

PENTECOSTAL EVANGEL

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

MAY 25, 1975 / FIFTEEN CENTS

FILE COPY

Yes, I am secure.

Over on Myrick Street

'Let us go on!'

The Great Tribulation

Seven cotton T-shirts

The beginning of sorrows

'The righteous hath hope in his death'

PROVERBS 14:32

A child is loaned

*"I'll lend you for a little time
a child of Mine," He said,
"For you to love the while he lives
and mourn for when he's dead.
It may be six or seven years,
or twenty-two or three,
But will you, till I call him back,
take care of him for Me?"*

*"He'll bring his charms to gladden you;
and should his stay be brief,
You'll have his lovely memories
as solace for your grief.
I cannot promise he will stay,
since all from earth return,
But there are lessons taught down there
I want this child to learn.*

*"I've looked this wide world over
in My search for teachers true,
And from the throngs that crowd life's lanes,
I have selected you.
Now will you give him all your love,
nor think the labor vain,
Nor hate Me when I come to call
and take him back again?"*

*I fancied that I heard them say:
"Dear Lord, your will be done.
For all the joy your child shall bring
The risk of grief we'll run;
We'll shelter him with tenderness,
we'll love him while we may;
And for the happiness we've known,
forever grateful stay.*

*"But should the angels call for him
much sooner than we've planned,
We'll brave the bitter grief that comes
and try to understand."*

—AUTHOR UNKNOWN

The little house

Needing rest from the heavy load of pastoral duties, my husband and I had gone to Vashon Island on beautiful Puget Sound.

One morning we had climbed down the steep shoreline to the sandy beach. Soon there was a "halloo" from the cliff top. A friend shouted that my husband was wanted on the telephone.

I sat down on a nearby rock. Idly I began running my hand through the white sand.

Suddenly my fingers encountered something solid. Bringing the object out, I saw it was a small shell, beautiful in its symmetry and markings. Turning it over I found it empty.

This beautiful little shell was the house in which some creature lived, I thought, but the shell was only a dwelling place. The creature had been identified with the shell, but really it was completely separate from this house.

As I mused, a shadow came over the sand. I looked up into my husband's face.

"It was a sad message, darling." Then he told me of the sudden death of a 4-year-old boy of our congregation. He had drowned that morning.

Tears sprang to my eyes as I realized we would never again look into his sparkling blue eyes nor hear his infectious laugh.

"We will go home for the funeral, of course, but let's pray right now for those grieving and heart-sore parents," he said. We clasped hands and fervently prayed that solace and strength would be theirs.

As we breathed our "Amen," I realized I still clutched that tiny shell so tightly that the impression had been transferred to my hand.

I told my husband of my thoughts before he returned and added, "That is exactly like our precious little friend. We will return and have the committal of the little house in which he lived so shortly, but he has moved to a much better house."

Softly my husband quoted, "To be absent from the body [is] to be present with the Lord. . . . For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens" (2 Corinthians 5:8, 1).

The precious, shining promises of God's Word not only make the dark hours of earth's journey bearable, but flood us with the light of hope of that eternal morning when "God shall wipe all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:4).

—INEZ STURGEON

“The world is about to blow up.
How can you talk about security?”

YES, I AM SECURE!

Taut lines marked her eyes. Although she smiled and laughed, I sensed her unhappiness.

The door finally closed behind the last guest. She sank into the big armchair and said, “I’m worried!”

“Worried?” I cocked an eyebrow quizzically. “Why?”

“Oh, it’s just everything,” she explained. “I worry about the world situation. I worry about Don losing his job. I worry about...”

“Is Don’s job in jeopardy?” I interrupted.

“Oh, no. In fact, he got a raise last week. But what *if*—what *if* he lost his job? What would we do?”

“Can’t you trust in God?”

“Oh, I trust God! It’s just that I’m so worried!”

Her brows knit at the fearful images she conjectured. Not for a moment did she seem to be aware of the incongruity of her last remark:

“Oh, I trust God. It’s just that I’m so worried!”

I REMEMBERED reading that John Wesley had once said: “I would no more fret and worry than I would curse and swear.”

I looked at the petite figure in the big red chair. She was a conscientious Christian. Probably she had never uttered a curse word in her life. But was she just as displeasing to God with her worry and fear?

MY MIND skipped back across the years to another woman who had stood in the midst of her kitchen washing dishes and singing a song. At that moment her husband was in a hospital with a broken bone which might prevent his ever returning to work.

Even though a child, I had expressed surprise at her cheerfulness. She stopped her work, dried her soapsudsy hands, and pulled me to her.

“Listen, Dearie! I have an inner security, a deep, settled peace. For

I am not my own; I am God’s. And I know that God’s will will be done in my life. I know that my life is going according to a divine pattern. It has an ultimate goal, and that goal will be reached in God’s way and in God’s time. I have no cause for worry or for fear.”

Now I SAT looking at my worrying friend and pondering the contrast in the two women’s creeds. One lived relaxed and joyous. The other lived taut and strained.

I remembered that someone said worriers “smother themselves, for it is not the native air we should breathe. Faith, not worry, is our native air.”

One of these women lived in the native air of faith. She believed we were created to trust in our Heavenly Father as naturally as our children trust in us. When we face crises in our lives, we should present our problems and needs at His throne and then leave them in His hands. He never fails, and nothing is impossible with Him. He has promised that all things will work together for good. That woman was filled with a buoyant happiness, an unshakable sense of security.

I bit my lip as I looked at the other woman.

Could it be that by our very tension and worry we smother the creativity of our lives and hinder the effectiveness of God’s outflow through us so His plan is thwarted through our fear? Could it be that when we allow ourselves to breathe the air of worry and anxiety about world conditions or personal circumstance it poisons our spiritual and physical potential?

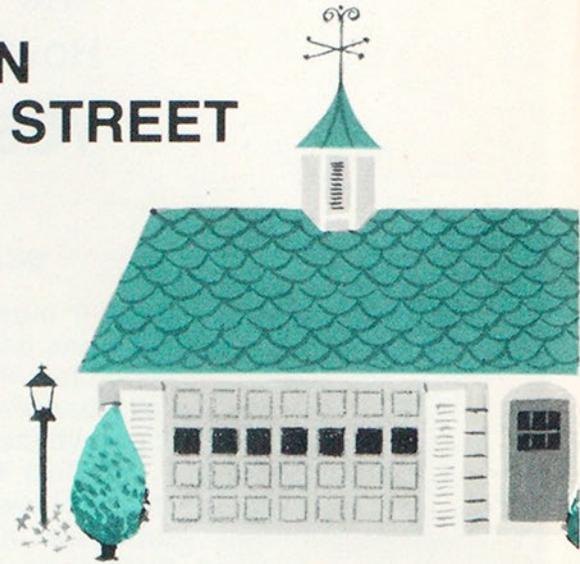
“Faith is our native air.” Dwelling in a climate of active, unswerving faith would enable us to go forth on the basis of things hoped for, on the foundation of things unseen.

MY MIND went back to a day long ago when, in teenage grief over a personal loss, I had run to my favorite oak tree.

My mother followed behind and,

By RUTH VAUGHN

OVER ON MYRICK STREET



placing her hand on my heaving shoulder, she said:

"Honey, don't cry. Look about you. See the gracefulness of the fern bathing in the shower of sunlight. Hear the gossamer lyrics from the bees and wind crooning in the tree-tops. Beauty is here.

"But look; you see both life and death. Here is a green leaf, alive and swaying. Here is a brown leaf, dead and fallen. The lesson you must learn today is that everything you can see will perish. When you need a foundation for life, something strong to which you can always cling, it must be *unseen*.

"You must have the consciousness deep within you that there is a God, that God loves you, that you are in His hands. And then—whether life or death, joy or sorrow—all is well.

"You can only trust in that which you cannot see. These tangible things will pass away. But your intangible faith will support you through every storm. You will walk on what is seeming void, but you will always find the unseen Rock beneath."

"WHY ARE you smiling?" Her question brought me back to the present.

"Was I?" I asked in surprise.

"Yes, you sit there, smiling all over as if you were happy as a bird! Now tell me why—why are you smiling?"

I picked up a floor pillow and plumped it to my satisfaction. "I was just thinking of the legacy of security my mother gave to me."

"Security!" she shrieked. "How can you even say the word? Here the world is about to blow up any day, and our economy is about to crash—and you talk about security!"

"Yes," I answered her, "I am secure."

*My world is an uncertain thing,
Changing from day to day;
Politics and economy
Forever shift and sway.
But He who holds the universe
Is taking care of me.
And so I rest in quiet peace—
This is security!*

I was over on Myrick Street today. I hadn't been there for several months, but I somehow felt in the Spirit that I should once again see how Phil and Margaret were doing.

The last visit had been rather unpleasant, but I had never stopped praying for them because I felt that God had helped me understand a little of the heartbreak they had experienced.

Early this morning I asked the Lord to give me a Scripture verse for the day, and I was directed to 2 Corinthians 1:3, 4: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." Immediately I thought of Phil and Margaret and felt I should visit this couple whose hearts had become bitter.

As I walked the 10 blocks over to Myrick Street, I thought of the years I had known Phil. We were teenage pals. We went places together and had lots of fun. For a short time we even worked at the same shop. We both loved God and were faithful to God's house. We maintained our testimony in school.

When our country went to war, I enlisted; but Phil, because of his job, did not serve in the military. During those years while I was away, he met and married Margaret, so I never did know her as well as I did Phil.

After the war I also married. My wife didn't know either of them very well, so as families we didn't have a close relationship. But Phil and I continued to be friends and saw each other quite often.

Phil and Margaret had two lovely children, a boy first and two years later a girl. My wife and I were blessed with two boys. For about 5 years there wasn't much contact between the families.

THEN CAME that fateful evening

when tragedy struck like a thunderbolt. A neighbor called me. Phil was too distraught to speak on the phone, but he wanted me to know.

It was just getting dusk when it happened. Their two children, ages 5 and 3, were playing in the front yard when a passing car went out of control, jumped the curb, and struck both of them.

I met Phil and Margaret in the emergency room. The little girl was dead on arrival at the hospital, and the boy's condition was critical.

During those numbing evening hours sympathy was an unspoken thing—words seemed too trivial. We sat in silence, understanding that the deepest friendship is the one which needs no words.

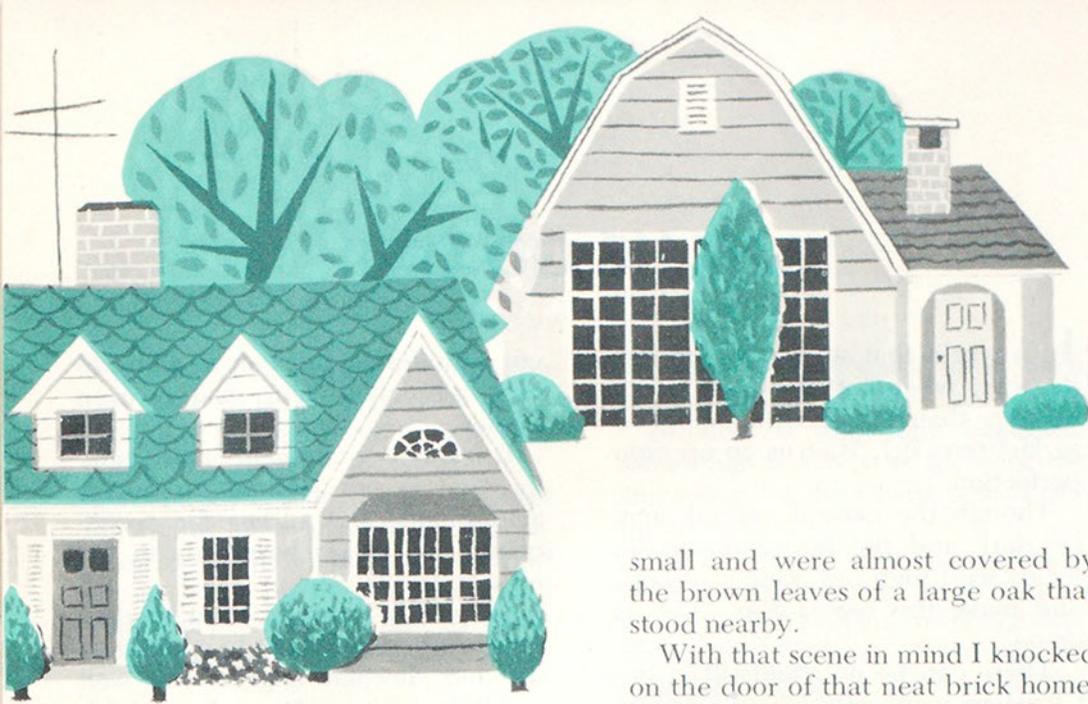
At 10 o'clock that night the little boy died.

The next 2 days were a strain on all of us. I stayed with them constantly, but there was little I could do.

I learned that Phil and Margaret had almost completely dropped out of their church. They had been so busy caring for their new home and rearing their children they had no time for weeknight services, and their attendance at God's house was reduced to an occasional Sunday morning.

There had been very little Bible reading or prayer in the home, and no family devotions with the children.

A few hours before the funeral I went to Phil, put my arm around his shoulders and said, "Phil, let's pray."



"Pray?" he responded almost incredulously. "About what?"

"God can help you, you and Margaret, now, today. He still loves you, Phil."

His answer was very emphatic: "God let my children get killed, and I'm not interested in His love. If you want to know how God loves us, go down to the funeral home and look at a couple of caskets they have down there. Look at those little kids inside and tell me about God's love!"

I could have said, but I knew not to, "Phil, you haven't really served God for 5 years. You haven't been faithful to His house; you haven't prayed; you haven't read His Word; so why is God so responsible now for your tragedy?" Perhaps he knew that in his heart—perhaps they both did—but their resentment overcame their reasoning.

Their resentment also turned toward their friends, toward me. After the funeral they became recluses, and I was no longer welcome at their house. I prayed for them, but I had to leave them alone.

FOR MONTHS I had no contact, but I learned from their pastor they did not attend any services.

Then last fall I knew I must visit them again. Perhaps the passing days had lessened their resentment. Perhaps they had had time to realize that God wasn't their enemy after all.

It was a beautiful autumn day, so I went by the cemetery first. The two little graves looked so pitifully

small and were almost covered by the brown leaves of a large oak that stood nearby.

With that scene in mind I knocked on the door of that neat brick home. The welcome was polite and almost friendly. There was a tenseness, to be sure, but not enough to spoil the visit. There was even some smiling as we exchanged bits of news of the past few months.

I did, however, detect an icy stillness when I happened to mention my two boys.

I had come armed with a Scripture verse, one that Phil and I had especially loved as teenagers. I thought it might awaken memories of days when we prayed at the same altar and read the Bible together as we prepared to speak in youth services at the church. It was Proverbs 3:5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

I felt I should quote it, so I said, "Phil, I remember when you and I were pals together as teenagers a Scripture verse that we. . . ." But that is as far as I got. Margaret broke in very coldly, "I'd rather you would just not bring up anything like that!"

I believe Phil would have listened, but he looked at her and said nothing, so I pushed the matter no further.

For some reason they wanted me to see the room where their children had slept. Not a thing had been touched. There was even a little car in the middle of the floor where the boy had left it when he ran out into the yard to play. A doll was still lying on the little girl's bed.

As we stood in that room, they both began to weep.

"You can't continue like this," I admonished them. "You're going to

By JAMES B. SINGLETON

fall apart. You can't go on forever causing yourselves to suffer."

Margaret whirled, almost as if she were going to strike me. "It's easy for you to say that! Your children are still alive! Suppose your two were dead and ours were still alive—then we could say lovely things to you!"

Phil glanced at her disapprovingly, but again he said nothing.

Before I left, Margaret insisted we have some refreshment, so while she was getting it, Phil and I were alone. There was a Bible on a nearby table. On a sudden inspiration I opened it, took a pencil from my pocket, and underlined a certain verse. Then I laid the open Bible back on the table. Phil said nothing and pretended not to notice.

THAT WAS my last visit until today, when God gave me those verses concerning comfort. "Go visit them again," He seemed to say.

So I knocked on the door—and this time I found things were different. Not only Phil, but also Margaret seemed happy to see me.

The door to the children's room was open, and I could tell it was left open intentionally.

"I just knew you were going to come over today," Phil said.

The little car wasn't in the middle of the floor anymore, and the doll was gone. In fact, the two little beds were gone too, and in their place was a double bed. The room had been made into a guest room.

When they directed me to a seat in the living room, it was beside a table, and the Bible on it was open. I glanced at it and saw it was open to the first chapter of Second Timothy, to the verse I had marked on my last visit.

I had underlined it with pencil, but someone had later traced over my marks with red so that the words stood out boldly:

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

'LET US GO ON!'

In a world that seemingly has lost its way, what better advice could be ours than the exhortation found in Hebrews 6:1, "Let us go on unto perfection."

Though the natural outlook may be dark and the future uncertain, let us hold high our banner of faith and make this our slogan: "Let us go on!"

There can be no standstill in the Christian way, either in the life of the individual or of the Church. One must either go forward or go back.

Talk of a "recession" has no place in the ranks of the redeemed. The people of God know no "recess" from a daily fight and a constant "going on."

Our going on must have its beginning, and that beginning is Calvary! The Christian's life begins at Calvary. The Christian's walk begins at Calvary. The cross is the center and circumference of all phases of his life. To attempt to go on or to make such a semblance before others when sin is unconfessed would result only in complete failure.

The Church needs to be led back to Calvary! Back to the place of a broken heart. Back to the place of a deep consciousness of the sin that has so stealthily crept into her life, sapping her vitality! Back to the place of confession. Back to the place of restitution. Back to Calvary! From there and from there alone can we go on to the goal defined in our text—the goal of perfection.

How the human trembles at the word *perfection*.

The inspired writer evidently is not referring to the absolute or Adamic perfection, for that was destroyed when sin entered into the world. "Death passed upon *all* men, for that *all* have sinned." Hence none would dare claim such perfection,

nor would any endeavor to go on to such perfection. Our goal is even higher.

It cannot be angelic perfection, for God is not looking for angels among men but rather for consecrated and surrendered human beings.

Some folk seem to think perfection can be reached only when they die and "become angels." We well recall the high ambition of our childhood days when we lustily sang, "I want to be an angel and with the angels stand." But God has never decreed we should become angels. Our perfection is on a still higher plane.

There is a resurrection perfection, spoken of by the apostle, but none of us will lay claim to that until the day when we shall be changed in a moment, in the twinkling of an eye, at the last trump! Then indeed shall we be perfect. We shall be like Him, for we shall see Him as He is! Glorious hope of the future!

But for now there is the goal of *Christian perfection*, and it is toward this we should strive.

This perfection is summed up in the two greatest commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbor as thyself" (Matthew 22:37, 39). Is not this the motivating power that will bring us to our goal?

For example, a woman may be a "perfect" wife and mother and yet not be a perfect cook. She may not know how to make those proverbial *biscuits that melt in your mouth*, nor to *do the roast to a perfect turn*—and yet because she loves her husband with all her heart and is a true mother, her husband would say of her, "She is a perfect wife."

Sometimes we wonder if perhaps God does not judge our perfection by the rule of love. We often judge so harshly. We frown upon one another's actions. We criticize a life upon which God's blessing evidently

By CHRISTINE
KERR PEIRCE

CHRISTINE PEIRCE WITH CHRIST

Christine Kerr Peirce, Glendale, Calif., went to be with Christ on March 24, 1975. She is survived by her husband, Willard C. Peirce.

Mrs. Peirce was the daughter of Daniel W. and Matilda Kerr, well-known leaders of the Assemblies of God in the early days. Brother Kerr was the first principal of Central Bible College in Springfield, Mo., and Brother and Sister Peirce taught some of the first classes of the college, held then in the basement of Central Assembly.

The Peirces spent many years in pastoral and evangelistic ministry, both in the U.S. and in Canada. Sister Peirce, a gifted evangelist and writer, was also a composer of gospel music.

A number of her articles appeared in the *Pentecostal Evangel*. We are reprinting one which was published in 1957.

rests. But God, looking down into a life, sees a heart that truly loves Him; and to Him that is the supreme test of perfection.

To be sure, if one truly measures up to the love demanded of us by these commandments, the life and actions will also line themselves up with His perfect will. "Let us go on unto perfection!"

LET US go on to perfection in *holiness*. We may not like the word, but as one brother put it, "It's in the Bible, and it's *so* anyhow!"

Holiness implies separation, and we need to watch that we do not fail in this vulnerable point. What a tendency there is, after shaking off the old graveclothes of a self-imposed holiness, to swing to an opposite extreme.

Holiness does not mean the life of a monk in a monastery, secluded from the world, with his garments drawn closely about him in order to remain uncontaminated. Oh, no! Holiness means living *in* the world, but not being *of* it. It surely does not mean cutting oneself off from all social contact with the unsaved, for of Christ it was said, "He eateth and drinketh with publicans and sinners."

*Love has a hem on its garment
That reaches the very dust;
It touches the dirt of the streets and lanes
And because it can, it must.*

Holiness surely does not mean going around with the sanctimonious air of the tomb, which endeavors to leave its aroma of "holier-than-thou," for all this is as obnoxious to God as it is to men.

This virtue is not a lopping off the branches and leaving a tree rigid and stiff in its righteousness, always looking like the rod of the law ready to fall in judgment upon all who do not bend to another's convictions. It does mean being like a tree planted by the rivers of water, with leaves that are as a shadow to some weary traveler or as a healing potion

to those whose souls have been wounded by sin.

Holiness is something beautiful, something as lovely as the very life and nature of the Christ who is our righteousness!

In Hebrews 13 we are encouraged to be "perfect in every good work to do his will." What a responsibility this places upon us! What an accounting for the deeds done in the body! What an urge to work, for the night is coming! Souls untouched by the church *must* be reached by the individual. Yet how many with a shrug of their shoulder attempt to throw off this responsibility.

One who was supposed to be spiritual was approached about doing personal visitation work; she answered that she did not believe in it. She believed the Christian's place was in the church, praying. True, we need to go on to perfection in this good work, but it is fairly certain that if one is perfect in prayer, he will also be perfect in a passion for souls that will cause him to go out into the highways and byways and compel men to come in.

"We preach . . . that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily," said the apostle Paul. What a tremendous purpose! God works in and through His servants to this end.

Oh, to be perfect in His image! Oh, to be perfect in His likeness! This perfection is attained by fulfilling the two great commandments—wholehearted love for God and unselfish love for others. In the words of John Wesley, Christian perfection is a state of *perfect love*.

Let us go on! Has Satan dealt an almost death-blow to you? Never mind, we are more than conquerors. Rise, and let us go on! Have things seemed at a standstill spiritually? Are you discouraged by lack of results? Take new courage. Let us go on! Fling high the banner to the breeze! *Let us go on—to perfection!*



JUNE						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

Read a chapter a day!

DAY	CHAPTER
1	Vision of the golden candlestick and the olive trees <i>Zechariah 4</i>
2	The Lord's coming foretold; the payment of tithes <i>Malachi 3</i>
3	Visit of the Wise Men; the flight into Egypt <i>Matthew 2</i>
4	John the Baptist preaches repentance; Jesus' baptism <i>Matthew 3</i>
5	Jesus' temptation; He calls four fishermen to His service <i>Matthew 4</i>
6	Sermon on the Mount <i>Matthew 5</i>
7	The Lord's Prayer; treasure in heaven; care and anxiety <i>Matthew 6</i>
8	Judging others; the Golden Rule; two foundations <i>Matthew 7</i>
9	Jesus heals a leper and many sick; stills the waves <i>Matthew 8</i>
10	He heals the paralytic, diseased, blind, raises the dead <i>Matthew 9</i>
11	Mission of the 12; coming persecution; rewards promised <i>Matthew 10</i>
12	Jesus teaches by parables; His last visit to Nazareth <i>Matthew 13</i>
13	Herod kills John; Jesus feeds 5,000, walks on the sea <i>Matthew 14</i>
14	Pharisees question Jesus; many healed; 4,000 fed <i>Matthew 15</i>
15	Jesus rebukes Pharisees; foretells His death <i>Matthew 16</i>
16	Jesus transfigured; epileptic boy healed <i>Matthew 17</i>
17	Childlike spirit; the lost sheep; the unforgiving slave <i>Matthew 18</i>
18	Jesus talks about divorce; blesses children; the rich ruler <i>Matthew 19</i>
19	Story of the laborers; Jesus rebukes a mother's ambition <i>Matthew 20</i>
20	Triumphal entry; Jesus drives traders out of the temple <i>Matthew 21</i>
21	Jesus exposes sins of Pharisees, weeps over Jerusalem <i>Matthew 23</i>
22	Temple's destruction foretold; signs of Christ's coming <i>Matthew 24</i>
23	The ten virgins; talents; judgment of the nations <i>Matthew 25</i>
24	Jesus betrayed by Judas, arrested; denied by Peter <i>Matthew 26</i>
25	Jesus tried in Roman court, crucified, and buried <i>Matthew 27</i>
26	The Resurrection; The Great Commission <i>Matthew 28</i>
27	Jesus baptized, tempted of Satan, begins His ministry <i>Mark 1</i>
28	Jesus heals a palsied man; calls Levi; is Lord of the sabbath <i>Mark 2</i>
29	Jesus heals man with withered hand, many others; selects the 12 <i>Mark 3</i>
30	Parables of the sower, mustard seed; Jesus stills a storm <i>Mark 4</i>

GREAT CHAPTERS OF THE BIBLE
Clip and save this Bible reading guide.

THE GREAT TRIBULATION

Is there to be a Great Tribulation in the future? About this there are four main views:

1. The Jews believed that what we call the Great Tribulation occurred in September, A.D. 70, when Titus besieged their holy city and destroyed it.

2. Some hold that the Great Tribulation extends during the indefinite period between the death of Christ and the restitution of all things.

3. Philip Mauro taught that the Great Tribulation was the period between the baptism of Jesus and the coming of the Roman prince Titus to attack Jerusalem.

4. Many maintain that the Great Tribulation is a time of terror, still future, in which the current age will culminate.

Proponents of these four points of view can be classified into three broad categories: the preterist, the historicist, and the futurist. Theories 1 and 3 belong to the preterist, theory 2 to the historicist, and theory 4 to the futurist.

Some assert that the *tribulation* may be taken as descriptive of the essential character of the whole Christian life. They quote such texts as these:

"In the world ye shall have tribulation" (John 16:33).

"We must through much tribulation enter into the kingdom of God" (Acts 14:22).

"We told you . . . that we should suffer tribulation" (1 Thessalonians 3:4).

It is true, of course, that tribulation in this world is the lot of the Lord's people, but there are references in the Bible which are so specific and determinate that such a general interpretation cannot adequately cover them.

Another school of historians construe the phrase "the Great Tribulation" as applying to the epochs of persecution through which the church has passed through the centuries.

This is Professor Milligan's posi-

tion. "Nor are we to understand by the Great Tribulation," he writes, "merely a special tribulation at the close of the world's history. It is rather the trials experienced by the saints of God throughout the whole period of their pilgrimage, at one time greater than another, but always great" (quoted by A. E. Richardson in *He Shall Come Again*).

The futurists see the Great Tribulation as a time yet to come when the earth will go through the darkest days it has ever known.

To this the following passages of Scripture point unmistakably:

"Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity" (Isaiah 26:21).

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down" (Isaiah 24:1).

"There shall be a time of trouble, such as never was since there was a nation even to that same time" (Daniel 12:1).

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble" (Jeremiah 30:7).

"Then shall be great tribulation, such as was not since the beginning

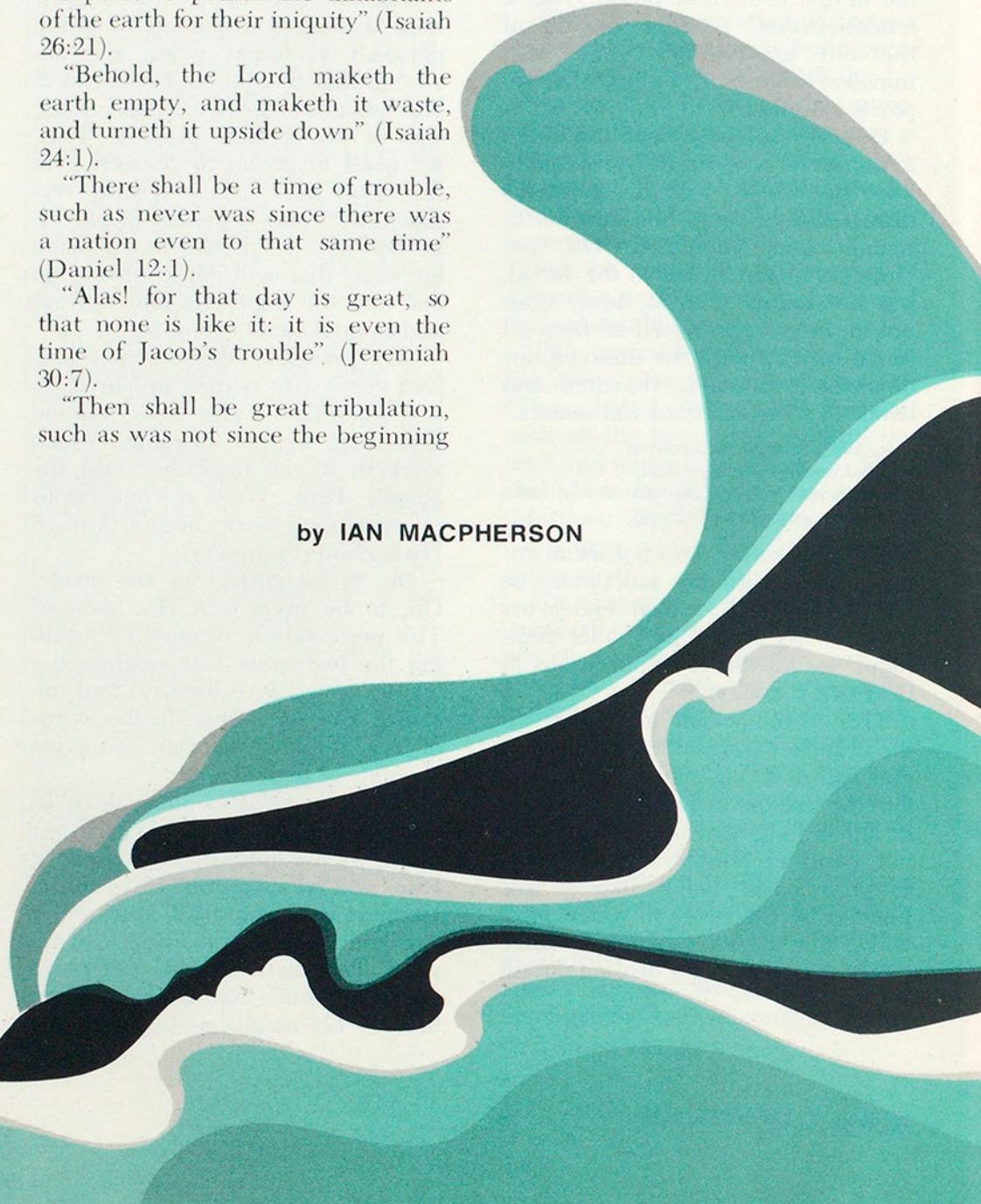
of the world to this time, no, nor ever shall be" (Matthew 24:21).

"These are they which came out of great tribulation" (Revelation 7:14).

Such verses obviously allude not to tribulation in general, but to an event yet future, unique in its barbarity and horror in the history of the human race.

Yet it is not wholly punitive in its purpose. It aims at separating the wheat from the chaff in human society. The Greek word *thlipsis* of which "tribulation" is the English translation conveyed the thought of

by IAN MACPHERSON



pressing grapes in a winepress, but the Latin term *tribulum* is more in line with our thought here, for it means a flail, what my Scottish forefathers would have called "a flinging-tree," an implement made of two pieces of wood tied together at two ends with a leather thong and used in threshing grain.

It will be a bitter harvest. The whole world will go through the mill, but for the Jews it will be a period of peculiar peril and persecution.

Jeremiah designated it "the time of Jacob's trouble." It will be the last awful outbreak of anti-Semitism.

WE MAY AGREE, then, that the Great Tribulation is still to transpire, but on what grounds do we base the assumption it will last for approximately 7 years?

In his book *Scared to Death*, John Barker, a consultant psychologist, uses a striking figure to describe people of extraordinary sensitivity who are able to predict in advance disasters about to happen. He calls them "human seismographs." Of these

the Hebrew prophets were conspicuous examples.

This is demonstrably true of Daniel. He felt the tremors of the Great Tribulation though it has not even yet taken place.

While at prayer one evening he was told by the angel Gabriel:

"Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and discern that from the going forth of the commandment to restore and to build Jerusalem, unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; it shall be built again with street and moat, even in troublous times. And after threescore and two weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and his end thereof shall be with a flood, and even unto the end shall be war, desolations are determined. And he [that is, Antichrist, 'the prince that shall come'] shall make a firm covenant with many for one week" (Daniel 9:24-27, marginal readings).

Commenting on this, Sir Robert Anderson asks: "What was the length of the period intervening between the issuing of the decree to rebuild Jerusalem and the public advent of Messiah the prince—between March 14, 445 B.C. and April 6, A.D. 32? The interval contained exactly 173,880 days, or seven times 69 prophetic years of 360 days, the first 69 weeks of Gabriel's prophecy" (*The Coming Prince*).

But what of the 70th week? Futurists believe there is a break in the

chronological continuity of that prophetic passage midway through verse 26—that is, between the reference to Messiah's being cut off and the coming of the prince who is Antichrist—and that, as it is connected with the end-time and has not yet transpired, it is bound to be still future.

Not all prophetic scholars agree. E. P. Cachemaille, for instance, in *The Prophetic Outlook Today*, crosses swords with Sir Robert Anderson on this point. "The 70th week, or any part of it," Cachemaille writes, "may not be wrenched away from the other 69 and relegated to some distant future: it cleaves to the 69th. The 70 weeks, being a definite measurement of time, run on continuously from one to 70, the last week being divided into two halves; otherwise the measurement would have no meaning. Suppose you have a rod 70 inches long. From any fixed point you can lay the rod in any direction, and the points its end reaches will always be just 70 inches from the starting point. But suppose you break off from the rod 1 inch, or $\frac{1}{2}$ inch, and then tie between the two broken ends a long piece of elastic. You can stretch the broken piece away to any distance you please, but you have destroyed the measurement of 70 inches."

Despite Cachemaille's clever illustration, there is Biblical warrant for making the break in the prophetic passage where futurists make it.

Our Lord himself did exactly the same thing in the synagogue at Nazareth. When uttering His great manifesto on that occasion, He did not complete the quotation from Isaiah 61:1, 2. He closed the book before He closed the sentence. He put a full stop or at least a dash where the prophet put a comma.

"There was delivered unto him the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon

me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down" (Luke 4:17-20).

In the Old Testament the prophet immediately goes on, "and the day of vengeance of our God." There is the highest precedent for inserting this parenthesis in the passage, but Jesus didn't include that part of the prophecy when He said: "This day is this Scripture fulfilled in your ears" (Luke 4:21).

So the Great Tribulation is roughly a 7-year period yet to come during which Antichrist will be a dazzling dictator controlling the destinies of the world. For the first 3½ years he will be admired and applauded; but, as we have seen, at the expiration of that period he will throw away his mask and show himself as he really is.

Aided and abetted by his lieutenant the False Prophet, he will have the image of himself set up in the temple at Jerusalem, compelling people on pain of death to offer to him divine honors. This is the signal for the outbreak of the Great Tribulation as such.

The two witnesses will appear in Jerusalem, bear their brave witness and be martyred. Their dead bodies will lie exposed to the television cameras, for the gaping world to gaze at, before they are resurrected and translated to heaven. Many maintain that these witnesses are reincarnations of either Enoch and Elijah or Moses and Elijah.

Here is how the Word of God describes that period:

"In the midst of the week he shall

cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Daniel 9:27).

"From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Daniel 12:11).

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place . . ." (Matthew 24:15).

"He [the False Prophet] exerciseth all the power of the first beast . . . doeth great wonders . . . deceiveth them that dwell on the earth by the means of those miracles . . . saying to them that . . . they should make an image to the beast. . . . And he had power to give life to the image . . . that the image of the beast should . . . speak" (Revelation 13:12-15).

Something further the False Prophet will do will be to slay all who will not worship the image, and to cause all, "both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 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 13:16, 17).

There was an ancient tradition that Antichrist, when he came, would bring with him a crematorium. It would seem rather that he will be furnished with a guillotine, to judge from the number of those to be beheaded! It will include all who do not bear the mark of the beast!

"Every man," it has been truly said, "bears the marks of the master he serves." That will certainly be so during the Great Tribulation. Either they will wear the seal of the Lord or the brand of the Beast.

A nation will begin to be sorry.

We've had our fling. We've allowed our politicians to mortgage huge chunks of the future. We haven't said no to very much. It's been a fast ride toward "a far country."

Now the sorrows!

A dollar that has lost its purchasing power.

Pension and security provisions that no longer cover the necessities of life.

Indefinite and faltering leadership.

Lack of confidence in government.

An energy crisis that encourages the foe to blackmail us.

Unemployment as a frightening specter.

High interest rates that discourage building.

Permissiveness eating into family life.

Rules and regulations that are abhorrent.

Productivity declining.

Sorrows! There are a lot of them.

We are going to be sorry about our education patterns.

The relevant fracture-line is now between producers and nonproducers, and it runs roughly at right angles to the old split—between business and labor.

We face a giant new class in the mid-1970s—the nonproducers.

They are the "verbalist" elite.

They have been cultured to shun meaningful labor. It is a question whether they can be martialed to do anything. They traffic in words. They want to *talk*.

All forms of the media roar. They urge investigation and the evangelizing of complaints and questions. They draw from foundations. *We have raised a generation of back-seat drivers.*

Between 1940 and 1973 national outlays for education soared from \$3.2 billion to \$96.2 billion; in the

This article is from *Revivaltime's* 1975 prophecy newspaper *The Beginning of Sorrows*, written by C. M. Ward.

Condensed from the book, *News of the World to Come*, © 1973 by Ian Macpherson.

BEGINNING OF SORROWS

By C. M. WARD

same period the number of tax-exempt foundations jumped from 314 to 28,000 deploying assets of more than \$20 billion.

Kevin Phillips estimates that by 1980 a breathtaking 40 percent of our entire national income will be spent on activities related to the *talkers*—compared to 25 percent on the *doers*.

We'll soon have more chiefs than Indians, more colonels than troops.

The producers are being submerged by armies of experts who want to advise.

A collision is inevitable.

Fewer and fewer producers, with more and more taken away from them, can't be asked eternally to work harder and harder to support more and more people expecting it to be given to them.

Somewhere there is the point of no return.

Bureaucracy grows, and produc-

tion lags. This too is a "beginning of sorrows."

"And then shall many be offended, and shall betray one another, and shall hate one another" (Matthew 24:10).

James Reston of the *New York Times* reminds us of another "sorrow" just ahead.

A plight is taking form amid layoffs, deficits, bankruptcies, dropouts, and crimes. It is reported that *41.1 percent of all black teenagers of employable age are now out of work.*

The streets will be filled with milling, unhappy youth. The strong temptation will be to take what is wanted. What will an economic slump of 3 years do to our streets with that figure in mind?

Social turmoil breeds in concentrated urban pockets of despair.

Jesus used the word *commotions*. "When ye shall hear of . . . commotions, be not terrified: for these

things must first come to pass" (Luke 21:9).

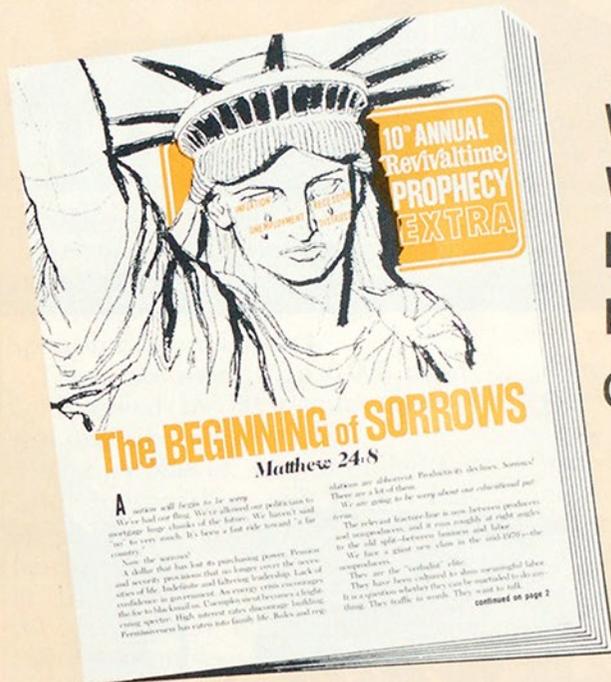
Another "sorrow" is developing. It's the increasing disparity between rich and poor. The middle class, the spine that has been America, is shrinking. This nation has rested upon the average folk and their loyalties.

So where will the "cuts" come? Who will bear the burden?

We must look this threat in the face—armies of roving, unemployed teenagers. What will the politicians say? Is the camp or the campus the answer? And who will teach them the dignity, pleasure, and reward of hard work?

Peter sounded a warning, mostly unheeded by our nation since World War II: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage" (2 Peter 2:19).

EW



actual size 11 by 14 inches

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THE CHURCH ON THE MOVE FOR GOD



Pastor Floyd Ray

Trinity Temple Assembly of God in Arkadelphia, Ark., illustrates how much progress a new church can make in a short time.

In April 1974 the Arkansas District officially recognized a group of Assemblies of God people who had been meeting in a home. Average Sunday school attendance for that first month was 27, with an average of 29 attending worship services.

In May 1974 Pastor Floyd Ray was called to lead the new church. Brother Ray brought to Arkadelphia experience gained in pioneering another church in 1967 in Pine Bluff, Ark.

Trinity Temple has steadily grown in a number of ways. After only a year the attendance is averaging 65, with Sunday school aver-

Below: Pastor Floyd Ray directs the dedication service for the new building. Others on the platform are (left to right): J. W. Hirons, sectional presbyter; Harold Thompson, pastor of Hot Springs First Assembly; Raymond Thompson, district secretary-treasurer; and Fay Hutchinson, district superintendent. Right: Outside view of Trinity Temple. The congregation recently moved into this new building.



aging 59. Attendance has reached as high as 98.

Brother Ray reports that seven have been saved, nine baptized in water, and five baptized in the Holy Spirit.

The church held its first missions convention April 11-13. James H. Anderson, missionary to Indonesia, was the speaker.

After meeting in a rented house for a year, the church recently moved into a new building of its own. Special dedication services were held March 23.

Fay Hutchinson, district superintendent, presented the dedicatory message.

The building of Spanish architecture was designed by Pastor Ray and Louis Dawkins, a trustee of the church.

The 100- by 40-foot educational building includes a combination auditorium-fellowship hall, a pastor's study, a Sunday school office, a nursery, a kitchen, eight classrooms, and a 10- by 40-foot foyer. The church expects to add an auditorium within the next 3 years.

The building and property have been appraised at more than \$115,000. Indebtedness is \$40,000.

The church has received assistance from a number of sources within the district. The largest help was a \$15,000 grant from Arkansas Home Missions.

Trinity Temple received \$500 from Harlan Park Assembly in Conway. This church, whose pastor is Glenn Thompson, is only 2 years old itself.

Trinity Temple gives no indica-

tion of slowing down. The church recently purchased two buses and began getting ready for a bus ministry. "We're expecting that within a year we will average 200 in Sunday school," says Brother Ray.

Trinity Temple calls itself "the church on the move for God." Judging from past performance and present plans, it deserves the description. 

Special Offerings for
HOME MISSIONS
should be sent to
ASSEMBLIES OF GOD
DIVISION OF HOME MISSIONS
1445 Boonville Ave.
Springfield, Mo. 65802

PLANTING CHURCHES ON THE ENCHANTED ISLE

In the past year 12 new assemblies have been started in Puerto Rico, increasing the total number to 97.

Membership has grown steadily in the 15 years since the Asambleas de Dios work began under that name, according to Ruben Nieves, president of the Puerto Rico conference. This conference is part of the Spanish Eastern District.

There are more than 6,000 members served by 80 regular pastors and several evangelists.

Brother Nieves, who attended the 1974 Stewardship and Teen Challenge Directors seminars in Springfield, reported that a great factor in the movement's growth is the Bible school at Bayamon—Instituto Biblico Asambleas de Dios, of which Andres Rosa is director.

"At present there are 40 resident students in the Bible school," he said. "A new dormitory building now under construction will enable more young men to enroll. When it is finished, we hope a dormitory can be built for young ladies also. At

present they have to live in the school basement."

The Bible school offers a 3-year course. The students are very active in conducting branch Sunday schools and helping to start new churches.

When they graduate, some of them will go to the continental U.S. to minister among Puerto Ricans there, but the majority will remain to preach on the island.

In addition, 300 students are enrolled in extension classes taught each Saturday in five different locations.

Brother Nieves said that visitors are always welcome at the assemblies. "Of course, our services are in Spanish," he explained. "But we hear of many persons passing through Puerto Rico who worshiped at other churches because they did not know where to find an assembly. We will be glad to supply the names and addresses of the assemblies on request. The address is: Conference of Puerto Rico of the Assemblies of God, P. O. Box 2787,

Bayamon, PR 00619. The telephone is (819) 787-1857."

The conference works very closely with Puerto Rico Teen Challenge.

"The Teen Challenge work, under the able direction of Jaime Perez Ramos, is accomplishing great things for God," Brother Nieves said. "More than 150 different young people go through the Teen Challenge program every year. There are always 22 to 30 students enrolled in it.

"Every 2 months we send a number of students to Rehersburg, Pa., where they get excellent training. We believe it would be better, however, if we had a training center right in Puerto Rico. We already have a 52-acre farm available; and as God supplies the funds, we hope to build a training center that will meet the spiritual, vocational, and academic needs of the converts."

Brother Nieves said the Puerto Rico Conference pastors and congregations are very grateful for the help they have received from the Division of Home Missions. 

SEVEN COTTON T-SHIRTS

Seven men from First Assembly, Portland, Oregon, stood on the newly tiled platform of First Assembly in Cerro de Oro, Guatemala. They stood soberly as each received a tissue-wrapped package from the national pastor.

The occasion was the dedication of the Cerro de Oro church. The men had traveled 4,500 miles to work 7 days on the shores of Lake Atitlan to help construct a church for the Mayan Indians.

Each man removed the paper and found a white cotton T-shirt—approximate value, \$2.50. The total value for the seven shirts was \$17.50, or 25 working days at 70 cents a day, the average wage paid to a Mayan for a day of hard labor.

The Mayans had expressed their deep appreciation and love with the purchase and presentation of the cotton T-shirts.

Just a few days before these seven men—two masons, two carpenters, an electrical engineer, an insurance agent, and a minister—had arrived in Guatemala.

They were transported to the job site by a Speed-the-Light boat. There the men found three walls, 12 feet high, built of volcanic rock and mortar. These had been constructed by Luis Yapan, pastor of the church in the neighboring village of San Lucas.

It had taken him over a year to reach that point in construction. Each day he had walked 10 miles to work on the church.

Upon inspection, the visitors found the building 9 inches wider at one end than the other, and 4 inches longer on one side than the other!

With determination the men started to work. Mortar was mixed, blocks laid, lumber cut, trusses positioned, corrugated steel roofing nailed, floor tile cemented in place, and electrical fixtures hung.

The front facade was purposely left open so the Mayans could finish it themselves with their distinctive patterns.

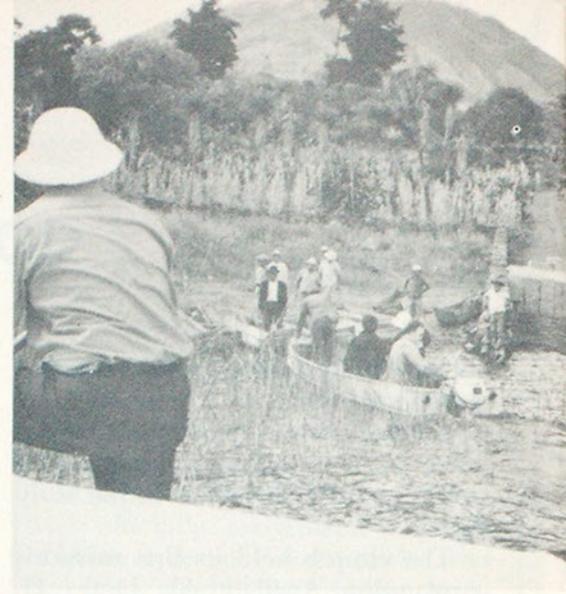
At the end of 7 working days, the job was finished. A beautiful 45-

70-foot church was ready to be dedicated to the Lord.

That same evening the 2-day dedication festivities began. Mayans walked to the church from miles away for the celebration. The women came with their babies strapped to their backs. The men came barefooted. The wide-eyed, curious boys and girls came.

They brought tortillas and black beans to eat, and they slept on the ground.

The Mayan Christians sang, wor-



By **RICHARD W. McPHERSON**
*Minister of Youth,
First Assembly, Portland, Oregon*



The men from Portland enjoy lunch prepared by the Mayan Indians.

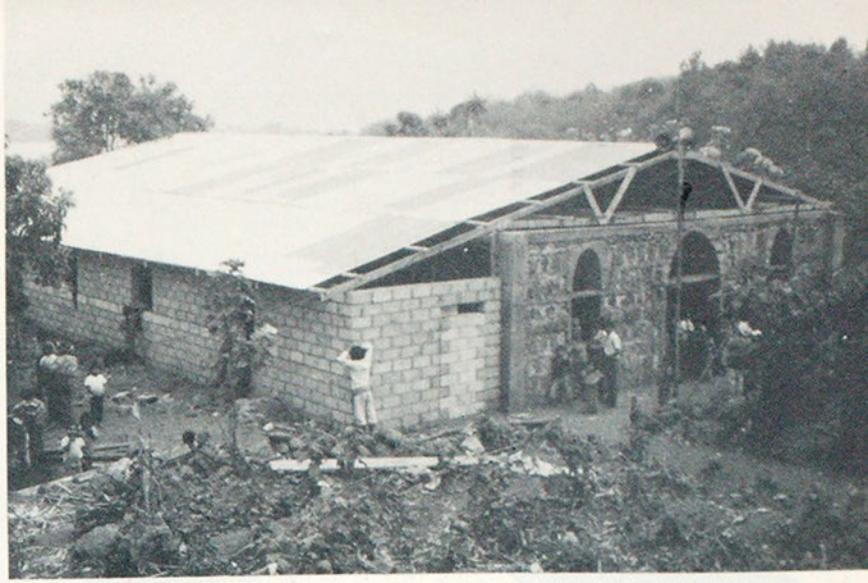
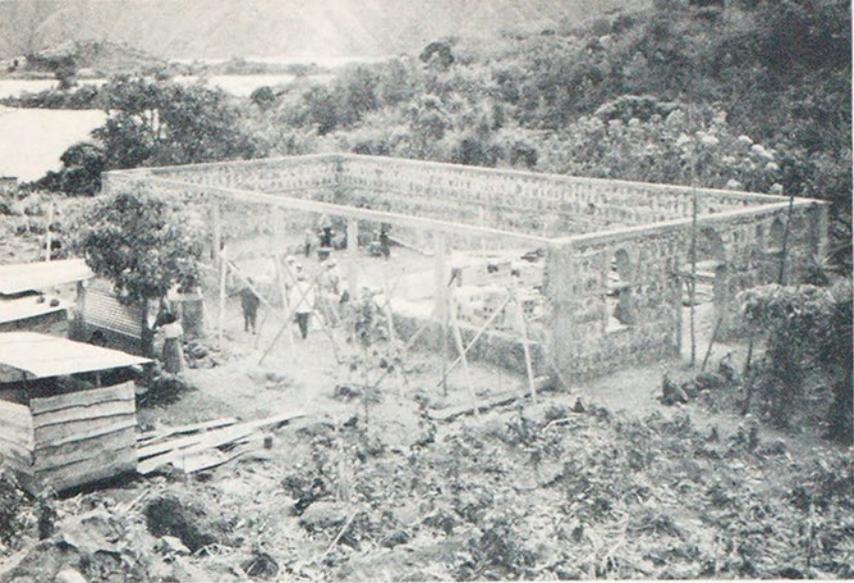
shipped, and listened as the Word of God was preached.

The non-Christians stayed outside. Steeped in superstition against the Christian church, they sincerely believed the roof would collapse if they entered! But they listened as loudspeakers carried the gospel to them.

Under the direction of missionaries John Franklin and Calvin White, and with funds for materials provided by Portland's First Assembly, the job had been lifted from the drawing board, and a new church

building now stood on the shores of this beautiful lake. These men had been challenged by the great need for churches and by the admonition of the Scriptures to be doers of the Word and not merely hearers.

For their labors, each man received a cotton T-shirt. But the real reward was standing in that dedication service, looking into the brown faces of Mayan believers, listening to them sing and praise the Lord, seeing in their eyes the love of God, and sensing the deep appreciation that no words, in any language, could express.



Left: The crew arrived by boat at Cerro de Oro. Above: When the men arrived the church had 3 walls. Above right: At the end of 7 working days it looked like this.



Above: An overflow crowd attended the dedication of the Cerro de Oro church. Left: Indians made tortilla cakes for the 2-day dedication festival.



Photo by Don Phillips

Christianity in Nigeria has been branded by most educationalists as "the white man's religion." These intellectuals are calling on black people to return to the African culture. They use their polished speeches to confuse people into agreeing with them.

Yet an observation of what is currently taking place in anticipation of the upcoming World Black Festival of Arts and Culture, scheduled in Nigeria this year, indicates that such a call by these ungodly educationalists will only lead Africa back to total heathenism!

Can we allow Satan to triumph in this country where many have

PRAY

AREA: 357,000 sq. miles • POPULATION: 60 million • LANGUAGES: English

On each of my meetings with the executives of the General Council of the Nigeria Assemblies of God, General Superintendent Gabriel Oyakalome has expressed his appreciation for the work of our missionaries. He has asked that we continue working together to develop the Assemblies of God in Nigeria.

We are grateful for the warmth of Brother Oyakalome's welcome, and we look forward to the years ahead as we continue to cooperate and fellowship with the Nigerian brethren.

—MORRIS WILLIAMS
Field Secretary for Africa

The Northern District owes much thanks to God for its rapid growth and for the great measure of blessings upon the work in the past few years.

Our churches still enjoy the results of the outpouring of the Holy Spirit which swept some parts of the north 2 years ago. In recent years many souls have come to Christ, new churches have been established, a large number of new convents have been baptized in water, and many believers have received the baptism in the Holy Spirit.

We have seen unity and cooperation among the ministers.

Although the Lord has been blessing the work, we have big needs that we ask God to meet. Our field is large, and there are many areas that should be reached.

—DEME BOT
Northern Nigeria District Superintendent

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given their lives and others have given sacrificially to be sure the light of the gospel reaches people? If God answers the prayers of us Africans when we come to Him through Christ, and if our Christian experiences equal those of the Bible, the written Word of God, how foolish and absurd to say that Christianity is for the white man only!

Please pray earnestly for Nigeria! It has become extremely difficult to have more missionaries come into the country.

Also there have been many agitators for a socialistic type of government in our national newspapers. From my observation, I believe that

Communism is swiftly gaining ground in Nigeria! And if Nigeria becomes a Communist country, there is no doubt that other African states will quickly follow. Hence I am appealing to all sincere lovers of this great continent to earnestly pray for Nigeria and for Africa.

Points to Remember in Prayer

Pray that . . .

. . . Nigeria will remain open to the Christian testimony, and that more missionaries may be permitted to enter.

. . . Muslims, who form the greatest part of the population, might be converted to the saving knowledge

of our Lord and Saviour, Jesus Christ.

. . . there will be a great outpouring of the Holy Spirit in the country as a whole.

. . . God will raise up teachers to serve in our Bible schools.

. . . the gospel will reach vast areas never before reached—Kwara State, Western State, Southeastern State, and some states in Northern Nigeria.

. . . the Women's Missionary Council of Nigeria may be strong.

God bless you as you stand with us in praying for Nigeria.

—BENJAMIN Z. TUSHIMA

FOR NIGERIA

ish (official), Hausa, Yorba, and Ibo • RELIGIONS: Muslim 47%, Christian 34.5%, and 18.5% animist and other •

The need for revival in the Midwest District of the Assemblies of God in Nigeria is felt now more than ever before. Although the Lord has been visiting in special ways for several years, there is still a need for a greater outpouring of the power of God.

The Midwest District has great need for missionaries. We have only one couple, and they are scheduled to return to the States in May. We covet prayers for three or four missionaries.

Also the mud-block dormitory at our Bible school is becoming dangerous for students to live in. Pray that God will enable us to rebuild. We also need housing for our teachers.

May the Lord also keep us in tune with our brethren in America who are praying for us.

—F. O. NEGBEDION
Midwest Nigeria District Superintendent

We appreciate the work of evangelization done by the Assemblies of God missionaries. Due to their work many churches have been established in the country.

But now the General Council of the Assemblies of God of Nigeria believes the time has come to start its own missionary program. In order to carry out this plan, I was appointed home missions director.

Pastors deeply concerned for the lost applied to become home missionaries, and 12 of them have been sent to unreached areas. They have opened 30 churches in a short time.

There are many hungry souls longing for Christ everywhere in Nigeria. But we do not want to stop with Nigeria. We want to send out missionaries to other African countries where the gospel has not been preached. We really need your prayers.

—B. O. IKOBI
Good News Crusades and Missions Director

Chi Alpha Hostel, a home away from home for the children of missionary parents ministering throughout West Africa, is a part of Hillcrest School located in Jos, Nigeria. Students here are able to have a full education from grades one through twelve. Hillcrest School is fully accredited, so graduates are accepted in any college.

Please pray for us, administrators of Chi Alpha Hostel, that God will give wisdom and strength for the task of housing and feeding these children and that He will supply wisdom for counseling with them.

Also pray for the parents of these children. They must continually pay higher boarding fees since the cost of living is constantly on the rise here just as it is throughout the world.

—DAVID McCULLEY
Missionary to Nigeria

NWAKA'S QUESTION

We clasped hands and prayed in the name of Jesus. That name and the power of His blood caused the evil presence to recede, and in its place came the comfort of the victorious Christ.

BACK IN THE VILLAGE Nwaka could not forget what he had heard. Days went by, but questions about Jesus still filled his mind.

Finally he determined to find the answers. Slipping away, he walked the many miles through the bush to our mission house.

When Nwaka arrived, Ken told him again about Jesus who could forgive sin and cleanse the heart. There wasn't time for Nwaka to ask everything, but he wanted to know the answer to one question that had puzzled him. With searching eyes, he looked straight at Ken and asked, "Pastor Godbey, is Jesus a man or a woman?"

So that Nwaka could learn more about Jesus, Ken encouraged him to begin attending an Assemblies of God church. As Nwaka walked the miles to and from the services, he meditated on the things he had heard. Finally the day came when Nwaka surrendered his life completely to Christ.

Inside he felt good—clean and free. But he was sad because he realized that the people in his village were serving the devil. He wanted them to know the Saviour and have their sins forgiven too.

Nwaka faithfully attended church, and he taught what he learned to those in his village. Already they could see the change in his life. No longer mean and disobedient, Nwaka showed love and kindness.

Finally his changed life and his efforts to share the truth convinced others in his village, and several walked to church with him. One by one they yielded their lives to Christ and joined Nwaka in telling their village what the Lord Jesus had done for them.

One day a new convert asked, "Why can't we build a church of our own here in our village?" At first the elders were opposed, but finally



By **GERALDINE GODBEY** / *Missionary to Nigeria*

Nwaka crouched behind a rock. He knew that the elders would be angry if they saw him. Young men were not supposed to hear what a visitor had to say until the elders decided whether the whole village should hear the news.

Surely this man brings important news, Nwaka thought. Most travelers avoided Nwaka's village. It was deep in the African bush, far from the only dirt road that went through the area. But fear, rather than remoteness, was the reason most travelers stayed away.

For generations Nwaka's ancestors had been juju worshipers. In the old days they were also headhunters, sacrificing the heads of their victims to their juju gods. It was also rumored in nearby villages that Nwaka's people ate their victims after removing the heads for sacrifice. Neighbors went out of their way to avoid the village.

Although headhunting had been outlawed, people still feared Nwaka's village and stayed away.

This made Nwaka especially curious to hear what this white man had to say.

AT THE FRONT of the group of elders my husband Ken was speaking. He told them how Jesus had come from heaven and died on a cross to forgive sins and give eternal life.

The elders listened with hostility. Even Nwaka in his hiding place could feel it.

As Ken continued the story of salvation, the power of evil grew stronger. It seemed that Satan himself was pushing every word he said right back into his mouth. He strained to force the words out until his throat ached from the effort.

When he concluded his message, the elders did not ask to hear more nor did they invite him to return. He left feeling utterly defeated.

At home that night Ken awoke from a sound sleep. Again he felt the presence of evil as he had in the village that day. He wakened me and said, "Let's get up and pray."

Top and below: *Christians bring jujus to be burned.*



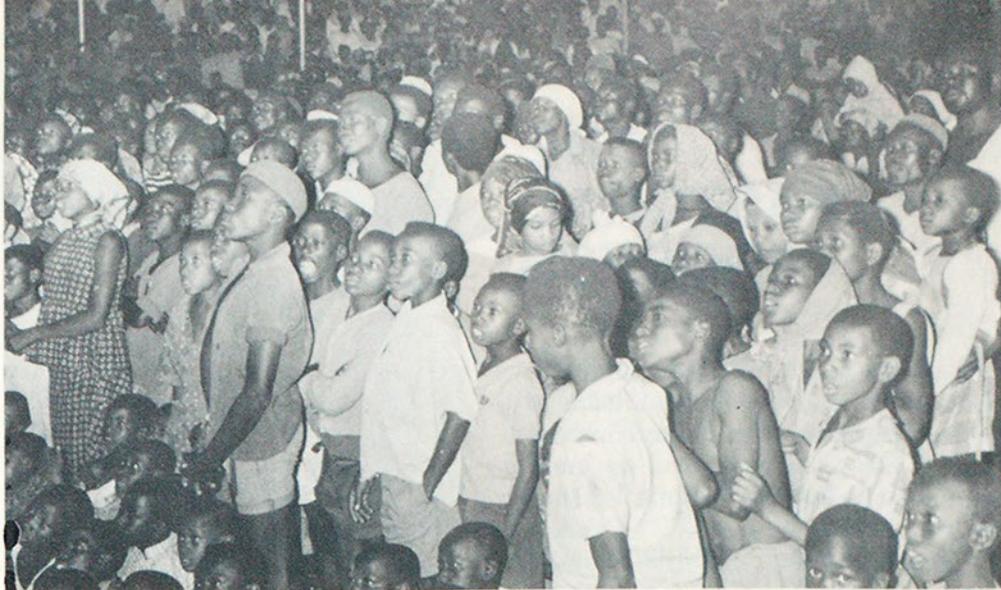
they agreed since those who attended church were some of the best citizens of the village. So a small mud and stick church with a palm mat roof was built, and a pastor was invited to come and teach.

Each morning the pastor rang a bell and the Christians gathered for prayer before going to their farms to work. The Holy Spirit ministered to them, and others were added to their group.

Occasionally some of the village elders attended the services, and finally several of them accepted the Lord too. The whole atmosphere of the village changed. Instead of an evil presence, the holy presence of Christ was there.

The change was complete, and the village was cleansed the day the villagers decided to destroy the jujus. Nwaka came home from Bible school bringing with him Missionary Ken Godbey. Once again the missionary spoke in the village, but this time amid fervent amens and hallelujahs. Then the jujus were brought out—bits of glass, feathers stuck in wood, carved sticks, stones, earthen pots, and two human skulls. As the flames devoured these symbols of evil, the people sang praises to the living God who had delivered them.

Today people do not fear to go near Nwaka's village. In fact, the change there has made surrounding villages want to learn about Jesus. Churches have been built throughout the entire area, and the power of evil has been broken.



MORE RELEVANT THAN NEWSPAPERS

By JOHN O. IKONI / *Dean of Students, Eastern Nigeria Bible School*

People who came to the Good News Crusade in Gboko just to see what the Christian's God could do stood openmouthed with amazement. Before their eyes, cripples were leaping and walking and those who had been blind pointed to objects and distinguished colors.

Gboko, in the Benue Plateau area of Nigeria, is a national home missions field under the supervision of Brother Micah O. Agana. The General Council of Nigeria Assemblies of God sponsored a Good News Crusade there, December 4-8, 1974.

Each night Evangelist D. O. Kaskibu delivered heart-convincing messages from God's Word. Then he prayed for the sick. He did not call people forward for healing or lay hands on them; he just prayed in the name of Jesus and rebuked the demons of oppression. Then he exhorted the sick, "Do now what you could not do previously."

One man who had been lame for 40 years dropped his crutches and climbed up on the 8-foot-high platform to give his testimony.

Another outstanding miracle was the healing of a woman who had been paralyzed for nearly 10 years.

Her motor and sensory nerve functions were impaired, and her body was swollen and cold. On the fourth night she was the first to receive healing. Instantly the dull listlessness was gone, and she danced in the presence of God. The entire crowd sang praises to God.

On the last night as Brother Kaskibu preached on sanctifying the tem-

ple of God, the convicting power of the Holy Spirit came upon the audience and many felt great remorse for sins. All kinds of talismans, rings, beads, amulets, chaplets, and crucifixes formerly worn for protection, along with hundreds of packages of cigarettes and snuff, were brought to the platform. We made a big bonfire, and as it consumed all of these things, there was rejoicing that the powers of darkness had been overcome.

Brother Agana and local pastors are continuing the work of bringing the gospel to this entire area. Formalism, paganism, and social-gospel religious cults are dominant, but only the gospel of Jesus Christ sets men free.

Some people say that the miracles and signs recorded in the Bible happened hundreds of years ago and are no longer relevant for this age. But as an eyewitness of the undisputable miracles and signs of Pentecost at the Gboko Good News Crusade, I can say with certainty that the Bible is much more relevant than our daily newspapers!

Pray Pray



JUNE

Pray for revival in
NIGERIA

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Division of Foreign Missions
1445 Boonville Avenue
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THE PASTORAL PROCESS

A pastor is not produced solely by human effort, nor is he completed in a few months' time. Varied experiences, Bible teaching, and an inner compulsion from God are all a part of the process.

"Before coming to Bible school I worked as a steward," Godfrey recalled. "My master had many possessions, and when he traveled, he left me responsible for all his properties. He made me to know that anything missing I must give account for.

"It was not until I came to Bible school that I realized how valuable this early training was. Now I want to be a true steward over the things of God.

"When I was asked to pastor an outstation, I felt I was too young and immature. But I prayed to God and asked Him for three things:

Compiled from materials sent by Marjorie Metz, Kenneth Godbey, John V. York, V. H. Shumway, and Robert Webb, missionaries to Nigeria.



Missionaries V. H. and Eva Shumway with the 1974 graduates of Northern Nigeria Bible Institute.

Not to let me disappoint Him; not to let me disappoint those who had placed me as a pastor; and not to let me disappoint those who were looking to me for spiritual food. I wanted to be a good steward."

Godfrey told how he made definite plans for his 6 weeks' vacation when he would be with the church full time. He determined to teach specific Bible lessons to build faith, arrange a series of services to reach the unsaved, and evaluate the Sunday school program and make it more effective.

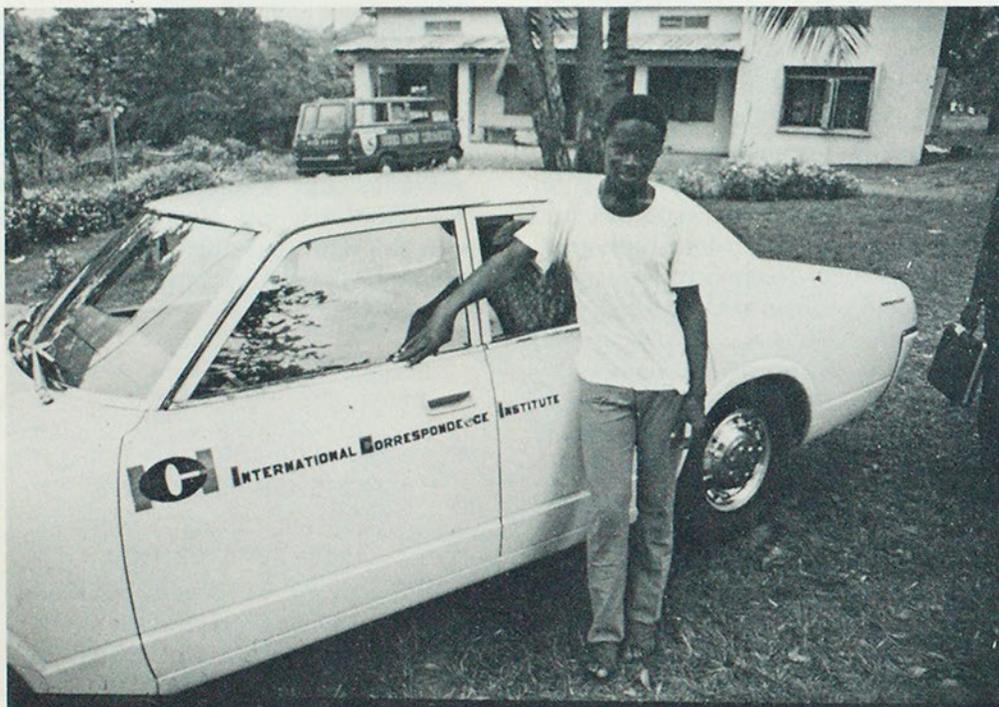
His eyes brightened and his smile widened as he reported he had not been disappointed. In fact, the ma-

job problem at his church was that the building was so crowded the people could not all find comfortable places to sit!

MORE THAN 400 students fill the classrooms of our five Assemblies of God Bible schools in Nigeria every year. These young people come from various backgrounds. Some have been policemen or soldiers. Others come from the business and professional realm. They have been called by the Holy Spirit and impressed with an urgency to work for God.

Students must provide their own support while in school. For some this requires tremendous sacrifice.

PRAY FOR NIGERIA ICI GAINS NEW DIMENSION



Today in some Nigerian city, Geshwin Numidoodu is stringing up lights for a Good News Crusade and talking to the curious children who gather to watch him. On his face is a happy-in-the-Lord smile.

Geshwin is a beautiful example of God's work through International Correspondence Institute courses.

A friend sent us Geshwin's name and recommended that we send him an evangelism course. Even though Geshwin lived far from us in Port Harcourt, the Holy Spirit used the course to convict him of sin, and he repented.

After he accepted Christ, Geshwin began attending the local Assembly

Geshwin, converted through ICI, handles lighting and sound equipment for Good News Crusades.



Bible school students prepare to distribute literature and do personal evangelism in market areas.

Others receive help from their families, home churches, or from friends. But most have to depend upon what they can save or earn to stay in school.

The operational expenses of the Bible schools are provided by the districts they serve. The Division of Foreign Missions assists the schools with capital improvements, such as new buildings, as the national churches are unable to provide these with the operational expenses. Between school terms the teachers itinerate among the churches promoting the cause of the Bible school and encouraging young people to attend.

Northern Nigeria Bible Institute

is the only Pentecostal Bible school in an area with more than a hundred different tribes. The major tribes, Hausa and Fulani, are predominantly Muslim. NNBI offers a three-year course in the Hausa language.

Because of the culture of this area, it is better to keep family units together; so wives and children come to live at the Bible school compound while the husband and father attends school. This gives an opportunity for the women to obtain some schooling also. They learn to read and write Hausa, the trade language of northern Nigeria. Other subjects pertaining to family life, pastoral

By HYMMAN O. WOOD / *ICI Coordinator for West Africa*

of God which our missionaries had started several years ago.

When Good News Crusades Evangelist D. O. Kashibu came to Port Harcourt, his ministry made Geshwin want to work for God. This desire led Geshwin to join the Good News Crusades team. As a handyman he cares for the Speed-the-Light van and the sound equipment and lights. His pay, in addition to his food and lodging, is the joy of the Lord in his heart.

In the last 5 years more than 200,000 students have enrolled in one or more ICI courses. Last year 864 gave testimony to accepting Christ. Hundreds of other students wrote of finding great help and blessing in the Assembly of God in their area.

An average of more than 800 new converts each year means that ICI is adding the equivalent of four congregations to the Nigerian church each year.

The importance of ICI to Nigeria's fast-growing population is increasing because of recent government actions. Missions schools throughout the country were closed when free universal primary education was introduced. The literacy rate is rising, but, at the same time, a void in spiritual education has been created. ICI is supplying new literates with a means of learning the truths of God's Word.



work, and church ministry are also taught. Every Sunday special classes and activities are conducted for the children.

Near NNBI is the town of Saminaka; an area-wide market is held each Wednesday, and hundreds of people come from many tribes to buy and sell. Wares are spread on the ground and in stalls. NNBI students go among the people and witness. Then they hold a short service including preaching and singing. The students' witness at the market makes it possible for many people to hear the gospel who would not otherwise have a chance.

Visas for missionaries to Nigeria are difficult to obtain. As a result our existing mission family is gradually becoming smaller. Additional personnel for Bible school ministry are greatly needed.

Recently the John York family encountered this situation when they applied for visas. Brother York says: "The initial indications of sympathy toward our entry from individuals in government service encouraged us. There was a great deal of effort by Missionary Ken Godbey and the Nigerian brethren. However, time passed and still no visa. Since our support was pledged and we were ready to leave, we had no alternative but to plan to transfer to another field—pending only one more letter from Nigeria.

"That letter never came. Instead a telephone call told us to prepare for immediate departure—the visa had been granted!"

The Yorks arrived in Nigeria in August 1974 to assume their duties at Eastern Nigeria Bible Institute. They found classes filled with men eager to be about their Master's business.

Pray for the missionaries and national teachers working in our five Nigeria Bible schools. Their labors are directed toward producing spiritually qualified pastors to lead our assemblies and reach the lost.



THE PATH TO HONOR

Sunday School Lesson for June 1, 1975

1 KINGS 1:28-40

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

David, now aged and infirm, could no longer fully discharge his royal duties. For years he had wanted Solomon, son of Bath-sheba, to succeed him on the throne. But Adonijah, his vain, unruly, ambitious elder son, had determined to seize the opportunity for rebellion which now appeared open because of his father's increasing feebleness.

A ROYAL RULER OPPOSED

"Then Adonijah . . . exalted himself, saying, I will be king" (v. 5). Note Adonijah's ambition:

1. *It was the outcome of a false motive.* Adonijah sought self-exaltation, a motive characteristic of the day in which we live. A consuming desire to glorify God will keep us from base motives.

2. *It was partially due to an undisciplined childhood.* "And his father had not displeased him at any time in saying, Why hast thou done so?" (v. 6). Adonijah had been spoiled by an indulgent father who had never crossed his son's will.

CROWNING HIMSELF KING



How cruel are parents who profess to love their children too much to discipline them! True love is necessarily disciplinary (Hebrews 12:5-8).

3. *It was made with no regard for the feelings of others.* Adonijah's plan ignored the wishes of his aged father. To him the solemn commandment, "Honor thy father and thy mother," meant nothing. In their old age parents have a claim on the affections and protection of their children.

4. *It was made without respect for divine authority.* The fact that God had chosen Solomon as king meant nothing to Adonijah. His attitude reminds one of the lawless days of the judges when "every man did that which was right in his own eyes." Every problem of life could be solved easily if people would submit to the authority of God's Word, rather than act upon their own ideas, thoughts, and feelings.

5. *It was promoted by insincere methods.* Adonijah imitated the example of Absalom and sought to impress the people by pomp and outward show. "He prepared him chariots and horsemen, and fifty men to run before him" (v. 5). But it takes more than outward show to win. There must be hidden strength of character, and Adonijah had none!

A ROYAL RULER CROWNED

1. *Nathan's faithful warning.* With the help of Bath-sheba, vigilant old Nathan aroused the feeble king to action. He is a fine illustration of the faithful minister who is able to discern dangers threatening God's kingdom.

2. *Solomon's speedy victory.* "So Zadok the priest, and Nathan the prophet, and Benaiah . . . went down . . . and anointed Solomon. And they blew the trumpet; and all the people said, God save king Solomon" (vv. 38-40).

How wise David was! He did not directly attack the false kingdom; he simply set up the true kingdom in its place.

Are you troubled with evil thoughts? You cannot overcome them by setting your will against them. You must crown the heavenly Solomon! Give your attention to Him and there will be no room for evil thoughts. Worship Him in prayer; see Him in His Word; serve Him in the work! Keep preoccupied with Christ.

3. *Adonijah's humiliating downfall.* Adonijah had deceived himself. God's Word is fulfilled, "Whosoever shall exalt himself shall be abased" (Matthew 23:12)—and there are no exceptions. Adonijah's followers were like himself—selfish. There was no depth of affection, no real love to keep them together. So when they heard the shouts proclaiming Solomon king, they forsook Adonijah and fled. "Pride goeth before destruction, and a haughty spirit before a fall" (Proverbs 16:18).

Though it does not come within the scope of the lesson, note the fate of the plotters. Adonijah was put on probation but sealed his doom with a presumptuous request (compare 1 Kings 1:51-53 with 2:13-25). Joab was justly executed for all his crimes (1 Kings 2:5, 6, 28-34). Abiathar was removed from the priesthood, thus fulfilling the Lord's judgment upon the house of Eli (compare 1 Kings 2:26 with 1 Samuel 2:30-36).

They helped others—
now they need our help.

FOUNDATION POURERS

There is a host of wonderful friends and servants of the Lord in our Fellowship to whom we owe a great deal. They are the senior (aged) ministers and their companions.

This debt of gratitude and appreciation appears even greater when we consider the foundational contributions made by these friends in the early days of the Assemblies of God.

During trying times and in difficult circumstances they preached God's Word. On street corners, in abandoned store buildings, in schoolhouses, in homes—wherever people could be gathered together—they shared the Pentecostal message.

The groundbreaking and seed-sowing done by these faithful servants of the Lord have resulted in the harvesting of multitudes of precious believers who today fill our local assemblies and help in the great World Ministries outreach of this Fellowship.

So often the history of a local assembly begins with the coming of a pioneer preacher (now an aged minister) to the community to preach a revival.

In one city the meeting was held in a vacant store building. In another a brush arbor was constructed for the meeting place. Interested people labored diligently and sacrificially to share the good news through preaching and personal witness. As a result local assemblies were established and church buildings built.

More often than not these pioneers of the Pentecostal faith brought the first message of divine healing and the baptism in the Holy Spirit that the people of that community had heard.

God confirmed His Word. The Pentecostal experience recorded in Acts was repeated. People were glo-

riously saved and filled with the Holy Spirit. Marvelous healings took place, and other outstanding miracles were performed.

Then these friends became counselors! Young men and women began to sense the call of God to the ministry. They were taught and trained in God's Word by these faithful pastors and evangelists who were more mature in the Word and in the Pentecostal experience. Bible studies were prepared. Teaching sessions were set up, and sometimes Bible schools were established.

Wise counseling and encouragement were given freely to the young ministers by those stalwart soldiers of the cross.

These were the foundation pourers indeed! And today we reap much of the blessing and benefit which has resulted because of the work of those faithful servants of God.

Today is Aged Ministers Assistance Sunday. Faithful and generous contributions sent to the Benevolences Department for AMA are a tangible means of saying thank you to these faithful friends. They helped others—they have done much for the Master and for all of us. As we continue the great work which they started, we must not forget them.

Now they need us. They need our financial support through our giving to Aged Ministers Assistance.

From the Aged Ministers Assistance Fund consistent tokens of appreciation are made to assist aged ministers financially. This assistance is made possible through the faithful support of AMA by churches and individuals.

Each assembly is encouraged to put Aged Ministers Assistance into its monthly budget.

Will you give an offering for this worthy purpose? Thanks on behalf of those who will be helped by your generous support of the Aged Ministers Assistance Fund.



By **RAYMOND H. HUDSON** / General Treasurer



Photo by Richard Parker

Complete in Me

*Child, do not grieve; He is not dead.
Behold, a mystery!
The crippled body he once knew
Is now complete in Me.
Somewhat the way a butterfly
When time has come at last,
Finds sweet and sure release from that
Which bound and held it fast,
The one you love has been set free,
Today he walks green hills;
Where yesterday he was confined,
Today his spirit thrills
To soar unhindered far above
Earth's heartache and its strife.
He is not dead. Don't weep for him.
Behold, I give new life!
Child, do not grieve, for if you look
Your eyes of faith can see
The one you cherished so on earth
Is now complete in Me!*

—MARY MASON



NEWS OF OUR TIMES

NAE CONVENTION STRESSES URGENCY OF WORLD EVANGELISM

LOS ANGELES—Recognizing changed conditions in the world, delegates to the National Association of Evangelicals 33rd annual convention affirmed “world evangelism” as of paramount significance.

Meeting at the International Hotel here April 8-10, more than 1,000 Christian leaders from across the nation took seriously the theme, “Let the Earth Hear His Voice.”

Arthur M. Climenhaga, dean of Western Evangelical Seminary, Portland, presented the theme paper. He said, “Letting the earth hear His voice is to be spreading the good news of Christ’s death, resurrection, and His reigning as Lord.”

“We stand and march in that evangelical movement which sees the purpose of God unfolding today; affirms the divine inspiration, the authority and power of the Bible as the written revelation of God’s Word to this day; and declares the uniqueness and universality of the Lord Jesus Christ as the only Saviour for those who accept Him,” Dr. Climenhaga said.

The theme was pursued by each of the major speakers during the 3-day conclave. The opening address Tuesday evening, “Biblical Authority and Evangelism,” by W. A. Criswell, pastor of First Baptist Church, Dallas, set forth the basis for evangelistic efforts.

Leighton Ford spoke on “The Servant People of the Servant Lord.” NAE President Paul Toms spoke on a Christian’s call to duty and responsibility in God’s world.

A three-point resolution was passed pledging NAE members to “(1) Give ourselves in continuing prayer for suffering humanity and evangelical be-

lievers in Southeast Asia as we have for other areas of the world; (2) dedicate a specific period each week to urgent petition for God’s grace to be with these people even if need be to the martyr’s crown of life; and (3) participate wherever we can in any area and through available channels with financial resources and, where possible, provide personnel for the needs of suffering humanity.”

A highlight of the convention program was a fasting and prayer “banquet” for the hungry of the world where participants sat down before a serving of only 5 ounces of millet seed (normally used for birds in this country). They were told this is the average daily allotment in famine areas of the world.

The fasting NAE delegates contributed the cost of their normal meal. This amounted to enough to supply a day’s food to some 12,000 people in the stricken African sub-Sahara.

Meeting simultaneously with the convention were three NAE affiliates—the Evangelical Foreign Missions Association, the National Sunday School Association, and the National Association of Christian Schools. A new affiliate was added this year, the American Association of Evangelical Students.

In his closing challenge to the delegates, Dr. Toms said God’s purpose that His Church should make an impact and difference in the state of world affairs is constantly being thwarted by an apparent core of apathy among many people who call themselves evangelicals.

“There have been many times in history when God’s people were a major force to be reckoned with. God’s pur-

pose has not changed—we are just not concerned enough to surrender our lives, our every moment to His wishes, speaking and motivating and acting through us,” Dr. Toms said.

He said there is only one absolute hope in this dark day for the world—based in the Lordship of Jesus Christ. He said this hope lies in strong Christian leadership and each Christian actively using those peculiar gifts God has granted him for his environment in witness and service.

He said the NAE has been called into being to emphasize that God’s people must work together as churches and in cooperative effort to get the job done in these latter days.”

Czech journal promoting atheism discovers ‘surprising’ religious interest among youth

NEW YORK—Religion and the concept of “the socialist man” do not mix, but in Czechoslovakia they are supposed to co-exist.

And therein lies the problem for the country’s atheists who are assigned the role of combatting the constitutionally guaranteed “mental drug” of religion.

The latest in a long series of articles on this subject appears in *Nova Mysl*, a Czechoslovakian paper, under the title of “Religion, Atheism, and Socialist Man.” The article starts from

‘Newsweek’ feels effect of new Dallas nudity law

DALLAS—A new city ordinance against nudity has become effective in Dallas, and one of its first results was to cause bookstores to paste a white label across the cover of Newsweek magazine.

The periodical carried a cover shot of a Vietnamese mother carrying a nude child in a war zone.

The new law states that pictures of human genitals and buttocks cannot be displayed where a person under 17 might see them unless they are “completely or opaquely” covered.

State of the nation: ethically confused, floundering morally, Justice Blackmun says

MINNEAPOLIS—U.S. Supreme Court Justice Harry A. Blackmun said here the nation is ethically confused and is floundering morally.

“It seems that old value guideposts are no longer there,” he told some 4,500 Minnesota

United Methodists at an evening of sharing.

Justice Blackmun called on the church to do a better job of providing moral leadership for the nation which, he said, must recover an awareness of what is right and wrong.

C&MA leader reports Vietnamese Christians suffer death, persecution

LOS ANGELES—In a press conference in April, it was reported by officials of the Christian and Missionary Alliance and NAE's World Relief Commission that, aside from the unknown fate of missing American missionaries, at least five national Vietnamese pastors have been executed by North Vietnamese forces.

"As word trickles south from refugees," said Nathan Bailey, president of C&MA, "we hear that pastors and community leaders are being publicly shot as an example of future action against those who they feel could influence the public in opposition to the atheistic and political control of occupying forces."

Field director for the World Relief Commission, Stuart Willcuts, reported that refugees told him in Vietnam before he left

that they were fleeing from the potential bloodbath which would occur in each local community. They feared all who had had any degree of contact with Americans or who occupied leadership positions were in mortal danger.

"The fate of the Christian church is very uncertain," he said. "There is need for a great deal of prayer for the safety of national pastors and their families, especially those who have purposely remained to offer spiritual help and guidance to their fellow countrymen in these days of tremendous danger and upheaval."

GERMANY REPORTS HIGHEST INCIDENCE OF UNIVERSITY SUICIDES

HEIDELBERG — University students in Germany are more liable to commit suicide than other persons of their age, according to a study by a theologian at the University of Heidelberg.

But no one will commit suicide if he or she is given sufficient attention and love, says Artur Reiner, in a dissertation on various aspects of suicide. Sexual difficulties and failing examinations are among the most frequent motives for suicide among students, he said.

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PSYCHOLOGICAL ASSOCIATION HITS CORPORAL PUNISHMENT

WASHINGTON, D.C.—Opposition to the use of corporal punishment in schools, juvenile facilities, child care nurseries, and all other child care institutions is set forth in a policy statement adopted by the American Psychological Association's policy-making council of representatives.

The statement notes that "resort to corporal punishment tends to reduce the likelihood of employing more effective, humane, and creative ways of interacting with children.

"It is evident that socially ac-

ceptable goals of education, training, and socialization can be achieved without the use of physical violence against children, and that children so raised grow to moral and competent adulthood."

The council's statement asserts that corporal punishment intended to correct a child may create in him the impression that he is an "undesirable person," and thus lower his self-esteem.

Evidently the psychologists are at odds with such scriptural admonitions as Proverbs 29:15-17.

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METHODIST MAGAZINE TO CEASE PUBLICATION

CHICAGO—After June, the major body of American Methodism will be without a general, denominationally sponsored magazine for the first time in 150 years.

The United Methodist Board of Publication voted here to discontinue United Methodist *Today* (including *Today's Ministry*, a supplement for pastors) with the June issue. The lineage of the general Methodist magazines goes back, through several name changes, to 1826.

Declining circulation, increased costs, and competition from other publications serving readers in the 10-million-member church were cited as major reasons for the action.

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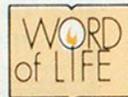
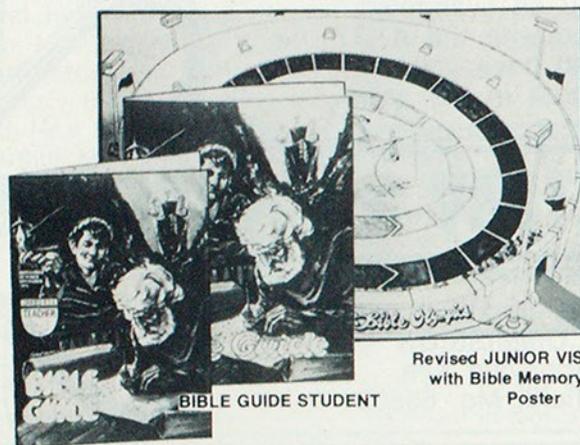


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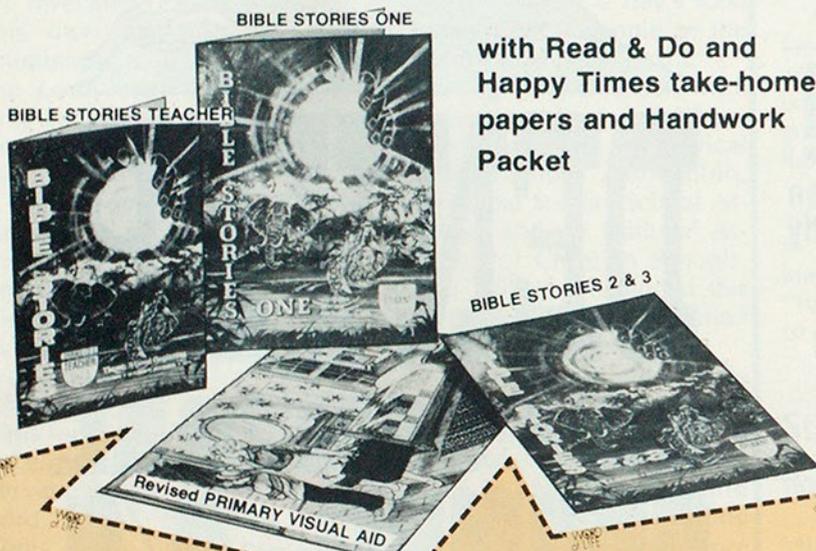


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EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	McKenzie	First	June 1-6	Robert Rogers	Robert Green
	Phenix City	Sandfort Rd.	June 1-8	Green Family Evang. Tm.	F. S. Newman
Alaska	Repton	Oak Dale	June 3-8	Esther Palmer	Lomax Lunsford
	Fairbanks	Ester ¹	June 1-6	Victor Etienne	Eugene Wooten
Ariz.	Phoenix	N. Freeway ²	May 25-29	Bob & Mary Swope	Tom Anderson
Ark.	El Dorado	First	May 28-June 1	Ivor & Doris Hugh	Robert Holland
	Hampton	Happy Home	June 1-6	Danny & Linda Malone	Earl Johnston
Calif.	Jonesboro	Friendship ¹	May 25-June 1	David Mitchell	Carl E. Anders
	Lamar	A/G	June 3-15	Richard & LaVera Havner	T. E. Parsons
	Rose Bud	A/G	June 3-8	Marvin Launius Family	John Young
	Siloam Spgs.	First ²	June 1-6	Betty J. May	Lonnie Nelson
	Angels Camp	Faith Chapel	May 27-June 8	J. E. Reddick	Leonard Jackson
	Arcata	A/G	May 18—	L. H. & Mrs. Sheets	D. L. Rhodes
	Atwater	A/G	May 13-25	J. E. Reddick	Arnold Hultgren
	Hawthorne	Del Aire	May 28-June 1	Glen Shinn	Donald Bibler
	New Cuyama	A/G	May 28-June 8	Gene Forrest	Sam White
	Strathmore	Full Gospel	May 27-June 1	Les & Sandra Merrick	David Estes
Colo.	Sylmar	First ²	June 6-8	Ray C. Eskelin	Carl Johnson
	Woodville	A/G	June 3-15	Les & Sandra Merrick	Eddie Polm
Ga.	Denver	First	June 1-8	Chas. Ogdon Family	Eugene Gustafson
	Greeley	First ²	June 1-6	Charles J. Senechal	Ronald Mickley
Ill.	Thornton	First ³	May 28-June 8	Moses & Ruth Copeland	D. A. Lunsford
	Atlanta	Bethel Tem.	June 1—	Nettie Parham	L. Jack Bryson
Ind.	Griffin	Faith Tem.	May 27-June 1	Jesse & Barbara Ray	E. P. Pruet
	Savannah	Garden City	June 3-8	Jesse & Barbara Ray	James Langdon
Iowa	Bridgeport	A/G	May 25-30	Mike & Gina Mitchell	Wayne Peterson
	Colchester	Faith Tem.	June 1-6	Mike & Gina Mitchell	Larry Connour
Kans.	Maryville	A/G	June 1-3	T. Doyne & Gladness Jennings	George Ankarlo
	West Point	A/G	May 25-June 1	Ken Krivohlavek	Bryan Hiltbidal
La.	Beech Grove	Faith	June 6-8	T. Doyne & Gladness Jennings	James Monson
	Evansville	West Side	May 28-June 1	Robert J. Ferguson	John Pastore
Maine	Mt. Pleasant	A/G	May 27-June 1	New Life Crusaders	Van D. Poe
	Dodge City	First ²	June 2-8	Street's Evang. Team	Elvis Satterfield
Md.	Liberal	First ²	May 26-June 1	Street's Evang. Team	Russell Rexroat
	Gonzales	A/G	June 1-15	Steve & Bridget Davis	Dwayne Stott
Mich.	Minden	First	May 28-June 8	Mel & Linda Surface	Leslie Hunter
	Caribou	Pentecostal	May 27-June 1	Dave & Jan Olshevski	Harold Beesley
Minn.	Hancock	A/G	May 27-June 8	T. H. Spence	Conrad Schaefer
	Flint	Bethel	June 4-8	Joe Peterson Team	Lyle Phillips
Mo.	Reed City	Calvary ³	May 27-June 1	The Charles E. Blythes	William Stevens
	Saginaw	Bethel	May 28-June 1	Joe Peterson Team	R. L. Bradley
N. H.	Crosby	A/G Tab.	June 1-8	Lorne & Ellen McAlister	Charles Skaggs
	Northfield	A/G ²	May 25-30	Paul & Myrtle Greene	Richard Johnson
N. J.	Thief River Falls	A/G ²	June 1-6	Bob & Elizabeth Abbott	James Hagemester
	Virginia	A/G	June 1-11	The Nelson Family	Dwight Fearing
N. Mex.	Columbus	First	May 27-June 1	William Caldwell	B. E. Jackson
	Guntown	First	May 28-June 8	C. E. & Rita Sims	J. D. Lann
N. C.	Centralia	A/G	June 3-6	William Caldwell	Charles Millhouser
	Elmer	A/G	June 1-15	Glenna Byard	John A. Pugh
N. Dak.	Marshfield	First ²	June 1-6	Phil Appenzeller	Alvin Pulis
	Raytown	Central	May 14-18	Kenneth & Mrs. Baker	Bill Newby
Ohio	Rocky Mount	Chapel of Ozarks ²	June 1-6	Tim & Barb Meyers	Roger Perkin
	Sikeston	First	May 28-June 8	K. L. Claycomb	Loren Wooten
Okla.	Springfield	Eastside	June 3-15	Jeremiah Hanley	Albert Pyle
	Billings	Spanish	May 25-29	Tony Gonzales	A. R. Vialpando
Oreg.	Lincoln	First	June 1-8	Gordon C. Hofer	Jack Glass
	Omaha	South Side	May 21-25	Kenneth & Mrs. Baker	Dale Harmon
Pa.	Claremont	A/G	June 3-8	Dave & Jan Olshevski	Keith E. Terry
	Irvington	Calvary	May 28-June 8	Arnold & Anita Segesman	Louis Lisi
S. C.	Alamogordo	First ²	June 1-5	Bob & Mary Swope	Wesley Lange
	Albuquerque	Central ²	June 3-8	Paul & Myrtle Hild	G. B. Manning
S. Dak.	Durham	Evangel	June 4-15	Ervin & Myrna Asiatico	Gerald Bohler
	Franklin	Cullasaja	May 30-June 8	Don & Darla Railey	Bill West
Tenn.	Greensboro	Central	May 20-25	Esther Palmer	George Hathcock
	Lexington	First	June 1-8	H. A. & Ruth Strange	Woodrow Oxner
Tex.	Wilmington	First	May 21-June 1	Ervin & Myrna Asiatico	Wayne Barkley
	McClusky	A/G ²	June 2-8	Paul & Ilene Anderson	Edward Lentz
W. Va.	Medina	Pentecostal ²	June 1-6	Ray & Jan Hodges	Herb Strahsburg
	Perrysburg	Bethel	May 30-June 1	R. D. & Mrs. Dalton	Dan Wood
Wis.	Broken Bow	First	June 4-8	Forrest E. Gibbs Family	Benard Escalante
	Chouteau	A/G ²	June 1-6	George & Karen Clymer	Cecil D. Tomlin
Wyo.	Elgin	First	June 1—	Lawrence & Patty Posey	Sammy Jones
	Panama	First ²	May 25-30	George & Karen Clymer	Flavel Baker
Wyo.	Ponca City	First	June 3-8	Frederick E. Stettler	Leo Swicegood
	Quapaw	A/G ²	June 1-7	Floyd & Mrs. Renfro	Bill Radford
Wyo.	Quapaw	A/G	June 8-13	Floyd & Mrs. Renfro	Bill Radford
	Pendleton	Bethel	May 27-June 1	Gary Schaeffer	Dale Edwards
Wyo.	Hamlin	First	May 27-June 1	D. J. & Anna Mary Paglia	Leroy Wiley
	Philadelphia	Kensington	June 2-6	Otto & Vivian Dippold	Anthony Marinacci
Wyo.	Sumter	First	May 18-23	Tony M. Garland	Joel E. Davis
	Aberdeen	A/G	June 3-8	Kenneth Baker	David Nelson
Wyo.	Dyersburg	A/G	June 4-15	Keetah Jones	Robert Couch
	Memphis	A/G	May 16-18	Mike & Gina Mitchell	Larry Sheaves
Wyo.	Amarillo	San Jacinto ²	June 2-6	Travis & Mrs. Corder	J. E. Burkhalter
	Carrollton	First	May 19-25	Tom Calk	D. W. Kyser
Wyo.	Corpus Christi	Glad Tidings ²	May 18-23	Joe & Darlene Black	David Hunter
	Corpus Christi	Glad Tidings	June 1-6	Paul & Nancy Williams	David Hunter
Wyo.	Dallas	Calvary Tab.	May 21-25	Norman McCutchen	H. D. Hobbs
	Dumas	First ²	June 1-6	Ricky & Diana Pfeil	H. L. Stevens
Wyo.	Monahans	First	May 27-June 6	Billy & Bettye Nickell	Phil Sanders
	Nocona	First	May 26-June 1	Tom Calk	Frank Saylor
Wyo.	Pharr	A/G	May 25-30	Paul & Nancy Williams	Charles Mason
	Slaton	First	June 1-6	The John Pratt Family	Floyd Schaffer
Wyo.	Stratford	A/G	May 25-June 1	Jess & Becky White	J. M. Ashley
	Tyler	Rose Center	June 1-6	Patsy Ruth Allen	Ben Mikulek
Wyo.	Beckley	First	June 1-4	Bob McCutchen	Paul Brendiar
	Merrill	A/G	May 27-June 1	James & Ruth Hyllberg	Arnie Jacobson
Wyo.	Oak Creek	A/G	June 3-8	James & Ruth Hyllberg	William Prather
	Rio	A/G	May 28-June 8	Don Marsh	Arthur Wood
Wyo.	Worland	Spanish	May 18-22	Tony Gonzales	Sam Torres

¹ Youth Crusade

² Children's Revival

³ Deeper Life Crusade

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



H. Armstrong Roberts photo

'When I am old and grayheaded, O God, forsake me not'

God will not forsake the aged, but He also depends upon you to show them they are not forsaken or forgotten. The aged ministers, missionaries, and their wives or widows who received Aged Ministers Assistance have spent their lives ministering to others—usually at great personal sacrifice. Now they are depending upon others to minister to their needs.

May 25 is Aged Ministers Assistance Day. It is your opportunity to show these stalwarts of bygone days that even though they are now "old and gray-headed," they are not forsaken!

AGED MINISTERS ASSISTANCE

1445 Boonville
Springfield, Mo. 65802



Enclosed is \$ _____, my May AMA offering to show the aged ministers that they are not forsaken or forgotten; that they are loved and appreciated.

Name _____

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Church Credit _____

VETERAN MISSIONARY TAKES COLLEGE POST

NEWLY APPROVED MISSIONARIES

SPRINGFIELD, MO.—After 25 years of service in India, Missionary Andrew McDearmid will become academic dean at Northeast Bible Institute, Green Lane, Pa., July 1.

For the past 12 years, Brother McDearmid has been the president of Southern Asia Bible College in Bangalore, India. Eurasia Field Secretary Charles Greenaway states, "Andrew McDearmid is the man who led this college to become the great training center in Southern Asia. It stands as a memorial to him."

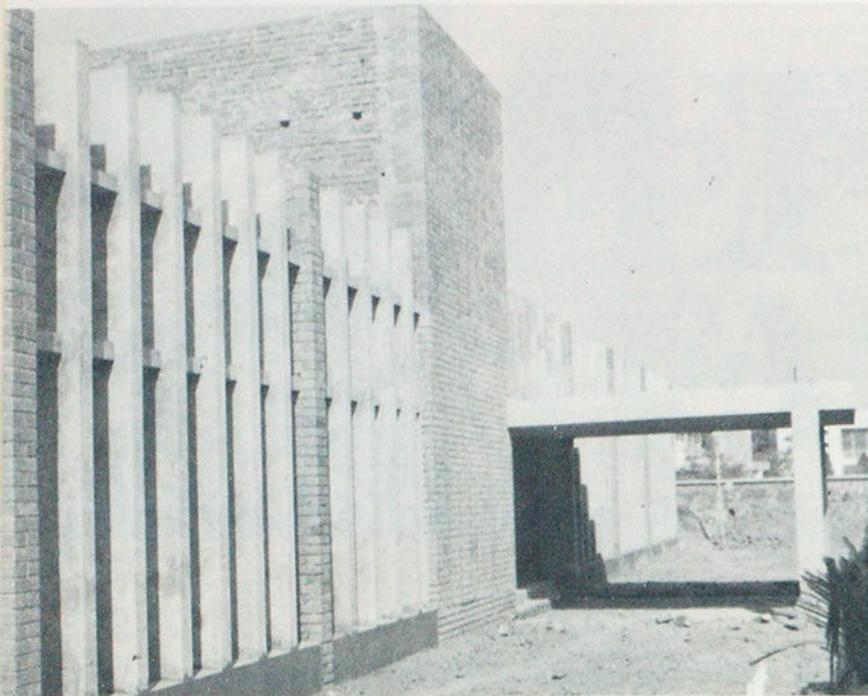
Brother McDearmid will continue to serve as a consultant and advisor for the India Bible school program.



The James Boulwares
Belgium



The George Stotts
Belgium



Dacca Evangelistic Center is dedicated

DACCA, BANGLADESH—A new evangelistic center containing classrooms, offices, and a sanctuary which will seat 700 was recently dedicated here. Located on a main thoroughfare in this predominantly Muslim city of a million people, the new center is designed to be the focal point of a far-reaching evangelism and church planting enterprise.

J. Philip Hogan, executive director of the Division of Foreign Missions, preached the dedicatory sermon. He said, "Situated on a miracle plot and paid for by a series of fiction-like miracles, this center stands as the harbinger of the new day of evangelism that has dawned in Bangladesh."

Charles Greenaway, Eurasia field secretary, also participated in the dedication ceremonies.

The church in Dacca grew out of a bookroom ministry started by Don and Ruth Tarno in 1960. The Tarnos now pastor in Kirkland, Wash. Interested people who came to the reading room began to meet regularly for Bible study and prayer. In 1964 Missionaries Howard and Olive Hawkes succeeded the Tarnos, and the congregation moved to a larger rented building.

At the end of the Hawkes' term of service, Missionaries Calvin and Marian Olson assumed the leadership of the congregation. Attendance at

the services necessitated a move to a larger temporary home. By 1972 these quarters had become inadequate.

Pastor Smith Adhikari called a day of fasting and prayer for the purchase of land and a new church building.

Within a month's time the congregation had opportunity to purchase the empty lot next to their rented quarters. Ground was broken in March, 1973, and construction began in April of that year. Missionary Olson organized the men of the church to assist the contractor.

The last section of the roof was completed just 24 hours before the onset of a monsoon. During the pouring of the roof, a storm divided before reaching the building and then reformed on the other side. Rain poured on all four sides of the church but none fell on the building.

Later that evening, another storm threatened for 2 hours and light rain fell, but no damage was done to the roof. The contractor states, "These were truly miracles of God."

Also participating in the dedication ceremony were Missionary Ron Peck, chairman of the Bangladesh Assemblies of God; D. P. Roychoudhury, pastor of the Bengali congregation in Calcutta, India; and Pastor Smith Adhikari.

Special music was provided by the Youth for Christ choir and Missionary Marian Olson.

FIRST-TIME MISSIONARIES TO THE FIELD



James Dishman family
Thailand



Larry Pate family
Bangladesh



Dewain Duck family
Germany



Dwayne Turner family
Philippines



Gerald Branum
Togo-Dahomey



Earl Stubbs family
South India



Jonathan Wood family
Japan



Liberia missionary goes to be with Christ

SPRINGFIELD, MO.—Louise J. Davis, an Assemblies of God missionary to Liberia for 27 years, went to be with the Lord March 20, 1975.

Miss Davis was a graduate of Northeast Bible Institute, Green Lane, Pa., and Cortland State Teachers College, Cortland, N.Y.

A member of the New York District, she received missionary appointment in 1948.

In her six terms in West Africa, Sister Davis worked in the schools of Feloka, Pleebo, Owensgrove, and Newaka. Besides conducting training programs and study groups, she wrote teaching materials for the Liberian schools.

During her last term she served as missionary representative on the General Executive Committee of the Liberia Assemblies of God. She is survived by her mother, Mrs. Lester Davis, Homer, N.Y.

Pentecostal awakening reported in Bahamas

ABACO, BAHAMAS—In a recent Good News Crusade at Marsh Harbor Assembly of God on the Island of Abaco, 30 people accepted Christ and 12 were filled with the Holy Spirit. Missionary Ernest DeLoach organized the crusade, and Evangelist Glynn Dickens of Mobile, Ala., was the guest speaker.

Several months prior to the meeting, Pastor DeLoach organized early morning prayer services and the entire church was awakened to the ministry of the Holy Spirit.

Following the crusade, discussions concerning the baptism of the Spirit sprang up in homes, business places, and classrooms throughout the city. Leaders of the Catholic Church showed interest in the Pentecostal experience. To meet the many requests for information, Pastor and Mrs. DeLoach and Evangelist Dickens prepared a 16-page booklet on the work and ministry of the Holy Spirit.

On the last night of the crusade 16 believers, between the ages of 14 and 31, responded to the call for dedication to full-time service.

Pastor DeLoach is presently constructing facilities that will house a Bible school to train these and other young people interested in carrying the gospel to the yet unreached islands.

among other activities, he served as superintendent of the Nigeria Assemblies of God.

During his years of ministry, Brother Pennington opened the Midwest Bible Institute in Benin Province, taught in Eastern Bible Institute in Ogoja and Central Bible Institute in Umuahia, and was principal of Northern Bible Institute in Rahama.

Brother Pennington was buried April 3 in Nigeria. He is survived by his wife Miriam and one daughter.



Missionary personalia

The following missionaries are returning to the United States for deputational work: the Foster Woods (Indonesia); Arline Crompton (North India); Adele Dalton (Spain); the Louis Stokeses (Argentina); the David Kensingers (Costa Rica); the Lyndon Petersons (Argentina); the Obie Harrups (Sierra Leone); the Dale Browns (Kenya); and Anna Stafsholt (Liberia).

Two missionaries have transferred to the superannuated list: Fred Burke (South Africa); and Lula Bell Hough (Hong Kong).

The Joseph Vitellos, missionaries to Italy, have transferred to the ministerial list.

The following missionaries are transferring to new fields: Darlene VandeVelde from Micronesia to Hong Kong; the

Donnel McLeans from Japan to Taiwan; the Al Pernas, Jr., from Germany to Italy; the G. L. Haggards from Rhodesia to South Africa; and the Paul Seabergs from Sierra Leone to South Africa.

Mrs. Harley Vail and Mrs. Alfred Perna, Jr., have been appointed as missionaries to Mexico and Italy, respectively.

MISSIONARIES RETURNING TO THE FIELD



The Rex Jacksons
Togo-Dahomey

The John Halls
Togo-Dahomey

HAVE YOU EVER SAID,

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5/25/75

MAIL TODAY!

READERS WRITE THE EDITORS

Help for the hungry

In view of the widespread starvation in some countries, I am wondering what the Assemblies of God is doing about it.

There are many organizations who tell us that our money will be used for this purpose if we send it through them. But I have just had the discouraging experience of finding that one of these organizations does not meet the standards of charities in my state.

I am sure I am not alone in my concern. Many people must be asking, "How can I help?"

READER IN MINNESOTA

Editor's note: Assemblies of God missionaries in numerous

lands are feeding the hungry.

Contributions for this purpose may be directed to the Division of Foreign Missions, marked "For Overseas Famine Relief."

Current need is great in three areas in particular: Calcutta, Bangladesh, and Upper Volta. State whether you wish the funds to be used in one of these areas or elsewhere.

Sends healing testimonies

I was saved just last December. Now to do something for the Lord I am sending out copies of healing testimonies to people of similar or duplicate names.

People usually like to read about somebody of the same

name. These testimonials with another enclosure telling them it is necessary to be saved have a potential of reaching some people.

LOREN STONEMAN
Iowa

Wrong river

In the April 6 *Evangel*, page 16, there was an article that stated the Colorado River flows through the Royal Gorge. Although the Royal Gorge is in Colorado, I understand it's the Arkansas River, not the Colorado.

KEN HELTON
Missouri

Editor's note: Sorry for the error. The author of the article was the first to bring it to our attention. Unfortunately the issue had already come off the press.

Prayers answered

Thank you for publishing my article ("A Mother's Faith," May 11 *Evangel*). I am glad to report there is a happy sequel.

I have prayed a long time for Phil. My faith was severely tested by my son's behavior. Finally he left home, but after he had been gone about a month we received the following letter from him:

"Last night about 12:30 I suddenly started feeling so guilty I couldn't sleep. I turned on the radio, but didn't hear one whole song because I kept thinking about you and the rest of the family, and all the pain I've caused you, and all the wrong things I've done.

"This went on until about 2 a.m. when the radio station went off the air. I still couldn't sleep so I started praying to God for forgiveness. I fell asleep praying, and when I woke up, I knew I had been forgiven.

"I feel so much better now, and I know God has accepted my prayers—and me! I'm going to be all right, Mom. I love you."

Yes, God does answer a mother's prayers.

ANONYMOUS

Right missionary, wrong tribe

The Jan. 26 *Evangel* ("Across America" section) listed us as

Announcements
Homecoming—Good Tidings Assembly, Ripon, Calif., June 1.—Ossie Rose, pastor
20th anniversary—First Assembly, Franklin, N.C., June 8. Charles H. Cookman, district superintendent will be guest speaker.—Doyle Crane, pastor

ministering to the Tlinget Indians. Help!

We are ministering to the Haida Indians in Hyدابurg. These people originally came from the Graham Island area of British Columbia and many still hold dual U.S.-Canadian citizenship.

CLIVE WALTON
Alaska

Missionary heroes

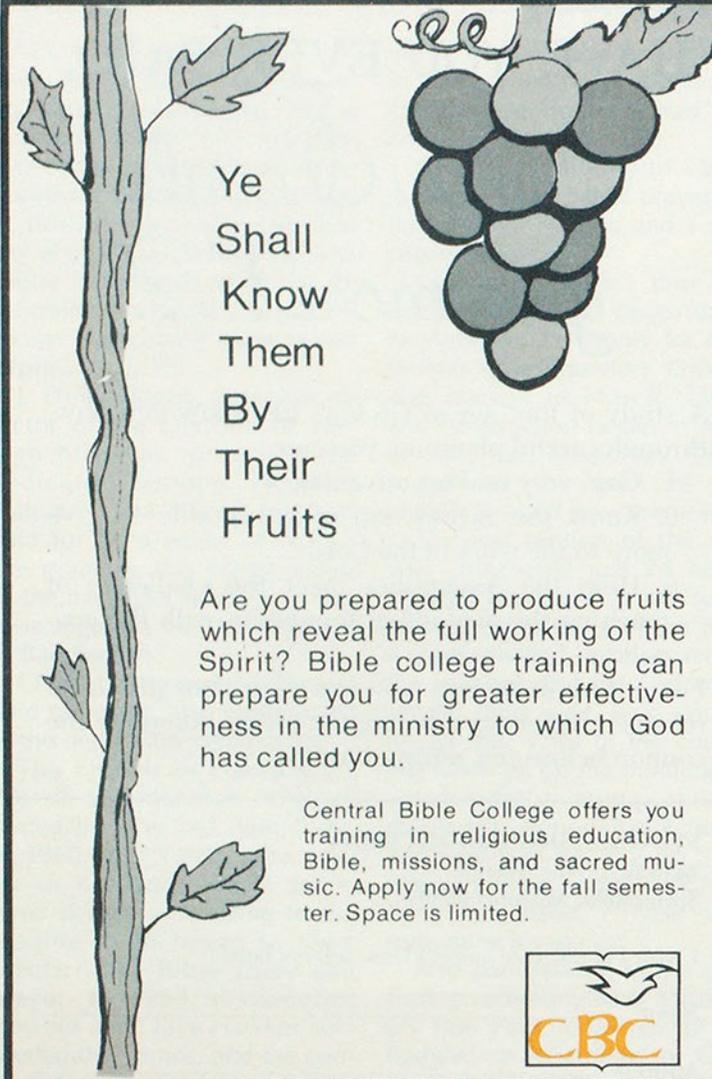
I was delighted to see the article about Walter Erickson in the Feb. 9 *Evangel*.

Having been associated with Ruth and Walter Erickson on the mission field for many years, I know first-hand of their complete surrender and dedication to the spreading of the gospel in many of the most difficult areas of the Peruvian Andes.

These two missionaries have won and maintained the love and esteem of the Peruvian people, as well as that of their fellow missionaries, by their acts of courage and devotion.

I am glad the *Evangel* readers had this opportunity to get acquainted with these heroes of the faith.

ELSIE M. ISENSEE
Missouri



Ye Shall Know Them By Their Fruits

Are you prepared to produce fruits which reveal the full working of the Spirit? Bible college training can prepare you for greater effectiveness in the ministry to which God has called you.

Central Bible College offers you training in religious education, Bible, missions, and sacred music. Apply now for the fall semester. Space is limited.



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Please send me enrollment information. PE 5-25-75

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POSITIONS OPEN AT HEADQUARTERS

Computer Services at the Assemblies of God Headquarters has openings for experienced computer programmers and systems analysts.

Programmer applicants should have 2 years' experience in programming.

Systems analysts should have at least 5 years' experience in overall systems development, including a working knowledge of IBM 370/135.

Replies will be held in confidence. Write: Personnel Office, Assemblies of God, 1445 Boonville, Springfield, Mo. 65802.

70,000 REFUGEES FLEE FOR THEIR LIVES

NO longer are the roads in South Vietnam jammed with refugees. Those who would like to flee have nowhere else to go.

Peace has come at last—the kind of peace that is dreaded by lovers of freedom.

Through half a century of political and military struggle the Communists finally have succeeded in taking over all of Vietnam.

When Marxist forces took over North Vietnam in 1954, great throngs of people fled southward to escape a blood bath. Recently they fled again, converging on Saigon. Now their government has surrendered to the Communists and there is no place else to flee.

Only a small proportion escaped. Some fled to Thailand or other places. Planeloads of homeless children were carried to the U.S.

Then in the final days of April, thousands were evacuated by U.S. aircraft. Not only were Americans taken out but many Vietnamese who had identified with the Americans also were evacuated.

Many South Vietnamese boarded small boats and left their

homeland, expecting never to return. To remain, they believed, would be to risk extermination.

All Assemblies of God missionaries were evacuated. The last to leave were John and Maxine Hurston, now safe in the U.S.

The five Christian and Missionary Alliance missionaries and two Wycliffe translators who had been captured reportedly escaped.

The May 11 issue of the *Evangel* (page 24) told how prayer had been offered for the safety of the captive missionaries. Shortly before the war ended, the C&MA headquarters at Nyack, N.Y. was informed of their release. All seven had been held in prison compounds in the Pleiku area since March 11.

One of the seven who escaped was Betty Mitchell, whose husband Archie was captured by the Viet Cong in 1962. His fate is still unknown.

C&MA officials said they received reports that when the enemy forces overran the northern provinces in March, some Vietnamese pastors were assassi-

nated because of their anti-Communist beliefs.

There are hundreds of Spirit-filled pastors and other believers in South Vietnam. We can only pray for them and place our confidence in the fact that the God in whom they trust is faithful and will not let them be tested beyond the limits of their endurance (1 Corinthians 10:13).

We are all refugees, in a spiritual sense. Some flee in one direction, some in another. Some take refuge in pleasure, or materialism. Some flee to a moral hope, or a false religious faith; while others put their hope in nationalism or a political ideology.

Thank God for those in Vietnam who have put their trust in Christ. They "have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus" (Hebrews 6:18-20). Not escape to the U.S., but escape to Christ, is the course that really counts.

—r.c.c.

PENTECOSTAL EVANGEL

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WE BELIEVE . . .

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

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

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

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

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

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

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

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

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

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

GOD'S ASSISTANTS

*Does God need man's help in performing miracles?
Could Christ not have spoken and the water jars be filled,
Even as of old to "speak only" would make water gush from rock?
But no! He commanded, "Fill the waterpots!"
And the miracle took place when willing hands reached to obey.
We know not when the water turned to wine,
But those hands had a share—a part in that first miracle.*

*When Jesus "passing by" beheld the man born blind,
And made the clay from spittle to anoint the eyes
Already heavy with darkness—
Now burdened further with this strange application—
Scales could have fallen at the touch; but no!
He gave the opportunity to share the work of sight-giving.
Who helped the blind man on his way to find Siloam's pool?
What thoughtful hands were there to draw the water and wash
away the clay?
We only know "he came seeing"—
Yet fingers may have touched those long-dimmed eyes as
sight was given.*

*Stand at the tomb of Lazarus as Jesus comes.
A stone (and heavy) lies upon it. How remove it?
Jesus could have commanded the stone to be cast in the sea.
A stone is less than a mountain!
But lo! He says, "Take it away!" As simple as that.
Here on the doorstep of a stupendous miracle—
Possible if you roll the stone away!
You hesitate with tender feelings for grieving ones—
Lest their loved one be horribly exposed,
The anguished cry in your ears, "By this time he stinketh."
Was it the look from the Master? Or sheer naked faith
That caused the outstretched hands (it must have taken
more than one!)
To budge that leaden stone?
Those hands and the living Word, "Come forth!"
effected the miracle.*

*These nameless ones—and many more—
Reached out the hands of faith and obedience
To help bring miracles to pass.
Are you willing, will you dare to be God's assistant
and behold a miracle?*

—GRACE L. WALTHER

