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PENTECOSTAL EVANGEL

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

INTERNATIONAL EDITION / NOVEMBER 1978 / TWENTY CENTS

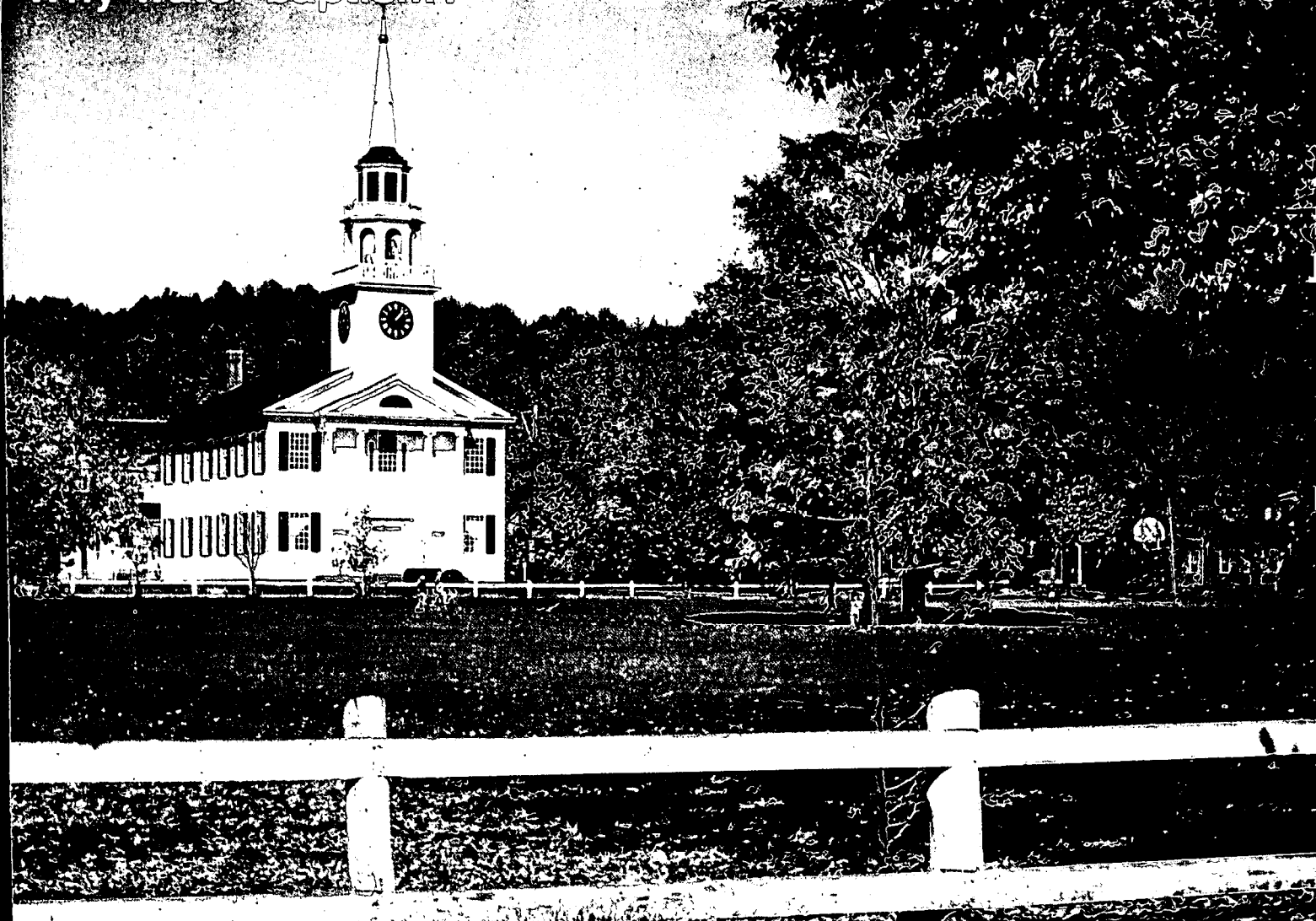
Christ, the tormentor

**Her faith
made her famous**

Amazon adventure

**Fear, faith,
and migraines**

Why water baptism?



Norwich, Vermont. Photo by Gene Ahrens.

Commissioned

(From Matthew 5:13, 14)

"Ye are the salt."

*Then, God, intensify my savor;
shake me out upon this world
to do the work You made me for:
preserve, impede the rotting process
caused by evil;
add flavor to men's lives;
make others thirsty for
water of true life—
Your Son!*

"Ye are the light."

*O Lord, burn brightly in me
to show my world the way,
like beacon penetrating through the fog,
guiding men
away from rocks of ruin
safely through the channel
to sure harbor—
Your love!*

—ETHEL L. HERR



Photo by Randy Hurst

Chosen company

*Jesus went
where others would not go,
spoke with those
from whom the good
withdrew. . . .*

*Jesus cared
for those the upright scorned,
loved Simon, Mary, Judas—
ignored the wall of prejudice
protecting us. . . .*

*Jesus knew
both sides of life and death;
His values built
an Ebenezer different
from the past. . . .*

*We try
to picture Him in our image,
law-abiding, morally correct;
but He fulfills these, goes beyond:
we must conform—to Him!*

—POLLYANNA SEDZIOL

As the second son (Matthew 21:28-31)

*Father,
You asked me to gather grapes
in Your vineyard today,
and I refused.
But
in thinking it over,
I regret my selfishness.
Would You forgive
my stubborn will
and put within me
an obedient spirit?*

*By Your grace,
save a little spot for me
in Your kingdom.
You will find me, Lord,
humbly walking
through Your gates
in the company
of penitent prostitutes
and reformed tax collectors.*

—VIOLA JACOBSON BERG

The call

*"Go,"
He said.
"They are lost;
They know not that
I love them."
But, Lord,
It's hard. . . .
I have things to do . . .
People to care for . . .
Dreams to dream. . . .
Besides
I don't know how
to love them.*

*"Just go,"
He said.
"Touch gently . . .
Whisper softly . . .
Hug with wide open arms . . .
Surround them
With quietness of heart.
And in that quietness
I will love them
Through you;
And teach you . . .
Through them."*

—WANDA STURGILL VAIL

CHRIST, THE TORMENTOR

By C. M. WARD
Revivaltime Evangelist

In Mark 5 we read how Christ delivered a demented man who dwelt at Gadara on the far side of the Jordan. It is a striking story and full of action.

Jesus had taken a boat trip to escape the pressure of the crowds. Then He landed where He was needed most.

The hideous laughter of a lunatic and the terrifying clanking of chains welcomed Him. From the fringes of a graveyard a devil-driven maniac rushed toward Him crying out, "What have I to do with thee, Jesus, thou Son of . . . God. . . . Torment me not!" (v. 7).

You never have to introduce the devil to Jesus. They are old acquaintances.

There is a demonic element at the very heart of man's so-called modern culture. This is the root cause of all misery. There is a sharp and bitter conflict. A consummate power of evil resents the Saviour. This demonism considers the gospel an alien intrusion threatening its frontiers.

There is so much talk about a "moral lag." Technological progress has so far outstripped the advance of ethics that the world is running out of gear. They tell us that when our lagging morals have caught up, harmony will be restored.

The real story of what is happening today is contained in the words of this text, "What have I to do with thee, Jesus, thou Son of . . . God?"

While science is busy developing the neutron bomb and creating new forms of life in test tubes, it cries, "What have I to do with thee; Jesus, thou Son of God?"

This is true in the field of art. At one time art was universally regarded as the handmaiden of religion. All the old masters thought so. We see this devotion enshrined in the majesty of Gothic cathedrals, their spires symbolically pointing heavenwards. We see it in the priceless paintings of Leonardo da Vinci. We see it in the poetry of Dante and Milton. We see it

in the fiction of Tolstoy. Beneath all this legacy of art is the pulse of the Christian philosophy of life.

But now you can paint and carve and write the most foul obscenity in the name of academic freedom. And if anyone dare protest, you can contemptuously dismiss him as an outdated puritan. Art has run amok and derisively asks, "What have I to do with thee, Jesus, thou Son of . . . God?"

Perhaps what I am saying is more evident in music than anywhere else. What "madness" has infiltrated today's music! Noise and jargon and sensuous beat cry out from another world, "What have I to do with thee, Jesus, thou Son of . . . God?" It breathes a spirit of rebellion.

IF SUCH desperate lines are drawn, how can the church ever hope to finish its task of preaching this gospel as a witness in all the world?

The answer is in this story! It is a paradox that unfolds as Mark relates it.

The maniac who so fiercely resented Christ's coming at the same time fell down at His feet and worshiped Him. Here is the unmistakable and unchanging fact! It is forever true that while part of us is repelled by Christ, another part of us is irresistibly drawn to Him.

Never forget that! We may hate His intrusion; we may crucify Him, and rail out against Him; but we cannot ignore Him. In the words of this text, He has come to torment us.

HE HAS come to torment us in the realm of ideas. I sometimes think an idea is the most powerful thing in the world. Ideas have legs. They get around.

The most impressive idea of our time appears to be that of "dialectical materialism," the ideology of Communism. It is a blight that has swept half the world into its cause within the memory of my generation. When Karl Marx gave it shape in the reading room of the British Museum, he could never have imagined the terrific range

of its influence. How could he have foreseen on what powerful legs it would stride across the earth, what devoted missionaries it would enlist in its cause!

Its ultimate success will depend on whether it is more powerful than the idea Jesus launched in Galilee long ago. That idea has "shadowed" and tracked us down ever since. It is the gospel that the power behind the perplexing panorama of our existence is no impersonal force of blind economic urge but a Father who loves us and invests our lives with a sense of infinite significance.

Neighbor, if this Galilean idea is false, it must inevitably die! No amount of artificial respiration will make any difference. All our preaching, all our revival effort, all our sustained missionary drive in the end will be in vain if the gospel of Jesus Christ is fiction rather than fact.

But if it is true, nothing that evil men can do will ever stop it. This burning idea, this militant gospel, this heartbeat of God Jesus let loose upon the earth will continue to "torment" us until we have made up our minds one way or the other.

HE HAS come to torment us in the realm of morals.

Read Lord Shaftesbury's diary! You'll find an illustration of this torment there. It's the torment of a sensitive conscience. He had tried in vain to get a bill through Parliament to protect chimney sweeps and to do something for what was accepted as the scum fringe of labor. So he wrote, "Very sad and low about the loss of the Sweeps' Bill . . . but I must persevere, and by God's help so I will." Where does a conscience like that come from?

What has been behind our Western progress and the steady rise in the level of working and living conditions in America? The answer is this "torment" of the gospel of Jesus Christ.

Thirteen years later, when Lord

continued on next page



The demented man of Gadara. Painting by John Blanche (photo by Three Lions)

The tormentor continued

Shaftesbury's bill was actually passed, he became aware of the appalling conditions under which British women and children worked, so he wrote, "The work to be done is greater than ever . . . but surely this career has been ordained to me by God, and therein I rejoice, yea, and will rejoice."

NEIGHBOR, it is Jesus who makes us so desperately unhappy with our sins. We may seek to cover them with cleverness or cynicism, but the more we

rebel, the more clear it is that Christ has come and we can no longer sin in peace. There's only one way to silence a restive conscience. There's only one way to take the storm out of our lives. We must come to terms with Jesus Christ, the Son of God. There is no other way. He has come hither to "torment" us.

He has come to torment us in the realm of personality. You may think you can insulate your mind against the appeal of gospel. You may congratulate yourself that you remain immune to the Scriptures. You may dismiss my entire message as too gray and grim and forbidding. But there is one thing you cannot do! You cannot

witness Jesus Christ enthroned in the life and activity of some friend whose daily schedule you know and remain impassive and unchallenged by such Christian testimony.

I knew a lot of trite answers, but one thing I couldn't resist was the Christian life my father and mother lived before my eyes. Such a manifestation of Jesus "tormented" me and led to my salvation.

You may have just cause to argue with the professing church in your community, Mister, and with certain preachers you have known; but you can't argue successfully with the patience and fidelity of your Christian wife. She has lived the gospel in front of you. That's the "torment" in your soul today.

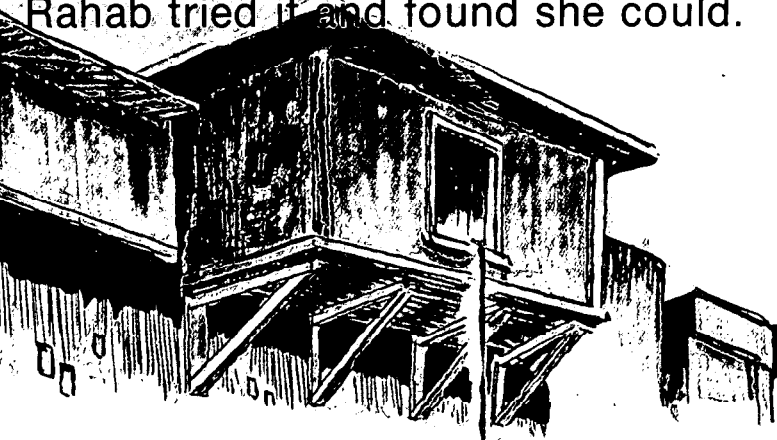
Someone said recently about a certain missionary, "I deplore his theology, but I can't ignore his saintliness." That's what bothers you, unsaved neighbor! You lived right next to a Christian housewife who hung out her wash the same time you did every Monday morning. You sang the "blues" while she lifted an anthem of praise. You hated her religion, but you couldn't ignore the way she handled the broken clothesline when her wash fell into the dirt. You would have cursed. She just smiled and did it over again. It "torments" you.

Jesus is the great disturber of history. We can never get rid of Him. His gospel haunts us. He stabs our conscience awake. You cannot hope to sin in peace.

Let me tell you that in the end, like the Gadarene maniac, you will find that Jesus the Tormentor is also Jesus the Peacemaker. It is Jesus who says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden light."

Jesus alone can make you the man or woman that heaven meant you to be. He can restore your moral sanity.

Can a harlot trust the scarlet?
Rahab tried it and found she could.



HER FAITH MADE HER FAMOUS

Out of obscurity into God's hall of fame! Out of a life of sin into the family of the Lord! This is the story of Rahab, as recorded in the second chapter of Joshua.

Rahab was a harlot who lived in Jericho. In fact, some Bible students believe she operated a house of ill fame; we know it was located upon the city wall.

It was a degraded life; and yet under the sinful exterior she had a heart that longed for a better life. When two Israeli spies came to her house and lodged there, she saw her opportunity.

The king of Jericho somehow found out that two Israeli spies had entered the city and had lodged at Rahab's house, so he sent messengers to tell her to bring them out. Her mind worked fast. "Yes, the men came to me," she replied, "but I didn't know they were Israelis. Anyway, they are gone now. I don't know which direction they went; but if you chase them, I think you can overtake them."

Then she went to the men who were hiding on her roof. "Listen!" she said. "I know the Lord is with you people. We have heard how He dried up the water of the Red Sea for you, when you came out of Egypt; and we know how He gave you victory over the kings of the Amorites. Your God is the God of heaven and earth. When you conquer our city, promise me you will spare my parents, my brothers, and my sisters, and all that they have, and not let us die."

In other words, she made a bargain with the two spies: she had saved their lives; now she wanted them to save hers and her family's.

She wasn't thinking only of herself.

She was thinking of all her family. Quite a switch, wasn't it? You often hear of godly parents interceding for their wayward sons and daughters—but here was a wayward daughter pleading for the lives of her parents and the rest of the family.

Why? Because she had faith in the God of Israel. She knew that judgment was coming, and she didn't want her family to perish.

"All right," the men agreed. "When the Lord gives us this land, we will deal kindly with you."

Then she brought out a cord by which to let them down over the wall through a window so that they might escape.

It was a scarlet cord. When the men saw it, they said: "When we come into the land, this cord shall be your sign. Tie it to your window so it will be visible on the wall. And bring your parents and family into your house. We will spare this house and all who are in it. But if you go outside, your life will be in jeopardy."

The Bible indicates she tied the cord to the window immediately. She lost no time rounding up her family.

"Mom, Dad, Jericho is going to be destroyed. Help me get all the family into my house for safety."

"Into *your* house?"

"Yes, into my house," we can imagine her saying. "I know it's been a place of shame, and it has disgraced your name. But it's different now. It's going to be a place of refuge because I have a scarlet cord hanging out. The Israelis will recognize it as a symbol of my faith in their God and in their promise to me."

Perhaps it took a lot of talking, but finally Rahab got all of her family into

her house. And the Bible says that when the city fell, the Israelis saved Rahab the harlot alive, and her father's household, and all that she had, because she hid the two spies.

There is a remarkable sequel to the story. Rahab became the wife of a prominent man in Israel, and one of their descendants was David, who became king of Israel. And in the descent from David came the Lord Jesus Christ.

Think of it! Rahab, once a harlot, became a woman of rank in Israel and was an ancestor of Christ himself—all because she had faith in the God of Israel, asked for mercy, and hung out the scarlet cord in obedience to the instructions given by the spies!

Isn't God's love and mercy wonderful? It reminds us that God is no respecter of persons, but one thing God does respect is faith. In Rahab's case, faith not only saved her life but got her a place in the family of God and also a place in the Bible hall of fame—Hebrews 11—where we find the inscription: "By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace" (v. 31).

She proved her faith by an act of obedience, as we read in James 2:25: "Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?"

If you are far from God today, perhaps you feel there's no hope for you. Remember Rahab. She was a harlot, and yet she was no worse than any other sinner in God's eyes. He extends His mercy and grace to all alike. The scarlet cord reminds us of the crimson blood the Lord Jesus shed on the cross to save us from our sins. It reminds us also of the lamb's blood that the people of God dobed on their doorposts the night of the Passover. "When I see the blood, I will pass over you," the Lord told them.

If we put our faith in the cleansing power of His blood, we shall be saved as surely as Rahab and her family. You can trust the scarlet. Rahab did, and it brought her salvation.

AMAZON ADVENTURE

By DAVID HANSEN

The Obregon sisters had not been heard from for 6 months. Their parents were becoming more concerned by the day. Letters from their anxious father suggested some sort of search be organized.

Rebeca and Levi Obregon had come to Iquitos, Peru, where my wife and I live and work as missionaries. Coming from the coastal region, the girls had traveled by truck over the Andes Mountains. The road reaches an altitude of more than 16,000 feet and then descends like a spiral staircase down the eastern slope into the vast, steamy jungles and the city of Pucallpa. From Pucallpa, the girls had flown to Iquitos, a city of 135,000 surrounded by 400 miles of roadless jungle.

Rebeca and Levi were attending Bible school in Lima, Peru, when God burdened them for the Sequoya Indians. The Sequoyas are a primitive tribe living in an almost inaccessible region along the Putumayo River. I had heard of them but had never been able to visit them.

To get to this region one must travel down the Amazon River, then double back up the Putumayo River in a V-shaped journey. The trip would take at least 24 days if transportation were available.

While the girls looked for some way to go to the Sequoyas, they helped in our missions work around Iquitos. Rebeca preached in several churches. She always had a victorious attitude even though she was handicapped. Her right leg was severely crippled, and in order to walk she had to keep one hand on her knee. It seemed that a city block would be the limit she could walk without stopping to rest.

I didn't want to discourage the girls from trying to reach the Sequoyas, but under the conditions, I hoped they would be content to minister around Iquitos.

Their father, a faithful Assemblies of God layman, had written to me about his concern for them. He asked that I try to dissuade them from going deeper into the jungle. So when they

came to me several weeks later saying they couldn't find transportation, I was greatly relieved.

However, Rebeca persisted. She suggested that maybe I could arrange for a floatplane to take them to the Putumayo. I was still somewhat reluctant, but I contacted Ed Shirts, a missionary pilot with whom I had flown many times. I knew he would give me factual information about the risks of flying into this area.

He reported that the trip wasn't long as the crow flies, but that it would be dangerous. There are no rivers to use for direction or to set the floatplane down on in case of bad weather.

This report didn't deter the girls at all; they still wanted to go. So Ed agreed to fly them. We decided that the best place to head for was a village on the map called Puerto Arturo.

Missionary David Hansen, Rebeca (in striped dress) and Levi Obregon, and a friend who accompanied the girls on a floatplane flight study a map of the area where the Sequoyas are known to live.



Our heavy load caused the small Cessna to strain as we lifted off the Amazon. Out of the corner of my eye, I watched Rebeca looking at the jungle below. Tears started down her cheeks as she praised the Lord for making her dream come true.

I turned to the other window with tears in my own eyes and questions in my heart. Had the Lord really intended for these two young girls—one of them so handicapped—to preach to the Sequoya Indians?

Puerto Arturo was not exactly an exciting place. It consisted of four thatched-roof huts. A government policeman was stationed there as the Putumayo River divides Colombia and Peru. He greeted us on the balsa wood raft used for floatplane landings. From him we learned that an army floatplane occasionally came by, but not on any sort of regular schedule.

Still it was a small consolation and something the girls could keep in mind when they were ready to return to Iquitos. Since they would be traveling by canoe into an area 100 miles from Puerto Arturo, we had no idea where or when to pick them up.

Before leaving the girls, we went over the map with them and pointed out a few places that Sequoyas had been seen; then we prayed together.

As Ed and I taxied into take-off position, Rebeca and Levi waved and smiled. Each had a plastic shopping bag containing mosquito netting and some extra clothing. They also had a box of Light-for-the-Lost literature to give to any Spanish-speaking people they might meet. They had no food and nothing for protection except their faith in God. Ed and I voiced our thoughts that very few men we knew would do what these two girls were doing.

Back in Iquitos weeks became months, and we had heard not a word from the girls. We prayed for them, wondering if they had found the Sequoyas. When and how would they



The Obregon sisters, their girl friend, two Peruvian army men, and the floatplane pilot stand on the raft which serves as a boat dock at Puerto Arturo.

return? When their father wrote about the girls, we could only reply that we had heard nothing.

After 6 months Ed and I decided we should make a trip back to the Putumayo to see if we could find out what had happened to them.

Before our plans were complete, someone knocked at the door—and there they were! Smiling broadly, each still carrying her plastic shopping bag (the literature box was gone) they began to tell us about their trip.

They had reached several different groups of the Sequoyas. In their villages they had preached and taught the gospel. Their message had been well received, and there had been many conversions and healings. The Indians had provided them with food, had guided them from place to place in the jungle, and had begged them to stay longer.

Not one word did the girls mention about hardship, mosquitos, rain, or heat. They talked only about the pleasure and joy of sharing Christ with many who had never known He existed. Their story sounded like a chapter from the Book of Acts, and I envied them their experiences.

After a few days Levi and Rebeca left for their home, promising to come back to Iquitos in the future.

Several days later a man from one of the local churches came running to our home. "Come quickly, Brother David. Three Sequoya Indians are

looking for you. They're down at the church."

I dashed into the church to face the Sequoyas whose cheeks and foreheads were brightly painted with berry and root extracts. Although they were barefooted and roughly dressed, their long, black hair gave them an impressive appearance.

Through an interpreter they told me they had been commissioned by their tribe to come to Iquitos and see if the story two young girls had told them was true. They showed how one of the girls limped, and we knew they were talking about Levi and Rebeca.

Was it true, they asked, that God sent His only Son to die for their sins, that they could be pardoned and that God would be happy with them and be their friend even after they had warred and killed?

We could tell from their questions that they understood the rudiments of the gospel. Evidently Rebeca and Levi had done a thorough bit of missionary work. All we needed to do was say, "Yes, what the girls told you is true."

The men smiled and said they would return to their tribe with the confirmation.

As they walked away, I thought about how God had initiated reaching the Sequoyas by putting a vision in the hearts of two unassuming young girls. Now that vision had been brought to reality, and the Sequoyas had embarked on that great adventure of knowing God.



Photo by Mandala

WHY WATER BAPTISM?

In studying Christian doctrine it is necessary to accept the Word of God as our guide, no matter how it may conflict with our preconceived ideas.

Baptism by sprinkling or baptism by immersion—which is scriptural? The Greek word *baptizo* means to immerse, to sink. It was applied to ships or galleys sinking. When the apostles wrote *baptizo*, they understood it to mean immerse and not sprinkle.

Baptism by immersion was the only mode practiced for the first two centuries after Christ. Even after this sprinkling was rare for some time.

Dr. Barlow, onetime professor at Oxford and afterwards bishop of Lincoln, stated: "There is neither precept nor example in Scripture for infant baptism, nor any just evidence for it above 200 years after Christ."

Mosheim, the church historian, said: "The sacrament of baptism was administered in the first century by an immersion of the whole body in the baptismal font."

By whose authority, then, has the scriptural, apostolic mode, baptism by immersion, been changed into the unscriptural one of sprinkling? The change was authorized in A.D. 1311 by Pope Clement V and his council assembled at Ravenna. They declared immersion or sprinkling to be a matter of indifference.

The Scriptures indicate that bap-

tism means immersion. Christ said to His disciples, when referring to His coming suffering and death, "I have a baptism to be baptized with" (Luke 12:50). Was Christ only sprinkled with suffering? No. He went right down into the river of death and could say, in the prophetic words of Jonah, "All thy billows and thy waves passed over me."

Did only His head feel the sprinkled drops of pain and anguish? No. They pierced His hands and His feet. He said prophetically: "I am poured out like water, and all my bones are out of joint: my heart is like wax . . . my strength is dried up like a potsherd. . . . I may tell all my bones" (Psalm 22:14-17). This is going down into the deep, dark river and being plunged beneath its icy-cold waters.

Baptism is said to be a burial: "Buried with him in baptism" (Colossians 2:12). To bury a man one must cover him completely; similarly to bury a man in baptism he must be completely immersed in the waters.

John the Baptist did not practice sprinkling. He baptized "in Aenon near to Salim, because there was much water there" (John 3:23).

THERE ARE conditions for receiving this ordinance.

Peter, on the Day of Pentecost, said to those whose consciences had been awakened: "Repent, and be baptized every one of you in the name of Jesus

By C. J. E. KINGSTON

Christ for the remission of sins. . . ." Repentance must come before baptism.

When the eunuch desired baptism, Philip said, "If thou believest with all thine heart, thou mayest" (Acts 8:36, 37). No one is a fit candidate for water baptism who has not repented and believed in Christ as Saviour. These alone may be baptized. Infant baptism cannot be according to the Bible, since only those who can exercise their free choice and repent and believe the gospel may receive this ordinance.

BAPTISM is a command. Some think it is a matter of indifference whether they are baptized or not. But Peter said, "Repent, and be baptized." This is not a matter for private opinion, but a command of God's Word. The path of true obedience will lead one through the waters of baptism. We are saved by repentance and faith in the Lord Jesus.

The blood of Jesus Christ, not the waters of baptism, cleanses us from all sin (1 John 1:9). But it is necessary to obedience. Do you want to obey the Lord? Then follow Him by going through the waters of baptism.

Christ is our example. One day John the Baptist stood in the river Jordan clothed in a rough, camel's hair garment. With bowed head he awaited the coming One. When Jesus came, he said to Him, "Comest thou to me? I have need to be baptized of thee."

Jesus replied, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matthew 3:15). If this ordinance is not obeyed, we fall short of righteousness!

Why did Christ need to be baptized? Because "he also suffered for us, leaving us an example, that ye should follow his steps." In every place of baptism, then, are the footsteps of the Master.

THIS ORDINANCE is the pathway to the gift of the Holy Spirit.

As John buried Jesus beneath the waters of Jordan, the voice that spoke a universe into being was heard declaring: "This is my beloved Son, in whom I am well pleased." The Spirit of God, with dovelike radiance, anointed Him with power to walk the weary path to Calvary.

Would you be well-pleasing to the Father? Would you be anointed with power from on high? Listen to Peter's words: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

WHAT IS the significance of water baptism? It is taking upon oneself before all the world the name of Christ. It signifies that the one baptized has turned his back upon his old sins and old way of life.

Christian, you too can testify in this way to the grace you have received through Christ. Will you do it?

Baptism is an outward sign of what has already taken place inwardly. The believer in Christ can say, "He was wounded for my transgressions, he was bruised for my iniquities; the chastisement of my peace was upon him" (Isaiah 53:5). He realizes that since Christ died for him, then he is dead—the just judgment of the Law has been meted out. The Law reckons him to be dead, his Saviour having paid the penalty of the Law in his stead.

As the candidate for baptism goes down into the water and is immersed by the officiating minister, he is testifying that he has already gone down into death with Christ and has appropriated by faith the forgiveness which that death obtained.

But Christ did not remain in the tomb. On the third day He arose. Christ came forth in the power of resurrection glory and endless life. The Bible says: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Romans 6:4). The same power which stirred that lifeless body in Joseph's tomb and raised Him from the dead is available for the child of God today to enable him to walk in newness of life.

As the baptismal candidate is immersed in the waters of baptism, signifying his death with Christ, so is he raised again, testifying that he has been raised to newness of life with Christ Jesus.

—Elim Evangel (England)



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TEACHING FOR MATURITY

(WRITINGS OF PAUL)

Sunday School Lesson for November 12, 1978
GALATIANS 5:16-26; EPHESIANS 4:11-16

By J. BASHFORD BISHOP — Southeastern College
Assistant Professor of Bible and Religion

It is impossible to estimate the importance to the Christian of the 13 letters written by the apostle Paul. The Gospels tell us the facts concerning the crucifixion and resurrection of Christ. Paul's letters interpret those facts and relate them to everyday life.

The Epistles explain the nature and mission of the Church which is declared to be Christ's body. They describe the privileges, duties, and responsibilities of the ministry of the church. They set forth the ministry of the Holy Spirit in the individual life of the believer and in the life of the church corporately. Today's lesson texts deal with this latter theme.

SPIRITUAL MATURITY AND THE BELIEVER

(Galatians 5:16-26)

All spiritual growth is effected by the power of the Holy Spirit.

1. *The Holy Spirit directs our walk* (v. 16). "Walk in the Spirit," that is, "Live your daily life directed and

empowered by the Holy Spirit who resides within you," and you will not carry out the desires and cravings of the carnal nature, promised Paul. Here is the simple but powerful secret of victorious living—living in obedience to the promptings of the Spirit.

2. *The Holy Spirit opposes the flesh* (vv. 17, 18). The Christian's conflict is between two forces—the "flesh," that is, the natural, carnal; and the "Spirit," who indwells the believer. While the "flesh lusts against" the Spirit, it is equally true that the "Spirit lusts against the flesh." The desires of the Spirit are far more powerful than the desires of the flesh, if we will yield to the Spirit. "Greater is he that is in you, than he that is in the world" (1 John 4:4).

3. *The Holy Spirit releases us from the works of the flesh* (v. 18). We are not victimized and in bondage to the sinful and selfish activities which emanate from the old nature. Paul proceeded to list some of the activities. The first four, beginning with adultery, are classified as lust or unlawful sexual conduct. Items 5 and 6 constitute idolatry; 7-15, contentiousness; and 16, 17, intemperance. Note that such things as hatred, wrath, and envying are classified with adultery and murder! Those who practice these things "shall not inherit the kingdom of God" (v. 21).

4. *The Holy Spirit produces fruit in the life of the believer* (vv. 22, 23): "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." What a contrast between this fruit and those works. This fruit grows; it is the fruit "of the Spirit." It is not the product of the Christian's self-effort, but of the Spirit in response to the believer's faith, obedience, and yieldedness to Him.

5. *The Spirit sustains our spiritual life* (v. 25). Paul's words may be paraphrased as follows: "Since we were born into God's family by the power of the Spirit [John 3:5-8; Titus 3:5], and since it is the Holy Spirit who sustains our life ['It is the Spirit who gives life,' John 6:63, NASB], then let us continue to live our daily lives in obedience to the Spirit's guidance and in dependence upon the Spirit's power."

STILL RIDING A HOBBY HORSE



SPIRITUAL MATURITY AND THE CHURCH

(Ephesians 4:11-16)

No believer can mature spiritually apart from the church collectively. Again, the church's maturity depends on the degree of its members' maturity. God has made ample provision for both. (See 1 Corinthians 12:12-31.)

To assist in bringing maturity to the church, Christ has given gifts to the church in the form of "apostles . . . prophets . . . evangelists . . . pastors and teachers," etc. (Ephesians 4:11; 1 Corinthians 12:28).

Ministries given by Christ to the church and gifts given by the Spirit to believers in the church are given for a divine purpose—to complete God's plan. Verses 12 and 13, expressing this objective, are well paraphrased by F. F. Bruce, in *The Letters of Paul* (Eerdmans):

"He has given them (apostles, prophets, etc.) in order to equip the people of God for their various forms of service, so that the body of Christ may be built up to the point where all of us together, in the unity of our faith and our knowledge of the Son of God, reach the maturity of full-grown manhood, the stature that befits the body which is the complement of Christ himself."

COUNT THE KNOTS ON YOUR PIECE OF STRING

By SAMUEL M. BUICK

The diagnosis was final. The elderly lady's illness was terminal. In a few days her struggle to live would quietly end.

However, the nursing staff in the hospital noticed that the dying patient spent long periods of the day performing a peculiar ritual: she would continually run her fingers feverishly along a knotted piece of string.

Perplexed, some of the nurses concluded it was merely an indication of senility. Then someone sat down at the old woman's bedside and asked about this strange routine.

A smile flitted across the patient's kindly face.

"Oh, this string is just about the dearest thing to me," she explained. "My grandmother taught me when I was a little girl to get a new string on each birthday; and when something good happens, when God smiles on your life and a nice thing happens, you tie a knot on your string. Then when the days are dark and lonely, when despair is very real, you get out your string and remember the good times. Then the pain isn't so bad."

The knotted string was her way of recalling the blessings of the past, and reminding her to be thankful, even in the midst of intense suffering.

David said: "It is a good thing to give thanks unto the Lord" (Psalm 92:1). In the context of this lady's experience it could be translated, "It is a good thing to count the knots on your piece of string."

Have you tried it recently? Robert Louis Stevenson observed that "the man who forgets to be grateful has fallen asleep in life."

A Christian farmer went to a large city to conduct a business deal, and at noon entered a restaurant for lunch. The waitress seated him at a table near a group of young men. When the food was placed before him, he bowed his head and silently gave thanks.

The young fellows found this highly amusing, and one of them called out: "Hey, Mister, does everyone do that where you live?"

The farmer looked up from his plate, stared at the cynical youth, and replied: "No, son; the pigs don't."

There should be some difference between the pew and the pen!

Paul indicated that thankfulness should be one of the qualities that characterize any child of God. He exhorted: "Giving thanks always for all things unto God and the Father in the name of the Lord Jesus Christ" (Ephesians 5:20).

In retrospect, what are the specific things for which you can thank God?

God's patience might be a good place to start! Hasn't the Lord been merciful toward each of us, in spite of our inconsistencies and failures? Haven't we discovered again and again that God is ever ready to restore and to forgive? Our experience has been identical with that of the Psalmist who said: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Psalm 103:13, 14).

Then there is God's provision. A wise and experienced man said: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread"

Through the BIBLE this year...

READING THE WORD IN THE ORDER OF ITS EVENTS

November 5-11

- 5. 1 Corinthians 15
- 6. 1 Corinthians 16
- 7. 2 Corinthians 1-7
- 8. 2 Corinthians 8, 9
- 9. 2 Corinthians 10-13
- 10. Acts 18:12 to 20:1
- 11. Ephesians 1-3

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Ephesians 2:8, 9).

(Psalm 37:25). The food upon the table, the clothes in the closet, the roof to keep out the storm—are not all of these keen reminders of the goodness of the Almighty?

And we must not overlook God's protection. All of us, in looking back, must confess that God has overshadowed us with His wonderful care. Where would we be were it not for the protective hand of God outstretched upon our lives, shielding us from danger, strengthening us in the hour of tragedy?

One day Thomas Edison's laboratory was gutted with fire, resulting in many valuable and unfinished experiments being totally destroyed. After the fire Edison was walking forlornly through the water-drenched rubble when his eyes fell upon a little paper package tied tightly together with string. It was fire-scarred and water-soaked, but it was not burned.

The inventor opened it very carefully and found inside a picture of himself. Except for scorch marks around the edge, the photograph was intact. Edison examined it thoughtfully for a moment; then reaching down he picked up a piece of charcoal from the floor and wrote across the picture, "It didn't touch me."

Thank God that while many of us have been called upon to go through the fire, it didn't touch us!

But even in the complex situations of life, we can still find cause to thank God.

Matthew Henry, the noted English preacher, was traveling by horseback on his preaching circuit when he was held up and robbed. That night he recorded the incident in his journal, and concluded with a pertinent prayer: "I thank Thee first because I was never robbed before; second, because although they took my purse, they did not take my life; third, although they took my all, it was not much; and fourth, because it was I who was robbed and not I who robbed."

As we pause to count the knots on our piece of string, God grant us to say with Dag Hammarskjöld: "For all that has been—thanks! To all that shall be—yes!"

P/E NEWS • DIGEST

FROM EVANGELICAL PRESS NEWS SERVICE, CORRESPONDENCE, PERIODICALS, PRESS REPORTS
This news is reported for your information; publication does not indicate approval of persons, concepts, or actions.

RECORDS BROKEN AT CONFERENCE OF CANADIAN PENTECOSTALS

CALGARY, ALBERTA—Several past records were broken at the 31st Biennial General Conference of the Pentecostal Assemblies of Canada held here in August. There were 812 delegates and visitors registered, 200 more than at the conference 2 years ago.

The conference celebrated the diamond anniversary of the denomination. It was in 1918 the Pentecostal assemblies across Canada organized under a federal charter.

Robert W. Taitinger was returned to office as general superintendent. Assistant superintendents are J. M.

House, western Canada, and Gordon R. Upton, eastern Canada.

Five other officers were also reelected to their posts, as follows: Charles Yates, general secretary; A. Graydon Richards, general treasurer; C. W. Lynn, director of overseas missions; S. D. Feltmate, director of Christian education and youth; R. M. Argue, director of home missions and Bible colleges.

For the first time in PAOC's 60-year history, overseas churches sent a large delegation of leaders. Nine overseas countries were represented.

Lively discussion centered

around the education of children, with Christian day schools being advocated by many persons as an alternative to the public school system; and the ordination of women was debated pro and con.

A nationwide offering of \$482,112 was given for world missions on Conference Sunday. This exceeded the \$350,000 goal and surpassed the total of the previous conference. Of the 860 PAOC churches across the nation, over 75 percent phoned in their offering reports which were flashed on a giant screen.

The 1980 General Conference will be in Hamilton, Ontario.

Bible translation to be prepared for Eskimos in northern Canada

TORONTO, ONTARIO—The Canadian Bible Society and the Anglican diocese of the Arctic are joining forces in providing a contemporary Bible translation for Canada's 17,500 Eskimos.

Ninety-five percent of the Eskimos in the northern areas of the country can both read and write in their own language. The century-old translation now in use is "much further removed from the speech of the people than Shakespeare's language is from present day English," said Dr. Eugene Nida, United Bible Societies' consultant on the project.

Spearheading the translation are four Anglican Eskimo clergymen. Plans are to complete the translation within 2 years.

At least 85 percent of Canada's Eskimos are Anglicans; about 11 percent are Catholics; and the remainder are Pentecostals or independents, reports the *EP News Service*.

East German Protestants allowed some broadcasts

EAST BERLIN—For the first time since the Soviet takeover in 1945, the eight regional Evangelical Churches in East Germany will be allowed to broadcast Christmas and other major religious holiday programs over a nationwide hookup.

The announcement followed a breakthrough earlier this year when the Communist regime

permitted Bishop Albrecht Schonherr to address the nation from East Berlin on Good Friday. A service on Pentecost Eve featuring the famed choir from Dresden's Church of the Cross and a sermon by Bishop Johannes Hempel also was broadcast.

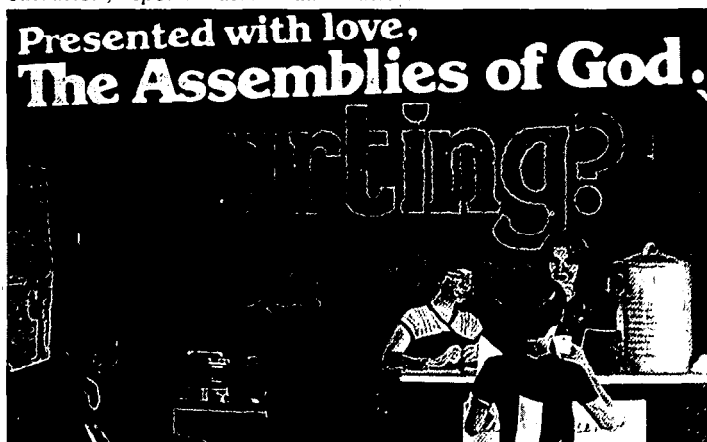
The reversal of attitude by an atheistic government after three decades of militant suppression

was seen as the result of a meeting of Evangelical Church leaders with Party Chief Erich Honnecker in March. He promised them access to a nationwide channel on major religious holidays and special occasions.

It is considered a gesture of appreciation for the present stance of cooperation by the churches.

A/G youth in Maryland witness at fair

The youth of First Assembly, Elkton, Md., prepared and manned a witnessing booth at the Cecil County Fair this past summer. The "Hurting? God Cares" theme was used. Each person who stopped was given a "Hurting? God Cares" tract and had opportunity to watch an audio visual presentation of the church's programs and of the plan of salvation, reports Pastor Paul Walters.



GROUP OF LONDON MEDICS REVOLTING AGAINST ABORTION INVOLVEMENT

LONDON—Some medics here are revolting against the wholesale slaughter of infants by abortion, according to a report in the *Capital Voice*. "We are nothing less than murderers," said David Gilson, assistant surgeon at a London clinic.

The surgeon related that he, with other doctors, in a year had aborted more than 2,000 babies in a highly developed condition. The majority of them could have lived with proper care, he said.

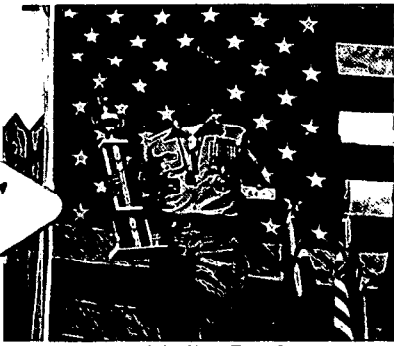
"Personally I aborted nine babies in one week. Six of these were between 5 and 6 months and were human personalities. Some of them were breathing.

Only one was dead. Several cried aloud."

Dr. Gilson told of women who became hysterical in the operating room, demanding their children back after it was too late. One woman beat the doctor in the chest with her clenched fist and called him a murderer. Dr. Gilson said women who have had their children thus killed will have the memory "haunt them to their dying days."

Some workers in the hospitals and clinics here have decided they will no longer throw a fetus into an incinerator as they have been doing since the abortion law took effect.

TEXAS YOUTH NAMED ROYAL RANGER OF THE YEAR



Ranger of the Year Tony Long

SPRINGFIELD, MO.—For the first time in its history, the Royal Rangers program has selected a national Royal Ranger of the Year.

During the recent national camporama at Farragut State Park in Idaho, the national Royal Rangers Executive Committee

interviewed 14 top Royal Rangers to make this selection. Each candidate had already been selected as district Ranger of the Year.

Each boy was graded on his attitude and responses to a series of selected questions.

Tony Long, age 15, of the South Texas District, was selected as national Ranger of the Year. He was presented with a large trophy and a crisp \$100 bill.

He will sit as a voting member of the National Council for the coming year.

Tony joined Royal Rangers as a Pioneer at age 8. He earned his Gold Medal of Achievement (the top award in Royal Rangers) in 1977.

In 1977 he was selected as the South Texas District Ranger of

the Year, and in 1978 he was chosen as regional Ranger of the Year for the south central region. He has attended Junior Leadership Training Camp (JLTC) and Junior Leadership Training Trail (JLTT). He also holds both the Gold and Silver Buffalo Awards. He has assisted in starting other Royal Rangers outposts in his area.

Tony made his decision for Christ at a Royal Rangers council fire, and has an outstanding Christian testimony. He stated, "I have grown stronger in every area of my life through the Royal Rangers program. I hope to help other boys to do the same. I pray that other boys will let God move in their lives as He has in mine."

Tony is a member of Outpost 23 at the First Assembly of God in Nederland, Tex.

RUTH CARTER RECEIVES AWARD FOR PUBLIC SERVICE

SPRINGFIELD, MO.—Recently Mrs. Ruth Carter received the Attorney General's Award for Public Service in recognition of her work at the Medical Center for Federal Prisoners located here.

Dr. P. J. Ciccone, director of the Medical Center, presented

the regional award to Mrs. Carter on behalf of Attorney General Griffin Bell. The presentation was made at a chapel service during Prison Fellowship Week.

Protestant Chaplain Niles H. Behrens at the Medical Center said, "This is the first time in the

history of the U.S. Medical Center that such an award has been granted to a volunteer from the community."

Mrs. Carter has been visiting the Medical Center several times a week—spending a number of hours each time—since her husband, Howard Carter, passed away in 1971. (Her first husband was the late Wesley Steelberg, a general superintendent of the Assemblies of God.)

Mrs. Carter's volunteer service has given her opportunity to win many inmates to the Lord. Working closely with the Protestant chaplain, "Mom" Carter visits the hospital twice each Sunday—for morning chapel and evening services—and again on Monday night for Bible study; then Tuesday for 7 a.m. "prayer coffee" service, and Thursday night for Yokefellow discussion groups. In addition, she goes each Tuesday afternoon for personal visitation when she is allowed to move freely through the wards on three floors.

Her influence and ministry to the men reaches throughout the U.S. The Medical Center in Springfield houses around 1,000 men, but over 4,000 pass through its gates each year since those needing medical attention come from prisons all over the country. Men whose lives are changed by the gospel take their testimony with them when they return to their base prisons.



Photo by Dana Bodnar

COLOR

Part of the beauty of Christmas is in its rainbow of colors. And in that spirit, the Christmas Edition of the Pentecostal Evangel is in beautiful full color. But there's much more—Christ-honoring articles and features that present the true spirit of the season. You'll want to order extra copies for church visitation work, to give to visitors who attend your services in December, to use in personal witnessing—or as extra-special Christmas cards. Ready for shipment November 15.



PENTECOST AROUND THE WORLD

NEWFOUNDLAND—"Pentecost in the Last Days" was the theme of the 36th General Conference of the Pentecostal Assemblies here, hosted by First Pentecostal Church and Pentecostal Tabernacle, both of Corner Brook. At the ordination service, 25 were set apart for full-time ministry—16 men and 9 women. A. S. Bursey was reelected general superintendent.

USA—Some 25,000 delegates attended the 7th International Lutheran Conference on the Holy Spirit in Minneapolis, Minn., in August. In addition to Bible studies and evening rallies, a number of workshops were conducted, including some for specialized groups such as doctors, nurses, and others in medicine.

ENGLAND—A week's crusade in Birmingham with Anglican clergyman Trevor Dearing as speaker was jointly sponsored by the Elim and Assemblies of God fellowships. Forty Pentecostal ministers from the two groups met regularly in preparation for meetings. Redemption Tidings reported that over 400 people were counseled during the week. Many sick were touched, and "it was not possible to calculate how many received their personal Pentecost during the meetings."

USA—Revivaltime's annual World Prayermeeting is scheduled for Sunday, November 19. Over 1,600 prayer groups composed of more than 90,000 people worldwide are expected to participate in taking some 100,000 prayer requests to the Lord.

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Fear, faith, and migraines

continued from page 16

moment those Christians prayed for my healing. He used a gradual process, because that's what was needed in my particular affliction. I had to be released from patterns of reaction to stress by learning to trust in the Lord day by day, hour by hour. For the opposite of fear (and that's what really caused my headaches) is faith. God taught me a new way of life, living by faith.

My headaches had started when I was a child growing up in a difficult situation. My father was an alcoholic; my older sisters were quite unruly. I found living with them was very disturbing. The headaches resulted from things that happened to me and from my reaction to those things. So whenever anything caused me stress, I'd get a migraine headache.

But now I had the Lord in my life. I began to meet stressful situations with faith. The migraine attacks started clearing up.

At times when I took my eyes off the Lord and fell back into my old thought patterns, I'd get a migraine attack. Occasionally I still get one. But praise the Lord, the frequent migraines are a thing of the past!

Certainly I believe the Lord has given us doctors to help us; my own dear husband is a doctor. But what medical science couldn't do for me, the Lord has done.

After I began my new life with the Lord, prayers began to be answered immediately. Family relationships were healed. My husband and I became one in the Spirit, and our marriage became more beautiful. Christ has become the center of our home and of our conversation.

One particular prayer that was answered was that my sister Peggy came to know Christ also. How glad I am that I received Him when I did and was able to witness to her and pray for her! For she became a Christian just in time. She went home to be with the Lord 7 months later.



Minnie Griffin

Pain and stiffness depart in answer to prayer

MORE THAN 10 years ago I began developing arthritis which gave me a lot of pain and stiffness in my joints. It was hard to bend. The doctor gave me pills to take four times a day to relieve the pain.

During a crusade conducted by Evangelist William Caldwell at the high school, God told me to take His Word and believe it, and I did.

When Brother Caldwell gave an invitation, I went forward for prayer. I could not go up the stairs to the platform because there was no railing to hold onto so a man took me by the arm and helped me up.

After I was prayed for, I could bend and go up and down the stairs by myself. I was so happy that God had healed me, I went up and down the stairs twice after that.

I received my healing last October and, praise God, I am still going up and down stairs without help. And I don't take the pills anymore.—Minnie Griffin, South Glen Falls, N.Y.

(Endorsed by Pastor Lawrence R. Larson, Gospel Lighthouse Church, Hudson Falls, N.Y.)

Nurse's heart condition healed

IN JUNE 1977 I began to have chest pains radiating upwards into my neck and jaws. I was weak, and my arms felt heavy. I had to rest often during my day's work.

The doctor diagnosed it as ischemia, meaning that an insufficient amount of blood was flowing into some areas of the heart due to an obstruction.

After the bicycle stress test showed positive, the doctor advised me to go to a cardiologist for heart catheteriza-

tion. He gave me medicine which usually brought relief.

Then on July 22, while I was returning home from Florida, the chest pain developed, and the medicine did not relieve it. I was frightened. Because I am a nurse and I work in the intensive care unit, I knew that chest pain unrelieved by nitroglycerin could mean more heart damage.

I did not sleep well that night. The chest pains returned early in the morning. I went back to the hospital and had another electrocardiogram. This showed a little more damage to the heart. Again I was advised to have a catheterization soon.

That evening at church Evangelist William Caldwell and other ministers prayed for me. As they prayed I felt something move in my chest. The pain left instantly. I went home and washed and dried clothes. I felt better than I had in over a month.

That was in July 1977, and I am still healed.—Edith Meek, Camden, Ark.

(Endorsed by Pastor Carl L. Tillery, First Assembly, Camden, Ark.)

Headache is gone

FOR ABOUT 30 YEARS I suffered with severe pain over my right eye, which caused vomiting.

On August 16, 1977, Evangelist Ken Krivohlavek was holding services in our town. He said that God wanted to heal someone with a headache over the right eye.

When he laid hands on me and prayed, I just knew I was healed.

All of the following week I was up until almost midnight every night. Then on Saturday I went on a trip. Usually loss of sleep or a long trip would give me a headache, but I didn't have any. It's wonderful not to have to take aspirins.

Through this experience I have learned that God loves us and wants us to live an abundant life in Him.—Fauna Liter, Madison, Ind.

(Endorsed by Pastor Harry E. Turner, First Assembly, Madison, Ind.)

LOVE THROWS A VEIL OVER COUNTLESS SINS

The Living Bible has been a means of great blessing to millions of people. The young especially enjoy its up-to-date, down-to-earth language.

But in reading it they need to remember that although it is called a Bible, it really isn't—not in the strictest sense. It's only a paraphrase, and can't be placed on the same level as authentic translations such as the Authorized (King James), American Standard, New American Standard, or New International Versions.

The wording of *The Living Bible* may be biased by personal interpretation in some places. One such verse is 1 Peter 4:8 where the Scripture is paraphrased as follows:

"Most important of all, continue to show deep love for each other, for love makes up for many of your faults."

By inserting *your*, the author may simply be using the word in a corporate sense but it seems to encourage the all-too-prevalent idea that how a person lives does not make a lot of difference, as long as he loves. Such an idea, of course, is contrary to the Scriptures that clearly teach us to confess our faults and to overcome them.

What 1 Peter 4:8 does tell us is that

if we have fervent love one toward another, we shall not see the faults of others. Our love will cover them. For love never accuses; it always defends.

The *Twentieth Century New Testament* puts it this way: "Above all, love one another fervently, for love throws a veil over countless sins."

A new convert was deeply hurt by the action of another Christian. He felt if he could only tell others how cruelly he had been stabbed, it would relieve some of the pain.

But the Holy Spirit whispered, "Love covers," and he could not even tell his wife.

He talked to the Lord about it. "Father," he said, "may I not even tell You about it?"

Very tenderly the Lord replied, "Love covers."

With that the matter left his mind. For weeks the thought of how he had been mistreated never returned. In fact, the Lord obliterated it so thoroughly he could not remember who or what had caused him the pain.

Years later while tossing sleeplessly on his bed one night, the memory of the incident came back. He cried out, "Lord, help me to forget."

Immediately he had a mental picture. In his mind he saw himself digging a grave. After he had dug very deep, he sorrowfully lowered into the excavation the thing that had wounded him. Then he shoveled the dirt back in the hole and laid the green sods over it.

All this took place in his mind. He covered the grave with white roses and walked away. With that he fell asleep.

More years went by, and there came into his life another heartache. He tried desperately to forgive and forget, but couldn't. When he talked to the Lord about it, God enabled him to dig another grave. Mentally he opened a casket and put into it the situation that was troubling him. He closed the lid, lowered the casket, and covered it with dirt.

Then in his mind he saw springing up from each corner of the grave a little evergreen tree.

Love covers. Sometimes it takes real effort to bury the past, but with God's help we can do it, and from the grave of our grief there will arise new life—the life that springs from the indwelling love of God.

—r.c.c.

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Lee Shultz, National Director
Division of Communications

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R. G. Champion, Managing Editor

Norman Pearsall, Art Editor

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WE BELIEVE . . .

. . . the Bible is the inspired and only infallible and authoritative written 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 in 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.



FEAR, FAITH, AND MIGRAINES

Bob, this migraine is killing me!" I exclaimed to my husband. "You're a doctor. Isn't there something else that can help me?"

"I'm sorry, honey," he answered. "We've tried everything I can think of. I know even the drugs don't help much. I guess you'll just have to learn to live with it."

"Learn to live with it!" I cried. "I'm tired of these headaches, and stomachaches, nausea, and vomiting!"

My headaches began when I was a young girl. Now I was a married woman, with a son and a daughter. Still, every time I encountered a stressful situation, it seemed a little voice would say, "You are going to get a headache; you are going to get sick." I knew what was coming, and that only served to increase my tension.

Deep inside I also knew it must be possible to have a closer relationship to God than I had. There was a longing in my heart to know Him, really know

Him. Oh, when I was 12, I had made a "decision for Christ." But it hadn't been a genuine commitment.

About 5 years ago when I was 29, God started sending people across my path. They had something I didn't have. Then I began taking art lessons, and I met a German girl named Rosie. She had a warmth about her, a joy, peace, and faith I wanted. *What is it?* I wondered. *What is it?*

One day Rosie told me how the Lord had healed her back after an accident.

"Oh, I have been so sick with migraine headaches for so long," I said. "I've prayed for God to help me, but nothing has ever happened. I've about decided that God is more concerned about people who are in greater physical distress than I am."

"Sue, the Bible says that God even

cares for the sparrows," she said. "God even knows how many hairs are on your head. He is concerned about an ache you may have in your little toe!"

"Do you really think He cares about my migraine headaches?" I asked. "Do you think He might even heal them in answer to prayer?"

She nodded. "I certainly do," she said, "but you have to really trust Him. Look, why don't you come to a home prayer meeting with me tomorrow? We pray for anyone who has a physical problem. We'll pray for you."

"All right," I agreed. Rosie had caught my interest. Wouldn't it be wonderful if God would heal me as He had her? And wouldn't it be wonderful if I could have the faith, peace, and joy she seemed to have!

I went to that meeting fully expecting to be healed. The Christians laid hands on me and prayed. In my heart I knew God had done something for me.

Right after they prayed for me, I turned my life over to the Lord. For when I heard that Jesus loved me, that He had died for my sins, and that He would come to live in me if I truly received Him, the Holy Spirit convinced me it was the truth.

At another prayer meeting a woman who was praying for me had me confess openly my faith in the Lord Jesus. After I did that, Christ became very real to me.

God started working in me from the

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By **SUE EUBANKS**
as told to **MURIEL LARSON**