUTPOURED AT THE COUNCIL ON SPIRITUAL LIFE IN MINNEAPOLIS. AUGUST 14-16



Photo by H. Armstrong Roberts

Do all speak with tongues?

By BILL POPEJOY

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THE PHILOSOPHER SOCRATES advanced the processes of legal interrogation when he introduced a new system of questioning. That system, now used by lawyers in court, is called the Socratic method and is basically a series of questions which demand a yes or no answer. Through it many a guilty person has found justice impossible to escape. The directness of the question sought out the truth.

However, many a subpoenaed witness has also become painfully aware of one huge fallacy in the system. There are some queries which should be answered with more than a yes or no—explanations should be given. But when a sharp attorney requests that the judge remind the witness that he is not to volunteer information but to simply answer the

question, that lawyer has a tool for distorting the truth. And the defendant may be found guilty through the induction of facts rather than through the deduction of them.

There are times when, in discussing spiritual things, only a yes or no answer will suffice. No qualified answer will do when a sinner is asked, "Will you accept Jesus Christ as your personal Lord and Saviour?" or, "Do you believe the Bible to be the inspired and infallible Word of God?" These are vital verities which demand positive affirmations.

Yet this principle of insisting on a yes or no answer may be faulty where some facets of scriptural truth are concerned. One such question relates to the charismatic experience, or the baptism in the Holy

Spirit. The apostle Paul, in 1 Corinthians 12:30, asked, "Do all speak with tongues?" The apparent and contextual answer is no. However, to answer in the negative, without explanation, is to be totally in error.

The Scriptures teach three functions of speaking in tongues, and Paul's inquiry specifically related only to one of those three functions. You can readily see how it is possible to take a simple Biblical phrase out of context, deal with it in isolation, and do great violence to the truth it intended to teach.

Let us note what God's Word teaches about three functions of speaking in tongues.

I. TONGUES AS AN EVIDENCE

The Church was born on the Day of Pentecost when 120 waiting disciples were filled with the Holy Spirit. At that moment of infilling they began to speak with other tongues as the Spirit gave them utterance. The transcendent phenomenon filled them with ecstasy, but there is no indication that they, at that moment, were aware of its significance. Even Simon Peter, when answering the question, "What meaneth this?" gave no explanation of the glossolalia.

However, the integral relationship between the infilling of the Spirit and speaking in tongues is given in the 10th and 11th chapter of Acts. Peter went to the house of Cornelius, a Gentile, and began to preach the gospel. The Bible says, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God."

According to Peter and his brethren, the speaking in tongues was the initial physical evidence of this glorious experience. When he explained this phenomenon to the church in Jerusalem, "they held their peace, and glorified God."

The pattern is explained—and the evidence continues to this day! So, when the question is asked, "Do all speak with tongues?" we are compelled to insist that if you are asking about the evidence of the Baptism, we must reply, "Yes! Thanks be to God! All do speak with tongues when the Spirit comes in!"

II. TONGUES IN WORSHIP

The initial physical evidence is only needed once. No one has to speak in tongues every day in order to know that he is Spirit-filled. Such a weak level of living is below the Christian norm. We live by faith and do not depend on emotional exercises.

However, "Pentecost" is more than an experience; it is a life. And the phenomenon of glossolalia is not given as a curious toy in order to initiate the believer into a new system. The apostle Paul expressed gratefulness for the continuance of this rapturous ecstasy with these words: "I thank my God, I speak with tongues more than ye all." He also avowed, "I will pray with the spirit . . . I will sing with the spirit."

He explained the intimate relationship with God that is available through tongues in words like these: "He that speaketh in an unknown tongue speaketh not unto men, but unto God." Others do not need to

understand; the believer is in communion with his Lord.

Again, Paul said, "He that speaketh in an unknown tongue edifieth himself." Every child of God needs to be built up regularly—and such edification is available through the transcendency of tongues.

The apostle also explained: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit himself maketh intercession for us with groanings which cannot be uttered." Although the understanding is unfruitful (and this is not intended to be a substitute for praying "with the understanding") it is one of the most refreshing and purifying exercises of the believer.

So when the question is asked, "Do all speak with tongues?" we must happily reply that if you are talking about worshiping in the Spirit, you should speak with tongues! This rapture awaits you.

III. TONGUES AS A GIFT OF THE SPIRIT

After the Spirit comes into the life of a believer, He begins to work *through* him for the edification of the church. The believer himself is built up first, then he becomes a channel for building up others. In order to accomplish this the Spirit gives gifts.

Nine gifts of the Spirit are listed in First Corinthians 12. There are three of knowing, three of doing, and three of speaking. These gifts are given "to every man severally as he [the Holy Spirit] will."

Their operations are under the special influence of the heavenly Paraclete. No believer should judge his standing in God by the particular gift that operates through his life. He should always "covet earnestly the best gifts"—the ones needed at the moment.

Among these gifts is that of speaking in tongues, and it should always be accompanied by the gift of interpretation. Otherwise the speaker should be silent in church. This gift, like all of God's blessings, may be abused; but it also may edify the believers.

Paul was writing about the gifts—not about the evidence, or about worship—when he asked, "Do all speak with tongues?" Of course not. All believers are not required to be a channel for this particular demonstration of heavenly wisdom.

Personally it has been my great privilege to speak in this heavenly language when the Holy Spirit came in; and it is also a source of great personal edification for me to worship in tongues every day; yet I have never been used of God in the manifestation of the gift of tongues. If God so chooses, I am willing—in fact, anxious—to be a channel of any part of His grace.

The Holy Spirit is working in the world today. They call it a charismatic renewal. It is reaching into all denominations. Men are studying the Scriptures and are discovering that the foolishness of God is wiser than the wisdom of men. Earth's tongues are insufficient to express their rapture. And God is helping their infirmity so that they are speaking with other tongues as the Spirit gives them utterance (Acts 2:4).

The baptism in the Holy Spirit includes tongues but surpasses this. Love for God and man, power to witness, and zeal to labor are gracious blessings which enable the believer in the supernatural to tell the world the most wonderful message in all the earth—the message that God loves them and Jesus died to save them. That is what it is all about!



Strong in the Lord

"BE STRONG IN THE LORD," the Bible says (Ephesians 6:10). The measure of our strength, both individually and corporately, is the strength of our spiritual life. And spiritual life, like physical life, needs constantly to be nourished.

Also it needs a checkup periodically. That's why the Council on Spiritual Life has been called to meet in Minneapolis beginning August 14. The purpose of the Council is to give opportunities for spiritual life to be strengthened through praying, studying the Scriptures, and letting the Holy Spirit speak. If we will listen, He will tell us what we should know, what we should do, and what we should be.

By exposing ourselves to the Scriptures and the working of the Spirit we can learn some new lessons about Christian maturity and discover what really constitutes a spiritual life. No doubt many of us need to let the Divine Accountant perform an audit on our spiritual lives and rearrange some of our priorities.

There is a great hunger in people's hearts for more of God. It is not enough just to sit in Sunday school, attend church services, and have special meetings now and then. Church attendance is good and all of the assembly's activities are important but doing these things can be a waste of time unless there is a moving of the Holy Spirit. What every church needs is an influx of spiritual life that will quicken the believers, change them into Christ's image, and endue them with divine power.

We need to pray in the Spirit, live in the Spirit, be led of the Spirit, and be used by the Spirit—for God's will is done "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zechariah 4:6).

Spiritual growth is no accident. It comes by making wise and diligent use of divinely appointed means. There are laws governing spiritual life which are as real and immutable as those controlling natural life. The one great requisite is prayer. Prayer evidences faith, generates action, stimulates inquiry, and inspires obedience.

There is no substitute for prevailing prayer, the kind that comes from hearts filled with faith and persistency. The Psalmist prayed, "Wilt thou not revive us again: that thy people may rejoice in thee?" God will revive, renew, and revitalize us if we give Him opportunity.

We need a revival of spiritual worship. The Father is still seeking worshipers who will worship Him in spirit and in truth.

We need a revival of deep convictions—men and women who do not merely hold opinions but are held by God-given convictions.

We need a revival of Bible reading, of private devotions, of family prayers, of personal evangelism, of living by faith and adorning the gospel. These are the things that spiritual life is made of.

May the love of God be shed abroad in our hearts by the Holy Spirit. May God give us not just a superficial stir but something deep and lasting that will lead us into a personal relationship with the Lord Jesus Christ as Lover of our souls and Lord of our lives.

A pure church is a strong church. A church that is cleansed of all pride, selfishness, deceit, and every other sin can shake the world. God took severe measures to purify the church at Jerusalem but the result was a church so strong that great fear came upon all the people (Acts 5:11-16). God's presence was manifested in that church by "many signs and wonders." Multitudes of genuine converts were added to that church because it was purified and made "strong in the Lord."

—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, and 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 GOSSIPING TONGUE

By ALLEN BOWMAN

EVERYBODY FEARS THE GOSSIPING TONGUE. A military officer once remarked, "I have no fear of the enemy; but if we are defeated, God save me from the gossips back home." Backbiters have crippled armies and homes, clubs and churches. "A whisperer separateth chief friends" (Proverbs 16:28).

Gossip is not to be confused with constructive evaluation of persons. That procedure is essential to the social process.

Gossip is negative and destructive. At its worst it is outright slander, the peddling of lies to ruin another's reputation—one of the meanest of sins. In Aramaic *slanderer* means "one who eats another piecemeal." The Greek word for *slander* is derived from *diabolos*, which means "devil." Slander is indeed a diabolical procedure. Among Christians it is church cannibalism.

Can you imagine a Christian engaging in thievery? How shocked we would be at the very thought of stealing money or jewelry! Yet the gossip systematically steals something of far more value, the reputation of others, without batting an eye.

Are gossipers aware of the repeated and pointed warnings in the Bible against their heartless talk? In the Old Testament alone slanderers, whisperers, and talebearers are mentioned 16 times, not counting the many instances where other names are used. The wise man in Proverbs 6:16-19 sets forth some things which God cannot tolerate. Four of them are a lying tongue, a false witness, a haughty spirit, and "he that soweth discord among brethren." Leviticus 19:16 expressly commands, "Thou shalt not go up and down as a talebearer among thy people."

A Christian leader once repeated to a friend a damaging rumor he had heard. His friend opened the Bible to Deuteronomy 13:14 and read the verse aloud. Then he asked, "Brother, have you inquired? Have you made search? Have you asked diligently? Have you found out if the story is true and the thing certain?"

The talebearer had to acknowledge he had not fulfilled any of these conditions. He was only repeating "hearsay."

If such is the Old Testament standard, what about New Testament teaching? It is even more searching. It extends to gossips who do not sow outright lies but who distort the truth—those who depict your faults without mentioning your virtues and ascribe to you the worst possible motives. The New Testament condemns all evil speaking.

"Speak not evil one of another, brethren" (James 4:11). Said Jesus, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matthew 12:36).

The Pauline epistles make a clean sweep too: "Let your speech be always with grace" (Colossians 4:6). Evil speaking is classed with ugly sins, including frivolity and intemperance and faithlessness (1 Timothy 3:11).

The gossip is an idle tattler. He is unconcerned about others' welfare. He is self-centered. His approach to human relations is negative. His enjoyment is at the expense of others. "The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Proverbs 18:8).

And what about the person who greedily takes in the unkindnesses he hears? Both alike are lacking in the love that "rejoiceth not in iniquity, but rejoiceth in the truth" (1 Corinthians 13:6).

"Behold, how great a matter a little fire kindleth! And the tongue is a fire . . . an unruly evil, full of deadly poison" (James 3:5, 6, 8). Is what I say true? Is it kind? Is it necessary?

Perhaps no one suffers more from our gossip than men who are over us in the Lord—the very ones whom we should esteem most highly in love for their works' sake.

While visiting a church in a university town years ago, I was pleased with the sweet-spirited ministry of the pastor, but puzzled over his anxious references to gossip among his members. Though I knew little of the situation, it bothered me.

Some time later a friend told me that the pastor of that church, an excellent man, had been driven from his pulpit by gossip—persistent, heartless gossip.

God's warning all through the ages has been emphatic: "Touch not mine anointed, and do my prophets no harm" (Psalm 105:15). Jesus extends the warning to our treatment of all believers (Matthew 18:6).

Said A. B. Simpson: "I would rather play with forked lightning or take in my hands living wires than speak a reckless word against any servant of Christ. . . . Let us remember that when we persecute or hurt the children of God, we are but persecuting Him and hurting ourselves far more. Lord, make me as sensitive to the feelings and rights of others as I have been to my own, and let me live and love like Thee." 

Identification with Christ through the Communion service

Message by G. F. LEWIS to the General Presbytery, May 17, 1972

"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it" (Mark 14:22, 23).

I WOULD LIKE to draw your attention to the acts of Jesus the night the Communion service was instituted. For a long time I have been convinced that the acts of Jesus were as significant and majestic as His words.

Jesus took the bread and said, "This is my body." The bread is a symbol of the body of Jesus Christ—and what a beautiful symbol. Just as bread (food) is indispensable to human existence, so the body of Jesus Christ is indispensable to the spiritual life and salvation of man. Jesus said, in John 6:51, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." And in verse 53, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

He took it—it was voluntary on His part. In Hebrews 10:5 we read, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." He took it—this human body prepared by His Heavenly Father. Romans 8:3 tells us He came in the likeness of sinful flesh. Hebrews 4:15 states He was "in all points [in every respect] tempted like as we are, yet without sin."

He took the bread, and then He blessed it. In taking that body He sanctified it. He kept it holy, sinless, spotless, blameless, perfect. He made it a fit offering or sacrifice to God.

Then He broke it. This also was voluntary. Though He was crucified by wicked hands, yet He could say, "No man taketh my life from me. . . . I have power to lay it down, and I have power to take it again. This commandment [authority] have I received of my Father" (John 10:18). He broke it of His own volition, and then He gave it.

He said, "Take, eat." We receive His life from His hands. "This is my body that is broken for you"—broken that we might have life. He took it; He blessed it; He broke it; and He gave it.

THEN WE ARE TOLD that He took the cup, a symbol of His blood. The life is in the blood; and in pouring out His blood He was pouring out His life unto death.

He took it—the cup of sorrow, suffering, and agony placed in His hands by His loving Father.

I am persuaded we will never know this side of eternity the depth of the words of Jesus in the garden when He fell on His face and cried to His Father, "If it be possible, let this cup pass from me: nevertheless, not as I will." The second time He said, "If this



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cup may not pass away from me, except I drink it, thy will be done." The third time He spoke the same words.

Oh, the agony, the suffering, as these words were poured out—agony that brought great drops of blood from His brow! An angel had come from heaven to strengthen Him lest He die a premature death before Calvary. The cup was given Him by His Father; He took it.

And He "gave thanks for it." Notice that when He took the bread, He blessed it; but when He took the cup, He gave thanks for it. He thanked His Father for the privilege of dying in your place and mine. Not only was there agony we cannot fathom, but He thanked His Father for it—for the privilege of taking your place and mine. He tasted death for every man.

After He had given thanks for it, He gave it to the disciples. Giving the cup indicates to me His desire that we enter into the fellowship of His sufferings and be made conformable unto His death (Philippians 3:10).

Jesus said to His disciples, "Are ye able to drink of the cup that I shall drink of?"

They said, "We are."

Jesus said, "Ye shall drink indeed of the cup I drink of."

And they did. They suffered, and some of them went to martyrs' graves. They drank that cup.

We may not have to drink of it to the extent that

it will cost us our physical life, but Jesus said, "If any man follow me, let him take up his cross. He that loses his life for my sake and the gospel's, the same shall save it." What meaningful words! There is a cross, and with the cross, the cup.

Paul said, "I am crucified with Christ." Not theoretically as so often we think of it. He said he was "always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest [demonstrated]."

In giving the cup Jesus purposed that we enter into that crucified life with Him. It will be suffering and agony when we begin to nail this flesh to the cross—crucified to all of the ambitions and characteristics of the flesh-life that we read about in the Word of God. It is all in the cup, and He said, "Drink. Identify with Me in My death."

"THIS DO IN REMEMBRANCE OF ME." In observing the Lord's Supper we are not called upon to remember Him as a great teacher, or as an example, but as a sacrifice. He poured out His life unto death. He died for every man. He gave thanks for it.

God help us, as we partake of the cup, to look beyond it. The cup from which He drank we will divide among ourselves and drink all of it. Whatever it may cost, we will show forth His death to the world—demonstrate it by identification with Him, show forth in example His death until He come. 

A word from the general superintendent

T. F. ZIMMERMAN



Servants of Jesus Christ

F. B. MEYER TOLD A STORY of some monks to whom the Book of Revelation was being read. It was decided that when they came to the end of the book, each would choose the promise he loved best.

After thinking back over the many wonderful portions of this great book, one of the monks said, "I will take this, 'God shall wipe away all tears.'" Another indicated that his choice was, "To him that overcometh will I grant to sit with me in my throne."

After careful deliberation, a third one chose, "His servants shall serve him." The latter was Thomas a Kempis, who later wrote *The Imitation of Christ*.

There are not many who choose the role of a servant. It seems more pleasant to be served than to serve. Yet the apostle Paul set a great example when on several occasions he simply identified himself as "a servant of

Jesus Christ." It seems that he used the title "apostle" only when he needed to cite his authority as he dealt with great doctrines or when he had to correct those to whom he wrote. At other times he seemed to take special pleasure in reminding believers that he was a servant of Christ.

Servitude was a custom in Old Testament times. Serving could be pleasant or unpleasant, depending on the nature of the master. Some Old Testament servants so deeply loved their masters that when their liberty became available, they chose to serve their masters for life. When the servant indicated his irrevocable choice, he was brought to a doorpost and the master bored a hole in the servant's ear with an awl (Exodus 21:5, 6). This servant then became a bond servant "to serve him for ever."

This is what Paul was talking about when he called himself a servant of Christ. He was His forever. There was no intention of ever turning back.

Today when so many are concerned with creature comforts and luxury, what a need there is for believers who want nothing more than to be servants of Christ! Who are more anxious to find a place of service than a place of ease or a position of prestige.

If people could only get a vision of what a wonderful Master Jesus Christ is, there would be more dedicated service in the world today. The Prodigal Son at one time thought a life of self-pleasing and careless indulgence was ideal. Eventually he came to himself and discovered that his father's servants were much better off than he was!

There is joy in being a servant of Jesus Christ. Let us pray that more people will discover this. 



Michelangelo's marred marble

By BESS OLSON

FOR ALMOST 50 YEARS the huge 17-foot Duccio block had lain in the cathedral workshop in Florence, Italy. Old Beppo, foreman of the shop, was just a boy apprentice when the massive column of marble arrived from the quarry. Count Agostino di Duccio planned to carve a giant Hercules from it. But quarrymen had been careless in the cutting, somewhat spoiling the shape; and when the count began to carve the piece, he gouged too deeply in the middle, making a long gash.

Convinced that the marble was hopelessly ruined,

he abandoned it; and for decades the piece of marble lay unused. Known as the Duccio block, it was rejected by every sculptor. The tall thin column was gigantic in size, beautiful in texture, but unwanted.

But when Michelangelo saw it in the storehouse, he wanted it. A 14-year-old apprentice sculptor, he was looking for a large piece of good marble that he could afford. "This piece!" he exclaimed. "It's badly marred. Could I have it cheaply?"

But no, Beppo informed him. Even marred marble was still considered valuable to the city officials.

Years went by. Michelangelo was successfully sculpting in Rome when he heard that Florence was staging a contest to select an artist to carve something of lasting value from the Duccio block. Leaving everything, he hurried to his native city and eagerly submitted his name as a contestant.

As he considered all of the eminent artists in line for the commission, it seemed impossible that he had a chance of winning. Why, even the great Leonardo da Vinci was one of them.

Hopefully, though, Michelangelo went to the storehouse and surveyed the block. He visualized a huge David, about to reach in his sling for a stone as he faced his giant foe.

Over and over he read the Bible account of David and Goliath until he could clearly see the youth—strong, athletic, confident in the power of his God to defeat any enemy. He submitted drawings and waited.

Then, beginning with da Vinci, one by one the artists on one pretext or another rejected the commission. The real objection was the difficulty of carving anything notable out of the marred marble. With shining eyes Michelangelo learned that city officials had voted to give him the 2,000-pound block for his David.

Now he again carefully examined the badly gouged column. He drew more plans. "If I swivel the hips this way," he mused, "I can fit the figure into the narrowness of the block. The gash will come out between the legs."

He worked swiftly, surely, happily breathing marble dust for 20 hours a day.

Four years later, with weary but satisfied eyes, he gazed up in wonder at his finished David.

The sculpture was enthusiastically accepted by the committee. Hung in a sling to prevent damage, it was carefully moved a mile through the streets of Florence and placed in front of the great palace.

The citizens went wild with joy. People came from far and near to see the masterpiece. It was not only a magnificent work of art; it was a triumph over the flaws that had so long made it unwanted. The people of Florence saw in it a symbol of victory and success for their city.

Life's storehouses are filled with "marred marble"—human souls that have been spoiled by sin. There they lie, abandoned to the fate of a lost eternity. Some are more obviously marred than others. All, nevertheless, are utterly and completely lost, "having no hope, and without God"—"for all have sinned and come short of the glory of God" (Romans 3:23).

Moralists, do-gooders, teachers of self-improvement methods offer to make something of lasting value of the "rejects." All fail, for it is "not of works lest any

man should boast" (Ephesians 2:9). The situation seems hopeless.

But God, the Master Sculptor, does what men cannot. He looks at each one of us, loves us, wants us, seeing in His mind the finished product. None is too hopelessly marred by sin for His skillful hand.

He has made the way very simple. Salvation is through faith in the death, burial, and resurrection of His Son, the Lord Jesus Christ. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

And as we believe and accept His sacrifice for our sins, the very life of God comes into our spirits. Our hearts are cleansed by the blood that Christ shed on the cross for us.

Then the Divine Workman carves and chips and polishes. Sometimes He must gouge deeply to achieve His desired results. Sometimes He must chisel away

great chunks of lifelong sinful living, cleansing again and again from all debris. And as the figure of the new man in Christ emerges clearer and clearer, He polishes until all roughness disappears and the life glows with the radiance of the One within.

Thank God for the Heavenly Sculptor who never gives up but continues to fashion His image in us—the image of His Son—until we stand complete and perfect in His presence. "But we know that when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Then through all eternity we shall be on display before angels and powers in heaven and hell; for God has decreed "that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Ephesians 2:7). A triumph forever of grace and mercy in poor, abandoned humanity lost in sin. 

'The incredible little girl'

MICHELE RHODES was born January 24, 1971, three months premature. She weighed two pounds, 14 ounces. The doctor told her father David that she was so small he did not give much hope she would live.

She had developed respiratory distresses, an often fatal complication in premature babies. She was so tiny that a man's finger could cover her hand; a washcloth covered her from her neck to her feet.

Other complications developed. The artery which provides blood to the lungs during the fetal period did not close as it should after birth. Congestion caused Michele's heart to overwork. She was rushed to Children's Hospital, Washington, D.C., and placed in intensive care. An examination disclosed that the respiratory distresses had disappeared, but she had developed pneumonia and jaundice, her salt content was dangerously low, and she was anemic.

During the next 10 days Michele was given three transfusions. She began to go into "dusky spells," the term used to describe a condition when the heart beats extremely fast and then slows down abruptly, often causing heart failure. This was happening two or three times a night. At one point her heart actually stopped.

On Sunday, February 21, the doctor suggested surgery, explaining that Michele had one chance in a million to survive without it. Such surgery had never been performed on an infant as small as Michele, who now weighed only two pounds.

That evening Mr. and Mrs. Rhodes attended church and heard a lady they had never met testify to the goodness of God and the strength that comes from faith in Him. She was unaware of the baby's condition, but her testimony was the encouragement the parents needed. They recalled that the sermon on faith was a source of inspiration too. "It seemed to be God's plan to help us," David said.

When everything was ready, the doctors permitted Pastor Morris to pray for Michele just before surgery.

He also prayed for her doctors, the nurses, and her parents. During surgery Mr. and Mrs. Rhodes and Pastor and Mrs. Morris prayed in a nearby room. The presence of the Lord was so real, they felt the battle was already won. They then went to the waiting room. They testified later, "We had a peaceful assurance that everything was going to be fine."

Before performing the heart surgery, the doctors had to insert a tube in Michele's stomach to provide vital nourishment to sustain her during the operation. From time to time, a doctor reported "it was touch and go, but Michele was holding her own." When the doctor finally told them she had survived surgery, the waiting couples responded with, "Praise the Lord." The doctor smiled and said that at one point they thought Michele would be with the Lord, but she pulled through.

A critical period of a few hours followed, and then there were weeks before Michele was out of danger. For a time she was not getting enough nourishment to sustain her heart, breathing, and other functions. But her parents thought these were minor problems after the miracle of surviving the surgery. They prayed and left it with the Lord.

After 12 weeks, a relatively short period for a premature baby who had undergone major surgery, Michele went home. She weighed five pounds, then tripled her weight in the next six weeks.

This case history has been forwarded to the American Heart Association as documentation and for evaluation to determine whether Michele is the smallest baby in this country to have had and also to survive this operation. Several pediatricians have expressed amazement over this case.

At one year Michele weighed 18 lbs. The doctor has declared her completely normal and alert, with no sign of brain damage or blindness which often occurs from too much exposure to oxygen by premature babies. As a matter of medical record, Michele Rhodes is a miracle baby—"an incredible little girl."

(Endorsed by Pastor H. Jack Morris, Evangel Assembly, Washington, D.C., who adds: "Michele doesn't miss a Sunday in attending the cradle roll department of our Sunday school. We give all the thanks to the Lord for this miracle.")

The light and heat of a candle

By MARY EMILY DESS



IT COMES BACK TO ME AGAIN AND AGAIN—like some unforgettable song. Suddenly I am standing in front of the small stone Korean church built by the obviously exhausted woman who is tenderly stroking the gray chicken in her arms. Our chaplain makes a broad sweep with his hand.

"Mamasan, it's hard to believe you built this church yourself!" He smiles and the old woman speaks in her native tongue. She is probably much younger than she looks, but in this country where earning a living is usually pure drudgery, it's hard to tell.

When she finishes, the young Korean who accompanied the chaplain and me to this remote village translates.

"She says some of the men of the village carried the biggest stones for her, but since they work many hours in the rice fields, she tried to manage most of the time without help. She wants you to see the inside."

The church stands in defiance of its desolate surroundings. Small huts of clay huddle under thatched roofs, and rivulets of dirty water from recent autumn rains dig trenches in the brown earth.

I feel humble and a little helpless in the presence of this remarkable woman as we follow her through the rough wooden door. The interior is empty. Only the walls form the sanctuary of the church. Glancing up I notice heavy beams which support the roof. The old woman watches me and speaks again. Her thin hands, like bands of steel, wave through the damp air.

Our interpreter clears his throat. "She said the men hauled the beams for her and she nailed them in place. She paid a local farmer a jiggie of cabbage to get the lumber up the hill." The young man giggles nervously. "A jiggie is a bushel basket in your country."

The chaplain whistles softly. "Well, it's miraculous; but with so few Christian churches in this area, I suppose she felt the need was great."

The woman moves excitedly toward the back of the church, her long black skirt swinging around her legs. As she talks about a brown dilapidated bag hanging on a rusty nail, I can't help but wonder where the furnace and lights are.

The young man speaks. "She said there is no money, at least very little, in the village. She put that brown bag on the wall when she first started the church. Everytime she held a church service, she asked each family to bring a handful of rice. After the service she took it to the market and sold it. This is the way she gradually bought materials. It took a long time."

The woman nods and smiles, displaying a remarkable mouth of jagged and missing teeth. The chicken squawks, and she puts it down tenderly.

"The chicken is all she owns," says the interpreter. "She lives in a little shack in the back and she sells the eggs the chicken lays."

"And the lights and heat?" I ask hopefully. The woman murmurs a few words.

"She says there is no heat. The people are used to the cold and they wear heavy clothing in the winter. The meetings are held in the daytime, so there is no need for lights."

The matter seemed to be closed, but my mind staggers back to my hometown where our beautiful colonial-style church stands elegant and majestic—in want of nothing. I picture my friends who attend its services. They were well fed and nicely clothed. I can feel the tears begin squeezing through my lids as I follow the bent form of the woman back across the dirt floor.

"Do the people sit on the floor or do they bring something to sit on?" asks the chaplain.

The young man shakes his head. "They bring old rags, but in the winter the ground is cold and damp so they don't help much."

We step outside, and the raw wind whips our bodies.

The woman pulls her frayed shawl closer around her and the chicken. Her jaw juts out defiantly against the cold. I have a feeling that she has the determination of a bulldog.

Our chaplain sighs. "A floor would be a blessing. With winter coming it'll be awfully cold for the villagers—especially the children and old folks."

"How could she accomplish all of this practically alone?" I murmur, feeling as if I had witnessed a wonderful feat of courage and perseverance.

Almost to himself the chaplain answers: "I remember a wise saying, 'Faith and works are like the light and heat of a candle; they cannot be separated.'"

As we drive off, the woman stands silhouetted against the front of the church, like a vanguard protecting a mighty fortress.

I discovered later that our chaplain scoured many surplus lumber areas for many days. When he had accumulated enough, he recruited GI volunteers to help put a floor in the little stone church.

If I close my eyes I can see her riding that donkey cart to town. She holds a bundle in her lap. Even though it takes a couple of hours through crowded villages and over rough roads to reach our American compound, she hangs on to the back of the cart.

Finally at the gate of Camp Walker she speaks to the guard for a moment. Then bending her head against the spitting rain, she walks up the road to the officers' quarters, her bundle tucked under her arm. She searches the cottages and when, at last, she is satisfied she has found the right one, she lays the

chicken, its feet tied, in front of the door. Tucking the ends of the cloth around the fowl to protect it from the rain, she pauses a moment; then with a satisfied smile she hurries off down the road.

The chaplain was visibly moved when he told our Christian women's group about finding the chicken. "And guess what was under it?"

It came in chorus: "An egg!"

He stood thoughtfully. "Remember the story in the Bible of the widow's mite? How fortunate some of us are to have known someone so like that Biblical character. Our friend not only built a church for God but gave away her only possession—a chicken."

And so here I sit. I'm new in this city where my husband has been sent by the Air Force. The craggy face of that Korean woman, so full of Christian love and determination, comes back to me again. What can I give to my new town? I have few talents. Where can I serve? Of one thing I'm convinced. God sends us into new experiences; and if we fail Him in building a monument, no matter how small, we have failed Him in all things.

The lid on the kettle rattles, and I can't help smiling as I stir the thick stew. Could God use a good cook?

As if in answer I remember Mrs. Wade, a widow living in back of us. Didn't she mention just yesterday that she just couldn't cook anything worthwhile now that she's alone?

Glancing out into the gathering dusk I can see a dim light burning in her window. If I hurry I can take a bowl of stew to her before the sun sets.

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Champion of the waves

By C. M. WARD

SURFING IS BOTH A JOY and a business to Yancy Spencer, 21, of Pensacola, Florida. He finds himself singing praises to God as he seeks the big wave. He says, "It's like so many kids feel about playing the guitar. They want an *instrument* for praise. The big wave has become my instrument."

Surfing, as a sport, suits Yancy. Light and small for his age, there wasn't much he could do in baseball, football, or basketball. He discovered he was as big as anyone riding a surfboard. The sport consumed him.

Yancy's drive was toward excellence. The desire to *climb* had been born within. He thirsted to ride the waves as few people can. There is something of Simon Peter in every surfer, "Bid me come . . . on the water" (Matthew 14:28).

It was a thrill to be named the No. 2 Triple-A surfer on the East Coast in 1970; and a greater thrill to be No. 1 4-A surfer on the Gulf Coast in 1971.

And in May Yancy Spencer fought his way to the first-place prize of \$1,000 in the first Professional Surfing Association contest of the 1972 season at Atlantic Beach, North Carolina. Competing against a 40-man field, he won all six of his matches.

Yancy has filed and deposited for this year's national championship, to be held at Nags Head, North Carolina. Later on he would like to compete in the Professional World Contest in San Diego, California. Considerable prize money is at stake. Practice for these competitions will range from six to eight hours a day.

His pastor, Don Cox of Brownsville Assembly in Pensacola, refers to Yancy as a "champion Christian." But it was not always so.

Looking back, Yancy says: "I thought there were many ways to God. I never knew that Jesus said, 'I am *the way*.' So I drifted. I was *lost*."

"I thought I was moving in the right direction, surrounded by nature's beauty and majesty. The more I tried, the more frustrated I became. It was awful. I headed toward the East Coast. I resorted to marijuana to relax myself, to get away from tension."

"One day I picked up a Bible in a motel room. I read about the return of Jesus Christ. God's Spirit convicted me. *I knew I was unprepared.*

"I tried to discipline myself. I wanted to be *good*. I didn't succeed. I didn't have spiritual energy. So I fell back into the old habits."

Yancy headed toward Virginia Beach—and God had the right contact waiting for him. This contact was one of the best surfers on the East Coast. *He told Yancy he was on to something better than marijuana.* He shared Jesus with him. He too had known the rough life, juvenile home, the whole bit. Now he was *satisfied*.

There was a sound to it that Yancy had never heard before. He says:

"I went to his church out of curiosity. I was honestly trying to find the truth."

"My wife was sitting next to me and she was under heavy conviction. She had been raised in the Episcopal tradition, but had never experienced Christ. She didn't know a thing about being saved. As soon as the preacher gave the invitation, she ran to the altar."

"I was excited, but I held back. I thought, *It's good for her, but I was saved when I was 12.*

"But the Holy Spirit wouldn't release me. I was gripped. Somehow I sensed this was 'the appointed time'—the moment of decision—that, were I to turn away, my life and fortune would become progressively worse. *That arrested me.*

"I felt the preacher begin to invite me personally; he urged that person, who had known Christ in some fashion or other, to come forward. He was talking to me. And that was the end of my waiting."

"I went forward. I stood beside my wife. Satan immediately threw a vision of my Pensacola friends laughing at me. *But I knew this was a chance of a lifetime.* I wanted a new birth so much that, with God's help, I was willing to pay the price."

The change was immediate. By this time Yancy had been on heavy drugs. God delivered him at that altar. His attitude changed. He says, "I began to care about people. I wanted to show them the way—the *right way*."

Yancy spent all that summer on the East Coast. His

This article is condensed from *Revivaltime's* new book, *Walking on the Water*.

Christian life deepened. He faced temptations and overcame them. He asked himself, "Am I the same Yancy Spencer?" Yes the same, *but different!*

He got into the New Testament. It began to read like a letter from home. Within a month he had read it through and was ready to start again. Often tenting on some beach, Yancy found himself propping his head on an elbow and devouring the Word of God by candlelight. Tears often accompanied the reading. Yancy grew in the Lord.

Yancy remembers he was attracted to the message of the baptism in the Holy Spirit soon after his salvation because it was a message of *love*. He remembers that those who led him into the experience said that Jesus would *bathe* him in pure love and then he would be able to love people the way God loves people. "I wanted to be able to *love* people. This generation of mine is full of hate."

Eventually Yancy returned to Pensacola.

He met the first test head-on. It came about like this:

"I told my best friend that I intended to decorate my surf shop with Jesus slogans. He was managing the shop for me. He laughed. He thought it was some stunt. Yes, I felt hurt. I knew it was the beginning of the scorn I would meet on the beaches. I began to feel the doubt, unbelief, resistance that must break the heart of God. So I decided right there that, by God's help, I would *live* it even more than *talk* it."

And he has.

But God always provides friends. He never lets Satan best Him in this respect. And these sterling young lives began to count on the Pensacola beaches. People "took knowledge of them, that they had been with Jesus" (Acts 4:13). There is nothing as powerful.

Yancy remembers:

"I lost a lot of customers because they 'turn off' when you tell them about Jesus. The shop has been egged a couple of times. The windows have been pelted with shot. But I keep the Jesus posters up. After a while other Christian young people began to move toward the shop. Our crowd multiplied. There's more love now and understanding."

At first he thought he would quit surfing and become a missionary. That may come eventually, but not now. He says, "The Lord told me to work among my own kind, other surfers."

When you ask Yancy how he witnesses on the beaches, he replies, "Surfers aren't fundamentally different. I usually start with my experience. I find that God uses my testimony, so I try to keep it alive every day by prayer, reading the Word, and constant practice."

"I carry the Bible. It defines the sinner. It tells what sin is. It tells how the sinner can receive forgiveness and cleansing. I tell each person I'm directed toward that only Jesus can *save*."

Yancy and his lovely wife Pam (she is not a surfer) start each day with family worship. They avoid any activity that would keep them from the regular services in their assembly.

On Thursday evenings they offer a prayer meeting

to those they meet on the beaches. A garage has been converted into a humble prayer chapel. It formerly was the devil's den where wickedness was encouraged.

When free evenings allow it, Yancy and his wife travel to rallies where he speaks out for Jesus.

Yancy Spencer feels Jesus doesn't approve laziness or bumming.

Already he has his own surfboard company—The Atlantic, Gulf, and Pacific Surfboards—and Jesus is blessing it. The boards are manufactured in San Diego, California. He, with a partner, Hank Warner, design these boards for maximum effectiveness for different beaches.

Surf shops are retailing the boards. Yancy visits the shops and promotes the product. The promotions are built around his own skill and expertise. He spends time with the kids who gather and want advice. It is always an opportunity to witness for Christ.

Surfing is a clean sport. The key, of course, is an acute sense of balance. Yancy says, "Remember! You are *catching* a wave. It isn't the easiest thing to do. It's free. You don't have to pay for it. It won't wait for you. It will throw all but the best. But when you climb and ride, you think, *This is great. I'm moving. I don't need motor or gasoline or board.* There's a care-free abandonment about it that exhilarates you. It's really great. And God provided it. He meant it to be employed and enjoyed."

This Christian athlete is on the beaches. Championships still attract him. He is there with his board. And his Bible.



**personal testimony
of professional
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Serendipity doers ...discover more than they sought

By ANN AHLF

THERE WERE ONCE THREE PRINCES of Serendip (Ceylon) "who in their travels were always discovering by chance or sagacity things they did not seek."

From this old fairy tale comes one of the world's most extraordinary words, *serendipity*. Webster defines it as "the gift of finding valuable or agreeable things not sought for (*treasure*)," yet he does not imply that the experience is sheer accident.

Joseph Henry, early 18th-century physicist, adds, "The seeds of great discovery are constantly floating around us, but they only take root in minds well prepared to receive them."

It was the wonderful word *serendipity* that changed the course of women's ministry in Evergreen Christian Center, Olympia, Washington. This is how it all began.

There were many women in the congregation, but the WMC group was small and limited in activities. There was no multiple-interest group organization. Ladies wanted to use their talents for missionary aid and community outreach, but there were hindrances.

Hearing their pastor Glen D. Cole in a series of sermons on *serendipity* set leaders to thinking—and to doing. That's how they got the name *Serendipity Doers*.

The pastor's words sent them out to discover ways to attract other women of the church to interesting and exciting experiences in world ministries involvement. Then came the first discovery. And they were prepared.

Young homemakers would attend a meeting scheduled at a time when other members of their families could baby-sit. Working women were free evenings, but after a day on the job felt too tired to "work on a project." Others with a prime concern for evangelism outreach would like a meeting to which they could invite unsaved friends.

After the survey, much prayer, and careful planning, leaders arranged for evening meetings in a home where women attend in informal dress and bring friends who would likely decline an invitation to church.

The *Serendipity Doers* displayed items for the district WMC commissary at a recent church missionary convention.



The format of the monthly meeting is full of intrigue. Those who attend can hardly wait for the next session. There is always a *special feature* which may be one of a variety of things—flower arranging, complexion care, redecorating a room, cake decorating, or workshops for crafts—things women do for employment or as a hobby, that inspire and inform others.

A regular feature is a *book report or study* which makes for a better informed membership. Many women who have neglected good spiritual and contemporary literature are becoming avid readers.

Serendipity of the month is a looked-forward-to treasure. It is the devotional period and is usually a personal testimony or a time of group sharing of what the Lord is doing through individual *Serendipity Doers*.

The *project of the month* varies from well-chosen handmade items for the district WMC commissary, to bean bags and rhythm instruments for the church day-care center. Recently the women collected diapers for an orphanage in Vietnam. Handwork projects are demonstrated; then members have time to complete them by the next meeting.

Each month the *Serendipity Doers* collect items for birthday boxes for a missionary child. Contents include a cake mix, canned frosting, candles and candle holders, tablecloth and napkins, nuts, hats, and favors.

The *Doers* have discovered that a printed flyer handed out or slipped into the church bulletin on Sunday before the meeting works wonders with attendance. The brochure lists the time and place and gives a hint of the activities for the session.

Sometimes there are treasured experiences that come unaware, such as the birthday party for their adopted missionary who visited the group. The *serendipity of the month* was the exciting story of the missionary's getting to the field. The special feature was decorating the birthday cake on the spot. The project—gifts of items for her return field outfit.

In November there is the "Christmas Idea Exchange Party." Each woman comes with a decorating or gift-making idea and a plate of holiday goodies with the recipe. Following a time of sharing, the treats are sampled and the recipes collected and put into a book for future reference.

Interest has increased at a surprising rate. As the attendance outgrows one home, the cell divides and a new group is formed, more women are involved, and another neighborhood is reached.

Inspired by the pastor, and putting his words into practice, the women are continuing to discover happy, purposeful service for themselves and others—service that contributes to the total ministry of the church.

Betty Dyal, secretary-treasurer of the *Serendipity Doers*, says: "It is exciting and rewarding to know we have approximately 80 members—ladies not involved in WMC and world ministries before. We are being blessed both spiritually and socially."

Like the princes in the fable, the *Serendipity Doers* have discovered more than they sought. And the end is not yet!

A free pamphlet, *Multiple Groups*, explaining how to restructure a WMC in the manner described above, is available from the National WMC Department or the district WMC offices.

Prims and Daisies in the spotlight

By CHARLOTTE SCHUMITSCH

THE PRIMS CLUB of First Assembly in Wills Point, Texas, is a good example of an outreach ministry to girls outside the church.

This group was started in May 1971 with seven girls present. Two of the original seven have moved out of town, but 13 other girls now attend club meetings, bringing the total membership to 18 girls and two sponsors. There are also active Junior and Senior Missionettes clubs in this church.

Pastor G. E. Thomas writes: "The Missionettes have been a great inspiration to the whole church. We are proud of our groups and also of our leaders who have worked faithfully to make them what they are. Several of the girls have received the baptism in the Holy Spirit, and all are growing in the knowledge of our Lord Jesus Christ. I count it a privilege to be the pastor of this fine group."

Sponsors Brinda Rohus and Linda Wallace have worked together to provide meetings that especially interest girls of Prims age. In addition they have devoted many hours to extra activities including visits to nursing homes where the girls sing and play instruments, field trips to a zoo and Dallas Love Field Airport, and picnics.

Before Valentine's Day the girls had a bake sale and raised \$100 to purchase tables for their meeting room. The Prims participated in the church Christmas program and Missionettes Week activities.

Another pastor happy for Missionettes is Philip Wannemacher, Central Assembly, Springfield, Missouri. The Daisies club was organized on March 1 of this year.



The Prims of First Assembly, Wills Point, Tex., enjoy their club. They are shown wearing their pink uniforms and beanies. Linda Wallace (left) and Brinda Rohus (right) are the sponsors.

He comments: "The eager, happy faces of young girls coming to Daisies meetings is proof enough of the value and importance of the program. To take care of this age with a spiritual activity is becoming more important as we see the forces of evil more aggressively seeking captivity of the young. The total Missionettes program would not be complete without the Daisies. I am proud and thankful for them." Central also has Prims and Junior Missionettes.

Daisies sponsors Dorothea Lotter and Judy Roberts have found the enthusiasm of the girls contagious. They have been amazed at how quickly these little girls learned their motto, pledge, Scripture, and song.

Daisies clubs are being organized at the rate of more than one a day. Both Daisies and Prims are meeting a definite need, especially in churches using the family-night plan for midweek services.

Photos by Melvin Snyder



ABOVE: Daisies of Central Assembly, Springfield, Mo., are busy doing their handwork. Daisies have yellow uniforms. The sponsors are Judy Roberts (left) and Dorothea Lotter (right). LEFT: Pastor Wannemacher presents promotion certificates from Daisies to Prims to Jackie Brown and Tammy Osgood.

Something to shout about!

By MARK BUNTAIN / *Missionary to India*

"JOI BANGLA! Long live Bengal!" This is the glorious shout heard today in shops, restaurants, and village markets throughout the new nation of Bangladesh.

The victory cheers came after many months of bitter and tragic war between West Pakistani and Indian forces. During the conflict one and a half million innocent Bengali villagers were brutally slaughtered. More than 200,000 young women were raped and 25,000 left pregnant. These 25,000 have become social and religious outcasts. Some girls as young as 10 years of age fell victim to gross acts of immorality.

Another one and a half million citizens were left homeless, hungry, and desperate. More than seven million fled for their lives to nearby Calcutta, where they added to the city's already unmanageable number of sick and starving poor. Reports indicate that at least three out of five of these refugees have been afflicted with cholera and conjunctivitis of the eyes.

The war is over, and there is peace throughout the land; but the battle for survival and restoration has just begun. It will take years for these bewildered people to rehabilitate themselves.

But our Father in heaven loves these people and hears the cry of their souls—the cry for genuine peace and spiritual strength.

One of the chief means by which many find true peace is the ministry of International Correspondence Institute (ICI). At present 6,000 students in West Bengal and East India are successfully studying the carefully prepared lessons of ICI.

Within the past few months approximately 30,000 responses to enroll in ICI have reached the Calcutta office. We would like to be able to say all of these are regular students; however, Christianity is opposed very strongly in India. Very few families are happy to have one of their members associated with the study of Christianity, especially if it is evangelistic like ICI.

Therefore, we are happy for the 6,000 who faithfully return the lessons being sent to them. Captain Victor Siga, a retired officer of the Indian Navy, manages our Calcutta office. He and his staff are doing a masterful job.

One of the most encouraging evidences of the success of ICI in North India can be seen in the monthly water



baptismal services. Among the large number baptized each month are those who have come to know Christ through their ICI studies.

New converts are systematically followed up by the ICI team and are encouraged to identify themselves with Assemblies of God congregations in the Calcutta area.

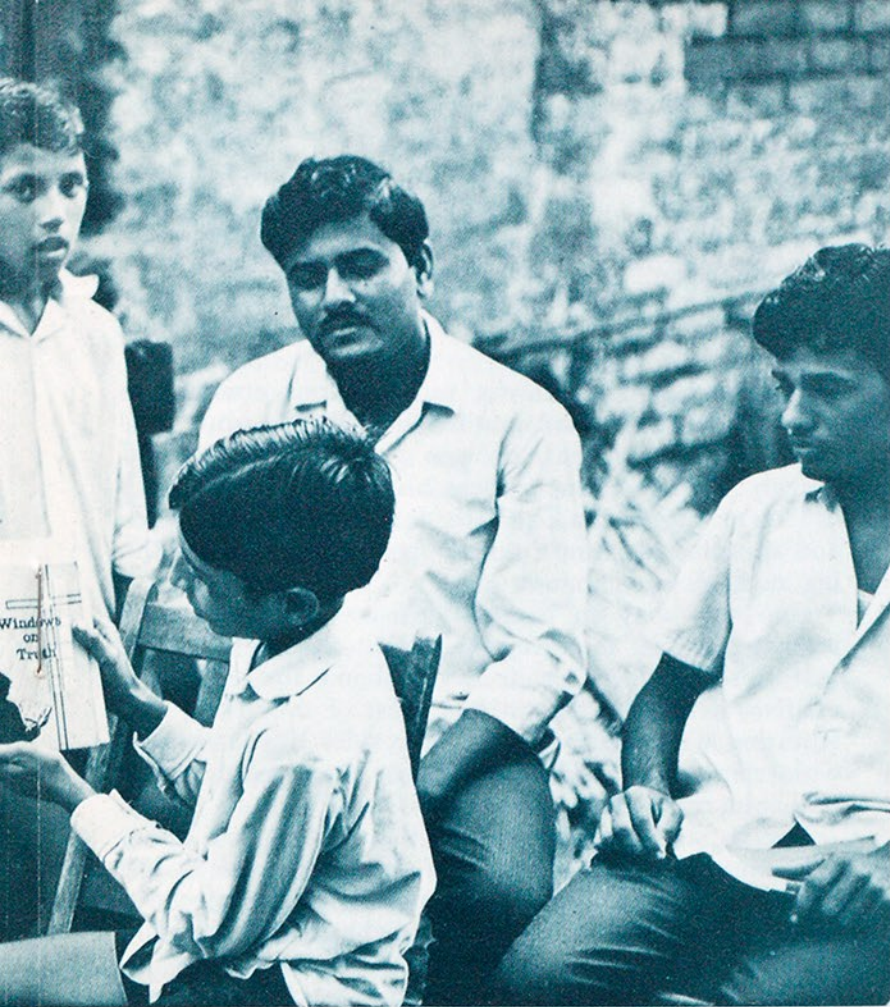
Another important factor in conserving the results of ICI is the appointment of volunteer captains who are responsible for the students in their area. This makes the follow-up much easier and also gives the students a sense of belonging to a real school.

By the end of 1972 ICI in Calcutta will have six courses in Bengali, beginning with "Great Questions of Life."

ICI in Calcutta has an advantage in having the facilities of the Assemblies of God high school press. Lesson materials are printed by Christian young men on this Speed-the-Light press. Although most of these young men are still learning the printing trade, they are much more efficient than non-Christians because they understand and believe the material they are printing. Corrections are fewer and more time can be given to attractive layout and distribution.

Besides the student help here, assistance has also come from youth in the United States. The Heidelberg cylinder press recently donated by Speed-the-Light has vastly improved both the quantity and quality of the literature.

Since joining hands with the Assemblies of God missionaries in Bangladesh, we have become increasingly aware of the great necessity for quantity. This fledgling country is a gospel-hungry nation of 75 million Bengali-speaking people.



LEFT: A student accepts ICI literature. ABOVE: ICI students meet for Bible study. BELOW LEFT: Sadhu (Hindu priest). BELOW RIGHT: A Bengali girl proudly displays her ICI book. BOTTOM: The dedication of the Heidelberg press—a gift from STL to the Assemblies of God High School in Calcutta.

You may be surprised to learn that Bengali ranks sixth among the languages in the world. More people speak Bengali than French. More people speak Bengali than Russian.

How important it is that great emphasis be placed on preparing ICI lessons in Bengali. We are praying that the power of the Holy Spirit will rest upon every piece of ICI literature, on every single study—that many more people will come to know the Lord before He returns.

Cassette tapes are an additional tool utilized to assist ICI students with their Bible studies and also to unite them into local groups. Pastor D. P. Roychoudhury of Bethel Church in Calcutta has produced several hundred radio messages which are broadcast twice a week by the Far East Broadcasting Company in Manila. This excellent sermon material, in addition to the ICI follow-up studies, will make these tape players a most valuable asset. Twenty-five of these tape players are presently being supplied by Speed-the-Light.

We are very grateful for the role STL has played in making these Bible lessons come alive with voice and sound. This enables us to have a ministry in mailing the gospel in readable and teachable language to everyone who asks for it.

This is by no means "mail-order salvation," but reports confirm that in some areas up to 90 percent of those who complete their lessons on the "Life of Christ" accept Jesus as their Saviour. Many indicate an interest in studying for the ministry.

The work is slow and tedious, but the rewards are immeasurable. Now the cry of victory in the hearts of many Bengalis is not only a military cheer, but also a Pentecostal shout—Hallelujah!



They need to receive it; they need to give it.

Senior citizens need love

By CATHARINE BRANDT

A NEWSPAPER COLUMNIST once summed up people's universal thirst for love by listing these needs: a comforting word, holding of hands, a pat on the shoulder, knowing that God does exist and that His servants are at work on earth.

Love does something for us. Love makes us feel important. This is especially true of the elderly.

Love to the elderly can be expressed in a cheery smile, a gentle manner that overlooks spilled coffee, a little attention and companionship. These will do more than a gift of money.

Although a few older ones are beyond reach, the majority respond to love.

Those who are blind respond to tenderness. When you understand the peculiar handicap of the deaf, you can express love.

By taking time to be thoughtful, a man let his aged mother know he loved her. Mrs. Hanson was 96 and weighed less pounds than the number of her years. One day after breakfast she became ill. Her daughter-in-law Irene suggested she go back to bed. Then Irene called her husband.

"Larry, Mother's color is bad and she's quite weak. Why don't you come home?"

A little later Larry, a hulking 220 pounds, stood beside his mother's bed. "How's my gal?" he asked in his booming voice. Her whisper was too faint for him

to hear, so he knelt down, put his arms around the tiny wasted frame and cradled her like a baby.

"You're a great gal, do you know that?" he said heartily. Then he bent to hear his mother's reply.

"You're a great son. . . ." Her faint breathing stopped, and she died, leaving a tender moment of love for the big man to remember.

One sure way to express love to older people is to be agreeable. It costs nothing but thoughtfulness.

If you have made room in your home for an elderly relative, it may be that at first most of the giving and adjusting will have to be on your side. If you do this with compassion and cheerfulness, your relative will probably respond in like manner.

Besides showing your love to the oldsters you know, you can teach the children to love them. It is not necessary that children tiptoe around in the presence of the elderly. Many old folk delight in the company of children more than adults.

The weekly visit of her son and his four children was the bright spot in Mrs. Barlow's week. On Saturday mornings Ed dropped his wife off at the supermarket for the groceries. Then he drove around to Mrs. Barlow's and trooped into her room with his four children. Her son's "Hi, Ma. How do you feel?" and the smiles of the grandchildren helped her on the road to recovery.

Sometimes God uses love for a child or young person to turn an old person to Him. Such was the case with 95-year-old Emil Nielson. Grandpa Nielson lived in his grandson's home, where nothing suited him. But one day a favorite great-granddaughter, home from Bible school, gave him a Bible with a red binding. He had never read the Bible much, but because he loved the girl he showed the Bible to the minister when he called. The minister pointed out certain verses for him to read. As a result old Grandpa Nielson, at the close of a long life, made his decision for Christ.

Then there is love for absent elders. Regular mail from you is about the finest expression of love. When a man expects his wife to do this for him, she can suggest he write his long-distance parents on special occasions. Then she can write short letters regularly, giving the homey details about grandchildren and son that faraway parents cherish. Snapshots are prized far beyond the time they require to take.

Sometimes you may find it necessary to cope with an oldster's less than lovable trait. A neighbor confessed to Mildred that her mother-in-law was a "remembore." Over the coffee this neighbor said, "Of course, Bill's mother has to live with us. I'm glad we have room for her, but if I have to hear her tell that story once more. . . ." She gritted her teeth. "I've heard it 15 times, and no matter how cute Bill was when he was three, I don't care to hear about it 15 times."

To help her neighbor, Mildred told about her own

Photo by Blaise Leval, American Bible Society



husband Ed who had to put up with his father's jokes of antiquity for years until he discovered a solution. He bought his father a subscription to *Reader's Digest* and a current book of jokes. Now before the father can begin a bewhiskered joke, Ed is there first.

"What's the newest joke, Pop?" He listens politely and commends with hearty laughter the new joke his father tells.

Still another thing grown children are sometimes called on to do for aged parents is, because of their love, to step in and make choices for them.

Scott Morton lived in another state. On one of his frequent visits to his parents, both in poor health, he noticed his father's poor driving habits.

"Dad," he said gently, "you almost hit that tree."

"Not me," the older man replied cheerfully. "I've been driving more than 40 years."

After deliberation Scott visited his father's doctor, who told him his father's ailment prohibited driving under any circumstances and that he had warned the older man not to drive. Armed with this information, Scott talked with the local sheriff—and his father's driving license was not renewed. Although this may sound heartless, it was the right thing to do. It transferred the old man's antagonism to a stranger instead of his son who was trying to help him.

The older your relative grows the fewer friends and companions he is likely to have. As days of aloneness stretch into years, offer him the beauty of the words of God, given to the prophet Isaiah: "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear: even I will carry, and will deliver you" (Isaiah 46:4). With loved ones all but gone, he knows he is a stranger on earth. Help him to take comfort in the idea that he is home-bound.

By your tenderness, thoughtfulness, and affection you can show the elderly that you love and respect them.

Another way that has great merit is to allow an older person to do something for you—even so simple a thing as seeking his advice. Try this. You will find his love and wisdom like a shaft of light on your problem, and you will know that not only do the elderly need love, they need to give love.





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New church launched in Tennessee college town

ROLAND AND REBA ROBERTS had already pioneered several churches in Tennessee when they moved to Martin, a middle-sized community in the northwest corner of the state, in March 1969 to begin a church there.

Sister Roberts is an ordained minister, while Brother Roberts, a builder, supervised the construction of the churches they had erected in the state.

In Martin they bought a house a lumber company had planned to demolish, and worked on it alone for six months. They remodeled the upstairs into living quarters and the downstairs into church facilities—a chapel seating 40, four Sunday school rooms, and a church kitchen. This was the beginning of the Martin First Assembly.

After finishing the remodeling job, the Robertses started a door-to-door witnessing campaign that has

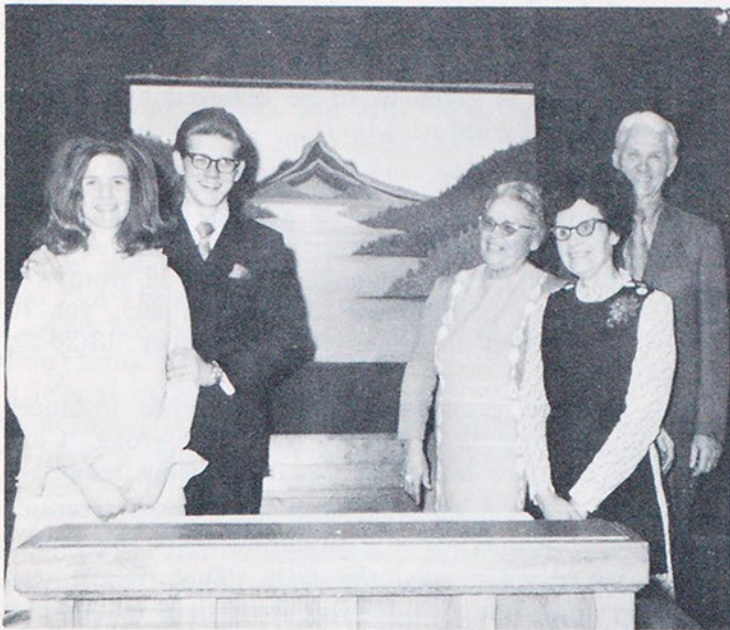
been largely responsible for the continuous growth of the church. Several people have been saved in their homes. One lady accepted the Lord as Brother Roberts counseled her over the telephone. Sunday school attendance now averages 35.

In 1971 the congregation purchased the property from the Robertses and secured a city permit to add a wing, making a sanctuary to seat 200.

The church launched a \$30,000 bond issue to finance the building program. Pastor Reba Roberts itinerated in churches of the section and received offerings for the new work. District Home Missions contributed a stipulated amount each month for a year, and the Women's Missionary Council of the section sponsored several projects to help raise money. A lay preacher (a former alcoholic converted through Sister Roberts' ministry 16 years earlier) gave generously and

Pastor Reba Roberts stands in front of the new wing of the church in Martin, Tenn. At the right is the original building remodeled by Mr. and Mrs. Roberts shortly before his death.





Evangelist and Mrs. Charles Blythe (left) painted the baptistry scene for the new sanctuary of First Assembly. At the right, Pastor Reba Roberts stands in front of the Jack Brewers who helped immeasurably in the construction of the church.

encouraged others to give. The Boys and Girls Missionary Crusade furnished literature and songbooks.

In April 1971, when construction of the new wing was under way and part of the foundation had been poured, Brother Roberts died suddenly of a heart attack. He was 38.

Sister Roberts and the congregation made plans to complete the structure. In each home missions project, she had assisted her husband in planning the buildings and in purchasing materials; so she knew what to do. However, they had not yet prepared blueprints of this church or made provision for labor and costs.

Many people of all ages from various churches in the section helped. The Jack Brewers of Memphis devoted eight months of their time, with Brother Brewer supervising the volunteer workers and Sister Brewer serving them meals. Alan and Darrell Watkins and Clyde Heodden, three teen-agers, spent their summer vacation working on the building.

Dedication services for the new wing were held on November 28. Participating in the dedication were William Martin, pastor of First Assembly, Union City, Tenn.; Earl E. Blythe, district superintendent; and A. L. Land, former home missions director of the section. Immediately following the dedication, Evangelist and Mrs. Charles E. Blythe launched a Deeper Life Crusade at the church.

Potential for the church's continued growth is excellent. Martin is a college town with 5,000 students in addition to 8,000 residents, and the population is increasing steadily to meet the personnel needs of four factories and many new businesses.



T. E. Gannon named Home Missions head

AT THE MAY SESSION of the General Presbytery Theodore E. Gannon, former assistant general superintendent of the Assemblies of God, was selected to serve as national director of the Division of Home Missions.

Brother Gannon comes to the division with vast experience as pastor, administrator in three districts (including the Kentucky and Iowa Districts of which he was superintendent), and General Council official.

Throughout his ministry Brother Gannon has had a heart for home missions and an understanding of the broad scope of this important program. He has pastored several pioneer churches. While Brother Gannon was a district superintendent, one of his major concerns was opening new churches in neglected areas.

Brother Gannon's philosophy is that "our major emphasis is soul winning. If we are wholeheartedly interested in winning people to Christ, we will see new churches spring up across the nation as a result."

Curtis Ringness concludes ministry at headquarters

Curtis W. Ringness is concluding his ministry at headquarters after 16½ years. He has served the Fellowship in various capacities, including assistant to the General Secretary, national secretary of Benevolences, and most recently national secretary of Home Missions.

Prior to this, he pastored three churches in Florida, was an evangelist, and served in various administrative positions in the Peninsular Florida District.

During his 14-year ministry at Bethel Temple in Tampa, the church opened three branch assemblies.

Under Brother Ringness' capable leadership Home Missions giving has increased substantially and interest in New Church Evangelism, the major thrust of the Division of Home Missions, is high. More than half of the pledges for inner-city projects in needy areas taken at the 1971 General Council in Kansas City, Mo., already have been paid.

Districts reported 210 new churches opened in 1971, representing the highest total in 12 years. The Assemblies of God opened 1,578 new churches in a 10-year period (1962-71).

—RUTH LYON





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The consequences of unbelief

Sunday School Lesson for August 20, 1972

By J. BASHFORD BISHOP

NUMBERS 13:17-21, 25-32

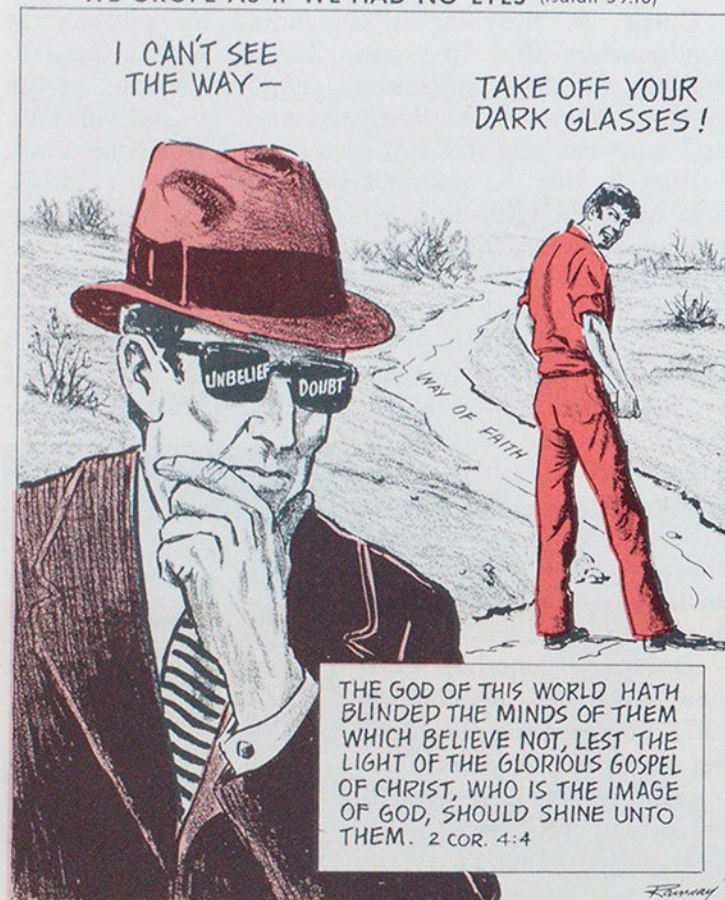
ISRAEL HAD REACHED KADESH-BARNEA, and the promised land was in sight. The great moment toward which God had been leading His people since He first promised the land to Abraham—and later to the children of Israel when they left Egypt—had arrived! God ordered the people to enter at once the land He had already given them.

CANAAN INVESTIGATED

Moses urged the people to enter the land without investigating it because God had said it was theirs for the taking. The idea of sending an investigating committee originated with the people (Deuteronomy 1:22). However, Moses did not send out the 12 spies simply because the people so desired, but because he had received orders from the Lord to send men to search the land (Numbers 13:1-25; compare Deuteronomy 1:19-24). It took this investigation to expose Israel's lack of faith and courage and their rebellious spirit. Notice the lessons this teaches:

1. Tests reveal the depth of our spiritual experience and the quality of our faith.

'WE GROPE AS IF WE HAD NO EYES' (Isaiah 59:10)



2. It is vain to send our senses to investigate what God had promised to give us by faith.

3. The Word is given us to be believed and not to be experimented with!

THE MAJORITY REPORT

The entire committee of 12 agreed the land was exactly as God had described it. They said it was fruitful, and brought back evidences. Thus all 12 were witnesses to God's faithfulness and truthfulness; yet 10 of the 12 refused to trust Him. (Number 13:26-29, 31-33).

This incident proved—as do many other instances in Scripture—that the majority is often wrong. Consider the mistakes made by the unbelieving majority:

1. *They ignored the revealed Word and promises of God.* He had repeatedly promised them the land.

2. *They misrepresented the facts.* Their report was not untruthful, but evil. If true, how then evil? First, their emphasis was wrong. It was based upon difficulties which, though real, were surmountable by God's help. Second, their tone was wrong—a tone of discouragement and pessimism. Third, they left God out of their reckoning.

3. *They magnified difficulties* instead of magnifying God.

4. *They magnified the power of the enemy* and belittled themselves.

THE REPORT OF JOSHUA AND CALEB

Their report consisted of:

1. *An expression of faith.* "Let us go up at once, and possess it; for we are well able to overcome it" (Number 13:30). Here was language of confidence in the love and power of God. Here was a firm conviction that God was able to work in, through, and for His people regardless of how insignificant they might feel!

2. *An exhortation against fear.* "And Joshua . . . and Caleb . . . rent their clothes . . . saying, . . . If the Lord delight in us, then he will bring us into this land. . . . Only rebel not ye against the Lord, neither fear ye the people of the land; . . . their defense is departed from them, and the Lord is with us: fear them not" (Numbers 14:6-9). Joshua and Caleb got to the root of all the trouble—Israel was paralyzed by fear because of the unbelieving report! (See Matthew 14:30; 25:25; John 19:38; 20:19.)

The effects of fear are devastating. Fear causes us to sink instead of swim, imprisons us instead of releasing us for service, causes us to hide the light of our testimony under a bushel. The antidote for fear is faith and obedience to God—such as Joshua and Caleb manifested.

The tragedy at Kadesh-barnea lay in the lost opportunity. Israel's hour had come. They could have taken the land—but they didn't!

Is there not a growing conviction among God's people that time is running out and that today is our day of opportunity? Do we not feel that God waits to pour out His Spirit so unreached millions may yet hear the gospel? And is it not as true now as it was in Joshua's day that zeal, faith, and abandonment to God will enable us to occupy that "land" which remains to be possessed?

Severed thumb grows back

IN 1966, while visiting my daughter in Fort Worth, Tex., the door of a car shut on my right thumb. Except for a little flesh on the underside, my thumb was completely severed just above the first joint. The bone was cut in two.

I was rushed to the hospital. The doctor looked at my thumb and asked me if I was right-handed. When I told him I was, he said, "You have just lost a thumb." I asked him if it could be sewed on, and he said he didn't think it would grow back.

Several doctors looked at it and made X-rays. Then they sewed it back on, but they said they expected to have to take it off the first time they dressed my thumb.

The accident happened on Sunday. We sent word home to my son in Winnsboro, Tex., and asked him to call my pastor and request prayer that I wouldn't lose my thumb. The ladies meet for prayer Tuesday afternoon, so they prayed for my healing.

The doctor had written a prescription for rest medicine because he said he knew I would need it. But I didn't have to take a single dose of it. On Tuesday I could hardly stay awake until bedtime, and I slept good all that night.

On Wednesday I went back to have my thumb dressed. Two nurses were there to help the doctor. They were all surprised when they saw the thumb was the right color and doing fine. The doctor bent my thumb so I could use it when it got well. He said it might be stiff.

In three and a half weeks from the day of the accident, he dismissed me. It is now more than six years and I can use my thumb as well as ever. And it isn't stiff either.

I hope someone will be encouraged by my testimony. Our God is no respecter of persons. He will do as much for others as He has done for me. I am 70 years old. He has healed me many times. Glory and honor be to His precious name.—Mrs. Fannie Deishler, Winnsboro, Tex.

(Endorsed by Pastor M. K. Capehart, Assembly of God, Winnsboro, Tex.)

READ IT EVERY DAY

CHAPTERS FOR
AUGUST 13-19

Sunday—Jeremiah 6-8
Monday—Jeremiah 9-11
Tuesday—Jeremiah 12-14
Wednesday—Jeremiah 15-17
Thursday—Jeremiah 18-21
Friday—Jeremiah 22-24
Saturday—Jeremiah 25-27

This Week's Memory Verse

"The heart is deceitful above all things, and desperately wicked: who can know it?" (Jeremiah 17:9).



YOUR QUESTIONS ANSWERED

BY ERNEST S. WILLIAMS

Please explain: "Whosoever the body is, thither will the eagles be gathered together" (Luke 17:37).

Some interpret this to mean that wherever Christ is (in heaven), thither will the eagle-eyed saints be gathered at the rapture of the Church.

A better translation than "eagles" would be "vultures." I believe the body represented the Jews at the time when Jerusalem was destroyed—A.D. 70—and the vultures represented the Romans who destroyed the city and took many of the Jews captive.

Will the Gentile dispensation come to its end when Christ comes for the Church?

Bear in mind two things: (1) The Church Age will come to its close when Christ comes for the Church. Paul spoke of this when "the fullness of the Gentiles be come in" (Romans 11:25). (2) The "times of the Gentiles" is different; it is political, rather than spiritual. It will come to its end when Christ comes to reign (Revelation 19:11-21).

Christ will then come to the Mount of Olives (Zechariah 14:4), Satan will be bound (Revelation 20:1-3), and "the kingdoms of this world [will] become the kingdoms of our Lord, and of his Christ" (Revelation 11:15). The knowledge of the Lord will then cover the earth as the waters cover the sea (Isaiah 11:9).

Is the church ordained by God, or is it just an earthly organization?

Jesus said, "I will build my church." This Church is spoken of as the body of Christ, functioning spiritually by the blessed Holy Spirit. It is an organism, a spiritual body whose members are mutually dependent as in a human physical body.

The church is also an earthly organization (see Ephesians 4:11-13). Provision is made for bishops (elders) and deacons to oversee the local church (1 Timothy 3:1-15). Authority also is given for discipline within the local church (Matthew 18:18).

Where does the Bible teach that Christians should organize themselves into churches?

The people of God were strongly organized in the Old Testament with priests, Levites, various offerings, and rules of conduct provided in the Ten Commandments and other phases of law given at Sinai.

The New Testament provides for gatherings of Christian believers, saying "not forsaking the assembling of ourselves together" (Hebrews 10:25); for overseers, looking after their spiritual well-being; and for deacons (1 Timothy 3). Authority also was given to discipline disorderly members (Matthew 18:18).

The Church as an organism manifests its divine life through the Holy Spirit; as an organization it follows orderly worship and work. Wherever two or three are gathered together, having someone to lead, there is organization. Without organization things go to pieces.



By LEIGHTON FORD

MILLIONS HAVE LAUGHED at a famous comedian's line about the minister's wife who says, "The devil made me do it. . . . He sneaked up behind me and said, 'Say, Mama, look at that dress in the window. . . .'"

But Satan is not laughable; one of his greatest tricks has been to get people to think of him as a ridiculous character in a red jump suit until they have laughed him out of their minds.

Time magazine recently carried a story that noted that "after years of being dismissed or ignored, the devil is making a startling comeback." Satan worship is worldwide; there is a First Church of Satan in San Francisco; and the so-called satanic bible outsells the Holy Bible on some campuses.

Tragically many young Christians think temptation is gone forever when they reject Satan and turn to Christ. It's the greatest life when you're in tune with God, but the Christian life is also the hardest because you're out of step with the world and the devil. Jesus never promised to take away struggle and temptation. "In the world ye shall have tribulation," He said, "but be of good cheer, I have overcome the world" (John 16:33).

IN FACING TEMPTATION we need to know what to expect. Jesus Himself was driven by the Spirit into the barren wastelands of Judea, where Satan tempted Him for 40 days (Luke 4:1, 2).

Leighton Ford is an associate evangelist with the Billy Graham Evangelistic Association.

Remember that temptation itself is not sin—yielding is. Temptations often follow a spiritual "high"—Jesus' temptation came right after the Holy Spirit descended on Him at His baptism. If our faith were not tested, it wouldn't grow.

We also need to *know our enemy*. It is not God who tempts us. James 1:13 teaches that God cannot be tempted with evil and He Himself tempts no one. But there is a spiritual enemy who in the Bible is called the tempter (Matthew 4:3), the devil, or Satan. The Bible teaches that Satan is "an active, powerful, intelligent personality unceasingly working for the destruction of all humanity, transcending and controlling the kingdoms of this world, and the second-most powerful force at loose in the universe" (William Lane).

Nor must we fool with the devil—he is not an occult toy. Satan is a real, negative death force who seeks to divide men from God, themselves, and their fellowmen. Nearly all the terms used in the Bible about him are negative: devil means "the accuser," Satan "the enemy," Beelzebub "lord of the flies," etc.

We often make two great errors in dealing with Satan. One is making *too little* of him by blaming the capitalists or the Jews or the Communists for our problems. The other mistake is to make *too much* of Satan, by blaming everything on him. While Satan has the power to tempt, he cannot make us yield. The Scripture teaches that each person is tempted when he is lured and enticed by his own desire (James 1:14). Someday God will hold us responsible; each of us shall "give account of himself to God" (Romans 14:12). Then we won't be able to blame the devil.

In facing temptation we must also *know our resources*. We are not fighting on our own. The heart of the gospel is that Christ died for our sins (Romans 5:8), and that He came to this world to destroy the works of the devil (1 John 3:7). When we receive Jesus Christ into our lives, enthrone Him as Lord, trust in His redeeming blood, discipline ourselves to walk in Him, look to Him in times of temptation, then sin will not have dominion over us!

Don't try to face temptation on your own. As a little boy said, "When the devil comes knocking at my door, I just send Jesus to answer it!"

WE ALSO NEED TO *know a strategy* for handling temptation.

First of all, *anticipate temptation!* Make a list of your weak points—be they lust, laziness, covetousness, procrastination—and watch those times when you're idle or overtired and most likely to get in trouble. Stay away from the old hangouts and the crowd which feeds your temptation. Watch, pray, and be vigilant!

And then, *resist the devil*. Temptation must be resisted at the very beginning. It comes first as a thought, then an imagination, then a desire, then an act. If you wait until you're ready to commit the act, it's too late! Discipline the beginnings, and the ends will take care of themselves.

We can resist the devil, as Jesus did, by speaking to him by name. At the first sign of temptation say, "Satan, in the name of Jesus, go away!" Using Jesus' name reminds us that we're not strong enough and that we're

depending on Him. Now Satan will know that he's not dealing with weak you and me but with the One who defeated him at the cross. Then say, as Jesus did, "It is written . . ." and quote a Scripture verse that applies to that particular temptation. (This is why it's so important to memorize some Scripture passages that bear on your weak points.)

Then, *focus on Jesus*. Draw a mental picture of yourself as you think God wants you to be in Christ. And hold onto that picture. And *stop struggling*. Don't try to struggle with the powers of darkness past these first three steps. It's time to let God step in and battle. At this point He will *always* step in and provide a way out—perhaps through a phone call, a letter, someone you meet, something to do. Look for God's way out; take it; pass through the temptation and thank Him right away!

Finally, if you do fail, you need to *know how to recover*. If you sin, don't let guilt overwhelm you. Confess that sin, get up, and start moving again! The apostle John was writing to Christians when he said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

Today crown Christ Lord of your life. Keep your mind on Him, not because He may execute you but because He was executed for you, because He loved you and because He died to forgive you. Let the living Christ reign in your life, and sin shall not have control over you!

Prayer works

NO ONE COULD EVER possibly explain prayer, of course, and no one needs to.

"I can't explain," says Dr. Walter Judd, "how some of the food I ate tonight for supper becomes brain, some blood, some bone; but I haven't stopped eating just because I can't explain it! In the same way I cannot explain prayer. It is not in the realm of explanation or of logical proof. It is in the realm of demonstration: prayer works!"

In a world of doubt and dissension and debauchery and disruption, how urgent is the need for a new demonstration of the reality of prayer and the power released through it.

"Of all the things the world now desperately needs," says Georgia Harkness, "none is more needed than an upsurge of vital, God-centered, intelligently grounded prayer."

—C. WILLIAM FISHER in *Herald of Holiness*

EACH OF US KNOWS what a hydra-headed monster the old "I" is. Luther knew it and said, "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great Pope Self." The foundation of life in the natural man is foursquare: self-will, self-love, self-trust, and self-exaltation, and upon this foundation is reared a superstructure that is one huge capital "I."

—RUTH PAXSON

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speaking of books

MINISTRY AFLAME

Herbert V. Knight (219 pages, cloth; Palmer Publications, \$5.25).

Ministry Aflame is a history of the first 50 years of the Illinois District Council of the Assemblies of God.

The author, a sectional presbyter, traces the development of the Illinois District chronologically. The title is his thesis: God, working through Spirit-led men, has been and is developing the cooperative program of the assemblies in Illinois.

The book is packed with human interest. It describes the services conducted by the pioneers at the beginning of the 20th century and contains many inspiring personal testimonies.

The author often allows the sources to speak for themselves; he uses personal interviews, letters, and photos throughout the book. Much information was gleaned from district records and from *The Pentecostal Evangel*.

The concluding chapter, "The Superintendents Speak," contains a message from each man who has served as district superintendent. The book is an important contribution to Assemblies of God history and also a valuable source of spiritual inspiration.

—CLAUDE BLACK

COUNSELOR TO COUNSELOR

Lionel T. Campbell (82 pages, paper; Logos International, \$1.50).

This autobiography of Lionel T. Campbell, a legal counselor, describes his personal encounter with Christ and subsequent infilling with the Holy Spirit (God's Counselor).

He recounts his conversion (at a Billy Graham crusade) and the joy and peace that flooded his soul. He also tells of the great change that came into his life with the baptism of the Spirit.

The change is reflected in his dealings with his family and business associates. His clients seeking divorce are instead led into prayer and reconciliation.

A chapter is devoted to Biblical proof of the Holy Spirit baptism. Another chapter is given to historical research on the moving of the Holy Spirit from the first century to the present.

The book is interestingly written; the facts are straight; but most of all, it will make the reader desirous of having the Spirit of God be his personal Counselor. —ELLIS WARNER

"BE-ATTITUDES" FOR THE CHURCH

Keith Huttenlocker (112 pages, paper; Warner Press, \$2.50).

The author has skillfully knitted together a book which tells how every Christian worker can have a successful ministry.

Using the beatitude formula of Christ, the author describes in 13 chapters several problems to be overcome in the congregation to make a strong, healthy, and happy fellowship in Christ.

Subjects vary from the oversensitive, the rebellious, the judgmental, the exclusive, and the hypocrite to the youth, the young married, the middle-aged, and the elderly. The author sees each as having an important function in the church.

Using many illustrations from his own experience, he catches up the reader in the compassionate concern of a pastor bound up in God's work.

—KENNETH C. ROWLEY

briefly

Ever Increasing Faith, by Smith Wigglesworth (Gospel Publishing House, 176 pp., paper, 95c). Of all the books published in the early days of the Pentecostal movement, none had a wider or more powerful ministry than this. Now, as a paperback, it brings to a new generation the mighty message that "all things are possible" if we only believe.

Smith Wigglesworth: Apostle of Faith, by Stanley Howard Frodsham (Gospel Publishing House, 158 pp., paper, 95c). The biography of an international evangelist (1859-1945) written by an intimate friend. First published in 1948, it is now reprinted in paperback so that thousands more can enjoy the story of a man whose faith was so simple and personal dedication so complete that his ministry was marked by the miraculous.

James, Faith That Works, by Harold L. Fickett (Regal Books, 167 pp., paper, 95c). A verse-by-verse commentary on the Book of James. Designed especially for laymen, and excellent for use in small discussion groups.

The Christian Family: A Study Guide, by Larry Christenson (Bethany Fellowship, 60 pp., paper, 95c). This study guide accompanies the best-seller by the same name. Groups or individuals will

find their use of this book enhanced through the questions and discussion tools available in the Study Guide.

Heavy Questions, by Dave Grant (Regal Books, 167 pp., paper, \$1.25). A series of questions broken down into nine major categories including religion, dating and sex, judgment and hell, believing, hypocrisy, sin, drugs, the Christian life, and various everyday things.

Mark These Men, by J. Sidlow Baxter (Zondervan Publishing House, 192 pp., paper, \$1.95). This book, first published in 1960, is now in its eighth printing. It is a collection of 13 talks on Saul, Elijah, Daniel, Gideon, Paul, Lazarus, and other Bible characters.

Body Life, by Ray C. Stedman (Regal Books, 149 pp., paper, 95c). Jesus said the church is His body, and He is the life of the body. Where the life has gone out of the body, this excellent book will bring men back to the Church's real meaning and mission.

From Christ to Constantine, by M. A. Smith (Inter-Varsity Press, 208 pp., paper, \$2.95). If you are wondering what happened to the Early Church between the death of the apostle John (about A.D. 100) and the Reformation under Martin Luther (A.D. 1517) you should read this book. The history of this period, often obscured and

glossed over as a time of spiritual darkness, has a vital relevance for our time.

Studies in the Gospel of John, by Horatius Bonar (Zondervan Publishing House, 110 pp., paper, \$1.95). Originally published in 1869 as part of a larger series entitled *Light and Truth*, this exposition on John has been updated for 20th century Bible students.

EMIT II (Tyndale House Publishers, 80 pp., paper, \$1.25). The second volume of this fascinating publication, in weekly news-magazine style, looks like TIME with the name spelled backwards. It describes the events immediately following Christ's ascension. With its delightful and provocative ads the magazine is a good witnessing tool.

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NEWS OF OUR TIMES



An estimated 150,000 to 200,000 persons attended the Jesus Music Festival, final event of Explo 72, for which city authorities cordoned off a 24-block area in downtown Dallas.

Gospel blitz to shake a world—Explo 72

DALLAS—The newspapers of Dallas promised, "Something historic is going to happen here," and the events of June 12-17 proved them right.

Explo 72, the most massive gathering of students and Christian laymen ever held, descended on this city to start a movement toward "evangelizing the world in our generation."

That slogan became the marching orders of over 75,000 registered delegates to the week-long training conference, sponsored by Campus Crusade for Christ International.

Delegations represented all 50 states and some 68 foreign countries.

For one unforgettable week, a city learned what it was like to be inundated by what Evangelist Billy Graham, honorary Explo chairman, called the "Silenced Majority."

Graham noted that national attention had centered on radical, militant youth and, in effect, had silenced the majority of responsible young people—the kind who came to Explo 72.

The orderliness and courtesy of the delegation as a whole drew praise from Dallas newspapers and local police.

Noting that Explo delegates

"have made a great impression on the people of Dallas," the Dallas Morning News said: "They have come here to learn how to carry the message of their faith. And from the looks of it, they have already begun to get the message across."

The week combined 15 hours of morning training conferences in Christian witnessing techniques and optional seminars in the afternoons with opportunities for delegates to practice what they had learned on Dallas citizens.

Delegates visited 66,457 homes . . . shared their witness with 17,358 Dallasites on the streets . . . heard 4,259 people "pray to receive Christ," and listened to an additional 1,742 believers pray to be filled with the Holy Spirit. A police officer knelt on a downtown street to receive Christ.

Each night the 78,000-seat Cotton Bowl was filled. Thousands of other young people sat on the turf giving thunderous and incredibly enthusiastic response to the varied programs.

Bill Bright, Campus Crusade president, delivered the main address at three of the services. Billy Graham spoke at the opening rally and was fea-

tured speaker at the final rally on Friday night.

Explo's grand finale came on Saturday when a strip of unfinished freeway near the downtown area was cordoned off and became the scene of an eight-hour Jesus music festival. It drew an estimated 150,000 persons and created traffic congestion for miles around.

Singers Johnny Cash and Kris Kristofferson were two of the musicians on the program.

Billy Graham had earlier described the music festival as a "Christian Woodstock." But a Woodstock it wasn't. The drug scene that the term connotes never materialized. The rally was practically incident-free.

In a news conference following Explo, Graham described the week-long meeting as a "historic event."

"Thousands have committed themselves to carry back the messages to hometowns across the world," he said, referring to Explo's "Operation Penetration." This operation is targeted on a five-to-one follow-up; that is, each Explo participant is expected to recruit five others to help "evangelize the world by 1980."

Graham felt this was a realistic date and goal, but stressed that "It will take the combined forces of all denominations and churches, not just Campus Crusade as a single organization."



"One way! One way! One way! One way!" This chant became commonplace in Dallas as 100,000 persons descended upon this city for the first International Student Congress on Evangelism, sponsored by Campus Crusade for Christ. The One Way chant and sign symbolizes Jesus Christ is the only way to happiness and life eternal.

Music star Johnny Cash joined Evangelist Billy Graham at Explo's gigantic Jesus Music Festival. The festival concluded the first International Student Congress on Evangelism.





Newfoundland Assemblies dedicate new headquarters

ST. JOHN'S, NFLD.—The Pentecostal Assemblies of Newfoundland officially dedicated its new headquarters building during the 33rd General Conference here in June.

The one-story building has 10,000 square feet of floor space, and houses the adminis-

trative offices, printing department, and Religious Book and Bible House. It was built at a cost of \$175,000.

The building is designed to meet the growing needs of the fellowship, provision being made for expansion when required.

Officiating in the ceremonies

were A. S. Bursey, general superintendent; members of the general executive committee; pastors; and government officials.

There are now 138 churches in the Pentecostal Assemblies of Newfoundland and they operate 58 Christian day schools.

U.S. SUPREME COURT STRIKES DEATH PENALTY

WASHINGTON, D.C.—The U.S. Supreme Court on June 29 struck down as "cruel and unusual punishment" nearly all of the nation's death penalty laws. The action spared the lives of some 600 condemned prisoners.

The 5-to-4 ruling did not abolish capital punishment outright, however. It left intact at least three state laws and one federal statute that make the death penalty mandatory for certain crimes.

The door is open for Congress and state legislatures to enact additional death sentence laws.

SUPREME COURT RULES FOR UNWED FATHERS

WASHINGTON, D.C.—The U.S. Supreme Court recently ruled that unwed fathers cannot be denied custody of their illegitimate children without a chance to prove they are fit parents.

In a 5-2 decision, the Court struck down an Illinois law which allows the state to take children from an unwed father but not from an unwed mother.

Deteriorating family life is a threat to U.S., judge says

WASHINGTON, D.C.—A senior U.S. district judge warned a Lutheran congregation here that there are danger signs on the horizon due to the deterioration of the family.

"It seems strange," Judge Luther W. Youngdahl said in a message at Augustana Lutheran Church, "that in atheistic, communist Russia they are placing greater emphasis upon the significance and permanency of the marriage relationship and we, in this so-called Christian democracy, are following a trend in the opposite direction."

The judge saw an "ominous similarity to the disintegration of the family when Rome declined and the condition of far too many families in Western civilization."

"The family is intrinsic to human life and society," he added. "It is an institution sanctioned by law, blessed by religion, and extolled in its highest achievements by literature and art."

Speaking from his Christian upbringing and subsequent judicial experience, the former three-term governor of Minnesota set forth conditions favor-

able to "civilizing" the infant and child: "satisfying person-to-person relationships first of all with the parents, or parent substitutes, and with the immediate family."

The 76-year-old judge said he is distressed by the "recent tendency" of states to "make it easy" for people to obtain divorces. In some states, he said, persons seeking a divorce may obtain one merely by agreeing to live separately for a year or two, with no other grounds required.

October 30-November 1

Topics, format announced for PFNA convention

TORONTO—The PFNA board has announced the format and topics for the 1972 PFNA Convention, to be held in Evangel Temple, October 30-November 1. The Lord Simcoe Hotel will be the headquarters hotel.

Theme for the convention is "In the Light of His Coming." Topics for the three evening rallies will be "The Jew . . . in the Light of His Coming"; "The Gentile . . . in the Light of His Coming"; and "The Church . . . in the Light of His Coming."

Morning Bible hour topics will be "Pentecostal Practicalities" and "Pentecostal Perspectives." The first deals with the individual Christian and the second with the Church collectively.

The Tuesday and Wednesday morning programs will also include special studies related to church growth. These will feature papers on assigned subjects and a time for sharing.

There will be a communion service Tuesday afternoon, and a business session Wednesday afternoon.

There will also be afternoon meetings of special interest groups, including publishers and editors, the Society for Pentecostal Studies, Christian Education, Missions, Youth, and others.

AT A GLANCE

• • • Dr. L. Nelson Bell, executive editor of Christianity Today, former missionary to China, and founder of the Presbyterian Journal, was elected moderator of the Presbyterian Church, U.S., at the 112th annual General Assembly.

• • • The Golden Gate Association of the United Church of Christ has ordained a professed homosexual to the ministry. It is believed to be the first time in history that a major denomination has knowingly ordained a sexually-deviated person to the ranks of its clergy.

• • • Edward L. R. Elson, pastor of the National Presbyterian Church in Washington, D. C., retired in May. The 65-year-old clergyman is also chaplain of the U. S. Senate. He gave health reasons for his decision. "By husbanding my resources, my physicians say, I can continue as chaplain of the Senate."

• • • NBC news commentator Eric Sevareid was asked by a woman in Florida where he acquired his knowledge of Old Testament Biblical history to which she had heard him allude. "If you were a small boy raised in a Norwegian Lutheran Church family in a small North Dakota town long ago," the newscaster replied, "you learned your Bible—or else."

1972 CHECKUP DAY AUGUST 27



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South Africans invite Billy Graham to address integrated congress

CAPETOWN — Evangelist Billy Graham has been invited by the South African Council of Churches to visit the country next March to participate in a multiracial South African Congress on Missions and Evangelism in Durban.

Sponsoring the congress, which will be followed by large-scale evangelistic crusades, is African Enterprise.

Previously Mr. Graham refused to preach to segregated audiences in South Africa, although he was invited on several occasions. The Council of Churches does not include the Dutch Reformed Church to which a majority of white South Africans belong.

ORTHODOX RABBIS ORGANIZE FOR 'JEWISH SURVIVAL'

FALLSBURGH, N.Y.—A group of Orthodox rabbis have organized a National Commission for Jewish Survival, and appealed to other agencies to join in trying to save Judaism from dwindling in the U.S.

The commission is the first attempt to unite divergent Jewish groups for the purpose of combatting trends that have made them a diminishing minority in America.

The commission will "seek to stem the frightening increase in intermarriage and missionary activity" to convert Jews to Christianity, according to Rabbi Louis Bernstein, 45, professor of Jewish history at New York City's Yeshiva University and president of the new commission.

Rabbi Meir Kahane went a step further in proposing mea-

FLOOD VICTIMS RESCUED

WILKES-BARRE, PA.—An elderly woman is lifted from a rowboat to safety during rescue operations in the flooded city of Wilkes-Barre, Pa. More than 100,000 persons had to be evacuated from the area as the Susquehanna River flooded its banks.

Throughout the Northeast, rivers raged as tropical storm Agnes caused seven days of torrential downpours. Millions of dollars in damage and scores of dead were left behind. At least 10 Assemblies of God churches and several parsonages were among the properties destroyed. Thousands of Assemblies of God members were left homeless by the flood, but no loss of life among members has been reported. Damage to churches and parsonages was heaviest in New York and Pennsylvania. (RNS photo)



sures to insure Jewish survival by calling for a mass emigration to Israel.

Judaism is dwindling in the U.S., and Jews who fail to see the trend are gambling with exile, he said.

"Today, not tomorrow, is the time to call for an emergency conference of American Jewish communities and organizations to plan a massive, organized propaganda campaign to explain the threat to the American Jewish future," Rabbi Kahane said. He urged Jews to plan now their flight to Israel.

Rabbi Kahane is head and spiritual leader of the Jewish Defense League. His opinion is highly respected among rank-and-file Jewry.

"A fire is burning!" he said. "Eliminate the exile before it eliminates you."

NEWS OF OUR FELLOWSHIP

Begins Monday in auditorium

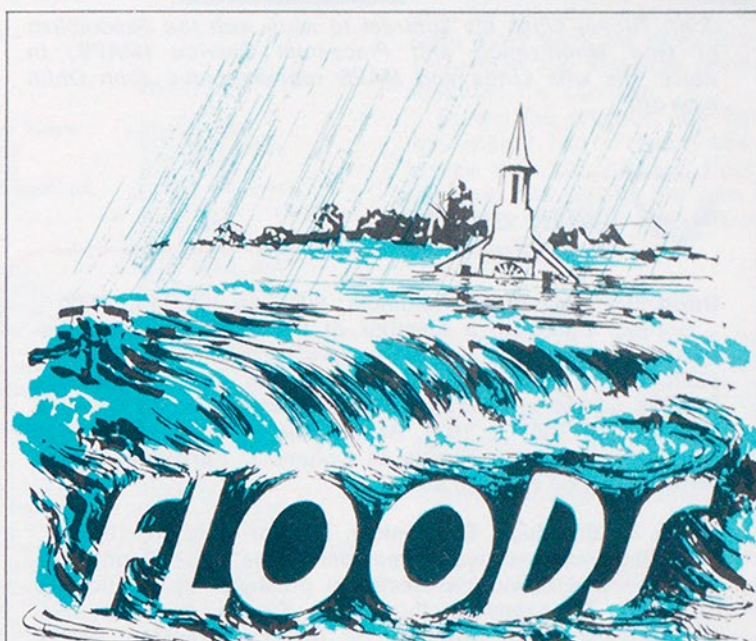
Council registration opens today in hotels

MINNEAPOLIS, MINN. — Registration for the Council on Spiritual Life will begin today (Aug. 13) in the Curtis and Leamington Hotels, headquarters for the meeting.

Those attending the Council may pay the \$1 registration fee and pick up their packet of materials beginning at 2 p.m. and continuing through 10 p.m., according to Jack Risner, chairman of registration, housing,

and hospitality.

On Monday, registration will be conducted simultaneously at the hotels and the auditorium. Hotel registration desks will open at 9 a.m.; the auditorium desk will open at 10 a.m. These desks will remain open throughout the convention and will serve as information centers. The Council closes after the evening service on Wednesday, Aug. 16.



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John Tucker signs his contract to work with the Assemblies of God Mobilization and Placement Service (MAPS) in Zaire. His wife Linda and MAPS representative John Ohlin look on.

The John Tuckers go to Zaire (Congo) to work with government and MAPS

SPRINGFIELD, MO. — John Tucker, director of the Respiratory Therapy Department at Baptist Hospital here, has accepted a position with the Zaire (Congo) government in Kinshasa.

John and his wife Linda, a registered nurse, were to begin work in the 1200-bed Mama Yemo Hospital in Zaire's capital city early this month.

John, the son of Mrs. Angeline Tucker, grew up in Congo. His father, J. W. Tucker, a veteran Assemblies of God missionary, was killed during the Simba rebellion in Paulis in 1964.

Mrs. Tucker brought the three children to Springfield following the death of their father. John completed his education in the U.S. and entered hospital service. His younger brother Melvin, known as "Cricket" to his friends, died last year following a tragic accident.

Linda is the daughter of the Dan Woodalls of Springfield, Mo. Her father, an Assemblies of God minister, has been an employee of the Gospel Publishing House for 22 years.

The Tuckers made contact with the Mama Yemo Hospital after learning of the possibilities of working there from Assemblies of God missionary Jacques Vernaud, who visited them last fall.

"I have always wanted to return to Congo to serve in some

medical capacity," John said. "Linda and I also look forward to helping the Assemblies of God churches, which have been multiplying rapidly in Kinshasa."

Because of their interest in missions, the Tuckers requested and received approval to serve in association with the Assemblies of God Mobilization and Placement Service (MAPS). MAPS representative John Ohlin assists vocational volunteers in finding employment opportunities in places where they may work in cooperation with A/G missionaries.

John's sister Carol Lynn, an Evangel College senior, is in Zaire for the summer as a MAPS college missionary intern.

APPALACHIAN DISTRICT HOLDS 53RD COUNCIL

SALEM, VA.—The 53rd council of the Appalachian District met at Faith Assembly here in April. Cyril Homer, president of South-Eastern Bible College, Lakeland, Fla., was guest speaker.

Five ministers were ordained, according to Stanley A. Lyon, district superintendent.

Reelected to district offices were Jack Carnley, assistant superintendent; Herbert E. Sublett, secretary-treasurer; Elwood Rakes, director of youth and Christian education; and Glenn Strickland, general presbyter.



WITH CHRIST

David F. Flanagan, 41, Columbia, S.C.; on June 19, 1972.

Brother Flanagan, a member of the South Carolina District, lost his life in an automobile accident. He pastored churches in Newington, Ga., and Belton and Georgetown, S.C. He served as secretary-treasurer of the South Carolina District from 1961 to 1971. At the time of his death he was co-pastor of First Assembly in Columbia. Survivors include his wife Pauline and two sons.

James C. Braddock, 55, Bonifay, Fla.; on May 30, 1972.

Brother Braddock was a member of the West Florida District and was serving as sectional presbyter at the time of his death. He pastored churches in Florida, Alabama, Mississippi, and North Carolina. He was CA President of the Peninsular Florida District 26 years ago. He is survived by his wife Willie Mae, one daughter, and three sons. His son Daniel is an Assemblies of God minister.

William Houston Sumrall, 68, Granite City, Ill.; on June 15, 1972.

Brother Sumrall was ordained in 1927. He pastored churches in Tennessee, Arkansas, Illinois, Alabama, and Texas. Survivors include his wife Gladys and two brothers, Ernest and Lester.

Mazell Smith, 57, West Monroe, La.; on June 1, 1972.

A member of the Louisiana District, Sister Smith co-pastored with her husband B. O. for several years in Texas and Louisiana. She is survived by her husband, two daughters, and two sons. Her son Kerry is an Assemblies of God minister.

Mrs. Carrie A. Harju, 65, Taunton, Mass.; on April 9, 1972.

A member of the New Jersey District, Sister Harju served the Lord as pastor. She is survived by her husband Eino (an ordained minister) and a son.

Dennis C. Morningstar, 76, Benton, Ill.; on May 22, 1972.

Brother Morningstar was ordained in 1958 by the Illinois District. He pastored in Illinois and also ministered as an evangelist. He is survived by his wife Mamie and two daughters.

NEWS OF OUR CONGREGATIONS

WINTER HAVEN, FLA.—First Assembly here recently concluded a five-week crusade with Evangelist Dwight Thompson.

The building was filled each night with hundreds in attendance, according to Pastor Quentin Edwards.

Scores found Christ and many were filled with the Holy Spirit. A few times, sinners literally ran to the altar to give their hearts to Christ while Brother Thompson was still singing.

Many testified to receiving healing, including a woman who had been blind in one eye all her life. Another woman who had to use a walker was also healed.

MIDLAND CITY, ALA.—First Assembly recently enjoyed great blessings from the Lord in a revival with Evangelist Rocky Cauley of Pascagoula, Miss.

Pastor Betty J. Bell reports 32 came forward for salvation

and 16 were baptized in the Holy Spirit.

MANSFIELD, OHIO—Over 70 decisions for Christ were made during a three-week meeting at First Assembly with the Musical Vanns.

According to Pastor Gene Austin, scores renewed their commitment to the Lord. Among those saved and filled with the Holy Spirit were Brother Vander Ploeg's step-sister and her husband.

In the final service, 17 were baptized in water.

SARATOGA SPRINGS, N.Y.—Thirteen were saved and one refilled with the Spirit during services at the Assembly of God here with Mike and Bernadine Garland of Glen Rock, Pa.

Pastor Norman June reports many of the congregation rededicated themselves to the Lord as a result of the crusade.

HOUSTON, TEX.—Long Point Assembly recently was stirred by the ministry of Evangelist Ken Murray of Panama City Beach, Fla.

According to Pastor Leo E. Tippet, between 30 and 35 accepted Christ as Saviour and several were baptized in the Holy Spirit. A number testified to being healed. Many visitors attended the meetings.

CENTERVILLE, MO.—Three accepted Christ and three were baptized in the Holy Spirit at the Assembly of God here during meetings with Evangelist Glenna Byard of Fredericktown, Mo.

Pastor W. W. Chitwood states a spirit of revival continues. The

Sunday following the crusade, two more accepted Christ and 18 were baptized in water.

BREHAM, TEX.—Pastor Jim Miller of First Assembly reports record-breaking crowds in recent Outreach '72 Crusade services.

Evangelists Mike and Linda Murdock of Lake Charles, La., led the services. Sunday school attendance for the month reached a new high, Brother Miller states.

A Friday night Youthquake service in the city park pavilion drew a large number of local young people.

The pastor states the effects of the crusade continue to be felt as many souls are added to the church.

EWING, VA.—A five-day crusade at the Assembly of God here with Evangelist and Mrs. Mike Garland of Glen Rock, Pa., resulted in four accepting Christ as Saviour.

Pastor David Carrington reports the congregation was greatly strengthened.

DANBURY, CONN.—The congregation of First Assembly here (G. Jack Provard, pastor) experienced a visitation from the Holy Spirit during recent services with the Dave Olshevsks.

Many were saved and filled with the Holy Spirit, according to Pastor Provard. The entire congregation was blessed by the ministry in music and the strong emphasis on the Holy Spirit.

CROSSVILLE, TENN.—Faith Assembly here recently concluded a revival with the Fisher-Cheek Team from Memphis, Tenn.

According to Pastor Richard F. Cook, three people were saved and 11 filled with the Holy Spirit during the week of services.

ABINGDON, ILL.—First Assembly was blessed with a real move of the Holy Spirit during a recent four-week crusade with Evangelist Jerry Rollins of Arlington, Tex.

The congregation witnessed many outstanding healings. As the evangelist prayed for people, goiters disappeared, ulcers were completely healed, and people were relieved of asthmatic conditions, migraine headaches, and other disorders.

Many found their way to the altar for salvation, and a number were filled with the Holy Spirit. More than 150 first-time visitors attended the services.

During the crusade, the Sunday school had a record attendance with 191 present. Pastor Kenneth File reports the fires of revival continue to burn among the people.

ANNOUNCEMENTS

35th anniversary and homecoming—Full Gospel Assembly, Bridgeton, N.J., Aug. 25-27. Guest speakers: Harry W. Schaumburg, Donald Veater, Edward Cooper, and John Tubbs.—Donald R. Lacey, pastor

50th anniversary—Central Assembly, Biloxi, Miss., Aug. 27. Guest speaker will be Cyril Homer.—Kenneth Broadus, pastor

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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Montgomery	¹ Westside	Aug. 20-25	Johnny & Karen Jones	Morris Pate
Ark.	Bearden	Hopeville	Aug. 15-27	Jeremiah Hanley	Winfield Piker
	Kensett	¹ A/G	Aug. 20-25	Charles J. Aaron	Bob Willis
	Pocahontas	First	Aug. 14-27	Ralph & Ruth Copeland	Bobby Gasaway
Calif.	Atascadero	¹ First	Aug. 13-18	Christian Hild	Howard E. Graves
	Beaumont	¹ A/G	Aug. 13-18	Faye Clark	A. K. Moore
	Forbestown	Wildwood	Aug. 6-20	Rae Berry	Thomas Semans
	Lancaster	¹ First	Aug. 20-25	Faye Clark	Orie Robinson
	Vista	A/G	Aug. 9-20	Glen Shinn Family	G. Jones Bryant
Fla.	New Smyrna Bch.	A/G	Aug. 14-20	Dedelow-Friederici Tm.	James S. Boettner
	Pensacola	Ferry Pass	Aug. 20-27	Donald T. Railey	Morris Hyatt
	Southport	A/G	Aug. 15-27	Homer Peterson	Richard Beavers
Hawaii	Honolulu, Oahu	First	Aug. 20-27	Esther Mae Wyrick	Francis Sturgeon
Idaho	Albion	Pentecostal	Aug. 16-27	Bill & Naomi Hayes	Alva Wunder
Ill.	East St. Louis	Washington Park	Aug. 19-25	Bob McCutchen	Louis Mattea
	Kankakee	First	Aug. 20-25	Maranathas Quartet	Douglas R. Rose
Ind.	Harrodsburg	A/G	Aug. 16-27	Leo Gaston	L. D. Maxwell
	Velpen	Zion's Hill	Aug. 20—	Jerry Rollins	
Iowa	Commanche	A/G	Aug. 16-27	Danny & Renee Millwood	Paul Ruch
	Grand River	A/G	Aug. 16-25	Len & Esther Hutsell	A. L. Schoonover
	Hamburg	A/G	Aug. 14-27	DeGreef-Cooper Tm.	David Biddle
	New Sharon	A/G	Aug. 20-27	Al & Bev Weesner	Chester E. Westendorf
Kans.	Olathe	¹ A/G	Aug. 20-25	Les & Sandra Merrick	E. E. Henley
Md.	Deer Park	Full Gospel	Aug. 16-27	Charles O. Hudspeth	Walter Leake
Mich.	Lansing	² Calvary	Aug. 19-Sept. 3	Fairfield Evang. Party	Otto Wegner
Minn.	Clarkfield	¹ Gospel Tab.	Aug. 20-25	Bob & Elizabeth Abbott	Clarence Watterud
	Hopkins	A/G	Aug. 18-20	David A. Lewis	Harlan Wartenbee
Mo.	Arnold	First	Aug. 16-20	Loyd & Rebecca Middleton	Kenneth Brown
	Canalou	A/G	Aug. 20-27	Ronnie Dean McRaven	Tirzah Perry
	Escatawpa	A/G	Aug. 13-27	Gene Emswiler	James F. Coleman
	Fayette	A/G	Aug. 13-20	Moses & Ruth Copeland	Charles P. Millhouser
	Herculaneum	First	Aug. 16-27	I. D. Rayborn	H. E. Richardson
	Kansas City	¹ NE Full Gospel	Aug. 20-27	Bud & Mary Alexis	Gene Paul
	Leasburg	A/G	Aug. 20-Sept. 3	Glenna Byard	J. W. Maddox
	Springfield	³ Oak Grove	Aug. 20-25	Victor Etienne	George J. Smith
N. Y.	Fulton	First	Aug. 13-16	Levi & Alma Storms	Daniel T. Raught
	Port Jefferson	Aug. 23—	Aug. 23—	Arne Vick	Jack L. Steves
	Woodbourne	Full Gospel	Aug. 20-23	Levi & Alma Storms	Walter J. Lashley
N. C.	High Point	Calvary	Aug. 18-20	Corbett & Mrs. Berthelot	Daniel Duncan
N. Dak.	Tioga	A/G	Aug. 8-20	Lloyd & Carol Portin	Brian Van Wagner
Okla.	Fairview	First	Aug. 20-27	Laymon Jones	James Mabry
	Keefeton	A/G	Aug. 20-27	Roger & Colleen Ortlieb	Cecil Adams
	Pryor	First	Aug. 16-27	Ray & Elaine Leonard	L. A. Haymaker
Oreg.	Camp Santiam	⁴ N. Willamette	Aug. 14-18	Charles J. Senechal	Ken Hamar, Chm.
S. Dak.	Huron	¹ First	Aug. 20-25	Gene & Esther Fiddler	Howard Cummings
Tex.	Amarillo	San Jacinto	Aug. 16-20	Don & Sharon Parker	J. E. Burkhalter
	Amarillo	Southlawn	Aug. 20-27	Charles Tolbert	James Rowton
	Angleton	Central	Aug. 20—	Doyle Jones	G. P. Leatherwood
	Belton	¹ First	Aug. 14-18	Travis & Mrs. Corder	Joe Heflin
	Cleveland	First	Aug. 15-27	Keetah Jones	Bobby C. Jones
	Houston	Centerwood	Aug. 13-20	Richard & Juanita Purser	Paul Ansohn
	Port Neches	Magnolia	Aug. 9-20	Doyle Jones	J. W. Grisbee
	Teague	First	Aug. 20-25	Loyd & Neoma Blake	Charlie Henderson
	Yoakum	First	Aug. 14-20	Bob & Sandy Parker	Billy Armstrong
Va.	Charlottesville	³ First	Aug. 15-20	Irving & Mrs. Howard	Garland Thomas
Wash.	Spanaway	A/G	Aug. 20—	Don Teeter Team	Daniel Johnson
W. Va.	Cabins	A/G	Aug. 16-20	George & Evelyn Butrin	Joseph Eversole
	Gerrardstown	Faith Tab.	Aug. 2-13	Milton & Kathy Ham	Carl Glover
Wis.	Cornell	A/G	Aug. 20-25	Dawson & Mrs. Wheeler	William Nicholson
	Madison	Evangel Temple	Aug. 20-25	Kathleen Jennings	Robert Strand

¹ Children's Revival

² Tent Revival

³ Youth Revival

⁴ Children's Camp

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



It isn't safe to cross the street

By RAYMOND L. COX

WE HAD A NEIGHBOR whose wife needed a couple of items from the supermarket. He walked two and a half blocks, purchased the merchandise, and started home. He almost made it. But half a block from his home he was struck by a car, dragged 90 feet, and killed.

This elderly gentleman's death brought vividly to my mind Harold Brenneman's comments:

"There's nothing to it. You do it a dozen times a day. Yet 6,000 people were killed last year—*just crossing the street*. And 165,000 people were injured last year—*just crossing the street*."

"So it isn't so simple after all—not just something you do as a matter of course. Not anymore. Crossing the street these days is grim business. Maybe you get across, maybe you don't. Maybe you meet your friend across the street—maybe you meet God!"

In the years since Harold Brenneman first expressed that warning, nothing has changed except the statistics. Casualties from crossing streets have increased.

The only way to be ready for such eventualities is to "prepare to meet thy God" because beyond the inevitable appointment with death lurks God's judgment (Hebrews 9:27). And this eventuality persists for every man in places of seeming safety as much as in circumstances of obvious danger.

"O sinner! consider the fearful danger you are in," pleaded Jonathan Edwards in the closing appeal of his famous sermon, "Sinners in the Hands of an Angry God." "You have . . . nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment."

But you can accept God's gift of salvation by believing on the Lord Jesus Christ who died for your sins and arose on the third day for your salvation! The only way to get right with God is to believe on His Son and receive redemption freely. Then and only then is any man really ready to live, because then and only then is he really ready to die!

In warning of the danger of crossing the street, Harold Brenneman also gave this advice: "There is something you can do about it. Stop, look, and listen! Be ready before you attempt to cross. Life in an armchair is dangerous—without God—and crossing the

street without God is a gamble with death and eternity. . . . Before you cross another street, prepare for a safe crossing. It may be just across the street—or to eternity."

If you have made your peace with God, you have nothing to fear. As T. DeWitt Talmage declared: "If some peril should cross the street and dash your life out, it would not hurt you. You would arise immediately. You would stand in the celestial streets. You would be amid the great throngs that forever worship and are forever happy."

Until a person can cherish that confidence, his life on earth is subject to imminent disaster. Modern medicine may boost life expectancy, but it cannot change the death rate. That remains stable at one death for each person.

"If you had been born in Massachusetts in 1800, you could 'expect' to live for 35 years. Now according to the insurance statistics, you're likely to make it to the 70 mark. But will you? Maybe. And maybe not," warns a booklet published by the Lutheran Laymen's League. "Death is not something we face only at 70, but at every moment, around every corner."

You think you're safe where you are now? It may seem so, but is any place really safe?

The answer depends entirely on your relationship to God in Christ Jesus. If you have not accepted the free gift of salvation, no place is truly safe. You are in peril everywhere, at all times. For if you die you are lost beyond remedy.

However, if you have experienced the grace of God, any place, every place is safe. The worst that can happen to you is the death of the body, but for the believer that is a triumph. For to be absent from the body is to be at home with the Lord (2 Corinthians 5:8).

"How were you able to maintain your calm when everybody feared this ship would sink in the storm?" a Great Lakes steamer captain asked a woman who had kept the children aboard from panic by telling Bible stories during the tempest.

"You see," explained the Christian, "I have two daughters. One lives in Cleveland, where this boat is bound. The other is in heaven. And I knew I would see one or the other of my daughters in a few hours. And it really didn't matter to me which one."

She was safe in a storm. Have you found a safe place?