

The Pentecostal

FILE COPY



Evangel

NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT,

SAITH THE LORD

JUNE 5, 1960 TEN CENTS



New church in Eunice, New Mexico, dedicated free of debt (see page 9)

*Read in
This Issue..*

- ▶ **The Case for Speaking With Other Tongues — Page 4**
 - ▶ **Nine Words That Changed My Life — Page 5**
- and other special features for Pentecost Sunday

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Evangel
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ARTICLES—

<i>The Promise of Pentecostal Power</i>	William J. Swain	3
<i>The Case for Speaking With Other Tongues</i>	R. L. Brandt	4
<i>Nine Words That Changed My Life</i>	Mrs. Edna L. Garvin	5
<i>Revival Today?</i>	Everett R. Stenhouse	7
<i>Brimfulness</i>	Oliver L. Foth	8
<i>The Real Reason Men Die</i>	Don Mallough	12
<i>Wanted: Delinquency Insurance</i>	Donald F. Johns	16

FEATURES—

<i>This Present World</i>	Editor	10
<i>Foreign Missions</i>	R. T. Brock, Editor	14
<i>Family Altar</i>	R. G. Champion	17
<i>Home Missions</i>	Ruth Lyon, Editor	18
<i>Sunday School Lesson</i>	J. B. Bishop	20
<i>Your Questions</i>	E. S. Williams	23
<i>News of Evangelism</i>	Don Mallough	26

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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 repentance and 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 sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved and the lost, the one to everlasting life and the other to everlasting damnation.

United . . . Anointed

In A.D. 33 or thereabouts there occurred in Jerusalem one of the greatest events in human history. That event, the 1927th anniversary of which we observe this Sunday, is described in Acts 2:1-4 as follows:

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty 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."

And from this point onward the Book of Acts presents the amazing story of the growth of the Christian Church. Thousands of Jews who had convened at Jerusalem for the annual festival were converted in one day, so thoroughly were they shaken by this mighty miracle.

Christ's Church was to be a supernatural Church preaching a supernatural gospel of a supernatural Saviour. Therefore He gave it a supernatural birth. A sound from heaven, as of a rushing mighty wind. Cloven tongues like as of fire. Human beings so filled with God, the Holy Ghost, that their tongues were controlled by Him and not by their own minds. No wonder the people were all amazed, and marvelled, saying one to another, "What meaneth this?"

This was the fulfilment of the promise Christ had made to them several days earlier, before He departed from the earth and returned to the Father. "Ye shall receive power after that the Holy Ghost is come upon you," He had said: "and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). His command to them was, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15), "but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). They needed supernatural power with which to preach this gospel effectively to an unbelieving world. Therefore they tarried until the day of Pentecost, when they received this endowment with power from on high, and then they went out to evangelize the world. The entire Book of Acts is filled with the story of their successes. Mark summed it up in these words: "They went forth, and preached every where, the Lord working with them, and confirming the word with signs following."

The fact that this Pentecost Sunday, A.D. 1960, finds so much of the world still unevangelized indicates that the Church is less effective now than it was at the beginning. How can modern Christians get this mighty anointing today? By dedicating their lives to Christ as fully as the early believers did, and by tarrying in prayer until they receive the same mighty Baptism. One secret may be found in Acts 2:1 which says the believers on the first day of Pentecost "were all with one accord in one place." They were united . . . and therefore they were anointed. When we have the same kind of unity that those believers had, we can expect to be endued with the same power and to be used of God as effectively as they were used.—R.C.C.

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Pentecostal power is the power of a Person. It is the power of the Holy Ghost Himself coming upon men that makes them effective workers and witness in Christ's Church.

The Promise of Pentecostal Power

BY WILLIAM J. SWAIN

Pastor, Assembly of God, Burlington, N. C.

PEOPLE EVERYWHERE ARE TALKING about power. This is only natural for there is great human need for power. Man is weaker than all other creatures. The tiger cub in a few days is able to care for itself, but man must spend a third of his lifetime reaching maturity.

He is the prey of all elements about him. He is morally weak—is led astray by a thousand evil influences around him. And in his fallen nature are elements of evil that would ever drag him downward.

There is unspeakable pathos in the cry of the poor sinning woman who replied to those who were pleading with her to do right, "I am not strong enough to do good."

Thank God for the "good news" of God's redeeming love! The gospel is a message of strength and power. "For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:6). And this is "the power of God unto salvation to everyone that believeth..." (Romans 1:16).

Man never has and never will possess the ability to lift himself from the mire of sin by his own bootstraps. It has taken him five dispensations to learn this one basic fact. If he is ever saved God will have to save him. The Church needs to realize today that what is true of our personal salvation is also true of our public ministries—we can only accomplish God's will as He gives us the power.

God can do more with a little shepherd boy and a slingshot than a king can do with his armor, sword, and spear. It wasn't David, but God, that brought the giant down to the dust. God could do more with Gideon's three

hundred commandos than an army of thousands equipped with the finest implements of modern warfare. It wasn't Gideon or his commandos, but God, who smote the Midianites in Bethshittah.

I

The Church today is suffering from a misconception of the meaning of "power." The folk who ought to know most about the endowment with power seem to be suffering from what Paul terms "ignorance" of the very power they possess. Just because we are Pentecostal in belief does not insulate us against error. It was to Pentecostal churches that Paul wrote, "I would not have you ignorant, brethren."

God baptized His people with the Holy Spirit in order to put Pentecostal power in them and in their churches. The question we must ask ourselves is, "How do we measure up to God's standard as revealed in His Word?" At Pentecost God robed the Church with a mantle of power. This was the omnipotent touch of God upon His people. The Acts of the Apostles is a history of the results of the outpouring of the Holy Spirit. You can write "power" over every chapter, every verse, and every incident. They had power to testify, power to suffer, and power to die for Christ.

One of the basic things that we can understand about this "power" is that it is the power of a Person. The literal translation of Acts 1:8 is, "Ye shall receive the power of the Holy Ghost coming upon you." It is not your power, but His. It is not some abstract power under your control, but it is a Person whose presence with you is necessary for the possession and retention of Pentecostal power. As A. B. Simpson once said, "He (the Holy Spirit) has the power and you have Him!"

When the Holy Spirit comes in He will not take away your ability to rea-

son and make judgment. You will not become a mechanical robot, moved about by powers beyond your control. This is the difference between the Holy Spirit and evil spirits. Evil spirits will drive and force you. The Holy Spirit will lead and guide you. He will only do through and for you what you permit Him to do. You are still there—but He, the Holy Spirit, dwells within you. So there are two persons living in the same body—you and God in the personality of the Holy Spirit. He becomes the great co-operator with you when you show a spirit of co-operation toward Him.

If you want the power of His presence to accomplish His purpose in you there are two things you must do. First, allow Him to live His life through you. To yield to the power of the Holy Spirit is more than just being kept from doing wrong; it is to understand and follow the whole will and purpose of God. But some Spirit-filled people become conceited and controlled by spiritual pride. They become self-willed and "quench the Spirit." Paul warns in Ephesians 4:30, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In the next verse Paul names some things which would grieve the Holy Spirit. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice..."

Second, allow Him to perform His ministry through you. You cannot stifle the Holy Spirit's ministry and expect to enjoy the "fullness of Pentecost." If the Church is ever to realize the utmost meaning of the promise of Pentecostal power, she must yield to the will and purpose of the Holy Spirit—to bear witness of Christ by thought, word, and deed.

II

The Church does not effectively use

(Continued on page twenty-four)

THE CASE FOR Speaking With Other Tongues



“. . . Forbid not to speak with tongues.” 1 Cor. 14:39

BY R. L. BRANDT
National Home Missions Secretary

NOT MANY WEEKS AGO I RECEIVED a letter from an elderly Christian friend in which she humbly solicited my forgiveness for something she had said nearly twenty years ago. I was pioneering a church in western North Dakota when it happened.

On a certain Sunday night my message had been on the baptism in the Holy Spirit. When I had finished the sermon the people gathered around the altar to seek the experience for themselves. Among those in the church on that occasion was the lady who now has written for my forgiveness. She came often and loved the meetings, but because of a former experience with some unwise Pentecostals she had become prejudiced and was very much averse to speaking in tongues.

I recall that on one occasion we had a lady evangelist for some meetings. Following the service one evening I heard our friend exclaim to the evangelist, "But I don't want to speak with tongues!" Very wisely the evangelist answered, "Don't worry, Sister, you never will, for God does not force Himself upon anyone."

It was this same sister who spoke out while the people were praying after my message on the baptism in the Spirit. Though I forgave her long ago I have never forgotten what she said. Her exact words were, "Brother Brandt, you are leading these people astray." Thank God, her attitude is altered completely now.

From periodicals that cross my desk I learn there are others in various denominational circles who ardently oppose speaking with tongues, just as

our sister did. It is not in my heart to attack or condemn them, but I do feel their conclusions are based on unsound interpretations of Scripture, and, unwittingly, upon prejudices and unbelief. Therefore, in this article I shall set forth the reasons for our belief in speaking with tongues.

1. *It was prophesied in both the Old and New Testaments.*

Isaiah, the prophet, foretold it thus, "For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear" (Isaiah 28:11, 12). That Isaiah made reference to supernatural speaking in tongues cannot be contradicted successfully, for the apostle Paul in his discourse on the proper use of speaking with tongues, alluded to this very passage in Isaiah. See 1 Corinthians 14:21.

The New Testament prophecy relating to speaking with tongues was made by the Lord Jesus Himself and is recorded in Mark 16:17, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues."

2. *The first group upon whom the Spirit fell spoke with tongues.*

There is little evidence to indicate that the 120 disciples who tarried in the upper room had any idea as to what would occur when they would be baptized with the Holy Ghost. They had no preconceived ideas and no prejudices. Yet, when suddenly the Spirit was poured upon them, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

In that instant a precedent was introduced. A precedent is a first occurrence which becomes a guide or pattern for the future. While the sudden sound from heaven as of a rushing mighty wind, and the appearance of cloven tongues like as of fire, were evidences that the Holy Spirit had been given, these things were not precedential. See John 7:39. The matter of precedent is not involved in once-for-all events. The Holy Spirit was given to the Church on a once-for-all basis at Pentecost, even as Christ in His death at Calvary died once for all for the salvation of mankind.

The matter of precedent has only to do with that which may be repeated. On Pentecost God gave the Spirit. What He did then He need not repeat, for it was a completed act. At the same time, believers were first filled with the Spirit who had now been given; but those believers were only the first of an unnumbered multitude which was to constitute the Church. Therefore, we believe it is reasonable to conclude that believers, after Pentecost, may look back to the 120 who received the Holy Spirit at Pentecost for a pattern of the evidence which will indicate that they too have received the baptism in the Spirit. The evidence that the Holy Spirit had filled the believers at Pentecost was their speaking in tongues. Thus, we believe that speaking in tongues is evidence of the same experience today.

3. *There is evidence that speaking with tongues accompanied every baptism in the Spirit recorded in the Bible.*

Five distinct accounts present themselves for examination. The first is in Acts 2, to which attention has been given already. It should be noted, however, that on this occasion the speakers with tongues not only spoke in tongues unknown to themselves but they spoke

(Continued on page twenty-nine)

Nine Words That



CHANGED MY LIFE

BY MRS. EDNA L. GARVIN
ST. PETERSBURG, FLORIDA

ALTHOUGH I HAD PRACTICALLY grown up in a Methodist church, I had never known anything more about the Holy Spirit than the sentence in the Apostles' Creed which I joined in reciting each Sunday morning, and the phrase in the pastor's benediction. Oh, I had been converted at the age of twelve and had joined the church, and I had spent a summer at Moody Bible Institute, and had heard many pastors and evangelists. But that the Holy Spirit is a real Person with a definite ministry was unknown to me until God moved us to Tulsa, Oklahoma, where my husband was to serve as pastor of a Home Missions church. Then the Lord set us down in the middle of a Pentecostal neighborhood near a small Pentecostal church.

Our non-Pentecostal neighbors called this church and its members "Holy Rollers," and we, abysmally ignorant as we were of the truth, thought that was their denominational name, as ours was Presbyterian. We considered the church a "disgrace to the community;" its services "wild and fanatical"; its people uneducated and foolish because they could tolerate such meetings and could take small children and "keep them out all hours." Words are inadequate to describe the smug superiority we felt, a fact which is as amusing now as it was important then. How proud we were that we were not as they were!

In April, 1923, God sent Evangelist Raymond T. Richey and his party to

Tulsa. There in a great frame tabernacle we first heard divine healing preached, and saw with our own eyes miracles wrought, in many cases upon people we knew, in the mighty Name of Jesus. Convinced that it was of God, my husband began to preach healing, and to pray for the sick in our services. God used this meeting as the entering wedge to crack the hard Presbyterian shell, and to bring into our lives a man who had much to do with this story.

When the Richey meeting closed after several glorious weeks, my husband put up a tent near our church. A Presbyterian minister from St. Louis who had been attending the Richey meetings was the evangelist; a Christian and Missionary Alliance minister was the Bible teacher. In those days no one thought of having a revival with only night services. All through the Richey meeting there had been morning, afternoon, and night services. So we began our tent meeting with Bible study in the morning, divine healing instruction in the afternoon, and an evangelistic service and prayer for the sick at night, Mondays and Saturdays included. All the services were well attended, and God's blessing was upon the meeting from the start.

It was impossible for me to attend all the services because we had small children, and the evangelist and often others were staying with us. I remained at home in the mornings to do the housework, and so be free to attend

the other services where I was needed.

One morning as I was dusting my husband's desk I noticed a small card, which I saw was our Bible teacher's calling card. His name and address were in the center, and in each corner was a Scripture reference. I knew John 3:16 and Acts 1:11. Only recently I had learned James 5:14-16. The fourth reference was not familiar. Picking up the nearest Bible, I turned to Acts 19. Then I experienced one of the most dramatic and significant moments of my life. As I began to read verse 2, the first words, "He said unto them," looked as usual, but the next nine words leaped off the page, enlarging as they did so, until they looked like one of the familiar mottoes of carved wooden letters mounted on a base—"Have ye received the Holy Ghost since ye believed?"

When I recall that moment of revelation today, my feelings are as vivid as they were at that moment. I was awe-struck. I knew that God was speaking directly, personally, to me. I remember the very words that came to my mind, "Why, that's in the Bible! It isn't just the made-up doctrine of those fanatics [which, I'm ashamed to say, had been our opinion]; it's in the Bible and God means it for everybody today! I was almost afraid to breathe, for I realized that God was there and had given me a revelation from His Word. Gone were the feelings of smug superiority. Gone was the condescending air toward the "fanatical" neigh-

bors. There was instant conviction that this was God's will for His children—that His voice was putting the question individually to me, and that it was His will that I should be able to answer Yes. This impression was as strong at that moment as it is today—over thirty-six years later.

For about sixteen months I told no one, not even my husband, about my experience. During those months there were times of great hunger, when I wanted to learn all I could about the Holy Spirit. At those times, whenever I was alone in the house, I took a concordance and my Bible and read all the verses that I found listed under Holy Spirit, Holy Ghost, or similar names. Although I might forget about it for weeks at a time, inevitably there would come a new urge, and once more I hardly could wait to be alone so that I could read more. I read every book in my husband's library that had anything to say about the Holy Spirit.

The providence of God brought a little twelve-year-old girl to Tulsa in the fall of 1924 to conduct a revival meeting in the Richey Tabernacle. My heart was closed. I did not believe in child preachers. What could a child possibly know to be able to preach to adults? The first service convinced me that the child did not need to know—the Spirit of the Lord was upon her and He gave the Word. From this little evangelist I heard my first sermon about the baptism in the Holy Spirit.

At the conclusion of the message, the little preacher asked, "How many of you would like to have the baptism in the Holy Spirit?" I didn't like to raise my hand, for I sat on the platform with the wives of a Methodist and two Baptist preachers; we sang as a quartet that Sunday afternoon. It did not occur to me not to raise my hand, so, hoping that the other women's eyes were closed, I lifted my hand, but not very high. Then the evangelist asked us to come to the altar. Again, it did not occur to me not to do as she asked, so I went to kneel with the others.

Instantly, it seemed to me, all the Pentecostal women in the building were surrounding me. Some were laughing as they prayed, some clapping their hands, some shouting in my ears. I was embarrassed and most uncomfortable, wishing I were anywhere but there. The devil sat on my shoulder sneering, "Just listen to that racket. They think they've got a big fish—

they've got the Presbyterian preacher's wife." When someone reached through the circle to tap my arm and beckon me, I was so relieved that I left with her immediately.

Of course, I did not receive the Baptism at that service—not even a touch from the Lord. But God did accomplish something. I had acknowledged publicly my belief in and my desire for the baptism in the Holy Ghost—a big step for me.

This was the beginning of the most miserable weeks that I had known. I was so hungry for what I knew God wanted me to have, yet I apparently was helpless to do anything about it. I was so unhappy that I was pretty hard to live with. Nobody did anything to suit me. Nothing happened when I prayed. My long-suffering husband, believing he had the Baptism, was patient with me. (Years before, when the Lord called him to preach, He had appeared to my husband in his room, and had talked to him. For two hours the room was as light as day while the Lord Jesus pressed His call upon the timid young convert who argued long against it before surrendering. The next morning he told the aunt with whom he was living about it. She advised, "Don't tell anybody. People will think you've lost your mind." He had never mentioned it to anyone else until our neighbors had tried to talk to him about the baptism in the Holy Spirit. Then he told me about it, and said emphatically, "That's what happened to me when the Lord called me to preach. That was the baptism in the Holy Spirit." And he had never doubted it.)

One weekend I had been especially irritable, and irritating. It seemed I could not even pray, and I felt dis-

couraged and frustrated. I had made sharp replies and was most unpleasant, I knew. I also knew that I could not expect God to hear me when I was harboring such a spirit.

On Monday night at bedtime we knelt in our living room for family prayer as we had done every night of our life together. I knew that I could not go on as I was. I confessed to my husband that I had been mean and hateful, and asked his forgiveness which he freely gave. As we prayed my heart became lighter. Then we went to bed.

But I could not go to sleep that night. My mind was seething with questions. After a few moments of quiet I said to my husband, "I want to know something. When you receive the Baptism, is it like when you were converted—you know it?"

"Of course you know it," was the reply from the dear man who had no more Baptism than I had, but who believed that he had.

"Well then, I've never had it. There's not a time in my life on which I can look back and say, 'That's when I received the Baptism,'" I affirmed.

"Do you want to receive it?" he asked.

"Certainly I do," I replied.

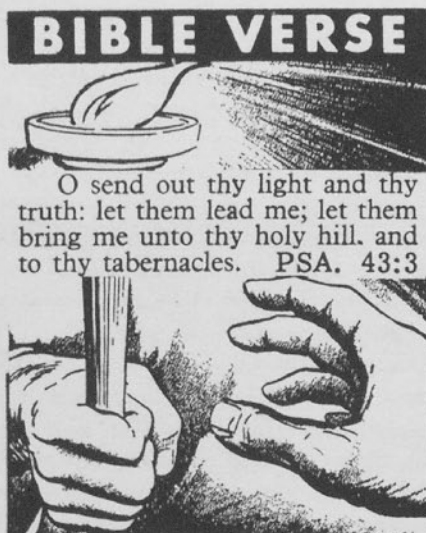
"You can have it, then. God will fill you with the Holy Spirit if you really want Him."

We talked for some time before I ventured to say, "If you don't think it's foolish, I'd like to go downstairs and pray."

"Why, that isn't foolish. Of course we'll go," he asserted. So we went downstairs, turned up the fire, knelt by a big rocking chair, and began to pray. That is, he prayed; I couldn't find words.

Suddenly my husband seized my wrist and pointed to a corner of the room. "Look, honey!" he exclaimed in an excited whisper. "Don't you see Him? Right over there." I did not need to ask, "Who is there?" I knew he was seeing the Lord. His face was alight, and he seemed to have forgotten my presence. I thought my heart would break. Our blessed Lord was standing in our living room and I couldn't see Him! I was sure He was punishing me for my crossness those preceding days, and so I wept and wept while my husband praised and worshiped Him.

About three o'clock we went back to bed, though not to sleep. My husband was still melted and broken and con-



REVIVAL TODAY?

—BY EVERETT R. STENHOUSE

LOOKING BACK UPON THE PAST WE are tempted to say, "The former days were better than these." But the Preacher reminds us when we would inquire the cause, "Thou dost not enquire wisely concerning this" (Ecclesiastes 7:10).

To hold that past victories and blessings were greater than any of the present, or greater than any we may hope for in the future, would make void Hebrews 13:8. But we know that Jesus Christ is the same yesterday, today, and forever! So we need to look deeper to find why such an idea is erroneous.

Someone has said that "distance lends enchantment to the view," and it is true that revivals of the past look more attractive through the prism of three

Everett R. Stenhouse recently accepted the pastorate of the Bethel Assembly of God in Bakersfield, Calif.

tinued to tell the Lord how much he loved Him, although he confessed that he had failed Him. Finally I asked how he had failed the Lord. He answered, "I have put you before the Lord. Remember I wanted to go into evangelistic work a year ago, and you didn't want to go? I listened to you instead of obeying Him." He sobbed in sorrow at the remembrance. My own heart was pierced by his words. It would be dreadful for a preacher's wife to keep him from obeying the Lord. (But I was sure that he was mistaken, as he later admitted he had been, in thinking that God had wanted him to leave his church at that time.)

"Don't you believe the Lord would give a person another chance if he failed to obey the first time He spoke?" I asked him.

"I don't know. I failed him so terribly He may never ask me again."

"I don't believe that," I answered. "I believe that He knows that in your heart you want to do His will, and if He really wants you to do that work He will speak to you again. If He did, would you go?"

"Yes, I would!" was the instant reply. Then, as if remembering my former objections, he added, "Would you be willing?"

To my surprise (for I was filled

or four decades. A letter was sent to a newspaper editor saying, "Sir, your newspaper isn't as good as it used to be."

The editor's reply was, "It never has been."

We hear remarks about the "good old days" that would infer that we had lost the last opportunity to experience revival. The truth of the matter is that the Church has never faced an hour of such golden opportunity. God has blessed His people in the past, not because of their adequacies or efficiencies, but in spite of them and He will continue to do so.

The blessings of revival have been the result of believing prayer from hungry, sincere, searching, consecrated, longing hearts. God will still meet His people today on the same grounds. Our material possessions and advance-

ments, both personal and as a church, are absolutely irrelevant to the blessing of God as long as they do not destroy our faith and sincerity. It makes no difference whether our worship be in a brush arbor as was used forty years ago, or in a comfortable sanctuary of modern design. History reveals that revivals are born in the labor of prayer.

ments, both personal and as a church, are absolutely irrelevant to the blessing of God as long as they do not destroy our faith and sincerity. It makes no difference whether our worship be in a brush arbor as was used forty years ago, or in a comfortable sanctuary of modern design. History reveals that revivals are born in the labor of prayer.

Yes, revival can be ours today! As we approach God with the same spiritual sincerity and deep consecration that filled the hearts of the members of that first prayer group mentioned in the Book of Acts, we may expect the same outpouring of the Holy Spirit upon us.

"Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing... I will make a way in the wilderness, and rivers in the desert" (Isaiah 43:18, 19).

with consternation at the thought of such a possibility) I heard myself say, "Yes, I would."

Then he stated, "From now on I'm going to keep Him in first place; you'll have to take second place." We made a new consecration that night, but it only deepened our love one for another and increased our joy in His service. That was the first of two never-to-be-forgotten nights.

The second one came within a week. Brother Cramer, the Alliance friend, frequently had asked my husband to go with him on sick calls. One afternoon, upon his return from a call, he told me, "Brother Cramer says the Pentecostal people are all wrong about the Baptism. He says you don't have to speak in tongues to have the Baptism, and he is sure I have it. He told me, 'Your life and ministry prove that you have. Go on as you are doing; don't fight tongues, and don't seek them. One of these days God will let you speak in other tongues, and I want to tell you it will be the most ecstatic experience you will ever have this side of heaven.'"

I remember thinking, "If it is so wonderful, why doesn't he say, 'Go on, Brother Garvin! Wait on the Lord till He gives you that blessing.'?" From that time I was afraid for my husband

to be out of "earshot." I was sure he would begin speaking in tongues at any moment, and I surely wanted to hear him.

Again we were at our family worship. After we had prayed a while I discovered that I could not understand what my husband was saying. I moved closer to him, putting my ear very near his mouth to listen. He was not speaking in tongues as I had thought. He wasn't even praying. He was singing, as softly as a whisper, the most beautiful melody I had ever heard. When I finally caught the words, I heard only one, repeated over and over, "Holy! Holy! Holy!" From the soft whisper it swelled to a greater volume with trills, runs, arpeggios, all in an indescribably beautiful melody.

Once more I thought my heart would break. Surely the Lord had made a mistake. I was the one seeking the Baptism. My poor husband didn't even know that he didn't have it. And this was the second time the Lord had blessed him beyond anything I had ever known—without a touch of it coming upon me. I wept in despair; quietly, though, for I did not want to miss a note of that wondrous music. At last it ended, my husband opened his eyes, and looked about him as though not

(Continued on page twenty-one)

THE APOSTLES WERE ACCUSED OF BEING "BRIMFUL" OF NEW WINE. WHAT AN APT DESCRIPTION OF THE MEASURE OF BLESSING WE MAY RECEIVE IN THE PENTECOSTAL EXPERIENCE!



BY OLIVER L. FOTH
Pastor, Calvary Temple, Oakland, California

THE PENTECOSTAL EXPERIENCE IS AN experience of brimfulness. "They are brimful of sweet wine," said the critics on the Day of Pentecost (Acts 2:13, Weymouth).

The apostle said, "Be not drunk with wine . . . but be filled with the Spirit" (Ephesians 5:18).

The word "Pentecost" has often fallen from the mouths of its foes in disdain. It has been abused, misused, misunderstood, and repeatedly misinterpreted. And even from the mouths and the lives of its friends, the word has frequently suffered injustice.

Origin of the Word "Pentecost"

As all Bible students know, the word "Pentecost" in the Old Testament referred to the feast which occurred fifty days after the Passover. It took place at the beginning of summer, just at the conclusion of the corn harvest and at the beginning of the harvest of other produce. Hence it is also referred to as the "Feast of the First-fruits." The Israelites brought the first-fruits of their harvest to the Lord at this feast in remembrance of His goodness to them and in anticipation of a God-blessed harvest during the months ahead. They expected a harvest that would

fill all their baskets and garners full to the brim!

The word "Pentecost" took on added importance and meaning as the New Testament Church came into existence. For it was on the Day of Pentecost, at the birth of the Church, that the Holy Spirit was first outpoured upon the disciples. They were filled to overflowing. Since that time, such terms as "Pentecostal experience," "Pentecostal power," and "Pentecostal endowment" have been used to refer to the original and subsequent events involved in this abundant outpouring of the Holy Spirit upon God's people.

Use of the Word "Pentecost"

The word "Pentecost" has been used derisively to mock those who believe that a "Spirit-filled life and experience" is God's plan for His people today as well as for the early disciples. But neither the derisive cries of those whose eyes are closed to the realities of Pentecostal experience, nor the unwise actions of some who have claimed to be Pentecostal, have been able to detract from the genuineness of a Spirit-filled life.

It is fervently to be hoped and prayed that we as Pentecostal people

will never condone nor defend that which has the spurious mark on it; but on the other hand, that we will continue to encourage one another ever to seek for and enter into a genuinely deeper Spirit-filled life. For surely here is Christ's plan for His Church. Here is the salvation of the Church from dead orthodoxy, formalism, and even rank modernism. All of these are familiar and formidable foes to Christ's Church in the middle of this twentieth century. Here too, in a constant endowment of Holy Ghost power upon the Church, is the solution to the constantly increasing problem of evangelizing the world.

Outcome of the Practice of Pentecost

When Paul and Silas so effectively preached Christ at Thessalonica, their enemies brought them before the rulers of that city, and accused them in this manner: "These that have turned the world upside down are come hither also!" That perhaps was a slight exaggeration, but certainly it is without question that they made a tremendous impression on the society of their day. The results of their anointed testimonies, teaching, preaching, and the example of their Spirit-filled living, were seen in the spiritual earthquake they caused in city after city where they ministered, and in the multitude of new churches that sprang up in the wake of their travels.

Have we not seen something akin to this phenomenon during the past half century? The Pentecostal flame leaped over many centuries, which, in varying degrees, were barren of real spiritual results, and once again set on fire hundreds of thousands of believers. Certainly it has been astounding, to say the least, to behold what the Lord has done during the past fifty years. Not only has this latter-day outpouring of God's Holy Spirit yielded direct results, as evidenced in the modern Pentecostal movement, but it has had its indirect effect upon many other groups and denominations. In truth, it has succeeded in warming some of them up considerably! And for all of this God can be praised. For Christ has only one Church, and it is His desire that every branch of His Church be filled to the brim with His blessing, in order that His full plan in the earth might be accomplished.

The Need for Pentecostal Men Today

Signs of Christ's coming are ever increasing. During the past few decades

we have been propelled from one "age" to another in rapid succession. From the "horse and buggy" age we moved to the "automobile" age. That age had scarcely had time to grow out of its infancy before we discovered ourselves in the "airplane" age; and in very recent years we suddenly found that we were living in the "jet, the atomic, and the hydrogen age." We never know what tomorrow may hold for us—except this: regardless of the stepped-up progress of scientific achievement and the rapid occurrence of world events, we are still Christ's Ambassadors to our generation. We are still His Church. We are still the salt of the earth and the light of the world. We are still the instruments and the vessels through which He is going to accomplish His great plan in this world. If this be so, then how very much we need the same presence, power, and in-filling of the Holy Ghost that the first-century disciples possessed.

The writer of Genesis says that "the earth was filled with violence" in Noah's day (Genesis 6:11). And Jesus added in Matthew 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be." There is a marked increase of violence even in this beloved land of ours. If the present rate of increase continues, it will not be long before it can be said once again that "the earth is filled with violence."

Never before were people so filled with ambition, filled with self-seeking, filled with every carnal desire possible. And yet they are souls for whom Christ died, and whom we are commissioned to reach with the gospel. How are we to do it? Certainly such a frightening picture of the world's state and need could totally discourage us, were it not for this one thing. God still endues His people with the power of the Holy Ghost, if they "hunger and thirst after righteousness."

The Pentecostal Fullness

On that memorable Day of Pentecost, the unbelieving Jews who stood by and observed the disciples who had just been filled with the Holy Ghost ridiculed them. Some being amazed asked, "What meaneth this?" Others mockingly answered, "These men are full of new wine." Weymouth translates the answer this way: "They are brimful of sweet wine." It was quite true that the disciples were brimful—but not of wine. They were brimful

Church Dedicated Free of Debt



The new church home of the First Assembly of God in Eunice, New Mexico, may not be the largest or most glamorous of the many edifices that have been built by the Assemblies this year, but it has at least one notable distinction. It was entirely free of debt when dedicated last March 20.

This achievement is all the more significant in view of the fact that the congregation that erected this \$100,000 plant has only about fifty members.

Pastor C. M. Otts spear-headed the building program and the members did most of the construction work with their own hands. The pastor doubled

as designer and bricklayer. With about 13,000 square feet of floor space on three levels, the air-conditioned structure includes two nurseries, a youth auditorium, a fellowship hall, two offices, and kitchen besides classroom facilities for a fully departmentalized Sunday school. By faith the church installed new oak pews, an electric organ, and a baby grand piano. There is a debt of about \$10,000 on the furnishings.

Brother and Sister Otts have been ministering in Eunice for four years. During this time the church has built a parsonage and junior auditorium, in addition to the main building. ◀◀

of the blessed Holy Spirit! Peter was quick to explain the difference.

But herein lies the glorious success of the Early Church—a brimfulness of the Holy Ghost. Here is the power with which the Assemblies of God and every other branch of the Church of Jesus Christ can meet the unparalleled challenge of this present hour—a brimfulness of God's Spirit.

Brimful of God

The world about us is filled to the brim with iniquity and wickedness of every kind. Paul warned us not to become intoxicated with its wine, but rather to be "filled with the Spirit" (Ephesians 5:18). God help us not to be looking elsewhere for ways of meeting the tremendous need of our day, but rather to "seek the Lord," "wait upon God," "tarry in His presence" until we are brimful of the Holy Spirit of God Himself. We will never fail our Lord nor the world of our day if this be the path we follow.

Healed of Cancer

In August 1953 I began having pains in my chest. I had two lumps, one of which had been present for six years and the other for one year. The pains were radiating from both of them. One was about the size of a marble and the other was much bigger.

By November I was suffering severely every day, and by December I wasn't sleeping well either. I cried a lot and

tried to pray but I didn't appear to have any faith. I didn't enjoy Christmas. I thought it would be my last one with our four children, who were all small then.

The first week in January I asked my husband to take me to a doctor. He took X rays and discovered I also had small lumps under my arms. One week later I started having terrible pains in them.

The doctor told me it appeared as if I had cancer and he wanted to operate that week. My family objected to this and so I never went back. Instead we told the pastor, Brother Kazen, and on Sunday morning he and several of the deacons prayed for me.

My healing came in answer to prayer. They all prayed for me again that night and asked the Lord to help me gain weight as a sign He was going to heal me. How grateful I am to the many people who were praying for me. In two weeks I started to feel some better. By July I was free of pain and had started to gain weight. Altogether I gained 15 pounds. From 94 pounds I went up to 109.

The lumps gradually grew smaller and are almost gone now. I am still well today (March 13, 1960) after six years. I thank the Lord for everything He has done for me. God still answers prayer.—Mrs. Lois W. Young, Bridgeport, Wash.

(This testimony is verified by Herman Kazen, Pastor of the Richmond Assembly of God, Seattle, Wash.)



THIS PRESENT WORLD

Churches

NEW DENOMINATION IS FORMED

Last month a new denomination with over 2,500,000 members came into being at Minneapolis. Representatives of three Lutheran bodies came together to form The American Lutheran Church, the first merger of religious bodies of different national backgrounds in the history of American Lutheranism.

The three bodies uniting in the new denomination were: The Evangelical Lutheran Church, with 1,153,566 members; the United Evangelical Lutheran Church, with 70,149 members; and the original American Lutheran Church, with a membership of 1,034,377.

SENTENCED TO PRISON FOR DEFAUDING CHURCHES

The Post Office Department announced that Frank E. Siemens, 52, accused of a mail scheme to defraud church organizations, has been convicted in federal court at Boise, Idaho, and sentenced to two years in prison. Siemens was charged with defrauding six church organizations of a total of

\$19,429.78 by falsely promising that he could obtain mortgage loans, according to *Religious News Service*.

His arrest and prosecution is part of a nationwide campaign launched by postal officials against the so-called "advance fee" racket by which persons claiming to represent lenders obtain fees for arranging loans at low interest rates. The loans are never made and the agent absconds with the advance fee.

PROTESTANT CONFSSIONAL URGED BY NEW YORK MINISTER

Dr. John Sutherland Bonnell, pastor of Fifth Avenue Presbyterian church in New York City, suggested that Protestants be given the opportunity of a private confession to their minister as a mark of "a spiritual advance in Protestantism."

Confession, he said in a sermon, should not be regarded as necessarily habitual or compulsory, but the "thousands of our people who need and desire it" should be given a chance to confess their sins. He observed that leaders of the Reformation, including Luther, Calvin, and Knox, believed that

confessions, either public or private, had value under special circumstances.

"Our failure to follow the lead of the Reformers has compelled psychiatrists, psychologists, and others to 'don the clerical collar' and do the work of listening to people's moral and spiritual problems, which properly belongs to the clergy," he declared.

(Presumably the minister who listens to the confessions would point the individual to Christ, our great High Priest, who alone has power to forgive sins. Dr. Bonnell did not suggest that Protestant ministers attempt to forgive sins as is done by Roman Catholic priests in the confessional.)

Lord's Day

SUNDAY SHOPPING BECOMING COMMON

The trend toward "business as usual on Sunday" is spreading throughout U. S. cities. A survey made by the Minnesota Poll found that a majority of Minnesotans (62 per cent) approve of Sunday shopping, although they generally feel that purchases should be limited to "necessary things, like drugs, or food, or gasoline."

NEW LIBRARY TO BE OPENED THIS FALL

WAXAHACHIE, Texas—Even though unfavorable working conditions during the winter delayed the completion of the P. C. Nelson Memorial Library at Southwestern Bible Institute, the administration of the school contemplates its completion in the early summer. The Board of Directors and administration of the school have set the first part of November as the time for the grand opening of the new library building.

The two-story, fireproof structure with over 20,000 square feet of floor space will be equipped with year-round air-conditioning.

The building has been constructed with long-range development in mind, housing Southwestern's present volumes of more than 25,000 books and containing additional room for the growth future years may bring. It will be one of the most modern, spacious, and attractive buildings owned by any of the Assemblies of God schools. The library is being named in honor of the late Doctor Peter Christopher Nelson, who founded the school in Enid, Oklahoma, thirty-three years ago.



But meat cutters and retail clerks in Pueblo, Colo., would like to have Sundays off and so they have joined with church groups in distributing leaflets to local residents urging the people to do all their shopping on weekdays.

At Louisville, Ky., a new group has been formed called Citizens for Sunday Closing. It is putting up posters, distributing literature, and taking other steps to stop Sunday business.

And at Richmond, Va., the State House of Delegates passed and sent to the Senate a more stringent bill which would halt all "unnecessary" business on the Lord's Day.

Foreign

CATHOLIC CHURCH BUILT IN SWEDEN

A new Roman Catholic church was dedicated recently in Malmo, Sweden. It is the first parish church to be built in Sweden by Catholics in over twenty-one years.

Malmo, with a population of 221,700, is Sweden's third largest city. A Catholic church was built in Gothenburg, Sweden's second largest city, in 1938.

ISRAEL WITHDRAWS POSTAGE STAMP SHOWING CHRISTIAN CROSS

Heeding the pleas of Jewish religious leaders, Premier David Ben-Gurion withdrew a planned Israeli stamp which showed a cross atop a Nazareth church steeple. The government is preparing a new stamp without the cross.

Photos of the original stamp appeared in newspapers, drawing adverse comment from a number of high officials. One who protested the design was Rabbi Jacob Toledano, Israel's Minister of Religious Affairs.

PENTECOSTAL MOVEMENT GROWING IN THE NETHERLANDS

The Pentecostal movement is growing rapidly in the Netherlands, according to a report from The Hague by the Ecumenical Council of Churches in the Netherlands. The report said there are approximately sixty Pentecostal congregations in the country with a membership of about ten thousand persons and they are "attracting an increasing number of people in the churches."

Persons who left their churches to join Pentecostal congregations were reported as saying they did so because they heard "too little in the churches of the preaching of the doctrine of the last things," and because the church was "powerless to truly give strength to the ill or those in misery."

EVANGEL DEADLINE

LATE NEWS AT PRESS TIME

LOSS OF CHURCHES DESTROYED OR DAMAGED BY FIRE amounted to approximately \$15,000,000 last year, the National Fire Protection Association says. Ten major church fires in the U.S. and Canada accounted for \$3,000,000 of this loss.

THE CHAIRMAN OF THE INTERNATIONAL COMMITTEE for the World Refugee Year has proposed that the Year be extended at least six months to achieve full benefit from current efforts to stir up public interest in the plight of millions of refugees.

A DENTAL OFFICE HAS BEEN DONATED to the New Hope Town leprosy mission of the Assemblies of God in Liberia, West Africa, by Mrs. Robert McCutchan of Tulsa, Okla. The equipment was formerly used by her late husband.

THE ANNUAL CONVENTION of the Full Gospel Business Men's Fellowship International will be held June 27 to July 1, 1960, at the Mayo Hotel in Tulsa, Okla.

MRS. CHARLES E. COWMAN, veteran missionary and author, passed into the presence of her Lord at Los Angeles at the age of ninety. Her best-known book was "Streams in the Desert."

AMERICANS SMOKED MORE CIGARETTES IN 1959 than in any previous year. The U. S. Department of Agriculture says 489,900,000,000 cigarettes were produced (nearly half a trillion). To buy these, the American people paid over three billion dollars, one third of which went for federal, state, and municipal taxes.

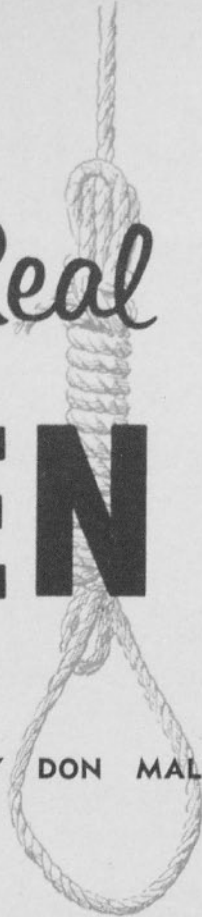
THE U. S. IS NOW EIGHTH among the nations of the world in the per capita consumption of absolute alcohol (which is pure alcohol with all water and other foreign material removed). Consumption amounts to 7.18 quarts per capita as compared with 25.72 quarts for France, 14.78 quarts for Italy, 10.85 quarts for Switzerland, and only 1.85 quarts for Russia.

LATEST FIGURES ON THE NUMBER OF ILLEGITIMATE CHILDREN born in the U. S. show an increase. In 1958 there were 209,000 illegitimate births. A large percentage of the unwed mothers were teen-agers. In 4,400 cases they were under fifteen years of age.

THE NEW INTERCHURCH CENTER at 475 Riverside Drive, New York City, was dedicated May 29. The 19-story office building which houses the National Council of Churches and several denominational boards and agencies cost twenty million dollars.

CHURCH CONSTRUCTION IN THE U. S. continues to set new records, even though construction of houses and other buildings has fallen off. For the first four months of 1960, total church construction amounted to \$304,000,000 -- an increase of ten per cent over the same period in 1959.

WATCH NEXT WEEK'S EVANGEL for news about the large new Administration Building to be built at Springfield, Missouri, to house the national offices of the Assemblies of God. Construction is scheduled to begin this September.



The Real Reason MEN DIE

BY DON MALLOUGH

WHEN 91-YEAR-OLD MARTIN DALTON died last March 23 he had one dubious distinction. He had been an inmate in the Rhode Island state prison longer than any other person—a total of 63 years. That achievement is not one to be envied or for which to strive. The records would say that he was a prisoner for that long because he slew a New York business man in East Providence, R.I., in 1897. That, however, was only a part of the reason.

Dalton was found guilty of murder and received a prison sentence for that crime. In 1930, when he had spent 33 years behind bars, his case was reviewed and he was granted a full pardon. Instead of bringing the expected delight, the gift of freedom perturbed him. The world had changed greatly and the tempo of living had been stepped up. He had no family, no money, no job and no home. He was afraid to face the free world and eventually chose to stay on in the prison that had been his home for so long. After that choice he lived 30 additional years and set the record for longevity within that institution.

There has been some question in the past as to whether a person has the legal right to reject a pardon such as Dalton did. It has been established that he was within his rights.

In 1830 George Wilson was sentenced by a United States court in Philadelphia to be hanged for robbing

the mails and murder. President Andrew Jackson pardoned him but Wilson refused the pardon. He insisted that it was not a pardon unless he accepted it. That point in the law had never been raised in the United States of America. The President called upon the Supreme Court to decide the point at once. Chief Justice Marshall wrote the following decision:

“A pardon is a paper, the value of which depends upon the acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must hang.” And he was hanged.

Martin Dalton continued to pay for his crime needlessly. The murder originally brought him to prison but it was his refusal of the pardon that kept him there. Similarly, the lawlessness of George Wilson brought the death sentence upon him but the only reason he walked to the gallows was that he rejected the pardon President Jackson offered to him.

Although sin is the basic cause of eternal death and separation from God, yet no person is ever lost only because of the sin he has committed. There is another factor that enters into it and that finally determines whether the sinner is saved or lost.

There is no question but that sin is the root from which the plant of death

grows. The Bible emphatically declares that truth. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23). “Sin, when it is finished, bringeth forth death” (James 1:15). Still, those acts of transgression are not the final reason for death. Through the gracious intervention and provision of Jesus Christ, he who has committed sin can still avoid the calamity of eternal death. He can do this through accepting the Saviour who offers pardon for all past transgressions.

The real reason men die is not merely that they have sinned but rather that they have rejected the Saviour who offers them pardon. The whole mess in which you now find yourself came about because of sin. If you continue in that state the conditions can only get worse and eventually result in death. The glorious truth is that you can escape from that fate through faith in Christ. “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36). “Verily, verily, I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).

Martin Dalton needlessly went on paying for his crime because he refused an official pardon. George Wilson died for no other reason than that he spurned the clemency of the President of the United States. The only reason you will perish and suffer eternally is that you are rejecting Jesus Christ who offers you pardon from death and an open door to eternal life. It need not happen to you. Accept the pardon that is offered you, and you will have eternal life.

*“Patiently, tenderly pleading,
Jesus is standing today;
At your heart's door
He knocks as before,
Oh, turn Him no longer away.*

*“Don't turn Him away,
Don't turn Him away,
He has come back to your heart
again,
Although you've gone astray;
Oh, how you'll need Him to plead
your cause
On that eternal day!
Don't turn the Saviour away from
your heart—
Don't turn Him away.”*

We Are Embarrassed!

Military Chaplains Want *Evangels* But We Cannot Grant Their Request Because "Free Fund" Is Overdrawn

The staff of *The Pentecostal Evangel* is embarrassed. The accountants informed us that at the end of the fiscal year on March 31 we had overdrawn our "Free *Evangel*" Fund to the extent of \$209.40.

The appeals we have received for free literature have just been too heart-stirring. We simply couldn't say No.

For example, there was the letter from Alvin Capener, our missionary at Nome, Alaska. Not long ago Brother Capener travelled one-third of the way along the DEW Line (Distant Early Warning) which spans the northern extremity of our continent. In each radar outpost he found lonely men who long for good reading to while away the dreary hours. They appreciated his visit so much, and listened attentively to his preaching.

The chaplain in charge of nineteen of these radar listening posts in the far north urgently requested that we mail the *Evangel* to each of them every week.

We were glad to enter these subscriptions. We charged the cost to the "Free *Evangel*" Fund which is supported by free-will offerings from *Evangel* readers. Thanks to the generosity of these friends, the radar men at these lonely outposts now have the *Evangel* to read and to enjoy every week.

Other appeals came from prison chaplains who wanted a number of copies each week for their inmates. Military chaplains asked for *Evangels* for the dayrooms on their posts. Hospital chaplains asked for free subscriptions so they could have the *Evangel* in the waiting rooms. Librarians, of their own volition, wrote to us and said they would like to place the *Evangel* in the magazine racks of their public libraries.

We could not resist these appeals. The "Free *Evangel*" Fund was depleted faster than it was replenished.

Christian workers in certain foreign lands told us they wanted to receive the *Evangel* but could not get American dollars with which to pay for it, so we drew upon the fund to meet these requests.

Pastors of some new churches said they needed copies of the magazine to help acquaint their communities with our Movement and its message, but they had no money with which to buy a supply.

Some subscribers notified us that, due to sickness or unemployment, they would have to cancel their subscriptions. We could not let this happen.

Of course, all orders are carefully screened before they are charged to the "Free *Evangel*" Fund, but it seems our hearts are bigger than our pocketbooks. We have overdrawn the fund.

The offerings to the fund have not kept pace with the demands made upon it, and the main reason is that we have not made this need known to our readers. We hesitated to publicize the fund lest we get a flood of requests from people who want a "free ride."

But since the fund is so greatly overdrawn at this time, we felt we must tell you about it.

A few days ago the Protestant Chaplain at the West Virginia Penitentiary (Luther H. Hoffman) wrote to us and said: "We do not have a fund whereby we may purchase religious literature.

We have to depend upon the generosity of Christian brethren and organizations such as yours." He said there are 1,800 inmates in the penitentiary, but we are sending him only four copies of the *Evangel* each week. We do not have any funds for sending him more.

Recently a request came for 15 weekly copies of the *Evangel* for the use of recruit trainees at Lackland Air Force Base, San Antonio. One of the chaplains at the AF Base asked us to send these without charge. We had to tell him we were sorry but we could not grant his request due to lack of funds.

These are just a few examples. We have had to deny dozens of requests for the *Evangel* due to the fact that the "Free *Evangel*" Fund is overdrawn.

If you would like to help, will you kindly send a contribution to:

The Pentecostal Evangel
Circulation Manager
434 West Pacific Street
Springfield, Missouri

If you wish, you may specify whether you wish your gift subscriptions to go to hospitals, prisons, public libraries, or where most needed. Five dollars will pay for two subscriptions of a year each. Ten dollars will make four subscriptions available in some strategic spot where the Full Gospel is urgently needed. Your offerings will be greatly appreciated. Each contribution will be tax-exempt and you will receive a receipt for it. ◀◀

HEARTSEARCHING AT HEADQUARTERS

SPRINGFIELD, Mo.—Although each department at the Assemblies of God headquarters has its devotional period every morning, it is exceptional when the entire staff of five hundred persons gets together during working hours for a time of seeking God. Such a gathering was called by General Superintendent Thomas F. Zimmerman at the close of the work day on Friday, April 22.

The seed for such a gathering was planted when the last General Council established a permanent Spiritual Life committee. Out of the deliberations of that committee and the thinking of the Executive Presbytery have come ideas to refurbish the spiritual life of the entire movement. Realizing that such a renewal of spiritual emphasis can and should begin right at headquarters, this special meeting was called at 4 p.m.

After an exhortation for a rededication to spiritual principles and activities, the entire staff spent some time waiting upon God in prayer for just such an experience.

On May 11-12 a special Spiritual Life prayer meeting was conducted at Central Assembly for the sixteen Assemblies of God churches in Springfield and for others in the surrounding area. Later there will be Spiritual Life prayer meetings in strategic areas across the country. It is anticipated that this burgeoning emphasis will eventually touch all parts of the nation and it should make a profound impact toward renewed spiritual vigor throughout the entire movement.



Second School of Orientation Convenes

AT SPRINGFIELD, MISSOURI

BY RAYMOND T. BROCK



Noel Perkin Clyde W. Taylor T. A. Kessel J. Philip Hogan



R. T. McGlasson M. L. Ketcham M. L. Hodges E. L. Phillips



V. G. Greisen W. R. Hurst, Jr. R. T. Brock C. Carmichael



Dick Fulmer Mildred Smuland C. M. Ward T. F. Zimmerman



Bert Webb Bartlett Peterson E. S. Williams N. D. Davidson

THE SECOND ANNUAL SCHOOL OF MISSIONARY ORIENTATION will meet June 6-17 on the campus of Central Bible Institute in Springfield, Mo. *Noel Perkin*, Secretary Emeritus of the Foreign Missions Department, is dean of the school.

Candidates for missionary appointment, missionaries on furlough, and district missionary representatives will be in attendance at the school. A variety of vital missionary subjects will be discussed: missionary objectives, building the indigenous church, current trends in the world affecting evangelization, policy and programs of the Assemblies. Open discussions on vital matters affecting missionaries and missionary work throughout the world will be included.

Outstanding missionary authorities are participating in the school. *Dr. Clyde W. Taylor*, Executive Secretary of the Evangelical Foreign Missions Association, will deliver the keynote address and participate in several evening sessions. *Dr. T. A. Kessel*, Dean of Central Bible Institute, will welcome the missionaries to the CBI campus.

Faculty members of the school include *J. Philip Hogan*, Executive Director of the Foreign Missions Department; *R. T. McGlasson*, Foreign Missions Secretary; *M. L. Ketcham*, Field Secretary for the Far East; *M. L. Hodges*, Field Secretary for Latin America and the West Indies; *E. L. Phillips*, Field Secretary for Africa; *V. G. Greisen*, Field Secretary for Europe, Middle East, and Southern Asia; *W. R. Hurst, Jr.*, Secretary of Promotions; *R. T. Brock*, Editor of Foreign Missions Publications; *Christine Carmichael*, Secretary of Health and Medical Needs; *Dick Fulmer*, National Christ's Ambassadors Secretary; *Mildred Smuland*, National Women's Missionary Council Secretary; and *C. M. Ward*, Revivaltime Speaker. Devotional periods will be under the guidance of *T. F. Zimmerman*, General Superintendent; *Bert Webb*, Assistant General Superintendent; *Bartlett Peterson*, General Secretary; *E. S. Williams*, former General Superintendent; and *N. D. Davidson*, Executive Presbyterian and member of the Foreign Missions Board.

More than one hundred missionaries and missionary candidates attended the first school which was held last summer. This is the final briefing session for most of the new missionaries before they sail to their new fields of service. Your prayers for the success of the school are requested.



Christians gather on banks of river to rejoice with 258 new converts being baptized in Sharpeville



PHOTOS BY VERNON PETTINGER

Christians march in triumph following baptismal service. The massacre occurred on this same site

Before the Sharpeville Massacre

BY VERNON PETTINGER
Missionary to South Africa

A STATE OF EMERGENCY HAS BEEN declared in South Africa. All meetings, except religious meetings, have been banned. We have every liberty to hold gospel services, and God has given us some great evangelistic rallies. Before the Sharpeville Massacre, in which scores of Africans were killed, God sent revival to this native community.

Recently, at the invitation of national pastor Phillip Molefe, missionaries and two African workers gathered with more than 1,200 people to enjoy a Pentecostal convention in Sharpeville.

Sunday was the crowning day of the convention. We gathered at the river to witness 258 converts being baptized in water. It took ten buses, four trucks, and fifteen cars to take the whole congregation to the river which was five miles away.

What a sight! What a thrill! There on the river bank, as hundreds of Africans assembled for the service, many of them fell on their knees and began to give thanks and praise to God. After Brother Lewis Wilson preached, Brother Molefe led the 258 converts out into the river for baptism. More than 100 of these new converts had come from Welkom, some 120 miles away. They had been saved through the combined revival efforts of national worker Phillip Molefe and missionary Eugene Grams.

While we were standing on the river

bank watching this great scene, my thoughts went back to over five years when we stood at the same place and saw 325 baptized in water. That service marked the beginning of our large Assembly of God work in this area. In this service we were seeing the continuation of that revival.

Since that first baptismal service, five years ago, it has been the custom of our Christians to return from the river and then stage a victory march through the town. So once again our people lined up and marched like an army, singing their testimony, "I will follow Jesus."

God poured out His blessing upon us in each service through the preaching of the Word, special singing of choirs, and especially the congregational singing. There were times when in unison we lifted our voices in praise and thanks to God as He poured out His Spirit upon us. Our Christ's Ambassadors program was organized and money was raised to send young people to Bible school. We all left the convention with a new zeal and challenge. We knew that what we had seen and felt was just a beginning of what God can do for every city, town, and village in Africa.

The current political crisis came as a blow to our Sharpeville Christians. The very week of the shooting we had two meetings in nearby towns. More

than a thousand were present in each meeting. In one place, I was the only white person in that township of 40,000. News went all around that day that trouble was going to break out that night, but we went on with our open-air meeting. The meeting was held without incident. It is at times like this that we are very conscious of the prayers of God's people.

Our preachers have been challenged and threatened by the extremists. One preacher nearly had his house burnt down. Our African preachers need your prayers in these days. With feelings and tensions running high, life is cheap. Yet these days have challenged us as never before. With all other meetings banned, we have a message to preach and all the liberty to preach it. In the past few weeks of emergency we have had eight great evangelistic rallies in the troubled areas. A total of 7,000 have attended; some rallies have drawn more than 1,200. In all these meetings hundreds have raised their hands expressing their desire for salvation.

We need your prayers more now than ever before. Pray for our national workers; pray for our Christians; pray for your missionaries. Out of this crisis can come the greatest revival South Africa has ever known.

Oriental Relief Agency Closes

The Oriental Relief Agency, Tacoma, Wash., was closed June 1. Persons wishing to send clothing for relief purposes in the Orient should send them to World Relief Commission, % Brethren Service Center, 919 Emerald Ave., Modesto, Calif.

WANTED •• DELINQUENCY INSURANCE

BY DONALD F. JOHNS

FRANCIS W. PARKER, THE GREAT nineteenth-century educator, had just completed a lecture. A woman from the fashionable audience approached him and asked how early she could begin the education of her child.

Parker asked when the child would be born. The woman informed him that the child was already five years old.

"My goodness, woman," Parker exclaimed, "don't stand there talking to me—hurry home! Already you have lost the best five years!"

In teaching a child, the best years are the early ones. It is during the early years when basic personality patterns emerge and when character receives its basic structuring. This fact

recently received startling scientific confirmation.

In the fall of 1959, Sheldon and Eleanor Glueck, the criminologist team of the Harvard Law School, published a book entitled, *Predicting Delinquency and Crime*. The Gluecks indicate in the book that it is possible to discover by the time children are age eight, those children who are likely to become delinquents. They found that it is possible to predict delinquency before delinquency occurs.

In arriving at these findings, the Gluecks followed the careers of several thousand criminals for periods of at least five years, subjecting the criminal careers to involved statistical analysis. Statistical tables were then compiled to provide a basis for making predictions.

How accurately can delinquency be predicted? The Gluecks made follow-up studies of almost two thousand known delinquents and found that their predictions were accurate in 91 per cent of the cases.

Significantly, the kind of family life a child experiences seem to be the "first and foremost" consideration in predicting whether a child will or will not be a delinquent. The Gluecks discovered "five highly decisive" factors in family life which enabled them successfully to predict delinquency in nine cases out of ten. The important factors are: the father's discipline of the child, the mother's supervision of the child, the father's affection toward the child, the mother's affection toward the child, and the degree of cohesiveness or integration in the family. If all five factors are unfavorable, the chances are nine out of ten that the child will be a delinquent. If the situation can be modified by favorably altering two of the five factors, the chances for delinquency are reduced to six out of ten.

It is interesting to compare the Gluecks' findings with the Biblical principles of family life.

1. *The Father's Discipline*. The Gluecks discovered that firm discipline by the father is a factor in the forestalling of delinquency. The Biblical principle is, "Correct thy son, and he shall give thee rest; yea, he shall give

delight unto thy soul" (Proverbs 29:17).

2. *The Mother's Supervision*. Close supervision by the mother is a factor in the prevention of delinquency. Here again the Bible agrees. "A child left to himself bringeth his mother to shame" (Proverbs 29:15).

3. *The Father's Affection*. The Gluecks found that firmness in discipline needs to be accompanied by fatherly affection. The Bible assumes that fathers love their children (Matthew 7:8-11), even uses the term "Father" for God because it illustrates the kind of love that God has for us. Certainly, the Bible implies that fathers should have affection for their children when it says, "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Ephesians 6:4). Good discipline is loving, fair discipline as well as firm discipline.

4. *The Mother's Affection*. This too was one of the five highly decisive factors. The Gluecks discovered that an indifferent mother or a hostile mother predisposes a child toward delinquency. The Bible also teaches that mothers ought "to love their children" (Titus 2:4).

5. *The Family Cohesiveness*. The members of the family must be close to one another if delinquency is to be forestalled, the Gluecks found. The Bible presents the Lord as an integrating center of family life. Husband-wife and parent-child relationships achieve new significance because they are "in the Lord" (Colossians 3:18-21). Instead of being separated by their divisive interests, the members of a Christian family find themselves drawn together by their common experience of Christ.

Are you interested in keeping your children from becoming delinquents? Of course you are. But have you realized that a good Christian family life during the early, formative years is the best delinquency insurance available? Parents who get along with each other, and who are friendly and firm with their children, are contributing to the formation of effective personality and good character in their children. *Begin now* before you lose the best years.

FOR THE JUNIOR READER

FILL THEM IN

Today is Pentecost Sunday. And here are some Pentecostal Bible verses for you to complete. Each dash indicates one letter of a word. The references are given after each verse so you can check your answers after you have filled them in.

1. "But ye shall receive _____, after that the Holy Ghost is come upon you: and ye shall be _____ unto me" (Acts 1:8).

2. "And they were all _____ with the Holy Ghost, and began to _____ with other tongues, as the _____ gave them utterance" (Acts 2:4).

3. "And on my _____ and on my _____ I will pour out in those days of my Spirit; and they shall _____" (Acts 2:18).

4. "Repent, and be _____ every one of you in the name of Jesus Christ for the remission of _____, and ye shall receive the _____ of the Holy Ghost" (Acts 2:38).

5. "If ye then, being evil, know how to give good gifts unto your _____: how much more shall your heavenly Father _____ the Holy Spirit to them that _____ him?" (Luke 11:13).

6. "And, behold, I send the _____ of my _____ upon you: but tarry ye in the city of Jerusalem, until ye be _____ with _____ from on _____" (Luke 24:49).

7. "And I will _____ the _____, and he shall give you another _____, that he may abide with you for _____" (John 14:16).

8. "Howbeit, when he, the _____ of _____, is come, he will _____ you into all _____" (John 16:13).



The Family Altar



PRAYER REQUESTS • DAILY BIBLE READINGS BY R. G. CHAMPION • MISSIONARY BIRTHDAYS

Monday, June 6

Read: Colossians 1:1-8

Learn: "The word of the truth of the gospel...is come unto you, as it is in all the world; and bringeth forth fruit" (Colossians 1:5, 6).

For the Parent: From this passage point out: (1) from and to whom this epistle is addressed, vv. 1, 2; (2) possessions the Christian has, v. 2; (3) things Paul had heard of this church—their faith, love and hope, vv. 3-5; (4) the gospel will bring forth fruit in the lives of those who truly live it, vv. 5, 6; (5) the ministry of sharing the good news of the victorious experiences of others, vv. 7, 8.

Question Time: To whom was this epistle written? (v. 2) For what did Paul give thanks? (vv. 3-5) What result does the gospel have in believers' lives? (vv. 5, 6)

Missionary Birthdays: Roy W. Armstrong, Philippine Islands; Mrs. Bently Hatch (Deaf), Arkansas.

Tuesday, June 7

Read: Colossians 1:9-19

Learn: "Walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Colossians 1:10).

For the Parent: From this passage point out: (1) the things Paul desired for these believers—discuss each individually as time permits, vv. 9-11; (2) the importance of giving thanks to God—and some of the things we should be thankful for, vv. 12-14; (3) the place of Christ in the plan of God as it relates to the Church and the world—showing Him to be superior over all, vv. 15-19. This is the powerful Christ that we love and serve.

Question Time: What were some of the things Paul desired for these believers? (vv. 9-11) How can they be applied to us today? For what are we to be thankful? (vv. 12-14)

Wednesday, June 8

Read: Colossians 1:20-29

Learn: "And you...hath he reconciled...to present you holy and unblameable and unreprieveable in his sight: if ye continue in the faith" (Colossians 1:21-23).

For the Parent: Review the material studied yesterday. The power of Christ (vv. 15-19) was made personal to us through His redeeming work on the Cross, vv. 20-22. This salvation is able to take our sin and make us blameless to be presented before God, v. 22—on the condition that we continue in the faith, v. 23. In the remainder of this chapter, Paul gives some of the reasons why he is a minister

of Christ—because of the love and mercy of God.

Question Time: How did the power of Christ become a part of our lives? (See above) What does this mean to you personally?

Missionary Birthday: Mrs. J. E. Barrick, North India.

Thursday, June 9

Read: Matthew 21:33-41, 45, 46

Learn: "The stone which the builders rejected, the same is become the head of the corner" (Matthew 21:42).

For the Parent: (Additional material on "The Wicked Husbandmen" will be found on Sunday's Lesson page.) Have the group review this parable. Point out its significance: referring to the Jews rejecting the various prophets God sent with the truth. God finally sent His Son to them, but they also rejected and killed Him. Yet God overruled the plans of man and turned the death of Christ into a great victory. Though rejected by the Jews, He became the Head of the Church.

Question Time: To what does this parable refer? How did God overrule the actions of those who killed Jesus?

Missionary Birthday: W. Kenneth McIntyre, Spain.

Friday, June 10

Read: Luke 10:38-42; John 12:1-8 (Sunday's Lesson for Juniors)

Learn: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Revelation 3:20).

For the Parent: We must remember that not only is Jesus a Friend to us—we are

also to be a friend to Him. This friendship demands that we spend time in His presence, learning from Him. Show how the story of Mary and Martha illustrates this truth. Then, being a friend to Jesus involves doing service for Him. Show how Mary's action (John 12:1-8) illustrates this truth. Christ longs to have fellowship with us.

Question Time: In what ways can we show our friendship to Jesus? (Revelation 3:20).

Missionary Birthdays: S. Janet Wimberly, Nigeria; Leonard Olson, Alaska.

Saturday, June 11

Read: Exodus 3:1-14; 4:1-15 (Sunday's Lesson for Primaries)

Learn: "I will be with thee" (Exodus 3:12).

For the Parent: Review the story of Moses' miraculous deliverance from death, his boyhood in Pharaoh's house, and the deed for which he fled the kingdom. In God's time, God spoke to Moses, telling him of the work He had for him to do. Discuss the things God told Moses to do, the objections Moses had—feeling he wasn't capable, and the way in which God answered each objection. When God calls us to do a certain task, He also gives us the strength and help we need to do that task in the way He wants it done. Moses was slow to grasp this truth.

Question Time: What did God want Moses to do? What were some of the objections Moses raised? How did God answer them?

Missionary Birthday: Gladys Myrick, Central America.

Missionary Birthdays for Sunday: Edith V. Imhoff, India; Mrs. R. L. Johnston, Korea; Mrs. H. J. Petersen, Korea.

SPECIAL PRAYER REQUESTS

Continue to pray for the All-Alaska Convention to be conducted in June at Juneau. This convention is very important to the workers since many of them are isolated from other missionaries most of the year. Pray that God will supply the means for all the workers to attend.

* * *

Pray that \$100 will be supplied to complete the construction of two churches in the Dominican Republic. These funds are needed to supply the roof for one and doors for the other.

* * *

Pray definitely for the Indian camp meetings which will be held this summer, that Indian Christians will be strengthened spiritually and that many others will be

saved. Indian Christians often receive intense persecution from their own tribes. Pray that they will remain true to the Lord.

* * *

A sea captain who lost his papers because of drink was saved recently at the home of the Glenn Staffords in Burma. Pray for this man and for the salvation of his Buddhist wife, a granddaughter of the last king of Burma.

* * *

Pray that the Lord will supply the means for church buildings in Alaska to be completed this summer. There is an urgent need for more adequate buildings in several areas of Alaska.



Evangelist David Wilkerson speaking to some leaders and "war lords" of the Mau Mau Chaplains gang at New York street meeting



HOME MISSIONS

Pentecostal youth in New York City praying for an outpouring of the Spirit on all teen-agers

Teen-Age Evangelism—

A New Dimension in Home Missions Activity

BY RUTH LYON

YOU'RE JUST A LITTLE TOO LATE; you should have been around when I was looking for something to believe," retorted the teen-ager whom David Wilkerson was attempting to win to Christ.

Cut to the heart by this statement, the young evangelist resolved that he would do his best to reach teen-agers who were still looking for "something to believe." He inspired the formation of a Committee for Teen-Age Evangelism. The results of their work have been very encouraging.

Recently Gayle F. Lewis was with David Wilkerson in New York City. Up to that time the committee had heard from forty different areas in metropolitan New York. Thirty-two teen-agers were saved the first month of the organization as a result of the "tilt-top" boxes (containing gospel messages) which they gave away. In the tilt-top box is a questionnaire addressed to the reader. Usually, when the questionnaire is returned the first time, the reader expresses rage; but after David Wilkerson corresponds with him his anger subsides. Soon "Brother Davie" notices a definite change in attitude which often leads to conversion.

Four converted gang leaders are now in Bible school preparing for the ministry. Fourteen members of the Mau

Mau gang were saved during the first week of March.

Members of the Committee for Teen-Age Evangelism are: David R. Wilkerson (chairman), Stanley Berg, R. A. Yake, and Paul Dilena. This committee functions under the Prison Division of the National Home Missions Department since it is dealing with delinquents. So far the committee has concentrated on the youth of metropolitan New York and New Jersey.

Teen-Age Evangelism is battling for the souls of young hoodlums, gang killers, and delinquents. Through this program a tremendous amount of gospel literature is distributed in every section of the metropolitan area by teams of enthusiastic young people. Six packets of booklets specially written by "Brother Davie" Wilkerson are included in the "Tiny-Teen" Desk Pulpit or Library of Life. These booklets are adapted to teen-agers, with such titles as "Teen-Age Sins Exposed," "Rock and Roll—The Devil's Heartbeat," "The 'Spoof' Age," "Chicken," and "How About a Cigarette." A self-addressed envelope with a questionnaire on the content of the booklets is also enclosed, inviting the teen-ager to write in for a free 45 rpm Hi-Fi recording by the popular gospel singer, Ira Stanphill.

Although this program is new, it is gaining momentum rapidly and teen-agers are being saved every day. The "gang" ministry is the most encouraging part of it. Recently a member of the Bishops—the worst gang in the city—was saved and threw away his switchblade knife. No doubt this boy was saved from a life in prison, for he surely had criminal inclinations. As a result of the rallies and personal contacts made, over seventy-five teen-agers have confessed Christ as Saviour.

A well-organized follow-up committee makes sure every contact is dealt with personally. The following excerpts from letters received in Brother Wilkerson's office reflect the hunger for the Lord in the hearts of many teen-agers and point to a real moving of the Holy Spirit in this great area.

"I was very excited when I received a letter from you. I attend the Catholic church. . . . I am fourteen years old and I came from Puerto Rico. Now I want to help you distribute your literature to others among my friends and neighbors."—*A young convert in Brooklyn, N. Y.*

"I have just finished reading the *Library of Life* and it contains one of the most beautiful thoughts I have ever read. After reading the 'Spoof Age,' I was so filled with sorrow and compassion that I could hardly read the prayer at the end. I want to help you now to distribute these books."—*A young lady in Long Island, N. Y.*

"I enjoyed reading your pamphlet called 'Chicken.' It really taught me something. I even said the prayer in the back. I feel your way about it. I don't want to follow the herd—I want to follow the Saviour."—*Teen-ager in Elizabeth, N. J.*

"I received a 'Tiny-Teen Library' from a friend of mine. I read it and was really saved by it. I would appreciate it if you would send me a few sets so I may have the privilege of giving them to my friends."

"I read the tiny book on 'How About a Cigarette.' I am sixteen years old and I do smoke. I enjoyed the book and I haven't had a smoke for three days. Now when I want a cigarette I put a piece of candy in my mouth."—*A youth on Staten Island, N. Y.*

"My social studies teacher read to the class the booklet of Teen-Age Evangelism and I became interested. Please send me some copies and if it costs anything I will be more than glad to pay you for it. But my social studies teacher told me that it costs nothing."—*A teen-ager in Brooklyn, N. Y.*

The former Bishops gang member who was saved, as mentioned above, is now helping Brother Wilkerson pioneer an unusual teen-age gang church in the heart of the Bedford-Styvesant section of Brooklyn. Only teen-agers can attend this church and must have a pass code to get in.

Timothy Olyphant from South Africa has become burdened to assist in this work in Brooklyn. This young man was formerly a leader of the "Cosmopolitan" teen gang in South Africa and was saved through Nicholas Bhengu's ministry. He is now filled with the Holy Spirit and is attending Bible school in Rhode Island. Timothy has been asked to pastor this unusual gang church sponsored by Teen-Age Evangelism.

Teen-Age Evangelism is also planning to pioneer other such evangelistic gang centers: one in Manhattan and one in the Bronx, as well as in Brooklyn. Three converted gang leaders and some of the members are willing to help pastor the proposed churches. This is an unprecedented opportunity which will not wait. It must be followed up NOW!

The committee members feel sure that if they can have the prayerful support of Assemblies of God members, they may be able to see over five hundred boys turn from gangs to the Lord this summer in their "gang churches."

For those who believe that only a small percentage of our teen population is delinquent, we submit this authentic letter from an eleven-year-old girl in an Assemblies of God home!

"I hope you will excuse the informality of my letter. I'm not too good at writing. First, I'd like to tell you about myself. I am eleven, have red hair, brown eyes, love church and God, like dolls, children, and skirts and sweaters (but not tight).

"Here is my story: I was bewildered and felt unwanted and unloved; so like most boys and girls I turned to Satan for comfort. I got some of my friends together and we organized a club which we called the 'Switchblades.' We were supposed to get together Friday nights and Saturdays (going as far as we wanted). This may be shocking, but don't worry as we didn't have any meeting (thank God). I went to one of Brother Dave Wilkerson's meetings just in time (last night). At the end, he called every one under twenty-one to the front if they were not saved or right with God. A girl friend of mine from church (she is nine) and I went and we both almost got the baptism of the Holy Spirit.

"Tonight I called all the members and told them that the 'Switchblades' was ended. Praise God, for He is real! Now that I am saved I'm worried about my thirteen-year-old brother. He has the 'Tiny-Teen Library of Life' but he won't read it. He won't cut his hair or obey Mom and Dad. He hates church and knocks me around whenever he feels like it. He is taller than Mom and thinks he knows it all! I wish he would come to Jesus. He is twenty-two months older than me and I love him very much (but if I tell him that he knocks me flat).

"P.S.—The 'Tiny-Teen Library of Life' has helped me a lot. Don't forget my record! Another 'Switchblade' has almost come to Christ."

If some of our own Assemblies of God children are pursuing such sinful courses, how much stronger are the temptations faced by worldly youth? This letter is far from an isolated case.

Teen-Age Evangelism workers are "sowing in tears," and are praying for the "reaping with joy." Other religious groups are watching with great interest as this Pentecostal torch begins to shine in the darkness. This is the year, this is the hour for New York City.

Finances are urgently needed for literature and for the opening and maintenance of the gang centers mentioned in this article. The consistent, intercessory prayers of interested Assemblies of God people for this new venture of faith are vital. A turning to God among the youth and gangs in this area will inspire like action elsewhere. You may send your offering for TEEN-AGE EVANGELISM directly to the Home Missions Department, 434 West Pacific Street, Springfield, Mo.



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THE WICKED HUSBANDMEN

Sunday School Lesson for June 12, 1960

MATTHEW 21:33-41, 45, 46

The parable before us portrays the history of the Jewish nation in its persistent rejection of God, and it predicts the ultimate punishment of the nation for its rejection of God and His Son. Consequently, it also sets forth an eternal principle; namely, that privileges bring responsibilities, and privileges abused lead to punishment.

1. *Human Privilege.* V. 33. God, the holder, "planted," provided for, prospered, and protected Israel. Israel was "planted" in a fruitful land, not a wilderness. She was "hedged round about" by unseen angelic hosts, by a prophetic ministry and warnings. Everything was done for her which was necessary for fruitful productivity. So also with the Christian. We are trees of His planting. Isaiah 61:3; Psalm 1:3. We are "hedged about." See Job 1:10; Psalm 34:7; 2 Kings 6:13-17. We have His Word and His Spirit.

2. *Human Freedom.* The husbandman left his servants in complete possession of the vineyard. They were free to come and go as they would, to develop the vineyard as they chose. So each of us is a free moral agent. But, as in the case of the vinedressers, our freedom has limits. We are not free to choose our heredity, but we are free to develop our life and to make the best or the worst of it. We are not free to choose with what talents we shall be endowed, but we are free to develop or dissipate them; to double them or to bury them.

3. *Human Responsibility.* V. 34. The husbandman had a perfect right to expect fruit from his vineyard. How gracious it was of God to choose Israel! How miraculously did He deliver, preserve, and provide for the nation. But He did it in order that this nation might bring the knowledge of the true God to all other nations!

America, too, has been a favored nation. What a rich heritage our nation has in both natural and spiritual resources! Yet, if so-called Christian America does not turn from sin, self-centeredness, and forgetfulness of God, she will suffer as did Israel!

But the parable has a personal message for each of us. At great cost God has made salvation possible to us. A divine stewardship has been committed to each of us. God expects fruit of us (John 15:1-16), the fruit of character (Galatians 5:22, 23), and the fruit of service (Acts 1:4, 8; 4:33; 5:42; 8:4).

4. *Human Rebellion.* Vv. 35, 36. Here is pictured the sordid history of Israel's rejection of God's prophets who were lovingly sent to win the people to Himself and to point them toward the accomplishment of their divine mission, prophets such as Elijah, Jeremiah, Isaiah, Zechariah, and John the Baptist.

5. *Divine Forbearance.* Nowhere in the Bible, not even in the Parable of the Prodigal, is there a more poignant and striking revelation of the depth, persistence, and sac-

rifice of God's love! What infinite patience He showed with Israel. And then at last He sent His Son!

6. *Divine Love Rejected.* Vv. 38, 39. "This is the heir; come, let us kill him, and let us seize on his inheritance." Compare Hebrews 13:12, 13; Genesis 37:19, 20; John 11:47-53; Acts 3:18; 4:27, 28. The Jewish rulers wanted to get rid of Jesus (1) because He demanded the fruits of righteousness; (2) because they feared they would lose their positions because of Him. Thus, it is clear that self-will led to the rejection of Jesus.

This teaches us *to serve self is to reject Jesus.* This holds good in the life of the Christian in things great and small. Every time we make a choice in favor of the flesh and self, we rebel openly against the Lord. "The flesh lusteth against the Spirit." But, thank God, the Spirit also opposes the flesh, and in the power of the Spirit we may put to death the cravings and inclinations of the carnal nature and live and walk in the Spirit's power!

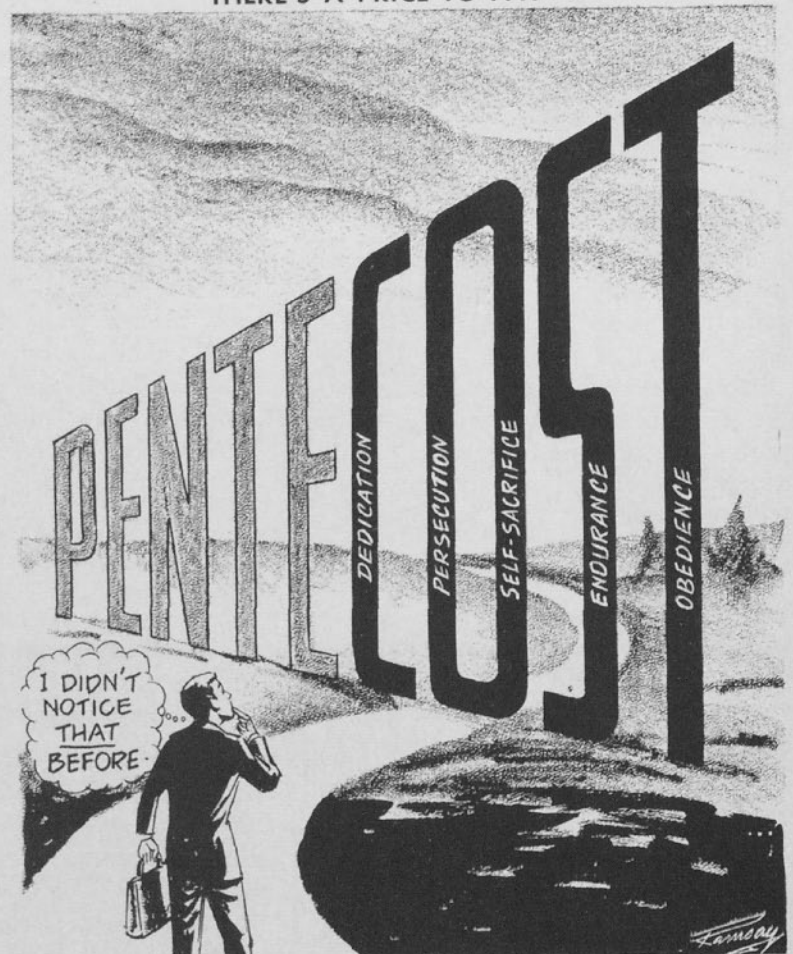
7. *Divine Sentence Pronounced.* Vv. 40-45. As He often did, Jesus made the religious leaders condemn themselves. Their rejection of Christ would lead to the rejection of the nation whose place would be taken by a called-out body chosen from every kindred, tongue, and nation. See Romans 11:1-25; 1 Peter 2:9.

—J. Bashford Bishop

The disciples were not losing time when they sat down beside their Master and held converse with Him under the olive trees of Bethany or by the shores of Galilee. Those were their school hours; those were their feeding times. The healthiest Christian, the one who is best fitted for godly living and godly labors, is he who feeds most on Christ. Here lies the benefit of Bible reading and of secret prayer.

—Cuyler

THERE'S A PRICE TO PAY



Nine Words

(Continued from page seven)

sure of his surroundings. "I've had the most wonderful experience!" he told me. "I heard the heavenly choir singing, and I thought I was singing with them." That explained the music. He had sung with them, and I had heard.

Some time later the Lord showed me what had been happening during those few weeks. As the Spirit sought to draw me to a place of yieldedness and readiness, Satan had pulled the other way, constantly bombarding me with his weapons. My heart was the battleground. There were three weapons in particular that were effective and hard to overcome.

The first was *pride*. Satan would say to me, "If you get the Baptism, you'll be just like those people in that little church." That stopped me for a while, for the last thing I wanted was to be like them. God knew how to handle the enemy—he just made me more hungry, until I could say after a time, "Lord, I don't care if I'm like the very wildest of them; I've got to have the Baptism."

Another weapon was *ambition*. While ours was only a small home missions church, I didn't intend that my husband always should be pastor of such a church. I thought he might some day be pastor of a "First Church" in some city—perhaps even the moderator of the Synod. The enemy would say to me, "If you keep on and get this Baptism, you'll ruin your husband's ministry." That really checked me. I had worked and sacrificed right along with him to help him through seminary and in his pastoral work; I certainly could not be the one to ruin it all. I knew that as far as our Presbyterian work was concerned Satan told the truth. I knew how our people felt about "those fanatics." I could imagine the officials discussing some appointment to be made. Someone would suggest, "How about Garvin?" Another would reply, "Garvin's all right, but he has a Holy Roller wife." And that would be that for Garvin. God dealt with this weapon of Satan as easily as He did with the first one. He simply increased the hunger in my heart until I could say sincerely, "Lord, I must have the Holy Spirit. If we have to spend the rest of our lives in the 'sticks,' or in a wrong-side-of-the-tracks little church,

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I want to be filled with the Spirit."

The third weapon, the one the enemy used longest and most effectively, was *my love for my family and home*. That lying serpent told me, and for a while made me believe, "If you keep on and get this Baptism, and speak in tongues, your husband will put you right out of the house!" When the battle was hottest I could see myself on the front porch, suitcase in hand, turning for a last good-by, and my husband waving me away, saying, "Go on! Don't ever come back. I don't want the children to know their mother is a fanatic." It may sound funny, but it was painful suffering for me. What a struggle there was.

But God, Hallelujah, could counter attack Satan's most powerful weapon. He reminded me of some of the scriptures I had read during the months of searching. I remembered the words of Jesus, just before He went back to heaven, "Tarry ye . . . until ye be endued with power from on high." And His command, "They should not depart from Jerusalem, but wait for the promise of the Father." Most telling of all were His words when He knew that His hours with them were num-

bered. The betrayal, the trial, the Crucifixion were only hours away when He said, "If ye love me, keep my commandments." I knew that He had commanded me to be filled with the Spirit. I knew that I loved Him. There was nothing to do but obey. The struggle over the possibility of separation from my family (not once did it enter my mind that it would not actually be exactly that) continued, until God won the victory by so increasing the desire, the hunger for the Spirit, that I could say from the depths of my broken heart, "Lord, if it costs everything and every one that I hold dear in this life, I must be obedient to you; I must be filled with the Spirit."

The most difficult thing for me was to praise the Lord audibly. One Pentecostal friend said to my husband, "Your wife is ready for the Baptism; all she needs to do is praise. Tell her about another friend of ours who was like her. One day as she was begging the Lord for the Baptism He stood before her with an old-fashioned balance scale. Instead of pans there were large baskets at the end of the chains. One of them marked 'Praise' was as high as the

(Continued on next page)

OUR SERVICEMEN



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arm would let it go. The other, marked 'Prayer,' was as far down as it could be. The Lord said to her, with a smile, 'When your baskets balance you shall have the desire of your heart.' She began to praise instead of beg, and was soon baptized in the Spirit." I decided to learn to praise.

At times when I was alone in the house I locked the doors, went upstairs into our bedroom and locked that door, went into the closet, and there, with my voice muffled by the garments hanging on all sides, I practiced praising the Lord aloud. I had to get my Presbyterian ears used to my Presbyterian voice speaking such unaccustomed words. At length I learned to praise Him aloud without painful self-consciousness.

A week after the night my husband sang with the heavenly choir he asked me, as we knelt for prayer, "Do you want to seek the Baptism tonight?"

"No," I answered, "we'd better get some rest tonight. We're worn out from being up late through all these weeks of meetings. But I want to tell you one thing, I'll never go to bed again without it!" My heart was so weighted that I knew it would either break or stop beating if it had to go on another twenty-four hours in such heaviness.

The next morning, November 12, I awoke early with a tingly feeling of anticipation. I decided to pretend I was still asleep and let my husband get the children off to school. I would stay upstairs and pray, and receive the Baptism. But it didn't work that way. No sooner had the children left than I was downstairs. My husband was in his study. I went to the kitchen to get some breakfast, and sat down to eat. Something strange was happening—I could not swallow. A huge lump was in my throat and nothing would go past it. The tears began to flow, and I was powerless to stop them.

Fearing that my husband would see me, as he had come to the telephone in the next room a few times, I went to the corner between the stove and the cupboard where I would be out of sight. As I stood there, tears running down my face, a voice said to me, "Go where he is."

"I won't do it," I cried, "I've acted so terrible for so long it's a wonder he hasn't put me out of the house. I won't let him see me crying again." Suddenly I felt it might be the Lord speaking to me.

"Lord," I prayed, "if it is you telling

me to go in there, please help me." I've no recollection of moving. The next thing I knew I was walking through the door into the study. My husband was on his feet with outstretched arms saying, "Come on, we'll pray."

Soon he said, "I'm going to call the K—s." I objected because they had never been in our home, and the house was not orderly. "Besides," I told him, "I think the Lord wants to baptize me with just us here." He resumed praying.

In a few minutes he went to the telephone and called these friends, who said they would come if he would come for them. This would take at least a half hour, so I hurried around setting things in good order. All the time I was saying to myself, "Lord, don't let me lose this feeling."

When the friends came, no time was wasted in small talk. We all knelt, the two men at one end of the room, and the women near the fireplace at the other. These dear people praised and prayed and encouraged me, and I was so hungry that I was weeping audibly. All at once I fell prostrate on the floor. They praised the Lord all the more loudly! I could hear my husband praying more earnestly than I had ever heard him pray. And suddenly he was saying words I could not understand, speaking freely and clearly in other tongues!

The friends shouted and laughed and praised the Lord, while I wept still more. I knew now that the Lord would not give me the baptism in the Holy Spirit—this was the third time He had done something wonderfully supernatural for my husband, who didn't even know that he didn't have the Baptism, and had passed right by me—the hungry one.

In a few minutes the men came over beside me, and we all praised and worshiped. My heart was broken and tears



TODAY

JUNE 5

"OUR CHURCH" DAY

1960 SUNDAY SCHOOL
LOYALTY CAMPAIGN

Your Questions



ANSWERED BY ERNEST S. WILLIAMS

streamed down my face. One loses all sense of time in such an atmosphere, but it seemed no more than a couple of minutes until the Spirit came upon me, taking full possession, filling me with an unutterable joy, and giving me a new language with which to praise Him. It was truly "joy unspeakable!"

My husband's experience was all joy and laughter, while mine was weeping and tears but with a peace and satisfaction that no words can describe. The garment of praise replaced the spirit of heaviness. I could say then, as I can today after more than thirty-five years, "It was worth it all—worth all it cost." In fact, it cost me nothing. The joy and blessing so far outweighed the suffering of "counting the cost" and making the consecration He asked, that it was not to be compared.

Among the valuable lessons I learned was this: if one is hungry enough there are not enough devils in hell to keep him from receiving the glorious baptism in the Holy Spirit. If one is hungry enough he will make the consecration God asks. If he is hungry enough he will seek with his whole heart. If he is hungry enough he will determine to obey every command of his Lord.

If you have been praying for the baptism in the Holy Spirit and have not yet received, be sure you can meet two requirements. First, be sure that the "vessel" you bring to be filled is clean, which it is if your sins have been washed away in the blood of His Son. And second, be sure that it is empty, and it is if you have yielded to Him every thought, plan, desire, all your will, for Him to have His way henceforth. Then you need only to believe Him, praise Him, and receive.

Have you received the Holy Ghost? God wants you to be able to say, "Yes, praise God, I have." ◀◀

DELIVERANCE

God did not deliver the Hebrew boys from the furnace. Into the furnace they went. But God's response to their magnificent faith was larger than they ever dreamed. Instead of delivering them from the peril, He delivered them in it—which was infinitely greater. He made the peril contribute to the strengthening of their whole being. They did not escape the fire, but they experienced a fellowship in the fire which they had never known before.

My wife and I disagree in our interpretations of certain scriptures, and have had several arguments on some points. Should I continue to show her the true meaning of these verses?

Not knowing the verses you refer to, or your interpretation of them, I have no way of knowing whether your interpretations are right or wrong. Unless the points of controversy are fundamentally important, I suggest that you believe as you do, and let your wife believe as she does.

Several years ago I drifted away from God and lived in sin. Now I am trying to come back to God, but I cannot feel the joy I once felt. I have confessed my failures and sin and do not know what else to do. Can you help me?

You need to turn your attention away from the way you felt before. You are entering into a new covenant with God. The blessings of the past were related to the covenant which you made but had broken. You may even have an unconscious worship of the blessings of the past as you remember them. You should now "forget those things which are behind" and trust the Lord. Settle in your heart that from now on you are going to live for Jesus, joy or no joy. Remember that you are not saved by feeling good, but through the sacrificial death of Christ. You must anchor your hope and faith in Him, not in feelings. Let the feelings take care of themselves. "The just shall live by faith."

Where does the Bible show that John the Baptist was ever baptized?

We have no record that John was ever baptized. John was born into the priestly family of Zacharias. He was brought to the temple for dedication when forty days old. Raised in the home of a Jewish priest, he was probably prepared for priesthood. When he became the forerunner of Jesus he adopted the use of baptism for those who repented. Baptism was not new in Israel. There were "divers washings" (Hebrews 9:10), or baptisms (Hebrews 6:2). I have read that when a gentile wished to become a Jewish proselyte, he was baptized, or immersed, in water. John might have adopted similar baptism for those who repented and believed his message.

Please explain the custom of baptizing for the dead. Can we substitute for those who died unsaved, that they might thus be saved (1 Corinthians 15:29)?

There is nothing in the Scriptures to support the idea that unsaved souls who die may be saved by proxy. He who dies in his sins faces the fact that after death comes the judgment (Hebrews 9:27). Jesus instructed that only those who repent and believe are to be baptized. This is the pattern followed by the Church (Matthew 28:19; Mark 16:16; Acts 2:38). In 1 Corinthians 15:29 Paul is using as an illustration what Adam Clarke believes to have been a heathen practice which may have been brought over from former Corinthian heathen worship, to support his argument that the dead will be raised. If there is no resurrection, why then did some in the Corinthian church favor baptizing for the dead? The ordinances of the Church are found in each of the Gospels, and are repeated in the Epistles; baptism and the Lord's Supper. There is nothing said about baptizing for the dead until Paul mentions it to support the doctrine that the dead shall be raised.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield, Missouri. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).



ROBERT PIRTLE

SELECTED TO SERVE—ONE OF A SERIES

HE WAS READY

Robert Pirtle wanted to be a journalist. But today, because God had other plans for him, he is the successful pastor of a thriving church in Northern California. In addition, he was recently appointed secretary of the Board of Trustees of Bethany Bible College, an Assemblies of God institution in Santa Cruz, California.

Young Bob was converted as a teenager in 1938. In high school he won state championship honors in oratory and was awarded a scholarship to Northwestern University—a step toward the journalist career. But with his conversion came the compelling urge to dedicate his resources to Christian service.

In 1940 he entered Bethany Bible College (known then as Glad Tidings Bible Institute) to prepare himself for a Pentecostal ministry. Under the guidance of such well-known instructors as Leland R. Keys and J. Narver Gortner, he found in the school a strong emphasis on sound doctrinal teaching. He was encouraged to use opportunities to exercise his call to preach. This

period of preparation at Bethany became the foundation for an effective ministry.

After graduation Bob served as an evangelist until 1944 when he became pastor of Bethel Assembly, Hayward, California.

After a fruitful ministry there, he pastored at Newberg, Oregon, and served with such distinction that he was elected Christ's Ambassadors president and Sunday school director for the Oregon district of the Assemblies of God.

His work attracted national attention, and in 1955 Bob Pirtle accepted an invitation to join the National Sunday School Department of the Assemblies of God as a field representative. This gave him the opportunity to serve our entire constituency. While observing the course of Sunday schools throughout the country, he also was gaining valuable insight into the strategic importance of Christian education.

Three years ago Robert Pirtle accepted the call to pastor First Assembly, Roseville, California, where a rapidly growing community offered a tremendous challenge. Under his leadership existing facilities were enlarged, new properties purchased, average church and Sunday school attendance noticeably increased, and spiritual growth recorded in the various departments of the church. His work is ably shared by his wife and two children.

Robert Pirtle's recent appointment as secretary of the Board of Trustees of Bethany Bible College completes for him a circuit of association—from student to administrator—with the oldest Assemblies of God Bible college.

His work on the Board of Trustees, together with his pastoral ministry, significantly attest to the adequate training he received at Bethany. That training, and the subsequent use he has made of it, made him ready for his part in preparing our ministers of the future.

Bethany is proud to have an alumnus like Bob Pirtle—a man selected by God to serve others. ◀◀

Pentecostal Power

(Continued from page three)

the "power of the Holy Spirit" because she has misinterpreted His purpose. The Master said, "After the Holy Ghost has come upon you, ye shall be witnesses unto me..." We have interpreted this to mean power for service, and it certainly does—it was this power that took a handful of men and women from the upper room and sent them forth with such dynamic ministries that empires shook before them and kings trembled on their thrones. But the primary purpose of the power of the Holy Spirit was to duplicate the likeness of Christ in each one of His disciples. What we *are* is basic to what we *say* and *do*.

Our service and testimony will be the outcome of our personal life and experience. Our words and works must spring from the inmost being, or they will have little or no effect. Hudson Taylor once asked a group of missionaries who were co-laborers with him in China, "How can we secure the development of strong, healthy, Christlike natives unless we are living strong, healthy, Christlike lives ourselves?"

The greatest marvel of the Spirit's outpouring was the transformation of the disciples. What an illustration of this we have in the life of Peter. The effect in Peter's personal life was a greater miracle than his public testimony. Peter was changed from a coward to a man of courage. Even the deacon board of that first-century church were men whose lives had been changed. The heroic fortitude with which Stephen endured suffering was an exhibition of that power. The lives and deaths of these early Christians breathed forth an influence so persuasive that nothing could quench it.

This is the power that the Church needs today to convince an unbelieving

REVIVALTIME GIVING

TOP DISTRICTS

January 1 to April 30, 1960

TOTAL GIVING

1. Southern California\$4,567.81
2. New York 3,899.52

AVERAGE GIVING PER CHURCH

1. Montana\$ 28.53
2. New York 25.49

INCREASE IN TOTAL GIVING

1. Michigan\$1,911.53
2. Southern California 1,806.77

INCREASE IN AVERAGE GIVING PER CHURCH

1. Montana\$ 11.80
2. Michigan 10.86

GREATEST INCREASE IN NUMBER OF CHURCHES GIVING

1. Southern California 18
2. Southern Missouri 16

GREATEST INCREASE IN PERCENTAGE OF CHURCHES GIVING

1. North Dakota 09%
2. Tennessee 08%

REVIVALTIME ITINERARY

Revivaltime representatives may be heard in person in the following places:

C. M. WARD

June 7-10: MANSFIELD, OHIO

June 24: KOSHKONONG, MISSOURI—Sectional C. A. rally, High School Auditorium.

June 27-July 10: OREGON DISTRICT CAMP—Bethel Gospel Park.

STAN MICHAEL

June 28-29: S. NEW ENGLAND DISTRICT COUNCIL.

world. This power will make us not just inspired apostles but "living epistles, known and read of all men." Nothing is as strong as the influence of a consistent and holy character.

III

The Church needs to rediscover the urgency of the words of Christ to His Church, "Ye shall receive power [ability, efficiency, and might] when the Holy Spirit has come upon you..." This command offers unlimited possibilities for Christians to move out with the power of God to do the work of God. Yet down through nearly two thousand years of church history this promise of a great potential of spiritual power has been almost unnoticed.

This power belongs to every church, every believer. It is the potential herit-

age of all God's people. James Stewart says, "The Church has allowed herself to become the custodian of dead creeds rather than the trumpeters of living faith."

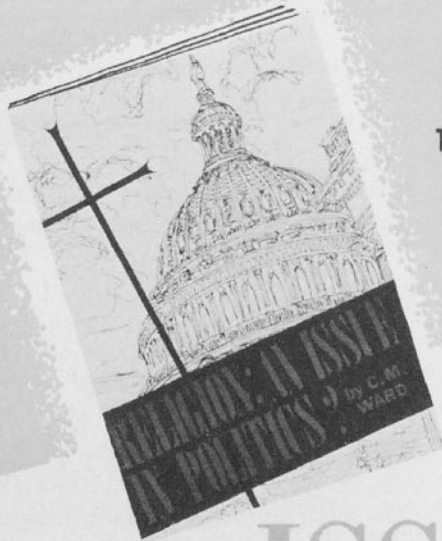
He states further, "There was a time when, because of its militant and uncompromising spirit, the Church found herself living in the catacombs, and carrying on a kind of guerilla warfare. That, of course, was in the days when faith acted in scorn of consequences. But the Church of the catacombs was more consistent and more majestic than the church on the stage with popular footlights."

It is the special ministry of the Holy Spirit to give "power" to the body of Christ. That is why Jesus said, "It is expedient for you that I go away, for if I go not away, the Comforter

will not come..." That is why He commanded them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high."

At our door is a skeptical, unbelieving world. The only gospel that can reach it is that which is filled with the power of the Lord Jesus Christ. The Church's greatest need is a return to Pentecost for the endowment with power.

Pentecost was the Holy Spirit in action, and it produced the spectacular and remarkable events that fill the Book of Acts. The disciples went forth after Pentecost to accomplish what no human organization could ever do. We need to pause and hear again the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord" (Zechariah 4:6). ◀◀



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Spotlight on Evangelism

COMPILED BY THE DEPARTMENT OF EVANGELISM, 434 WEST PACIFIC ST., SPRINGFIELD, MISSOURI

► **JACKSON, TENN.**—The ministry of Evangelist and Mrs. Roy Drumm of New Orleans, La. was a great blessing to the congregation at Central Assembly here. The prayers and anointed ministry of the evangelists drew the people together and brought spiritual and physical benefits.

—James T. Burkett, Pastor

► **DALLAS, TEX.** — Evangelist Tommy Barnett of Kansas City, Kans. recently concluded an evangelistic campaign in the Oak Cliff Assembly of God here. Brother Barnett came here expecting God to save souls, and in answer to faith over 100 individuals were saved. Although only 22 years of age, the evangelist has a soul-stirring ministry.

—H. C. Noah, Pastor

► **OSAWATOMIE, KANS.**—The Assembly of God here just concluded two weeks of revival with Evangelist Bob McCutchen of Austin, Tex. Though the attendance was down due to weather conditions, the spiritual tide was high. Four knelt at the altar for salvation and three received the baptism in the Holy Spirit. Several were healed of bodily afflictions.

—I. D. Rayborn, Pastor

► **COLUMBUS, GA.**—The Benning Park Assembly recently enjoyed the moving of the Holy Spirit in four weeks of revival meetings. Evangelist J. E. Harvell of Dublin, Ga. ministered the first two weeks, during which time several knelt for salvation and seven were baptized in the Holy Spirit. Three weeks later Evangelist Johnny Barton of Madison, Ill. conducted a two-week revival in which 25 sought salvation and 11 received the baptism in the Holy Spirit. Only eternity will reveal the full extent of the blessing these meetings have been to the church.

—Delma Whitehead, Pastor

► **ANGLETON, TEX.**—The Central Assembly of God was greatly blessed last month in a revival conducted by Evangelist Hardie G. Weathers of Waco, Tex. Several were saved and a number filled with the Holy Spirit. Several were also healed as faith was built up in their hearts through the morning "Faith Clinic" services. The spirit of revival continues to prevail even though the evangelist has gone.

—G. P. Leatherwood, Pastor

► **DAYTON, OHIO**—The congregation at Bethel Temple recently enjoyed an outpouring of God's Spirit during services held by Evangelist Harold May of Cuyahoga Falls, Ohio. The meetings continued for four weeks, during which time 33 knelt at the altar for salvation and an equal number received the baptism in the Holy Spirit. Several outstanding healings took place. The entire church was revived.

—Cyril E. Homer, Pastor

► **WESTMORLAND, CALIF.** — Gateway Assembly rejoices over a splendid two-week revival just concluded here with Evangelist O. D. Burkett of Bakersfield, Calif. The services were instrumental in bringing the church through a time of discouragement and indifference. Believers were greatly stirred as the evangelist ministered under a mighty anointing of the Holy Spirit. The soul-searching messages will long be remembered and appreciated.

—Keith Abraham, Pastor

► **EXETER, CALIF.**—The Assembly here recently closed a successful campaign for children and adults with Evangelist John McPherson, of Tracy, Calif. Brother McPherson is an Indian and his ministry to the boys and girls especially was outstanding. The church was greatly blessed through these meetings.

—Marvin Kilgore, Pastor

► **CRESTVIEW, FLA.**—A glorious Holy Ghost revival just came to a close here at Auburn Assembly under the ministry of Evangelist and Mrs. Billy Jones of Linden, Tex. Six came forward for salvation, 10 received the baptism in the Holy Ghost, and there were miracles of healing.

—Arnice English, Pastor

► **FT. WORTH, TEX.**—Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif. recently conducted a great revival in Faith Temple here. Although originally scheduled for two weeks, the meetings continued for nine. A goodly number were saved and filled with the Holy Spirit. Believers were filled who had sought God for years. The results at the altar services were most thrilling. The consecrated, anointed ministry of the evangelists was a great blessing to the church.

—J. C. Thompson, Pastor

► **DE LEON, TEX.**—The Assembly of God here recently experienced a powerful Holy Ghost revival during five weeks of meetings with Evangelist and Mrs. Don George of Abilene, Tex. Many believed it to be one of the greatest the church has had in many years. Every service was set alive and afire by the power of God. Truly this was old-time Pentecost. Miracles of healing were performed, which was attested to by over 30 people who stood on the closing night of the service signifying the healing touch of the Master. The revival spirit continues.

—Calvin O. Wiley, Pastor

► **HUBBARD, OREG.**—The Full Gospel Church here has been wonderfully blessed by the ministry of Evangelist and Mrs. J. Monroe Robison, formerly of Lakeside, Oreg. A sweet spirit prevailed throughout the four weeks of special meetings. It seemed as if the anointing that rested upon the speaker grew greater as the days passed and spread over the congregation as well. Whole families were brought into the church through the meetings. Neighboring assemblies contributed greatly to the crowds, especially at the Saturday night services which were beamed to youth.

—Harold E. Beaty, Pastor

► **PANAMA CITY, FLA.**—The Dirego Park Assembly of God recently closed 10 nights of revival with Evangelist Roger Wood of Macon, Ga. Revival fires were actually burning when the evangelist arrived. On the first Sunday night 21 testified to having received the Holy Spirit in genuine Pentecostal fashion. The last Sunday morning of the meeting was outstanding. Wave after wave of praise and worship swept over the congregation. One



Children and adults at Exeter, Calif. during meeting with Evangelist John McPherson. (Marvin Kilgore is pastor)

lady received the baptism in the Holy Spirit while worshipping God at her seat. One girl gave her heart to God during the service. Between 20 and 25 were saved during the meetings, and almost as many received the baptism in the Holy Spirit. The moving of God was principally among the young people.

—Crawford B. Railey, Pastor

K. H. LAWSON WITH CHRIST

Kennett H. Lawson, one of the best-known Assemblies of God ministers in southern Missouri, went to be with Christ very suddenly May 1 at the age of 58. He died of a heart attack while kneeling in prayer at his home in Springfield, Mo.

Brother Lawson began in the ministry when he was twenty-three years of age. For a number of years he and his wife travelled with A. A. Wilson and other evangelists, providing the music and assisting in various capacities. He helped to establish the Assembly at Flat River, Mo. and was pastor there at the time of his ordination in April 1929. During this period of his life he was district C. A. president, being the first one to hold this office in the Southern Missouri district, and he also served as district secretary.

He remained at Flat River until 1934 when he was called to Springfield to assist Pastor R. M. Riggs at Central Assembly. In addition to his ministry at Central Assembly he conducted revival meetings in various parts of the city of Springfield, with the result that three branch churches were established.

Later he returned to Flat River as pastor for another period of several years and led the congregation in erecting a fine church building. During his thirty-five years of preaching, all of which were spent in the Southern Missouri district, he pastored only two other churches. He was pastor at Kennett, Mo. for one year and at Poplar Bluff, Mo. for five years. Much of his life was spent in district offices. For many years he was the assistant district superintendent, while pastoring. In 1939 he accepted the full-time office of district secretary-treasurer, a position he filled for ten years. From 1950 to 1954 he was district superintendent. He was serving as district secretary-treasurer when the Lord called him Home.



K. H. Lawson

Hundreds of ministers attended his funeral, in addition to many relatives and a great host of friends. The service was conducted in Central Assembly by the pastor, J. L. McQueen, who was assisted by Bert Webb, assistant general superintendent, and N. Cleo Tapp, Southern Missouri district superintendent. The funeral sermon was preached by A. A. Wilson, pastor of Evangel Temple, Kansas City, Mo.

The deceased is survived by his widow, one son, two daughters, and three grandchildren.

(James E. Griggs of Festus, Mo. has been appointed by the District Presbytery to fill the office of District Secretary-Treasurer made vacant by Brother Lawson's Home-going.)

ANNOUNCEMENTS

MISSISSIPPI DISTRICT COUNCIL— June 7-9 at First Assembly of God, Natchez, Miss. Watson Argue, speaker. James F. Argue is pastor. For information write E. E. Noland, Box 1954, Meridian, Miss.—by J. C. Burks, district superintendent. g

ANNIVERSARY SERVICE— June 6 at First Assembly of God, 1508 Virginia, Joplin, Mo. Commemorating church's 40th year and pastor's 30th year. A. A. Wilson, speaker.—by S. K. Biffle, pastor.

UKRAINIAN BRANCH COUNCIL — July 14-16 at Ukrainian Branch camp grounds, Lanesville, N. Y. Joseph J. Matolina and Michael Kolb, speakers.—by Joseph J. Matolina, superintendent.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Brundidge	First	June 3-5	Michael Lord	Roger Hoffman
Ark.	Blytheville	First	June 5-19	Ron Prinzing	A. J. Frank
	Pleasant Plains	A/G	June 5—	Ray Ledford	Billy McLean
Calif.	Bellflower	First	June 1—	Jimmie Mayo, Jr.	David D. Pearce
	Indio	* First	June 7-12	Virgil & Edythe Warens	Fred Reichert
	La Jolla	A/G	May 29-June 12	Harry Hodge	J. B. Prettyman
Colo.	Akron	A/G	June 1-12	F. D. McClellan	D. Taylor Holden
Conn.	Williamantic	A/G	June 9-26	Sid T. Regnier	Harold D. Hanson
Del.	Dover	Calvary	June 5-July 3	Leon Morrow	Robert L. Lafferty
Fla.	Panama City	First	June 12-26	J. B. & Gene Davis	Ernest Pruett
Ga.	Columbus	Central	June 12—	Michael Lord	Ulus Luker
Ill.	Collinsville	* A/G	June 6-17	Lucelia Lanz	K. E. Matuschulat
	Odin	* A/G	June 13-17	Carl E. Gammel	William Bey
Ind.	Rochelle	Hillcrest	June 6-20	O. C. Jones	Noah V. McDermott
	Bicknell	Calvary	May 31-June 12	Bob Ludwig & wife	Allan Van Winkle
	Covington	City Park	June 13-26	Gene Allen	James Weaver
	Washington	* A/G	June 6-10	Carl E. Gammel	R. L. Covington
Ia.	Boone	Christian Tab.	June 8-12	John French	S. A. Sanders
Kans.	McPherson	A/G	June 8-19	Ivan Christoffersen	Oria Bray
Ky.	Nicholasville	A/G	June 7-19	A. F. DiMusto & Party	Mary E. Hudson
La.	Hodge	* A/G	June 12-17	Fred & Gladys Voight	F. C. Chamberlain
	W. Monroe	* First	June 5-10	Fred & Gladys Voight	Fred D. Wall
Md.	Midlothian	* Trinity	June 13-23	Mrs. Robert S. Beisel	James L. Tate
Mass.	Lynn	First	June 2-12	Arthur & Lena Bristol	Edwin Antin
Minn.	Minneapolis	* Fremont Tab.	June 12-19	Carl Walker, Jr.	Harry M. Myers
	Moorhead	First	June 8-19	Orrin & Anne Kingsriter	Alex Karmarkovic
	Water Valley	First	May 29-June 12	Frank Martin & wife	W. C. Buchanan
	Aurora	First	June 5—	Donald Lunsford, Jr.	H. N. Cooper
Mo.	Chaffee	A/G	June 12-26	Glenna Byard	Wm. H. Marshall
	Independence	First	May 31-June 12	Ronald W. Hastie	Wm. C. Hamilton
	Marshall	A/G	June 5—	W. O. Cox	Ward Popejoy
	Ridgeway	A/G	June 12-26	Bonnie Ruble	Lois Hamilton
Mont.	Glasgow	** A/G	June 5-24	Paul Olson Party	A. A. Kirkpatrick
	Great Falls	Central	June 5-15	Bob & Jean Muir	William P. Jones
Neb.	Lyons	A/G	June 1-12	Leland Lebsack & wife	A. J. Mickelsen
	Omaha	Glad Tidings	June 8—	Bill McPherson	L. E. King
N. Mex	Roswell	Central	June 10—	Jerry Roberts	Fred L. Ridener
N. Y.	Hornell	Glad Tidings	June 1-12	Allan A. Swift	Allan E. Mitchell
	Richmond Hill	Bethlehem	May 31-June 5	Martin Baxter	William J. Behr
	Webster	A/G	May 31-June 5	Reginald Yake	Lorin E. Cooper
	Cleveland	Bethel FG	June 7-12	John Higginbotham	Warren J. Campbell
Ohio	Danville	A/G	June 8—	Ronald Ripley	John Seeley
	New Lebanon	Johnsville	June 6-12	Culpepper-Gourlas Team	Terry Diehl
	Sapulpa	First	June 5—	Keith L. Belknap	Claude Maples
	Shawnee	** A/G	June 12-26	Jesse K. Moon	Ross Gentry
Ore.	Grants-Pass	First	June 1-19	Musical Vanderploegs	Harry Ayers
	Central City	Pentecostal	June 12-21	J. Earl Douglass	Edward Neidermeier
Pa.	Duquesne	Gospel Tab.	May 31-June 12	Howard A. Sproull	James C. Grove
	Shippensburg	* A/G	June 6-10	Eddie Cooper	Earl H. Ford
	Corpus Christi	Faith	June 1—	Glen & Faithe Shinn	Warren I. Piersol
	Dalhart	* A/G	June 5-12	Dan Jackson & wife	Fred E. Ball
Tex.	De Soto	A/G	June 9-26	Norman Gordon	R. L. Clemmons
	Houston	Northside	May 31-June 5	Warren Litzman	Paul Amos
	Skellytown	* A/G	May 29-June 5	Dan Jackson & wife	Robin Byars
	Tyler	Rose Center	June 12-26	Eddie Wilson	D. D. Lewis
Va.	Uvalde	First	May 29-June 15	Sam A. Mask	P. H. Collins
	Waco	Faith Tab.	June 2-5	Hardie G. Weathers	A. C. Lane
Wis.	Salem	First	June 7-19	John Eller	Glenn Strickland
	Shawano	A/G	June 7-19	Arthur & Anna Berg	Howard Flaherty
Canada	Camrose, Alberta	Calvary Tab	June 7-19	W. Clifford Nelson	M. L. Olson
Liberia	Cape Palmas	A/G	June 1—	Bob Hoskins	Robert Webb

* Children's Revival

** Tent Revival

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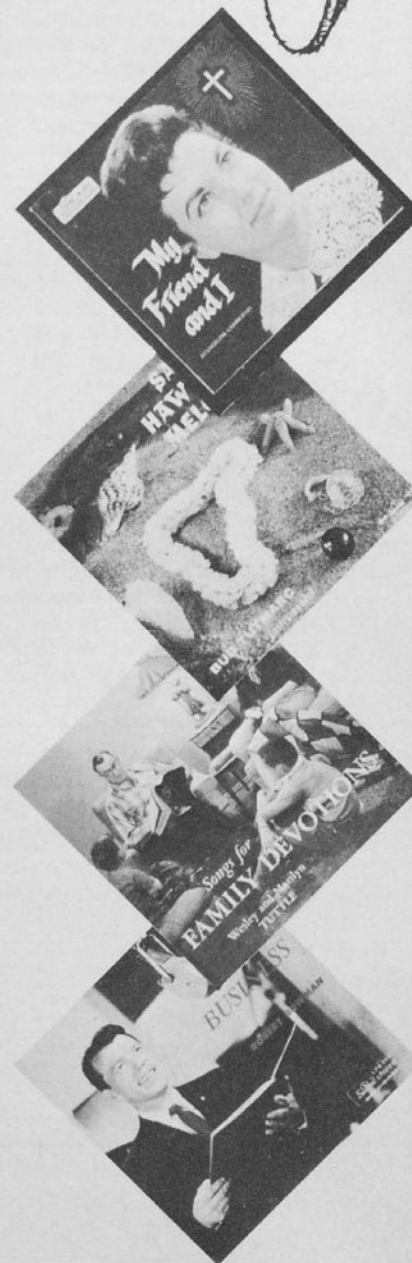
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MUSIC TO KEEP THE HOME SACRED

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Speaking With Other Tongues

(Continued from page four)

in tongues known to their hearers. "Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans? And how hear we everyone in our own tongue, wherein we were born?" (Acts 2:6-8).

While there is no other Biblical account of tongues that were unknown to the speaker but understood by the hearer, a number of well-authenticated instances have been recorded by the Pentecostals of the twentieth century.

The second Biblical record of men being baptized in the Spirit is in Acts 8. "Then laid they their hands on them and they received the Holy Ghost" (V. 17). That the recipients spoke with tongues is not stated, but it must not be overlooked that there was a supernatural manifestation of great significance, for Simon the sorcerer, who had a sizable repertoire of magical tricks by which he deceived the people into thinking he was the great power of God, saw something so extraordinary and unusual that he was ready to pay dearly for power to effect repeat performances. Peter's rebuke to Simon carries a strong hint that speaking in tongues was present, for the word "matter" contained in the expression, "Thou hast neither part nor lot in this matter," can, without violence to the original Greek word, be translated "utterance" or "supernatural utterance."

Account number three is recorded in Acts 9 and has to do with Paul's experience. See Acts 9:17. There can be no doubt that Paul was baptized in the Spirit as Ananias laid hands upon him and prayed for him. Again the particular details of what transpired are omitted, but it is not difficult to believe speaking with tongues was a part of his experience. In his own words he declared, "I speak with tongues more than ye all." If Paul did not begin to speak with tongues when he was filled, we wonder just when he began.

The fourth Biblical record is in Acts

10:44-46, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God." The recipients in this case were Gentiles, and despite the fact that Peter could not understand the dealings of God, he was persuaded the same Spirit who had filled the 120 at Pentecost had fallen now upon Cornelius and his household, for he heard them speak with tongues.

Finally, Acts 19 records the experience which came to the Ephesians. "And when Paul had laid his hands upon them, the Holy Ghost came on

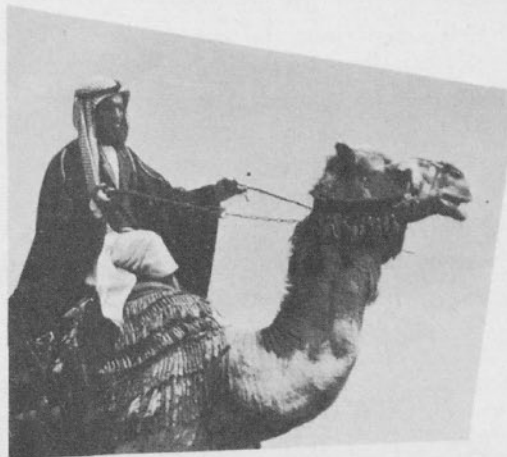
them; and they spake with tongues, and prophesied" (V. 6). Thus, we have observed that in three of the five Biblical accounts speaking in tongues is mentioned explicitly, and in the remaining two it is not unreasonable to assume it was present.

4. *Tongues is named as one of the nine gifts of the Spirit.*

The benevolence of the Godhead is now in view. While the Holy Spirit is Himself a gift to the Church, when He is received into the life He also imparts gifts. "Now there are diversities of gifts, but the same Spirit... for to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to

(Continued on next page)

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another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues" (1 Corinthians 12:4-10).

Each of the gifts named is supernatural in origin and nature. None of them is a mere natural ability or endowment. All are gifts of the Spirit and are available to individuals within the Church throughout the Church Age. To teach that certain of the gifts were confined to the apostolic era is to add an interpretation for the sake of supporting an unscriptural idea. To admit that any one or several of them is possible is to grant that all are possible.

5. *Under divine inspiration, Paul gave lengthy instructions for the control of the gift.*

We believe that the Epistles, while written to the churches of the Apostolic Era, were intended also to give guidance to the Church for the entire Church Age. If there is place in the modern Church for Paul's instructions on the Communion, it must be conceded there is place for his instructions relative to the gift of tongues. And if there is place for instructions on the gift of tongues it must be acknowledged that the gift of tongues should be operative in the Church.

6. *Paul wrote, "Forbid not to speak with tongues."*

Apparently there were those in the Apostolic Era who attempted to quiet those who spoke with tongues. To them the apostle gave a clear directive, "Forbid not to speak with tongues" (1 Corinthians 14:39). We believe the directive is in force today as it was then. Furthermore it is our observation that many who feel at liberty to violate this straightforward command insist that we Pentecostals obey the same apostle's instruction in the succeeding verse, "Let all things be done decently and in order." It is not unfair to insist that if the latter command is to be obeyed, the preceding one demands equal obedience.

7. *Paul spoke with tongues.*

In his own testimony he declares, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). Some assert Paul was speaking of the many languages he had mastered and that it is erroneous to say he was referring to supernatural utterance in unknown tongues. Again, we believe

the Scriptures provide an irrefutable answer in the verse which follows, "Yet in the church I had rather speak five words with my understanding" (1 Corinthians 14:19). The positive inference is that when Paul spoke with tongues he did not understand what he said, for by the Spirit he was "speaking mysteries" (1 Corinthians 14:2), and "giving thanks well" (1 Corinthians 14:17).

It is not uncommon to hear opponents evaluate tongues as the least of the gifts, and insist that at best it is for the spiritually immature. They support their position by referring to the list of gifts in 1 Corinthians 12:8-10 where tongues is named last, and by pointing out the spiritual immaturity of the Corinthians to whom Paul wrote extensively on the subject. However, they overlook a few important facts.

In the first place, it is no more consistent to say that tongues is the least of the gifts because it is named last in the list of gifts, than it is to say that love is the least important of the three virtues because it is named last in 1 Corinthians 12:13.

Secondly, to insist that tongues is for the spiritually immature is to do absolute injustice to the apostle Paul who spoke with tongues more than the immature Corinthians.

8. *The tongue is the most logical member to indicate possession of the fullness of the Spirit.*

To be filled with the Spirit is to be under the complete control of the Spirit. The tongue is said to be the most unruly member of the body. "But the tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:8). Therefore, to indicate complete domination and control of the spirit of man, we believe the tongue is the most logical member of the body for the Spirit to employ. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2). On Pentecost when the Spirit first filled believers He took complete possession of them, even to the point where He employed their most unruly member—the tongue. "And they... began to speak with other tongues as the Spirit gave them utterance" (Acts 2:4).

9. *Speaking with tongues is a means of personal edification.*

"He that speaketh in an unknown tongue edifieth himself" (1 Corinthians 14:4). With tongues the believer is enabled to pray and praise the Lord

more effectively and he is thus built up in his spiritual experience. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought..." (Romans 8:26). "For if I pray in an unknown tongue, my spirit prayeth..." (1 Corinthians 14:14). "When thou shalt bless with the spirit... For thou verily givest thanks well" (1 Corinthians 14:16, 17).

No doubt other reasons could be added to those listed above, but we believe the honest inquirer has been given sufficient assurance upon which to rest his faith, and to provoke him earnestly to entreat God that he too may receive this blessed experience.

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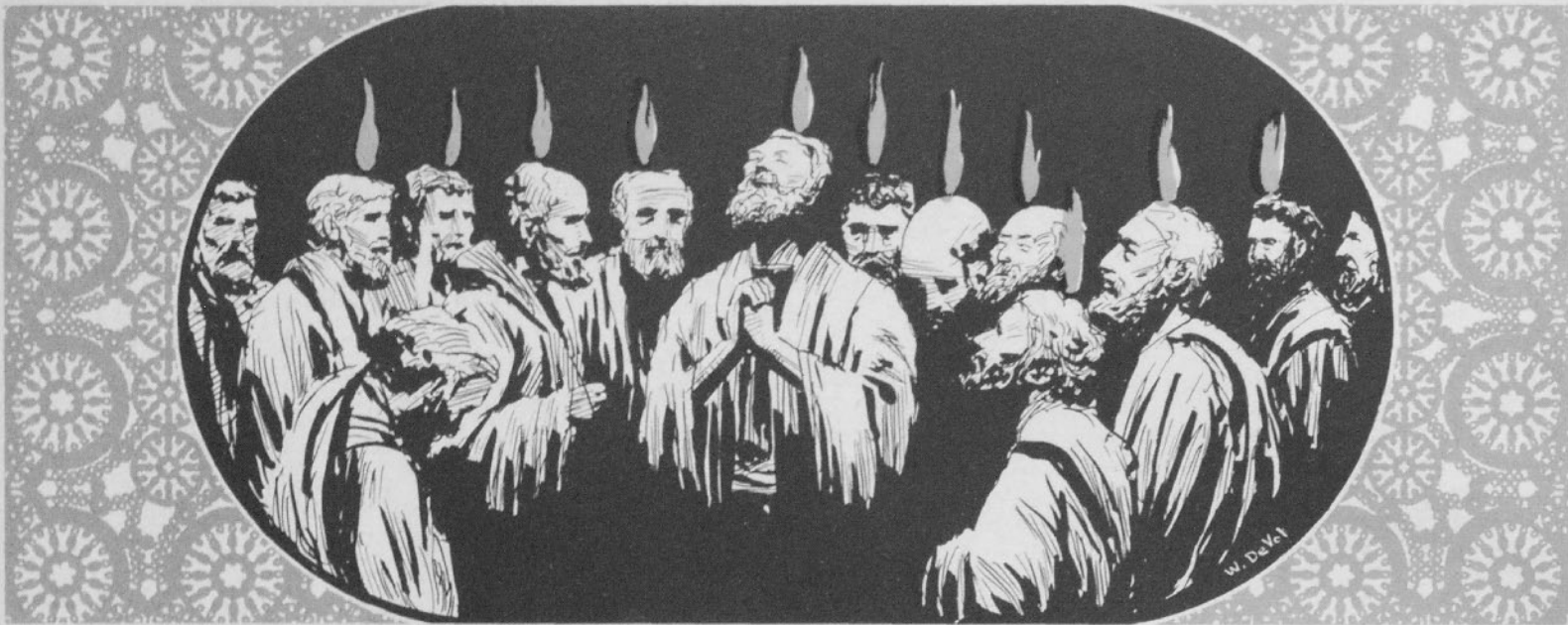
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The Day of Pentecost

IN an upper room they waited
For the promise of the Father:
'Twas the Master's last command
E'er He arose from earth to Heaven
Rose to take His place of power
At the right hand of the Father.

SECRET doors were opened to them
By His words of grace and knowledge;
And they marveled when He promised
That the Comforter would follow:
That the Holy Ghost would enter
And baptize their souls with fire:
That He always would be present,
Would abide with them forever!

HE instructed them to tarry
For enduement from on high,
That would strengthen them to witness
Unto all their friends and neighbors—
Unto all in wide Judea,
And to all the farthest regions.

"IN my name," He stated to them,
"Ye shall cast out evil spirits:
Ye shall speak with divers tongues:
Ye shall lift up deadly serpents:
If ye drink a fatal poison
It shall not destroy or harm you."

HE continued speaking, "Likewise
Ye shall heal the blind and crippled:
Ye shall raise the sick and dying:
Greater works than I have done
Shall ye do because I hasten
To the kingdom of my Father."

THEN together they assembled
In a quiet upper chamber
Occupied in constant prayer;
They were looking for the promise
With an eager expectation;
They were asking for the blessing
Of abundant life and power;
They were seeking for the Spirit
On the Day of Pentecost!

SUDDENLY there came a sound
Like a muffled roll of thunder
Rumbling in the distant spaces;
Like the swirl of many waters
Leaping down a cataract;
Like a might rushing whirlwind
Sweeping o'er the universe;
As the Holy Ghost descended
And His glory filled the dwelling!

CLOVEN tongues appeared like flames
Lighting on each person present.
Instantly they were enraptured
As the Spirit thrilled their being;
They began to speak in tongues
Other than their native language;
Fluently they spoke with tongues
Hitherto unknown, unuttered—
As the Spirit gave them power
To proclaim the heav'nly message.

THERE among the city dwellers
Were devout and zealous Hebrews—
Immigrants from every nation,
Knowing every kind of language;
When they heard the blessed tidings
Spoken in their native tongues
With astonishment they wondered
Saying unto one another:

"THESE who speak are Galileans,
Men of humble birth and station,
Quite unlearned, uneducated;
Yet they tell their wondrous story
As a native might express it
In familiar tones and phrases
Using varied dialects.
This is something superhuman
Far beyond our poor perception.
Surely God hath wrought a marvel
At the Feast of Pentecost!"

OTHER natives of the city
Who had formed a false impression

Thinking it was just the babble
Of a group of merrymakers,
Loudly said with mocking gestures,
"These who speak have lost their senses
And the sounds that they have uttered
Are the ravings of the foolish,
Or the rantings of the drunken."

PETER, standing with his brethren
(He who thrice denied the Master)
Lifted up his voice and answered,
"Ye who come from wide Judea—
Ye who dwell within the city
Hear ye what has truly happened.
These who speak are sober-minded
Fully knowing what they're saying,
They have not indulged in drinking
As ye wrongly have supposed.
This is that which God hath spoken
By the ancient prophet Joel:

"IN the latter Dispensation
I will manifest My Power
Pour My Spirit on My servants:
I will fill My sons and daughters,
Who shall preach and prophesy;
I will speak in dreams and visions
Unto both the old and young
And establish many wonders
In the heavens and earth!"

"THIS is proof to Jew and Gentile
That our Master is the Christ.
Now ye know that He is risen—
Has ascended to the Father.
If ye only will accept Him
He will give thee living water
And ye shall not thirst again;
For according to the promise,
Unto thee and to thy children
And to those that ask believing
He will send the Holy Spirit
And the Gifts of Pentecost!"

—Wallace G. Kerr