

# PENTECOSTAL EVANGEL

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

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Aerial view of Denver, Colorado—site of the 36th General Council of the Assemblies of God August 14-19

- Migrant town minister    ■ 'What God has joined together . . .'
- The seven vials of the wrath of God    ■ The lost sheep
- When there's love at home    ■ God's foot upon the leash

# 'THOU VISITEST THE EARTH . . . THOU BLESSEST THE SPRINGING THEREOF'

PSALM 65:9, 10

## The garden

For several hours my father worked—plowing, spading, furrowing. Then he planted beans, peas, corn, okra, and finally sunflower seeds to provide next winter's food for the birds.

As my father worked, dark clouds filled the sky. The first slow raindrops were followed by more and more until Father was forced to find shelter.

The following morning Father returned to the garden. But the birds had been there first. Only the hulls of the sunflower seeds remained.

Calling me to the garden he said, "I tried to help them, but they wouldn't let me."

As I looked at the hulls in the furrow, I thought of how our Heavenly Father plants seeds for us. Because of ignorance and impatience we cannot wait for them to grow. In His wisdom the Master Gardener covers His seeds so we won't be tempted to gather the seeds instead of waiting for the harvest.

In that moment I knew why we sometimes "see through a glass darkly."

—ANNA PURVIANCE

## Affirmation of faith

*Bright flowers wake to greet the dewy morning,  
Their fragrance lingering on the springtime breeze;  
No sight we find in all of earthly glory  
Can ever move the soul like one of these.  
Their splendor will be but the shortest season  
Before they fade, returning to the sod;  
But in the glory of their resurrection  
Is promise of our future safe in God.*

—D. A. HOOVER

## To a mother meadowlark

(Isaiah 49:25)

*Tiny mother meadowlark,  
God gave to you  
Not the lofty crag of the eagle  
Nor sturdy crotch of apple tree  
Or murky water bed by reeds  
Or sparrow's nook beneath the eaves,  
But last year's grasses lying low  
Pierced by this year's spears of  
green.*

*So approachable in your citadel  
By hungry fox  
Country cat  
Mow machine;  
What hope—what courage stir  
In your brave heart  
as you warm eggs of  
dappled pearl,  
then bring up children—  
nourish, train, and teach  
Amid  
such  
peril?*

*God's promise to you is His promise  
to me!  
He who assigned to you the meadow  
"Will contend  
with him that contendeth  
with thee,  
"And will  
save  
thy  
children!"*

—RUTH COPELAND

## Miracle

*A tiny seed fell 'mong the weeds  
That ringed a muddy pond—  
A warming ray caused there to rise  
A lacy, fern-like frond.*

*And on my life, unlovely, foul,  
A Word the Spirit blew  
That lifted me from dank, dark depths  
And made my life anew.*

—CHARSTEN CHRISTENSEN

## GOD'S FOOT UPON THE LEASH

I WAS idly watching an amusing spectacle when suddenly the Holy Spirit made it rich in spiritual truth.

The voice of the Lord was as arresting and commanding as if it had been audible: "Look! Do you see what I'm showing you?"

Our family had just acquired a new dog, and my son had taken him outdoors on a leash. When he came back into the house, he dropped the leash, and the dog began a tour of investigation.

Spying our very dignified cat at rest, Mr. Dog reacted as might be expected. He took out after the cat. The cat was terrified, of course, and the chase was on!

But I intervened. I quickly stepped on the end of the leash and stood there watching them.

The dog was having the time of his life, prancing around in the limited area allowed him by the short leash. He was barking and carrying on. He knew my foot was controlling him and that he couldn't possibly touch that cat, but he wasn't about to let Kitty know it.

The cat, meanwhile, was waging a terrific battle of self-defense, arching its back, spitting and snarling, resisting with all its might. If it had more sense, it could have relaxed in the knowledge that I was in control and wouldn't let it get hurt, but it was in the grip of such fear that it didn't comprehend the situation.

All of this was taking place before me when the voice of the Lord broke into my thoughts. Then He

showed me how the dog was a picture of Satan, who knows very well that he was conquered at Calvary and that he only has as much power as God allows him, but, nevertheless, goes about as a roaring lion.

God has His foot on the leash!

But that evil one is going to bluff everyone he can. He goes about terrifying any poor, fear-gripped Christian who does not comprehend his security and victory in Christ.

The Bible says, "Resist the devil, and he will flee from you" (James 4:7). Call his bluff, and he will back off. He has to, for the finished work of Calvary has assured his defeat.

We need not fear Satan any more than our cat needed to be afraid of the dog as long as I had control of him. But the devil, if he can, will keep Christians so occupied with resisting him that they have no power over him.

Jesus was led by the Spirit into the wilderness for the express purpose of being tempted by the devil. Notice the immediate result of this time in the wilderness—a time not of

anxious strain but just answering the temptings of Satan with complete authority over him: "And Jesus returned in the power of the Spirit" (Luke 4:14).

Have we missed an important truth here? Satan has no control over anyone who is in Christ and who rests in that knowledge.

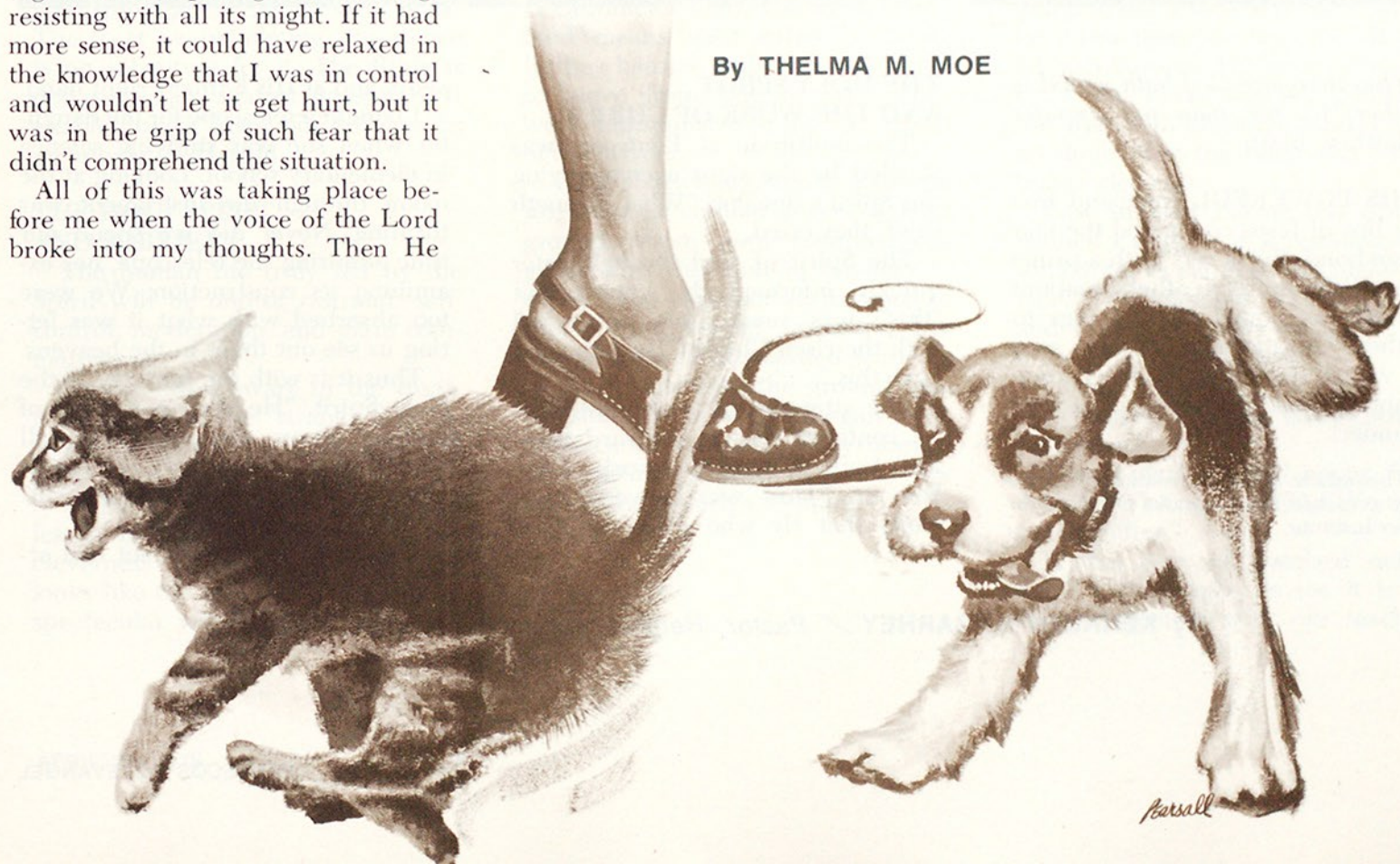
The person who is in Christ can accept any test, any trial, as something allowed by God to accomplish His good purpose and thus "return in the power of the Spirit."

Sometimes we pay too much attention to the devil. Rather than giving any thought to him, we should keep "looking unto Jesus" and let God decide how much room Satan will have to "roar."

When we do this, God is able to carry out His plan to make us more effective instruments for His glory. We are set free to have our minds centered on Jesus and on His work in others. We are kept free from any bondage to Satan or to sin.

"Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1). Remember—God has His foot on the leash. *✍*

By THELMA M. MOE



The Holy Spirit is inseparably linked to these things  
**'WHAT GOD HATH JOINED TOGETHER . . .'**



Photo by Bob Taylor

*"What therefore God hath joined together, let not man put asunder"* (Matthew 19:6).

THIS POWERFUL command from the lips of Jesus concerned the marriage bond. But it sets forth a principle which applies to other situations.

God has joined many things together. This message concerns some to which the Holy Spirit is inseparably linked. Let no man put them asunder!

This article is a condensation of a message preached at a Nebraska District Ministers Institute.

#### **THE HOLY SPIRIT AND THE WORK OF CHRIST**

The multitude at Pentecost was startled by the signs accompanying the Spirit's descent. "What meaneth this?" they cried.

The Spirit of God through Peter quickly informed the crowd that "this" was unalterably connected with the risen Christ: "*He* hath shed forth this."

The attention of every soul must be centered not on outward manifestations, but on the work of the Saviour. "This" was heaven's testimony that He who died was alive

again and at His Father's right hand.

I bought a telescope for my daughter when she was studying science in elementary school. Looking at the moon through the instrument was thrilling. Never did we spend our time admiring the telescope, nor examining its construction. We were too absorbed with what it was letting us see out there in the heavens.

Thus it is with the ministry of the Holy Spirit. "He shall not speak of himself," Jesus declared. "He shall glorify me, for he shall receive of mine, and shall show it unto you" (John 16:13, 14).

The Holy Spirit does not call at-

By **KENNETH D. BARNEY** / Pastor, Heights Assembly, Houston, Texas

tention to gifts, personalities, or experiences. Like the telescope that opens the wonders of the skies to the human eye, the Paraclete directs our eyes and ears always to the exalted Person and work of God's Son.

### **THE HOLY SPIRIT AND SOUND DOCTRINE**

The Holy Spirit and the Word are divinely linked. Let no man try to break this bond. No experience can be a covering for error. We are in trouble when we get away from the Bible and try to substitute experience for its teachings.

Pentecostals should be thankful we have Paul's splendid instructions in 1 Corinthians 12-14. In no sense does he discredit spiritual gifts but shows us how to enhance their value.

Those chapters warn us that if we try to use God's power outside the boundaries of His Word, we can no more claim safety than the motorist who ignores the laws of the highway.

There is nothing dry about Bible study when our minds are saturated with the Spirit.

It is difficult to understand a Spirit-filled person who does not hunger and thirst after the blessed Book. The most overwhelming experience is no substitute for it. The Bible is our protection against deception. It enables us to keep our balance in an unbalanced world.

### **THE HOLY SPIRIT AND SOBRIETY**

The human life truly led by the Spirit will be one of restraint, self-control, moderation, and plain common sense.

You are well aware of the disastrous results of the "strange fire" offered by Aaron's sons, Nadab and Abihu (Leviticus 10:1, 2).

There is a tremendous spiritual lesson in this. Human energy and cleverness can manufacture fire that looks like the real thing. We can be spectacular without being spiritual.

Paul declared in 1 Corinthians 14:32 that "the spirits of the prophets are subject to the prophets." This means that the Holy Spirit does not take away our mental poise nor expect us to surrender our common sense. He does not intend us to abandon our will nor yield ourselves to any influence that causes division or confusion.

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7). In this verse "sound mind" means literally "discipline." The Holy Spirit is the Spirit of discipline. Any spirit which shuns, resents, or resists discipline is not of God!

### **THE HOLY SPIRIT AND HOLINESS**

Extremes in teaching about holiness do not give us license to go to the opposite extreme where nothing is considered very wrong.

There are startling lessons in the account of David's attempt to move the ark in an improper manner. It was placed on a new cart drawn by oxen; but when the beasts came to a threshing floor, they stumbled (1 Chronicles 13:9). The word "stumbled" means "were restive." Suddenly they became stubborn and began to move from side to side. They were unresponsive to the commands of the drivers.

Why? They had come to a threshing floor—a circular piece of hard ground where oxen trampled out grain. This was familiar territory to them. They were not accustomed to transporting sacred furniture, but they were well acquainted with the work of trampling the ground of a threshing floor. So they began to do what came naturally. They obeyed their instincts to go in circles as they always did at such a location.

This is what happens eventually when the sacred things of God are committed to those whose nature is not fitted for them.

The building of the new cart and Uzza's touching the ark betrayed a feeling of familiarity. Is it not significant that the man who died for touching the sacred chest was one of the drivers of the new cart? Perhaps he even built it. At any rate, he was one of a new breed who were now handling the ark of God in their own way.

Everything was done to make it appear that divine blessing was on the affair. There was unusually loud music and frenzied physical demonstration (1 Chronicles 13:8).

In the end the Israelites had to go back to the old way of moving the ark. The new breed failed, and the Levites were called again to carry the ark on their shoulders, just as God had decreed in the beginning.

One of my early recollections of Pentecostal services is that of a man in the prayer room of my home church who was praying desperately to be filled with the Spirit. Suddenly I saw his hand come around behind him, reach into his back pocket and pull out a sack of tobacco which he threw down on the altar. It was all spontaneous. He never lifted his head and never stopped pounding the altar with his other hand. I have no doubt that the Lord was telling him to clean up.

Last summer during our district council I stopped in a restaurant for something to eat after the night service. The manager waited on me and, noting my name tag, said, "You folks don't drink, do you?"

I said, "No."

A waitress standing nearby asked, "Not even beer?"

I was glad I could reply, "Not even beer." And I added, "We don't smoke either."

Is this type of standard out-of-date? I think not. To me it is entirely consistent with our teaching

of the Holy Spirit's work and ministry.

God has joined together eternally the Holy Spirit and holiness, cleanliness, purity. Let no man try, by carnal reasoning, to tear them asunder.

## THE HOLY SPIRIT AND THE CHURCH

Under the guidance of the Holy Spirit the apostles established churches.

We are especially acquainted with Paul's activity. He went back later to see how those churches were getting along. He organized them. He wrote letters to their leaders and to the congregations. He gave extensive instructions about their services, their finances, and the discipline of offending members. The apostle laid down guidelines for the exercise of spiritual gifts in the services.

It is recorded that as the gospel began its march through history, "the Lord added to the church daily" (Acts 2:47).

Jesus said He came to build a church. He intends to present it to himself "a glorious church."

The Holy Spirit has never abandoned the church! He does not produce an antichurch attitude in any heart He possesses.

I was saved because a church had been established in my community. I received the baptism in the Holy Spirit because there was a church in my city preaching the message and opening its doors to me.

I have been preaching the gospel these many years because a church organization gave me its backing and made my ministry possible.

Missionaries are on foreign fields because a church has sent them. They are distributing tons of Christian literature sent them by churches. They are driving vehicles furnished by churches so they can speed

the light instead of having to carry it so slowly.

Christian, you don't need to make any apologies for representing the church!

We have all thrilled at the beautiful music of a violinist, pianist, or other musician. But no matter how much skill the individual has, he must have an instrument through which to express himself.

The church is the Holy Spirit's instrument in this present age. Through it He expresses the message of God to a lost and dying race. He could express it better if the instrument were perfect, but the amazing thing is that He works so effectively with such an imperfect instrument.

Practically all of my ministry has been spent as a pastor. More and more I realize that the battle is going to be won or lost on the battleground of the local church.

For this reason I am overwhelmingly concerned with what strengthens the local church.


When I went to war, a church stood behind me with its prayers; sheltered and nurtured my wife during my absence; welcomed me back with open arms.

I took my children to church to have them dedicated. Young couples come to the church to have their wedding vows consecrated.

When the final hour comes, we want the church's involvement in the funeral service and burial.

Let no one imagine himself so spiritual that he does not need the church. Neither let him be deceived into thinking that any of his experiences supersede his need for a pastor and a stable Christian fellowship. The Holy Spirit is joined with these things for the duration of this age.

We do no honor to the Spirit of God in seeking to separate Him and His blessed ministry from things to which He has joined himself.

God give us, in these unsettled times, a reverence for the whole truth of His eternal Word. 



"OUR MARRIAGE was about to break up," wrote a woman some time ago. "I didn't love John. Then I began to ask, 'How would I act if I did love my husband?' I consciously began learning his likes and dislikes. I prepared his favorite dishes. I joined in his hobbies. I bought surprises to put in his lunch. Now I love him with all my heart.

"But my biggest reward came the other day when our teenager said, 'Mom, I'm lucky!'

"'Oh,' I answered; 'why?'

"'Because you and Dad love each other. You'd be surprised how many kids have parents who fight and quarrel most of the time.'"

Marriage is planned by God to be the interlocking of two lives in love for life. The wedding ceremony proclaims what God has produced through love. And there is no end to the possibilities of love.

Love, though much discussed, is difficult to define. There is a real sense in which only "love comprehendeth love."

Further, there is much mix-up between "reel" love, a sorry mixture of selfishness and impurity covered over with a thick layer of purple



## WHEN THERE'S LOVE AT HOME

By JOHN M. DRESCHER

passion, and *real* love, which does not bargain for itself but only seeks to serve the other.

True love is more a matter of the will than of the emotion. Therefore the Scripture can command us to love. God can say, "Husbands, love your wives. Wives, respect your husbands." The person who says he can no longer love is really confessing he lacks the will to love.

### LOVE NEEDS NURTURE

Many marriage partners ought to learn all over again the practice of doing nice things for each other without any reason or fanfare.

You see, love must be cultivated to grow, and this is a delicate process. It is nourished on the milk of human kindness. It flourishes on the common courtesies of thoughtful care. It ripens with mutual respect and reverence.

Love cannot coast on past momentum. Without constant cultivation and nourishment it dies. In fact, if love does not mature, it will prove insufficient. And maturing love is simply faithfulness in carrying out the daily duties and delights promoted by concern for another.

A major part in maturing love is what might be called the "give and

take" of love. Most of us realize it takes effort to "give" love. Too few make real effort to "take" love.

Bernie Wiebe, in a pamphlet on family living entitled *When Opinions Differ*, wrote: "Think about it a minute. How do you ordinarily receive a compliment? Someone says to you, 'That's a lovely dress you're wearing.' How do you answer? Do you say, 'Oh, it's just something I made in a hurry'? If that is your kind of reply, you actually don't allow yourself to take that person's compliment. And you don't allow the giver the pleasure of giving. Or have you learned to sincerely say thank you or something like it, and really mean it?"

### LOVE IS KIND

"Love is . . . kind," says the Scripture. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. . . . And walk in love . . . as dear children."

The advice is: "Live in love." How? By being kind, tender, and forgiving to others. And nowhere does this have greater claim or meaning than in the home.

Kindness is love in little things. And small things can make life gray or glorious because life is largely made up of little things.

Family members all too easily develop an unkind disposition. We don't mean it, but often the ones we love most bear the brunt of our discourtesy and irritability.

One mother had developed the habit of being cross and complaining. Away from her family she was all sweetness and light.

One night after she was especially irritable, she heard her small child pray, "Dear God, make Mommy love me like she does the people we visit."

At first she thought the prayer was funny. She told it to her husband. He looked at her and said,

"You do not treat us with the courtesy you show to business people and our friends." It was a turning point for this mother.

An old Scottish proverb says, "Remember, if you are not very kind, you are not very spiritual."

If small considerations, courtesies, and kindnesses were essential in winning love in courtship, these are just as essential in maintaining love in marriage. The ardor and attention and thoughtfulness of courtship dare not be allowed to turn to a look-out-for-yourself attitude in marriage.

We may have spotless and efficient households, but without love and the warmth of affection our homes are like damp, dark, and cold stone castles which produce only a deep desire to get away from it all.

But kindness, love in little things, adds warmth on the coldest night and gives us the desire to draw a little closer.

While we wait for something big to happen in which we might show our character, the truth is that Christian character comes forth the clearest in how faithful and loving we are in little things. And every happy home is made such by little acts and words of kindness.

Remember, courtesy and kindness are no more out-of-date than eating and sleeping. And these are just as necessary for the life of love as food and rest are for life itself.

Recently a friend of mine who had been married nearly a year wrote: "I never before realized the importance of kindness, compliments, smiles, forgiving spirits, and voluntary helpfulness. It all ties together to make a good husband-and-wife relationship."

Frederick William Faber wrote: "Kind words are the music of the world. They have the power which seems to be beyond natural causes, as if they were some angels' song which had lost its way and come to earth. It seems as if they could almost do what in reality God alone can do—soften the hard and angry hearts of men. No one was ever cor-

## THE LOST SHEEP

rected by a sarcasm—crushed, perhaps, if the sarcasm was clever enough, but drawn to God, never.”

So the small words, *Please, I'm sorry, Excuse me, and Let me help you* are love's words used in the ministry of kindness which may be achieved by all. And while great brilliance and intellect are to be admired, they cannot dry one tear or mend a broken spirit. Only kindness can accomplish this.

### LOVE CAN LAUGH

Love has a sense of humor. We can't really be free to love if we take ourselves too seriously. We will be hurt at every turn.

A writer tells of a husband who put a coin in a machine which turned out a ticket telling his fortune and weight. He read, "You are a fine person whom all the opposite sex admire and follow after." His wife, who had a good sense of humor, glanced over his shoulder, read the statement with a smile, and said, "I notice, dear, that they have your weight wrong also."

Remember, true love allows one to laugh as long as it does not belittle a loved one, and as long as it laughs *with* another and not *at* another.

Finally, in the words of Hazen G. Werner: "Family love and understanding are made complete when God is there; the lives of all members of the family depend on the ultimate good, life with God."

This brings us to the key of the Christian home. We who claim to be children of God can expect God to impart that special divine love to us His children.

A selfish heart cannot love unselfishly. But He promises a new heart. We now offer ourselves as channels for His love to flow through to our family and to others. Whenever this happens, our homes will experience a holy and heavenly affection.

ONE OF Jesus' most beautiful parables is about the concern of a shepherd over one wayward sheep (Luke 15:4-7).

Never having been a sheep, none of us can say for sure just what fancies stimulated that one sheep to leave the flock and strike out on its own. But we have seen people rebel. So perhaps the impulses are similar.

Like its human counterpart, perhaps the sheep looked over at what seemed to be greener pastures.

"There's a world of stimulating experiences out there, and here I am stuck with 99 boring duds. We go only where the shepherd leads us, eat only what he feeds us, and do only as he says. 'Follow here! Don't go there! Come! Go! Wait! Rest!'

"I'm fed up with taking orders. These conformists can stay in their rut if they want to. Me? I'm born free. I don't need anybody to tell me what to do, and I don't want any responsibilities to tie me down.

"I've been repressed by the reactionary rules of the shepherd long enough. It's time I discovered life for myself. I'm going to do my own thing. I'm going to be free!"

So as the flock headed home, this independent-minded one drifted toward the rear. When they rounded the next bend, he let the rest turn and disappear from sight.

This was it! With a bound he left the trail and was gone.

Over the foothills he scampered, climbing higher and higher. What a view! Now he saw things he had never seen before.

He paused only a moment because the strange new thrills that rippled through his little spirit drove him on.

So *this is freedom?* he thought. *What a heady experience!*

Once ignited, his reservoir of

volatile impulses exploded quickly. But after the initial eruption, the anticlimax began. "That's over; so what's next? More, more; I want more!"

The self-seeking sheep had been too busy to notice his own lengthening shadow. The sun disappeared. Clouds gathered. The stirring air stung his nostrils.

Suddenly he sensed something he had never experienced before. He couldn't define it, but he felt the torment of it. We humans call it *fear*.

Desires now somehow lost their appeal. They had appeared as liberators, but now they mocked him as masters.

As darkness drew its net around



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him, the howl of wolves mocked him. Thunder crashed over his head. Fleeting fingers of lightning reached out from a dozen directions, and icy gusts drove sharp pellets of sleet against his shivering flesh. Cocky self-confidence surrendered to despair.

What he had imagined to be an exercise of freedom turned out to be an aimless, irresponsible plunge into confusion and loss. He had started with no real sense of direction, and now he had arrived where he was going—nowhere. He was alone, completely lost, his bleating carried away by the wind.

Just so it is with people who wander through life without Christ, the Good Shepherd. They are lost—lost to the cause of Christ here on earth, lost to the great opportunities for service in the kingdom of God, lost to God eternally, lost to the eternal blessings that would have been theirs had they obeyed, lost as souls in eternal darkness!

For one person eternally without Christ, all the combined misery and woe of all time cannot possibly equal the tragedy of that one word—*lost!*

No wonder Jesus said, "For what shall it profit a man, if he gain the

whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8:36, 37).

AT DUSK the flock in the valley prepared for the night. Safe inside the sheepfold, they were content. Everything good was theirs, for they had stayed close to the shepherd.

But the shepherd was troubled, deeply troubled. He counted his sheep. Then again. There were only 99. One was missing! Out there in the darkness and danger, one sheep was stumbling in confusion.

So, leaving the comfort and safety of the fold, the shepherd committed himself to the rescue.

Into the mountains he went, wind and rain lashing his flesh, branches tearing at him, and wild beasts menacing him.

On he stumbled, calling to his sheep. Oh, what the shepherd had to suffer because of the foolish disobedience of one sheep!

Suddenly the shepherd heard a faint, pitiful cry. With quickened step he pressed toward the advancing sound.

Then he found it! Held fast in a thicket, the trembling sheep had come to the end of its wanderings. Gone were the rebellious impulses. Gone was the desire to be absolute sovereign. It was back in the arms of the shepherd. That was all that mattered now.

ONE NIGHT years ago, at the end of D. L. Moody's sermon on the lost sheep, Ira Sankey sat down at his organ and began to sing a poem he had recently found, written by Elizabeth C. Clephane. Composing the music as he went along, he sang:

There were ninety and nine that safely lay

In the shelter of the fold,  
But one was out on the hills away,

Far off from the gates of gold—  
Away on the mountains wild and bare,

Away from the tender Shepherd's care.

"Lord, Thou hast here Thy ninety and nine;

Are they not enough for Thee?"  
But the Shepherd made answer:  
"This of Mine has wandered away from Me;

And although the road be rough and steep,

I go to the desert to find my sheep."

But none of the ransomed ever knew  
How deep were the waters crossed;  
Nor how dark was the night that the Lord passed through

Ere He found His sheep that was lost.

Out in the desert He heard its cry—  
Sick and helpless, and ready to die.

"Lord, whence are those blood-drops all the way

That mark out the mountain's track?"

"They were shed for one who had gone astray

Ere the Shepherd could bring him back."

"Lord, whence are Thy hands so rent and torn?"

"They're pierced tonight by many a thorn."

But all through the mountains, thunder-riven,

And up from the rocky steep,  
There arose a cry to the gate of heaven,

"Rejoice! I have found My sheep!"  
And the angels echoed around the throne,

"Rejoice, for the Lord brings back His own!"

As the song ended, the congregation was hushed. Tears flowed, and wandering sheep surrendered to the Good Shepherd.

Jesus said: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Surrender to Him now. He will save you from your sins and give you real freedom.



# THE SEVEN VIALS OF THE WRATH OF GOD

SEVEN PLAGUES upon mankind are predicted in Revelation 16. This chapter is not a log of uncontrolled temper tantrums, for we read: "Even so, Lord God Almighty, true and righteous are thy judgments" (Revelation 16:7). These plagues will teach mankind seven basic lessons.

THE FIRST PLAGUE deals with *man's reluctance to part with the comforts of life and accept a forthright confrontation with God's moral demands*. Society chooses "the mark of the beast" (Revelation 16:2) rather than the insignia of Christ. Why? *To avoid persecution and personal sacrifice*. They sacrifice loyalty to God for material comfort. It is the "Judas" in mankind. God comes *after* everything else, rather than *first*.

"There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image" (Revelation 16:2). Nothing material matters much when it is impossible to enjoy it physically. It's hell's worst illusion to sacrifice eternal life for a season of pleasure.

THE SECOND PLAGUE strikes at *profit and power*. Those who use economic pressure to coerce the conscience of man will see that power turn to blood and distress.

"The sea . . . became as the blood of a dead man: and every living soul died in the sea" (Revelation 16:3). The sea may be understood as the avenue of commerce. The Antichrist governs all buying and selling. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name" (Revelation 13:17). Thus the shipping lanes are described as the lifeblood of international trade. Sud-

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Photo by Ralph Harris

denly, they shall be "as the blood of a dead man" (Revelation 16:3).

Revelation 18 describes a union of economic and ecclesiastical power in which the collapse of the latter triggers the downfall of the former. It's an old combination. *You bind the soul of man to the appetite of man.* You handcuff man's conscience. The traffic between religion and riches becomes filthy.

THE THIRD PLAGUE descends upon the *bloodthirsty ecumenical and world systems*. Verse 6 states explicitly: "For men have shed the blood of saints and prophets, and thou hast given them blood to drink. It is their due!" (Revelation 16:6, RSV).

Every punishment in this chapter suits some specific sin—some act of rebellion—of mankind alienated from God. The crush of honor, the rejection and hounding of individuals in all walks of life who stood for the truth, will be paid in full. The person whose conscience and soul have been tramped upon because he would not conform to popular compromise will be avenged.

THE FOURTH PLAGUE has a religious implication. "Men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory" (Revelation 19:6).

The sun has been the most common object of worship in the pagan world. For centuries in the Roman era the imperial policy gave first place in the official religion to the sun. Religion will emphasize symbols until symbols themselves become the objects of worship.

Objects of worship will crowd out the Spirit of God. They always do.

The enforcements of God will show mankind its folly. Paul described the madness of misled mankind: "They

*exchanged* the truth of God for a lie, and worshiped and *served* the creature rather than the Creator" (Romans 1:25, ASV).

THE FIFTH manifestation of authority envelops the "seat of the beast." It is something that God used to crumble the pride of Pharaoh—darkness. "His kingdom was full of *darkness*" (Revelation 16:10). Since Antichrist "sitteth upon many waters" (Revelation 17:1) and *waters* is a word used in prophecy to describe multitudes, this is worldwide darkness. *God turns the lights off.*

It becomes evident that there is a vast difference between "the kingdom of darkness" and "the kingdom of light." Behind Satan's promise of brilliant dazzle and titillating response and all that is glamorous and appealing, there is in reality gloomy barrenness, eternal sterility, and *pain*. Eve and Adam learned that to their sorrow. And every sinner has been learning it since.

Only the light can deliver! Christ is the Light. Satan is that prince, "the power of darkness" (Colossians 1:13). The eternal indictment is this: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil" (John 3:19). That's the ultimate tragedy!

THE SIXTH PLAGUE climaxes a *gigantic spiritual conflict in which the ruling powers of earth array themselves against God and His Christ*. "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Revelation 16:16).

The gathering of the powers of earth for battle on "the great day of God, the Almighty" (Revelation 16:14, ASV) is foretold in Psalm 2:9: "Thou shalt break them with a rod of iron."

David, a man of government himself, saw the outcome: "The kings of the earth set themselves, and the rulers take counsel together, against

the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us" (Psalm 2:2, 3). *It is a universal conspiracy against God.*

The very name Armageddon is a compound word. It literally means "the mound of threshing." And the question who is Lord will be threshed out for all time.

THE SEVENTH PLAGUE fulfills the words of Hebrews 12:26: "Yet once more I shake not the earth only, but also heaven." *It is to place in sharp contrast the instability of man's institutions and the immutability of God's purposes and plans.* "In order that what cannot be shaken may remain" (Hebrews 12:27, RSV). "And the cities of the nations fell" (Revelation 16:19).

Mankind has been building shifting sand. Every believer, like Abraham, builds on the Rock—the "city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

The great Babylon—the computerized colossus put together by the brilliance of man—will collapse. It suddenly comes "in remembrance before God" (Revelation 16:19). It's the total upheaval. Instead of accepting Christ as the Rock against which the gates of hell cannot prevail (see Matthew 16:18), mankind has chosen to build on Marx and Freud and Darwin and Pavlov and Lenin and Engels. But in the day of testing, every utopia, every cult, every scientific haven, every politico-religious marriage of convenience will crack and burst.

In its place God will erect a new order "in which righteousness dwells" (2 Peter 3:13). The results can be read in advance: "All nations shall come and worship thee, for thy judgments have been revealed" (Revelation 15:4, RSV). That is what John sees and stenographically reports.

At the end time mankind must learn its lesson and bow before God. Good advice is to confess your sin now, while there is still opportunity for repentance.

*This marker erected at Megiddo by the Tourist Department of the State of Israel points out that Megiddo is the Armageddon in which the final battle will be fought at the "end of the days."*

# THE IMPORTANCE OF CHOICE

Sunday School Lesson for April 27, 1975  
2 SAMUEL 24:10-19

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

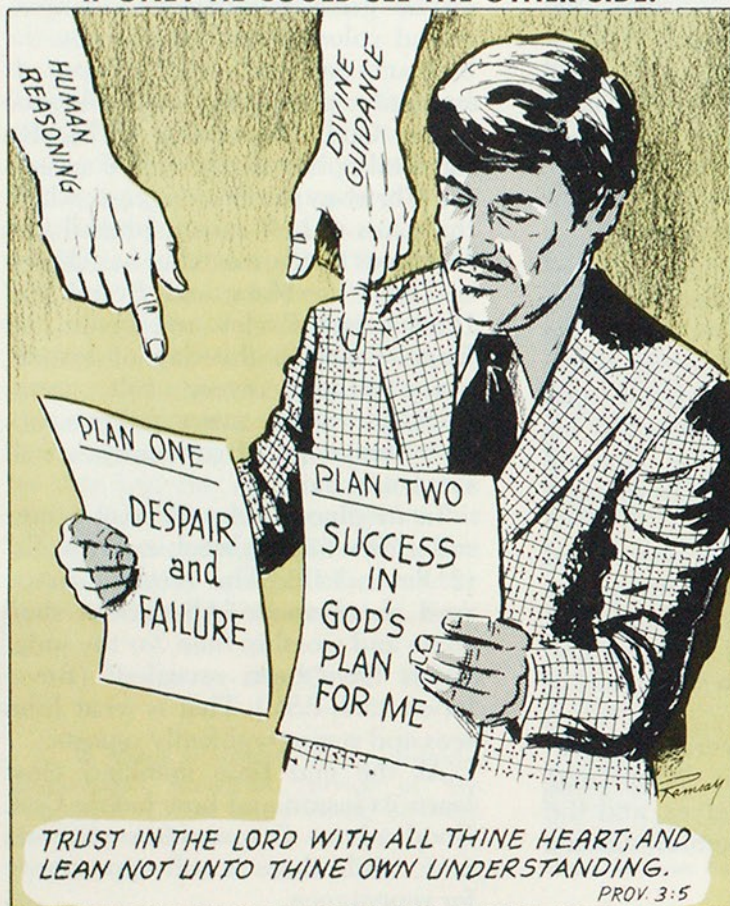
## DAVID'S SIN

What was so wrong with taking a census of the people? (vv. 1, 2). Had not God commanded Moses to number Israel? (See Exodus 30:12.) Yet David sinned in numbering the people. (See 1 Chronicles 21:1.)

*Sin has to do with motives as much as with actions!* David's purpose in commanding that the men be numbered was to arrange them into an army organized with companies and divisions. Carnal pride lay at the bottom of all this. Elated over his military conquests, David evidently entertained the idea of further victories and aggressive warfare. With that in mind, he wished to determine his strength.

Let us remember that many actions, even though harmless, may become sinful if we have improper motives.

IF ONLY HE COULD SEE THE OTHER SIDE!



Even Sunday school records, which may inspire one to soul-winning efforts when motivated by the love of Christ, may also produce carnal pride and become a false god!

## DAVID'S OBSTINACY

Joab was an unspiritual and unscrupulous man. Yet he saw the folly of David's plan and sought to deter him (v. 3). Joab and the other army officers were reluctant to carry out the king's order (v. 4).

How sad when others notice our spiritual decline, yet we do not detect it. David refused to listen to his officers and thus heightened his own responsibility for wrongdoing.

## DAVID'S REPENTANCE

If God's Spirit had not dealt with David and checked his intentions, undoubtedly David would have launched an aggressive war with all its attendant suffering involving people whose welfare he should have considered. It is to his credit, however, that once again he was frank in confessing his sin.

*Sin and wisdom are incompatible.* "I have sinned... I have done very foolishly" (v. 10). The man of the world says, "It is foolish to be a Christian," and considers the Christian a bit "off." But the reverse is true. Sin is not only a foolish thing; it is an *insane* thing! The truth that "the wages of sin is death" is written not only in the Bible but also in man's being and in the universe itself!

## DAVID'S PUNISHMENT

David was given the choice of 3 years of famine, 3 months of war, or 3 days of pestilence (vv. 11-13). He wisely chose to fall into the hands of God rather than into the hands of men (v. 14). He knew he and his people would fare better at the hands of a merciful God than at the hands of a cruel and vindictive army. As a result of the plague, 70,000 men of Israel died (v. 15).

A number of practical lessons are implied in these verses:

1. *The wrong conduct of a leader may reflect the wrong conduct of the people whose sin he shares.* "The anger of the Lord was kindled against Israel" (Numbers 25:3). In what way were the people responsible? Evidently the answer is that there were many among them who shared David's pride and lust for war and conquest.

2. *The punishment for sin is well suited to the sin.* Famine, war, or pestilence—whichever David chose as punishment—would strike a blow at the thing in which David prided himself—his numerical strength and his desire for conquest. Not only was his army reduced by 70,000, but the desire of the rest of the army was effectively squelched!

3. *The consequences of sin may be irremediable.* David was freely and fully forgiven, but he experienced the agony of seeing the innocent suffer for the sin of which he was the cause (v. 17).

What a warning to us! God will forgive sin, but we may be faced with consequences of that sin which will be with us throughout this life.

# Join the majority

## DON'T REMEMBER YOUR CHURCH

By DARREL D. STARK

RESULTS of an international study on church giving have revealed some interesting facts:

1. Commitment to Jesus is what motivates Christians to give to their churches.

2. The clergy interviewed gave three times the weekly amount contributed by their members.

3. How much a person or family earns influences the amount contributed by their members.

4. One of the major future functions of stewardship educators will be to focus on the simple life-style for committed Christians.

5. Of United States church laity, 44.2 percent have wills, and most of them have not included their churches in them.

I would like to offer a few observations on each of these facts.

1. *Commitment to Jesus is what motivates Christians to give to their churches.*

This commitment should include confidence and assurance that everything we have is a trust from God.

Israel needed to be reminded to "beware . . . lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and thy herds and thy flocks multiply, and thy silver and gold is multiplied, then thine heart be lifted up, and thou forget the Lord thy God . . . and thou say in thine heart. My power and the might of mine hand hath gotten me this wealth, But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deuteronomy 8:11-18).

2. *The clergy interviewed gave three times the weekly amount contributed by their members.*

This may not be true in the Assemblies of God because the average pastor's salary is lower than in the

major denominations. However, Assemblies of God pastors probably gave a larger percentage of their income than do most of their people. Perhaps this is to be expected. They should set the example.

3. *How much a person or family earns influences the amount contributed; the greater the income, the smaller the percentage given.*

In spite of this unfaithful stewardship, God keeps on blessing us. How patient is our God as He waits for our full and complete commitment. It isn't so much what He needs to receive from us, but rather what He wants to give to us and do for us when He can trust us to be faithful stewards of His. Perhaps we are afraid we can't trust Him in material and business matters.

Sometimes we must be brought low (perhaps through failure, sorrow, or disappointment) for God to reach us so He can prove himself. He wants the best for us and for our family. We can trust Him. Try it!

4. *One of the major future functions of stewardship educators will be "to focus on the simple life-style for committed Christians."*

Christians need to be taught and continually reminded that happiness and security in this life do not necessarily come with a higher standard of living.

How often we see those who think that progress in life and happiness, peace, joy, and security are attained by an ever-increasing standard of living. Not only is it frequently the desire to live in a bigger and better home, but so many people seem to be constantly seeking for something

more—summer and weekend cottages on a lake, a bigger and better boat and motor, water skiing equipment, pontoons, snowmobiles for winter recreation, along with winter skiing equipment.

All of these are good, clean sports and may serve a useful purpose. But in expanding our recreational facilities are we trying to relax and find peace at the neglect of the Prince of Peace?

Let us not get our priorities confused and miss God's purpose and plan for our lives, our business, our vocation, or our profession.

5. *Of United States church laity, 44.2 percent have wills, and most of them have not included their churches in them.*

Our last testimony on this earth is the testimony we leave when we die. If we don't choose to prepare our own wills, the state where we live has a standard will for us. The state's will reveals to our family and friends that we did not consider it a Christian opportunity or responsibility to make our own plans for a Christian disposition of that which God entrusted to our care.

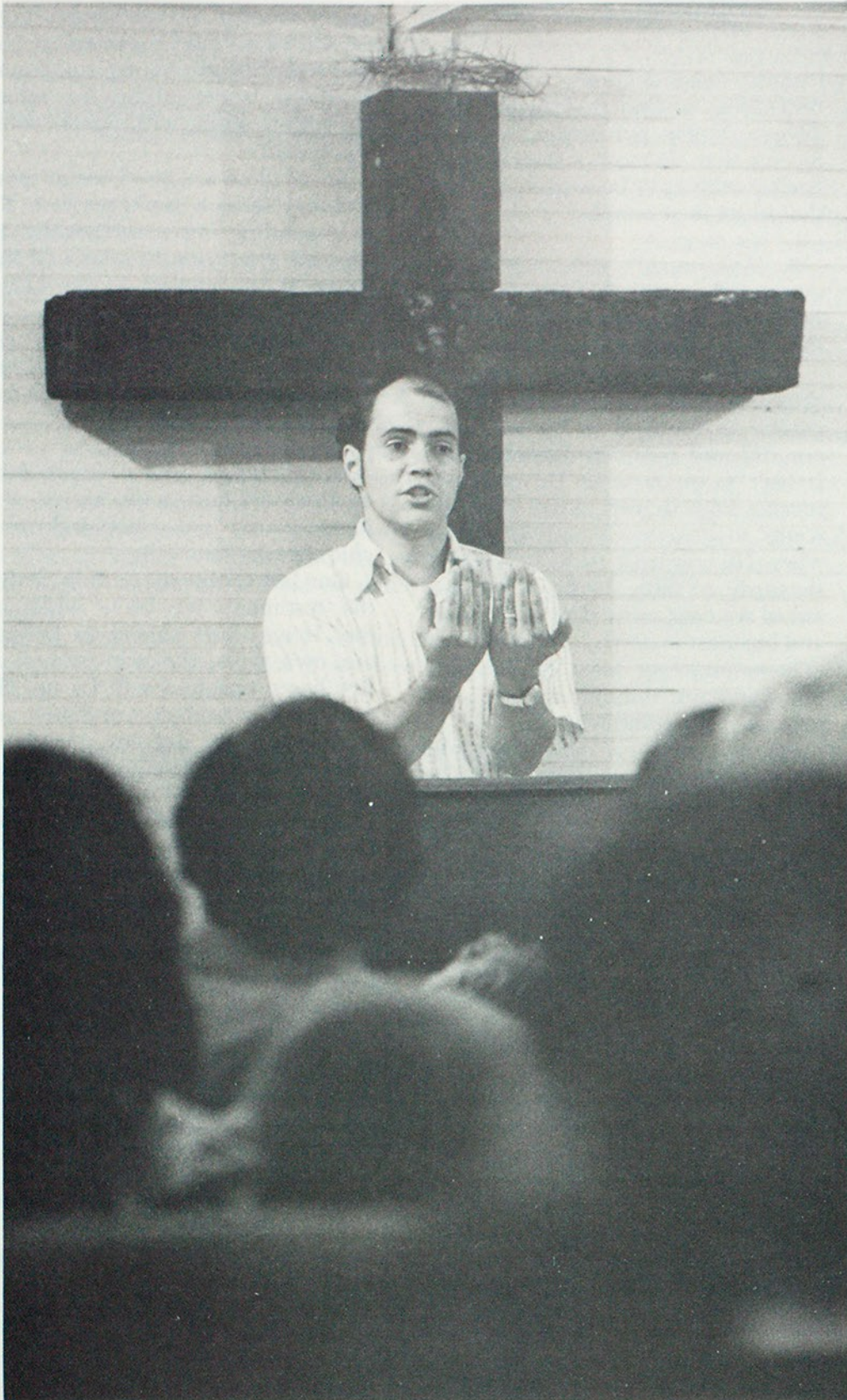
If we do make a will, we naturally think first of our immediate family—those who are our God-given responsibility. These are the ones we love most.

Would not the Lord be included among those we love most? Personally, I want my children to know that I consider the disposition of my property at my death to be a part of my responsibility to God. I want them to know that my God is included in that distribution. Then I would hope they will grow up to follow that example and include the Lord's work in their wills.

How about you? Do you have a current will that provides a Christian testimony? Have you included the Lord's work?

Adapted from an article in the *Evangelical Beacon*; used by permission.

## MIGRANT TOWN MINISTER



Orlando Sentinel Star photos by Ron Pinner

ACROSS a large lake from Florida's Cypress Gardens in Winter Haven and behind rows of orange groves sits the shabby "permanent" migrant community of Eloise.

This odd collection of liquor stores, old shanties, decaying shops, and rusted-out mobile homes is a world away from the glittering attractions and lovely gardens Florida's millions of tourists usually see.

The community is "permanent" because, despite the annual influx and exodus of migrants who pick Florida's sunshine fruit in the area, those who are too old, too sick, or too tired to follow the crops stay in Eloise all year.

The ones who stay pick fruit when they can; most live on welfare when they can't. Even though many of these people are no longer technically migrants because they are not mobile, they are held in the same social disfavor as migrants and continue to love the same life-style.

This has posed a problem to the area's handful of churches.

Mostly Protestant, fundamentalist, and middle-class, the churches appeal to people who drive to services from nearby cities. Few reach the migrants.

Local pastors say they've tried but find the migrants drop out after a few weeks.

"They feel inferior to the other people in the way they dress. They don't really fit in," said one pastor.

Local migrants say they feel some of the more wealthy folk in the church don't want barefooted kids on their carpets or winos sitting in the pews next to their women.

Into this environment came Don Kiser and his wife Sharon in 1972.

Fresh out of South-Eastern Bible College in nearby Lakeland, Brother Kiser felt a call from the Lord to minister to the migrants.

He had no money or experience.

**By STEPHEN STRANG**

And the conditions he met were similar to those of a mission field—poverty, ignorance, little appreciation for religious concepts, and a lot of superstitions.

One superstition is: If you eat possum fat, the pan in which it's cooked will be hit over your head on the judgment day.

Brother Kiser found the migrants apprehensive about attending normal churches, so he decided to go where they were. With a missionary's zeal the young preacher remodeled an old bus into a roving chapel and began having church.

He'd park the bus at a migrant camp and knock on doors to round up a congregation. He would preach, and his wife would play the organ.

At first only children formed the small congregation. Then they began bringing their parents. They'd come straight from work. Dirty. Dressed

in tattered workclothes. Smelly.

But it was the beginning of a church, and Brother Kiser decided he needed more permanent facilities. The Lord provided an old cab stand on Eloise's main drag. It had once been a grocery store and a home before that.

Brother Kiser took out the inside walls, cleaned and painted the building, replaced half the roof, installed secondhand wooden pews, and began holding church.

He called his church Harvest Chapel.

The name refers to Jesus' command to "lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

But it has a double meaning. It also refers to the migrants' life of following the crop.

Brother Kiser has received help almost from the beginning from other Assemblies of God churches in the area.

Before his church was a recognized home missions work, First Assembly in Frostproof handled his

church's money. First Assembly in Polk City donated wooden pews; the assembly in Eagle Lake, among others, donated Sunday school materials; Calvary Assembly in Winter Park donated used hymnbooks and regularly sends shipments of food, clothes, and money.

Pastor Kiser built a simple pulpit and fashioned two railroad ties into a large cross that dominates the front of the tiny building.

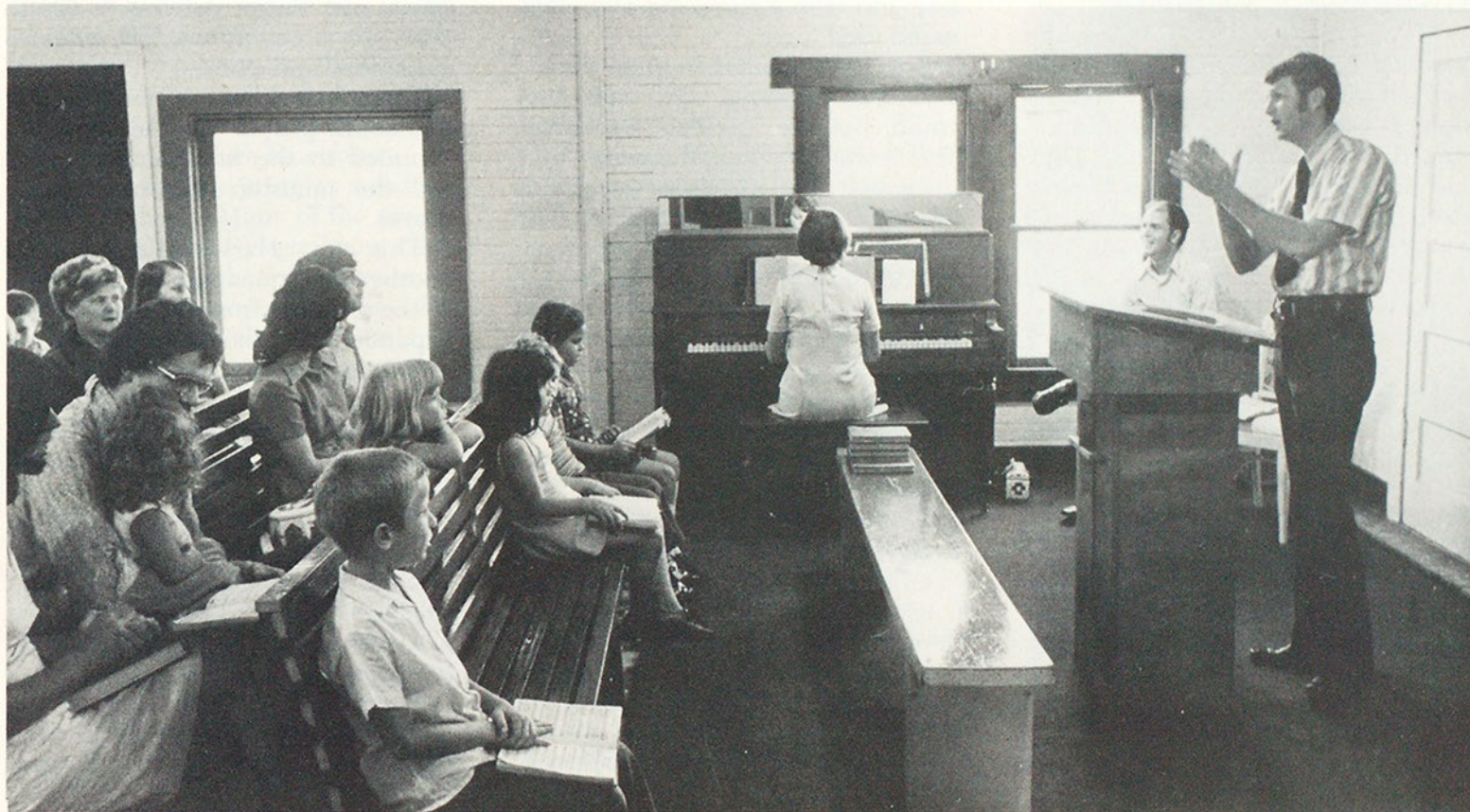
"I always thought Christ was crucified on a rough cross like that one," Brother Kiser says, pointing to the cross, "not a smooth, shiny one."

The only thing his small congregation had to buy was the piano.

For more than 2 years Brother Kiser ministered in almost total obscurity from the outside world. A few churches supported his work, but he had to work for \$2.90 an hour to supplement the total monthly church budget of \$500 that had to pay the church rent, his own house payment, and the two light bills, as well as provide food for the table.

Occasionally Pastor Kiser would

*Left: Pastor Don Kiser preaches to his congregation of migrant workers. Below: Larry Boone leads the singing while Sharon Kiser plays the piano at Harvest Chapel.*





travel to a nearby church to share with them his burden to reach the migrants for the Lord. But often the results would be discouraging.

"I would go to a church and pour out my heart about the need. I'd tell them about the migrant's plight—how he's mistreated and ignored by society," Brother Kiser says. "I'd tell them the church has an obligation to reach them, to help them.

"Then," he continued, "after the meeting, some little old lady would pat me on the shoulder and tell me how I would get a 'good church' someday if I would work hard. They just don't understand. *If I can't make it at Eloise where I have a real burden, I don't want a nice comfortable church.*"

But whenever Pastor Kiser would become discouraged to the point of wanting to give up, the Lord would always provide a small miracle.

Like the time a man shook his hand after he shared the need at First Assembly in Lakeland and left a \$100 bill in his hand. That act of kindness was an indication someone really cared. It meant more, he said, than the regular offering he received.

Another time he could not pay the rent for Harvest Chapel. An assem-

bly in his native Camp Springs, Md., sent him the \$300 he needed.

In 1973 Harvest Chapel held a modest Christmas party for the several scores of members who attend. The celebration at church would be the only one they would have.

Ladies from nearby churches helped Sharon bake Christmas goodies; someone donated money to help buy and trim a tree; and others donated used toys.

The Kisers sorted through the old toys and repaired the ones they could, but the "pickins" were slim. Still it was touching, the pastor said, to watch the children unselfishly offer gifts to each other rather than grab the ones they wanted.

Sharon Kiser remembers a tall Indian man, a stranger, who visited the annual Christmas program last year and received a gift—an inexpensive handkerchief someone bought to give the migrants.

"He couldn't believe someone cared enough for him to give him that gift," she recalls. "He wanted to give it to one of the children. But we

insisted he keep it, and he began crying."

Support was slow coming in. Then a reporter from the *Sentinel Star* in Orlando met Pastor Kiser and wrote about his mission work in the citrus belt in the newspaper's Sunday magazine.

The response was overwhelming. People whom Brother Kiser had never met began driving to Eloise from as far away as 100 miles to bring food and clothes.

Donations began coming in as Christian people in the area responded to the burden they could tell the minister had for the migrants.

This year Harvest Chapel held another Christmas party; but because of the response from the article, they expanded it for the entire town.

It was Eloise's first community-wide party, and the whole town turned out! Pastor Kiser held it outside because no building in the town is large enough.

They made the roof of a building an impromptu platform, and put a lighted Christmas tree and loud speakers on it. Pastor Kiser led Christmas carols and told the Christmas story.

Then the pastor asked the people to line up for food and gifts. Each person was allowed to choose a gift



*Migrant children were Pastor Kiser's first congregation at Eloise. They are still an important part of his ministry.*

he wanted because many were unwrapped.

One old lady came up to Brother Kiser afterwards and squeezed his hand. "No one has ever done as much for this town as you have," she said.

In putting on the party Pastor Kiser had to rely heavily on South-Eastern Bible College students to help, as he does for nearly all his work in the church—for music, Sunday school teaching, etc. His church folk often are uneducated and not qualified to teach a class or perform other needed church functions.

This makes operating as a regular church difficult. Many of the people who attend don't even know their addresses. And the migrants move so often, even around Eloise, that keeping Sunday school records as most churches do is nearly impossible.

But Pastor Kiser is doing something most churches are unable to

do—he's reaching the migrants on their level.

He says the migrants don't mind the crude little chapel because the austerity is what they are used to at home. If the church were much fancier, he'd lose most of his congregation.

Fellow Assemblies of God ministers have nothing but praise for the budding ministry.

"Don's decided to take the church to where the people are," said James Wood, who pastors First Assembly in Frostproof and also has served as presbyter of Brother Kiser's section.

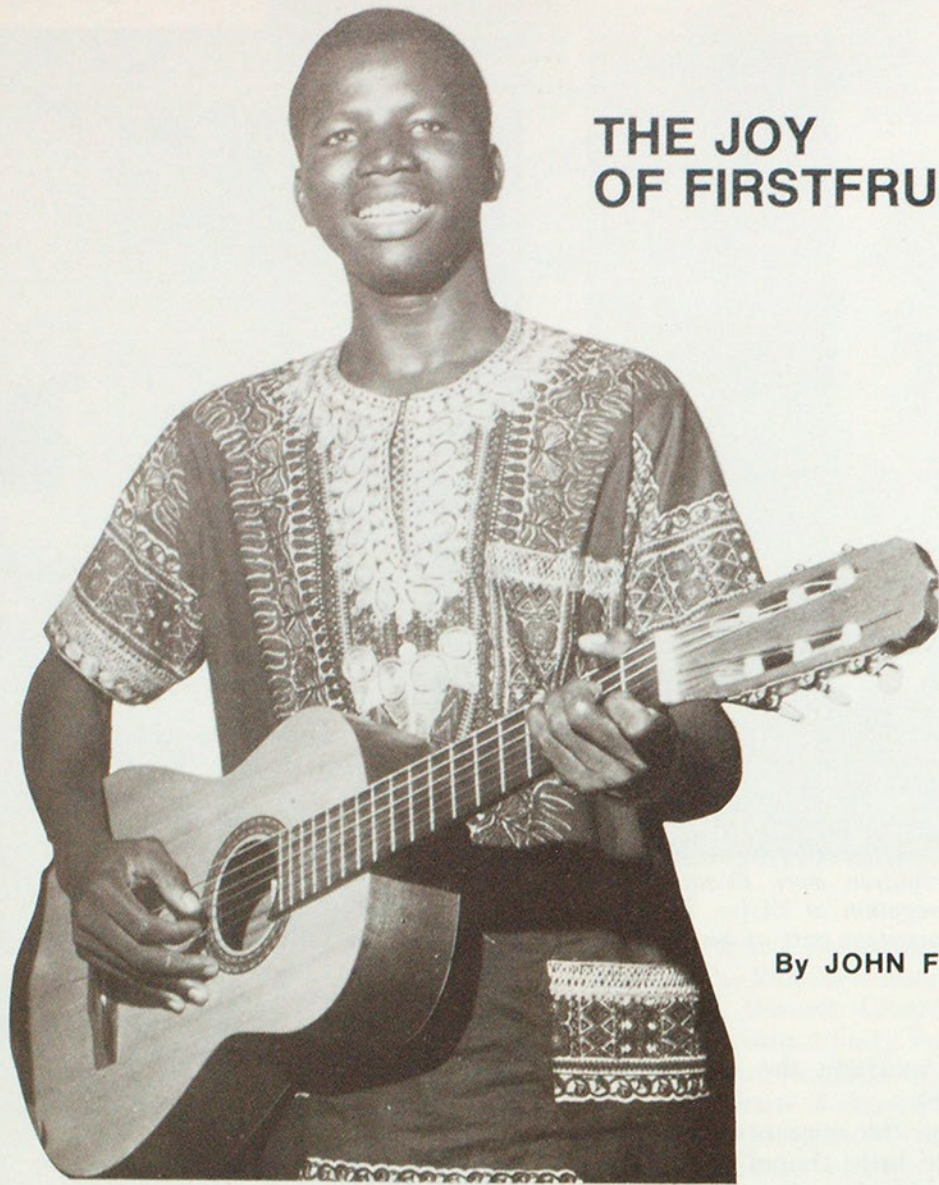
"He goes out in the orange groves to reach those people. He does what an established church can't do. I completely endorse his work. It's tremendous."

Thousands of migrants who come to Florida each year are unchurched. The Kisers want to see their ministry expanded to reach the migrants in the Clewiston sugar belt and in the vegetable belt in the Zellwood area.

"We have a vision to reach all of these neglected people," Brother Kiser says. "And with God's help we will."



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## THE JOY OF FIRSTFRUITS

Silvain Nikeima, a student from Upper Volta, sings in chapel.

WAAST students and faculty, 1974. Students come from Upper Volta, Ghana, Dahomey, Togo, Nigeria, and Zaire.



John Hall uses lanterns to illustrate his sermon about Christians being the light of the world.



By JOHN F. HALL / Missionary to Togo

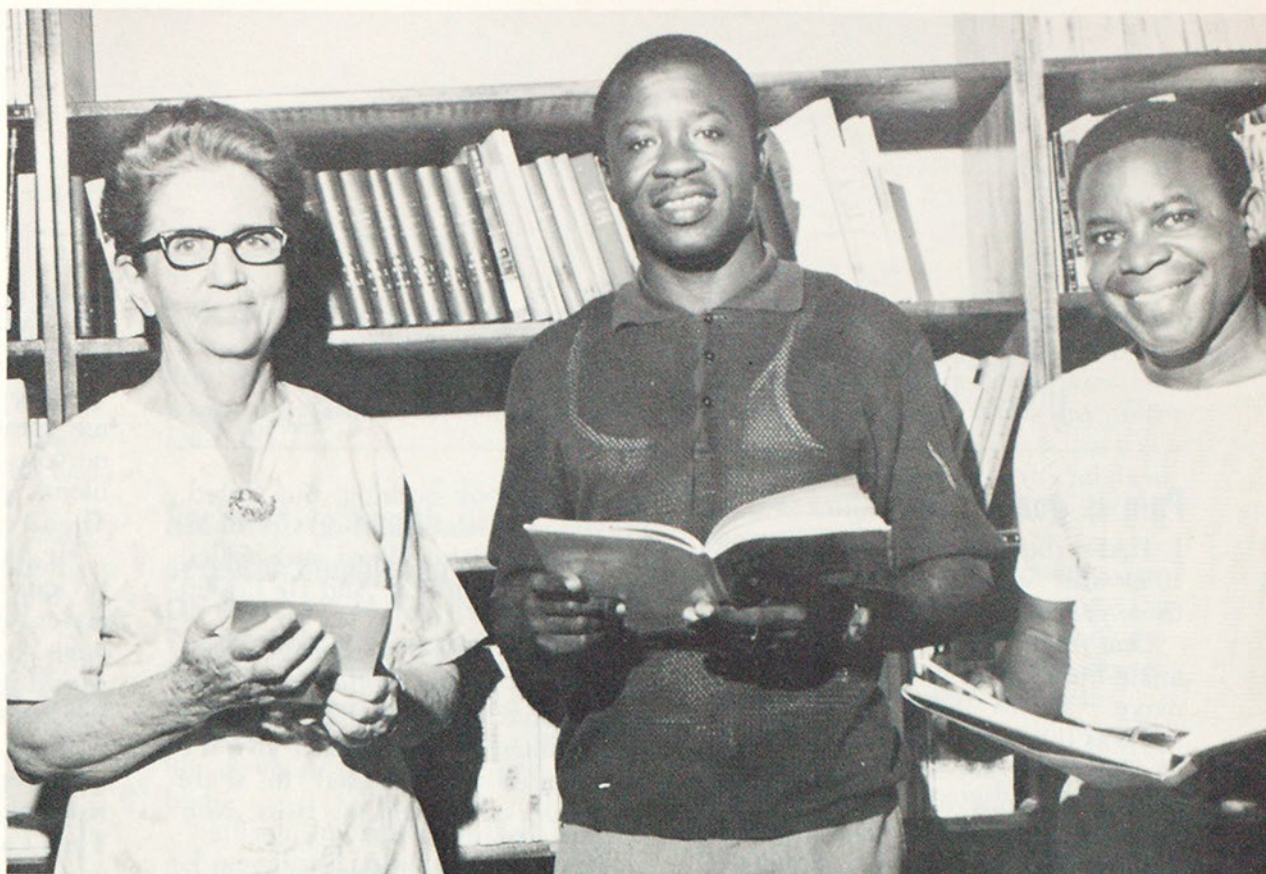
DEME BOT knelt weeping at the altar. He was not weeping out of sorrow, but out of mixed emotions—they were tears of gratitude and humility.

As we gathered around him to pray, our hearts were rejoicing too. Kneeling before us was one of our very first graduates from the West Africa Advanced School of Theology (WAAST) who had just been elected district superintendent of northern Nigeria.

In Raham, Nigeria, we had watched with pride as Brother Bot led the services of the ministers institute with competence and self-assurance. We had watched his graceful handling of details, his initiative in carrying out the programs, and his skill in serving as interpreter for the various meetings. Because Deme Bot had been one of our firstfruits, we shared some of the joys and blessings of his productive Christian life.

The ministry of Deme Bot reminded us how important WAAST is to our total missions program in West Africa. He is a prime example of the capable national leadership which is developing as a result of advanced Bible training.

The vision of veteran missionaries



*Mrs. John Hall, assisted by Claude Wagbe (Togo) and James Okere (Nigeria), supervises the WAAST library.*

has always been threefold: (1) to preach the gospel to all the world as Christ commanded, (2) to establish Bible schools to train national ministers, and (3) to provide further training for the God-chosen leaders who have emerged within their national church structures.

Christ has chosen people from every nation who are capable of leading His church. Since no group wants "foreigners" to control its church life, the development of the national church is of prime concern to missionaries as well as to local ministers and lay leaders.

In Africa the responsibility for evangelizing has been shifted gradually, but purposefully, from the missionaries to the national pastors. The Assemblies of God Pan-African Conventions of the past few years have addressed themselves to this question of national responsibility and leadership.

Also in recent years the teaching of Bible doctrines and methods of church government have been done in both the vernacular and the official languages of the various countries.

Even before several other world

missions societies recognized the need for advanced Bible training, the Assemblies of God had begun to prepare such a program.

On the outskirts of Lome, Togo, we built the Advanced School of Theology on a beautiful site. The campus includes a chapel, library, classrooms, offices, dormitories, and dining facilities. Currently serving as faculty are the Richard Cunninghams, the Bill Lasleys, the Rex Jacksons, the Ted Schultzes, the Milton Hills, and my wife and I.

Students come from Upper Volta, Ghana, Togo, Dahomey, Nigeria, and Zaire. These men are supported by the tithes and offerings of their own congregations. They are mature pastors who recognize their need for further schooling. In the providence

of God, most of these will go on to become administrators and professors in their respective countries.

Under the direction of an experienced, competent faculty, the students learn the techniques of research. The men write and present original papers for the scrutiny of the class and the instructor.

Thus far the faculty has granted diplomas to 11 men who have completed the 3-year program. During the recent commencement ceremony the students were addressed by Foreign Missions Secretary Robert McGlasson and Africa Field Secretary Morris Williams.

The wisdom of early missionaries has endured and produced a culturally oriented national church that is both evangelistic and mature. We now see the fulfillment of our stated policy: "To evangelize the world, establish churches after the New Testament pattern, and train national believers to preach the gospel both to their own people and in a continuing mission to other nations."

It is reassuring to know that if foreign missions activity were forced to cease in these countries, there would be capable and respected leaders to finish the task.

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# Testimonies of Healing

## Pain is gone

I HAD rheumatoid arthritis since 1959 and suffered much pain all these years.

One night in August 1974 my ankle hurt so bad that I just couldn't move.

I was living in Santa Clara, Calif., at the time. My sister called our church in Sunnyvale. The people of the church prayed for me, and in 5 minutes the pain was completely gone. Hallelujah!

I was healed and I've been praising God every day since. All the glory goes to Him. Praise His holy name forever.—Marie Christiansen, Oakland, Calif.

*(Endorsed by Emanuele Cannistraci, Calvary Gospel Temple, Sunnyvale, Calif.)*

## Healed of cancer

FROM 1924 to 1954 I never had a well day without taking pills.

Then on November 18, 1954, I walked into an Assemblies of God church for the first time in my life, and God healed me that day of cancer. He told me to burn my pills and stop taking dope.

From that day to this I have trusted Jesus as my Physician. This past year I have felt better than I ever did in all my life.

I found out that if we praise the Lord for everything, He will answer our prayers and solve our problems.

Late in 1974 I was very sick with

If God has healed you recently, we invite you to write out your testimony for publication. This can encourage others who need healing to believe and receive the Lord's healing touch. Please make your testimony as brief as possible, and ask your pastor to sign it. Then mail it to: *Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

the flu. I took nothing, but fasted, prayed, and claimed God's promise that "He sent his Word and healed them" (Psalm 107:2). And He healed me.

I thank God for Pentecost, and I thank Him for the *Pentecostal Evangel*. I have been lifted in my spirit many times by reading it. I love the testimonies and wanted to share mine.—Mrs. Geneva W. Hess, Nottingham, Pa.

*(Endorsed by Pastor Larry R. Murphy, Church of Calvary, Brookhaven, Pa.)*

## Claims healing by faith and is well

ON May 19, 1974, the Lord started a work of healing in my body. I had high blood pressure, nerve spasms, blood clots, and bad aftereffects from polio and bursitis.

Following the worship service our pastor called us to the altar for a time of heart-searching before Communion. A lady beside me received a blessing and spoke in tongues. At that moment the Lord said to me, "This healing is for you; claim it, claim it."

I began to praise the Lord and repeated the words, "I claim it; I claim it, Lord."

Then our pastor gave the interpretation saying, "This healing is for you; claim it, claim it." I knew right then I was healed and testified to the congregation that God was beginning to work in my body.

That night the devil tried to make me believe I was going to die and I had better take my pills. But I didn't take any more for a month.

I went back to my doctor and told him and the nurse that God had healed me of all my diseases. He just

threw up his arms and said, "Wilma, you know you must use wisdom in all things."

Although I knew God had healed me, somehow I went home in a very nervous condition. So I took my high blood pressure pills three times. Then I called my pastor.

He gave me some Scripture verses to look up and encouraged me to claim my healing. He said I would have to fight the doubts the devil would put in my mind and I should tell Satan he is a liar.

Well, I had one bad night. I could not sleep, so I prayed and cried and read my Bible and praised the Lord. Then I again had assurance that God was working in my body.

On July 10 I returned to the doctor for a checkup. He said my blood pressure was good. He tested my heart and could find nothing wrong.

"Well, Wilma," he said, "I confirm your healing. It is wonderful. What did you do?"

I told him how God had spoken to me at the Communion service. The doctor told me to keep on doing whatever I was doing and he said I need not come back again.

I feel so happy, so clean, so refreshed, and I am praising the Lord.—Wilma Walker, Kansas City, Kans.

*(Endorsed by Pastor Harvey McDonald, Glad Tidings Assembly, Kansas City, Kans., who writes: "Sister Walker is a wonderful person. She has taught Sunday school most of her Christian life. We have seen her change to a younger-looking person since God healed her.")*

## Chronic sinus condition healed

GETTING UP at 5 a.m. to commune with God for an hour had become a habit of many months.

In the wee hours one day in January 1974, I was sitting at the kitchen table praying for others.

While I was praising God from

the depths of my heart, He spoke my name and said, "Would you like to be healed of sinus trouble?"

I was so shocked! I hadn't even thought of asking God to heal me of this. That was strange too, for I had had it for years.

I answered out loud, "Yes, Lord, I would." He healed me instantly.

Two Scripture verses stand out in my mind: "And the Lord turned the captivity of Job, when he prayed for his friends" (Job 42:10); and, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

God is a rewarder of them that diligently seek Him. I hope this testimony will be an encouragement to others.—Mrs. Jesse Mullins, West Terre Haute, Ind.

(Endorsed by Pastor Ron Reddin, Hulman Street Assembly, Terre Haute, Ind.)

## Ovarian cyst disappears

ON DECEMBER 30, 1971, I went to the doctor for a checkup and cancer test.

The doctor told me he had found an unusually large cyst, about the size of an orange, on my left ovary. He asked me to come back in 10 days. He said if the situation did not improve the cyst would have to be removed surgically.

My husband and I prayed together asking Jesus to heal my body.

The following Sunday I attended church, but I felt very discouraged. Satan had me imagining the doctor was going to find cancer.

I knew Jesus could heal me and that I ought to put my trust in Him, so after the morning service I told the pastor and some friends what was wrong. They laid their hands on me and prayed.

Ten days later I went back to the doctor and he found the cyst was gone. Praise God! I thank Him for this wonderful healing.—Mrs. John D. Blizzard, Midland, Mich.

(Endorsed by H. C. Mulvaney

*who was pastor of the Assembly of God, Midland, Mich., at the time of Mrs. Blizzard's healing. He is now pastor of Trinity Assembly, Lakeland, Fla.)*

## Restored to health after cerebral hemorrhage

ON FRIDAY, March 15, 1974, while I was working I became nauseated. Intense vomiting developed. My vision became bleary and double. I asked a young man to drive me home where my wife helped me to bed.

Saturday morning I asked her to get pencil and paper so I could make my funeral arrangements. I felt I was going to be with Jesus. The Holy Spirit did not prompt me to do this, but everything looked so dark and hopeless. I had enjoyed excellent health all my life but was suddenly cut low.

At noon the local rescue squad rushed me to the hospital where I was thoroughly examined by two doctors. They found I was suffering from a cerebral hemorrhage.

The next day after the neurologist examined me, I was placed in intensive care. He told my wife I had brain damage and might live a day or two.

On Monday she wakened at 4 a.m. and went to the Lord in prayer. After praying, weeping, and claiming God's promises, she felt assured I would live. He reminded her of the promise in Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

When my wife came to the hospital, she inquired of the nurse concerning my blood pressure. She learned it was the highest at 4 a.m., just the time she was agonizing in prayer for me. At that moment the Lord had stepped in and reversed the trend and caused my blood

pressure to drop without medication.

That afternoon one of the doctors said, "Mrs. Nissley, we are encouraged but don't build any false hopes."

A couple of days later the medical doctor said, "Mrs. Nissley, if he comes out of it, I hope. . . ."

"That he won't be a human vegetable?" she finished. "Doctor, I'm believing God for a miracle; he's going to be a well man." The doctor just looked at her with sympathy.

After spending 22 days in the hospital I was returned home where I gained back my strength.

My vision has returned to normal. All of my body is also functioning normally. To God be all the glory for giving me a new lease on life and further opportunity to tell others of His saving and healing power.

If God had seen fit to take me home, I feel that I was ready to meet Him as I knew the Lord Jesus as my personal Saviour and had committed my life wholly to Him. While I was in the coma, I saw my life clean and free of anything that would hinder me from going to heaven.

Many are amazed at my miraculous recovery and often refer to me as a walking miracle.

On my September visit to the doctor, the first thing he said was, "Mr. Nissley, we didn't expect to see you around. You are an exception. We didn't do anything; the Lord did it all."

I was overjoyed to hear this, for he seemed very dubious about the working of God when my wife witnessed to him about Christ.

After going through the valley of the shadow of death, I find the Lord more precious than ever. I trust that my experience will be an encouragement to others to believe God regardless of their circumstances.—Marcus K. Nissley, Hyannis, Mass.

(Endorsed by Pastor J. T. Pierce, The New Testament Church, Cedarville, Mass.)



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

### Indonesia gets new Bible in Bahasa Indonesia

JAKARTA—Last July a new translation of the Bible in Bahasa Indonesia, the official language of Indonesia, came off the press. "This may not seem to be important news to English-speaking Christians, who for centuries have enjoyed easy access to God's Word in their own tongue," states Warner A. Hutchinson, an executive official with the American Bible Society. "But it is good news to Christians in Indonesia. Not only is the complete Bible now available in Bahasa Indonesia for the first time, but its publication marks the climax of a 22-year-old story of how one difficulty after another was overcome to bring the Word of God to the Indonesians in their own official language."

Bahasa Indonesia, which means "language of Indonesia," was chosen by the government in 1945 as the official language of the newly independent country.

Before May 1952 the Scriptures had never been translated into that language. A translator's conference meeting in Jakarta

that month took up the challenge.

At that time Christians in Indonesia generally used a Malay translation of the Old Testament made in 1879 by H. C. Klinkert, a Dutch missionary, and a Malay New Testament translated by W. A. Bode in 1938.

The translator's conference called for a translation of the Old Testament into Bahasa Indonesia for use in churches and in evangelism. Priority was given to the Old Testament because Bode's translation of the New Testament into Malay was more recent.

Further study revealed the language of Bode's Malay New Testament of 1938 was already outmoded and no longer easily understood by the people. So once again the translation committee changed its goal to include the New Testament as well as the Old.

Translation of the New Testament was completed in 1970 and was published the following year. The Old Testament translation was also approved

for publication in 1970, but when the typesetting was almost completed, the government decided to change the alphabet.

The Indonesian Bible Society decided to publish a limited edition of the Old Testament in the old alphabet so the money already spent would not be wasted.

By May 1974 the presses were running from 7:30 a.m. until 10 p.m. turning out 50,000 sheets of the Bible daily. Covers were made and by July 1974 the first copies of the Bible were ready. The Indonesian government was promised the first 10,000 copies to distribute to government institutions through the country.

The selling price of the new Bible has been set at about \$1.25 (U.S. value) per copy. Since the average income in Indonesia is about \$100 per year in U.S. pay, the cost of the Bible is equivalent to 2 days' pay for a bank clerk and 4 days' pay for a peasant farmer.

Even before the new Bible became available, typesetting began on a second edition in the new alphabet. The translation committee has also begun work on a common-language translation for non-Christians, similar to the American Bible Society's *Good News for Modern Man* (TEV).

Selections from the Scriptures translated for new readers are also being prepared in Bahasa Indonesia. Through these selections primary school children as well as newly literate adults will be able to practice their new reading skills by reading the Word of God.

"The church in Indonesia has experienced remarkable revival in the last decade," Mr. Hutchinson says. There is a great demand for the printed Word of God for use in evangelism and Christian growth. In 1974 total Scripture distribution in Indonesia surpassed 20 million copies.

### DRINKING TEENS A PROBLEM IN NEW YORK

NEW YORK—A new report reveals that up to 12 percent of juniors and seniors in New York City high schools may be alcoholics or "problem drinkers"—and 80 percent of them drink to some extent.

The study of the drinking habits of New York high school students was conducted last June on a sample of 10,000 students 16 to 19 years old in 91 schools.

Findings of the new study confirmed earlier reports of alcohol abuse among increasingly younger age groups and of serious alcohol problems among youth in general.

The new survey found that 80 percent of students surveyed drank to some extent, "in limited amounts" and "occasionally." But 12 percent were drinking in a pattern which could be described as alcoholic or problem drinking.

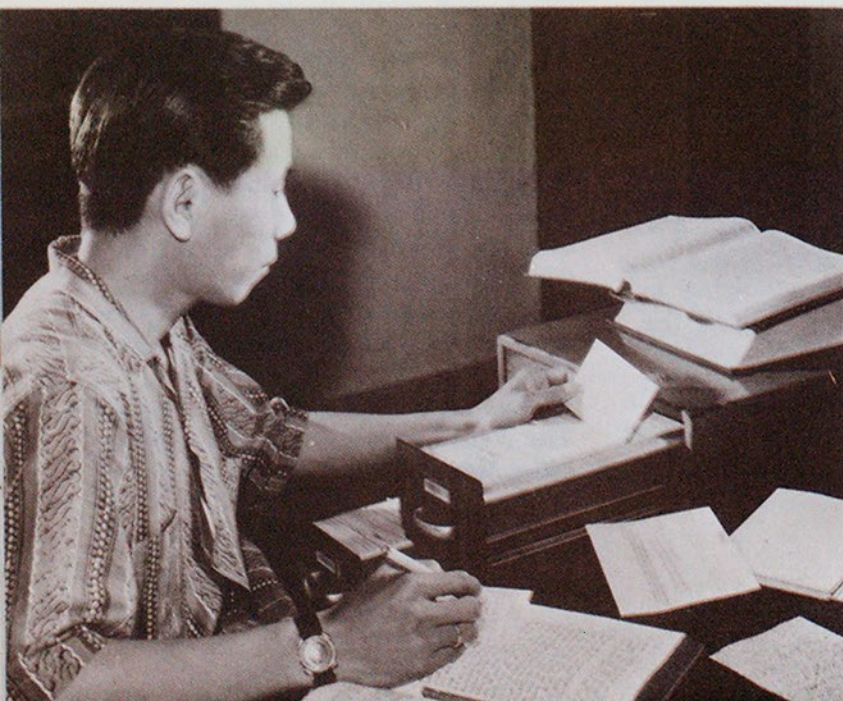
The study found a correlation between problem drinking and beginning to drink before the seventh grade. Gilbert M. Shimmel of Hunter College, who participated in the study, said at a news conference that there is a "hard core" of problem drinkers in high schools and the age of drinking is going down.

Dr. Shimmel said problem drinking among young people appeared to be linked to peer pressure, poor rapport with parents and other adults, and poor self-concept.

To help combat alcohol abuse among young people, the study recommended education programs in elementary grades, increased emphasis on parental involvement with the problem drinker, and school activities that would provide an attractive alternative to drinking.

The liquor industry was also encouraged to relinquish its advertising emphasis on the teen-age market.

*An Indonesian Christian works on a translation of the Holy Scriptures into the language of his people. Over 250 languages are spoken by the people living on the islands.*



## 88% of high school leaders believe there is a God

NORTHBROOK, ILL.—A national survey of high school student leaders reveals that 88 percent of them believe "there is a God or a supreme being" and 82 percent "feel religion is relevant in today's society."

The survey, conducted by Who's Who Among American High School Students, also shows that 74 percent of the top students consider themselves members of an organized religion and 86 percent attend religious services either regularly or occasionally.

A breakdown of religious af-

filiation disclosed that belief in God or a supreme being was expressed by 94 percent of Protestants, 92 percent of Catholics, 48 percent of Jews, and 45 percent of "others."

Religion is felt to be relevant by 87 percent of Protestant high school leaders, 83 percent of Catholics, 61 percent of Jews, and 100 percent of "others."

Although 79 percent of all students said they participate in church or other religious activities either regularly or occasionally, less than half of them do so "regularly."

## LEGAL ETHICS HURT AS MORAL ROOTS DECAY

NEW YORK—Some legal scholars are uneasy about the modern approach to law which separates it from its moral-religious roots, according to AP Religion Writer George Cornell.

The attorneys see it as a kind of "cut flower" legalism, Cornell observes, deprived of its nurturing sources and philosophical depth, yet exalted as a "religion" itself.

As a result, education in the law has suffered the loss of a vital dimension, a legal scholar told a meeting of the Association of American Law Schools.

Harold J. Berman, a Harvard

University professor of law, said scholarship has been reduced by "the neglect of the sources of the law in the canons and transcendent belief of religion."

The resulting shallowness tends toward "studying cases without relevance to ethical considerations at all.... Secularization of legal education," he said, "has led to idolizing of the law itself."

Berman, a Jew, added: "Pursuit of the law's objective of social justice, without any sense of dependence upon God, has produced a kind of utopianism which has also become a religion."

### AT A GLANCE

- • • Some 89 percent of adults who work with youth say the church is the place for youth to talk about sex and other controversial subjects, according to a survey conducted by the Wheaton Graduate School's Department of Communication. In the opinion of 92 out of 100 adult leaders of youth, ethical teachings also belong in the church.

- • • This year marks the 140th anniversary of the American Bible Society's work with the blind. In 1835 the Society made a grant to Dr. S. G. Howe, a pioneer worker in the field of research, for some type of printing that could be read by the blind. Eight years later the entire Bible, in raised Roman letters, was published.

- • • The American Bible Society has produced a mobile for children which contains the account of Creation as reported in the King James Bible. The Creation story is divided into 7 sections, each section containing a full-color picture with the appropriate Scripture on the reverse side.



## GROWING CONCERN

JERUSALEM—There's a growing problem at Jerusalem's Western Wall, also known as the Wailing Wall, and the two chief rabbis of Israel are divided about its solution. Tufts of grass and weeds and small trees have sprouted in the cracks of the ancient stone wall, revered as the only surviving part of the Jewish Temple area destroyed by the Romans in 70 A.D.

An engineer said the plants put the wall in danger of collapse. The chief Western rabbi objected to removal of the grass and weeds and said they should remain as a symbol of the destruction of the temple and Jewry's longing for redemption. The chief Oriental rabbi said they should be removed to preserve the Wall.

An official of Israel's Religious Affairs Ministry announced that he would call in two experts to get to the root of the problem. Asked what he would do if they disagree, he answered, "Get a third opinion, naturally." (RNS photo)

## Priest sees U.S. youth seeking to associate with 'establishment'

ST. PETERSBURG, FLA.—A Roman Catholic priest who specializes in working with young people said youth today are no longer concerned with radical social change, but are seeking to associate with "the establishment," with law and order—a position their prototypes of the 1960s rejected.

He urged society to look upon young people as a viable part of the social structure, "not peripheral, not extraneous, not superfluous, but essential, real, and dominant," a view that he

sees necessary to the solution of modern social problems.

Patrick O'Neill, newly appointed director of the U.S. Catholic Conference's Department of Campus and Young Adult Ministry, said the major question confronting youth today is not the "changing values" but how to show society where it has failed "to implement in policy those values which it so rightly has preached as essential to human growth, peace, and progress."



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## NEWS OF OUR FELLOWSHIP

### Speakers, themes announced for 36th General Council

DENVER, COLO.—Speakers and themes have been announced for the 36th General Council which will convene at Currigan Hall here Aug. 14-19.

Council theme will be *God Is Moving... By His Spirit*. Bible hours and inspirational services each day will follow related subthemes.

General Superintendent Thomas F. Zimmerman will deliver the keynote address on Thursday evening, Aug. 14.

Speaking in the morning Bible hour Friday, Aug. 15, will be Richard Dortch, superintendent of the Illinois District. The Friday evening rally will have as speaker Paul Lowenberg, Kansas District superintendent.

Subtheme for the Friday services will be *God Is Moving... In Witnessing Power*.

Addressing the General Council delegates on Saturday evening, Aug. 16, will be Everett Stenhouse, pastor of Bethany Church, Alhambra, Calif.

*God Is Moving... In Transforming Power* will be Saturday's theme.

Hal C. Noah, pastor of Oak

Cliff Assembly, Dallas, Tex., will be the speaker for the Sunday morning Communion and memorial service.

The separate afternoon and evening services scheduled for Sundays during previous General Councils will be combined this year into one vesper service.

Denver's Red Rocks Amphitheater which seats 10,000 will be the site for this service that will convene at 5 p.m.

A mass choir concert, directed by Ralph Carmichael,



T. F. Zimmerman



Richard Dortch



Paul Lowenberg



Everett Stenhouse



Hal C. Noah



Willard Cantelon



Robert Spence

### NATIONAL COUNCIL OF LIGHT-FOR-THE-LOST TO MEET THIS WEEK

WASHINGTON, D.C.—The National Council of Light-for-the-Lost will have its annual meeting this week (April 25, 26), according to Ellis Damiani, LFTL secretary.

Special recognition will be given at the meeting for outstanding district and local church giving to LFTL. Awards will also be given to councilmen for outstanding work in promoting the program.

Promotional plans will be approved for attaining the goal of \$1 million this year.

Speakers for the council will be Missionary Bernhard Johnson, Brazil; Pastor Martin L. Davidson, Evangel Temple, Miami, Fla.; and General Superintendent Thomas F. Zimmerman.

Light-for-the-Lost is sponsored by the Men's Department of the Division of Church Ministries.

### Derrick Hillary

#### Missionary goes to be with Christ

KIRKLAND, WASH.—Derrick Hillary, veteran missionary, minister, and educator was suddenly taken home to be with the Lord following an apparent heart attack March 12. At the time of his death, he was serving on the missions faculty at Northwest College of the Assemblies of God by assignment of the Division of Foreign Missions.

A native of Canada, Brother Hillary received his training at Evangelistic Bible College in British Columbia, and the Salvation Army Training School at Winnipeg, Manitoba. He and his wife Dorcas came to the U.S. where Brother Hillary was ordained with the Northwest District.

In 1938 the Hillaries were appointed as missionaries to

will be one feature of this outdoor vesper service. A parade of missionaries also will be highlighted. Missionary-evangelist Willard Cantelon will be the speaker for the rally.

Themes selected for the Sunday services are *God Is Moving... In Purifying Power* (Sunday morning); and *God Is Moving... In Miracle Working Power* (Sunday vesper service).

Monday morning's Bible hour, Aug. 18, will have as its speaker Robert H. Spence, president of Evangel College. The speaker for the Monday evening rally has not yet been confirmed. Monday's theme is *Move, O Lord, In Me*.

The council will conclude at noon on Tuesday.

India. Brother Hillary pioneered the first English Bible School in Calcutta.

The Hillaries' most recent field of service was in the Philippines where he was field chairman and president of Far East Advanced School of Theology.

Brother Hillary is survived by his wife Dorcas, and a daughter, Mrs. Gwen Ketcham.



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SCOTSDALE, PA.—First Assembly has just concluded a two-week revival with Evangelists Danny and Linda Frazee of New Albany, Ind.

Pastor Wesley G. Janzen reports this was one of the most successful revivals at the church in many years.

More than 30 were saved and 25 filled with the Holy Spirit. People came from many area churches to see what was taking place as news of the revival spread. More than 100 people testified to receiving healing for physical problems.

"There is a spirit of revival we believe will continue in our assembly," states Brother Janzen.

## EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Birmingham	Lakeshore	Apr. 27-May 4	Glynn Dickens	Leonard Page
	Red Level	First	Apr. 22-27	R. J. Snyder Family	H. F. Presley
Alaska	Juneau	<sup>1</sup> Bethel	Apr. 27-May 2	Gene & Esther Fiddler	Willard Leisy
Ark.	Clinton	A/G	Apr. 6-20	The Gospel Sounds	Eugene Enlow
	Crossett	Beulahland	Apr. 22-May 4	Lloyd & Patsy Singley	Jackie Nichols
	Donaldson	Antioch	Apr. 20-25	Danny & Linda Malone	Benny Womble
	Gurdon	First	Apr. 27-May 2	Danny & Linda Malone	George Woods
	Jones Mill	Shorewood	Apr. 20-27	Charles Northcutt	Genoal Wright
	Kensett	A/G	Apr. 20-25	Dwayne & Peggy Brumley	C. L. Haston
	Monticello	<sup>1</sup> First	Apr. 20-25	George & Karen Clymer	Bob Richmond
	Ozark	A/G	Apr. 20—	Hazel Burns	William Clark
	Pine Bluff	<sup>1</sup> First	Apr. 22-27	Paul & Myrtle Hild	T. L. Wilborn
	Texarkana	<sup>1</sup> Evangel	Apr. 20-27	Ed & Sonja Corbin	Tom Walker
Calif.	Waldron	Needmore	Apr. 20-May 4	B. P. Carroll	James Brown
	Brawley	A/G	Apr. 23-May 4	Corbett & Miriam Berthelot	Michael Lasky
	Denair	A/G	Apr. 27-May 4	Joyce Goossen Evang. Party	James Reynolds
	Lemoore	Full Gospel	Apr. 20-23	John Moser Evang. Team	Joe Silva
	Milpitas	Calvary	Apr. 23-May 4	The John Pratt Family	Charles Hamby
	Modesto	<sup>1</sup> Calvary Tem.	Apr. 27-May 2	Charles J. Senechal	Joe D. Wright
	Oildale	A/G	Apr. 23-May 4	Gene Forrest	Joseph Ferrante
Colo.	Ft. Collins	<sup>1</sup> First	Apr. 27-May 2	Ricky & Diana Pfeil	T. J. Taylor
Conn.	Norwalk	Parkway	Apr. 22-27	Roy Evans-Wasdin	Daniel Mariano
Del.	Wilmington	First	Apr. 27-May 4	Mike & Linda Murdock	Asa Martin
Fla.	Pensacola	Brownsville	Apr. 23-May 4	Mike & Mary Purkey	Donald Cox

GALESBURG, ILL.—Pastor C. R. DePrenger reports Calvary Assembly here has recently concluded an excellent revival with Evangelist Ken Krivohlavek from Springfield, Mo.

"From the very first night, God moved in a remarkable way," the pastor states. "Nine were saved and six were filled with the Spirit. There were 49 healings and a number of others were delivered from emotional problems and nervous disorders."

The church is celebrating its 50th anniversary this year.

KENNER, LA.—Pastor David Savage reports a recent revival at First Assembly with Corbett Berthelot. Seven were baptized in the Holy Spirit and many were saved or reclaimed.

A record attendance of 223 was reached during the revival. Three years ago, the attendance at First Assembly was 65.

The average attendance for January and February was over 180.

The pastor and congregation are praising God for this spiritual breakthrough.



## California church dedicates new sanctuary

ANAHEIM, CALIF.—The congregation of Central Assembly joyfully dedicated its new sanctuary to the Lord in January.

The sanctuary will seat approximately 575.

Members and friends of the church donated hundreds of hours of labor on the building, Pastor Ernest L. Friend reports. Total construction cost, includ-

ing furnishings, was \$175,000.

Participating in dedicatory services were William H. Robertson, superintendent of the Southern California District; Dwight Brown, district presbyter; and Bert Webb, a former assistant general superintendent of the Assemblies of God.

Brother Friend has pastored Central Assembly since 1967.

William Robertson (at pulpit) participates in dedication services. Pastor and Mrs. Friend are on either side of him. Others who participated in the services were seated on the platform.



# DENVER

## 36<sup>th</sup> GENERAL COUNCIL + A/G

### AUGUST 14-19, 1975

*Clear your calendar now for six glorious days worshiping, fellowshiping, and doing business for God.*

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ga.	Plant City	Mt. Zion	Apr. 23-May 4	Keetah Jones	Robert Raburn
	Ashburn	First	Apr. 27-30	Levi & Alma Storms	Byron Perry
	Cartersville	A/G	Apr. 27—	Nettie Parham	Mary Richards
	Columbus	N. Highland	Apr. 16-20	Glynn Dickens	Clyde Wasdin
Idaho	Tifton	First	Apr. 20-23	Levi & Alma Storms	O. L. Stokes
	Nampa	First	Apr. 14-20	Leo S. Gaston	Lorin Short
	Alton	Spring St.	Apr. 20-23	The King's Daughters	Gene Thompson
	Aurora	First	Apr. 27-May 4	Ken & Martha Pilkenton	Gary Crowder
Ill.	Carmi	A/G	Apr. 27-May 4	The King's Daughters	Wesley Butler
	Granite City	Mitchell	Apr. 27-May 4	Ken Krivohlavek	E. L. Aubuchon
	Morris	First	Apr. 23-27	Bob McCutchen	Elmer Powell
	Mt. Sterling	Calvary	Apr. 23-May 4	Mike & Gina Mitchell	David Starkey
Ind.	Sparta	A/G	Apr. 20-27	Ken Krivohlavek	Dick Hart
	Wood River	First	Apr. 21-27	George Mandel	Doyle O. Long
	Jasonville	First	Apr. 27-May 4	Larry Donahue	James Wischart
	Ft. Madison	Calvary	Apr. 22-27	David Wiggins	Richard Buck
Iowa	New Sharon	A/G	Apr. 27-May 2	Wayne Wilcox Evang. Tm.	Charles Westendorf
	Newton	A/G	Apr. 28-May 4	Benny & Sherri Ferguson	W. C. Hamilton
	Kansas City	Bethany	Apr. 21-27	Tommy Calk	Otho Smith
	Leoti	A/G	Apr. 22-27	Jeremiah Hanley	Bob Marks
Kans.	Ness City	First	Apr. 21-27	Street's Evang. Team	Reuben Melander
	Paola	A/G	Apr. 23-May 4	LeRoy Duke Crusades	Victor Unruh
	Wichita	Evangel	Apr. 23-May 4	Loyd & Rebecca Middleton	John Booher
	London	Faith	Apr. 20-22	Mike & Linda Murdock	Troy Boggs
Ky.	Louisville	<sup>1</sup> Peniel	Apr. 20-25	Ray & Jan Hodges	Phillip Parker
	Baker	A/G	Apr. 20-27	Mel & Linda Surface	E. R. Hurley
	Kezar Falls	A/G	Apr. 27-May 4	David Asel	Virginia Avery
	Frostburg	A/G	Apr. 27-May 11	Esther Palmer	Norman Haupt
La.	Dundee	<sup>1</sup> A/G	Apr. 27-May 2	Phil Appenzeller	Harold Bilotta
	Grand Rapids	<sup>1</sup> Calvary	Apr. 20-25	Phil Appenzeller	John Rowe
	Hillsdale	Maranatha	Apr. 23-May 4	Harold May	Levern Davis
	Iron Mtn.	A/G	Apr. 27-May 2	Loyd & Neoma Blake	William Richey
Md.	Reed City	Calvary	Apr. 20-27	Ken & Diane Alder	William Stevens
	Luverne	A/G	Apr. 27-May 4	Steven R. Madsen	Marvin Richter
	Minneapolis	Coon Rapids	Apr. 27-May 11	Paul & Ilene Anderson	Herbert Adams
	Minneapolis	Crystal	Apr. 27-May 4	John Jacob	John Everett
Minn.	Minneapolis	Peoples	Apr. 20-30	The Nelson Family	Douglas Henderson
	Morris	A/G	Apr. 20-27	Gutormson Evang. Team	I. Gale Center
	Philadelphia	First	Apr. 20-27	Leon Mayfield	J. C. Burks
	Caledonia	A/G	Apr. 27-May 11	Glenna Byard	J. R. Ivie
Miss.	Elvins	<sup>1</sup> A/G	Apr. 27-May 2	George & Karen Clymer	Joseph Miller
	O'Fallon	First	Apr. 27-May 11	K. L. Claycomb	Donald Massey
	St. Louis	Berea Tem.	Apr. 27-May 4	Mike & Donna Brown	Nelson Sachs
	Salem	Grace Tem.	Apr. 27-30	Andrews Brothers Team.	Delmar Blase
Mont.	Springfield	Glad Tidings	Apr. 27-May 2	Bill & Viv Katter	E. S. Caldwell
	Anaconda	A/G	Apr. 20-25	Bob & Elizabeth Abbott	Donald Baker
	Butte	A/G	Apr. 27-May 2	Bob & Elizabeth Abbott	George Erickson
	Burton	<sup>1</sup> A/G	Apr. 14-18	Jennie L. Powell	Howard Rice
Nebr.	O'Neill	<sup>1</sup> A/G	Apr. 20-25	Jennie L. Powell	James Loutzenhiser
	Bridgeton	Full Gospel	Apr. 23-May 4	Parker Evang. Party	Donald Lacey
	Alamogordo	First	Apr. 20-May 4	W. D. Metzgar	Wesley Lange
	Roswell	<sup>2</sup> First	Apr. 27-May 4	David & Mary Dean	Edgar Newby
N. J.	Avoca	A/G	Apr. 20-27	Thurman-Phillips	C. L. Hann
	Wellsville	Riverside	Apr. 27-May 4	Thurman-Phillips	Ronald Kleinstaub
	Mandan	Bethel	Apr. 22-May 4	Kenneth & June Stottlemeyer	J. A. Mantz
	Bethel	A/G	Apr. 23-27	Dave & Jan Olshevski	Felix O. Coyle
N. Dak.	Columbus	<sup>3</sup> Maize Rd.	Apr. 20-25	Quanabush Team	Ronald Meade
	Harrison	Harrison Ave.	Apr. 23-27	Robert Ferguson	David Deaton
	Altus	Parklane	Apr. 20-25	Patsy Ruth Allen	Winston Shaffer
	Chickasha	First	Apr. 23-27	Ed Eaton	Harry Myers
Okla.	Duncan	First	Apr. 20-27	Glen Shinn	Edd N. Miller
	Dustin	A/G	Apr. 20-May 2	Roland & Mrs. Young	Chester Cooley
	Fairview	A/G	Apr. 20-25	Bill & Viv Katter	James Mabry
	Lawton	<sup>1</sup> Calvary	Apr. 27-May 2	Betty J. May	Franklin Blair
Oreg.	Oklahoma City	Bethel Tem.	Apr. 20-27	Kenneth & Mrs. Baker	Russell Herndon
	Purcell	<sup>1</sup> A/G	Apr. 27-May 2	Jennie L. Powell	Wayne Thompson
	Sulphur	First	Apr. 27-May 4	A. R. & Mrs. Vaughan	Lesslie Thompson
	Yarnaby	A/G	Apr. 21-27	Delbert D. Seaton	L. C. Harris
Pa.	Portland	<sup>1</sup> St. Johns	Apr. 20-25	Marlin Bowman	Garland Rogers
	Sweet Home	A/G	Apr. 15-27	Gary & Jeanie Schaeffer	Pike Robinson
	Beaver Falls	First	Apr. 27-May 1	Bob Watters	Thomas Cline
	Bristol	Pentecostal	Apr. 20-24	Bob Watters	Theodore Papit
Tenn.	Mt. Pleasant	First	Apr. 22-27	E. S. Opdenhoff	W. W. Hoak
	Newville	A/G	Apr. 23-27	D. J. & Anna Mary Paglia	James Miller
	Pottstown	Calvary	Apr. 23-27	David P. Fulton	E. A. Farrell
	Edenwold	A/G	Apr. 20—	Nettie Parham	H. V. Yates
Tex.	Paris	First	Apr. 20—	Kenneth L. Worley	Durwood Worley
	Sweetwater	First	Apr. 20-25	Andrews Brothers Team	J. L. Schaffer
	Alice	First	Apr. 20-27	Bob & Sandy Parker	David Seism
	Amarillo	First	Apr. 27-May 4	Donnell-Holler Team	Robert Slaton
Va.	Arthur City	Midway	Apr. 27—	Lawrence & Patty Posey	Frank Dawes
	Azle	First	Apr. 22-May 4	R. I. Stewart	W. E. Comstock
	Big Spring	Evangel Tem.	Apr. 24-May 4	Jerry Shoemaker	D. Terry Wilson
	Canadian	<sup>1</sup> A/G	Apr. 27-May 1	Bob & Mary Swope	Doug Jones
Wis.	Colleyville	First	Apr. 20-27	Anthony Couch	Jerry Venable
	Gainesville	First	Apr. 20-May 4	L. L. Ammons	James Daily
	Houston	Heights	Apr. 20-27	Norman McCutchen	Kenneth Barney
	Lewisville	First	Apr. 27-May 2	Patsy Ruth Allen	C. B. Lambert
Canada	Nacogdoches	First	Apr. 20-25	Paul & Nancy Williams	David Norton
	Queen City	First	Apr. 15-20	Marvin Launius Family	William Morris
	San Angelo	<sup>1</sup> First	Apr. 20-24	Bob & Mary Swope	Ted Vassar
	Spearman	First	Apr. 13-20	Ricky & Diana Pfeil	Thomas Fisher
Canada	Bluefield	First	Apr. 27-May 9	Marvin Aranove Family	C. E. Throgmartin
	Chesapeake	Bethel	Apr. 22-27	William Caldwell	Orville Thomas
	Richlands	First	Apr. 27-May 11	Ivor & Doris Hugh	E. M. Hukill
	Stevens Point	A/G	Apr. 23-May 4	Gordon C. Hofer	William Nicholson
Canada	White Rock, B.C.	Pentecostal	Apr. 22-27	E. Elsworth Krogstad	Harvey Billows

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

<sup>2</sup>Spiritual Live Revival

<sup>3</sup>Charismatic Conference

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These chaplains met at Springfield for their 15th annual retreat in March. Members of the Commission on Chaplains and Dr. John Broger (second from right) are on the first row.

## Chaplains meet for 15th retreat

SPRINGFIELD, MO.—Chaplains from every military branch met March 11-13 for the 15th Annual Assemblies of God Chaplains Retreat.

The retreat provided time for spiritual refreshing and fellowship for the chaplains and headquarters personnel. The chaplains had a chance to reorient themselves with their church, the Assemblies of God, and update themselves on what is happening in the church.

The retreat's theme was "Focus on the Chaplaincy."

The Assemblies of God now has 38 active-duty chaplains—20 in the Army, 9 in the Navy, and 9 in the Air Force.

A meeting of the Commission on Chaplains preceded the retreat. Members of the commission are T. E. Gannon, national director of the Division of Home Missions, chairman; Thomas F. Zimmerman, general superintendent; Bartlett Peterson, general secretary; Warren F. McPherson, servicemen's representative; Chaplains COL Earl E. Waugh; and CDR Marvin Snyder, CHC, USN.

Brother McPherson, secretary of the commission, called the retreat "one of our best yet."

He added, "The retreat made it possible to evaluate and redefine some of the goals and aspects of our overall ministry to military personnel, in view

of today's tremendous opportunity for spiritual ministry among the military. It should help bring about even more effective ministry, both among our chaplains and through the Chaplains Department."

Elmer Kirsch, academic dean of Central Bible College, Springfield, was the "Bible Hour" speaker each day. He presented a series entitled "Focus on Pentecostal Worship."

Other speakers for the retreat included Thomas F. Zimmerman who spoke on "Focus on God's Move Today," and G. Raymond Carlson, assistant general superintendent, whose topic was "Focus on Joel's Prophecy."

The banquet on the opening night featured John Broger, director of the Office of Information for the Armed Forces. Dr. Broger also spoke to the chaplains the next morning on "Focus on Communications."

Del Tarr, coordinator of the Missions Communications Department of the Assemblies of God Graduate School, led the chaplains in a group dynamics session. Topic for the session was "Focus on the Chaplain and His Ministry."

The retreat concluded with an inspirational communion service. T. E. Gannon, chairman of the Commission of Chaplains, led the worship with a "Focus on Calvary."

## Upward trend continues in new church openings

SPRINGFIELD, MO.—More than 200 new Assemblies of God churches have been planted each year for 5 consecutive years.

According to John V. Ohlin, New Church Evangelism coordinator, the number of churches opened in 1974 appears to be the largest in at least 10 years.

Brother Ohlin began his new responsibilities in September 1974. He serves as a liaison between the national Division of Home Missions and various districts, sections, and local churches and works closely with the director to give impetus to the program of planting and establishing new churches.

T. E. Gannon, national Home Missions director, observed, "The growth of new

churches is not decreasing even though the economy of the country is in trouble. Contrariwise, new churches are being founded in all parts of the country."

"Some unique developments of new churches are appearing on the horizon. Established churches are taking the responsibility of starting new assemblies."

Brother Gannon also noted that during the past 2 years new churches were started in lodge halls, former Jewish synagogues, annexes to Catholic churches, rented rooms in a Ramada Inn, the campus of a large Eastern university, and buildings bought from Assemblies of God congregations that have moved to new locations.

## JEWISH COMMITTEE APPROVES TRACTS

SPRINGFIELD, MO.—The national Jewish committee recently approved new tracts and other material for ministry to Jewish people.

Evangelism Literature for America has authorized \$10,000 for the printing of tracts for appointed ministers to the Jews to use.

The committee was appointed last year by the Executive Presbytery of the Assemblies of God to act as a resource and advisory body to the Home

Missions Board.

According to T. E. Gannon, national Home Missions director, "The new Jewish Committee has brought outstanding leadership in this aspect of Home Missions ministry."

In addition to approving the new tracts for possible publication, the committee took steps toward publishing a Bible study course specifically for Jewish people, and established guidelines for an internship program for new ministers to the Jews.

## Puerto Rico Teen Challenge holds second homecoming

BAYAMON, P.R.—Teen Challenge of Puerto Rico held its second homecoming Feb. 8 at the Lions Club Meeting House here.

Frank M. Reynolds, national Teen Challenge representative, spoke for the meeting. Jeff Morales interpreted for him.

Seventy-five young men who

had completed the Teen Challenge program in Puerto Rico attended the service.

Reportedly, 23 churches in Puerto Rico are pastored by former students of Teen Challenge of Puerto Rico.

Jaime Perez Ramos, himself a product of Teen Challenge, directs the center in Bayamon.

These and other Teen Challenge graduates, many now pastors, attended the homecoming for Teen Challenge of Puerto Rico.





These Alaska young people enjoy an informal rap session during the snow camp.

## 75 ATTEND ALASKA SNOW CAMP

WASILLA, ALASKA—Seventy-five young people and workers attended the 1974 Snow Camp held Dec. 25-28 at Little Beaver Lake Camp here.

The camp, directed by Home Missionary Pat Donadio, was open to all young people 13-21 years old from Alaska's Central Section to Point Barrow.

During the day, the young people participated in rap sessions dealing with problems of teens, as well as indoor and outdoor sports—volleyball in the snow, hikes, skating, skiing, and snowmobiling.

The camp also featured evening services, with special music by the campers, and gospel films, as well as prayer sessions. Singspirations followed the services.

Brother Donadio stated, "Snow Camp proved to be a time where young people from the Kenai Peninsula to the Arctic area could rest and relax in a good Christian atmosphere before starting the new semester in school."

By the last day of the camp, temperatures dropped to 50 below zero.

### Pastor reports growth

## ALASKA CHURCH DEDICATES NEW BUILDING

FAIRBANKS, ALASKA—Graehl Assembly dedicated a new \$250,000 building Feb. 23.

Missionary Robert D. Umphrey pastors the church, which includes Eskimos, Athapaskan Indians, and whites.

W. R. Leisy, Alaska District superintendent, spoke at the dedication service, and Evangelist and Mrs. Cyril T. Chegwin provided special music.

The Chegwins also conducted a revival campaign in the new

facilities Feb. 19 through March 2.

The auditorium has a seating capacity of 250, with additional space for 60 in the balcony. With 6,840 square feet of space, the building provides room for a growing Sunday school and other activities of the church.

Pastor Umphrey reported, "We are seeing new people in almost every service. There is a spirit of anticipation in our church; we are believing the Lord to move in a great way."

Pastor Robert Umphrey (inset) led his congregation in erecting this lovely new building.



## ACROSS AMERICA

**NORTH CAROLINA**—First Assembly in Lumberton reports 20 persons saved and a record attendance of 190 in Sunday school in January. Ralph Buchanan, appointed missionary to American Indians, pastors the church.

**ARIZONA**—Seventeen went forward for salvation at a New Year's eve service at Navajo Trails Assembly near Cameron, according to Missionary Pastor Valda Brown.

**ARIZONA**—A crowd of 600 attended the final night of a family revival at Whiteriver conducted by Evangelist and Mrs. Paul Hild of Springfield, Mo. Jerry Frawley, missionary pastor, said many were saved at the rally. He believed this was the largest crowd ever to attend an Assemblies of God revival on the Apache Indian Reservation.



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Today, Mom + I signed our  
wills. This is where they may  
be found in the event \_\_\_\_\_  
Mom will \_\_\_\_\_ You + your  
family \_\_\_\_\_ We have  
also included our church—  
Love, Dad

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# speaking of books

## *Preparing for the Storm*

Kenneth D. Barney (96 pages, paper; Gospel Publishing House, \$1.25)

## *Welcome Back, Jesus*

Stanley M. Horton (128 pages, paper; Gospel Publishing House, \$1.25)

## *It's Getting Late*

Stanley M. Horton (128 pages, paper; Gospel Publishing House, \$1.25)

The almost unbelievable events of our day have prompted a renewed interest in Bible prophecy. Many books and articles have been written on current events as they seem related to Bible prophecy. Even the secular press has taken a closer look at the matter.

But there appears to be a universal eagerness to find a Bible prophecy for every event of the day, a trend which is producing various opinions and much speculation. Bible prophecies are complex and need to be understood in their context and relation to each other.

Three new Gospel Publishing House books are aimed at giving a sane and scriptural treatment of Biblical prophecy as it relates to the end time. The three are *Preparing for the Storm*, *Welcome Back, Jesus* (formerly *The Promise of His Coming*), and *It's Getting Late*.

Kenneth D. Barney uses an inspirational style in dealing with events that lead up to the second coming of Christ. He presents a strong case for the imminent, premillennial return of Christ and the need for readiness. Brother Barney, who is pastor of a Houston, Tex., church, also wrote *The Fourth Watch of the Night*, another popular book on prophecy.

*Welcome Back, Jesus* is a Biblical study of the Second Coming. The author bases his study on passages in both Old and New Testaments. Stanley Horton is a member of the faculties of the Assemblies of God Graduate School and Central Bible College. His articles appear regularly in the *Evangel*. He has written a number of theological books and is the writer of the *Adult Teacher* Sunday school quarterly.

In *It's Getting Late*, Dr. Horton gives laymen and ministers a practical commentary on First and Second Thessalonians. Written especially to emphasize the theme "Come, Lord Jesus" which the Assemblies of God adopted for 1975, it's a book for these times—a book that emphasizes and illuminates the Blessed Hope.

—WAYNE E. WARNER

## *Many Infallible Proofs*

Henry M. Morris (381 pages, paper; Creation-Life Publishers, \$4.95)

This is a useful compendium of Christian evidences giving arguments in favor of the authenticity and inspiration of the Bible, the Virgin Birth, miracles, the Resurrection, and prophecy.

It also deals with alleged contradictions in the Bible, science and the Bible, and the scientific fallacies of evolution. Especially valuable are the bibliographies at the end of each chapter which suggest suitable books for further study.

Dr. Morris emphasizes, of course, his views on flood geology and a young earth. High school and college students, pastors, and lay witnesses will find helpful material in this book.

—STANLEY M. HORTON

## *White Is the Harvest*

Elva Jeffery (219 pages, paper; Whitaker House, \$1.25)

Although *White Is the Harvest* is in novel form, it is based on facts and experiences shared by Elva and Richard Jeffery in their exciting and fruitful ministry as missionary-evangelists of the Assemblies of God.

The author's free-flowing, descriptive style makes the reader feel he's an on-the-spot observer of this action-packed missionary story. By mentioning the many dangers and hardships endured by the missionary, the author shows missionary life is not all romance; and yet she is quick to point out the many compensations such as unexpected trips to meaningful historic and scenic sites, and the excitement of becoming acquainted with the

culture and customs of other lands.

She beautifully portrays the bonds of love and Christian fellowship missionaries share with each other as well as with their national co-workers.

*White Is the Harvest* is a book that will appeal to youth as well as adults. It can be an invaluable instrument to direct young people to dedicate themselves to full-time service in the whitened harvest fields.

—ELSIE M. ISENSEE

## *Pray! Don't Settle for a Two-Bit Prayer Life*

Ben Haden (164 pages, paper; Thomas Nelson Inc., \$2.95)

"We don't have a two-bit Christ... and we're fools to settle for a two-bit prayer life. The Lord wants to bless us in the measure we're willing to be blessed."

That is the theme of this interesting, almost startling book. It is startling because the back of each page is left blank.

It is startling because there are no page numbers, table of contents, or index. The layout is startling. Type is set in irregular lines of phrases and at first glance looks like poetry, but it makes for easy and rapid reading.

However, the content is very thought-provoking. Chapter titles include, "Like as a Father," "Why Pray," "Getting God to Yield," "The Way God Answers Prayer," and "But if Not."

Each chapter uses a Bible passage and emphasizes positive truths about prayer. How God answered prayer for many famous persons illustrates the points of the chapters.

The author, a Presbyterian minister, touches on predestination, "What will be will be," in the chapter, "Why Pray?" He points out many have been taught God ordains that we pray and He has ordained the answer but adds, "Fortunately that isn't what John Calvin believed. But that is unfortunately the way John Calvin is often interpreted."

This book will build faith and should help the reader come to the concluding thought of the author, "It's a wonderful life... because of the kind of Lord who answers... sifts... and in perfection... responds to our prayers."

—WARREN F. MCPHERSON

## *Day of Resurrection*

Leslie B. Flynn (96 pages, paper; Baker Book House, \$2.95)

The resurrection of Jesus in all its power and meaning really comes to life in this book. This little volume gives new insight into and vivid word pictures of the appearances of Jesus after His resurrection.

The doubts and fears that scattered His followers at Gethsemane were routed by the glorious evidences of His triumph over death and the grave. The reality of this victory and its meaning to every believer is brought home in clear language that all can understand.

Particularly appropriate to the Easter season, this book is good reading at any time to strengthen faith and help unbelief by burying it beneath the testimony of the disciples to the Resurrection of which they were witnesses.

—DORSEY SHORT



# briefly

*Light in the Darkness*, by Homer A. Kent Jr. (Baker Book House, 239 pp., paper \$2.95, cloth \$3.95). A careful study of the Gospel of John, suitable for group study or personal use. Contains much help for serious Bible students. The author is Dean of Grace Theological Seminary, Winona Lake, Indiana.

*The King Is Coming*, by H. L. Willmington (Tyndale House Publishers, 236 pp., paper, \$1.95). An invaluable guide for Bible scholars, yet simple enough for new converts. Attempts to deal with events of the "last days" in their chronological order. Quotes the Bible profusely. Also draws heavily on writings of many great Bible teachers.

*The Purple Pig and Other Miracles*, by Dick Eastman (Whitaker House, 199 pp., paper, \$1.45). The story of the Prayer Corps and Prayer-Evangelism Partners begun in Sacramento, Calif., by the author, an Assemblies of God minister. The resulting miracles and events show how God answers prayer.

*Kept for the Master's Use*, by Frances Ridley Havergal (Keats Publishing, Inc., 133 pp., paper, 95c). Reprint of a deeply devotional book that for over a century has been challenging Christian men and women to dedicate themselves wholly to Christ.

## THE SEARCH FOR PEACE GOES ON

FOLLOWING the assassination of King Faisal of Saudi Arabia, the search for peace goes on.

Coming on the heels of Henry Kissinger's futile peacemaking efforts, the tragic death of the king of the richest oil-producing and exporting nation further complicated a discouraging situation. Peace-loving people were disappointed when the U.S. Secretary of State failed in his mission to find a basis of agreement between Israel and Egypt.

The terrorist bombing of a hotel in Tel Aviv on the eve of Mr. Kissinger's visit may indicate what further atrocities there can be when moderate Arab leaders like King Faisal are removed from the scene.

The 68-year-old monarch ruled a land that encompasses Islam's two holiest cities, Mecca and Medina. This made him a spiritual leader of the world's 600 million Moslems.

According to *Time* (January 6, 1975) King Faisal had a strong desire to pray within his lifetime in Jerusalem, the third most holy city, at the Dome of the Rock, "and to walk there without setting foot on Israeli-held territory." That wish was not to be fulfilled.

Now the diplomats must try hard-

er than ever to find a peace formula. It is feared that unless Israel and Egypt reach an understanding soon, another war will break out within a year.

Our fondest wishes for success are with the peacemakers, but we are reminded of a Bible verse which says, "When he [God] giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only" (Job 34:29). God is the Author of peace. It cannot be obtained from any other source.

It is written, "The Lord will bless his people with peace" (Psalm 29:11) but who are willing to be His people?

The very word *Jerusalem* means "city of peace," and God sent His Son to that city to bring peace through His gospel; but they rejected Him, for they loved their sins.

One day Jesus sat on the mount above the city and wept because Jerusalem had failed to recognize the things which belong to its peace (Luke 19:42).

As He looks down upon the current strife over rulership of the city, how He must weep!

For He came "to guide our feet into the way of peace" (Luke 1:79) but the citizens of Jerusalem would not accept Him. When we pray for all the cities of the world, let us never forget to pray for Jerusalem that her citizens may yet turn to the Lord and trust in Him rather than in human brains and brawn.

If men fail to find the formula for peace it is not God's fault. Israel once tried to put the blame on God, charging, "Thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul."

But the Lord answered, "O Jerusalem, wash thine heart from wickedness. . . . Thy way and thy doings have procured these things unto thee" (Jeremiah 4:10-18).

The Scriptures teach that war results from the sin that lies in the human heart, whereas peace is the product of righteousness (Isaiah 32:17).

Neither force of arms nor international treaties can insure peace. Men's hearts need to be changed—and for this they need Christ's gospel.

—T.C.C.

### PENTECOSTAL EVANGEL

April 20, 1975 Number 3180

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

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

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

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

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

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

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

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

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



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