

The Pentecostal **EVANGEL**

APRIL 8, 1956

FIVE CENTS

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



REVIVAL

"DAY OF PENTECOST"
Nation-wide Revival
May 11 - May 20

GOLDEN JUBILEE
Azusa Street Outpouring
April - 1906

L. N. PEARSELL

THE LIGHT THAT DISPELS THE DARKNESS

Christians, Get the Flame!

Fifty years ago, in a humble mission in Azusa Street, Los Angeles, history was made when the Holy Spirit fell in Pentecostal power upon hungry-hearted Christians. For many months various groups in Los Angeles and elsewhere had been seeking God. They knew not what it was they lacked, but somehow they felt that God was about to do a new thing. And He did.

Frank Bartleman, one of the leaders of the prayer meetings in those days, was in correspondence with Evan Roberts, the leader of the revival that was sweeping Wales. At least three times Brother Bartleman wrote to Evan Roberts asking for prayer, and each time he received a personal reply from the Welsh leader assuring him that the people over there were praying for the bands of hungry saints in America. One of the letters is quoted below:

Loughor, Wales, Nov. 14, 1905

My dear comrade:

What can I say that will encourage you in this terrible fight? I find it is a most awful one. The kingdom of the evil one is being besieged on every side. Oh, the millions of prayers—not simply the form of prayer, but the soul finding its way right to the Throne! People in Wales have learned to pray during the past year. May the Lord bless you with a mighty downpouring.

In Wales it seems as if the Holy One rests upon the congregation, awaiting the opening of the hearts of the followers of Christ. We had a mighty downpouring of the Holy Spirit Saturday night. This was preceded by the correcting of the people's views of true worship. First, to give unto God, not to receive. Second, to please God, not to please ourselves. Therefore looking to God, and forgetting the enemy and also the fear of men, we prayed, and the Spirit descended. I prayed God to hear your prayer, to keep your faith strong, and to save California. I remain,

Your brother in the fight,
EVAN ROBERTS

Evan Roberts voiced his "Message to the Churches" in the following lines of an old poem:

*While the fire of God is falling, while the voice of God is calling,
Brothers, get the flame!
While the torch of God is burning, men's weak efforts overturning,
Christians, get the flame!*

*While the Holy Ghost is pleading, human methods superseding,
He Himself the flame.
While the pow'r hard hearts is bending, yield thine own, to Him
Surrend'ring all to get the flame.*

*For the world at last is waking, and beneath His spell is breaking
Into living flame;
And our glorious Lord is seeking human hearts, to rouse the sleeping,
Fired with heavenly flame.*

*If in utter self-surrender you would work with Christ, remember
You must get the flame.
For the sake of bruised and dying, and the lost in darkness lying,
We must get the flame.*

*For the sake of Christ in glory, and the spreading of the story,
We must get the flame.
Oh, my soul, for thy refining, and thy clearer, brighter shining,
Do not miss the flame.*

The Lord wants to baptize every one of His followers with the Holy Ghost and Fire. That Fire will purify our hearts, produce a white-hot love for Christ, and put within us a mighty passion for the lost. Do you have the Flame? If not, seek God with all your heart, as the people did fifty years ago, and the scenes of those days will be repeated in 1956.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

APRIL 8, 1956

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ROBERT C. CUNNINGHAM, Editor

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... we believe the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through faith in the precious blood of Christ.

WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the Baptism of the Holy Spirit, according to Acts 2:4, is given to believers who ask for it. WE BELIEVE in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

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Standard Publishing Co.

The Prophetic, Priestly and Kingly Anointings

by Assistant General Superintendent

GAYLE F. LEWIS

FOR MANY YEARS SOME OF US HAVE enjoyed this wonderful experience we call the Baptism with the Holy Spirit. Yet I wonder how much we understand of the thought and purpose of God back of the experience.

There are three scriptures I call to your attention. One is 1 Kings 19:16, last clause, "And Elisha the son of Shaphat of Abelmeholah shalt thou anoint to be prophet in thy room." In Exodus 29:7, God speaking to Moses concerning Aaron becoming priest said, "Then shalt thou take the anointing oil and pour it upon his head and anoint him." In 1 Samuel 16:13 we read, "Then Samuel took the horn of oil and anointed him in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward." Thus David was anointed as King over Israel.

There is a great deal of scripture evidence to prove that the anointing spoken of in the Old Testament is a type of the gift of the Holy Ghost in the New Testament. In Isaiah 61:1, which speaks prophetically of Christ, we read, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek," etc. In Acts 10:38 Peter said: "Now God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him." This statement of Peter makes it clear,

God's purpose in giving the Baptism of the Spirit

I believe, that the anointing spoken of by Isaiah was the Baptism with the Holy Spirit which Christ received.

Now the special thought behind the anointing, or oil used as a symbol of the Holy Spirit, seems to be that of teaching, guidance, and equipment for an office. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him" (1 John 2:27).

There are many symbols of the Holy Spirit in Scripture, each bringing out a different phase of the Holy Spirit's office work. For instance water is used as a symbol of the Spirit and speaks to us of the Spirit's work in imparting life. Jesus likens Him to living water imparting life both spiritual and physical. Fire is also used as a symbol of the Holy Spirit, and speaks of cleansing, purification, and energy. But oil is associated with preparation for an office.

In the Old Testament Scriptures we have referred to, we see three classes of people being anointed—prophets, priests, kings. In each one of these cases I believe there is new light on the equipment for service which God has provided for His children in the Baptism with the

Holy Spirit. Our experiences at the time of Baptism are varied. In fact, I have never seen two people receive the experience alike. Yet they probably could all be described under one of these three heads.

Some come into this Pentecostal life with great boldness to testify and to give forth messages from God's Word. The Lord immediately begins to open His Word to them and they constrain the careless and lost to come to Jesus. A prophetic anointing seems to be resting upon them.

Others come through to this experience with a great burden of prayer upon them. We have seen them, even in the midst of much joy, suddenly overcome with a great burden of intercessory prayer, and they enter into fellowship with their great High Priest, Jesus Christ, in making intercession for the lost. A priestly anointing has come upon their lives.

Then there are still others who seem to have great victory over sin, self, and the devil. We hear them saying with Paul, "None of these things move me." While others seem to have a struggle with the flesh, they become real overcomers. A kingly anointing is resting upon them, and they are ruling and reigning in life. Sometimes those who

(Continued on page twenty-six)

How PENTECOST Came to Los Angeles

An eyewitness account of

the momentous events of the year 1906

BROTHER W. J. SEYMOUR, THE ONE whom God used to bring the message that stirred the world, was born in Louisiana. He was saved and sanctified under the "Evening Light Saints," a holiness group. He was a colored man, blind in one eye—a very plain, very spiritual, very humble brother.

He had learned about the Baptism of the Holy Ghost through Sister Farrar in Houston, Texas. He had acted as pastor at Sister Farrar's holiness mission in



Houston while she went to Kansas to attend Bible School, and when she returned from Kansas he heard her tell how she had received the Baptism with the Holy Ghost. He was amazed, because he had thought the Baptism of the Holy Ghost was that which came when one was sanctified.

The preacher then began to seek the Lord through prayer and study of the Word. It was then the Lord, in the faithfulness He shows to every honest heart, began to show him that he was mistaken about being baptized with the Holy Spirit; he was only sanctified.

Brother Seymour began asking the Lord to empty him of his false ideas, and when he was emptied of every false thought the Lord made plain to him Acts 2:4 as a personal experience.

At this time a call came from a group of colored saints in Los Angeles who had organized a little holiness church on Santa Fe Avenue. The pastor, Julia Hutchins, had heard of this "very godly man" in Houston, through a mutual friend named Sister Terry. Right away interest had been stirred up. The group had invited Brother Seymour to their little church, and had sent him his fare.

When he arrived in Los Angeles he found the saints waiting for him, with eagerness to see the man of God of whom they had heard. Everybody was happy to see him, but on Sunday morning, when he preached on Acts 2:4 as a personal experience, oh! what a surprise to those old saints who had claimed the Baptism of the Holy Ghost for years! There they were told by the preacher they did not have the Baptism; they were only sanctified.

When the meeting was dismissed, Brother Lee, a precious colored saint who was a member of the Peniel Mission, invited Brother Seymour to his home to dinner. When they returned to the mission for the afternoon service, the lock was on the door, because the saints thought he had a false doctrine. They would not permit him in the mission any more. So Brother Lee, out of courtesy toward the visitor (not that he believed that he was right), had to take him back home. He could not leave the stranger in the street. Brother Seymour had no money to get out of town; the saints did not believe in him and he did not know anybody, so he stayed in his room and prayed. Brother and Sister Lee could not bring themselves to invite him to leave. They had the unwelcome guest on their hands.

After a few nights in the home, Brother Seymour asked if they would pray when Brother Lee would come in from his work, so they did. In a few nights the Spirit of God began to take hold of the hearts of Brother and Sister Lee for prayer, and they felt differently toward the stranger. Then in a few days more, the saints from the little town mission began to come around to see whether the stranger was still in town. They found such a wonderful spirit of prayer in that home, that they began to humble themselves before the Lord. It was then the Lord began to talk to them, and everyone that came into that home would get down and pray. The news began to spread among the people about that praying man. They would not receive his doctrine, but they would pray with him.

"Behold, I send the promise of my



The old Azusa Street Mission, Los Angeles, California

Then came a Baptist neighbor into the home, Sister Asbury of 214 North Bonnie Brae, and invited the stranger, Brother Seymour, to hold the prayer meeting in her home. So they began the prayer meeting in Brother and Sister Asbury's home, and they tarried day and night. In the meantime the Spirit of the Lord had taken hold of Brother Lee's heart in such a way that he now was in constant prayer. He was janitor in the bank at Seventh and Spring for years, and he said he used to go down into the basement of the bank and hide away and spend hours and hours in prayer.

One day the Lord gave him a vision. He plainly saw two men come to him, apparently Peter and John. He said he was not asleep; he was praying. They stood and looked at him; then they lifted their hands to heaven, and they began to shake under the power of God and began to speak in other tongues. And he said he jumped up and he was just shaking under the power of God. He did not know what was the matter with him. When he went home that night he said to Brother Seymour, "I know now how people act when they get the Holy Ghost." Brother Seymour had explained the manifestation of the Spirit to the group, but it sounded so foolish to them. Brother Seymour could not explain it enough for them to understand; they just had to get it.

After he had his vision, a deeper hunger was stirred in Brother Lee's heart. He began to seek more earnestly for the Baptism. The other people, though not impressed with Brother Seymour's teaching, were impressed with Brother Lee's vision and they began to believe there

was something to this doctrine after all.

One evening Brother Lee came in from his work and said to Brother Seymour, "If you will lay your hands on me, I will receive my Baptism." Brother Seymour said, "No, the Lord wants me to lay hands suddenly on no man." Later in the evening, however, Brother Seymour said to Brother Lee, "Brother, I lay my hands on you in Jesus' name," and when he laid his hands on him, Brother Lee fell under the power, as though dead. Sister Lee was so frightened that she screamed and said, "What did you do to my husband?"

In a few minutes, Brother Lee rose up and sat in a chair. Brother Seymour said afterwards that he prayed and asked the Lord to let him get right up, as they all seemed so frightened that the Lord could not finish the work at that time. Brother Lee had a heavenly touch then and he sought the Lord day and night.

Brother Seymour told about Sister Farrar, whom he had met in Texas, who had given him the light on Acts 2:4, so after Brother Lee had this experience with the Lord they were anxious to see the woman who had had this wonderful experience in the Holy Ghost. They got together the money and sent for her. When Brother Lee came home one evening and found Sister Farrar there, he fell on his knees at her feet, and said, "Sister, if you will lay your hands on me I believe I will get my Baptism right now." And she said, "I cannot do it, unless the Lord says so."

Later, while at dinner, Sister Farrar rose from her seat, walked over to Brother Lee, and said, "The Lord tells me to lay my hands on you for the Holy Ghost." And when she laid her hands on him, he

fell out of his chair as though dead, and began to speak in other tongues. It was so strange to Sister Lee and her brother that the Lord did not do much through Brother Lee; he just spoke in tongues a few minutes and got up.

They went on over to the prayer meeting at Sister Asbury's home. When Brother Lee walked into the house, six people were already on their knees praying. As he walked through the door, he lifted his hands and began to speak in tongues. The power fell on the others and all six began to speak in tongues. This happened on April 9, 1906. Then came the great noise that was spread abroad.

They shouted three days and three nights. It was the Easter season. The people came from everywhere. By the next morning there was no way of getting near the house. As the people came in they would fall under God's power. And the whole city was stirred. They shouted there until the foundation of the house gave way, but no one was hurt. During those three days, there were many people who received their baptism, who had just come to see what it was. The sick were healed and sinners were saved just as they came in.

Then they went out to find another meeting place, and they found an idle building on Azusa Street that once had been used for a Methodist church. It was an old frame building located in the center of the city. Some building supplies were in it but they quickly cleared enough space to lay some planks across empty nail kegs so as to seat around thirty people. Colored and white mingled there, from the first, and there began the great world-wide revival that drew people from all parts of the earth, by the hundreds and thousands. That meeting lasted for three years, going on day and night without a break.

J. Hudson Taylor, great apostle to inland China, prayed when the crew of his boat cursed the wind that blew them steadily toward a cannibal island, and the wind shifted in the nick of time. Count Zinzendorf, Moravian missionary, pursued by savage American Indians, prayed, and was saved in his tent by a large rattlesnake which crawled into his tent, lay across his leg, and scared his would-be murderers away. John P. Paton amid wild tribes in the New Hebrides prayed at midnight blackness for a way of escape over a high cliff into the sea, and miraculously slid down an escarpment of rock hundreds of feet without injury.

Father upon you: but tarry ye...until ye be endued with power."

*Viewing the Annual Ceremony at the Church of
the Open Sepulchre, an American Pastor
Gets a New Appreciation of the Pentecostal Baptism*

I WITNESSED THE "HOLY FIRE"

by RICHARD R. CARMICHAEL

Ventura, California



OUR ARAB FRIEND, GREGORY FARAH, in whose home I had been staying, insisted I witness the ceremony of the Holy Fire. He urged the need of our arriving early if we hoped to get a position of advantage. So we hurried through the narrow streets of Jerusalem toward the church of the Holy Sepulchre.

When we arrived, considerable excitement had already been generated. Many had been waiting throughout the long hours of the night, and now the Church of the Holy Sepulchre was overflowing, and only standing room in the court yard was obtainable. We elbowed our way through the milling and excited crowd which, moment by moment, became more frenzied as the time for the Holy Fire drew near.

Desiring to secure a better vantage point from which to observe this strange ceremony, we paid a few piastres for the privilege of mounting a stairway which led to the roof of an adjoining building. Thus we were permitted to look directly down into the court yard and through the door into the church of the Holy Sepulchre.

As we watched the growing agitation of the people, we counted ourselves fortunate to be out of reach of the mob below—mostly Copts and Syrians who exercised little religious reverence in our sense of the word. They see nothing irreverent in screaming, fighting and shouting at one another around the Church of the Holy Sepulchre, or of trampling each other into the dust in a frenzied dash for the fire which they believe comes straight from heaven! So great is their faith in the sacredness of this fire, and so fierce becomes their expectation, they lose all sense of decorum. At the first flash they swarm about the tomb like scores of maddened yellow-jackets. They stampede like wild



◀ This photo shows the exit to the Church of the Holy Sepulchre in Jerusalem. The "holy fire" ceremony has ended. The people have lit their tapers and are starting for home.

cattle through church and court yard holding high flaming torches and candles. Those who have already obtained fire dash about sharing fire with all whose candles are still dark. Finally church and court yard become a mass of fiery tongues. The worshipers cross themselves with these flaming candles and torches. They pass the fire across their faces and appear to be licking the flames, but not a hair is singed nor a garment set afire. This appears all the more remarkable when little children and old men and women, with long hair or loosely draped shawls and robes swishing about, crowd and push in this frenzied, flaming mob.

Before the fire fell we heard a tuneless chant come from the Coptic chapel, and from the crowd came wild songs sung by Arabs. Some mounted upon the shoulders of their friends swayed perilously over the heads of the crowd, beating their hands together and chanting in Arabic songs befitting the occasion.

I asked my Arab friend if he believed the fire came from heaven. He did not believe it. He said the poor ignorant masses below us believed, even though the true facts were common knowledge.

On each side of the tomb are two round openings slanting downward. The stone about them is blackened by Holy Fire of other years. Two lighted torches, one in the hand of the Greek Patriarch and the other in the hand of the Armenian, are thrust from the tomb through the two round openings. We were told runners stood anxiously at these holes. At the first flash these men, with blazing candles, fight their way outside and run for waiting motor cars which rush the sacred flame to churches all over the country. They say that in olden days a ship, all steamed up, lay ready at Jaffa to rush the holy fire to Russia.

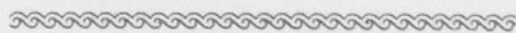
Suddenly, as we watched that day, the fire shot from the tomb and swept over the heads of the people. At that instant the crowd became a shrieking, frenzied mass of wild humanity. With shrieks, cries, sobs, shouts and hysterical laughter they touched torch to torch and candle to candle. As the fire spread like lightning through the church and court yard, the people danced about, accompanied by strident church bells and the metallic clatter of brass gongs.

To my American mind, unaccustomed to the fierce passion of the Eastern personality, the thing was a drama of madness—an exhibition of the wildest fanaticism. But I saw in it a piece of symbolism.

Not far from the Church of the Holy Sepulchre stands the traditional Upper Room, mentioned in the second chapter

of Acts. No one has a true conception of the origin of physical life until he faithfully studies the first and second chapters of Genesis; and no one can truly understand the origin of spiritual life until he pursues the first and second chapters of the Book of Acts.

The Church was born at Pentecost. The dynamics of God enter Christianity not at the cross, nor at the opened sepulchre, but at Pentecost. Olivet would have witnessed the death of Christianity but for the Upper Room. It is the indwelling of the Holy Ghost that distinguishes the Church from all other institutions. The Church was born and propagated by Divine Fire. This Pentecostal Fire swept from heaven through an empty tomb, and descended suddenly upon the hundred and twenty in the Upper Room. Acts 2:2-4 records the amazing story:



CHANNELS ONLY

Andrew Murray

Man can have no true existence, or blessedness, but in this—that he is a vessel made to have God filling him, and working in him all that he is to be and do. It is this that constitutes man's being the image and likeness of God. As the soul sees this it cannot but say, in the truest, deepest, fullest sense—
"I am nothing, God is all."



"And suddenly there came a sound from heaven as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Under this divine impact strange manifestations developed. Is it any wonder? Surely one would expect to find exactly what one finds as he pursues the sacred record. There is the personal and private reaction, and then comes the public and general reaction. With their own eyes men saw the fire, and within themselves they felt the incoming Spirit. Spirit, soul and body shared in this divine experience. There was no shame felt by this congregation because of the presence of the Holy Spirit. It was the onlookers who were in doubt and filled with amaze-

ment. The believers were having too wonderful a time to give heed to the bystanders.

Very soon, however, the believers arose to the challenge of the public. After all, this was for the world. As long as the disciples kept to themselves they were ridiculed; but the moment Peter said "Ye men of Israel" ridicule turned into reception, and three thousand were added to the church.

At once they abandoned the Upper Room. Significantly, nothing is heard of it again in Scripture. It had served its purpose and was to be forgotten. The Church has no shrine, only a living Christ. She knows no sacred place, only a living Person.

In a moment that one hundred and twenty had lighted the spiritual torches of three thousand, and Jerusalem was ablaze with tongues of heavenly fire. Fifteen different peoples are mentioned. Someone from each nation carried a flaming, spiritual torch back to his country. The Book of Acts is the record of men, with tongues aflame, setting the world on fire. In one generation the known world was set ablaze.

The Apostolic fire was not extinguished at the death of the Apostles. The baptism of the Holy Spirit was more than an experience. This was the coming of the ever-living God into the individual member of Christ's spiritual body. The present-day Pentecostal movement is a continuation of the first-century Apostolic movement. The same Spirit and the same Fire is ever burning in His people.

The Fiery Baptism of believers in the simple, little frame church at Moorehead, Minnesota in 1892—the Fire that fell upon the humble, hungry group of Bible Students at Topeka, Kans. in 1901—the little prayer band set aflame in Houston, Texas in 1904—the memorable spiritual conflagration at the historic Azusa Street Mission in Los Angeles in 1906—and, oh, Hallelujah! the unutterable glory that Sunday afternoon (April 29, 1917, in a two-story home in Scottsbluff, Nebr.) when the Holy Spirit's power came upon the writer and shook his frame from head to toe—these visitations, and hundreds more like them, were but signposts pointing the way forward to a time when the Holy Fire will fall upon "all flesh" (Acts 2:17).

In my case God overlooked my Baptist badge. I was set aflame with a personal Pentecost. For five hours the Spirit swept my being like waves of liquid fire.

My experience came eleven years, to the very month, after the saints at Azusa Street experienced the Holy Fire. The

(Continued on page twenty-seven)

"He shall baptize you with the Holy Ghost and fire"

*In this year of Pentecostal Jubilee, we need
to honor the pioneers of our Movement
and to capture more of their godly concern
for the souls of men.*

The Cost of SPIRITUAL PARENTHOOD

by DONALD GEE

IN GALATIANS 4:19 PAUL SPOKE OUT OF the great yearnings of his heart, "My little children, . . . I travail in birth again until Christ be formed in you." A. S. Way translates this verse, "Ah, my children, my own little ones! you for whom I am now enduring second travail-pangs, and shall endure, until Messiah's likeness be formed within you."

The Apostle's use of the powerful metaphor of the pangs of a woman giving birth to a child has supplied us, by the inspiration of the Holy Spirit, with a most appropriate picture of the cost of bringing spiritual children to birth. Multitudes of those who labor in the work of the gospel will bear witness to the faithfulness of the image. It may be that the idea of anything costly enough to be likened to "travail" will not harmonize with some popular ideas of religious mass-production and streamlined methods in evangelistic and pastoral ministry, but spiritual realities are eternally true and we try to by-pass them at our peril.

THE PRICE OF PIONEERING

Pioneering for Christ provides special scope of spiritual travail. Paul's first missionary labors in Galatia are described in Acts 13 and 14. They include persistent opposition from the Jews, the fickleness of the heathen crowds, and a stoning that left him apparently dead. Physical weakness added to the costliness of his work, for it was, he said, "through infirmity of the flesh I preached the gospel unto you at the first." Yet he won through. Some healthy young churches were planted. When he left them he was able to ordain elders and leave a

work that any pioneer might boast of in Christ. An enthusiastic missionary report was presented to those who sent him out from Antioch. But he himself spoke of it later as "travail." We are fools if we minimize what it costs to win souls and commence churches.

This year, 1956, is being celebrated as the Jubilee Year of the Pentecostal revival. It is fitting that we should pause for a moment and honor those who, under God, pioneered the present large Pentecostal denominations in wooden shacks, brush arbors, humble mission halls, hired dance halls, meetings in private homes, and all kinds of places that their children and grandchildren might be ashamed to enter. Beyond those outward features of grim pioneering there was inward "travail" of enduring poverty, obloquy, and sometimes downright persecution, and praying almost night and day with tears.

To indulge in slushy sentimentalism about all that would be futile. Our Pentecostal pioneers have no regrets. They feel that they were the privileged few. Moreover, nobody in his senses wants to put the calendar back. We are keen to go forward from the vantage point to which the Lord has now safely brought us and utilize all our amazing modern scientific equipment. Nevertheless, some things cannot be left behind, and among them is travail in birth. It is as ancient and as modern as the sunlight and the seasons. Its principle and its spiritual counterpart in the Church permits no substitute and no escape. Satisfying parenthood still comes no other way. The only alternative to travail is barrenness.



TRAVAILING "AGAIN"

But notice the word AGAIN—"I travail in birth again." The poignancy of Paul's use of the word is that he felt like one having to endure the pangs of childbirth all over again. No natural mother has to endure this with a growing child safely born. But it can, and does, happen in spiritual parenthood. It is the particular pain caused by the backslider to those who seek to bring them back into the family of God. More particularly, it is the travail of a true pastor.

This is not to minimize for one moment the cost of true evangelism in the sense of soul-winning. It costs sweat and tears and blood to bring churches to birth where they have never been. The missionary, whether in his own land or far away, pays a great price for fruitful ministry. Preaching born out of travail in prayer has a power all its own that no natural energy can imitate and no training in homiletics can impart. Popularity allows an evangelist no discharge from paying the spiritual price involved in his calling. His popularity only adds greater temptations.

But it is with the *travailing PASTOR* that we are now concerned. Such a one is the Christ-given man to the Church, whose heavenly calling is to nurture the flock of God. Multitudes of pastors (and their wives) will tell us truly that some of their keenest suffering and bitterest heartaches are caused by those who "did run well," but have faltered and all but ceased. They could tell us of the disappointment brought by promising young Christians who through a mistaken marriage, or a worldly ambition, or the lure of pleasure, or a besetting sin, or false teaching have left the Assembly and turned aside into the world and all its ways.

What are we going to do about our backsliders? Shall we simply let them go and devote our energy to filling the gaps by all kinds of efforts to attract new people? To reach out after new people is as right as right can be. But evangelistic work was never intended to be regarded as a substitute for gifted pastoral ministry. That mistake has sometimes been made. There are churches that never tire in "soul-winning" yet never increase in membership. With a strange complacency they gain converts week by week, and allow them to vanish. The seats are kept filled by more new converts who prove equally transient. It is difficult to believe that the Lord of the harvest is well pleased by such a loose ministry, however superficially it gives an impression of Pentecostal fervor. If sometimes it shames us, it also grieves us.

A PASSION FOR SOULS

The cure is in that profound spiritual
(Continued on page thirty-one)

What Is the Use of —



Religious Excitement?

by A. G. WARD

THE QUESTION IS OFTEN ASKED: "Do you believe in religious excitement?" Our answer is: "Yes and no."

There are certain forms of religious excitement with which imagination has more to do than faith.

Religious excitement originated by direct contact with God will always enlarge and exalt our conception of God's greatness and will deepen our sense of dependence on Him. On the other hand, religious excitement created by the imagination—though it may fill us with beautiful sentiments, though it may suggest lofty ideals of moral and spiritual perfection and inspire a devout and chivalrous desire to translate these ideals in conduct—will leave us with a false sense of our own greatness rather than with a new sense of the greatness of God.

One who is at all familiar with the great spiritual awakenings of the past, must know that, regardless of the denomination experiencing the same, each such awakening has been accompanied with more or less religious excitement, evidenced in physical manifestations of a varied nature. During the revival in Wesley's day, there were manifestations which were undoubtedly not of God, and Wesley as a sane, wise leader, discouraged all such. Yet, it is evident to all who have carefully studied Wesley's diary, that he countenances all genuine, spiritual demonstrations, however extraordinary, such as prostrations, cries of terror, and shouts of praise.

In the days of Christmas Evans, that great Welsh Baptist Evangelical, the Spirit was so graciously outpoured upon the people that much was said about "Welsh jumping." Henry writes:

"It is vain to urge objections against these powerful gales of Divine influence and allege that it is under the ministry of the illiterate preachers of Wales only that they are experienced."

Aged Welsh Baptist saints testified

they had seen hundreds of men and women leaping as "does upon the mountains" and shouting at the top of their voices under the preaching of Mr. Evans.

Some are afraid of emotionalism in religion. They do not seem to fear it in patriotism, politics, or sports. In the *Indian Witness* some years ago, there appeared these striking words: "There are dangers in all emotionalism that merely tickles the surface. What we need are deep convictions that rule conduct. Let us not fear any emotions that go with convictions of this sort. If a man is actually 'shouting happy,' let him shout! But what will others think and say? They will think and say that he is a blessing to everyone if his life squares with his 'shouting.' If his heart is right then his voice, whether loud or soft, will be a guide to those whose feet are in slippery places."

The name of Jonathan Edwards is well known throughout the religious world. He was a New England Congregationalist, and one of the great lights of Calvinism. In his book, Mr. Edwards frequently refers to such outward demonstrations as groaning, screaming, laughing, shouting, and falling. He maintains that the work accompanied by such extraordinary manifestations was not only great but glorious! He writes:

"Now, if such things are enthusiasm and the fruits of a distempered brain, let my brain for evermore be possessed of that happy distemper. If this be distraction, I pray God that the world of mankind may all be seized with this benign, meek, beneficent, glorious distraction. If agitations of body were found in the French prophets and ten thousand prophets more, it is little to their purpose who bring it as an objection against such a work as this, unless their purpose be to disprove the whole of the Christian religion."

(Continued on page twenty-nine)

SUNDAY'S LESSON



DAVID'S CHARGE TO SOLOMON

Sunday School Lesson for April 15, 1956

1 Kings 2:1-4; 1 Chronicles 22:7-12

With words of compelling power David charged Solomon with the responsibility of reigning on the throne of Israel. For forty years David had served as King (1 Chronicles 29:27). And what a rich life for God he had lived! As a soldier he had subdued Israel's enemies and established a kingdom that extended from the Mediterranean to the Euphrates, and from the Orontes to the Red Sea. As a prophet he had uttered by the Holy Spirit clear revelations concerning the suffering and the triumph of the Coming Messiah (Psalms 22, 24). And as a musician he was affectionately known as the "sweet singer of Israel." He left a wealth of Psalms of praise to God.

Like an Olympic runner who had run his appointed course David passed the torch to Solomon. It was now to be his burden, his commission, to fulfill the calling of the Lord. David's final charge to Solomon is written in First Kings, chapter 2, and in First Chronicles, chapter 28.

A ROYAL HERITAGE

David delivered to Solomon the royal heritage of a large and rich kingdom. Solomon's task was clear. He was to preserve the kingdom David had established and strengthened. His foreign policy must be to maintain the strong leadership among the nations. At home he must maintain the unity of the nation and lead the people in the worship of Jehovah.

A SPIRITUAL HERITAGE

But more important than the royal heritage was the spiritual heritage which David passed on to his son. The last words of David to Solomon are almost wholly given to the spiritual responsibilities which would fall on Solomon's shoulders. David knew, and he wanted Solomon to know, that he would "sit upon the throne of the kingdom of the Lord over Israel" (1 Chronicles 28:5). Solomon's first responsibility would be to please the Lord. Deuteronomy 17:14-20 is a most significant command of Jehovah for all who would reign in Israel.

David had carefully given himself to pleasing the Lord, and he had done "that which was right in the eyes of the Lord" (1 Kings 15:5). It was David's deepest concern that Solomon should "keep the charge of the Lord" (1 Kings 2:3). To this end, he charged him:

1. "BE STRONG" (1 Kings 2:2). From his forty years of experience David well knew what would be required of Solomon as king. He stressed, "Be thou strong therefore, and shew thyself a man." It would take great strength to stand at the head of this nation for God! Moral and political weakness would ruin him. A king dared not be like a reed moved by the wind of men's whims. The Scriptures wisely say, "Woe to thee, O land, when thy king is a child [instead of a man]" (Ecclesiastes 10:16). The importance of taking a strong, manly stand for right, for truth, and for God is repeatedly emphasized in the Word of God (2 Chronicles 15:7; Isaiah 35:4; 1 Corinthians 16:13; Ephesians 6:10; 2 Timothy 2:1).

Carrying regimental and army flags was a very important part of warfare during the days of the Civil War. The banners were carried into the front lines of battle. They marked the

forward progress in the rush of attack. It is related that on one occasion when the success of an attack was in doubt, an order was given to retreat. As the soldiers fell back, they noticed that the colors remained on the line where they had been fighting, and were in danger of being taken by the enemy. "Bring the colors to the men!" shouted an officer. "Bring the men to the colors!" responded the banner guard. With a shout the soldiers rallied, charged, and won the day. In effect, David said to Solomon, "Never desert the colors! Hold God's standard high! With courage, with strength, be a man and live for God!"

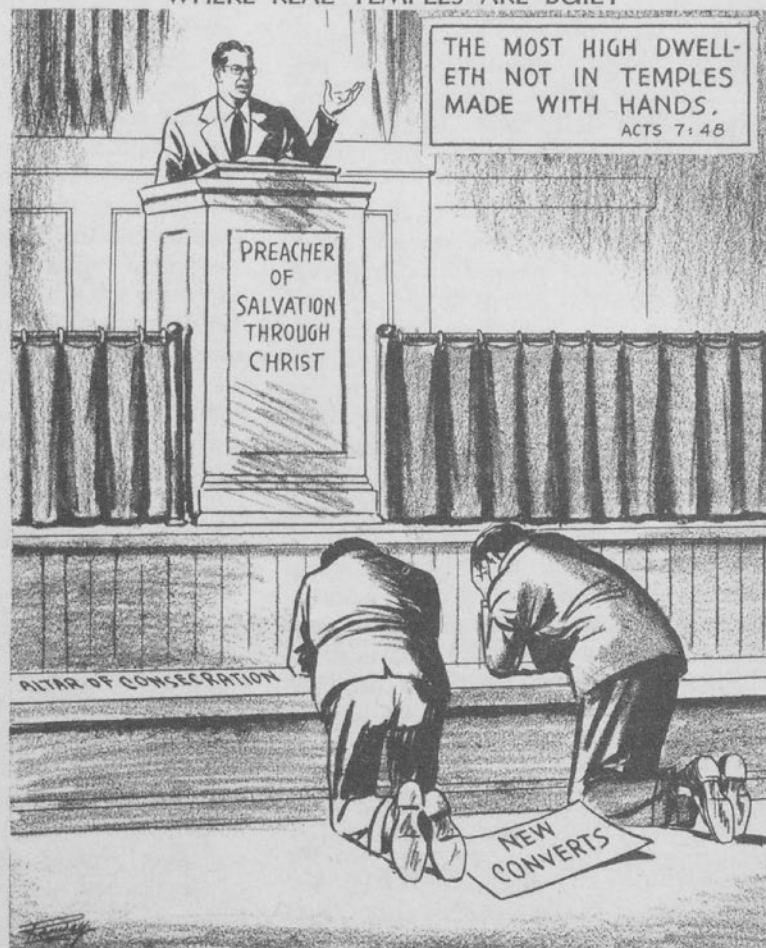
2. "KEEP HIS STATUTES" (1 Kings 2:3). He exhorted Solomon to walk in careful obedience to the law of the Lord. Solomon was to govern Israel in strict accord with the Law of Moses. This was God's command (Deuteronomy 26:16). Obedience to the law of the Lord was the path of prosperity and success (Joshua 1:8). Wholehearted obedience was more pleasing to God than sacrifice (1 Samuel 15:22).

3. "WALK BEFORE [HIM] IN TRUTH" (1 Kings 2:4). William Penn came to the New World with a grant from the King of England for the land later named Pennsylvania. However, Penn felt that he must secure the rights to the land from the Indians who dwelt there. In exchange for certain gifts the Indian chief agreed that all the land Penn could encompass in one day's walk, from sunup to sundown, would be his for the site of a city. Penn made his plans to walk in a huge circle, and on the appointed day he is reputed to have walked a distance of nearly 30 miles. The Indian chief was greatly impressed and said, "White man make heap big walk today!" The area encircled became the site for the city of Philadelphia.

The biggest and most important walk any man ever undertook is to walk in crystal-clear righteousness before the Lord. This is the walk David urged upon Solomon.

4. "KNOW THOU THE GOD OF THY FATHER" (1 Chronicles 28:9). "And thou, Solomon my son, know thou

WHERE REAL TEMPLES ARE BUILT



the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever." Solomon was instructed to know God—not just to know about Him, but to enter into vital personal relationship with Him. God was not to be a dim, distant deity. Solomon was to know Him in His warm, bright reality.

Frank Kern lay on his deathbed in a trailer in the Three Pines Trailer Court

in North Hollywood, California. He had lived most of his life without Christ as his Saviour. Now he was dying. In the wonderful grace of God he was saved, in answer to the prayers of his wife and others. Since Frank's boyhood he had not attended church, nor had he sought the Lord. And yet, under the tender touch of the Holy Spirit there came back to his remembrance a verse of Scripture which he, as a child, had committed to memory. Haltingly he began to recite the first verse of Psalm 23, and then he proceeded to the end of the Psalm without an error! Precious words which brought

the revelation of Christ to his heart! He and his wife Martha repeated the words together many times. Several times he stopped her, and said, "No, Martha, don't say, 'The Lord is my shepherd.' Say, 'The Lord is MY shepherd!'" Christ had come to him in glorious reality! He knew that he was Christ's and that Christ was his!

David wanted Solomon to know the Lord like that! David knew that the spiritual heritage was the finest treasure he could share with his son.

—Emil A. Balliet



HOME MISSIONS

Literature and Radio Reach the Jews

The Assemblies of God established a work among the Jews of Chicago about eighteen years ago, through the vision and efforts of a Chicago pastor. Workers from Bible Schools who felt the call of God to this work came in answer to the request for helpers. They pioneered with gospel literature and New Testaments, leaving a Christian witness in thousands of Chicago homes. Later more workers were added and the Lord provided leadership to guide and direct the work. Many means have been used to reach the Jews, and some have responded to the gospel by accepting Jesus as their Lord and Saviour.

The Lord is still opening new avenues of approach. Mrs. Ruth (Witt) Toczek and Mrs. Louise Kaufman, workers in the Chicago Hebrew Mission, write:

"Last year we mailed 20,000 pieces of literature in one mailing to Jews in Chicago. This year we have felt the Lord would be pleased if we changed our method a little; so under the names of four of our leading Assemblies of God churches we are mailing articles each month to 2,000 Jewish homes. Instead of receiving the message only once a year, they will now receive specially slanted articles on Messianic prophecy once a month for twelve months. An introductory letter sponsored by the churches accompanies the first article. It would be an impossibility to visit all these families, but what we cannot do personally, the printed page can do with the help of God. Please pray for this effort. The project is still in its infancy, but we are trusting God to open many doors.

"Another important factor in our program of Jewish Evangelism is a weekly Bible Study Group. Since we do not yet own a building, we have to resort to other means of gathering the people. We have done this in the various homes of our Jewish friends.

"We first began this in October, 1955, when one Jewish lady opened her home to us. (She has since confessed Christ openly.) Now we have two others who have offered the use of their homes for our Bible Study group.

"We begin and end these studies with prayer in the name of the Lord Jesus, and our studies are in the Gospel of John. Former antagonism has been greatly broken down and we desire your prayers that these precious souls will be saved by seeing in Jesus the Light of the World.

"For our friends interested in reaching the Jews in their own locality, we have literature which will be of help to them. 'Witnessing to the Jews,' by Milton B. Lindberg, will help in the approach. We have English and Yiddish New Testaments, also various tracts available for interested parties." (Address requests to: Chicago Hebrew Mission, P. O. Box 5184, Chicago, Illinois.)

The supervisor of the Chicago Hebrew Mission is Ernest C. Sumrall, pastor of the Stone Church.

On the west coast, at Ocean Park, California, Frieda Neuhaus and Pansy Williams minister to the Jews. They conduct a mission where both Jews and Gentiles have found Christ, and hundreds have heard the gospel.

Although they have encountered

strong opposition, the Lord has given them victory. Their ministry this past year was enlarged by means of a radio broadcast slanted to the Jew. This was made possible by Christian friends. They started in July with one fifteen-minute broadcast a week. Later they were able to increase the broadcasts to six half-hour sessions a week. Miss Neuhaus says that both Jews and Gentiles have contacted her either by letter or phone as a result of the broadcasts, and that the response among the Jews has been outstanding. She had the privilege of leading a Jewish lady to the Lord by telephone, while others have come to the mission or have written to her.

The North Hollywood Assembly WMC's supplied these workers with a much-needed car last October.

Funds are especially needed for the furtherance of our ministry to the Jews. Your offering for Jewish Missions should be sent to—

HOME MISSIONS DEPARTMENT

434 West Pacific Street
Springfield I, Missouri

A missionary was translating the Gospel of Mark into Mukuni, the language of a tribe in Northern Rhodesia. One morning as he went to his church he thought that, without saying anything, he would read the lesson from his notes in Mukuni instead of using a translation in the language of the neighboring tribe as usual. The chapter was given out, and he began to read.

Suddenly all seemed to sit up and start into new life. They called out, "It is God's voice; He is talking to us; He is using our language!" A hymn was sung, and then Mr. Gray, the missionary, was about to give out his text when the people called, some with tears streaming down their cheeks, "No, no! Let God go on talking to us. He speaks our language!"

So for the rest of the service the chapter was read and reread. Mr. Gray said he would never forget what it meant to give the people the Word of God in their own language.—*Sunday School Times*.

The Present Situation

A FRUITFUL BOUGH . . .

When the Spirit fell at Los Angeles in 1906, the news traveled rapidly. Praying people from every part of America (and from foreign countries) came to see and hear what God was doing. They received the Pentecostal baptism and carried the blessing back to their homes. This outpouring, combined with spontaneous outbursts of Pentecostal revival in certain other places, quickly gave the full gospel movement a world-wide scope. It was stated at the 1955 World Conference that the Pentecostal churches throughout the world now claim six million adherents—and their number is growing constantly.

The blessing of Joseph has rested upon the Pentecostal movement. Jacob prophesied of his young and well-beloved son, "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall." These words have a peculiar application to the young Pentecostal movement and the "well of living water" that Christ has placed within it. "The archers have sorely grieved him, and shot him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Genesis 49:22-24).

Yes, the Pentecostal movement, like Joseph of old, has encountered bitter opposition, but the mighty hand of God has rested upon it and its fruitful branches have run over every wall. The forces of evil have not been able to withstand this mighty work of God's Spirit. This is the Lord's doing, and it is marvelous in our eyes. To Him be all the glory.

by J. ROSWELL FLOWER, General Secretary

IT WOULD SEEM THE TIME HAS COME for us to evaluate our position in Pentecost, to look back over the years that have gone since the turn of the century and to look forward to the future in the light of the past.

It may be we have come to a crossroads and that we are actually facing a crisis. A crisis is not new in the history of the church. There have been crises before—many of them—and we have the advantage of being able to look back over the history of the church and to observe those incidents; they stand out like beacons on the mountain tops of time, and have definitely affected the progress of the church to the present day.

Looking back to the time before the Reformation, when the Roman Catholic Church held sway over the world, formalism was the order of the day, and the church, or what was recognized as the church, became exceedingly corrupt. Those days were called the "dark ages," when the true message of salvation was hidden from the people, and ritualism became the substitute for spiritual life and power. God is not satisfied with mere ritualism—He wants men's hearts.

The church was all-powerful, but the message originally committed to the

church was so obscured by its ritualism that few men could come to a knowledge of full salvation. And so God raised up Martin Luther, the man of the hour, who became concerned over the corruption of his church and its failure to meet the spiritual needs of his people. This man went home, still following outwardly the concepts of the church, but inwardly he was in revolt against the sin, worldliness and disregard of the truth of the Bible which was prevalent on every hand. While on his knees, crawling painfully up the steps of old St. Peter's Cathedral, God spoke to him in the words of Romans 1:17, "The just shall live by faith."

The time had arrived for a change. With the inflow of divine light, Martin Luther could do no less than follow his convictions. He arose from his knees with a conviction that penance is not the way of salvation, but that the price of salvation has been paid by Christ alone, and salvation is the gift of God to all believers through faith. It was a revolutionary decision and it kindled fires of evangelism which swept all over the world. But that hot, warm-blooded spirit of evangelism did not continue. Many people were swept out of the Church of Rome and its spiritual bond-

age, without actually entering into a vital relationship with Christ. The ritualism of Rome was carried over, in a great measure, into the Church of the Reformation. The concept of salvation through faith alone remained, but the ritualism of the Church of Rome, in a modified form, was carried over into the Church of the Reformation and obscured the purity of the light which had been received.

The Reformation was the beginning of a new era. As faith waned, and worldliness increased, God raised up new groups to bring the people back to a living faith in God. He raised up the Puritans, the Quakers, and a number of other movements. Each movement revived the spirit of devotion and set on fire with divine love the hearts of the people. Finally, each new movement seemed to reach its zenith, and waned, and God found it necessary to do another new thing.

The world has yet to evaluate fully the importance and influence of the early Wesley revivals. John Wesley, seeking for the "inner witness" finally found the answer to his soul's need in a Moravian prayer meeting. With the breaking of divine light upon his soul, a revival began which was to affect the future of the whole world. The revival is credited with saving England from a fate similar to that which befell France, through bloody revolution. Wesley took the gospel to the people in their towns, on the hill-sides, and in the fields. His message was one of vital life in Christ, the interior life for the interior of man, in sharp contrast with the harshness of Puritanism. (The emphasis of a personal experience of perfect love, definitely paved the way for the advent of the Pentecostal Movement.)

The influence of the Wesley revival is still with us, although the Methodist Church as a whole has lost the fervor and zeal of those early revival days. They used to talk of the "Methodist shout," but where is it today? If one should hear a real old-fashioned shout in the average Methodist Church, it would be considered as strange and out of place by the majority of its members. There is a reason for all this. There is a peculiar tendency for revival fires to wane and gradually there comes an inclination to avoid the cross. The cross brings division and reproach. The cross makes lines of

ation in Pentecost

distinction and is the cause of people pointing their fingers in scorn. The inclination is to avoid the distinction of the cross, that quality which makes us different from the world in our speech, our dress and our conduct. We think that if we can be just like other people, possibly we can win more of them to the church. It is possible to water down the message, to smooth it off, to make it more attractive to the crowds. But after you have gained your crowd, what have you gained? Is it possible the gain in numbers fully compensates for the loss of revival fire?

This modifying of our testimony to the world has repeated itself again and again. It has followed in the wake of

every revival movement. There is a constant need for a new "John the Baptist" to call the people back to God and His righteousness. Not long ago, it is reported, a minister of the gospel stood on a rostrum with his arms around a Jewish rabbi, and made this statement: "We worship the same God, we study the same prophets, we believe in Abraham, Isaac and Jacob. Your prophets are our prophets, your patriarchs are our patriarchs. Then let us avoid any destructive difference which would keep us apart." Say! What is the destructive difference? It is the Lord Jesus Christ, the testimony for whom has brought to martyrdom countless numbers of His followers. That is a subtle challenge under the guise of tolerance for modifying our testimony, for taking out the cross, for putting away that thing which makes a difference.

THE CRISIS

And what about Pentecost? There have been three great periods in the Pentecostal Movement. The Pentecostal baptism received twentieth century emphasis with the outpouring of the Holy Spirit in a small Bible School in January of 1901. It received a greater emphasis with the outpouring of the Holy Spirit in 1906 in the Azusa Street Mission in Los Angeles. From there the Latter Rain message spread all over the world. There are a number still with us who received this transforming experience back in those momentous days.

The advent of this twentieth-century Pentecostal Movement was not the result of a new concept of Bible truth. It was more than that. If it had been merely a new concept of truth, the movement would have died long ago. There was a new concept of truth but it brought action—it caused people to go down on their knees before God in humble confession of need, which opened the way for a spiritual phenomenon. These people received a Baptism in the Holy Spirit and fire, and there was no question about it. What transpired was so unusual, so striking, so different, that people flocked together from all over the country to see, to hear, and to experience this Baptism for themselves.

I shall never forget the day when that first messenger from Azusa Street in Los Angeles came into the community in which I lived. He visited the Church of the Christian and Missionary Alliance

in Indianapolis, Indiana, in January of 1907. He testified briefly that his Pentecost had come and that he had been baptized in the Holy Ghost and spoken in tongues in accord with the pattern of Acts 2:4. His testimony was as though he had thrown a spiritual bombshell. His experience was just what those spiritually hungry people were wanting. They wanted something more than teaching—they wanted an experience—they wanted Pentecost. And it was not long until the "day of Pentecost" had fully come to Indianapolis, and hundreds of people received a baptism in the Holy Ghost.

The movement had certain characteristics. The people were not afraid to pray, and they were not reluctant to fast. I personally went through three days of prayer and fasting, remaining in the church and not going home or leaving the church for food. If people did such a thing now, many would think it strange. Sleep seemed to mean nothing to us. Many a night I have gone home from the services at two, three or four o'clock in the morning. There was such an expectancy on the people; they did not want to miss anything that God might do. And He did something different every day. If you expect God to do things, He will do them. Faith and expectancy will bring the unusual. There was no formalism in those days, no set order for divine service. Most anything could happen. And that condition continued for about seven years.

At the end of seven years, there came a change in the Pentecostal Movement. A new period involving a sifting of doctrine was entered. There had been seven years of spiritual plenty, now there were to be seven years of spiritual problems. In the year 1913, periodicals began to appear containing teaching which challenged the fundamental doctrines of the church, and particularly those pertaining to the doctrine of the Trinity. For a time, the whole of Pentecost was unsettled; everything was shaking. The people did not know what to believe. The doctrinal issue was subtle, for it came in the guise of exalting the name of the Lord Jesus, and everyone wanted to exalt the name of his Saviour and Baptizer. Families were divided and churches were split up. The issue eventually ran its course, and the Movement

(Continued on page twenty-three)

SPIRIT OF GOD

by G. Croley



Spirit of God descend
Upon my heart;
Wean it from earth, thru
All its pulses move;
Stoop to my weakness,
Mighty as Thou art,
And make me love Thee
As I ought to love.

Teach me to feel that
Thou art always nigh;
Teach me the struggles
Of the soul to bear,
To check the rising doubt,
The rebel sigh;
Teach me the patience
Of unanswered prayer.

Teach me to love Thee
As Thine angels love,
One holy passion
Filling all my frame—
The baptism of the
Heaven-descended Dove,
My heart an altar,
And Thy love the flame.

*The Value of Shouting God's Praises, Clapping
Hands and Singing in—*

Pentecostal Worship

by JOHN E. BLANK, YN1, U. S. Navy, Naples



—Ancient Woodcut

IN JANUARY 1944, AFTER HAVING SPENT a number of years in a modernistic church, I was gloriously saved in a Pentecostal church in Seattle. Since I had been accustomed to what is termed by some to be a "more dignified and reserved mode of worship," I was at times quite perplexed by the revolutionary type of worship I found among Pentecostal people. I now feel, however, after having spent a number of years in the Pentecostal movement, that I am able to make a few observations in favor of Pentecostal worship.

I have found that there are three outstanding characteristics of Pentecostal worship. These, experienced in varying degrees in a few other evangelical movements, are (1) audibly praising the Lord in unison; (2) clapping the hands; (3) raising both hands while praising the Lord.

These practices seem strange to my modernistic friends, but I have found them to be both scriptural and beneficial.

SHOUTING FOR JOY

Psalm 5:11 informs us that those who trust the Lord are to rejoice and to shout for joy. Could this possibly insinuate that unless a person is trusting in Jesus he lacks the requirements which qualify him to shout for joy? Only a trusting people can shout the praises of the King.

Why was there a lack of shouting in my former church? A careful analysis would probably show that there was a deplorable lack of trust in the saving power of Jesus Christ. In fact, I scarcely knew that such a doctrine existed.

In Psalm 32:11, the righteous are commanded to shout for joy. Psalm 66:1, 2, 8 exhorts us to make a joyful noise unto God, to make His praise glorious, and to make the voice of His praise to be heard.

When the children of Israel shouted, something stupendous happened! The formidable walls of Jericho crumbled like castles in the sand. The only activity that preceded this destruction was the marching and shouting of a God-fearing people. By shouting the praise of the Lord we, too, signify victory in our lives. The walls of our doubts and discouragements crumble under the dynamic power of God.

CLAPPING THE HANDS

Psalm 47 tells God's people to clap their hands. This method of worship is blessed and has its place in the worship service. The clapping of hands is a definite sign of victory in the lives of God's people—whether it be a rhythmical clapping during congregational singing or a spontaneous "clap-offering" unto the Lord.

It is possible, I suppose, for clapping

to be overdone. Any manifestation that is merely in the flesh can kill the moving of the Spirit, but the greatest danger today lies in being too formal and stiff in church services. God wants His people to be free and to put their spirit into worship.

LIFTING UP OUR HANDS

"Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psalm 141:2). One of the most beautiful gestures in the Pentecostal worship services is the lifting up of the hands of the saints while they are praising the Lord. This form of worship is so blessed that it is symbolically compared to the evening sacrifice of Old Testament days.

At one time in his outstanding career, Moses felt the need of extending his arms while leading his people. As long as Moses had his arms extended heavenward, the children of Israel had victory. But when he dropped his arms, the Israelites suffered temporary defeat. Likewise, the Scriptures tell us that we may receive many blessings and victories in our lives if we will but lift our hands in the Lord's name (Psalm 63:1-4).

I was in a church in Norfolk, Virginia, where some were at the altar tarrying for the baptism of the Holy Spirit. I noticed a young sailor slumped over the altar rail in a position of abject defeat. When I asked the brother if he wanted to receive the baptism in the Holy Spirit, he replied in the affirmative. I urged him to raise his arms toward heaven. Practically as soon as he did, he was gloriously baptized in the Holy Spirit. The raising of the hands became for him an expression of surrender to God, a testimony of victory.

As Pentecostal Christians, let us thank God for the method of worship He has given us. The method is good because it is scriptural, and because it liberates our spirits and provides a means of expressing the praise and worship that is in our hearts. Of course, God is not satisfied with mere methods—He looks beyond the upraised hands, the shouts, the hand clapping, and sees what is in our hearts. But He wants that worship which is in our hearts to come out and find expression.

If all the gold in the world were melted down into a solid cube it would be about the size of an eight-room house. If a man got possession of all that gold—billions of dollars worth—he could not buy a friend, character, peace of mind, clear conscience, or a hope for eternity.

—Chas. F. Banning

When we deal seriously with our sin, God will deal gently with us.

—Spurgeon



THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

Assemblies to Observe C. A. Day—April 22

Sunday, April 22, has been set as the ninth annual National C. A. Day. On that date Assemblies of God churches throughout the land will honor their youth and pay tribute to their gospel work.

The theme for this year, SHARP, is inspired by the scripture, "The Word of God is . . . sharper than a twoedged sword." The emphasis will be on Scripture memorization. A highlight of this effort will be a unique memorization aid known as the Script-O-Dial.

Course in Spiritual Values for New York Police

Seven hundred probationary patrolmen, being sworn in at police headquarters in New York, received the announcement from Commissioner Stephen P. Kennedy that they were to take a course in moral and spiritual values. This course, first of its kind in the country, will be given in the police academy by the department's six chaplains. The Commissioner stated that it is important for New York police to learn the spiritual values that should and do permeate the work they are called upon to do.

The department's chaplains are on 24-hour call and must respond promptly whenever a policeman is killed, injured, or involved in any sort of trouble. They are also available at all times for pastoral counseling for any member of the police force.

Doctors Quit Smoking

It is reported that one doctor in every five who smoked gave up the habit within six months after two doctors of the American Cancer Society reported to the American Medical Association that there is probably a cause-and-effect relationship between cigarette smoking and lung cancer.

A survey showed that doctors who work with cancer are notably non-smokers. Only 28% of the members of the American Association for Cancer Research now smoke. Two-thirds of all doctors who completed a lung cancer questionnaire felt that there is a definite connection between cigarette smoking and lung cancer.

Tobacco companies, of course, are spending millions of dollars to counteract the damaging business results from the release of these statistics.

Non-Christians Look for People Who Are "Different"

An editorial in the *Tupelo Journal* (Tupelo, Miss.) a few weeks ago is worth reprinting. Harry Rutherford, the editor, had this to say about the slow-down in soul-winning:

One hundred years ago, we are told, it took an average of five Christians to lead a new convert to Christ. In 1900 it required 21 Christians to bring one new member into the church. And during a typical year today only one soul is led to Christ for each 33 Christians in our country. . . .

"Why does it take 33 Christians to bring one convert to Christ today when a hundred years ago only five were required to do the job? Our first reaction may be that there were more prospects in those days. But this is true only in regard

to percentages. In actual numbers there are far more non-Christians in America today than there were a hundred years ago. And we can't lay the blame on our religious leaders. For today's ministers, educational directors and other church personnel are far better trained and far more capable than were those of bygone days.

"The blunt fact, we suspect, is that today's Christian is so little different from the non-Christian that the latter hardly feels it worthwhile to change his ways of life in order to possess whatever advantages Christianity appears to offer. And if it actually is this attitude which slows today's soul-winning effort, we who are Christians must accept full responsibility for not being sufficiently "different" from the non-Christians around us. . . ."

Protestant Bishop Suggests Unity with Catholics

The presiding bishop of the Protestant Episcopal Church of the U. S., Henry Knox Sherrill, at a meeting in Columbus, Ohio, called for united action by all Protestant churches in meeting common problems and he suggested unity with the Catholic church.

"We must see more clearly," he said, "that co-operation, helpfulness, friendship beyond denominational barriers are essential, that we may effectively build a nation and world under God."

Speaking of the hope of bringing into the membership of the National Council of Churches both the Missouri Synod Lutherans and the Southern Baptist Convention, he went on to say, "Some of us look forward to the time when the great Roman Catholic Church will be willing to join with us in conference and discussion."

Can it be that Bishop Sherrill has forgotten that the Roman Catholic Church looks upon those who are not in its fold as heretics? Rome believes that it is *the* Church, and insists that any union will be affected only on its terms.

"Communist Spirit" Added to Fairy Tales

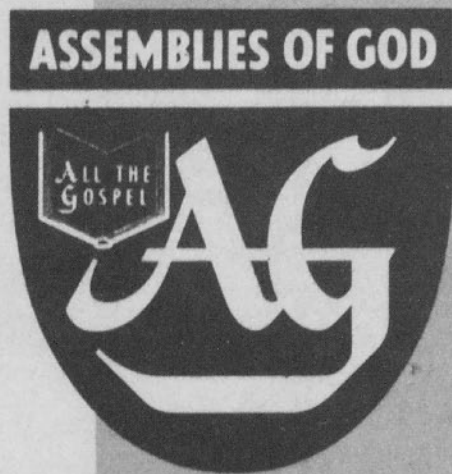
Red China is intensifying its efforts to fill children's minds with officially correct symbols of Marx, Lenin, and Mao Tse-Tung. The U. S. Information Agency has reported that the New China News Agency has published a directive ordering all authors to provide children this year with at least one work which reflects "the communist spirit."

The directive, issued by the Union of Chinese Writers, explains: "It is absolutely essential to enhance the ideological and political character of the literary works for juveniles and children. Such character should be manifested through the form of vivid and artistic symbols. There must be novels, stories, poems, songs, and plays. There must also be fairy tales, folklore, scientific and imaginative reading matter and sensational novels. Works should indoctrinate the juveniles and children with the communist spirit."

Certainly this should serve as a warning to Protestant Christianity to concentrate now on indoctrinating our children in the knowledge of Jesus Christ—and it takes more than an hour or two a week at church to do it!

NATION

REVIEW



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JOIN with us
Golden Jubilee of
of the Pentecost
you can experience
Pentecost in 1956

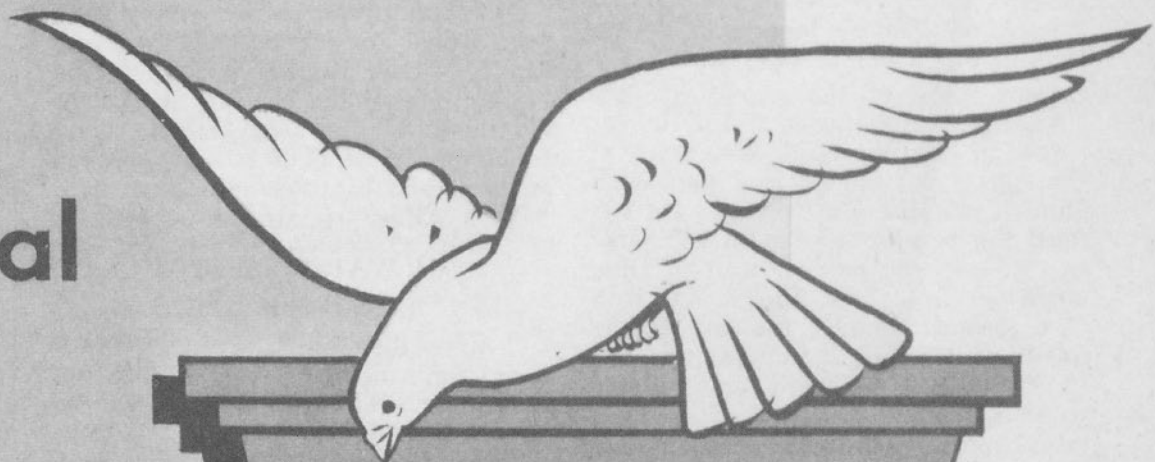
NOTE: These two pages may be removed from the EVANGEL and used as a poster by adding dates of local revival.

WORLDWIDE

REVIVAL

THE ASSEMBLIES OF GOD

is in our
observance
of Pentecost...
experience a personal
revival!



**PENTECOST
SUNDAY
MAY 20**

FOUR BAPTISMS

*A clear, concise message dealing
with the various baptisms mentioned in the Scriptures*

by O. E. VAALE, Hoquiam, Washington

WHEN SOME PEOPLE SPEAK OF BAPTISM, they invariably mean water baptism. When Pentecostal people speak of baptism, they may mean either baptism in water or the baptism of the Holy Spirit. Actually, however, there are four baptisms described in the New Testament. Each is distinct from the others, and all of them are important.

I. THE BAPTISM OF SUFFERING (Mark 10:38, 39)

James and John asked Jesus for the privilege of sitting, the one at His right hand and the other at His left, when He came into His glory. To this Jesus answered, "Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?"

Jesus spoke of the Cross. His was a baptism of suffering in which He was bathed in His own blood. Jesus drank of the cup of our iniquity and took upon Himself our sins. On the Cross He suffered the penalty of your sin and mine so that we, who put our trust in Him, might go free. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18). Christ's baptism consisted of sufferings, death, burial, and resurrection, and it makes salvation available to everyone. However, His substitutionary work is to no avail unless we accept Him as Saviour and trust in the finished work of the Cross. Though Christ died for the whole world, there are multitudes who have never heard. We are called to take up our cross, enter into Christ's burden, and lead souls to the Saviour.

II. THE BAPTISM THAT SAVES (1 Peter 3:21)

Peter speaks of a baptism which "doth

also now save us." This baptism is described in 1 Corinthians 12:13: "For by one Spirit are we all baptized into one body." This body, the apostle goes on to explain, is the body of Christ. Thus at salvation the Holy Spirit baptizes the one who believes into the body of Christ. This is the baptism that saves.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 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 6:3, 4).

The Spirit baptizes the convert into Jesus Christ and His death. This is not baptism—water baptism is only a type of this. This is the baptism that causes old things to pass away and all things to become new. "For as many of you as have been baptized into Christ have put on Christ" (Galatians 3:27).

III. WATER BAPTISM (Matthew 28:19)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

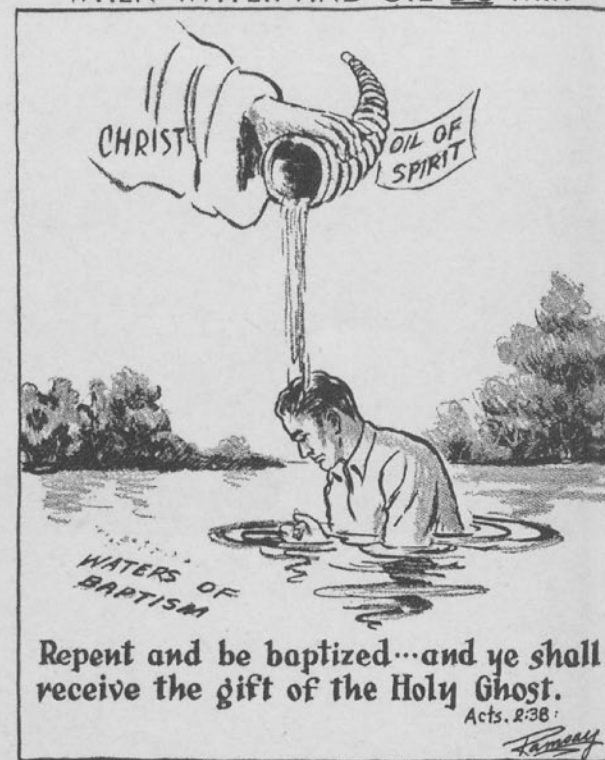
Water baptism does not save us. Water cannot wash away sins—only Christ's blood can do that. But the Lord commanded that all converts should be baptized after they have been properly converted and properly taught the meaning of these things.

When the Ethiopian eunuch asked Philip, "What doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." Notice that faith comes before baptism. Salvation is by grace, through

faith in the Lord Jesus Christ—and not by water baptism. Water baptism is merely an outward testimony to an inward experience, a means of declaring to all that you have identified yourself with Christ.

Jesus said, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Salvation is hinged on whether or not we believe and not on whether or not we are baptized. Jesus did not say that the person who is not baptized would be damned. He said, "He that believeth not

WHEN WATER AND OIL DO MIX



shall be damned." Many have believed in Christ as their Saviour and had no opportunity to be immersed in water before they died. The thief on the cross is an example of this. Had he lived, however, he would have been baptized or else he would have been guilty of disobedience to God's command.

By water baptism the believer is testifying to the world that he is buried with Christ and that he shall not henceforth be a servant to sin. After the believer is immersed in the water, he rises again. This testifies to the world that even as Christ arose, he also rises "to walk in newness of life."

IV. THE BAPTISM WITH THE SPIRIT

(Luke 3:16)

John speaks of the baptism with the Holy Ghost as being a greater baptism than the water baptism he administered. "I indeed baptize you with water," he said, "but one mightier than I cometh... he shall baptize you with the Holy Ghost."

The purpose of the baptism in the Holy Spirit is to give the believer power to keep saved, and power to witness to others about salvation through Christ. (See Galatians 5:16; Acts 1:8).

The baptism in the Holy Spirit is a separate experience from salvation. Some say that 1 Corinthians 12:13, "For by one Spirit are we all baptized into one body," refers to both salvation and the baptism in the Holy Spirit, making them one and the same experience. However, one need only note the differences between the baptism that saves (1 Cor. 12:13) and the baptism with the Holy Spirit (Luke 3:16) to see the fallacy of this.

1. There is a difference in the administrator. In the baptism that saves, the Spirit is the Administrator. "By one Spirit are we all baptized into one body." This is baptism by the Spirit. In the baptism with the Spirit, Jesus is the Administrator. "He [Jesus] shall baptize you with the Holy Ghost and fire."

2. The element into which we are baptized differs in each case. In the one, the Holy Spirit baptizes the convert "into one body"—the body of Christ. In the other, Jesus baptizes the believer with or into the "Holy Ghost and fire."

Further scriptural proof that the baptism in the Holy Spirit is not an automatic experience which takes place at conversion can be found in Acts 8:5-17 and Acts 19:1-6. In these records there is a definite lapse of time between salvation and the baptism in the Holy Spirit.

The apostle's question to the Ephesians would be a good question to put to each reader of these lines: "Have you received the Holy Ghost since you believed?"

Healing Testimonies

Raised From Deathbed

I would like to give my testimony as to how God raised me from my deathbed.

I went to work as usual on January 6, but while I was working my mind began to have blank spells. A terrible feeling came over me. I went to the boss and told him I could not stay on the job.

I lived five miles from work, and how I ever drove home I can't explain. I told my wife that I was having a nervous breakdown. I suffered pain and agony all night. The devil told me I was going to be put into some institution, and would not be able to work. My wife and I tried to pray, but couldn't get any satisfaction.

The next morning I started to get dressed so I could go to the hospital and see what was wrong. By that time I had lost control of my body, and could not put on my clothes. My family had to dress me. Suddenly I collapsed. I slumped down in my chair and thought I was dying. A peaceful feeling came over me. My family said a smile came upon my face.

I knew when my boys carried me to my bed, and yet I was as limber as a rag. I could not speak, open my eyes,

or move my body. I was just waiting for the Lord to come and take me home with Him.

Then our pastor, Brother Holloway, came in; and when he began to pray I began to gain strength and was able to move. Suddenly I leaped out of bed and began to praise God for healing my body.

For three days the supernatural power was upon me, and it seemed that I was living in heaven. I will always praise God and give Him glory for healing my body.—Omer Stearman, 1847 Holly, Kansas City, Mo.

(Endorsed by Oris Holloway, Pastor, Bethany Assembly of God, 1424 Pennsylvania Ave., Kansas City, Mo.)

Delivered From Throbbing Headache

I was healed of a throbbing headache, from which I had suffered four weeks. I had been prayed for many times, but had not received my healing.

God showed our pastor, Harriet Evans, that my sickness was serious. The morning starting the fifth week, she called and said, "Please go to a doctor and find out what is the trouble, so that we will know what to pray for." I did, and the doctor said the blood was not circulating properly.

There was a missionary couple from Cuba, Mr. and Mrs. Nicholson, at our church on Wednesday night, and they prayed for all the sick. When Brother Nicholson prayed for me the Lord touched me. I slept well that night, did my work the next day, and slept that night.

But the next morning, Friday, the pain started again, and by Saturday it had become unbearable. I went to the cabinet and got some pain tablets the doctor had given me. I held them in my hand, crying and praying to the Lord, "O God, these tablets last only two hours and the pain starts again. I can't stand it. Please heal me, in the name of Jesus Christ of Nazareth." The Lord assured me of His presence and healed me right then. I am telling everybody about it. Praise His holy name.—Mrs. Lee Munday, 167 Columbus Ave., Delaware, Ohio.

(Endorsed by Mrs. Harriet Evans, Pastor, Peace Chapel, Klondike, Ohio.)

REVIVALTIME News Flash!

REVIVALTIME was released over the following new stations beginning the week of March 11.

THERMOPOLIS, WYO. (KTHER)

Sunday—9:30 p.m.

(1240 kc.; 250 watts)

Contact cleared through Glen Burris

COCOA, FLA. (WKKO)

Sunday—7:30 a.m.

(860 kc.; 1,000 watts)

Contact cleared through Thos. S. Shield

WILLMAR, MINN. (KWLM)

Thursday—7:45 p.m.

(1340 kc.; 250 watts)

Contact cleared through Harry M. Myers

* * *

TIME CHANGE—WTNT, Tallahassee, Fla.

Now heard at 10:30 p.m. each Sunday

REVIVAL IN MANAGUA, NICARAGUA

by RUSSELL KENSINGER



Roy Stewart and Russell Kensinger prayed for this child's blind left eye—and it was immediately opened.

THE FIRST MAJOR PENTECOSTAL effort for God in the capital of Nicaragua saw scores of souls at the open-air altar seeking Christ for salvation. Consistent, clear teaching of the Word by Roy H. Stewart of Clovis, New Mexico, laid the best foundation possible for the faith that resulted in clear-cut conversions of many, and numerous miracles of healing. Each night's service was climaxed with prayer for the sick.

Many deaf, dumb and blind instantly testified to being healed, as well as a mental case. Prayer was offered for people with tuberculosis, paralysis, tumors,

skin diseases, sinus infections, and many other diseases and the power of God's Word came into their lives with a new effect. A notable spiritual awakening and a spirit of co-operation among believers of other church groups has also resulted from this three-week campaign. A REVIVAL FIRE has been well kindled!

The revival campaign was held on the lots recently purchased for the erection of the new "Wesley Steelberg Memorial Evangelistic Center." May we solicit urgent prayer and financial co-operation for this great need in this capital that contains one-tenth of Nicaragua's population.



Mute boy who immediately pronounced words after prayer.



Ministers and missionaries who co-operated in the campaign.



A mute man rejoices when his tongue is loosed.

MISSIONARY News Notes



Mr. and Mrs. Frank Ortiz of Paraguay are happy over the arrival of Joleen, born February 15.

* * *

Word has been received that John Jackson and family have arrived safely in Chile, South America.

* * *

Peggy Anderson and Hilda Olsen left New York City for Basutoland, South Africa, on March 3.



Margaret Anderson

Hilda C. Olsen

* * *

Mrs. Nettie Juergensen has returned from Japan on furlough. She can be reached % Foreign Missions Department, 434 West Pacific Street, Springfield, Missouri.

* * *

Esther E. Olson arrived from India on February 18. Her address is 3205 N. E. 69, Portland 13, Oregon.



Mr. and Mrs. J. B. Wiles and family sailed for Gold Coast, Africa, on February 24 for another term of service.

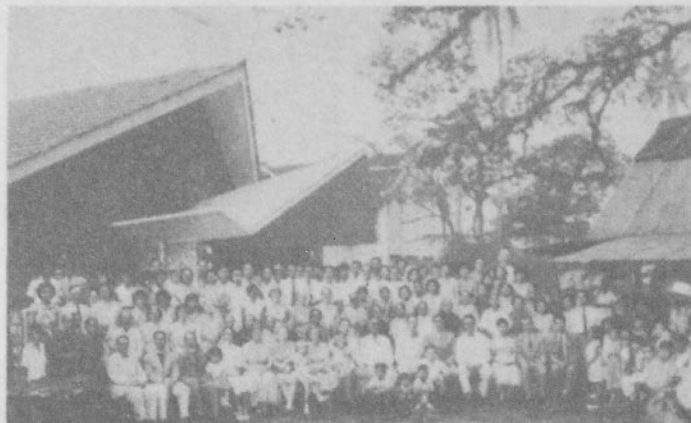
* * *

Mr. and Mrs. Robert A. Merian of North India welcomed Thomas George into their home on February 16.

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

Advancing the Pentecostal Testimony in Malaya

RIGHT: The congregation outside the beautiful new church in Malaya.
BELOW, LEFT: The choir is composed of young people.
BELOW, RIGHT: A view of the interior of the church.



The lovely new church building erected in Kuala Lumpur has been the means of reaching many denominations with the Pentecostal message. As in the early days of the outpouring of the Holy Spirit, the fires of Pentecost still burn wherever

there are willing ones to receive.

David Nyien, our missionary in Kuala Lumpur, reports that the church was built for \$10,000 in U.S. currency. All this money was contributed by local friends.

Building for God in Iran

This beautiful church in Kermanshah, Iran, stands as a memorial to the sacrifice and faithfulness of the Iranian Christians. However, it has come to a standstill because the people have reached their limit. The exterior is now complete, but the interior is untouched. Funds are needed for the floor, and for finishing the interior, and for two small rooms

for the janitor. Pray for this great need.

Prices are continually rising in Iran, and Tooma Nasir, the Field Superintendent of Iran, writes that anything received for the purpose of completing the church will be used immediately to buy necessary building materials. It is hoped that the church can be finished this spring.

The church building at Kermanshah, Iran, under construction.

A group of believers gather outside the completed exterior of the church.



Daily Devotions

Daily Bible Readings Based
on Next Sunday's Lesson

MONDAY, April 9

DAVID'S PREPARATION—1 Chronicles 22: 1-6

Delays are not necessarily defeats. Disappointments can always be turned into advantage. David had planned with all of his heart to build a temple to the glory of God. He had gathered together materials and laid by wealth to apply to this ambitious program; then he heard the word from the Lord that delayed his action, and it was decided that another would do the building.

This disappointment would have caused men with lesser spirit and determination to quit and throw up their hands in despair—but not so with David. He continued his preparation for the building he was never to build. In fact, one catches in these verses something of the enthusiasm that attended his every effort. He recognized the inexperience of youth; he knew the trials and tests that would beset his son in the accomplishment of this task; and so David prepared today in order to ease the burdens of tomorrow.

You will notice in the completion of the Temple and in its dedication how the name of this great leader was associated with the grandeur of the building. And the glory of the Lord was manifested there. We need not let our disappointments defeat us; they can be stepping-stones to accomplishments of victory. We must prepare for the work God has called us to do; and whether or not we are present when the final day of victory comes, we shall still be associated with its grandeur, for we are workers together with God.

—JAMES W. VAN METER

TUESDAY, April 10

ENCOURAGEMENT FOR JOSHUA—Joshua 1:1-9

"Every place that the sole of your foot shall tread upon, that have I given unto you" (v. 3).

The land of Canaan was the heritage of the children of Israel. God had promised it to them. The relentless progression of world history made this country the logical home of these swarming



hordes, on the move from the bondage of Egypt. But note that God's promise included only that territory on which they placed the soles of their feet. The land would not be theirs until they actually possessed the mountain strongholds, overran the plains, caught fish in the seas, strove for the wells. They must "stake out their claims."

And thus are the promises of God to us! They are meaningless and completely beyond our experience until such time as we go after them, study them, attack them, appropriate them, believe in them, and place the "soles of our feet" squarely on top of them! A militant faith, not a passive faith, will unlock God's storehouse to us!

—M. L. KETCHAM

WEDNESDAY, April 11

THE CALL OF A PROPHET—Jeremiah 1: 4-10

"Be not afraid of their faces" (v. 8).

Man-fear has stopped the mouth of many a Christian who otherwise would have done a mighty work for God. Nearly all the prophets of the Old Testament had to overcome such fear, for they faced terrific opposition. If God made them bold and courageous, He can do the same for us today. May God deliver us from the fear of men, however fierce or impressive their countenances may be.

God has made a wonderful provision to plant boldness in His people today; and that provision is the baptism in the Holy Spirit. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (Acts 1:8). After Peter was filled with the Spirit he was made bold to preach, even to the very Jews who were guilty of crucifying the Lord; and he accused them to their faces of their crime.

And of Paul, who was also filled with the Spirit, we read, "He had preached boldly at Damascus in the name of Jesus. . . . And he spake boldly in the name of the Lord Jesus" (Acts 9:27, 29). And he requested the Ephesians to pray "that utterance may be given unto me, that I may open my mouth boldly, to make

known the mystery of the gospel" (Ephesians 6:18). Let us be bold for Christ's sake. "Be not afraid of their faces."

—HENRY C. BALL

THURSDAY, April 12

THE VISION OF A PROPHET—Isaiah 6:1-8

"Woe" (v. 5); "Lo" (v. 7); "Go" (v. 9).

In the year when Isaiah lost King Uzziah, his best friend, he "saw the Lord." In this chapter we see Isaiah standing in the midst of heavenly creatures who cried to one another, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (v. 3). When he saw the Lord, three things happened to him.

First, he had a sense of inadequacy—"Woe is me! for I am undone; because I am a man of unclean lips."

Then followed the sense of cleansing: "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." When the pent-up festerings of spiritual infections are released through forgiveness and cleansing, strength and courage come racing into the soul. Suddenly a man feels that he can face anything.

Third, the highly emotional experience resulted in practical fruit, an enlistment for service. Isaiah heard the call and responded, "Here am I; send me." And God said, "Go."

—LELAND R. KEYS

FRIDAY, April 13

A CALL TO CONSECRATED SERVICE—Hebrews 12:1-15

"He [chastens us] for our profit, that we might be partakers of his holiness" (v. 10).

Just as many streams flow into a river during its journey to the sea, so Christian life has many facets and phases, many problems and pressures, all of them calculated of God to produce in us one result—to make us "partakers of his holiness."

In the passage before us, many of the problems of the believer are named. First is the problem of "excess weight" (v. 1). It must be laid aside if we hope to run a good race. Next, the problem of endurance (v. 3) is dealt with, and the solution given as "looking unto Jesus," making Him the center of our interest and attention, the source of all our strength. We are also to "consider him that endured" (v. 3); that is, to draw strength from the memory of His endurance.

The problem of the chastening of the Lord (vv. 5-11) is explained as God's long-range program for perfecting His people. "No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them

which are exercised thereby" (v. 11). And finally, the problem of human relationships is presented with the solemn warning that "bitterness" against another "defiles" us, and that we seriously endanger our hope of "seeing the Lord" if we do not "follow peace with all men" (vv. 14, 15).

—ARNE VICK

SATURDAY, April 14

REWARD FOR FAITHFUL SERVICE—Revelation 3:7-13

The promise of reward is greatly enhanced as we look at the person and character of the One who gives the reward—"he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" (v. 7). And with this key of David the Lord Jesus Christ has set before us an open door which cannot be shut; He has seen to it that the way is open before us.

This Scripture portion brings forcibly before us again the twofold approach to

Christian living and service. "Because thou hast kept the word, . . . I also will keep thee" (v. 10). "Him that overcometh will I make a pillar" (v. 12). God's promises are always provisional. If we keep His Word, He will keep us. The inference is inescapable: if we do not keep His Word, He does not promise to keep us.

Great things are promised to the overcomer. In this portion He says we will be made "a pillar in the temple." And He will write upon the overcomer "the name of my God, and the name of the city of my God." We do not yet know the full meaning of these promises, but we do not want to miss these blessings, for they will surely be wonderful. With the open door before us, His keeping power with us, and His promise to make us, there is nothing to fear. No man can shut this door; and as we hold fast, no man can take our crown. We are marching to certain victory and a sure reward.

—J. O. HARRELL

THE PRESENT SITUATION IN PENTECOST

(Continued from page thirteen)

for the most part settled down to a firm stand on the doctrine of the Trinity and the exaltation of the Lord Jesus Christ in His divine Sonship.

AVOIDING REPROACH

Now we are in a new period, and in this period of time we are facing new conditions. There is a tendency on the part of some to feel that those who believe in a baptism in the Holy Spirit according to the pattern of Acts 2:4 are too radical, and that they are raising up barriers which hinder the development of the work of God. This is in reality a spirit of avoidance of the cross.

Let me mention what the cross means. Paul said he gloried in the reproach of the cross. The reason the cross was a reproach in apostolic days was because it was the most shameful death a malefactor could undergo. And the very idea of exalting a man who had been crucified, who had been slain as a criminal, and of holding him up as the Saviour of the world, seemed unreasonable and inconsistent. So when the disciples preached the doctrine of the cross, it was both foolishness and a stumbling block to the hearers.

But now, the preaching of the cross is no longer a stumbling block, no longer an offense. You will find millions of persons wearing crosses dangling from a chain around their necks. Whether or

not they comprehend the meaning of the crosses they wear is beside the point. The cross is a symbol of the Christian faith. But there is still a reproach to those who really take up the cross and follow Christ. It takes humility and consecration to be different from other people. We are different! And if we are not different we ought to be.

At the present time we have modernism or liberalism on the one hand, and fundamentalism or conservatism on the other. Between the two, there are those who try to take a middle ground, and who deplore the battle going on between the two extremes. Modernism does away with the supernatural—fundamentalism believes in the supernatural, provided it is in the past, but it does not believe in it in the present. There was a parallel between these movements in the Sadducees and the Pharisees of Christ's day. The Pharisees believed in the supernatural, provided it was in the past. The Sadducees did not believe in angels, or the resurrection, or anything that was supernatural.

Pentecost has come to the kingdom for such a time as this. Just as Mordecai told Queen Esther she had come to the kingdom for just such a time, so the Pentecostal Movement has come in this twentieth century for such a time. Pen-

(Continued on next page)



They're glad to pay to get young customers

Take a look at modern advertising. Notice how much of its appeal is directed to our impressionable youth. Teenagers make up the bulk of movie fan clubs. A whole segment of the recording industry caters to young people. Notice how young the models often are in cigarette and beer advertising. The world is wise. A young customer has a future. He is potentially a long-time customer. It is worth money—millions of dollars—to entice, to lure youth.

Are we, who covet these young lives for Christ, afraid to stand in the market place and shout our wares? Do we not have more to offer? Should we not be eager to sacrifice, if necessary, to make our Saviour known?

The National Christ's Ambassadors Department is working full-time at this very job. It seeks not only to interest and hold our youth, but to win new young folk to Christ.

And for this year-round, world-wide ministry it asks but *one offering* for support—an offering that will be taken in your church on C.A. Day, April 22. Share in this investment in youth.

VICTORY OVER SELF

I have had many adversaries—folk who either worked against me or at least were not "with me;" but I see in the Scriptures and I have come to find out by experience that in reality I have only one human adversary—myself.

It is from self and self alone that I need to flee. He alone can ever work against me; all others are working for me, according to God's holy Word. I have learned not to seek to flee from any other; such fleeing only plunges me into confusion and darkness. I have learned that my Heavenly Father wants me right where I am. When He wants me in some other place He will move me there. So I have learned to "stand still, and see the salvation of the Lord." Oh, hallelujah! He has never failed.

I have learned that I cannot **stand**, to say nothing of standing **still**, and much less of standing still and **seeing**—unless I have met old self face to face and each time thrashed him plenty. Repeatedly I need to flee to the City of Refuge. I reach it when I cry, "O Lord, self is after me to overcome me." No other cry opens the door to the inner sanctuary.

Self takes on many disguises, all of them very deceitful—fear, pride, self-confidence, self-centeredness, love of ease (especially when it comes to praying), intemperance in good matters, sensitiveness, ambition, desire for accomplishment, natural affection, and other disguises too numerous to mention. But underneath it is always **self**, just **myself**.

Self is subtle. He loves me with a great lust for my soul. I once loved him, though now that I know him better I hate him. But he will not let me go. With cunning skill he takes on new forms continually. However, my Heavenly Father anoints my eyes and gives me discernment, and I am able to recognize that "old man."

O Christian, flee from **self** to Jesus, your City of Refuge. Take with you your darkness, your confusion, your perplexity, your weaknesses, your aching, bleeding heart. In Him you can hide; in Him you can be still and see the salvation of God. You will return with great peace, and the world will see your joy, your smile. They will hear your selfless song and will want what you have.

—Kathryn Parker Knudson

(Continued from previous page)

tecost is in a peculiar place. We can say like Paul, "I am a fundamentalist of the fundamentalists, of the strictest sect of the fundamentalists am I one." But that is not enough. Paul was more than a Pharisee. The Pharisees believed in the resurrection; they believed in angels; they believed in the supernatural—but it was all in the past. Paul believed in it in the past and in the present also. We are fundamentalists, but we are more than that. The Pentecostals believe in experiencing the supernatural right now. We believe that what God did in the past He can and will do again—and what He has done in the past He is doing again, praise His name! So, like Queen Esther, the Pentecostal Movement has come on the scene for such a time as this.

Now the question is, will the Pentecostal Movement do as all other movements have done in the past? Are we going to seek to avoid the cross, to modify the movings of the Spirit of God in our midst, in order to present a front of respectability to the world? Must we be careful lest some shout "Hallelujah" in our meetings? And if someone should fall under the power of

God at our altars, are we to be alarmed at the possible opinion of the onlooker, and to make apology for the unusual? When God was doing mighty things in the early days, many unusual things happened—devils were cast out, the sick were healed, people received mighty baptisms in the Holy Spirit. It was not unusual for some to be prostrated under the mighty power of God for hours and even days at a time. There were visions and quakings, and often the glory of God was so real that the redeemed actually went around on tiptoe hallowing the presence of the Lord.

The temptation today is to avoid the cross, to protect ourselves from reproach because of the unusual in our services. This is the time of the Latter Rain. The Pentecostal outpouring of the Holy Spirit in this day is dispensational. God has raised up this Movement for such a time as this. The promise of Joel was for the last days. The Holy Spirit was given in the beginning of the last days, following the ascension of Christ. The Holy Spirit is being given again in Pentecostal fullness in the close of the last days, just before the harvest. The movings of the Spirit of God, unusual as they may appear to be, should be welcomed and the Holy Ghost honored.

May God help us to catch the vision, and to turn away from this modern trend of avoidance of the cross. Let us throw our influence and our testimony on the side of the hot, spiritual movings of the Spirit of God upon His people. We do not need to be a bigot in order to be true to our testimony. Some people seem to think they cannot be true to their convictions unless their hand is turned against everyone who does not agree with them. The Spirit of Christ is broad and generous, kind and free. We can meet people on their own ground without compromise. I have a letter from a Methodist missionary in which he refers to a Pentecostal missionary and says, "He is perfectly sincere and honest, but I don't see eye to eye with him and I can't get near him. He goes his own way and won't have anything to do with us; he ignores us. He feels that if he acts free with us he will be compromising his position. Why can't he be man enough to meet us halfway on things that would be of mutual benefit to both of us?" That man is hindering his ministry and hurting his own testimony. If he showed a freer spirit he might win the other for God and Pentecost. We can be uncompromising in our convictions for truth, and yet at the same time be generous and kind. The Lord help us.

In conclusion, let me emphasize again the thought that we are in a time of crisis. Satan is luring some into a position of compromise. He would have us to modify our position, to let down on the distinguishing marks of Pentecost, to avoid the reproach and to court the applause of the people. Shall we fall into the snare? To do so would be to fall into sleep like Samson of old. Let us beware lest our locks be cut off and we be rendered powerless to do the work that God has called us to do! God is now the God of Pentecost, just as He was in the beginning. The same conditions that prevailed then will bring the same results now. The same consecration, the same faith, and the same zeal will produce the same outpouring of God's power and blessing, until it shall be said of us as it was said of the apostle Paul, "These men that have turned the world upside down, have come hither also."

DAILY SUPPLY

"The inward man is renewed day by day" (2 Cor. 4:16). A man can no more take in a supply of grace for the future than he can eat enough today to last him for the next six months, or take sufficient air into his lungs at once to sustain life for a week to come. We must draw upon God's boundless stores for grace from day to day, as we need it.—D. L. Moody.

**"...in the last days,
I will pour out
of my Spirit..."**



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The Anointings

(Continued from page three)

have victory in their lives look at others who are having a conflict and question their experiences, but let us not forget that while one is rejoicing in victory, another may be interceding for the lost.

Many of us seem content to rest in the anointing we have received in the beginning of our experience, without any desire to move forward in God, but it is possible for us to have more than one anointing upon our lives. While these anointings are distinct, God has linked the last two together especially and in a peculiar way. In the Old Testament the prophet usually stands alone, but priests and kings are frequently united, as we see in the case of Melchizedec, who was both king and priest. Christ was made a king and priest also after the order of Melchizedec, and we read in Revelation 1:6 that He has made us kings and priests unto God and His Father.

Let us consider a little more in detail these various anointings, what they are, and how they operate in our lives, for I believe God has given to every one of us one of these anointings if we have received the Baptism with the Holy Spirit. We have been definitely anointed of God to serve Him in an office, either as prophet, priest, or king. If our conception of the Baptism is less than this we have missed God's plan for our life.

THE PROPHETIC ANOINTING

In the Scripture a prophet was a spokesman, a witness, an interpreter. We have seen this very clearly set forth in connection with Moses, in Exodus 7:1. "And the Lord said to Moses, See, I have made thee a god unto Pharaoh, and Aaron thy brother shall be thy prophet." In Exodus 4:16 we have a further comment: "He shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Aaron was to be Moses' mouthpiece; he was to speak only that which Moses put into his mouth. This is a clear picture of God's prophet. Balam, before his failure, declared that whatever God put into his mouth he would speak, and that he would not go beyond it. The prophet is chosen by God to receive the revelation of the divine will and then proclaim it to others as God's mouthpiece. His message may be past, present, or future. His mission is to forthtell the message received, whether past, present, or future. The early

church prophets were those who preached and gave forth God's Word and message under the inspiration of the Spirit. I would to God that we had more real prophets today—ministers who are not man-made but God-anointed, and who without fear or favor declare the whole truth of God, as God gives it to them from His Word. Those who receive a prophetic anointing when they receive the fullness of the Holy Ghost, will be given a revelation of the truth contained in God's Word. They are responsible to give forth the Word of God as God gives it to them. Not every one who receives the Baptism receives the prophetic anointing.

THE PRIESTLY ANOINTING

God told Moses to anoint Aaron and his sons, and set them apart for the priesthood. They were to be holy and consecrated, bearing the breastplate of Israel's judgments upon their hearts continually. The anointing of Aaron to the priesthood seems to be a little different from the anointing received for the other offices. We read in Psalm 133 that the anointing oil was poured upon the head of Aaron, and that it flowed down over him even to the hem of his garment. Every member of his body came under the anointing oil. This is a beautiful type of the Baptism with the Holy Spirit which we may all receive. This anointing was not confined to Jesus our living Head, but flowed down over His body, which is the church. It reaches every member, and is for you and me. We may not all receive a prophetic anointing but the priestly anointing is surely for all.

The work of the priest is twofold. He was to be God's representative before man and man's representative before God. As God's representative, he teaches man his need of a sacrifice for sin, and God's acceptance of the same; he constrains man to accept Christ who is his sacrifice; and as man's representative before God he intercedes for him in a life of intercessory prayer. Oh, that we had more God-anointed priests today who know how to pray.

The priest's work, however, did not stop here. He was also to offer sacrifices. We read in Hebrews 8, that every priest is ordained of God to offer gifts and sacrifices unto God, and that without a sacrifice there was no need of a priest. Today we do not offer bulls and goats

and the sacrifices offered by the priests of old, nevertheless God has given us sacrifices to be offered which are well pleasing in His sight. What are they? "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to God" (Hebrews 13:15, 16). People often complain because we are so noisy, but how can we be quiet? God has anointed us to offer the sacrifice of praise to God continually. As Jesus said, if we were to keep silent the very stones would cry out. It is a part of our ministry to keep worshipping God continually, and lifting Him up that others may see Him.

We are also told, in verse 16, to offer another sacrifice. "But to do good and to communicate forget not, for with such sacrifices God is well pleased." In Philippians 4:18 Paul says, "But I have all and abound, I am full, having received of Epaphroditus the things which were sent from you an odor of sweet smell, a sacrifice acceptable, well pleasing to God." This is a sacrifice of temporal means which God has given to us. I believe the Pentecostal people are the most liberal people in the world, and many wonder why. It is because we have been anointed of God to give, to offer sacrifices as we minister in the priestly office.

Romans 12:1 gives us another sacrifice to be offered. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Dr. James M. Gray in a service one evening expounded Romans 12:1. Leaning over the pulpit he said, "Have you noticed that this verse does not tell us to whom we should give our bodies? It is not the Lord Jesus who asked for it—He had his own body. It is not the Father who asked for it—He remains upon His throne. Another has come to earth without a body. God could have made a body for Him as He did for Jesus, but He did not do so. God gave you and me the privilege and honor of presenting our bodies to the Holy Spirit to be His dwelling place on the earth." It will cost you something but it is well worth the price. We have asked the Lord for His anointing and He has given it. Have we been faithful in the office to which He anointed us?

THE KINGLY ANOINTING

Kings are anointed to rule. The Holy Spirit has come upon our life to make us overcomers. Jesus our King of kings has commanded us to overcome, even as He has overcome; and has given us the Holy Spirit to enable us to fulfill this command. The word "overcome"

means to conquer, to gain the victory and have full power over our enemies. The enemies so clearly set forth in God's Word and so completely mastered by Christ while He was on earth are the world, the flesh and the devil and his hosts of wicked spirits—the powers of evil. There are the bad things men do to us and say about us, and the evil environments or conditions in which we find ourselves from time to time. How are we affected by these enemies, attractions, and allurements of the world, the lustings and weaknesses of the flesh, the temptations of the devil, what people say about us, and the conditions in which we live? Oh! that we might be kings to rule over these things, instead of bowing in subjection to them, that we might realize that the life to which God has called us and for which He has anointed us is to be a separated life, a holy life, a restricted life.

Often you may wonder why you cannot do certain things. It is because you have been made a king. There is an old French proverb that teaches a spiritual lesson. "The real nobility are above the mean, petty actions that smaller men might indulge in." The royal blood in a king's veins obligates him to live a life of justice, honesty, and purity, a life given to others, a life so restricted that it affects even his domestic relations. "Others may; you cannot."

We have an illustration of this in the British royal family. Most men could

have married Mrs. Simpson and no one would have given it a thought, but when Edward VIII wanted to marry her, the world was stirred. Why? Because he was a king and she was a divorcee. He must be an example. He was the moral standard of the nation. When he insisted on indulgence, it cost him the kingdom. His niece, Princess Margaret, recently faced a similar choice but she made the right decision. She refused to marry Peter Townsend because he was a divorced man. Her noble words—"Mindful of the Church's teaching that Christian marriage is indissoluble, and conscious of my duty to the Commonwealth, I have resolved to put these considerations before any others"—will go down in history as a classic of self-denial in an age of self-indulgence.

If earthly royalty is expected to uphold a high standard, how much more is God's royalty expected to do so. Let us walk worthy of the high and holy calling wherein we are called, realizing that we cannot do what others do. We cannot stoop to the mean and petty actions of smaller men. We must rule and reign victorious in life through the power of the Holy Ghost, who has been given to us to enable us to live above these things, and to make us worthy to reign with Christ eternally. Let us live in the power of God's anointing, faithfully serving Him in the office where He has placed us.

I Witnessed the "Holy Fire"

(Continued from page seven)

Flame had worked its way through Missouri and Iowa. At Davis City, Iowa, two farmer families (the Wilber Hullingers and the David Hasties) "caught fire." They were not preachers, mind you, just simple farmers, but they sold their possessions and fled to Scottsbluff, Nebr. carrying the Holy Flame with them. In fact, they had no other purpose in coming but to carry the Fire. Six members of our family ignited, and four of us rushed away carrying the live coals from off the altar. I humbly confess, I shall never cease to be grateful to God for those faithful firebrands who raced through my "standing corn" and set it aflame with God's Spirit.

The Holy Fire is ever God's answer to man's weakness. "But ye shall receive power, after that the Holy Ghost is come upon you: and shall be witnesses unto me . . . unto the uttermost part of the earth."

Pentecost is the answer to materialism. It must ever be a living, burning, vital

and personal experience. Otherwise, we too shall be commemorating Pentecost in a drama of madness.

Pentecost is a thing of the heart—both man's heart and God's heart. It must never degenerate into formalism or fanaticism. A mere symbol can never satisfy our spiritual hunger. The crucifix is not Calvary. An Easter Sunrise service is not the resurrection. A burning candle is not Pentecost.

I witnessed the Holy Fire ceremony and walked away thanking God for the abiding presence of the Holy Spirit in my heart.

WHAT HID THE VIEW

Reverence is the utter forgetfulness of self in the presence of God. Someone tells of going to the summit of one of the mountains of Switzerland. The view from the top, looking off at snowcapped peaks and down into the deep blue of Alpine lakes, is one of the most awe-inspiring in the world. The traveler told of standing in awed silence while the wonder of God's creation unrolled itself before him. Beside him was a woman busy gazing into a mirror and powdering her nose! *If we see only self we cannot see God.—The Presbyterian.*



Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

KINGSTON, PA.—The folk at Evangelistic Temple enjoyed one of their greatest spiritual moves during revival services held with Evangelist William A. Caldwell. His special ministry to the sick has been the means of influencing many to serve the Lord in a better way. The revival spirit abides and many are rejoicing in the continued healing touch upon their bodies.

—Louis L. Trotta, Pastor

HARRODSBURG, IND.—The Harrodsburg Assembly greatly benefited from the 12-day revival conducted by the Reid Evangelistic Party of Springfield, Mo. A goodly number were saved, others reclaimed, and many were healed by the power of God. The attendance was excellent with many new contacts made.

—Reginald A. Yake, Pastor

PLUM GROVE, TEX.—A three-week revival held with Evangelist George Surface of Houston, Tex. resulted in the salvation of 10 souls, and the filling of 20 believers with the Holy Spirit. The presence of the Lord was so real as night after night sinners wept their way through to Christ, and many who had sought for years were marvelously filled with the blessed Holy Spirit.

—C. E. McCown, Pastor

OVERTON, TEX.—Interest and attendance were good in the two-week revival conducted here recently by Evangelists Smith and Rogers of Granite City, Ill. Results, too, were gratifying as souls were saved and a number filled with the Holy Spirit. The church was encouraged and blessed by these special services. Many visitors attended.

—A. L. Todd, Pastor

VICTORIA, TEX.—Over 20 were converted and 25 were filled with the Holy Spirit during a five-week revival concluded on February 5 at First Assembly with Evangelist John McDuff. On the last Sunday night, 19 were baptized in water, 12 of whom were men. The entire church was revived. Within the last 18 months, the evangelistic ministry of Gilbert L. Johnson, Bert Clendennen, and Earl Pendergrass has also contributed much to the spiritual welfare of the church.

—J. B. Brumbelow, Pastor

TUCSON, ARIZ.—The presence of the Lord was especially manifested in meetings conducted at the Northside Assembly by the Lummer Evangelistic Party. Sinners accepted Christ in the very first service. There was a good attendance throughout the campaign. The church expects to complete its building program soon.

—Spencer A. Weddle, Pastor

MILL CITY, PA.—The little village of Mill City was greatly stirred during a recent two-week revival conducted by Evangelist Bill Caldwell. Old-fashioned conviction settled down upon the townspeople and many were delivered from the power of sin and sickness as they wept their way through to God. A good number were filled with the Holy Ghost. The Sunday School was greatly benefited as all previous records were shattered.

—Theodore Kessler, Pastor

BELLEVUE, MICH.—The spirit of revival continues, particularly amongst the young people of Calvary Pentecostal Tabernacle, following a four-week campaign conducted by Evangelist J. Haskel Woodriddle of Durant, Fla. Two families were included in the number saved. There were several definite healings, and 12 received the Baptism of the Holy Ghost. The testimony of a newly converted English and Dramatics teacher has had a marked effect upon the High School here. The entire church has been stirred anew, and future prospects are very bright. Plans are now being drawn up for a building program to start this spring.

—Carl B. Ausbury, Pastor

BERRYVILLE, ARK.—Despite inclement weather, revival meetings held at the First Assembly of God by Evangelist and Mrs. J. L. Campbell of Luxora, Ark. were well attended. Four were saved, eight received the Baptism of the Holy Ghost, and several were miraculously healed by the power of God. Among those who received the Holy Spirit were two women of another faith who had previously opposed the initial evidence of speaking in tongues. The entire church has profited greatly from the anointed ministry of these humble servants of the Lord.

—Haskell K. Grant, Pastor

VAN BUREN, ARK.—Evangelist C. L. Dixon of Covina, Calif. recently held a very profitable revival at First Assembly. His messages presented a challenge to the entire church. Results were especially gratifying as 23 surrendered their lives to Christ, and 20 received the Baptism of the Holy Ghost. The freedom of the Spirit was apparent in every service.

—Edwin Burris, Pastor

TRUTH OR CONSEQUENCES, N. MEX.—The ministry of Evangelist and Mrs. T. E. Dyer was a great blessing to the church here in a recent two-week revival. Six were saved, several reclaimed, and many were healed by the power of God. Interest and enthusiasm was high in the Children's Church conducted each evening by Sister Dyer as illustrated Bible stories were presented. Sunday School attendance increased considerably.

—Harold E. Hill, Pastor

OSWEGO, KANS.—A gracious revival spirit continues at the Assembly here following a successful two-week revival with Evangelist George O. Flora of Hutchinson, Kans. The anointing of God rested upon the ministry of the Word with the result that at least 33 sought the Lord for salvation. Of this number 18 were saved or reclaimed in one evening. Two or three were filled with the Holy Spirit. The entire church has been revived.

—Clyde F. Hayes, Pastor

TOPPENISH, WASH.—The fire of God was rekindled in the hearts of God's people during a revival recently held with Evangelist and Mrs. Clinton Vanzant of Portales, New Mex. Eight were saved and six were filled with the Holy Ghost. A deep moving of God's Spirit was felt in every service, and the hearts of the young people were especially touched. The pastor's young son was gloriously filled with the Holy Ghost on his ninth birthday. In spite of freezing temperatures, there was a good attendance throughout the campaign. Immediately following the revival effort, a backslider became so deeply convicted during the training course, "Into All Truth," that she could refrain no longer from yielding to Christ.

—Warren D. Combs, Pastor

Religious Excitement

(Continued from page nine)

In the days of Benjamin Abbot, and under his ministry, the people experienced the most marvelous physical manifestations. It is recorded that there were times when the whole congregation were prostrate while Abbot preached. On one occasion the fire of the Lord came down, the people fell and acknowledged the power of God, and the "slain" lay about all the house. Some were carried out as dead men and women, while others were lost in the ocean of love, shouting praises to God and the Lamb.

And so one might go on—the same things occurred in Cartwright's day, and under the ministry of Charles G. Finney. Indeed, the Church cannot claim to be a New Testament Church without allowing for more or less religious excitement.

We read in the Acts of the Apostles that on the Day of Pentecost, when the Church came into existence, there was so much religious excitement in evidence that some of the religious leaders of that day declared that the members of the newly formed Church were drunk. Certainly no such charge is likely to be laid against most churches of the present day, unless it be said they are in the last stages of drunkenness, that is, drowsiness.

May the Lord stir our hearts afresh! May there come upon us a copious shower of the "latter rain!" May the Church become more like a graveyard on the Resurrection morn—tombstones breaking, graves bursting asunder, saints coming up with uproarious shouts of victory, possessed with so much of the power of God that the enemy must fall back before the onward march of God's people filled with the Spirit.

I fear that many evangelical churches are dying from propriety. I do not believe in wildfire, nor do I encourage fleshly manifestations. On the other hand, we cannot have the mighty operations of the Holy Spirit in our midst without demonstrations. In many places we are trying to be so nice and proper, "faultily faultless," "painfully nice," that we are fast losing all semblance of a Spirit-filled, fire-baptized Church!

Do we believe in religious excitement? "Yes," if it be produced by direct contact with God! "No," if it be but the product of the imagination, the outcome of a disturbed or overwrought mind.

Unless a man is ready to work for the salvation of others, it may be questioned whether he himself is saved. He who wants only enough religion to save himself is not likely to have even that much. —Henry Clay Trumbull



"The Prettiest Bad Day"

"Mommie, isn't this the prettiest bad day?" the boy called gleefully as he ran into the kitchen, water dripping from his rain coat.

"Yes, dear, it is," Mom answered, glancing out the window. She could see the rain beating against the sprouts of grass, and the wind blowing the slender buds. Then she sighed as she thought of the years of heartache that had taught her there was good in everything, if one looked for it. All of life had been a mixed blessing. There were always bugs and birds at the picnic. It depended upon which a person watched—the pesky ants, or the singing birds. Life was continually a matter of attitude—"It's up to you how you take it!"

Isn't that the truth expressed by the teaching of the Beatitudes? "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). If you take your troubles with a gracious spirit, then you are acting like a citizen of that kingdom. How much more important is the spirit in which we accept life than the things which come to us!

The too-small income which keeps us from having all the things the family want has its advantages. It should bring a man and wife together as they plan the budget, taking into consideration the true worth of the things they would like to have. It challenges the ingenuity of the people to provide more for their children on less. Can you buy unfinished furniture and finish it yourselves? Can you make braided rugs for the floors? The handmade chair or rug will give a feeling of achievement that a manufactured article cannot give.

Even the sick child brings a challenge. The weak one demands more of the father and mother, but often it is that demand which brings out the best (or

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be ye

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the worst) in them. Lord Byron's mother hated him because he had a club foot, and because of it maltreated him. But those who carry this burden with the Lord's help know that, "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4).

It is not easy to take disappointments, large or small. It takes a cheerful spirit to see that rain on the day of the planned picnic will give you opportunity to do things which you had postponed. And it takes blind faith to be cheerful when the other man gets the promotion you desired, without an apparent reason. Those are the times when you have to remind yourself there is not one exception in the promise in Romans 8:28—"All things work together for good to them that love God, to them who are the called according to his purpose."

A man came to his pastor and told him of all his troubles. He exclaimed, "I tell you, Preacher, it is enough to make a man lose his religion."

"It seems to me," the pastor replied, "that it's enough to make a man use his religion."

It's in the time of trouble that you derive the most benefit from your relationship with the Lord.

Hear C. M. Ward on REVIVALTIME . . .

"Provoke Not Your Children" (Eph. 6:4)

SERMON SUBJECT FOR APRIL 8

SUNDAY 10:30 P.M. ABC NETWORK



"BEWARE of false prophets..."

If any man preach any other gospel unto you than that ye have received, let him be accursed.
Gal. 1:9

THE CASE AGAINST MODERNISM

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Here is a new booklet on this vital subject for alert Christians. Reveals the many snares of Modernism which now holds the strongholds of the Protestant world, its institutions, its vast endowments, its prestige. Paper bound. 61 pages.

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by Walter R. Martin and Norman H. Klann
This is the first full-length portrait and objective analysis yet published of the movement known as "Jehovah's Witnesses." The teachings of this organization are expounded in a spirit of fairness and candor. This thorough expose should help Christians and non-Christians alike to understand the dangers of such a movement. Cloth bound, 117 pages.

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WHAT ROME TEACHES

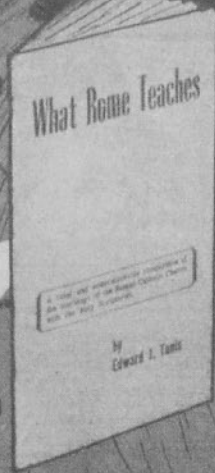
by Edward J. Tanis
This is a brief and understandable comparison of the teaching of the Roman Catholic Church with Holy Scripture. It is very appropriate to be placed into the hands of members of the Roman Catholic Church who have questions regarding the teaching of their church. Paper bound, 56 pages.

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THE TRUTH ABOUT THE TRINITY AND BAPTISM IN JESUS' NAME ONLY

by F. J. Lindquist
Since the "New Issue" doctrine is being taught by some, the author has written this booklet refuting the "Jesus Only" teaching; it will make a splendid booklet for distribution where the erroneous teaching is being taught. Paper bound, 32 pages.

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The Cost of Spiritual Parenthood

(Continued from page nine)

factor that we call, sometimes too glibly, a "passion for souls." This is not just the same thing, though often it is supposed to be the same thing, as zeal in evangelism. Actually the true pastor possesses it quite as assuredly as his brother separated to evangelistic work. In a pastor's heart it might be better designated a passion OVER souls. He yearns for them; he watches over them night and day; he suffers for and with them; he will not let them go; in some cases he travails for them in birth again and again and again. And he does it because he LOVES them. Love has no substitute.

Christ's pastors may feel a special love for souls born again under their own ministry, but they also will feel it for those entrusted to them by others. The passion lies in the gift, not in the circumstances. But how lovely is a healthy Assembly! Visitors will never know all the hidden pain that has gone to produce it, any more than the week-end visitor in a home who sees healthy children romping about will guess what they have cost, and are still costing, the father and the mother. But other parents understand. And other pastors understand. The Great Shepherd knows it all, too, and He will not be unmindful of those who help to "fill up that which is behind" in affliction for His body's sake, which is the Church.

Not only travail "again," but again "UNTIL..." Until what? What is the goal? "Until Christ be formed in you"—that is to say, until spiritual maturity has been reached.

To bring souls to birth is not enough. To bring backsliders back into the family to start again is not enough. These pangs, like those of giving birth, are not intended to continue for one individual, nor be ceaselessly repeated. The ultimate purpose is to produce Christians mature enough to carry on in themselves, by the Spirit and the Word of God, the divine processes of spiritual reproduction. Babyhood can be pretty. In its earliest months it is a delight to the parents, and the mother remembers no more the anguish, for joy that a man is born into the world. But arrested development brings tragedy into the home.

SOULS OR STATISTICS?

In an hour when so much emphasis is being placed upon huge campaigns and mammoth meetings—when there are so many competitive preachers and agen-

cies and denominations—it may be worth while to pause and ask ourselves what is our objective. Are we satisfied with statistics, often far too loosely expressed? Registering a decision for Christ is a gateway—it is not a goal. The goal is to have Christ formed within the Christian; to have that divine likeness begin to appear in the soul. That, and that alone, can bring satisfaction to those who know what spiritual travail really means.

Thank God, it happens. It happens continually. Multitudes will testify today, "Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me." There were those who travailed for them until it came to pass. In after years those spiritual sons and daughters feel all the gratitude, and more, that is felt in a natural family for the mother who all but gave her life that her children might live. And so the circle of life continues. If Paul used it as a metaphor, then what a metaphor! The Spirit of God inspired it. Perhaps, after all, it is more than a metaphor. Deep in the heart of things is the principle that life only comes out of death, and joy out of sorrow. Calvary was the supreme travail of the Godhead that many sons might come unto glory.

COMING MEETINGS

Notices should reach us a full month in advance, due to the fact that the Evangel is made up 23 days before the date which appears upon it.

GARDEN GROVE, CALIF.—Began Apr. 1 at Assembly of God; Evangelist Thomas Ming Sr., Costa Mesa, Calif. (R. G. Markey is Pastor.)

WINNER, S. DAK.—Begins Apr. 8 at Assembly of God; Evangelist David A. Lewis, Mitchell, S. Dak. (William Teter is Pastor.)

KIOWA, OKLA.—Begins Apr. 8 with Evangelist and Mrs. Loyd Evans, San Antonio, Tex. (Harold J. Madden is Pastor.)

WACO, TEX.—Apr. 15-29 at Calvary Assembly of God, 20th and Dutton; Evangelist Quentin D. Edwards, Carland, Tex. (L. C. Harris is Pastor.)

PLYMOUTH, IND.—Apr. 15-29 at First Assembly of God, 601 N. Michigan; the Tanner Team, Willmar, Minn.—by William Van Winkle, Pastor.

WHITE PLAINS, N. Y.—Apr. 18-May 6 at Full Gospel Assembly, 186 Maple St.; Busse Evangelistic Team. (Stephen Walegir is Pastor.)

SAN ANTONIO, TEX.—Begins Apr. 8 at Hot Wells Assembly of God; Evangelist Willie Conrad, Bartlesville, Okla.—by J. A. Allard, Pastor.

HOTCHKISS, COLO.—Begins Apr. 9 at Assembly of God; George Gospel Team, Hobbs, N. Mex. (Verl Green is Pastor.)

LOUISVILLE, KY.—Apr. 1-15 at Bethel Assembly of God; Evangelist and Mrs. M. Lefkowitz, Oklahoma City, Okla.—by H. C. Golden, Pastor.

ALLIANCE, NEBR.—Apr. 8-22 at Assembly of God; Evangelist and Mrs. H. L. Cummings, Edgemont, S. Dak. (Willis Dewey is Pastor.)

PHENIX CITY, ALA.—Begins Apr. 9 with Evangelists Bessie L. Fisher and Nell Gaines Cheek, Memphis, Tenn. (Roy Johnson is Pastor.)

MT. VERNON, OHIO—Begins Apr. 15 at Trinity Assembly of God, 801 W. High St.; Evangelist and Mrs. Eddie Roush, Clinton, Ind.—by Lindon A. Ford, Pastor.

ADAMS, WIS.—Apr. 10-22 at Assembly of God Tabernacle; Evangelists Joel and Esther Palmer.—by A. R. Portinga, Pastor.

CLEARWATER, FLA.—Apr. 15-29 at First Assembly of God, 1739 S. Greenwood Ave.; Evangelist George R. Wood and son, Paul (A. L. Shell Jr. is Pastor.)

CAMDEN, N. J.—Apr. 10-22 at Pentecostal Christian Church, Broadway and Ferry Ave.; Evangelist L. K. Dodge, Williamson, N. Y.—by Alfred J. Perna, Pastor.

DETROIT LAKES, MINN.—Apr. 8-22 at Assemblies of God Church, Summit and Front Sts.; Evangelist and Mrs. Oliver Johnson, Powers Lake, N. Dak.—by Claude Bratvold, Pastor.

KANSAS CITY, MO.—Apr. 15-29 at Blenheim Assembly of God, 7101 Chestnut; Evangelist Floyd E. Heady, Sorento, Ill.—by Milton Beckett, Pastor.

SAN FERNANDO, CALIF.—Began Apr. 1 at Assembly of God, 3rd and Maclay; Evangelist and Mrs. Benny H. Sapp, Santa Ana, Calif. (George Branch is Pastor.)

TIOGA, TEX.—Begins Apr. 1 at First Assembly of God; Evangelist and Mrs. R. Y. Grimes, Fort Worth, Tex.—by B. F. Matthews, Pastor.

MARSHALLTOWN, IOWA—Apr. 17-29 at First Assembly of God, 504 N. 2nd St.; Evangelist Amelia Joseph Bullock, Lakeland, Fla.—by Mirko E. Parlotz, Pastor.

COUDERAY, WIS.—Begins Apr. 10 at Signor Indian Gospel Mission; Evangelist and Mrs. G. R. Conrow, Spencer Lake Bible Camp, Waupaca, Wis. (J. R. Watson is Pastor.)

LITCHFIELD, MINN.—Apr. 10-22 at Assembly of God; Evangelist T. G. Skoog, Grinnell, Iowa.—by C. R. Gruetzmacher, Pastor.

HUNTINGTON BEACH, CALIF.—Apr. 1-15 at Assembly of God, 609 11th St.; Evangelist and Mrs. Glen Shinn.—by Walter M. Barnard, Pastor.

FREDERICKTOWN, MO.—Apr. 8-22 at Assembly of God; Evangelist Charles C. Robinson, Waxahachie, Tex.—by Gene Young, Pastor.

KEY WEST, FLA.—Apr. 4-22 at Glad Tidings Tabernacle; Evangelist Don Carroll, Columbus, Ga. (L. Wayne Pitts is Pastor.)

BELTON, S. C.—Apr. 2-15 at Dry Oak Assembly of God; Evangelist and Mrs. Jesse Ray, Decatur, Ga.—by J. L. Gallman, Pastor.

MOOSIC, PA.—Mar. 25-Apr. 15 at Full Gospel Church; Evangelist Paul Cook, Modesto, Calif.—by George Butrin, Pastor.

PLYMOUTH, MICH.—Begins April 8 with Evangelist Dee N. Huff, Saginaw, Mich.—by John Walasky, Pastor.

SYLACAUGA, ALA.—Apr. 8-22 at Full Gospel Tabernacle Assembly of God; Evangelist Woodrow Oxner, Springfield, Mo. (E. B. Carter is Pastor.)

SPARTANBURG, S. C.—Begins Apr. 15 at First Assembly of God; Evangelists Miriam Hooks and Pauline Sawyer.—by K. L. Claycomb, Pastor.

WINFIELD, KANS.—Apr. 15-22 at Assembly of God; Lambertson Evangelistic Party, Barnard, Kans.—by Gordon H. Nelson, Pastor.

MENAHCA, MINN.—Apr. 10-29 at Assembly of God; Evangelist H. L. Moody, Minneapolis, Minn.—by Lloyd K. Stormoen, Pastor.

BISMARCK, N. DAK.—Area-wide meeting at City Auditorium, Apr. 15-22; Evangelist Velmer Gardner. (K. E. Olson is Chairman.)

ELIZABETH, N. J.—Apr. 15-29 at Ebenezer Church, 856 E. Jersey St.; Evangelist C. S. Tubby of Canada.—by Frederick H. Huber, Pastor.

TULARE, CALIF.—Apr. 9-15 at Assembly of God; Evangelist Mel Johnson. (C. S. O'Shields is Pastor.)

SOUTH SIOUX CITY, NEBR.—Apr. 17-29 with Lambertson Evangelistic Party.—by B. F. Correll, Pastor.

HEMPSTEAD, L. I., N. Y.—Began Mar. 27 at Assembly of God; Evangelist and Mrs. J. E. Risner, Burwell, Nebr.—by Steve Durasoff, Pastor.

CAMP POINT, ILL.—Apr. 3-15 at Assembly of God; Evangelist Walter D. Lascelle.—by James L. Watkins, Pastor.

Revivaltime Mail Brings Testimonies From Prisoners

JEFFERSON CITY, MO.—Apr. 8-22 at First Assembly of God; Evangelist and Mrs. R. W. Hastie, Springfield, Mo. (Ralph Roberts is Pastor.)

OAKLAND, CALIF.—Apr. 17-29 at Grace Church, 4727 MacArthur Blvd., Evangelist John H. Bostrom, San Gabriel, Calif.—by W. Lowell Hooper, Pastor.

VALLEJO, CALIF.—Apr. 8-22 (not Mar. 18-Apr. 1 as previously announced) at First Assembly of God; Evangelists Christian and Grace Hild, Fargo, N. Dak.—by Keetah Jones, Pastor.

PHOENIX, ARIZ.—Apr. 11-27 at West Side Assembly of God, Buckeye Rd. at 29th Ave.; Evangelist E. R. Winter, Deming, N. Mex. (R. D. Goodenough is Pastor.)

MINERAL WELLS, TEX.—Month of April at First Assembly of God; Evangelist and Mrs. Clarence Mitchell, Fort Worth, Tex.—by Everett Burns, Pastor.

BELLEVILLE, ILL.—Apr. 8-22 at Belleville Assembly of God, N. Church and "B" Sts.; Evangelists Stephen and Bernice Vandermerwe.—by T. M. Kimberlin, Pastor.

ABINGDON, ILL.—Begins Apr. 17 at First Assembly of God, Monmouth and N. Main Sts.; Evangelist Walter D. Lascelle, Seattle, Wash. (Gerald D. Coborn in Pastor.)

BETTENDORF, IOWA—Begins Apr. 3 at Bettendorf Assembly of God; Evangelist J. H. Meppelink.—by Jerry C. Reveal, Church Missionary. (George H. Davis is Pastor.)

SIOUX FALLS, S. DAK.—Apr. 8-22 at Gospel Tabernacle; Marrles Moore, Indian evangelist. Evangelists Choir of North Central Bible Institute will sing Apr. 15.—by Arthur F. Berg, Pastor.

LOUISIANA DISTRICT S. S. CONVENTION—Apr. 17-18 at First Assembly of God, Shreveport, La. Opening service on Tuesday at 7:30 p.m. Speakers: D. V. Hurst, L. B. Keener, Phil Wannenmacher, Springfield, Mo., and J. E. Hamill, Memphis, Tenn.

SIOUX FALLS, S. DAK.—Annual Missionary Convention at Gospel Tabernacle, Apr. 26-29. Missionaries: Mr. and Mrs. Philip Crouch, Egypt; Miss Glenna Lillibridge, Pakistan; Miss Pansy Blossom, Peru; Mr. and Mrs. Melvin Jorgenson Belgian Congo.—by Arthur F. Berg, Pastor.

POTOMAC DISTRICT SPRING PRAYER CONVENTION—Apr. 23-25 at First Pentecostal Tabernacle, 935 W. Washington St., Petersburg, Va. A. A. Wilson, Kansas City, Mo., guest speaker. For information write G. G. Benson, 105 Grigg St., Petersburg, Va.—by Wallace P. Odum, District Secretary-Treasurer.

WISCONSIN AND N. MICHIGAN DISTRICT SPRING CONVENTION—Apr. 23-26 at Calvary Assembly of God, S. 18th and W. Bow Sts., Milwaukee, Wis.; Edgar Bethany, Columbus, Ga., guest speaker. Victor Trimmer, speaker for Sunday School Convention on the 26th.—by Lyle E. Curtis, District Secretary.

MICHIGAN DISTRICT COUNCIL—Apr. 23-26 at Brightmoor Tabernacle, 22420 Fenkell, Detroit, Mich. C. Morse Ward of REVIVALTIME, guest speaker. C. A. Rally on Monday at 7:30 p.m. Services on Tuesday, Wednesday, and Thursday at 9:30 a.m., 1:30 and 7:30 p.m. For reservations write Bond P. Bowman, host pastor, 22420 Fenkell, Detroit, Mich.—by Everett D. Cooley, District Secretary.

NEW YORK DISTRICT COUNCIL—May 8-10 at Vine Pentecostal Church, New York Ave. and 14th St., Huntington, L. I., N. Y. Evening sessions at South Huntington High School Auditorium, 31 Walt Whitman Rd. (on Route 110 near Jericho Turnpike); C. M. Ward, guest speaker. Norman S. Farrington is Host Pastor.—by Paul R. Buchwalter, District Secretary-Treasurer.

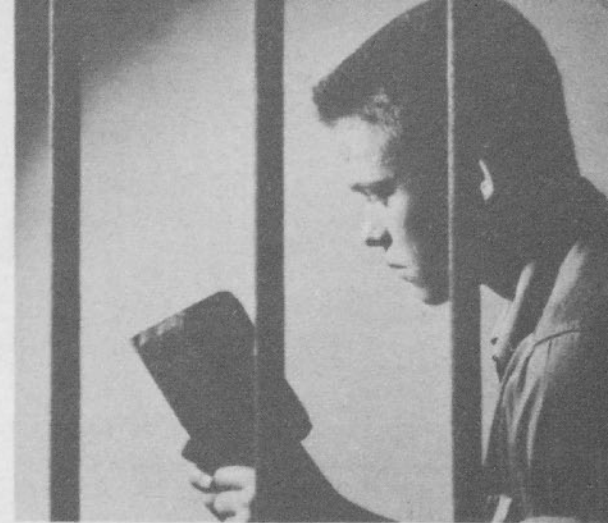
One of the outstanding experiences each week, for a large number of prisoners, is the REVIVALTIME broadcast. REVIVALTIME mail has brought letters from prisoners in all parts of the country. Many have been saved and others have received the Baptism of the Holy Spirit as a result of hearing REVIVALTIME. Christians have received the spiritual strength necessary to live an overcoming life among their fellow prisoners. Here are but a few of their testimonies:

WALLA WALLA, WASH.—"I wish to thank you for the wonderful broadcasts of REVIVALTIME. The Lord blesses me real wonderful by the singing I hear, and the messages. This Sunday's message by Brother Ward brought tears to my eyes and sweet prayer with my Lord following."

READING, PA.—"I will take the pleasure to drop you a few lines letting you know how much your broadcasts have meant to me in the past two years. I am a young man here in prison serving time, and there's never a Sunday evening that I don't listen to the broadcast. There are a lot of men here that really enjoy listening to your preaching each Sunday."

IONIA, MICH.—"I'm an inmate in the State Reformatory. I listen to your program weekly and like it ever so much. I need prayer."

COLUMBIA, S. C.—"I am in a State Penal Institution but we are allowed to listen to radio programs, and REVIVALTIME is one of my most inspirational."



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WALLA WALLA, WASH.—"I hear your radio broadcast every Sunday night. Brother Ward, it is impossible for me to put in words what the REVIVALTIME broadcasts mean to us here in prison."

JEFFERSON CITY, MO.—"Brother Ward, I think REVIVALTIME is one of the greatest programs on the air. I listen to many gospel programs but REVIVALTIME is my favorite. Almost everyone in our group here listens to REVIVALTIME."

* * *

To continue this important phase of REVIVALTIME'S ministry, your help is urgently requested. FIRST, you can pray that more "prison-systems" will channel this Full Gospel Broadcast to the men in their custody. SECOND, you can pray for these men who are listening, that they will receive a real and definite experience with God: THIRD, you can give for the support of REVIVALTIME to keep its message going to the prisoners. THIS IS IMPORTANT! THE HOUR IS URGENT! What will you do NOW?

REVIVALTIME—P. O. Box 70-Springfield, Missouri

ALTON, ILL.—Begins Apr. 4 at Alton Gospel Tabernacle; Evangelist and Mrs. A. R. Vanderploeg, Toledo, Ohio.—by Rowena Waggoner, Church Secretary. (C. L. Gruver is Pastor.)

SALEM, OREG.—Began March 27 at Central Assembly of God, Hood and Cottage Sts.; Evangelist Johnny Hoskins, Prineville, Oreg. Surrounding churches co-operating. (Fred Versolenko is Pastor.)

GARDEN CITY, KANS.—Begins Apr. 3 at Faith Tabernacle; Evangelists Bob Bryson and Kenny Foreman, Beaumont, Tex.—by Richard W. Dortch, Pastor.

N.A.E. CONVENTION—The 14th annual convention of the National Association of Evangelicals will meet in Cleveland, Ohio, Apr. 10-12. For information contact N.A.E. Headquarters, 108 N. Main St., Wheaton, Ill.