

The Pentecostal  
*Evangel*

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

February 18, 1962

TEN CENTS



*“By Love Compelled”*

Next Sunday Is WMC Day

Read, “The Highest Motive,” by G. F. Lewis, page 22



## CHRIST'S IDEA OF CHRISTIANITY

"Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me," Jesus declared to the company of believers which constituted the Church.

This power was to come upon them, and thus should the kingdom be restored to God. This, and this only, is the essential of Christianity as a conquering power in the world. Christianity began with the incarnation—God in man; and the continuance of Christianity is *God manifest in the flesh*—men and women filled with the Spirit of God. Everything without this avails nothing. Having this, everything else will follow.

Look at it. Think of it. A hundred and twenty men and women, having no patronage, no promise of any earthly favor; no endowment, no wealth—a company of men and women having to get their living by common daily toil, and busied with all the household duties of daily life—and yet *they* are to begin the conquests of Christianity! To them is intrusted a work which is to turn the world upside down! None so exalted but the influence of this lowly company shall reach to them, until the throne of the Caesars is claimed for Christ. None so far off but the power of this little band gathered in an upper room shall extend to them. Not a force is there on the earth, either of men or devils, but they shall overcome it until every knee shall bow to their Master, and every tongue shall confess that He is Lord.

This is a thing impossible, absurd, look at it as you will, until you admit this—they are to be filled with the Holy Ghost. Then the difficulties melt into the empty air. Then there is no limit to their hopes, for there is no limit to their power. Their strength is not only "as the strength of ten"; it is as the strength of the Almighty.

This is Christ's idea of Christianity. The idea is not of man—it is infinitely too sublime. It is the idea of God.

—Mark Guy Pearse

## TEMPLES OF THE SPIRIT

"Christ for me" is but the preliminary truth to "Christ in me," and all who have been redeemed by His death are so redeemed in order that He may dwell in them by the Spirit, making them His temples and their lives the sphere of His operations of blessing.

This truly is a wonderful conception of life and opens out unthought-of possibilities. If our all-powerful God dwells within us, which of our enemies can withstand His power? Which of our difficulties can He not overcome? Which hitherto barren place can He not make fruitful?

Under the old dispensation of law, God had a temple for His people, but under the new dispensation of grace He has His people for a temple; and we may learn much of the meaning of this word, "Ye are the temple of God," by a consideration of His former earthly dwelling place among men.

That temple was the one place in all the land of Israel which was entirely dedicated to God's use. It existed solely for His service and was completely separated from all secular purposes and work. God's ownership was recog-

nized in every detail of its construction and service—it was truly the house of God.

So it is with all those who are called now to be His temples. Their whole lives without any reserve must be yielded to Him. "Not my own, bought with a price," must be written invisibly (and yet how visibly!) over every sphere and realm of their being. Separated in heart and desire from the world and its sordid and selfish aims, they must be wholly devoted to the doing of His will. Is this, the first condition for God's indwelling presence and power, being fulfilled in us?

To be a God-possessed and God-indwelt soul—this is to be a temple of the Holy Ghost, and this is gloriously possible to each of us. Let us in faith and obedience thus yield utterly to Him and claim the fulfilment of His promise, "And the Lord, whom ye seek, shall suddenly come to his temple" (Malachi 3:1).

But this indwelling of the temple was merely preliminary to the blessing of His people. The temple became the sphere of His manifestation to man, and from thence they learned His law and received His blessing through ordinance and sacrifice.

And thus it is with the "temples of the Spirit" even now. They are the media through whom He chooses to manifest Himself to the world and their lives, in the power of His indwelling, are set for the life and light of men.

The temples of God are not self-contained but Christ communicating, and each by virtue of its existence as such is a center of unmeasured blessing to the world.

—J. Stuart Holden, in *Fullness of Life*

## THE SPIRIT'S PURPOSE

Jesus said, "When the Comforter is come... he shall testify of me" (John 15:26). God will not find water for us to use for turning our own mill wheels. He will do nothing to minister to our pride. He will not give us the Holy Spirit to enable us to gain celebrity or to procure a name or to live an easy, self-controlled life. His one passion is the glory of the Lord Jesus and He can make His abode only with those who are willing to be at one with Him in this.

Let prayer be the key of the morning and the bolt of the evening.

—Matthew Henry

**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.

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## Persisting in Prayer

Many a spiritual battle is lost because the believer fails to press on "until" he wins the victory. Some give up when victory is practically within their grasp, though they do not realize it. Others pray "until" the answer comes. The Lord Jesus is pleased when we pray persistently and insistently for that which He has promised to give us, for persistence is a proof of faith.

Jesus said to His disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). The disciples did this. They "continued with one accord in prayer and supplication" until the day of Pentecost when the power fell. They persisted "until" and that is why they received the mighty endowment from on high.

If you would be filled with the Holy Ghost in order to serve God effectively like these early Christians you too must pray "until." This mighty Baptism seldom comes to a person immediately on his initial request. Usually there is a work of preparation that needs to be done in the believer's heart before he is ready to receive this great gift from heaven. There may be areas in your life that are not yet fully dedicated to God. There may be precious lessons of patience and faith to be learned. God may ordain a waiting period in order to purify your motives, intensify your hunger, and deepen your appreciation of this great blessing. But do not grow discouraged. Wait patiently before Him in prayer. As soon as you really are ready for the Baptism the Lord will pour His Spirit upon you.

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

Be persistent, not passive. Do not say, "If God wants to fill me with the Spirit, He knows where I live and He can find me." The responsibility is not God's, but yours. The command of the Scriptures is, "Be filled with the Spirit," and it is your responsibility to seek the Lord until you receive.

Let your heart be going out to God in prayer continually. Remind Him of your desire. Keep asking Him for the wonderful gift of the Spirit. But ask in faith, not in doubt. Do not worry. Do not grow despondent. Mingle praise with your prayer, and while asking for greater blessings do not forget to thank the Lord for the blessings you already have.

There is no better way to spend your time, while waiting in God's presence, than to praise Him with your heart, your tongue, your voice, and every part of your being. Remember it is Jesus who baptizes with the Holy Ghost. Focus your heart on Him. Worship Him. Adore Him. Think of all His glorious attributes. Let yourself fall deeply, irretrievably in love with your wonderful Saviour and He will surely give to you the Comforter whose office it is to reveal Christ to them that love Him.

Pray in faith. If a friend gave you a check, would you wait until you cashed it before thanking Him? You have God's promise. Thank Him, even now, that the promised Gift is yours. By thanksgiving and praise you will hasten the moment of your personal Baptism.

—R.C.C.

*The Holy Spirit Is  
No Respector of Persons.  
He Will Empower  
All Who Pay the Price.*

By

THOMAS F. ZIMMERMAN  
*General Superintendent  
Assemblies of God*

# The Dynamics of Twentieth- Century Pentecost

THE CHURCH AS PROJECTED IN THE New Testament was Pentecostal, both in experience and in practice. We use the term "Pentecostal" to denote the fact that the church received, according to the promise of the Saviour, the endowment of power as they tarried in Jerusalem. It is recorded that "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

Church history records that up to and including A.D. 250 there was a continual reproduction of the *glossolalia*, the supernatural speaking in other tongues as the physical evidence of the reception of the baptism with the Holy Ghost. It was not until A. D. 313 that there came a waning of spiritual power when, under Constantine, the church was brought to a place of political recognition and underwent the secularizing influences of this new approach.

Every church in the New Testament was raised up after the pattern of the Holy Ghost dispensation on the Day of Pentecost. This design was seen at Samaria, Caesarea, Ephesus, Corinth, etc. It is noteworthy to realize also that every New Testament writer was a Spirit-baptized individual. Each of these writers had the same wonderful infilling of the Holy Ghost in his life.

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This is a condensation of the sermon delivered by Brother Zimmerman at Chicago during the annual convention of the Pentecostal Fellowship of North America, November 2, 1961.

But gradually the Church lost this power, this anointing. By A. D. 600 the Church had become so efficiently organized as a political institution, so completely secularized, that the first Pope, Gregory, was chosen. From this time forward there was a rise of the Roman Catholic Church and with it an attendant formalism, ritualistic approaches, and the advancement of indulgences.

Not until A. D. 1519 did there come a man (Martin Luther) who felt within his soul that salvation was not to be obtained by the indulgences of the Church—nor by rituals and ordinances—but only by faith in the Lord Jesus Christ. That same year Martin Luther nailed his ninety-six objections to the cathedral door in Wittenburg, Germany. That spark was soon fanned into a tremendous conflagration. From this beginning there came the wonderful Reformation which has brought its message down to the hour in which we live.

We, as Pentecostal believers, subscribe totally to Luther's message that justification is by faith. It is not by works lest any man should boast. It is God's free gift to us.

Then came a further glorious move of God in the Church under the revival of the Wesleys. God gave these men a revelation that there is a life of victory over sin, and to them came a further restoration of the light on the truth of the presence of God in human lives.

Following the Wesleyan revival, England was visited with great revival

moves under the ministries of Knox and Whitefield. Then following in close proximity was the divine visitation on the North American continent under the ministries of evangelists Charles Finney, Jonathan Edwards, Dwight L. Moody, Wilbur Chapman, and many other men who were used of God to bring spiritual awakening.

There is another revival move which is of great interest to us as Pentecostals. It is the revival that came in Great Britain among the Irvingites. In this particular manifestation there came a wonderful reproduction of the *glossolalia* phenomenon and the manifestation of the gifts of the Spirit. This revival move was not to be of long duration but it was, in a sense, a foreshadowing of the full-orbed outpouring of the Holy Ghost which was to come upon the Church at the turn of the twentieth century.

Generally speaking, the preaching and teaching of church leaders from Constantine until the time of the Pentecostal revival in the early 1900's did not continuously emphasize the truth of the work and ministry of the Holy Ghost. Various aspects of truth came into prominent emphasis during the respective revivals, but with the advent of the Pentecostal outpouring there came an emphasis upon the ministry, work, and manifestation of the Holy Ghost in and through the Church. Back in the earlier days of this revival one did not hear many sermons outside the ranks of Pentecostal churches on the work, ministry, manifestation, and glorious reality of

the infilling of the Holy Ghost. But in the past fifty years there has come a broadening of this faith and today contemporary preachers outside the ranks of the so-called Pentecostal movement are laying a tremendous emphasis upon the work and ministry of the Holy Ghost.

From 1880 to 1900 we saw the rise of higher criticism, the effort to liberalize the gospel of salvation. As a result of this there was sown the seeds of liberalism which caused many to drift from the moorings and slip from the foundations on which the Church had been built. Churches that prior to this time had been dynamic grew cold and formal. There was a substituting of the human for the divine. There was an attempt to deify the human and to humanize the deity. This was the situation that prevailed as the background for the glorious advent of the Pentecostal revival.

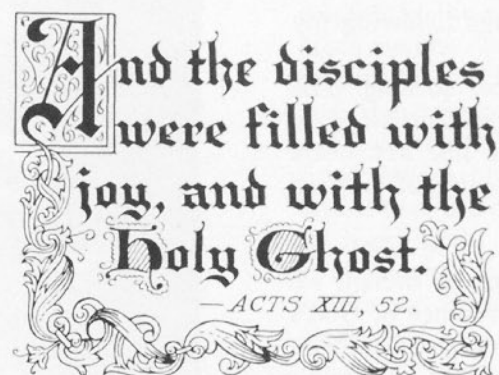
This was a spontaneous revival. It came first at Topeka, Kansas, in January 1901. It spread throughout Missouri, Arkansas, Texas, and continued at the Azusa Street Mission in Los Angeles where hundreds were baptized in the Holy Ghost and returned home to propagate the Pentecostal doctrine. It came to Chicago in July, 1906. One of the men who received the baptism of the Holy Ghost in Chicago in 1906 was our beloved Brother A. H. Argue. He went back to Winnipeg, Canada, and started a wonderful revival that resulted in bringing Pentecost to our neighbors of the Dominion.

Brother T. B. Barratt received this Baptism in New York in 1907 and took it to Norway. Pastor Lewi Pethrus of Sweden read about the revival in the Stockholm newspaper. He said, "I am going to pack up my bags and go to this revival and I'm not coming home until I receive the baptism with the Holy Ghost." Pastor Pethrus came home with the baptism with the Holy Ghost.

It spread to Denmark, to Finland, to South Africa, to India, to South China, to South America. And all of this by the end of 1908.

I can well remember the miraculous healing of my mother when I was a lad. She had been given up by the doctors to die. She had what was known in those days as quick consumption. One lung was completely infected and the other badly spotted. The doctor said she would have, at most, six weeks to live. We heard about

some of those folks who believed God answered prayer for the sick. They were not so prominently known in those days but I can well remember when a small group of Pentecostal believers visited our home and prayed for our dear mother. Apparently nothing happened; but they had only been gone a few hours when Mother began to stir. Father became very alarmed because the doctor had warned, "If Mrs. Zimmerman seems to take a turn for the better, please do not build up hope because many times as the end nears there is a last rise of strength which is only an indication of the approaching end." So when Mother began to stir, Father became desperately alarmed. He urged her to remain quietly in bed. This was around nine o'clock in the evening.



Early the next morning, the first thing we discovered was that Mother was in the kitchen preparing breakfast as she had done so many times before. What had seemed to be only a fluctuation of strength the night before turned out to be a glorious intervention of the power of the living God.

Two weeks from that day she walked into the office of the doctor who had pronounced her incurable. So amazed was he, he threw up his hands. Though the office was full of patients, he ushered her in immediately and said, "Mrs. Zimmerman, you could drop dead any moment. You should not so use your strength." But after giving her a thorough physical examination he said, "Something wonderful has taken place. For what seemed to be an incurable sickness—now I can find no trace of it."

That was back in the year 1917. My mother lived until 1947 and never had a recurrence of the disease.

That did something in our home. We became tremendously interested in this doctrine that would bring about

such a marvelous manifestation of God. We immediately found the glorious truth of the baptism of the Holy Ghost and we received that experience.

The same thing happened to us as happened to many other people. We found that though we were reputable members of a certain church prior to that time, the church suddenly decided we were misfits. They thought we could no longer continue in that particular setting. Back in the early days of this revival it was common for those who received the experience to be cast out of their former churches. Leaders of those churches showed by their attitude that they were totally unprepared for the supernatural implication of the revival of Pentecostal blessing.

Early in this twentieth-century revival there was no thought on the part of Pentecostal leaders to provide another denomination. The only burden of their hearts was for world evangelization. They did not care just to build another organization to be respected and to be countenanced by the older churches. They were more interested in getting the message out to the ends of the earth and that is the burden we must have today.

The Pentecostal revival has girdled the world. It has been evaluated by contemporary church leaders as being a significant part of what they have called "the third force in Protestantism." The Pentecostal church is the largest church in Sweden today apart from the state church. Pentecost is the greatest movement among Protestants in Brazil today. We could take you to country after country where a small, inconspicuous move has been fanned by the wind of God into a prairie fire that has ignited and is reaching from border to border. The Pentecostal missions are among the most progressive and the most successful in foreign lands.

In the sovereignty of the Holy Ghost, during the past five years there has been a remarkable broadening of the base of this revival. Again, hungry individuals among the clergy and laity alike in many of the old-line churches are being visited with an outpouring of the Holy Ghost. The hour of decision is again being thrust upon many of the old-line denominations. The decision is going to be whether they will allow within their ranks a revival of Pentecostal proportions or whether

*(Continued on page thirty)*

# This Is What Happened When the Holy Spirit Came to a Methodist Church

By MARVIN BUCK

*Minister, Beach Methodist Church, Beach, North Dakota*

Reprinted from CHRISTIAN LIFE

HOW HUNGRY I WAS FOR THE EVIDENCE OF GOD'S POWER and the reality of a living Christ in my ministry. For seven years I had preached the gospel. But Mark 16:17 bothered me. "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; . . . they shall lay hands on the sick, and they shall recover."

I asked myself, "Why aren't these things following my ministry?"

Our services had been dead and dry for so long. The altar was empty. We could no longer get Christians to pray, and interest in winning souls was nil. My heart was hungry and desperate for a real moving of God in our midst.

My wife and I loved Him, wanted to serve Him and be used mightily of Him, but it didn't look as though we were being used. Clearly, the scriptural evidence of God's blessing was not following our ministry. What few Christians we had were drying up spiritually, and we didn't know what to do.

Yes, we had prayed and prayed for revival. The articles in *Christian Life* on the Holy Spirit and how He was affecting churches and bringing them to life again caused our hearts to hunger all the more. We were hungry for all God had for us, but didn't know what it was, or how to find it.

## DESPERATION SPARKS SEARCH

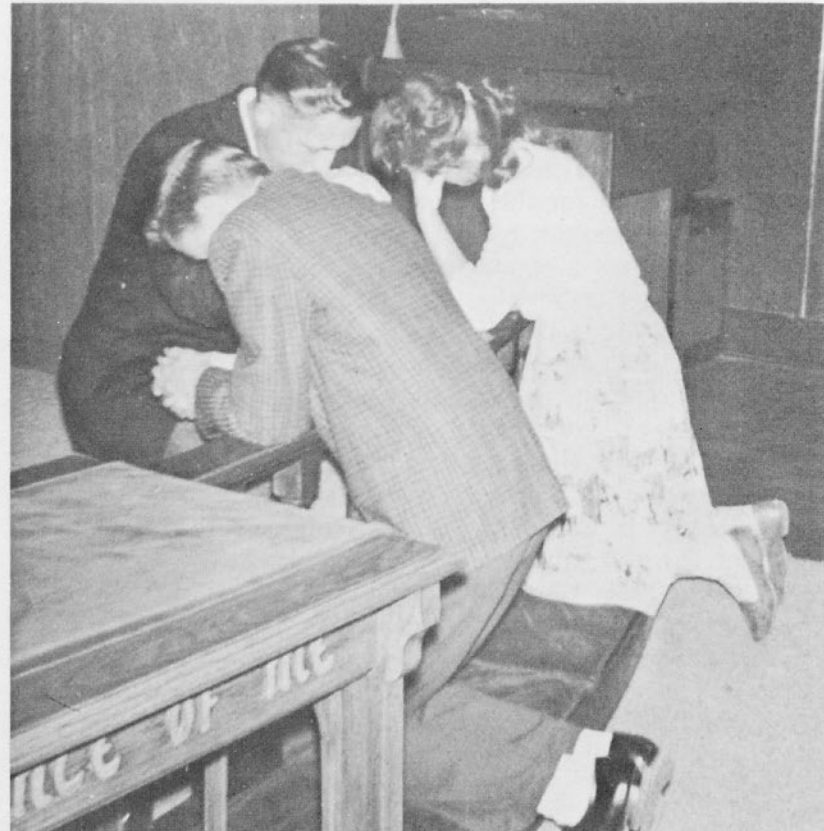
One day a friend from a neighboring city dropped in to see us. We visited for hours sharing our heart hunger. Both of us were searching for more of God's power in our lives.

Meanwhile, my wife and I had decided that if God didn't meet us soon and do something in our church, we would quit the ministry in May at conference time.

With conference one month away we became desperate. We wrote friends that we were leaving the ministry if something didn't happen by the end of May. They immediately replied with letters of encouragement asserting that they were believing God would meet us soon.

A week went by and on Sunday afternoon the same young man from the neighboring city dropped in to visit with us. He and his wife beamed with enthusiasm. They had met God in a new way. As they told us of their experience in receiving the Holy Spirit I knew this was our answer.

Special services had been held at the Episcopal Church in their town where Mrs. Jean Stone ("What Is Happening Today in the Episcopal Church," November 1961



**Pastor Marvin Buck prays with young people at the altar. Many found a new satisfying relationship with the Lord.**

*Christian Life*) spoke on the Holy Spirit and the gifts of the Spirit. There they had been introduced to the Third Person of the Trinity—and discovered a new relationship with the Lord which was apparent in their attitude.

We could scarcely wait for the Monday evening service. After the message, those wishing to receive the fullness of the Holy Spirit met together. God's desire to fill us with His Spirit was explained from the Scriptures. We were told to relax and believe that God would answer prayer as those ministering laid their hands on our heads and prayed for us. We were told to worship the Lord Jesus Christ as the Holy Spirit led us—quietly and reverently. For it would be the Holy Spirit who would use our voice, although we would do the speaking, and He would miraculously guide our tongue in a language we would not know.

As we prayed, God came in mighty power on my soul, and for the first time in my life I sensed the reality of the

Holy Spirit. My body was flooded with a glow of warmth. My heart overflowed with praise to God and I felt as though I were walking on air, as for five or ten minutes I worshiped Him in a language I had never heard before.

A great calmness and stillness came over me. Peace flooded my soul and I knew then that this was evidence of His power. The terrific hunger and thirst was satisfied at last and all I could do was praise God.

The response of my wife was different. The devil kept telling her that her experience was purely emotional. Next morning she went over to the church to pray. It was as though the Lord plainly said to her, "Child of mine, I love you."

Immediately she came home to tell me, but somehow she still did not have the peace of mind and heart she desired. So we knelt down to pray, and it was then the full impact of what the Lord had told her broke over her soul. The joy of the Lord filled her heart and she began to worship the Lord. All doubts, fears and discouragement disappeared, and in its place a rest such as she had never known before flooded her soul. The joy we shared together was indescribable.

The next night we shared what God had done for us with our Sunday school superintendent. She replied simply, "This is what we all need."

Since then many in our fellowship have entered into this relationship with the Holy Spirit. The whole life of our church has been altered. Meanwhile, of course, the Holy Spirit has changed my life in many ways.

#### SHARP CONTRAST SEEN

I now have a rest of soul I never knew before. "There remaineth a rest for the people of God."

I preach with more freedom—and the Lord has used the messages more effectively than ever before.

The Bible is real, interesting, alive. It opens up to me with new and refreshing meaning.

Discouragement is not unknown, but I can say it does not upset me as it once did. There is a trust and faith in God's Word that gives comfort and boldness.

It is so easy to witness to my faith in Christ now. Before, I witnessed with a feeling that it was my duty. Now, I want to.

Before, preaching was drudgery because there was no power with which to do it. But now, the Holy Spirit does it through me and I eagerly look forward to each opportunity.

There is great satisfaction in my daily Christian life. Before I received the fullness of the Holy Spirit, I had to rely on past experiences to keep me going. Not so now; He lives within with evidence each day.

As I look back over the year since the Holy Spirit first spoke to our hearts I am amazed at what He has done.

We pray for the sick and they are healed.

One man had ulcers for years and the Lord healed him the same night he was filled with the Spirit. A woman in the church was to have an operation on her broken kneecap, but after prayer no operation was needed. Her physician was amazed.

Another woman had poor eyesight. Her doctor told her she eventually would go blind. When she read, her eyes bothered her terribly; but after prayer she entered a reading contest and read 147 books in three months'

### Day by Day in Your Bible

## Read It Through in '62



February 18—Begin Deuteronomy 19

February 24—Finish Joshua

time. Her eyes are perfect now. Many others have been healed of various ailments.

Meanwhile, our Bible study has doubled in attendance. Prayer meetings have started again, and God has proved Himself in many ways through the gifts of the Spirit manifested in our prayer meetings.

The Lord gave us a prophecy concerning one of our couples in the church, that if repentance for sin was not made sudden destruction would be upon them. Repentance was made! The wife was healed and filled with the Spirit, and the young husband has returned to the Lord.

When another couple was filled with the Spirit, the Lord gave a promise through tongues with the interpretation that their children would be brought to the Lord. Both children now have returned to the Lord.

Moreover, as the Holy Spirit works in our church others are being converted to Christ. For this we praise God.

In my opinion one reason so many people back away from the fullness of the Holy Spirit is because they cannot understand the purpose of speaking or praying in another language when you cannot understand what you are speaking. I had been taught against this for years, but He has opened my eyes. Now I see that the gifts of the Spirit are mine to be exercised for His glory and "the benefit of His church." Through such worship of God and interpretation, God has revealed precious promises to us which have strengthened us immeasurably. He has revealed answers to problems, shown His will to us for certain matters, and many times He simply tells us He loves us, and exhorts us.

Praying in the Spirit gives me real peace, power, rest, comfort, courage, love. It edifies and lifts, upbuilds, strengthens, and is evidence that the Spirit is within me. The Bible says, "He that speaketh in an unknown tongue edifieth himself" (1 Corinthians 14:4). Our spiritual faculties are greatly built up and strengthened, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also" (1 Corinthians 14:14, 15).

#### REWARDS ARE NUMEROUS

Speaking to God in a language that only the Holy Spirit can direct is a wonderful privilege. Our spirit understands and rejoices in the heavenly communion and

*(Continued on page twenty-three)*



By Ralph M. Riggs

## How to Receive

# The BAPTISM in the Holy Spirit

FOR THOSE WHO ARE READY TO ENTER into this blessed experience, we offer some words of suggestion.

### WE MUST FIRST BE SAVED

The first matter that must be settled as we approach God to receive the baptism in the Spirit is that of being right with God. It is impossible for a sinner to receive the baptism in the Spirit. "He shall give you another Comforter . . . whom the world cannot receive" (John 14:16, 17). The world cannot receive Him. This is an impossibility. God cannot deny Himself. He cannot bless evil. He cannot come into an unclean vessel which has not yielded itself to Him.

There must be a definite born-again experience as preparation for receiving the baptism in the Spirit. We must first pray through to a know-so salvation in which "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

### WE MUST OBEY

"And we are his witnesses of these things: and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Here arises the question of a possible controversy with God. If there is any measure of rebellion against Him, that issue will have to be settled with a perfect surrender to Him. It is only as we walk in the light that we have fellowship with God and the blood of Jesus Christ His Son cleanseth us from all sin (1 John 1:7).

It is stated in Ephesians 5:18: "Be filled with the Spirit." Can we be obedient children and disobey that command? If the five hundred brethren

by whom Christ was seen after His resurrection (1 Corinthians 15:6) heard His command to tarry in the city of Jerusalem and only 120 obeyed and received the Spirit, then 380 of them did not obey and, not obeying, did not receive. They did not tarry as He had commanded. Hence, they did not qualify to receive. No wonder that thousands do not receive the baptism in the Spirit today. They do not obey the command to tarry until they receive.

### WE MUST ASK

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). Here is the kindness, the generosity, the willingness, and the impartiality of our wonderful heavenly Father. He is able and willing to give the Holy Spirit to all that ask Him. He is more willing and anxious to give than we, as parents, are to give to our children. The only restraint that can be placed upon Him is that which our lack of desire imposes. He gives the Holy Spirit only to them that ask Him. "Ye have not, because ye ask not" (James 4:2). This is God's elimination test to determine whom He considers worthy to receive this priceless gift. It is without money and without price, but He will give it only to those who ask for it.

Shall we ask once and let that suffice? Shall we consider that He gave the Spirit to us when asked for once even though there be no evidence then or thereafter that He came? Or shall we shrug our shoulders and say, "It's not our fault. We asked and nothing happened. What more can we

do?" No, we must ask importunately: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7). Does not this Scripture imply degrees in asking?

If asking once does not yield immediate results, then *seek*. This pictures to us the woman who lost the coin and sought diligently until she found it. And if this process does not yield results as quickly as we would like, then *knock*. This is insistence and persistence. Who was it that gave us the two parables to illustrate importunity in prayer: the importunate widow who came to the unjust judge, and the man who came to his friend at midnight asking for bread? It was Jesus. "I [Jesus] say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Luke 11:8, 9).

### WE MUST BELIEVE

"That we might receive the promise of the Spirit *through faith*" (Galatians 3:14). "The Holy Spirit which they that *believe* on him should receive" (John 7:39). "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). Askers, seekers, knockers after the baptism in the Spirit should always remember that this experience is also called "the gift of the Holy Ghost." Gifts are not earned or won by price or merit. Gifts cannot be forced from the



giver. Leaping upon the altar or cutting ourselves with lancets will not force our God any more than Baal was forced. See 1 Kings 18:26-28. It isn't loud shouting that will bring Him, nor repetitions of phrases of praise (although loud shouting and much praising of God are scriptural, and therefore in order, if we are so impelled; read Psalm 98:4; Psalm 150; Psalm 67:3, 5; Luke 19:37-40). We cannot pay for the gift even in this way. The Holy Spirit is a gracious, glorious, God-sent Gift whom we receive by faith and by faith alone.

#### *Elements of Faith*

Faith in God consists of utter lack of dependence on ourselves or on others and a knowledge that only God has what we need and want. We must believe that He will give to us freely as we meet His conditions and ask Him for His gifts. So we first make sure that we are right with God. Then we cease from our own works or efforts, and apply to Him for the gift we seek. He is waiting for us to come to this point. Faith is waiting on God. "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord" (Psalm 27:14). While it is true that the reason the disciples tarried for that first Pentecostal blessing was that the Day of Pentecost had not yet fully come, it is also true that waiting or tarrying before the Lord is always scriptural and is normal procedure in receiving from God.

#### *Faith Rejoices*

Faith is more than waiting on God. Faith expects. A seeker for the baptism in the Spirit waits before God continually, and definitely expects while he waits. A child awaits punishment with a sad countenance and a drooping spirit; he awaits his piece of cake or his Christmas present with great joy and delight. The latter is the attitude in which to await the receipt of the baptism in the Spirit. That joy and delight will be the register of the seeker's appreciation of the gift or of his real expectancy of it. If he is not happy as he waits, he either does not consider the gift worth being happy about, or else he really does not expect to receive it. This joy and delight will be expressed toward God, for He is the Giver of the expected Gift. "Let all those that seek thee rejoice and be glad in thee" (Psalm 40:16).

#### *Faith Receives*

Joy and delight toward God are expressed by words of praise. "Thank you, Lord Jesus"; "I praise thee, Lord"; "Glory"; "Hallelujah"; Praise God," etc. This "sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name" (Hebrews 13:15), is a sacrifice in that it is offered upon His altar, not that it entails a sacrifice to give it. In this state of joyous expectancy, we reach out to

receive from our God the blessing He has promised. Faith is the hand that reaches out and receives the gift of the Holy Spirit. The Lord said, "Him that cometh to me I will in no wise cast out" (John 6:37). Never yet has a child of God approached his Father along this pathway and been disappointed. "Faithful is he that calleth you, who also will do it" (1 Thessalonians 5:24).

## What 'Pentecost' Means to Me

BY JAMES L. McQUEEN

*Pastor, Central Assembly, Springfield, Missouri*



THE HIGHEST HONOR THAT CAN be bestowed upon a human heart is the infilling of the Holy Spirit. What greater honor can there be than to have the Holy Spirit of God constantly hovering over one's life and work?

When the Biblical experience called the baptism in the Holy Spirit becomes our own personal experience, we live in the Spirit and the Spirit lives in us in a measure not otherwise possible.

In these few lines I would like to share with you what my personal Pentecost means to me—as a person, as a parent, and as a pastor.

#### AS A PERSON

I grew up in northern Texas, the son of a rancher. Though I had occasionally attended a Methodist Sunday school I was never a member of the church; and it was not until I reached the age of thirteen that I became a Christian. This came about through the witness of my older sister, who had recently been converted in a nearby Assemblies of God church.

Three years later, at the age of sixteen, I was filled with God's Spirit. I am very certain that it was the power I received in this experience that helped me through the difficult days of high-school adolescence.

Just after this filling with the Holy Spirit (and before I had any idea of

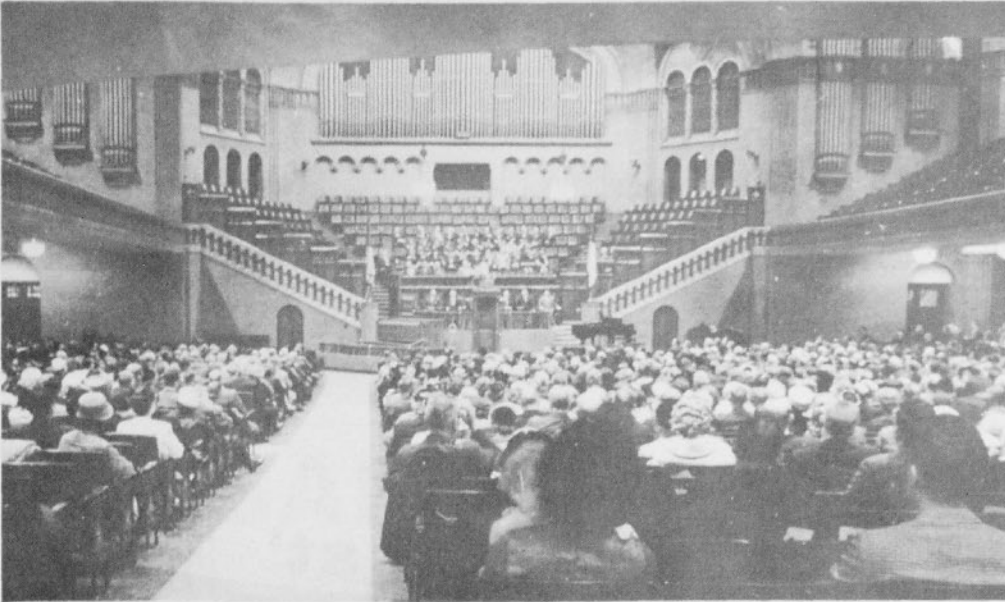
ever becoming a preacher) I was asked to speak at a small church next door to our schoolhouse. I was fearful, but I knew the vast aid the Holy Spirit gives. That night my brother—who was fifteen years older than I—came down the aisle and found salvation. So did five of my classmates. And so did one of the school trustees. Those seven conversions following a simple talk by an inexperienced teen-ager convinced me that a personal Pentecost means unparalleled spiritual power.

#### AS A PARENT

God has blessed our home with two lovely children. We have found that the blessing of the Spirit can be a shared blessing. Family worship provides a time when the four of us together reach upward toward God. The personal presence of God's Spirit makes family worship—indeed, all family living—rich and sweet.

My son Loren has surrendered his life to God. At age ten he too was filled with God's Spirit in a children's revival at Central Assembly in Tulsa, Oklahoma. At a time when many others his age are plunged headlong into all sorts of delinquency, he returned from the Southern Missouri District youth camp to tell us he had been refilled.

Eight-year-old Martha is already a Christian. We are eagerly awaiting  
(Continued on page thirty)



A view of part of the Thursday night audience at Moody Church when Thomas F. Zimmerman addressed the PFNA convention. A choir composed of Chicagoland Pentecostal youth is seen in the choir loft.

## Crisis Draws Churches Together

*Pentecostal Missionaries from Troubled Areas Discuss Their Problems at Fellowship Convention*

CHICAGO, ILL.—Delegates to the fourteenth annual convention of the Pentecostal Fellowship of North America, meeting at Moody Memorial Church, were told that the conflict in the Congo has actually helped to bring denominational groups closer together.

In a session devoted to the problems of missionaries in crisis areas abroad, speakers told of missionaries who moved over to stations of another denomination for safety.

"Strangely enough, this sort of thing had not been done before," said Russell Meade, chairman of the local convention committee. "It took a crisis situation to bring them together."

Brother Meade, pastor of the Philadelphia Church in Chicago, said the missionaries also emphasized the necessity of starting schools in these troubled areas, so that if they should have to depart they can leave an education framework behind them.

Delegates from thirteen different Pentecostal denominations and a number of independent churches gathered in Chicago for the annual convention. Peak attendance during the evening services was approximately 3,200.

The Pentecostal Free-Will Baptist Church, an organization of churches having its headquarters in Dunn, N. C., was taken into membership. An-

other new member of the PFNA is the Anchor Bay Evangelistic Association, New Baltimore, Mich.

Walter E. McAlister, retiring chairman of the fellowship, called on member organizations to form a closer bond in Christ Jesus.

"Those who advocate one world church are on the wrong track," he said. "Unity of the church is spiritual, not organic."

James A. Cross, general overseer of the Church of God (Cleveland, Tenn.)

was named chairman for the coming year.

Other officers chosen on the executive board of PFNA were J. A. Synan, general superintendent of the Pentecostal Holiness Church, Hopewell, Va., vice chairman; Thomas F. Zimmerman, general superintendent of the Assemblies of God, Springfield, Mo., second vice chairman; R. Bryant Mitchell, general chairman of the Open Bible Standard Churches, Des Moines, Iowa, secretary; and Carlton Spencer, general superintendent of the Elim Missionary Assemblies, Lima, N. Y., treasurer.

Members of the board of administration named for the coming year include Herbert Carter, Pentecostal Free-Will Baptist; R. O. Corvin, Pentecostal Holiness; Howard P. Courtney, International Church of the Four-square Gospel; Terry Crews, Congregational Holiness; E. J. Fulton, Open Bible Standard; Gayle F. Lewis, Assemblies of God; W. E. McAlister, Pentecostal Assemblies of Canada. Rolf K. McPherson, International Church of the Foursquare Gospel; Chester I. Miller, Pentecostal Church of Christ; Houston Morehead, Church of God; Ira Moses, Church of God Mountain Assembly; Ray Ramsey, Free-Will Baptist of Pentecostal Faith; William Spencer, International Pentecostal Assemblies; and C. M. Wortman, Pentecostal Assemblies of Canada.

If Jesus tarries, the fifteenth annual convention of the PFNA will be at Angelus Temple, Los Angeles, Calif., October 30 to November 1, 1962. ❧

## Convention Gleanings

Excerpts from addresses given at the fourteenth annual convention, Pentecostal Fellowship of North America

*PENTECOSTAL FELLOWSHIP*  
ONE OF THE MAIN REASONS WE ARE in this great convention is because we recognize the great value of fellowship and cooperation. Donald Gee has recently written a book entitled *All with One Accord*. In this book he tells of a missionary of South Africa who was attending the first united Pentecostal missionary conference in Johannesburg. While there this missionary had a vision.

He saw a group of Christian work-

ers gathered together in a building, all looking toward the platform where Jesus was standing. They could all see the Lord Jesus, but they could not see one another, because there were partitions between all these workers.

But a quiet fire came down from heaven—there was no visible flame, he said, and no smoke, but the fire consumed the partitions and then they could see one another. They greeted each other and had wonderful fellowship together. They all continued

to look to Jesus on the platform, but they were conscious of one another also.

No one had changed his position; each worker had stayed in his own place exactly where he was before, but now fellowship was possible. I somehow feel that this vision is being fulfilled today in the Pentecostal Fellowship of North America.

We need one another. Jesus never intended that we should be isolationists.

—Walter E. McAlister  
General Superintendent  
Pentecostal Assemblies  
of Canada

### APOSTOLIC FULLNESS

I BELIEVE THE ONLY THING THAT can turn the course of world history and shatter the colossus of communistic power and bring every false god flat on its face is the power of the fullness of the Holy Ghost released through the lives of redeemed people.

It was the joy of the Early Church, the spontaneous gaiety, which called out the wistfulness from the world and brought real conviction of sin. The supernatural goodness of Spirit-filled men was an irresistible attraction to the unbeliever. We are chosen to be holy.

But if we seek this holy life in

ourselves we are hopelessly beaten though we may be genuine Christians who love the Lord. Holiness in the New Testament sense of the word is not our human life brought up to its highest level of development. It is rather the divine life of the Godhead brought down to the lowest level of our needs, there to meet our bankruptcy.

Someone has said that the greatest saints are great saints simply because they are great receivers. They are men who take their holiness by faith and go on taking it.

The Spirit of God flashes into our heart the realization that the opposite to everything we are by nature is in Jesus and that He is in us to reproduce it. To match my impatience there is His patience. To match my impurity I find His holiness. To match my critical spirit there is His love and gentleness. To match my worldly heart there is His glory. The opposite of everything that I am is in Jesus, but I experience only as much as I take. Do you see the tremendous thrill of this—that here my need and His great fullness meet, and I have all in Jesus!

When people say to me, "I have everything in Christ from the moment of conversion," I sometimes reply, "True, my friend. I had everything in Christ from the moment of my

conversion, too, but what I'm concerned about is that it should not be only in Christ but also in Chicago." And that is a different thing!

Egypt has the Nile but it is the overflow of the Nile that blesses the land. Egypt has the Nile all year but the Nile doesn't benefit the land all year. It is in August that the snow melts in the Abyssinian mountains and the streams are filled with water and they fill the Blue Nile. And when the abundant waters of the Blue Nile reach the White Nile, fruitfulness comes throughout Egypt. Oh, has the Blue Nile of God's power filled your heart to capacity?

—Alan Redpath  
Pastor, Moody  
Memorial Church

### OUR SPIRITUAL UNITY

THE CHURCH OF JESUS CHRIST IS a body, an organism; and the local church is a unit, a point of unity. This is a phase of unity which we sometimes neglect.

A lot of people today shop for a church as they shop for a pair of shoes. They look for a church that doesn't hurt—they don't want to be pinched in any way. They look for a church that is cheap—no one is going to pull money out of them or they'll go on their way. They look for a church that is near and convenient. They look for a church that has a handsome pastor as they look for a clerk that is handsome when they're buying shoes. All these things enter into shopping for churches today. This is a desecration—this is a shame. This is wrong!

The individual church must stand together and be one in Christ. This business of running from church to church, shopping for one preacher and then another, is not right, for we are a body and every member has his place.

There are times when our local church will experience great growth. Often these are times of immaturity but they are times of splendor when the body is growing at rapid rate. But there are other times when the body must rest and how foolish people are to get impatient and run off to another body. There are times of hunger, as every pastor knows, when pray as you will and work as you

(Continued on next page)

New PFNA board of administration elected for 1962. Left to right: R. Bryant Mitchell, Open Bible Standard Churches; J. A. Synan, Pentecostal Holiness Church; James A. Cross, Church of God, Cleveland, Tenn.; T. F. Zimmerman, Assemblies of God; Carlton Spencer, Elim Pentecostal Assemblies.



will there seems still to be an apathy and a deadness in the church. Let us be patient when these times come. But then there are times when we receive from heaven—when the body is enriched and made full and strengthened once again. The local church is a *unit* and together we must work for God in that unity.

—E. P. Fulton

President, Open Bible College

### POWER FOR WITNESSING

AFTER YOU HAVE FOLLOWED JESUS and fellowshiped with Him, you ought to go home and tell it. I am going contrary to the usual thought when I say that no one has more influence than you do among your own relatives.

I know most people say, "I can talk to anyone else but I can't talk to my own family." That has not been borne out in our church or in my own life. Almost always, when we win a new person or family to the Lord, immediately an invitation goes out from their lives that have been changed, and before long we have quite a number of their relatives. It works that way every time.

Not long ago a young man was saved in our church. He went out, won his wife and children, and then began working on other relatives. In a short time he had thirty-seven of his own family brought in and most of them filled with the Spirit.

About three or four years ago a lady who had been saved came to me and said: "This night I have promised God that I am not going to rest in prayer or witnessing until I win all my loved ones. They are not bad people, some of them go to church, but none of them is saved."

In less than a year she came to me and said, "Every member of my family that lives in this city as well as in the countryside has now been genuinely saved."

When Elijah was translated the mantle he had fell upon Elisha. When the Lord baptizes you in the Holy Spirit the same mantle of power that Christ wore when He was here becomes your mantle of power. This mantle is not only for your personal good—not to keep you warm and blessed—but it is to be used as a power to further the work of the kingdom of God.

—Kenneth Erickson

Pastor, Decatur, Illinois



Shown addressing the Women's Auxiliary luncheon at the PFNA convention in Chicago is Mrs. Jean Stone of Van Nuys, Calif., an Episcopalian, who received the Pentecostal experience under the ministry of Dennis Bennett, Seattle clergyman, while he was rector of St. Mark's Episcopal Church in Van Nuys. Mrs. Mildred Smuland (left), national WMC secretary of the Assemblies of God, serves as secretary-treasurer of the Women's Auxiliary of PFNA.

### DIVINE LOVE

IMMEASURABLE LOVE ENTERED HISTORY at the moment of the crucifixion. The cross of Christ is God's greatest demonstration of absolute dynamic love. All history and prophecy converge at Calvary. This is God's last message—God's highest message. It is the act of redemption for the whole world.

It is no surprise that Jesus said, "It is finished." It's done! Nothing else could be done. Man is unredeemable if love doesn't redeem him. We see that in the Book of Revelation when the judgments of God come. How does man react? He doesn't respond to God but cries to the rocks and mountains to fall on him. But what does he do when love reaches out and touches him? He says, "Lord, remember me when thou comest into thy kingdom."

Conscience couldn't do the work of redemption. Law couldn't do the work of redemption. Government cannot do the work of redemption. *Love* finds the way. Jesus is the world's first real lover. No wonder they wanted to touch Him and to be touched by Him.

Nothing more can now be done to redeem man than what has been done. See that act of love in Christ, the Lamb of God, submitting Himself to spikes from calloused hands and cal-

loused hearts, receiving the spear from ignorant men and malicious government. After all the calumny, after all the bitter pain, after all the ignominy, He cries, "Father, forgive them."

Until Christ laid down His life for us the full love of God had not been known. When Calvary came we knew about absolute dynamic love—it was demonstrated. If God so loved us, we ought to love one another.

—J. Robert Ashcroft

President, Evangel College  
and Central Bible Institute

### A HEAVENLY LANGUAGE

CONSIDER THE MIRACLE OF PENTECOST in the light of the miracle that happened at the tower of Babel. Here were rebels, unbelieving, disobedient men, building a tower in open defiance of God. And God Almighty supernaturally, miraculously, instantaneously confounded their languages. One moment they could understand the language, and the next they had forgotten it as though they had never heard of it. *And* they learned another language at the same moment! They suddenly could understand it and they could speak it!

If God could do that with a critical group of men who were unbelievers,

## SPIRITUAL GIFTS

why should He not be able to speak through the *yielded* vessels of His own people, bringing forth the praises of Jesus and the glory and majesty of their wonderful Lord? Here are redeemed souls who have fallen in love with Jesus Christ, filled to overflowing with His Spirit. Their whole beings are set on fire with the touch of the Master's hand, and their souls are ravished with the beauty of the King of kings and Lord of lords and Potentate of potentates! Human vocabulary becomes bankrupt and breaks down under the impossible load; and should it seem incredible that Almighty God can give forth of His praises through them in the tongues of men and of angels?

—Howard P. Courtney  
Vice President and General  
Supervisor International  
Church of the Foursquare  
Gospel

JESUS DID WORKS IN CONFIRMATION of what He said. He worked miracles, performed healings, delivered men, always confirming His words, and His words had meaning because of who He was.

We are simply an extension of the ministry of the Lord Jesus Christ. We are an extension of His arm, a continuation of His life, an amplification of His word, and a magnification of His work. We are His representatives. It becomes very important then that through my life, His life is lengthened—through my words, His words are amplified and multiplied. We begin to see that a great responsibility and a great privilege rest with us. It becomes very important then that I live His life, proclaim His Word, and do His works.

When I am living His life He gives

me unction to proclaim His Word, and as I proclaim His Word and live His life He may deign to give me further unction or special unction that I may do His work. That is the basis for spiritual gifts. The Lord has given us gifts. Let us be sure we are living the life—be sure we are true to His Word—and then we can expect the gifts to be among us.

He gives us gifts as an agency for doing His work. This is just as true a fact as that He has given us Holy Writ as an agency for preaching His Word, and just as true as that He has given us grace for living His life. He then has given me grace, His Word, and His Spirit. With these I must live for Him, speak His Word, and do His works. This is the truth that is bound up in God's Word.

—Charles W. Conn  
Editor-in-Chief, Pathway Press  
Cleveland, Tennessee



## How God Led Me Into The Spirit-Filled Life

By NORMA JENSON

FOUR YEARS AGO IN AN APARTMENT just two blocks from the local Assembly of God, I asked God as I had many times before, "When am I going to get started in the work which You have called me to do?"

To me that meant going to Africa as a missionary. I could not remember the time that I had not expected some day to go. I had prayed about it many times through the years and knew God was calling me to His work. And I knew I was now not many years under the age limit set for sending out new missionaries. Why had the mission board rejected me again?

Why had they gotten my doctor's report mixed up at a time so important as this? Couldn't God have prevented that?

And then I knew. Yes, God could have worked it out but I knew in my heart that there was still a need—a desperate need for God's power in my

life and a hunger that God had given me that just would not be satisfied with less than His fullness!

But let me start from the beginning. I knew that I was saved for at the age of thirteen in my home Methodist Church I had received the blessed assurance that Jesus was my Saviour. However, it soon became apparent that my own fears and my family's ridicule were enough to keep me from being the testimony I ought to be. As I read my Bible I found over and over that people "received the Holy Spirit." In biographies and books by missionaries and others who had done great things for God I found the same thing referred to—a deep, settling, empowering experience that came through receiving the Holy Spirit.

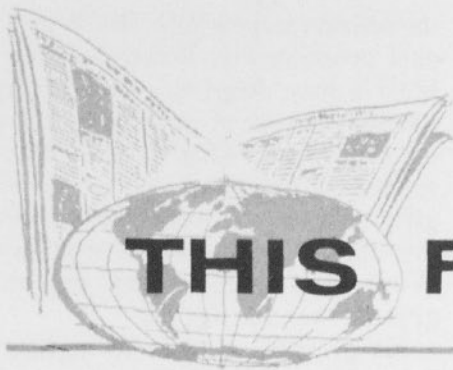
A year after my conversion, I had spent the summer with a sister of mine who attended an Assembly of God. Memories still crowd in as I recall the preaching that was *different*, the wonderful songs that stayed with me about victory and power and healing and the second coming of Christ, and above all there was that different

kind of praying. I once asked my sister what nationality one woman was because I heard her praying in a strange language, and was told that it was not her nationality but the Holy Spirit who caused her to *pray that way*. Sitting on a hillside in a public park I told a girl friend that I was going to have the baptism of the Holy Spirit. Although I knew many of my family and friends would not understand my desire, I felt that this was what I needed and wanted.

When I returned to my home town I attended my own church regularly, but on Friday nights I was at the Assembly of God C. A. services. Through the months that followed I attended various Assembly meetings. Then one night during a revival I responded to the invitation and went to the prayer room to pray for the baptism of the Holy Spirit. I had never been taught to praise God and being of a timid and self-conscious nature, I soon gave up in despair. I do not know if anyone tried to encourage me to keep on coming to pray or not but that was the last and only time I went there as a seeker.

Maybe that was the turning point for, not long after, the letters from well-meaning but prejudiced friends and my own family's opposition caused me to stop attending the Assembly of God meetings.

There followed a fifteen-year search  
(Continued on page twenty-eight)



# THIS PRESENT WORLD

## U.S. Churches

### Church Construction High in 1961

Despite the business recession of early 1961, last year saw \$984,000,000 worth of church construction in the U.S., making it the second best year in history. The total for the year, according to a Census Bureau estimate, was only \$16,000,000 under the billion-dollar figure that had been predicted. It was \$29,000,000 less than the record of \$1,013,000,000 set in 1960.

### American Baptists Move into New Headquarters Building

Denominational personnel have moved into their new American Baptist Convention headquarters building in Valley Forge, Pa.

A circular building that looks like a Roman colosseum, the eight-million-dollar structure will, for the first time, house all the denominational agencies under one roof. Previously the offices had been spread over three locations in Philadelphia, Pa., and in rented space in four buildings in New York City.

## Communism

### Cuban Children Told the Magi Were Communists

A Havana Radio broadcast on January 6 told the children of Cuba that the Wise Men from the East in the Christmas story were Karl Marx, Engels, and Lenin. The broadcast coincided with the presentation of gifts on January 6 which traditionally marks the Feast of the Epiphany in Spanish-speaking countries.

Cuban Christians were forbidden this year to celebrate Christmas as a religious holiday. Instead they were encouraged to celebrate it as the "first socialist Christmas." The government doled out a small bonus in honor of the first Christmas under declared communism.

At the same time, *Missionary News Service* reports that more than half

of the 700 major Protestant churches in Cuba are closed and that entry of all evangelical literature, including Bibles, is now prohibited.

### Polish Parents Trained to Rear Children as Communists

According to the Warsaw Radio, the Polish Atheist and Secular Schools Societies have decided to expand their network of "universities for parents" at which courses are given on how to raise children as dedicated communists.

The "universities" actually consist of three-month courses for parents, but communists call them universities in the hope of attracting more participants. Seven hundred such institutions have already been set up throughout Poland.

## Persecution

### Castro Suspends Last Protestant Radio Broadcast in Cuba

The 19-year-old radio broadcast of the West Indies Mission in Cuba, called "Alas del Alba" (Wings of the Morning), has been suspended by the Castro government. The Cuban directors of the program appealed to the government to rescind the order, but all appeal was denied.

The suspension silenced the last Protestant radio voice in Cuba, according to *EFMA Missionary News Service*.

### Spain Jails Evangelical Leaders

Charged with printing and distributing "Protestant propaganda," two Spanish evangelical leaders (Salvador Salvado and Jose Grau) were sentenced to imprisonment for one month after trial before a Barcelona court.

Grau, a writer, and Salvado, a printer, were charged with publishing the material in Barcelona without an identifying imprint, and without submitting it to a censor as required under Spanish law. The charge said they were engaged in "printing books, folders, and leaflets for the use of all the

evangelical churches in Spain." Police impounded their literature.

### Attack on Bible School Boomerangs

On the evening of December 7 a loud explosion shook the street in front of the Christian and Missionary Alliance Bible Institute in Armenia, Caldas, Colombia. Two men had come to the front of the school with some high explosives which they tried to hurl against the library building located just a few feet from the steel fence surrounding the property.

The hurled explosives failed to clear the high fence and fell back toward the attackers. There was no time to escape, and one of the attackers was killed by the ensuing explosion. The other was arrested by police and is being held.

### Russia Continues Crackdown on Pentecostal Preachers

A Pentecostal minister in the Western Ukraine, Michail Udodic, has been sentenced to five years in prison, followed by five years of exile in distant regions of Russia, on charges of "attempting to recruit peasants" as sect members.

Last September the Moscow Radio reported that four Pentecostal leaders were convicted by a court in Chelyabinsk, a town in the Ural Mountain area, on charges of spreading teachings and engaging in activities "of a character hostile to humanity." The radio station did not specify what sentences the four had received. Despite decisive measures taken by Russian officials, Pentecostals remain active especially in the Western Ukraine and some Siberian regions.

## Israel

### Moses' Father-in-Law Honored on Israeli Postage Stamp

From Tel Aviv comes the announcement that the government of Israel will honor Jethro, Moses' father-in-law, on a postage stamp.

This new 40-Agorot air mail stamp will depict the tomb of Jethro at Kaf-fir Hittim, one of Israel's historic shrines. Jethro was a priest in the land of Midian, whose daughter, Zip-porah, became the bride of Moses.

### New Nazarene Church in Nazareth

Last November, the Church of the Nazarene dedicated a stone sanctuary in Nazareth. This is the first Protestant church to be built in Israel since the nation was re-established in 1948. The new sanctuary seats about 200.

The Church of the Nazarene also has congregations in Jerusalem and Haifa. Adult membership totals more than 80, mostly Arabs and Armenians.

## Miscellaneous

### Teen-age Population Increases 25 Per Cent in Ten Years

The number of teen-agers in America—a group of particular concern to the nation's churches—increased by more than 25 per cent in the decade between 1950 and 1960, the U. S. Census Bureau announced. The number can be expected to increase by 50 per cent during the decade ahead and by at least another 10 per cent beyond that figure by 1975.

This means that the number of teen-agers will double between 1950 and 1975, from approximately 10,000,000 to 20,000,000.

The number of children entering Sunday schools and religious education classes has increased by 25 per cent. There were 16,243,000 children under five in the 1950 census, but 20,320,000 in the same preschool age in 1960. Thus, unless Sunday school enrollments and participation in youth programs have increased by 25 per cent in the last decade and are prepared to increase by 50 per cent in the next ten years, they will not be keeping pace with the population.

### More Than One Million Women Alcoholics in America

An official of the National Women's Christian Temperance Union has reported that women alcoholics now total 1,100,000, or one for every four men similarly addicted. More than 75 per cent of the 3,126,000,000 (over three billion) gallons of hard liquor, wine, and beer reported consumed in 1960 was sold packaged or bottled (by grocery, drug, and liquor stores) for take-home.

Answered by Ernest S. Williams

# YOUR QUESTIONS



✧ *How can we receive the power we feel we need?*

Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you . . ." (Acts 1:8). The secret of power is in being filled with the Holy Spirit. The principal work of the Holy Spirit is to give us power to live for Jesus and to witness for Him. Therefore we should ask Him to give us special anointing and power for Christian service.

✧ *Please explain the difference between the new birth and the baptism with the Holy Ghost.*

One has explained it this way: "In the new birth the Holy Spirit is the agent; the atoning blood of Christ, the means; and the new birth, the result. In the baptism with the Spirit, Christ is the agent ('He shall baptize you with the Holy Ghost and with fire'), the Spirit is the means, and the Pentecostal experience is the result."

It may be illustrated again by the dedication of the priests of the Old Testament. They first had to be washed, and touched with atoning blood, then anointed with oil for their service. The baptism with the Holy Spirit is the anointing of God upon the cleansed life.

✧ *Some who claim the baptism with the Holy Spirit say they still feel the old lusts in their hearts. Will the Holy Spirit come into an uncleansed heart?*

No, the Holy Spirit comes only into hearts that have been cleansed by the precious Blood. But that does not mean that a person with a clean heart cannot be tempted. As long as we are in the flesh we shall be susceptible to the temptations of the flesh. We should not be surprised if some of the people who have been baptized with the Holy Spirit have inconsistencies in their lives. There were inconsistencies in the churches which were founded by the apostles themselves. Much of the teaching in the

Epistles is devoted to correcting these inconsistencies and exhorting the people to be holy in thought, word, and deed.

Paul recognized the possibility of internal warfare of the Spirit against the flesh (see Galatians 5:17). He showed, however, that there is complete victory for those who walk in the Spirit. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (v. 16). It is possible to live above sin, but if any man sin there is an Advocate with the Father, Jesus Christ the righteous (1 John 2:1) who will forgive his sin and cleanse him from all unrighteousness if he will confess his fault and repent.

✧ *Was it at His baptism that Jesus received His deity?*

The man Christ Jesus was deity from the beginning. His divine nature was imparted by the Holy Ghost at His conception. In Him was fulfilled the great mystery that "God was manifest in the flesh." See Luke 1:35 and 1 Timothy 3:16.

✧ *If Jesus was sinless, why was He baptized with a "baptism unto repentance"?*

Jesus was sinless but came into the world to become "sin for us" (2 Corinthians 5:21). Also we read, "Christ was once offered to bear the sins of many" (Hebrews 9:28). In His baptism He identified Himself with sinners, taking the sinner's place, that the sinner might see in Him "the Lamb of God, which taketh away the sin of the world" (John 1:29). He took our place of condemnation that "we might be made the righteousness of God in him."

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*If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).*



# with GOD

By DONALD GEE

## Who Walked

### A Father

THERE HAS ALWAYS BEEN SOMETHING fascinating about the story, sketched in so few lines, of Enoch—the man who walked with God, and was not, for God took him. A quiet beauty rests upon the character and climax of this bit of personal history, told with restraint and amazing brevity in the packed early pages of Genesis. I suppose the initial attraction consists in the unique fact that Enoch did not see death, but was translated. Such a culmination to earthly life cannot but allure us all, for it seems instinctive to shrink from death.

Yet it gradually grows upon us that the deeper appeal of the story of Enoch rests in the statement that he “walked with God.” His translation only possessed real beauty and spiritual significance because it was the consummation of years of intimacy with the Almighty. As a childish version put it—they had so many long walks and talks together that one day Enoch walked right home with God! In any case, death would have had little meaning at the close of such a life. Witness Paul who, because he could say “for me to live is Christ,” could also say that death was only departing to be “with Christ, which is far better.” And so it is a right instinct which focuses upon Enoch’s life-long walk with God as the central interest.

Unfortunately this “Enoch” kind of life, this intimate fellowship with God, has usually appeared to be far above the reach of ordinary men and women. In spite of its deep winsomeness in all ages, it has been regarded as almost beyond attainment in the normal way of life for the vast majority. “For special saints,” we say, “but not for me, with my business and my family, and my daily round and my common task.”

And so men have either pushed the ideal away from them as practically unattainable except for the chosen few; or else have mistakenly sought the highest forms of spiritual life by purposely excluding themselves from all the normal affairs of our present human lot. They have taken the way of the monastery and the hermitage, or else the fierce exclusiveness of sects and doctrines that repress, under perverted ideas of “separation” and “holiness,” all the tender, natural desires planted within us by the Creator. In the story of Enoch there stands a perpetual rebuke to all such false beliefs.

For Enoch was a married man—and had a family! That simple fact is stated so casually that it is easy to miss its full significance. This man who achieved such rare distinction in truest sainthood was no recluse, no ascetic, no abnormal personality living an eccentric life of determined repression of all human instincts. He was victoriously natural.

It is as well to notice the order of things as stated in Genesis 5:22, lest we be tempted to infer that he only walked with God by deliberately separating himself from his family after he had begotten sons and daughters. It is true that it says that Enoch walked with God after he had begotten Methuselah, his firstborn, but it would almost appear as though such a spiritual blessing surrounded that family event that really it marked the inauguration of his still more intimate fellowship with God. The obviously prophetic significance of Methuselah’s name—“when he is dead it shall be sent” (Methuselah died on the eve of the flood) indicates a special brooding of the Spirit of God over the household at the time. But after the birth of Methuselah, it is to be noted, Enoch went on to beget other “sons and daughters,” evidently a considerable family. And it was all during that time that he continued “walking with God.”

And why not? It is true, that some men voluntarily make themselves eunuchs for the kingdom of heaven’s sake. But on no account must we give place to that grave error that celibacy is the essential road to the highest levels of communion with God; or that family life is a hindrance to perfecting holiness in the fear of the Lord. All such perversions of the truth are to be cleansed from our minds by the truth of the Word of God.

The great majority of us, however, need the message of the story of Enoch the rather to teach and encourage us to regard our family life as a help, and not a hindrance, to the highest levels of unhindered fellowship with God. After all, human fatherhood and parenthood ought to make it possible to enter very truly into the spiritual implications of communion with our Father who is in heaven. The laughter and tears, the hopes and solitudes, the recompenses and disappointments of human parenthood and family life can all be a school in which we come to a fuller understanding of the emotion of our Father’s great heart of love that yearns over the world. Perhaps some of the distorted presentations of God that have been made to men in the name of religion have been partially traceable to distorted family life in those who made them.

One of the most important lessons of the early chapters of the Bible is that family and home life were ordained by the Creator from the beginning. It is the Lord God Himself who has placed men in families. He made the human family the unit of civilization and all social life. Political systems ignore this only to their own undoing. Unholy tides of selfishness belittle family life to national peril. The moral strength of any nation has its roots in homes and families.

It was through family life, and the consequent long list of generations, that the Lord God promised to the human race the ultimate Redeemer. Family and patriarchal religion existed long before its primitive simplicity yielded to more organized forms. The family altar



was the earliest of all. Enoch was not the only patriarch who walked with God. The identical phrase is used of Noah also, and he too was a family man. The testimony of his whole life was a glorious achievement as he became "heir of the righteousness which is by faith." He was not perfect, but he did walk with God.

The evident truth is that family life in all its completeness is to be accepted as the normal sphere for sainthood. If all the inevitable discipline, self-denial, petty irritations, steady routine, and even occasional friction of the ordinary home comes to be regarded as so much hindrance to a life of holiness, then it only proves that we possess very faulty ideas of what constitutes entire sanctification. The Christian way is not escape from the normal, but acceptance: not refusal of family responsibility, but the right use of it for victorious living. It is the Enochs and their wives who are walking with God, that we most need to be the parents of every oncoming generation.

Two eminent Christian workers, both of my own acquaintance, come before me as splendid illustrations of victorious family living. One, the father of a large family, trained himself to prepare sermons right in the midst of all  
(Continued on page twenty-five)

FOR THE JUNIOR READER

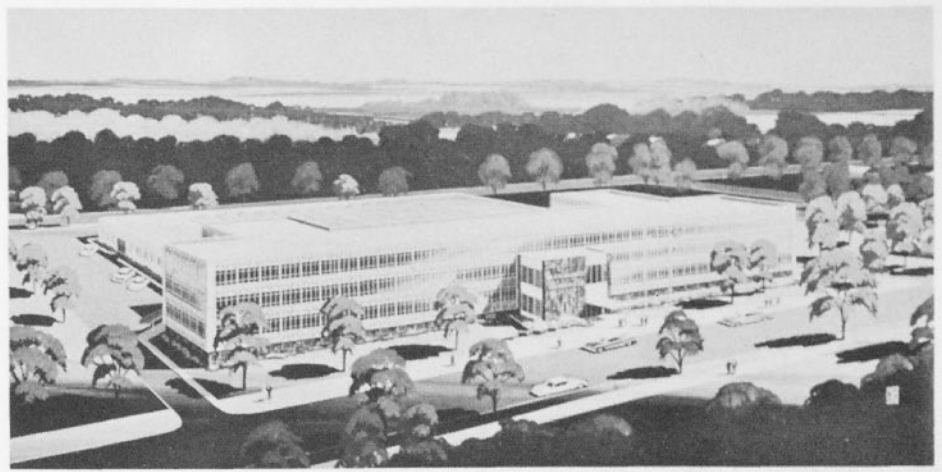
## PLACES AND EVENTS

—BY DICK CHAMPION

Can you match the Bible events listed below with the place they occurred?

EVENTS	PLACES
.... 1. Jesus was born here.	a. Garden of Eden
.... 2. Jesus died here.	b. Bethlehem
.... 3. Israel was in captivity here.	c. Red Sea
.... 4. God opened a way for Israel through it.	d. Nain
.... 5. Jesus healed a centurion's servant here.	e. Capernaum
.... 6. Jesus raised a widow's servant here.	f. Golgotha
.... 7. John was exiled to this island.	g. Egypt
.... 8. Jesus turned water into wine here.	h. Patmos
.... 9. Jesus entered this city triumphantly.	i. Jerusalem
.... 10. Adam was forced out of this place because he sinned.	j. Cana of Galilee

ANSWERS: 1—b; 2—f; 3—e; 4—c; 5—c; 6—d; 7—h; 8—j; 9—i; 10—a.



## DEDICATION PLANS

We are looking forward with a great deal of pleasure to the dedication of the new Assemblies of God headquarters building at 1445 Boonville Avenue, Springfield, Missouri. Because of the many guests from among our Assemblies of God, from other churches, and from Springfield who will wish to visit the building, an entire week of activities has been planned. The dates of the dedication week are February 25 to March 2.

After almost forty-four years of operation in a building that was once an abandoned meat market and grocery, it is a pleasure to have adequate office space for all workers of the headquarters family. The entire printing operation will continue to be housed in the Gospel Publishing House, completed in 1949. The new administration building joins the printing plant and becomes the main entrance to the entire operation.

The facilities of the new administration building will greatly add to the efficiency of headquarters. An auditorium is provided for staff devotions and meetings of such groups as the General Presbyters and District C. A. Presidents. The auditorium also serves as a broadcast studio for *Revivaltime*.

Among other facilities provided are conference rooms, an employee cafeteria, and a book room to serve the Assemblies of God public of the area.

The four-floor building is of modern construction materials, planned and produced for maximum economy and efficiency. Should the Lord tarry, the plant should be adequate for many years to come.

The improved facilities, added space, and new equipment in the building will make it possible for the headquarters to better serve the Assemblies of God constituency including nearly 8,300 churches in the U.S., almost 800 missionaries abroad, and approximately 15,000 ministers throughout the U.S.

We wish to dedicate the building and its facilities to the glory of God, the advancement of His kingdom, and particularly to the affording of better service for the entire fellowship.

THOMAS F. ZIMMERMAN  
General Superintendent

\* \* \*

### Week of Activities

- \* Sunday, Feb. 25, 2:30—Flag Raising and Cornerstone Laying in front of the Administration Building
- \* Tuesday, Feb. 27, 2:00 to 4:00 P.M., 6:30 to 9:30 P.M.—General Open House
- \* Friday, March 2, 10:30 A.M.—Formal Dedication (E. S. Williams, General Superintendent Emeritus, Speaking)



E. S. WILLIAMS



Pastor Efrain and Mrs. William Brooke at the outstation in Platanares. The Sunday school attendance is around 200.



Mr. and Mrs. William Brooke with the Speed-the-Light pickup which helps them carry the gospel to the people of Costa Rica.

# No Conversions -and We Were Happy About It

BY WILLIAM BROOKE, MISSIONARY TO COSTA RICA

"NO CONVERSIONS," THE PASTOR reported, and we were happy about it! For he added, "There are no sinners living here."

It was a most rewarding field trip in Costa Rica. We were visiting the Indians of the Platanares and Las Bolas areas.

My wife Hope and I had traveled in a four-wheel-drive pickup to Buenos Aires and then had ridden horseback into the mountains.

Platanares, the first step, is situated on a mountain top. The church is of native construction—a thatch roof supported by poles and vines.

When the Indians saw that a missionary lady had come to visit them, they sent for special food to celebrate this outstanding occasion. We were very hungry after our long journey, but had to wait until the hosts made a five-hour round trip to the nearest store.

While we were waiting, we saw some vacation Bible school literature in the church and asked how many had been saved during their VBS. Other

churches had sent in glowing reports of the success of their VBS's so we were quite taken aback when Efrain, the pastor of the church, declared, "None; no one was saved!" Efrain's second statement was even more startling: "There are no sinners living here." He explained that the nearest home of an unbeliever was about two hours' ride down the trail.

The area is not densely populated, but Sunday school attendance runs about 185; and the pastor and young people are active in evangelizing Indians who live about three hours' ride from the church. Efrain was positive in declaring that he would not be content with merely a pastoral ministry, but would have an evangelistic ministry also.

After breakfast the next day we began our trek to Las Bolas where the church is pastored by Efrain's brother Alfonso. As we neared Las Bolas we saw a new public school building. Classes had been in session for a week and the school mistress, who had just come to the community, told us her

experiences in an all-Pentecostal community. The students were exceptionally attentive and brought vegetables and tree peas to her instead of the proverbial apple. "This is the nicest group I have ever taught," she said.

The new Christians of Las Bolas had petitioned the Costa Rican government for a teacher. Of the seven prospects for the job, six refused the position when they found that their future would be in an evangelical Christian community. The seventh who was interviewed accepted. This young lady was the only Latin in the area, and the only unconverted person! She attended the church services, however, and praised the Lord with the people. One church member told us, "We expect her to give her heart to the Lord soon."

About a quarter of a mile from the church is one of the archaeological mysteries of the world. Huge rocks almost perfectly round, with no markings, give Las Bolas its name—"The Balls." They were formed by members of a long-forgotten Indian civilization. The present inhabitants of Las Bolas have not tried to accomplish feats which would make future generations wonder or seek in vain the answer to strange riddles, but their testimony and evangelistic spirit have been an inspiration to missionaries.

These Indian communities are a living testimony of the worth of missions, sacrificial giving, prevailing prayer, faithful witnessing, and the power of the Word of God. May God continue to bless people as they travel to remote areas, declaring with joy the gospel message. ■■



## Called Home



Mrs. Juergensen

"When you are through with me on earth, Lord, please let me go to sleep and awaken in heaven," Mrs. C. F. "Mother" Juergensen often prayed. On December 17 the Lord answered Mother Juergensen's prayer. Doctors could find nothing physically wrong with her. While she was sleeping peacefully, the angel of the Lord came and took Sister Juergensen to her eternal home. Ninety-three years of age, she had the distinction of being the oldest living Assemblies of God missionary.

Her husband, C. F. Juergensen, went to be with the Lord in 1940. He was laid to rest on the hillsides of Japan alongside four other members of the Juergensen family. He had spent twenty-seven years as a missionary to the Japanese people.

In 1913 Mr. and Mrs. Juergensen and their daughters, Marie and Agnes, opened a work in Tokyo, Japan. (Their son John and his wife Fredericke went to Japan later.) When the General Council of the Assemblies of God was organized in 1914 the Juergensens became the first Assemblies of God missionaries to Japan. The present Assemblies of God work grew out of the Juergensen family's pioneer efforts.

Mrs. Juergensen is survived by her daughters, Marie and Agnes, who live in Whittier, Calif. As soon as family affairs are settled Marie plans to return to Japan to continue the work her parents started.

—Wilma Jones

Send Foreign Missionary offerings to  
**ASSEMBLIES OF GOD**  
Foreign Missions Department  
1445 Boonville Ave., Springfield, Mo.



Delegates from all the organized Assemblies in Iran attended the Pentecostal Conference at Rezaieh last June.

## Pentecostal Conference in Iran

BY WILMA JONES

THE ASSYRIAN PENTECOSTAL CONFERENCE of Iran met at Rezaieh, June 25 through July 2. Delegates were present from all the organized Assemblies in Iran. The church at Rezaieh, where the conference convened, was packed, with scores of people standing in the churchyard.

Believers were strengthened in the Lord and thirty people were saved under the ministry of Iranian pastors.

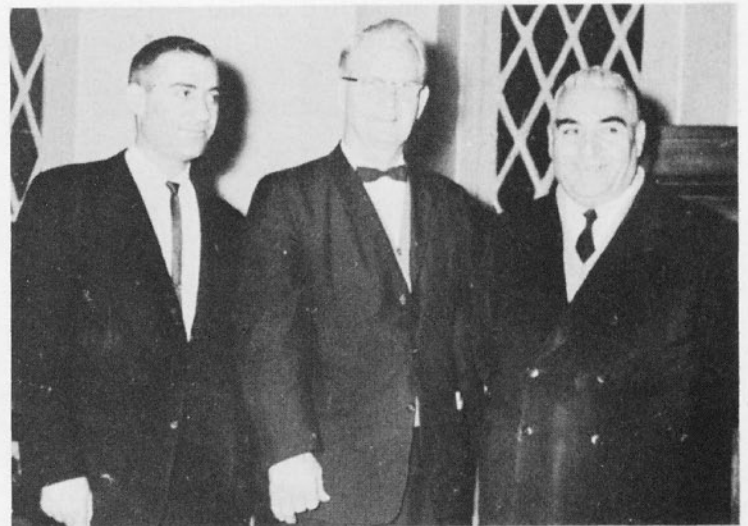
There are eleven organized Assem-

blies in Iran and nearly 1400 adherents. Teheran, the capital, has a total population of almost two million. The two hundred Pentecostal believers of this city meet in rented quarters. Before the congregation can grow, an adequate building must be purchased.

V. G. Greisen, Field Secretary for Southern Asia and the Middle East, recently met with Superintendent Tooma Nasir and other leaders of the work in Iran. He reports that God's blessing is resting on the Iranian churches.



The congregation at Teheran worships in inadequate, rented quarters and is in need of a building.



V. G. Greisen with Tooma Nasir (right), superintendent of the Assemblies of God of Iran, and his son Anthony Nasir (left).

*The author and her husband spent ten years pastoring home missions churches in southern Idaho.*

## You Can Help Home Missions

By MARJORIE STEWART *Longview, Washington*



Mr. and Mrs. Robert Stewart

"I'M GLAD I LIVE IN THIS TOWN BECAUSE THERE ARE NO churches here," said a young man. This remark was overheard by a young Assemblies of God couple in a small, rough, sawmill town in central Idaho a few years ago. But it cannot be repeated now, for the Lord led this couple to begin a church for Him there soon after the remark was made.

Our hearts rejoiced as we visited these home missions pastors recently and viewed the small but beautiful church they are erecting. It is a shining testimony to the power of Pentecost in a town where the name of Jesus was rarely mentioned except in vain until recently.

We could not help but notice the sacrifice that was behind the building of this church. The congregation is small and unable to contribute much financially. The pastor and his wife, feeling the burden as they do, have sacrificed their own finances and have done without needed clothing and comforts most of us take for granted. They are leading a disciplined life, nearly six hundred miles from loved ones, in an isolated Idaho community.

Often when we think of our home missionaries we do not picture them as bearing the sacrifices necessary on a foreign mission field. But the fact is that some of them are sacrificing as much (or, in some areas, more than some foreign missionaries do). Though it is thrilling work there are times of loneliness. Home missionaries are miles away from the security of home surroundings, the love of families, and life-long friendships. Sometimes even here in America the customs and habits of those to whom the worker is ministering are very different from where he was raised.

Other problems arise, as well. Most home missionaries we are acquainted with must find secular work to supplement their incomes. This is an added burden, taking time from their primary burden, the ministry.

Most home missions parsonages were not built for growing families. Besides, home missions churches usually have inadequate facilities for classes and other activities, and so the parsonage is pressed into use. This often deprives the missionary and his family of needed privacy.

There are few home missionaries who would complain, but there are ways the larger churches can be a blessing to the workers it sends out into the harvest. Most of the following suggestions have been used by the home church of the above-mentioned couple laboring faithfully in Idaho.

1. *Letters.* Letters arriving regularly probably do more to alleviate loneliness and lighten the burdens than anything else. Families usually write of family news, but news of the home church is most welcome and brings manifold

blessing. Maybe a quarterly (or even monthly) church news letter could be written by someone in the home church to workers on the field. And do include pictures occasionally.

2. *Bulletins.* If the home church puts out a bulletin it would be well to put the home missionaries on the mailing list. The feeling of keeping in touch lifts the morale.

3. *Home-town papers.* This may not seem too important, but again the feeling of isolation and having been forgotten is relieved with an occasional newspaper in the mailbox.

4. *Gifts.* Remembrances at Christmas, on birthdays, and even the anniversary of going out to the field, can bring untold blessing. Gifts need not be expensive but should be practical as well as in good taste. Remember, home missionaries like beautiful things too. Practical gifts, such as linens, household or personal items, can be helpful financially to the home missionary.

5. *Offerings for special needs.* There are needs on the home missions field that neither the small congregation nor the home missionary can provide because of limited finances. Occasionally the home church may be able to take a special offering for this cause. Missionary credit for the offering will be given the home church by the National Home Missions Department.

6. *Revival services by the pastor of the home church.* It may be convenient for the pastor of the home church to hold a revival for the home missionary church. It is not possible for home missions churches to pay evangelists adequately; and if the larger home church could send its pastor, with expenses paid, to the mission church, what a blessing it would be to both churches. The home pastor would be greatly enlightened about the home missionary work and could convey the burden to the home church.

This leads to my last but maybe most important suggestion:

7. *Prayer.* The battle of the home missions church is fought through prayer just as any other spiritual battle is. Some of our home missions churches are located in the strongholds of the cults. Some are truly pioneer, as is the young church in central Idaho. The children of a recent neighbor of this pastor had never heard the name of Jesus until the missionary's wife talked to them.

"For we wrestle not against flesh and blood, but . . . against the rulers of the darkness of this world . . . praying always with all prayer and supplication in the Spirit, . . . and supplication for all saints" (Ephesians 6:12, 18). Please remember the home missionaries the next time you pray. //



Bethel Temple in Dayton, Ohio sponsored the new Evangel Assembly for north-west Dayton. Cyril Homer (inset), pastor of Bethel Temple.

# The Dayton Story

Another Assemblies of God congregation, led by its pastor, catches the vision of the unreached thousands of its community and generously supports those who are spearheading the venture.



Clifford Yates

THE VISION AND CONCERN OF BETHEL TEMPLE IN DAYTON, Ohio, and of the Ohio District, have resulted in the establishment of the new Evangel Assembly of God in north-west Dayton. This fast-growing residential area of the city has a population of 80,000.

The mother church gave 19 people, including the pastor's family, to the new effort. Clifford Yates is pastor. Also Bethel Temple contributed \$2,000 toward the down payment and equipment and \$100 a month toward the \$125 monthly payment.

Members had a grocery shower for the new pastor. The Home Missions Department of the Ohio District supplied the remaining portion of the down payment plus \$25 a month on the mortgage payment.

The church is a modern residence which has been remodeled to provide a chapel which seats 60 people. Seven rooms are used for Sunday school classes. Evangel Assembly was dedicated at its opening service February 5, 1961, with a capacity crowd in attendance. Paul J.

Emery, district secretary and Home Missions director, was the speaker.

The potential for Assemblies of God ministry in this part of Dayton is promising.



Members of the new Evangel Assembly in Dayton, Ohio.

# The Highest Motive

BY GAYLE F. LEWIS

Executive Director of the Women's Missionary Council



NEXT SUNDAY, FEBRUARY 25, IS NATIONAL WMC DAY. The theme of the day expresses the highest motive of Christian service—BY LOVE COMPELLED.

Over 68,000 WMC's in more than 5,700 local groups have accepted a vital responsibility in the various ministries. Why do they do it? This year's WMC Day program, sent to all local WMC presidents in January, points up the only logical reason for this selfless, sacrificial service: "The love of Christ constraineth us" (2 Corinthians 5:14).

The love of Christ, forever proven on the cross of Calvary, challenges every man and woman to serve and sacrifice to share the good news of salvation. Not all can go to the mission field, and return to tell of battles fought and victories won. Some must stay behind and send. No one realizes more than the missionary how necessary is the work of those who send. "For the body is not one member, but many. . . . And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you" (1 Corinthians 12:14, 21).

As surely as the man with the withered hand was hindered in his work before Jesus healed him, so surely are our missionaries hindered in their ministry when any of the members of the Church, the Body of Christ, fail in their God-given function. None of us works alone. We are dependent upon one another. Each is necessary.

The Women's Missionary Council unites thousands of women of our church to perform a sometimes inconspicuous, yet vitally necessary service. The National WMC Day theme focuses on the motivation of this service.

When I am in Springfield on Sundays, it is my privilege to attend a Sunday school class taught by Ward Williams, Dean of Evangel College. One Sunday recently he challenged his hearers to search their hearts to see whether they were "committed beyond the point of mere convenience."

These are days when it is more con-

ventional to do the convenient, and when to inconvenience one's self for the sake of another is somewhat out of the ordinary. These are times one is tempted to give only out of one's surplus rather than from a spirit of sacrifice, compelled by the love of Christ.

Many of God's people know well the meaning of sacrificial service—of giving compelled by love—but perhaps there are some who have not yet caught the vision of what it means to be committed beyond the point of mere convenience. Whatever our personal depth of consecration, this WMC Day, with its emphasis on love as the highest motive for Christian service, challenges us to a deeper commitment to Christ.

Christian love, the love of Christ, is not merely an optional luxury in the business of serving Christ. It is not simply a spiritual nicety, which we may choose to be without. It is vital to acceptable service. It is so vital that the message of the most eloquent preacher cannot ring true without it. "Though I speak with the tongues of men and of angels, and have not *love*,

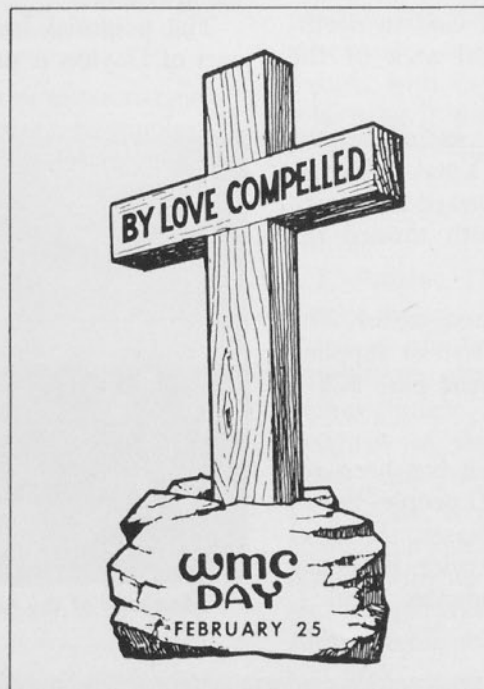
I am become as sounding brass, or a tinkling cymbal." This principle holds true in every area of service. Unless it is the love of Christ that motivates the WMC group to "bestow all [their] goods to feed the poor . . . it profiteth [them] nothing."

There is a scriptural test which each of us does well to apply to the work we call Christian service. The acid test is, "Why do we do it?" We are what our motives are—no better, no worse. Twice in the New Testament we find the expression, "your labor of love. . . ." In both 1 Thessalonians 1:3 and Hebrews 6:10 the writer points out that "your labor of love" is not forgotten. By contrast, in Revelation 2:2, where the church of Ephesus is measured by divine standards, He who walked in the midst of the seven golden candlesticks could only say, "I know thy works, and thy labor. . . ." He looked past the labor for love as the motive, and did not see it.

"Thou hast left thy first love," He said to the Ephesian saints. Apparently at one time they had worked by love compelled. After that first love had diminished they went on doing good works, even "for my name's sake." But the highest motivation for service was lacking when their love for Christ waxed cold, and as a result their zealous works could not satisfy the heart of God.

Each of us must ask and answer the question for himself, "Is it the love of Christ that constrains me to do what I am doing for God, or do I serve for secondary reasons?"

The National WMC Department is the nerve center for our entire WMC program of service. Sometimes, even though they are very close to the work, Sister Mildred Smuland, our National WMC Secretary, and other members of the staff, have to marvel at the large and varied projects our WMC's have undertaken. Year after year their total giving to Assemblies of God ministries exceeds a million dollars. Their



vital ministry in intercessory prayer remains unmeasured except in the grateful hearts of our missionaries and others whose burdens are lifted as our WMC's pray earnestly, by love compelled.

Sometimes as projects come in to the National WMC Department and are referred to the various districts, we are reminded of the story of a ferryman's heroic efforts following a boat disaster. It happened a number of years ago. Two excursion boats with hundreds on board had collided in a fog on the Thames River in England. Two ferrymen nearby were anchoring their boats for the night when they heard the crash and the cries of the helpless victims.

One said, "I am tired and going home; no one will see me in the fog." The other did what he could to save the passengers.

At the coroner's inquest both men were questioned. The man who had slipped on home without helping confessed his shame. The other was asked,

"And what did you do?"

"I jumped into my boat and pulled for the wreck with all my might; I crammed my boat with women and children, and when it was too dangerous to take even one more, I rowed away with the cry, 'O God, for a bigger boat!'"

Occasionally, when our national WMC staff suggests some large project to a district WMC president, they receive a letter explaining that the district is unable to take that project, due to previous commitments. But always in the letter one senses the cry, "O God, for a greater capacity to help in this battle to win the lost!"

A growing part of WMC ministry is the work with Missionettes, our girls auxiliary. A year ago Missionettes was expanded to include Junior girls, so that now the program provides missionary education and service opportunities for girls nine to seventeen years of age.

Over half of the 25,000 girls now enrolled in Missionettes are participating

in the *Stairway to the Stars* achievement program launched in December 1960. As these young people study missions and learn Christian truths under the guidance of spiritual leaders, they are led into a vital personal relationship with the Master. This is doing much to insure the perpetuation of the WMC spirit of serving—by love compelled—till Jesus comes.

Our National WMC Department is operating as efficiently and economically as possible in order to give maximum service to our WMC's and to our large missionary and benevolence programs. It is to the credit of our churches that they have recognized the need for this national office to correlate and guide the wide ministry of WMC, and have supported the office from its beginning. In view of this, and of the increased ministry of WMC on a worldwide basis, we urge all our churches to continue their loyal support of the National WMC Department through the once-a-year National WMC Day offering

## When the Holy Spirit Came

(Continued from page seven)

praise. And when the Holy Spirit is guiding us in what to pray, no selfishness can enter in. The Holy Spirit knows what to pray for and how; many times we do not. It is a time of refreshing and rest to the Spirit-filled Christian (Isaiah 28:11-12).

Our church is new in this relationship to the Holy Spirit, but we are expecting great things from God. Naturally my denomination became interested in what God was doing in our church. Several people objected to what they could not understand. However, after personal conferences with both my district superintendent and Edward R. Garrison, Bishop of the Methodist Church, I received a gracious letter from the latter acknowledging ours as a truly scriptural experience. He warned of possible pitfalls, which God also has been pleased to show us, but encouraged us to continue to seek His presence and blessing.

It is a joy just to sit at the feet of Jesus and let Him teach us day by day. Many of our people have not believed nor received, but with patience, love and prayer many more will enter into this blessed experience... and rest.

I believe the Holy Spirit is moving over this earth one more time, preparing the Christians for the Lamb's return. He is finding the hungry hearts in all denominations and sending them forth as human dynamos, filled with the Holy Spirit, used by the Holy Spirit to win the lost. I believe this is for every Christian who will receive.

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## THE APPLE OF HIS EYE

The apple of the eye may be either the eyeball or the pupil. From the use of the expression in the Bible and from the fact that we try so hard to protect our eyes, it has come to mean something precious. The pupil is so named from the Latin "pupilla," meaning "little girl." This corresponds to the Hebrew "little man," and the Greek "young girl" of the eye. It is thought to come from the reflected image of oneself seen in the eye of another person. Remember that the Bible says God keeps His people as the apple of His eye (Deuteronomy 32:10) and that to touch His people is like touching the apple of His eye (Zechariah 2:8). When we repeat Psalm 17:8 we pray that God will keep us as the apple of His eye.

—The Covenanter Witness

## LIGHT IN THE VALLEY

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Psalms 23:4).

"I believe," said D. L. Moody, "that the 23rd Psalm is more misquoted than any other part of the Bible. If I have heard one man, I have heard a thousand talk about the 'dark valley.' But the word 'dark' isn't there! It says, 'Though I walk through the valley of the shadow of death.' Did you ever see a shadow in the dark? Go down to your basement tonight without a light and try to see your shadow. The fact that there is a shadow shows that there is a light in the valley. All death can do is to throw his shadow across the place. Shadows never hurt anyone. We have nothing to fear."

—Choice Gleanings

# God Had Not Forgotten . . .

*The memories of a Christian home came back while listening to Revivaltime*

By LOIS HOKANSON

BACKSLIDDEN AND MISERABLE, JOHN C. Bell of Carpentersville, Ill., turned on the radio one Sunday evening last fall.

Suddenly the music of *Revivaltime* caught his attention. Immediately the gospel music reminded him of the happy years when the love of Christ had dwelt within him.

Reared in a home which he describes as "ideal for any youngster," John was the son of a Bible-preaching minister. At the age of seven he accepted Christ as his personal Saviour during a revival meeting. In spite of his youth he understood what he was doing, and he fully intended to live for Christ the rest of his life.

But with the passing years came coldness and indifference. He yielded to temptations and acquired worldly habits. "I forgot God completely," he sadly relates. "But God had not forgotten me."

While attending college John met the girl who was to become his wife. She was Roman Catholic, which presented problems from the time they became seriously interested in each other.

She knew nothing about Protestant Christianity but, backslidden as he was, John somehow convinced his fiancée that her church was marred with error. She agreed to be married outside her church. In spite of her family's protests the two young people were married by John's father.

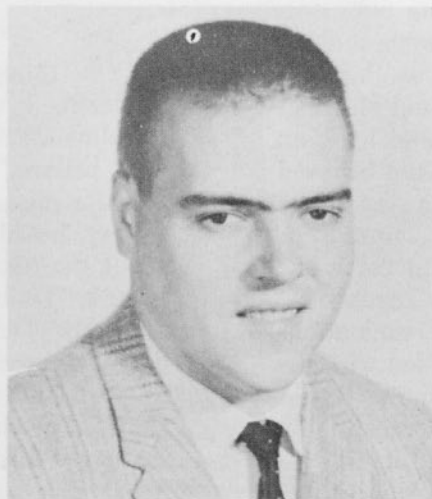
"However," John recalls, "our life together was rather miserable. We struggled along through the summer. When fall arrived we moved to our

present home in Carpentersville where I had a teaching position waiting for me."

Then one Sunday evening John accidentally heard *Revivaltime*. As C. M. Ward began to speak, Christ began to deal with John's heart and mind. When the radio invitation was given John let Christ back into his life.

"What a tremendous burden," John testifies, "was lifted right then and there. My life was completely changed. All the bad habits I had picked up by worldly living were thrown aside. Immediately I started attending a gospel-believing church. I felt as if I had just come to life."

With the renewal of his faith in Christ, at once John received a burden for his unsaved wife. He began to pray for her and to talk with her about what Christ had done for him. She saw the change in his life but still she clung to her old beliefs.



John C. Bell

## ATTENTION, PASTORS!

The Radio Department wants to be of greater help to all local radio and television broadcasters. In order to do this a survey is under way to get a complete list of all churches producing local radio and television broadcasts. If your church has either a radio or television broadcast, please write the Radio Department, giving information as to the name of your program, call letters of broadcast station, its power, kilocycles, time of release, and length of program. Send your letter with this information to REVIVALTIME, Box 70, SPRINGFIELD, MISSOURI.

"I wrote to *Revivaltime* then," John says, "to seek the prayers of your group. Somehow I knew I didn't have long to wait."

At once his wife became convicted as God's Spirit began to deal with her. When the invitation was given at church the following Sunday, she went forward to accept Christ as her Saviour, too.

"Now Christ is the head of our home," John declares. "We both have the same hope of eternal life."

"We thank God for people like you of *Revivaltime* who still hold the precious truths of God first in your life," he concludes. "*Revivaltime* helped my wife and me to find Christ, and by doing so has helped us to find a happy life in serving God together."

You may help others through the world-wide broadcast services of *Revivaltime* to find that God has not forgotten. Send your letters and offerings to REVIVALTIME, Box 70, SPRINGFIELD, MISSOURI.

## RADIO FLASH

The following stations have been added to the *Revivaltime* log:

CENTREVILLE, MISSISSIPPI

(WGLC)

1580 kc—250 watts

Sundays, 9:30 a.m.

BEAUFORT, SOUTH CAROLINA

(WSIB)

1490 kc—100 watts

Sundays, 10:30 p.m.

POPLAR BLUFF, MISSOURI (KLID)

1340 kc—250 watts

See local newspaper for time

OSHAWA, ONTARIO, CANADA

(CKLB)

1350 kc—5,000 watts

Sundays, 10:30 p.m.

DUNN, NORTH CAROLINA (WCKB)

790 kc.—1,000 watts

Sundays, 8:00 a.m.



# How a Lutheran Pastor Was Baptized with the Holy Spirit

By LARRY CHRISTENSON

*Trinity Lutheran Church, San Pedro, California*

TWO YEARS AGO THE "BAPTISM OF THE Holy Spirit" was nothing more than a theological phrase for me. I was a senior seminary student at our Lutheran seminary in St. Paul, Minn. I came across Agnes Sanford's splendid book on divine healing, *The Healing Light*. My interest was sparked. Could it really be true that Jesus would heal today as He did 2000 years ago?

I read omnivorously—twenty or thirty books on the subject. My intellect became absolutely convinced that Jesus Christ is indeed "the same yesterday, and today, and forever" (Hebrews 13:8). I joined The Order of St. Luke the Physician, the international order of doctors, ministers, and laymen who are working to revive the ministry of healing in the church. But though my intellect was convinced, I found that the "rest of me"—the heart and the deeper levels of consciousness—came along less quickly! (The Old Adam has quite a hold there, and knowledge alone isn't enough to drive him out!)

When I arrived at my first parish (in San Pedro, California) we quietly began to practice a ministry of healing. The Lord has blessed our congregation in countless ways through this return to the New Testament healing practices.

Then, about a year ago, my interest in divine healing led me to inquire of the Lord concerning the other manifestations of the Spirit. Even this strange thing of "tongues!" Faithful to His promise in James 1:5, the Lord answered my prayer for wisdom. He led me to several people who testified to the reality of "tongues" and the "baptism of the Spirit" in their own lives. Again, my intellect became thoroughly convinced that this was real and true and absolutely grounded in Scripture. But I was not at that time ready to "receive"; the Lord let me wait. I laid it before Him in simple faith and said, "Lord, when I am ready for this kind of thing and when

You want me to have it, then show me the way."

As He so often does when dealing with me (how wonderful His treatment of each of us in a special, loving, and individual way!) the guiding of the Spirit came in a quiet, inconspicuous manner. An elderly woman—a true saint of God—a former Lutheran from the Foursquare Church whom I knew, called and told me about the revival they were having at Brother Saunder's church. She wanted to know if she might invite some of our Lutheran members. I of course told her to go right ahead. (I don't know if any of our people went, but as it turned out she was inviting me!)

A day or so later I got to thinking about the revival and decided to go myself. Sister Mary Westberg preached a powerful message on the gifts of the Spirit. Afterward I approached her and asked if she would pray with me for a more Spirit-filled ministry. "Have you received the 'Baptism'?" she asked. I said that I had not. She and Brother Wayne Westberg both prayed for me but I did not receive the baptism of the Spirit at this time. Sister Westberg gave some wise counsel on how I might pray more effectively in my private prayers.

Two nights later I came back and heard Brother Westberg preach on "The Gospel of Christ." Following the service I went forward again and this time, as Brother Westberg laid his hands upon me, I suddenly found myself speaking in tongues! Praise God!

A week later I heard Brother David du Plessis speak at the Assembly of God in San Pedro. I prayed with him and the other good people there at Brother Salzman's church following the service. The Spirit set me gloriously free in this new dimension and I prayed in tongues with great rejoicing in the Spirit.

Yes, two years ago divine healing and the baptism of the Spirit were just theological phrases to me. But now,

praise God! the words are brimming over with meaning and truth and power. I offer my humble thanks to our wonderful Saviour—who indeed baptizes with Spirit and fire!—for this gift. I praise Him for the dedicated, surrendered people through whom He helped lead me along this pathway to greater knowledge and power in the Spirit. And I dedicate myself with fresh heart to His wonderful purposes. "It is no longer I who live, but Christ lives in me!" (Galatians 2:20).

—Foursquare Magazine

## A Father Who Walked with God

*(Continued from page seventeen)*

the racket of a boisterously healthy group of gifted children. The other is the mother of an equally large family, but also a poetess of no mean order, and a Christian matron sought out by multitudes of young people for sensible counsel in all kinds of problems. In both families several of the children have entered the work of the ministry. Both households are markedly happy.

What a splendid home little Methuselah and all his brothers and sisters were born into! A father whose face must often have shone with the radiance of divine communion; a father who had learned how to adjust the indispensable time given to God alone with the almost equally indispensable time given to the little people growing up around his table: a father whose whole walk and conversation must have been a continual inspiration to those who knew him most intimately: a home where true religion must have been as natural as the air they breathed. Nothing strained, nothing artificial, nothing unnatural in the deepest sense, for Enoch just walked with God—and "walking" implies a minimum of strain and a maximum of attainment by quite ordinary effort. Noah was his great-grandson, and perhaps that shows how successfully Enoch impressed his example on his own household. His life was one big sermon.

Yes—Enoch was translated; but before his translation this splendid father "had this testimony—that he pleased God." ❧

# Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



## CHRIST INTERCEDES FOR BELIEVERS

Sunday School Lesson for February 25, 1962

JOHN 17:9-24

As we approach our lesson text we are on holy ground. Here we have that which is truly "The Lord's Prayer," the sacred, sublime, yet simple outpouring of the heart of the Son to the Father and the intercession of the great High Priest for all His people.

**CHRIST'S PRAYER FOR HIMSELF (verses 1-5)**

"These words spake Jesus." He had told them who He was, why He was about to leave them, whom He would send them and everything calculated to give them comfort, peace, strength, and hope. Now Christ faces with poise and fortitude the great act for which He had come into the world. His prayer gives us wondrous insight into His thoughts and feelings in contemplation of that hour.

1. *The Petition.* "Father, the hour is come." John makes many references to the "hour." In view of it, Christ utters His petition, "Glorify thy Son." See also verse 5. Does this petition seem, on the surface, to be self-centered? Consider the purpose for which it was offered!

2. *The Purpose.* "That thy Son also may glorify thee." And what does Christ have in mind here? Nothing less than the Cross! He realizes that the hour for which He

### HE IS STILL PRAYING



left heaven's glory and came to earth has arrived. He has finished the earthly ministry God had given Him to perform. There remained now the Cross. And just as the glory, power, and anointing of God had enabled Him so beautifully to fulfill His earthly ministry, now His one desire is to glorify the Father in His death on the cross.

3. *The Plea.* His appeal is made on the basis (1) of His divine relationship—"Father," and (2) of the completion of His earthly ministry.

**CHRIST'S PRAYER FOR HIS APOSTLES (verses 6-19)**

1. *The Petition* (verses 11, 15, 17). Christ asks three things for His apostles: (1) "Keep through thine own name those whom thou hast given me, that they may be one, as we are; (2) "Keep them from the evil." Jesus did not pray that His apostles would be taken out of the world (that is, before their time) but that they would be given divine grace, glory, and power to triumph over sin in the midst of the world. This is always God's method (1 Corinthians 10:13; 2 Corinthians 12:9).

"I pray not for the world." Jesus was not indifferent to a lost world, but His method for reaching the world was through the men He had chosen. And since that was so, they, above all, needed His prayers!

(3) "Sanctify them through thy truth." The means whereby they would be kept from evil and worldliness and sin was the Word of God. "Thy word is truth." Practical Christian sanctification will only be realized in the degree that Christians love and obey the Word.

2. *The Purpose* (verses 11 and 13). "That they may be one... that they might have my joy fulfilled in themselves." Their unity was essential to their power to carry out the work He had commissioned them to do. The joy of the Lord which results from abiding in His will and program would be their strength.

3. *The Plea* (verses 6-8, 10, 11). Christ's petition for the apostles is based on their relationship to God and upon the fact that they would be left in a hostile world.

**CHRIST'S PRAYER FOR HIS CHURCH (verses 20-25)**

In these wondrous words Christ looks down the corridors of the centuries and takes within the range of His prayer all believers of all ages—including you and me!

1. *The prayer for unity.* "That they may be one." Of all the things for which Christ might have prayed for His church, He prayed for its unity. Why? Because in true unity there is the manifestation of His power and glory. All disunity hinders the flow of His mighty love and power.

2. *The pattern of unity.* "As thou, Father, art in me, and I in thee." Think of it! We are to strive for that perfect, harmonious, unceasing unity which existed between the Father and the Son!

3. *The purpose of unity* (verses 21, 23). "That the world may believe... that the world may know." And did not the unity of those believers met together in the upper room produce a testimony to the world that resulted in a mighty harvest of souls?

But Christ also foresaw the eternal purposes of our identification with Him in His death and resurrection, and with all believers in the unity centering in His death—"I will that they also... be with me where I am; that they may behold my glory." In the light of such a glorious destiny let us live in Him and for Him!

—J. Bashford Bishop

# PROFITABLE Pentecostal Reading

**TONGUES LIKE AS OF FIRE**, by Robert C. Dalton. This book is historical, rather than argumentative, beginning with an account of the speaking in tongues in Apostolic days, and tracing the history of this remarkable phenomenon through the centuries down to the present. The author shows its vital importance as a part of the doctrine and practice of the Assemblies of God. Paper bound, 127 pages.

2 EV 619 ..... \$1.25

**THE BAPTISM IN THE HOLY SPIRIT, A Challenge to Wholehearted Seekers After God**, by Harold Horton. A clear explanation of the doctrine of a marvelous and scriptural experience, and of the way into it; with convincing answers to popular questions and scriptural solutions to personal problems. Paper bound, 23 pages.

3 EV 3683 ..... \$ .30

**EMBLEMS OF THE HOLY SPIRIT**, by F. E. Marsh. This splendid volume, for long out of print, is invaluable to any minister desiring to preach on the Holy Spirit. Containing much sermon material, this book abounds in sound exposition and spiritual teaching on essential themes. Cloth bound, 257 pages.

3 EV 1428 ..... \$3.50

**SPIRITUAL GIFTS AND HOW TO RECEIVE THEM**, by W. V. Grant. A complete textbook for pastors, teachers and all Christians who desire instructions for receiving spiritual gifts. Paper bound, 100 pages.

3 EV 2564 ..... \$1.00

**PENTECOST EXAMINED**, by Elmer C. Miller. Written by a Baptist lawyer, this essential book investigates with candor and insight the arguments of the opponents of the Pentecostal doctrine. Lawyer Miller knows the value of competent witnesses and presents their testimony most effectively. Skillful and honest in his appeal to the Scriptures, his defense of the Pentecostal position is, we believe, unassailable. Paper bound, 131 pages.

2 EV 571 ..... \$ .75



**UNTO YOU IS THE PROMISE**, by Robert W. Cummings. The author's unusual testimony of his Pentecostal baptism, the manner by which he was convinced, made hungry and completely ready for a mighty experience. Paper bound, 39 pages.

2 EV 750 ..... \$ .35

**PICTURES OF PENTECOST**, by Alice E. Luce. One of the master keys to a knowledge of the Old Testament is the New Testament experience of Pentecost. This experience of power is pictured by the glory which came into the newly finished temple of Solomon, by the mantle which fell from Elijah upon Elisha. The author's keen insight brings into spiritual focus these and many other stories from long ago. Cloth bound, 238 pages.

2 EV 575 ..... \$2.50

**THE HOLY GHOST AND FIRE**, by D. N. Buntain. A full and inspiring treatise on the baptism of the Holy Spirit. The spiritual experience of the first-century church is the essential for twentieth-century believers, declares the author. In flowing, impassioned style he carries the reader along, producing in him a deep desire for spiritual reality. Cloth bound, 97 pages.

2 EV 525 ..... \$1.25

**WITH SIGNS FOLLOWING**, by Stanley H. Frodsham. At the turn of the century, in answer to heart-hungry prayers of God's people around the world, the Holy Spirit was outpoured. Soon the great Pentecostal movement had encircled the globe. For all who would know the fascinating, thrilling details of this Pentecostal outpouring, the present volume provides the answers authoritatively. Cloth bound, 279 pages.

2 EV 635 ..... \$2.50

**THE SPIRIT HIMSELF**, by R. M. Riggs. Here is a "must" for all those who profess and believe the experience and gifts of the Holy Spirit, for in this book the distinctive doctrines of our church are set forth. Ralph M. Riggs, former General Superintendent of the Assemblies of God has ably unfolded in this volume the teaching concerning the person of the Holy Spirit, His names, offices, ministries, gifts and administrations. A book that should prove valuable for individual instruction as well as use in study classes. Cloth bound, 208 pages.

2 EV 590 ..... \$2.50

**"WHAT MEANETH THIS?"** by Carl Brumback. Here in a single, comprehensive volume is what the Pentecostal Movement believes about "speaking with tongues." "What Meaneth This?" will provide the information so long desired by non-Pentecostal friends, and will remove many obstacles from the minds of those who have opposed this part of the Pentecostal message. This book will strengthen the faith of Pentecostal Christians everywhere. Cloth bound, 348 pages.

2 EV 626 ..... \$3.00

**PENTECOST**, by Donald Gee. A Pentecostal classic which should be read and reread by every sincere believer. The author deals scripturally with all the basic problems in connection with receiving the baptism in the Holy Spirit and maintaining a Spirit-filled life. The reader will appreciate the gifted style of the writer and his effective use of illustrations. Paper bound, 95 pages.

2 EV 569 ..... \$ .75

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## Johnnie Barnes Heading New Boys' Program



Johnnie Barnes, C. A. president of the North Texas District, has joined the headquarters staff in Springfield, Mo. As an official in the Men's Fellowship Department Brother Barnes will be supervisor of a new boys' program currently being developed.

In the new capacity he will assist in formulating plans, defining the program, and promoting ideas. The new program will be the first of its type established by the Assemblies of God.

Brother Barnes has been affiliated with the Assemblies of God for more than sixteen years, having received ordination in the North Texas District in 1950. Before that he was a Methodist pastor for five years. The new leader of boys' work attended Texas Wesleyan College in Fort

Worth where he received his degree in religious education.

During the past five years he has worked with youth of the North Texas area. Prior to his youth work he served as an Assemblies of God pastor and traveled in Mexico and Canada in evangelistic ministry. He is an artist and songwriter in his spare time.

Brother and Sister Barnes and their two children are now living in Springfield. *Evangel* readers are urged to pray that God will guide Brother Barnes and those who are associated with him in the Men's Fellowship Department as they seek to plan a new program for boys in the Assemblies of God. //

### God Led Me Into the Spirit-Filled Life

(Continued from page thirteen)

for the fullness of the Spirit *without tongues*. I tried to find what I longed for in churches of four different denominations. Sometimes I almost gave up and accepted the measure of bless-

ing and satisfaction I had received as all the answer there was, but all the while I wondered why others seemed satisfied when I could not be.

I could see that the Bible clearly teaches an experience that is to give power to a Christian before he is prepared to go out to work for God, and when I finally studied the Book of Acts as my Assembly of God friends had long urged me to do, I found there was no question that this experience meant receiving the Holy Spirit. It seemed that all I did for the Lord was futile and shallow and the fruit was not "fruit that would remain." I often went to altars and prayed, and often I was blessed but never quite satisfied. I continued to pray what I had prayed since I was first saved, "Lord, don't ever let me be satisfied with anything less than your perfect complete will in my life."

Then came the disappointment with the missions board—a disappointment that was unquestionably *His appointment*. In my despair I realized I was not prepared for the work God had called me to do and I pleaded with Him to answer my need.

In His providence I found myself attending the First Assembly of God in Rapid City, South Dakota, one Thursday night. The congregation was singing, "My Wonderful Lord," as I slipped into the back seat. I was unable to join in the song but pleaded with God to protect me from anything outside His will. I reminded Him that I wanted His full and complete will, "no more, no less, and no different." I told Him again that if the restlessness and uneasiness I felt was because I was not going His way, I wanted Him to withhold His peace until I was where and what He wanted me to be. Thank God He answered that prayer!

After the song the pastor stood up to preach and I was startled to hear him say, "When I came to service tonight I had two sermons. I didn't know which one God wanted me to use. During the prayer God spoke to me." Then he proceeded to preach just what I had been finding in my study on the baptism of the Holy Spirit.

I went to the altar that night, but still when I left the church it was with mixed feelings of fear and longing. God spoke to me as I walked the two blocks home, using a poem about the rich young ruler. I had not read the poem for years, but it came to me clearly how he sought what he lacked but



## Forgotten Anything?

### HOW ABOUT HOUSING ARRANGEMENTS?

Don't take a chance on waiting until the last moment to make housing arrangements for the 1962 Regional Sunday School Conventions. Often motels and hotels are filled during the conventions and delegates have to be turned away.

Now is the time to make arrangements for a place to stay during the Regional Convention in your area. Approximately eight weeks before the convention, pastors and superintendents will receive a hotel and motel rate sheet in the mail. Included with this will be a form to fill out and mail to the Housing Chairman of the Chamber of Commerce in the convention city. This form will register your reservations at the hotel or motel of your choice. If you fail to receive a copy of this housing information it can be obtained by writing to the National Sunday School Department, 1445 Boonville Avenue, Springfield, Missouri. Make your housing arrangements now for your convention stay.

### THREE BIG REGIONAL CONVENTIONS

<b>EASTERN:</b> Harrisburg, Pa.	March 20-22	<b>Ivar Frick</b> , speaker
<b>CENTRAL:</b> Oklahoma City, Okla.	April 3-5	<b>William Kirschke</b> , speaker
<b>WESTERN:</b> Fresno, Calif.	April 10-12	<b>Kenneth Schmidt</b> , speaker

**NATIONAL SUNDAY SCHOOL DEPARTMENT**  
1445 Boonville Avenue — Springfield, Missouri

went away with the same hunger and longing because he still clung to his earthly possessions and couldn't see the peace and power Jesus had for him.

I couldn't go to bed but returned to the church to pray until I began to see that the things that were hindering me in the same way that the rich young ruler had been held back were family approval, church ties, friends, and old prejudices and fears. As I prayed I began to realize that it was more a battle of my will than I had dreamed. I had thought I wanted to *know* God's will but began to see I was not entirely willing to *do* that will. God used Jeremiah 13:16 to warn me to stop resisting His leading. The Lord knew what I had not realized and that was that I did not want the reproach of "tongues" and that I was turning my back on the only answer to my search for the Holy Spirit. That was the real turning point.

There followed a precious week of seeking God. I was too hungry to wait for Sunday so on Saturday, September 7, 1957, I went to the church

alone to "tarry until" I received the Holy Spirit. Jesus seemed near enough to be touched, and suddenly I found I was no longer praising Him in English, but the Holy Spirit was speaking through me in another tongue.

I'll never be able to express adequate praise for that one experience—when God helped me to yield to Himself and then came in to abide with me forever. Praise His wonderful name!

If this had been written right after I received the Baptism it would have been wonderful enough, but that was four years ago. All that the Bible told me that the Holy Spirit would do for me, and in me, I am finding true in this experience of a Spirit-filled life. I had wanted a closer walk with Jesus—wanted Him to be made real to

me. In this experience I have realized as never before the truth of those lines—

"Closer is He than breathing,  
And nearer than hands or feet."

The Holy Spirit has cleansed, taught, empowered, and comforted me as I always believed He would do. I have been deeply satisfied for the first time in my life and know from experience that this is the "rest wherewith ye may cause the weary to rest; and this is the refreshing."

Although I realize that there is "yet much land to be possessed" in this new life in the Spirit, new paths of service have been and are opening since I have received from God the equipment needed for Christian service. " "

## EVANGELISM CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Abbeville	First	Feb. 11	Shelvey Holland	Charlie Danzey
Ark.	Malvern	First	Feb. 25-Mar. 11	Bobby C. Brock	O. H. Virgin
	Walnut Ridge	Midway	Feb. 25-Mar. 4	A. G. & Mrs. Calaway	Lehman Rorex
Calif.	Carmichael	First	Feb. 14-25	Warren Litzman	L. W. Suter
	Hughson	A/G	Feb. 20—	Billy D. Guthrie	J. D. Smith
	Lennox	Glad Tidings	Feb. 25—	L. H. Sheets	Burton Lancaster
Fla.	Bartow	A/G	Feb. 11-25	Linton G. Creel	D. N. Asbury
Ga.	Dawson	First	Feb. 19-25	Aaron M. Wall	Jesse Ray
Ill.	Mattoon	First	Feb. 7-18	Joseph De Grado	J. A. Drysdale
	Vandalia	First	Feb. 13-25	Cox-Brown Team	A. L. Matejka
Ind.	Evansville	First	Feb. 13—	Jimmy & Mrs. Swaggart	Don Cox
	Hammond	Hessville	Feb. 20-Mar. 4	Charles Crank	Harold Duncan
Kans.	Turon	A/G	Feb. 20-Mar. 4	Jeremiah Hanley	James Smith
Ky.	Elizabethtown	Faith Tab.	Feb. 17—	David & Mrs. Howe	Harriet Brann
Mich.	Flint	Bethel	Feb. 20-Mar. 4	Bill & Mrs. Farrand	Forrest Anderson
Mo.	Canalou	A/G	Feb. 20-Mar. 4	Leon Morrow	Roy Bennett
	Kansas City	Friendly	Feb. 20-25	A. J. Chandonnet	Wm H. Cambers
	St. Louis	Central	Feb. 20-Mar. 4	G. A. & Mrs. Snavely	Richard Crenshaw
Mont.	Miles City	First	Feb. 20-Mar. 4	Wesley Pollet	Paul W. McNeece
Nebr.	Aurora	A/G	Feb. 18—	Ed Hollen	Floyd Sauer
	Lexington	A/G	Feb. 13-25	Ken Haddaway	Dale Eden
Nev.	Las Vegas	Trinity	Feb. 20-Mar. 5	Ernie Eskelin	Wilbur H. Wacker
N. J.	Pennsville	A/G	Feb. 20-25	Bob & Pat Ludwig	Elmer Lindale
N. Mex.	Roswell	Central	Feb. 20-Mar. 4	Jerry & Mrs. Roberts	Fred L. Ridener
Ohio	Alliance	First	Feb. 20-Mar. 4	W. W. Martin	John W. Blair
Okla.	Fletcher	A/G	Feb. 26	Al Davis	Perry Sanders
	Oklahoma City	Grace	Feb. 18—	Marcus Alexander	J. D. Keen
	Purcell	Memorial	Feb. 14-Mar. 4	Ervin Asiatico	Leonard Negrin
	Tulsa	Faith Tab.	Feb. 21-Mar. 4	Bill McPherson	Don Mallough
Pa.	Freeport	Gospel Tab.	Feb. 20-Mar. 4	Paul Olson Party	Clyde DeArmitt
	Shippensburg	A/G	Feb. 18-25	Byron D. Jones	Earl H. Ford
Tenn.	Stanton	Dancyville	Feb. 25-Mar. 11	James T. Burkett	V. W. Spain
Tex.	Angleton	First	Feb. 20-Mar. 4	Lee & Bonnie Krupnick	Eugene Nicely
	El Paso	Bethel Temple	Feb. 20-Mar. 4	E. L. Surratt	Ben Hodge
	Freeport	Velasco	Feb. 20-Mar. 4	Paul D. VanWinkle	Omar Dockray
	Kingsville	First	Feb. 18-Mar. 4	Mike Wright Family	H. D. Hunter, Jr.
	Olney	A/G	Feb. 20—	W. A. McCann	Dave E. Laughlin
	San Angelo	East Angelo	Feb. 13-25	Oren Paris	Cecil Vaughan
Utah	Salt Lake City	A/G Tab.	Feb. 20-Mar. 4	Arthur & Anna Berg	Peter Pilot
Va.	Danville	Mountain Hill	Feb. 18-28	John Wesley Briscoe	George E. Nelson
Wash.	Snohomish	Full Gospel	Feb. 11-25	Wm. & Irene Andrews	O. M. Matson
	Tacoma	First	Feb. 18-25	Oliver & Fern Johnson	Everette Ewing
Wyo.	Rawlins	Trinity	Feb. 25-Mar. 4	Robert Watters	E. Eugene Perrault
Canada	Bathurst, N. B.	Pent. Tab.	Feb. 20-25	W. Clifford Nelson	L. Mann
Burma	Rangoon	A/G	Feb. 21	Busse Team	Ray Trask
Guam	Agana	Agana Ball Park	Feb. 25-Mar. 11	Al & Tommy Reid	John Burke, Chm.
Indonesia	Djakarta	A/G	Feb. 20—	Bob Hoskins	H. R. Carlbloom, Chm.

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.

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# What Pentecost Means to Me

(Continued from page nine)

and constantly praying for the arrival of her personal Pentecost.

I am exceedingly grateful to God for a Spirit-filled experience that works in home life, and that can be shared by every member of the family.

## AS A PASTOR

But it is especially in my work as a pastor that the presence of the Spirit of God has meant so much to me. In my varied duties, in the many problems I have faced, in churches both small and large—there has been no aid ever given me to compare with the help of the Holy Spirit.

I have seen God work miracles in the lives of people in my congregation. In my nearly twenty-five years of ministry I have counseled with those in knotty situations, many too personal to relate, and some nearly too complicated to believe. I have seen God undo the tangles through the moving of His blessed Holy Spirit.

I have encountered touchy scenes in personal relations. I have met crucial moments in overseeing my church but I have never known God to fail to supply the needed word at the most needy moment. This He does through the gracious guidance and gifts of His Spirit.

I have a personal belief not everyone may share. I believe when Jude speaks about "praying in the Holy Ghost" (Jude 20) he refers to the same experience Paul describes in Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." It is possible to pray without knowing what is being prayed (1 Corinthians 14:14).

This prayer in the Holy Ghost begins and ends with God, using a language known only to God (1 Corinthians 14:2). I do not hesitate to say that my most difficult church problems have been solved in just this manner.

A few months ago Evelyn Synder, whose parents are missionaries in India, lay in a Springfield hospital.

She had come home to the U. S. due to poor health and as she lay there she felt frustrated and miserably unhappy. I visited her, prayed with her, and endeavored to help her rise above her gloom. Later that same evening I was called back to the hospital to see her again. I found her in great mental distress. I talked with her about the power of God that can help and comfort us, and I invited her to pray with me. She began to pray, and suddenly there was a miraculous change. It was as though someone had turned on the light in a dark room. The Holy Spirit came upon me and upon that young woman. I began to speak with other tongues and she did too. For two or three minutes she continued to speak to God in a language she had never learned. Then, having risen from the depths of despair to heights of great jubilation she was so excited she clasped my hand and said, "Oh, to think that God has filled me with the Holy Ghost."

Just two days later Evelyn went to be with the Lord. Why God chose to take her to heaven while she was still in her youth I do not know but

this I know: during those last two days of her life she was a different person. The transformation was miraculous. Her life was radiant with joy and her mouth was filled with praise to God—because she had been baptized with the Holy Ghost.

Another experience I never shall forget occurred in Tulsa on March 5, 1957. I stood at 5:30 that morning at the corner of Fifth and Peoria in Tulsa. Before me was the ruined home of the church I pastored. We were nearing the end of a \$150,000 remodeling job. But now the church lay in ashes, burned to the ground in a consuming blaze.

I watched as one by one the church members silently came to the scene. Some came in their autos—others afoot. Some came in taxicabs. Their faces were grim. But joy prevailed months later when we dedicated our new church. I shall never forget the lesson I learned from those fire-lit faces that fateful morning: while the church had burned to the ground, the real Church—the living body of Christ—was still there, still thriving, unscathed by the flame but blessed by the Divine Flame within—the Holy Ghost Himself.

For after all, the Church is the building of God, in whom the Spirit of God dwells. Pentecost means to me what it meant to all of us then—having the Fire of God within. " "

## The Dynamics of Twentieth-Century Pentecost

(Continued from page five)

they again will expel it. God grant that there will be an openness and a willingness to recognize the supernatural manifestation of His power.

Without question, we are confronted today with the implications of the end-time outpouring of the Spirit as prophesied by Joel. This lays upon all of us the responsibility to place a new emphasis upon the spiritual aspect of our churches. We cannot go on just having programs and services. We must make room in our meetings for the unusual moving of the Spirit of

God by which there comes conviction of sin and a working out of the purpose of God.

We need to rekindle our enthusiasm for the prayer meeting. We need to increase the evangelistic fervor of the local church. Thank God for the union meetings. They are all right in their place. But evangelism belongs in each church.

Let's emphasize spirituality in our homes. Let's rebuild the altars that are broken down. Let's get mother and father and all the children together, open the Word of God, read it, pray, and take time to be holy.

If we will become yielded, wholly yielded—if we will become so taken up with spiritual things that the things of this world grow strangely dim—then we will see another manifestation of the power of the Holy Ghost upon all our lives, our homes, our churches. To that end let us dedicate all our hearts.



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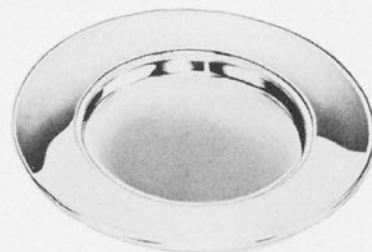
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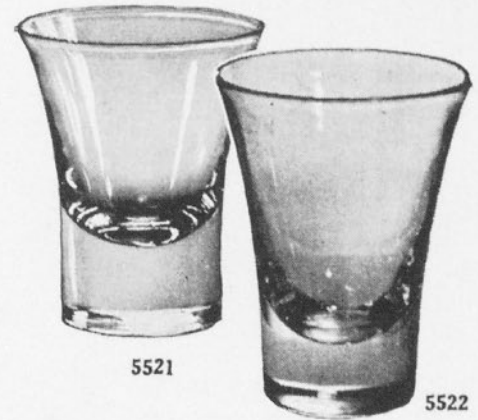
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FRED AND JANE WERE DRIVING ALONG A BUSY HIGHWAY. It was past noon and they were getting hungry. Ahead of them Jane spotted an attractive restaurant.

"How about stopping here, Fred?" she said to her husband.

"We can't go in *there*, Jane! Look at us!" he said, and drove on, right past the inviting eating place.

Jane shrugged her shoulders. "I see what you mean. I'm looking at us," she replied, "and we are a sight." But there was disappointment in her voice.

Driving across the country, the young couple had been unable to find a vacancy in a motel the night before. By afternoon they were wrinkled and untidy. The travel stains were showing.

"You're right, Fred," Jane agreed. "We would have felt kind of ill-at-ease in that place. But I'm awfully hungry—and not just for a hot dog or hamburger. I'd like a meal in a nice place."

They drove on, passing places that didn't appeal to them—and some that *did*. Then, pointing off to the side, Jane cried, "Look, Fred, over there. That big sign. Slow down a minute so I can read it. That's what I *thought* it said. 'Come just as you are.' Good. That's for us, even if we did sleep in our clothes last night."

"It does look nice." Fred slowed to a stop and pulled up by the red-and-white painted old-fashioned shuttered restaurant.

Inside it was all they could have hoped for. Later, refreshed and satisfied by the good food, they went on their way.

It was later that same day that Jane was meditating on the sign, "Come just as you are."

"Fred," she said thoughtfully, "isn't that the very invitation the Lord Jesus gives? 'Come just as you are.' Isn't that the only way we *can* come to Him?"

"You're right, Honey," her husband shook his head vigorously. "That *is* the way we come. Just like our going into that nice restaurant; we were dirty and hot and sticky and—"

Jane interrupted eagerly. "I know a verse that explains that perfectly. God invites us to come, then He washes us from our sins. The hymn says:

"'Come and dine,' the Master calleth,  
'Come and dine!'

You may feast at Jesus' table all the time.  
He who fed the multitude, turned the water  
into wine;  
To the hungry calleth now, 'Come and dine.'"

"And we don't have to wait until we are all cleaned up and dressed in our best," Fred added. "As you have said, Jane, He loves us in our sinful condition. And when we come to Him—come just as we are—He washes us, makes us fresh and pure and clean, and fit for His banqueting house."

They were silent for a few moments, thinking. Then Jane spoke again.

"Fred, whenever I think of that billboard saying, 'Come just as you are,' I'll be reminded of the hymn we sing so often:

'Just as I am, and waiting not,  
To rid my soul of one dark blot.  
To Thee whose blood can cleanse each spot,  
O Lamb of God, I come.'"

—American Tract Society



# Come—Just as You Are

By JEANETTE LOCKERBIE