

# THE PENTECOSTAL evangel

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

CRUSADE ISSUE



*The promise is unto  
you and to your children . . .*

Acts 2:39

# The Key to Spiritual Discovery

The Holy Spirit is revealing to many men and women that Jesus is indeed alive today, as the Bible says, and that He is related to everyday living.



*Since ye believed, have ye received?*

**W**E LIVE IN AN AGE OF DISCOVERY. MAN IS BUSILY unlocking awesome secrets of nuclear power and probing ever farther into space. The imaginary man *in* the moon has vanished before the prospect of putting man *on* the moon within a decade.

And yet, a few years ago the late Charles Steinmetz (who, as a consulting engineer for General Electric, was familiar with the exciting possibilities of scientific advancement) dared to predict: "The greatest discovery in the future will be along spiritual lines. Here is a force which history shows has been the greatest power in the development of man and history. Yet we have been merely playing with it and have never seriously studied it..."

Evidently he was right, for today both the secular and religious press take note of transforming spiritual discoveries; or, more correctly, rediscoveries. Without regard to denominational labels the Holy Spirit is filling hungry Christians from coast to coast. In their search for spiritual power and adequacy, these believers in increasing numbers are dusting off the truth buried in orthodox statements of belief, or lying unnoticed in the Apostles' Creed and in the Bible itself. Thousands have rediscovered the fact that the Holy Spirit, who was given to the Church on the Day of Pentecost and still resides in the Church, wants to indwell and empower every believer in a personal and definite way.

Spiritual discoveries are made by people who are willing (1) to *believe* that what the Bible says is so, and (2) to *receive* what it says we should have. On the Day of Pentecost many asked, "What meaneth this?" Some of the inquirers were only curious. Some wanted to make fun. Others were "pricked in their heart," the Bible says, and they asked the question, "What shall we do?"

This was the question that led to discovery. In reply Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

They listened to the apostle, but not all responded. There was a further sifting: "Then they that gladly *received* his word were baptized" (Acts 2:41). They

not only believed; they also reached out and received the Promise.

Not long afterward, Philip the deacon went down to Samaria and preached Christ. The people "with one accord gave heed" and there was "great joy" in that city. Many were converted, and the sick were miraculously healed, but the converts were not *filled* with the Holy Spirit. They had believed on Christ—He had become their Saviour—but they had not yet received all that God wanted them to have.

Then two apostles came down from Jerusalem and "prayed for them, that they might receive the Holy Ghost (For as yet he was fallen upon none of them)" (Acts 8:14-16). As a result, the Samaritan converts "received the Holy Ghost" (v. 17). They not only believed; they also received. The act of receiving was as essential as the act of believing.

Another episode of spiritual discovery that bears out this thought is recorded in Acts 19. Here we read how Paul came to the city of Ephesus and found "certain disciples" there. It was obvious to him that these people were believers, yet he was compelled to ask them, "Have ye received the Holy Ghost since ye believed?" (verse 2). (Other versions render Paul's question, "Did ye receive the Holy Spirit when ye believed?" It is possible to believe without receiving the Holy Spirit.) The Ephesians needed more teaching, so Paul gave it to them. They also needed Christian baptism, so he got them "baptized in the name of the Lord Jesus" (v. 4). Now they were ready to receive—they had done everything God had shown them they should do. "And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (verse 6).

We do not infer that receiving the Spirit is more important than believing on Christ. Nothing is more important than conversion. Salvation is a gift of God that is unspeakably precious. The Bible says, "If any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new" (2 Corinthians 5:17). This personal, transforming experience is more than water baptism, more than mental assent to the fact that Christ died for our sins. It is a life-changing

event. It involves a new birth; the believer is "born of the Spirit" (John 3:6). The Holy Spirit comes into the believer's life to bring about this conversion, and then remains within the believer's life as a personal Guide and Helper. But there is a fuller ministry of the Spirit, a Baptism of power that Jesus promised to His disciples (Acts 1:5).

Please notice that the disciples already believed on Christ. Their names were written in heaven. But the Lord had something more to give to them—something beyond conversion. He therefore gave them another commandment and a promise. The commandment was, "Wait for the promise"—wait in Jerusalem until you are baptized with the Holy Spirit. And the promise was, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me" (Acts 1:4, 8).

The Holy Spirit has been given to the Church. Now it remains for each individual Christian personally to receive Him if he is to enjoy a Spirit-filled, Spirit-led life. God wants each believer to be a receiver. Why? Because He knows each believer *needs* this fulness of the Spirit.

Do you need spiritual enlightenment? Jesus said, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14:26).

Do you need spiritual guidance? The Spirit "will guide you into all truth... he will show you things to come. He shall glorify me: for he shall receive of mine, and show it unto you" (John 16:13-15).

Do you want to avoid being deceived by sin? Jesus said, "When he [the Holy Spirit] is come, he will reprove the world of sin" (John 16:8).

In the light of these and other specific ministries of the Spirit as outlined by the Lord Jesus, and of actual experiences related in the Book of Acts, let us look at a few testimonies of present-day Spirit-filled believers:

An Episcopal clergyman asks: "Why did I have to live all these years before someone told me that Jesus is related to life, that He is not dead, or impotent, but alive and able to help His creatures?... Thank God that He led me to seek and receive, in accordance with His Word, a Pentecostal experience of my own, and that He has baptized me with His Holy Ghost... I want to give my life to His service... that other people may know that God's promises are true, that Jesus Christ is still alive and effective in human life, that His loving, transforming power is for everyone. I want everyone to know what a wonderful difference my Lord and Saviour Jesus Christ can make in human life."

Looking back 58 years to the day when he was filled with the Holy Spirit, David H. McDowell, veteran Assemblies of God minister, says: "The one outstanding manifestation to my own heart was a revelation of the person and glory of the Lord Jesus that was simply beyond expression."

A Methodist minister testifies that since he has received the Baptism, he finds God's Word alive and real; consequently he preaches with more power and has a rest of soul he never thought possible.

An Episcopal laywoman writes: "The Holy Bible suddenly became to me the living, breathing Word of the

eternal Godhead. The Body of Christ... became to me all those who accepted Jesus as Lord."

From many other Spirit-filled Christians, both ministers and laymen, come testimonies that Christ and the Word were made more real through the baptism of the Holy Spirit. Many say their feeling of inadequacy has been replaced by a sense of the adequacy of the Holy Spirit to perform through them what they could not have done before.

And what about you? *Since you believed, have you received?* The present outpouring of the Holy Spirit is God's answer to the cry of thirsty hearts in many denominations for revival in the truest sense of the word. But even when revival is on, individual initiative in seeking and claiming God's promise is necessary. You can be a mere observer and let the opportunity for spiritual discovery pass you by, or you may be a vital participant in this revival in which the central figure is the Holy Spirit.

God is pouring out His Spirit in gracious "showers of blessing." Will you not ask of the Lord "rain in the time of the latter rain" (Zechariah 10:1)?

Having believed, you too may receive! ◀◀

# TONGUES... FOR A SIGN

BY ROBERT L. BRANDT

**T**ONGUES ARE NOT FOR PREACHING THE GOSPEL. THEY are for a sign by which the word of the gospel may be confirmed. To the Corinthians Paul wrote, "Tongues are for a *sign*, not to them that believe, but to them that believe not" (1 Corinthians 14:22). And Mark, both by quoting the Lord Jesus and by his own later comment, has given an invaluable insight. "And these *signs* shall follow them that believe... they shall speak with new tongues. And they went forth and preached everywhere, the Lord working with them, and confirming the word with *signs* following" (Mark 16:17, 18, 20).

There is no Biblical record of the use of tongues for preaching the gospel. Yet from the first recorded instance of tongues in Acts 2 until the present day there is positive evidence that speaking with tongues may be a tremendous sign to those who witness it.

The tongues of Pentecost did not convert the surprised onlooker who heard men speak his language without learning it; but they did capture his ear so that he was ready to hear the gospel. What he heard in tongues was not a man-directed gospel message but God-directed praise and magnification. What he heard *after* he was captivated by the God-directed tongues was the man-directed

(CONTINUED ON NEXT PAGE)

gospel message. And by this he was convicted and converted.

Tongues do serve purposes other than being a sign (see 1 Corinthians 14:4, 5, 15, 16) but our intention here is to consider the "sign" aspect of the gift primarily.

Numerous arguments can be advanced in defense of this position. However, these may not as greatly encourage faith as some well-documented accounts which simply illustrate the point.

The late J. Narver Gortner of Berkeley, Calif., has left this testimony regarding a friend who was miraculously saved from suicide, converted, and shortly thereafter filled with the Holy Ghost. He wrote:

"... My friend went down to the service at the Upper Room Mission. An opportunity was given to testify. He rose to his feet and began to tell how the Lord had saved him, and of his marvelous experience that afternoon. Suddenly God took his English away... and he began to speak in another language, a language he was utterly unfamiliar with, and which he did not remember having heard before. Words were formed into sentences

### EMPOWERED BY THE HOLY SPIRIT



Jesus said, "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8) and this has been my source of strength and adequacy.

My business activities include negotiations with international bankers covering the financing of my company's worldwide operations. On one

occasion my assignment focused on an apparently insolvable financing problem. While on the plane, in a dramatic way the Holy Spirit Himself dropped the solution into my mind immediately prior to arrival at that capital city. Within hours after our landing, agreement was reached with some of the most astute European bankers.

Since the Holy Spirit came upon me my single purpose has been to be a clear channel through whom He may operate.

—ANDREW E. NELLI  
*Corporation Executive*

under the inspiration of the Spirit, and he continued to speak for two or three minutes. He ceased and sat down.

"At the close of the service three educated Hindus came to him and inquired where he had learned their language. He assured them he had never learned it. They insisted he must have been in India. They said he had spoken their language perfectly; they had never heard a foreigner speak so perfectly; they thought he must have been instructed there by a very competent teacher. And when they became convinced that he was utterly unfamiliar with their language, and that it was the Spirit who had moved him to speak, they gave their hearts to the Lord and became Christians. They afterwards received the Baptism and went to carry the message to their own people in faraway India."

W. F. Burton, a British missionary to the Congo, wrote this testimony:

"We used to hold gospel services beside Lytham life-boat house on Sunday evenings. One Sunday when a

big crowd was listening to the preaching, the power of God fell on a Mrs. Whiteside, and she began to speak in a strange language. This dear sister would certainly not mind my stating that under ordinary circumstances she was far from grammatical, even in her own language, and had never learned any other.

"As she spoke I found that I could understand all she was saying. A solemn silence fell on the crowd as Mrs. Whiteside spoke in tongues, and I gave the interpretation in English.

"As soon as we had finished a big, middle-aged man stepped into the ring of listeners and, falling on his knees, cried to God to save his soul. He had been a prominent tailor in Lytham, with a big business, but had lost practically everything through his craving for liquor. He was more often inebriated than sober, but now he was as sober as a judge and declared that every word of that message in tongues and interpretation went straight to his heart.

"Now it happened that a young Japanese man, who was studying shipbuilding in Lytham shipbuilding yard, had stood listening among the crowd outside the life-boat house. He went home and asked his landlady, 'Who are those people who preach and sing on Lytham beach?' She replied, 'They are a lot of fanatical, religious enthusiasts. Some say they are religion mad.' 'Well, they may be mad,' he remarked, 'but I heard a most remarkable thing. One spoke in perfect Japanese, while another gave the exact equivalent in English.'

"There one had both the tongue and the interpretation corroborated, while the result, in a soul won for the Lord Jesus, was ample evidence that the thing was from God."

From Amelia J. Bullock, Lakeland, Fla., formerly of the Greek Orthodox church, have come two accounts:

"My first experience of understanding 'tongues' happened in a youth convention in Jeannette, Pa., in November, 1935.

"I had been saved a short time. I was attending an Assembly of God, but was not willing to leave the Greek Orthodox church which had been the faith of my parents and forefathers for generations.

"During the service Mrs. J. R. Flower spoke in tongues and her message was in French. Having studied several languages with the intention of becoming a linguist, I was able to translate the tongues before the interpretation was given. When the interpretation was given I found it agreed with my translation. Since neither Mrs. Flower nor the interpreter knew French, I thought surely this was of God! Fear gripped me! I vowed before the Lord that if He would baptize me in the Holy Spirit and cause me to speak in a tongue I had never learned, I would step out of the Greek Orthodox church and join the Pentecostals. Five days later I received the Holy Spirit and spoke in other tongues.

"The other occasion took place in a revival at Central Bible Institute, Springfield, Mo., in 1937. One of my classmates, Paul Schoonmaker, now a missionary to In-

THE PENTECOSTAL EVANGEL • NO. 2607 • APRIL 26, 1964

Published weekly by the Gospel Publishing House, 1445 Boonville Avenue, Springfield, Mo. 65802. Subscription rates: \$2.50 a year in U.S.A.; \$3.00 in Canada; \$4.25 in other lands. Printed in the U.S.A. Second-class postage paid at Springfield, Mo. (This is a special "Crusade Issue" containing only half as many pages as usual. Write for free sample copy.)

dia, received the Baptism during this glorious outpouring. The first words he spoke were in Arabic, 'ya rubool koonaa,' meaning, 'O God of the universe.' These are three powerful words in Arabic. My joy knew no bounds. It was another glorious proof that this experience is supernatural and genuine."

And from Pastor Glenn M. Horst of Seattle, Wash., we have this affidavit:

"The Sunday before Easter of 1950 in the Full Gospel Tabernacle of Gary, Ind., a Mrs. Novak stood up in the meeting and spoke in a language she did not understand. She scarcely was seated before one of the men in my church, whom I recognized to be an Italian, sprang to his feet and excitedly said, 'She is speaking my language; I understood everything she said.' I replied, 'What did she say?' This man gave the translation of what Mrs. Novak had just spoken: 'O King Eternal, Thou art our King Eternal! Lead on, O King. Whithersoever Thou leadest us we will follow Thee. If Thou leadest us through the valleys deep, or if Thou leadest us up the mountains steep, whithersoever Thou wilt lead us, we will follow Thee. Lead on, O King Eternal, lead on.'

"On the following Sunday (Easter) Paul Goodwin, now a missionary in Jamaica, spoke in the Italian language also through the power of the Spirit. There were several Italians in my church that morning who understood the language that was being spoken, but for a few minutes they said nothing. Immediately following Paul Goodwin's speaking in tongues, a young man by the name of Phil Peterzak, who has since changed his name to Pearson, stood and gave the interpretation of the message that Paul Goodwin had given. At the close of the interpretation a young man by the name of Leo Pilla said, 'I know Paul Goodwin, and he does not speak my language, but he spoke in perfect Italian, as though he had graduated from a college in Italy.' Then I said to Leo Pilla, 'How about the interpretation?' Leo replied, 'Of course it was just as perfect as Paul Goodwin's Italian.'"

Many other convincing testimonies are available, but let one more suffice. John F. Hall, a missionary to Africa, has related this experience:

"During a missionary convention with Pastor Russell Olson in Minneapolis, Minn., I was sitting by Fred Vogler, our assistant general superintendent, with whom I was traveling at the time. While the ushers were standing during the prayer by Brother Olson, he burst out in tongues. He spoke in Mossi, an African language that I understood. He said the giving would not finish with this.

"Startled, I told Brother Vogler what had been said in Mossi, and suggested we should just keep quiet and see what would happen.

"While one of the missionaries was speaking, a brother in the audience rose and with much earnestness said, 'Brother Olson, I feel we should take another offering.' Many called out, 'Yes, yes!' So the ushers took up a second missionary offering in that same service!

"After the service I went to Brother Olson and related to him what had happened. A strange look came over his face and he began to cry. He said that for about six weeks he had been doubting that there was anything in tongues and now the Lord had rebuked him severely."

Yes, indeed, tongues are for a sign. ◀◀

# STEPS TO SALVATION

## 1 You must decide you need a Saviour.

The Bible says you do. "There is none righteous, no, not one" (Romans 3:10). "For all have sinned, and come short of the glory of God" (Romans 3:23). If you admit you are a sinner, you can be saved.

But you cannot save yourself. Not by joining a church, or turning over a new leaf, or practicing the golden rule. Nothing you can do will save you. You need a Saviour who is greater than yourself, greater than any other man that ever lived—one who is sinless, almighty, and divine.

## 2 You must decide Jesus is the Saviour you need.

The Bible says concerning Jesus, "He shall save His people from their sins" (Matthew 1:21). "Neither is there salvation in any other: for there is none other name [except Jesus] whereby we must be saved" (Acts 4:12).

## 3 You must be willing to give up your sins.

God cannot forgive your sins as long as you hold on to them. The Bible says, "He that covereth his sins shall not prosper: but whoso confesseth *and forsaketh them* shall have mercy" (Proverbs 28:13). You may say, "I wish I could give up my sins, but they have become such strong habits I cannot quit." That is why you need a Saviour like Jesus. He does not ask you to quit evil habits by your own strength. He simply asks you to be willing and anxious to quit them.

## 4 You must believe that Jesus saves you.

The Bible says, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13). By an act of faith you must put all your dependence in Jesus and believe that He has become your personal Saviour.

There are many precious promises in the Scriptures on which to base your faith. One is John 6:37, where Jesus said, "Him that cometh to Me I will in no wise cast out." Another is Romans 10:9—"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Have you believed in your heart? Are you willing to confess before men that He is now your Lord and Master? Then you can claim Jesus as your personal Saviour. You can know for certain that He has saved you.

# THE HOLY SPIRIT'S WORK IN THE BELIEVER

BY FRANK M. BOYD

**D**AVID, THE HEBREW SINGER, RAISED A GOOD QUESTION as he viewed, with his limited knowledge, the vastness and beauty of the starry heavens—"What is man that Thou art mindful of him? and the son of man that Thou visitest him?" It is an amazing fact that God is concerned with man and does *visit* him. This He does through the presence and ministry of the Holy Spirit, the third Person of the Trinity. He is God extended to the utmost reaches and to the profoundest depths of the universe (Psalm 139:1-12).

Thus He knows us and can find us any time, anywhere, but amazingly He yearns to minister to us—"The Spirit who has been caused to make His permanent home in us, has a passionate desire [to control us] to the point of envy" (James 4:5, Wuest's translation).

The Gospel of John designates the Holy Spirit as the Comforter. In measure this translation of the Greek word *parakletos* is misleading. It is better rendered "advocate," as in 1 John 2:1. However, the word actually means "one called along side to help." As a lawyer helps a client, so the Holy Spirit acts *for* the child of God. Sometimes I fear that we, to our shame, do not think enough of this mighty, yet condescending, Person (for such He is), nor do we recognize His presence or always obey His promptings.

What are some of His precious ministries? First, after performing His work of regenerating a person in response to faith in Christ as Saviour, He "seals" the believer; that is, He puts God's stamp of approval upon him (Ephesians 1:13). This implies ownership and fellowship. The Spirit testifies that the believer has "passed from death unto life" (John 5:24); He witnesses that we are children of God (Romans 8:16). Christianity, then, is not mere assent to some creed, nor acceptance of a system of ethics, however good; nor is it adherence to some religious liturgy; but it is a supernatural experience in which God *visits* us personally with the assurance, here and now in the complexities and perplexities of this life, that we belong to Him and are in His eternal family.

Second, the Holy Spirit comes to the believer as a permanent indwelling presence—"Know ye not that your body is a temple of the Holy Spirit?" (1 Corinthians 6:19). Every time I read Isaiah 57:15 and 66:1, 2, I feel a sense of awe at the revelation of God's desire toward man. He, the Mighty God, Sovereign Creator and Ruler of the universe, *visits* us and condescends to make His abode, "the place of His rest," in the human heart. As an indwelling Presence, the Holy Spirit is *there*. He is always available to us in times of stress

and crisis, and brings with Himself His peace and joy.

Just as the Lord Jesus was *there* with His disciples as Advocate to answer their questions, to provide tax money and food, to rescue Peter from perishing in the waters of Galilee, etc., so the "other" Comforter is in *our* hearts to be all that Jesus was to His early followers. Let us recognize the fact and honor Him with our confidence.

Third, the Holy Spirit is the Teacher of God's people. He is the One who *moved* (bore along on the current) the prophets of old to speak and write the Word of God (2 Peter 1:21). Our Lord promised His disciples that the Comforter would "teach [them] all things." True, this ministry was primarily to them as charter members of the Church, but they were representatives of those who should come after. Thus we are eligible to expect the Spirit's instruction in and illumination upon the truth. We, as Christians, need instruction just as children at school. We require not only the outward revelation of truth in the Scriptures, but we need also the inward application of it, for this Scripture knowledge is often in advance of our inward conformity to it and of our practical compliance with it.

Fourth, the Spirit undertakes to lead and guide the believer (Romans 8:14). How much the child of God, whether new in the faith or more mature, needs the wisdom of the eternal Spirit to keep him from going astray in the midst of a complex world system, and to guide him through the maze of false doctrine and re-

## DIVINE COMPANIONSHIP MADE REAL



Since I received the Holy Spirit I have enjoyed the companionship of God in my daily life. There has been a personal relationship, for the Spirit is a Person.

He speaks to me just as He began to do when He came to those first believers on the Day of Pentecost (Acts 2:4). This fact I accept both by faith in the words of Christ that He would send the Holy Spirit, and through believing that my personal experience is the genuine evidence of the Spirit of God.

I treasure this divine companionship. I also think the Holy Spirit is very sensitive. Therefore I try to show respect to the holy Guest within me by evaluating the influences that I allow to affect my thought life.

—HUBERT MORRIS  
College Junior

ligious confusion of our day. "The meek will He guide in judgment." The Spirit can harmonize apparent contradictions, reconcile alleged discrepancies, clear away overshadowing mists, and place each doctrine, precept and institution clear before the mind.

The Spirit guides the consecrated believer into divinely ordained spheres of service. How definitely this is taught in the Book of Acts. The Spirit forbade Paul and Timothy to preach in the province of Asia (Acts 16:6). He led Philip away from a great revival in Samaria to minister to *one* man, the Ethiopian eunuch (Acts 8:26-29). Who knows but that this man's testimony in the court of Queen Candace marked the establishment of the Church of our Lord Jesus Christ in North Africa?

Fifth, the Holy Spirit is the "Spirit of Holiness" and thus is the Sanctifier of the believer. He takes of the things of Jesus and reveals them unto us (John 16:14) so that we are magnetized by the beautiful nature of Christ and are drawn to Him with desire to be like Him. "We all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of radiant holiness to another, even as by the Lord, the Spirit" (2 Corinthians 3:18, paraphrase).

The Holy Spirit never gives any man rest in sin. His ministry is to convict us of it and to separate us from it. He is not like an indulgent parent who, to avoid rebellion and unpleasantness, fails to reprove a child. He endeavors to remove the cause of evil.

On the positive side He produces with our cooperation the *fruit* of the Spirit in our lives. See Galatians 5:22, 23. [Note that the word is in the singular, *fruit*.] Each element of this fruit is an expression of *love*, the vital principle at work. Dr. A. B. Simpson appropriately expressed this relation: "Joy is love exulting. Peace is love in repose. Longsuffering is love enduring. Gentleness is love refined. Goodness is love in action. Faith is love confiding."

This love is "shed abroad in our hearts by the Holy Spirit" (Romans 5:5) and is called forth by the preciousness of the one beloved.

Finally, the Spirit helps our infirmities (Romans 8:26). "Infirmities are those inherent physical, mental and moral disabilities, warps and twists, which sin as a principle has created and for which the individual may not always be directly responsible." The vision and appreciation of our Lord Jesus which the Spirit inspires should quicken us to seek a higher, holier, more noble life. There may be much against us—the conditions of birth, early education, and habit trends early formed. But the Spirit knows and helps us to overcome our infirmities.

We may have personality faults, but we should never make fixtures of them and excuse ourselves by the specious statement, "Well, I am not perfect and you are not perfect, so what?" This language is mere cover-up and gives no indication that, even if we know our infirmities, we have any intention of taking steps to rid ourselves of them. The Holy Spirit is faithful to reveal them and to give grace and power to overcome them.

What would we do without the ministries of the Holy Spirit? Although we are not always vividly conscious of His presence, we should recognize how constantly, persistently, and effectively active He is to perfect the image of Christ in us as individuals. ◀◀

The Bible says our Heavenly Father will give the Spirit to all who ask Him.



# How to Receive the BAPTISM with the HOLY GHOST

BY D. V. HURST

IN SEEKING A LIFE THAT IS FILLED WITH AND EMPOWERED by the Spirit, one starts here: the Holy Spirit is *not earned!* He does not come as one "begs his way through!" He does not come as one "works himself up emotionally" to be filled and to speak with tongues. He is given! This Baptism is a gift resident in Christ. A personal Pentecost comes by grace through faith and is available to all who are saved.

Every believer has a right to expect and to receive. Jesus spoke of the experience as the "promise of the Father." He in turn promised, "If I depart, I will send him unto you" (John 16:7). Peter's experience in the house of Cornelius taught him the gift was not restricted. Paul's question to the Ephesians implied their right to receive after they had believed.

In all giving there is both a giver and a recipient, and these elements are present: a desire to give, and an act of giving; a desire to receive, and an act of receiving. This is true in the "gift of the Holy Ghost." The Father has given; Jesus baptizes. The believer seeks and receives.

## "THIRST" AND "SEEK"

Jesus stood on the great day of the feast and cried: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:37, 38). The apostle John wrote this account after he personally had been baptized with the Holy Spirit and had seen many others baptized, and he explained: "This spoke he of the Spirit..."

(CONTINUED ON NEXT PAGE)

## NEW CONCEPT OF LIVING GAINED



The baptism of the Holy Ghost was the beginning of an entirely new concept of living for me. Christianity was a mere philosophical idea before this experience came. It required faith in the unseen. The experience brought to me the reality of the unseen.

Souls saved, believers filled, and the sick recovered have become a reality in my life since the Holy Spirit became resident within my being. "These signs shall follow" was the promise of Jesus; the Holy Spirit brings this promise to fulfillment.

A dimension of reality is found when the believer is possessed of the Holy Ghost. An intellect to witness and a power to perform are most evident in the Christian who walks and lives in the Spirit.

—JERE D. MELILLI, M.D.  
*Physician and Surgeon*

In this moment Jesus gave simple instructions for seeking the fullness of the Spirit. He set the requirement as "thirst." It recalled His great Sermon on the Mount—"Blessed are they that hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). It also recalled the words He spoke to the Samaritan woman, "Whosoever drinketh of the water that I shall give him shall never thirst..." (John 4:14). If one would be baptized with the Spirit he must *want God* in all His fullness. If he does, *he will be satisfied!* Isaiah cried: "Come ye to the waters... buy... without price" (Isaiah 55:1). God said: "Ye shall seek me and find me when ye shall search for me with all your heart" (Jeremiah 29:13).

Seeking the Holy Spirit fullness need not involve lengthy "tarrying." Jesus used the term "tarry" *before* the Day of Pentecost. It literally means to "sit down." Now that the Holy Spirit has come, tarrying is a matter of heart preparation and learning how to yield—seeking with "all" the heart. It may be a time of "pruning" of heart and emptying of self, a time of repentance and cleansing. The length of time is not the important thing. It is the condition of the heart—the thirst—that is necessary.

### HAVE FAITH

One who comes to Jesus for this Baptism must believe the experience is for him and that Jesus will do exactly as He promised. One must have faith. It is just as it is in salvation. "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).

One must believe and accept what John said of Jesus: "He shall baptize you with the Holy Ghost and with fire" (Matthew 3:11). One must believe and accept what Jesus Himself said: "I will pray the Father and he shall give you another comforter" (John 14:16). The apostle Paul asked, "Received ye the Spirit by the works of law or by the *hearing of faith?*" (Galatians 3:2). And again he said, "That we might receive the promise of the Spirit *through faith*" (Galatians 3:14). Jesus promised, "What things soever ye desire, when ye pray,

believe that ye receive [have received] them, and ye shall have them" (Mark 11:24).

Jack McCabe (whose testimony you will find elsewhere in this issue) sat in my office discussing these things with me and said: "After careful study of God's Word I decided it would be intellectual suicide to conclude anything but that there was a baptism with the Holy Spirit; it was for today; it was for me and I needed it!" Last summer Jack McCabe sought in faith and received!

### ASK IN PRAYER

James said, "Ye have not, because ye ask not" (James 4:2), in expressing a universal Bible truth. Jesus said, "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). The Amplified Version suggests: "Ask and keep on asking... continue to ask him."

Many have desired *passively* for the fullness, but have not asked. Perhaps they lack faith and fear disappointment. But God waits to be asked. "I the Lord have spoken it, and will do it... moreover will I be enquired of" (Ezekiel 36:36, 37). Desire must be intense enough to be focused into petition. There must be a definite asking for this gift in prayer. Belief must be put into action.

Jesus stressed, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matthew 7:7).

### "RECEIVE"

Many take the attitude: "If God desires to baptize me, He will." But God does desire to baptize you! The real question should be, "Am I willing?" "Will I 'present' my whole being in encounter with the spiritual reality of the Holy Ghost in all His fullness?" "Will I ask in faith and receive?" There cannot be a passive receiving; there must be an active (participating) receiving.

It is interesting to note that the same word Jesus used following the Resurrection when He "breathed on them" and said, "Receive ye the Holy Ghost" (John 20:22), was the word He had used in His discussion of the work of the Holy Spirit when He said, "Ask, and ye shall receive, that your joy may be full" (John 16:24). It is also the same word He used in the upper room when He gave the disciples the bread and said, "Take, eat: this is my body." Peter used this same word in his message on the Day of Pentecost. The same kind of faith which is involved in salvation, and which reaches out and "takes" the bread which can be seen as it is given, reaches out and "receives" the Holy Spirit baptism as it is given.

### YIELD

Joel prophesied the Holy Spirit would be poured out on "all flesh... upon the servants and upon the handmaids" (Joel 2:28, 29). It is upon the "bondslaves," the love slaves, that the Holy Spirit is poured out. Jesus baptizes those who love Him and want Him to possess their lives. He fills those who surrender to Him as Lord in utmost control. He baptizes them so that the Holy



Spirit can reveal Him to them and bring to them His peace and joy.

In speaking in tongues the believer does not relinquish his will to speak; but he does relinquish the right to determine what to say. There may be a temporary "conflict of mind," "a stammering lip." But this will pass. Yielding bridges this "conflict." But only the Holy Spirit teaches *how* to yield. Some learn quickly; others do not. But as one learns, he discovers unconditional surrender of body and soul. It is a "beauty of holiness," a full separation unto God, a complete yieldedness. Time and surroundings fade. The believer is caught up in a consciousness of the supreme excellence of his Lord and a personal revelation of Him.

#### "DRINK"

The baptism with the Holy Ghost is for the thirsty! But they must drink. Jesus said, "Come . . . drink." But again the question is, "How?" Those who are really thirsty will learn!

It is interesting to watch a young child learn how to drink out of a cup. He must taste; he must try. He may be awkward. Sometimes he will spill, but he soon learns by trying.

One who had been gloriously filled with the Holy Spirit exclaimed, "I've learned to drink without a cup!" He had learned to drink of the Water of Life. The Holy Spirit is a faithful teacher and leads the earnest seeker in drinking.

The last invitation of the Bible is to the thirsty. "Who-soever will" is invited to come and to "take the water of life freely." And the word "take" is strong; it means "lay hold on!"

*Drinking at the springs of living water,  
Happy now am I, my soul they satisfy;  
Drinking at the springs of living water,  
Oh, wonderful and bountiful supply.*

---

# Speaking With Other Tongues

HERE ARE ANSWERS TO SOME QUESTIONS FREQUENTLY ASKED  
CONCERNING THE GLOSSOLALIA, AN EXPERIENCE THAT  
IS SPREADING AMONG CHURCHES OF ALL DENOMINATIONS

**Y**OU MAY WONDER, "WHAT IS MEANT BY THE WORD 'Glossolalia'?" It is a theological term applied to the practice of speaking with other tongues. The term itself does not appear in the Greek New Testament. It has been coined as a descriptive expression of the phenomenon of speaking in a language one does not know apart from the ability God gives to speak it. The term is derived from two Greek words, one meaning tongues and the other meaning to speak.

*Is this a new experience? Is it something that has been discovered only recently?*

No, it is as old as the Bible. Back in the days of the apostles (over 19 centuries ago) the followers of Jesus experienced the Glossolalia. There have been numerous groups of Christian believers, at various times in church history, who have had this experience but it was not widespread in recent centuries until less than 100 years ago. It came into prominence since the beginning of the 20th century through the rise of Pentecostal churches.

*Why are these churches called "Pentecostal"? Isn't that word related to the Jewish worship of Old Testament days, rather than to the Christian era?*

"Pentecostal" is one of a number of Jewish religious terms that appear in Christian church life. God chose a Jewish feast, the Feast of Pentecost, as the time to baptize the Jewish followers of Jesus with the Holy Spirit. The account of this event is in the New Testa-

ment (Book of Acts, chapter 2). Later our Heavenly Father sent a similar Baptism upon the Gentiles. The apostles, in order to check the validity of the Gentiles' experience, compared it with that which had come earlier on the Day of Pentecost. This is what the Pentecostal churches do: they insist that a valid experience of the infilling of the Holy Spirit must measure up to the standard God set on the Day of Pentecost. The record of that event says, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

*Does the Bible say that every Christian who is filled with the Holy Spirit will speak with other tongues?*

It does not say this in so many words; but throughout the Book of Acts, in every instance where Luke tells in detail what happened to people when they first were filled with the Spirit, he mentions that they spoke in other tongues.

Acts 2:4 has already been mentioned. "All" the 120 disciples who were present on that occasion, both men and women, spoke in other tongues and were heard by crowds of Jews who had thronged into Jerusalem to keep the festival of Pentecost. The phenomenon created a great stir and resulted in thousands of conversions that same day.

Then there is the account of the Spirit being out-poured upon the Gentiles (see Acts 10:34 to 11:18). The apostle Peter preached to these Gentiles in the house

(CONTINUED ON NEXT PAGE)

## PRESERVED BY THE HOLY SPIRIT



I had the privilege of being reared in a Pentecostal home. At 12 years of age I accepted Christ as my personal Saviour, and three days later God baptized me with the Holy Ghost.

Although I was very young when this happened, these experiences were very real and they have remained real and effective ever since. The Holy Spirit was my mainstay while I was in college. I faced circumstances such as every college student faces and I think that without the infilling of the Holy Spirit I might have fallen; but through the Spirit I had a depth of life in God that preserved my faith and kept me true.

I thank the Lord for the Pentecostal experience. I am grateful for the guidance of the Holy Spirit and for His faithfulness in opening the Word of God to me in study.

—CARL G. CONNER  
Public Relations Officer

of Cornelius, and as he preached the Spirit fell upon the people. Peter recognized they had been filled with the Spirit *because they spoke with tongues* (see Acts 10:45, 46). This proved to him that God had granted salvation to the Gentiles. Peter therefore permitted them to be baptized in water.

The crucial factor in this occurrence was speaking with other tongues. Peter emphasized three times (Acts 10:47; 11:15, 17) that the Gentiles received the same experience he and the other disciples had received in the beginning on the Day of Pentecost.

*How about the experience of the Samaritans (Acts 8:5-25)? The Bible says they "received the Holy Ghost" but it does not say they spoke with other tongues.*

When Peter and John prayed for the believers at Samaria, they received the Holy Spirit, and there was outward evidence of some kind. Simon the sorcerer *saw* that through laying on of the apostles' hands the Holy Ghost was given, and he wanted to buy this power so that something would happen to people when he laid his hands on them. It does not say what he *saw*. But this word *saw* in the original Greek means "perceived." It does not mean there was something he saw with his eyes, necessarily, but rather there was some evidence spectacular enough to make him willing to part with his money. We can reasonably assume that the Samaritans spoke with other tongues just as all the others whom Luke records (Acts 2:4; 10:44-46; 19:6). When Simon heard them speaking with other tongues he "saw" that they had received the Spirit.

*So much for Peter, but how about Paul? Did he too tell the people they needed to be filled with the Spirit and to speak with other tongues?*

There are numerous references in the writings of Paul to indicate that he did this.

Acts 19 records Paul's experience in Ephesus. He found some Ephesians who had received only John's baptism. He instructed them further in the gospel of Christ, and they received Christian baptism. Then, after this, Paul laid his hands on them and prayed for them that they might receive the Holy Spirit, and the Bible

says: "When Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6).

This happened in a foreign land far from Jerusalem, and it happened many years after the Spirit had fallen at Jerusalem on the Day of Pentecost. These facts make the incident at Ephesus very significant. They indicate that as the years went by, and as the gospel spread to other lands, the apostles still expected believers to speak with other tongues when they were filled with the Spirit.

*Did Paul himself speak with tongues?*

Luke does not say so. Luke says that Ananias was sent to Paul to pray for him that he might be "filled with the Holy Spirit" (Acts 9:17). There can be no doubt that Ananias' prayer was answered. At a later date Paul said, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18). No doubt Paul's experience in being baptized with the Spirit was similar to that described in Acts 2:4—he was "filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave him utterance."

*But how do you explain the question Paul asked, "Do all speak with tongues?" (1 Corinthians 12:30).*

From the context, it is evident Paul was speaking of the gift of tongues, not the sign of tongues. We may expect all to speak with tongues as a sign that they have been filled with the Spirit, but we should not expect all to exercise the *gift* of tongues in the church. Certainly all do not exercise this gift any more than all would exercise the gift of teaching, or the gifts of healing, or the working of miracles, or prophesying. One must read the entire chapter (1 Corinthians 12) to understand that the *gift* of tongues, and the *gift* of the interpretation of tongues, are among the gifts that operate in the assembly of believers. Paul was not writing about the personal use of tongues here, either as a sign of the Baptism or as an exercise in private devotions.

Notice what Paul said in 1 Corinthians 14:5—"I would [or, *desire, wish*] that ye all spake with tongues."

*The Bible says that tongues shall cease. Why do you contend they are for today?*

This ceasing of tongues is grouped by Paul with the passing away of knowledge and of prophecies (1 Corinthians 13:8). Paul is emphasizing that these three gifts of utterance are spiritual means to a divine end—eternal, divine love. It is true they have only a temporal existence. "When that which is perfect is come" they will vanish (1 Corinthians 13:10). The "perfect" will come when we no longer "see through a glass, darkly," but when we shall see Christ "face to face" (1 Corinthians 13:12). Yes, tongues shall cease, but not until Christ comes. After Christ comes there will be no further need for any of these gifts of the Spirit, but they were placed in the Church to remain throughout the Church age.

*What is the value of tongues?*

One value, as already explained, is to give evidence of the Spirit's infilling. The major values, however, are for personal edification (that is, the spiritual upbuilding of the individual believer) and for the upbuilding of the church.

Because some people do not see the distinction between the personal and corporate function of tongues, they see contradictions in Paul's teachings in 1 Corinthians 12, 13, and 14. But note that Paul speaks of the gift of "various kinds of tongues" (1 Corinthians 12:10, 28).

The differences between the use of tongues in private devotions and their use in corporate worship (at church) will be seen by studying the following scriptures:

Devotional (personal edification) use of tongues: 1 Corinthians 13; 1, 8; 14:2, 4-6, 9, 18, 22-23, 26, 28.

Church use (edifying the corporate body of Christ): 1 Corinthians 12:7, 10, 28, 30; 14:5, 13, 27, 39.

There is no difference in the essential character of speaking with tongues in personal or church worship. The difference is merely one of purpose, determined by the sovereign Spirit of God. One is used for personal communion with God; the other is speech intended to benefit the entire congregation as it is interpreted.

#### CONCLUSION

Some critics assert that speaking with tongues is a sign of spiritual immaturity, in view of statements made by Paul in writing to the Corinthians. It is true that the Corinthian church carried the practice to excess and needed regulation, but do not all of us need direction from God's Word to make spiritual progress?

Speaking with tongues signifies the international and supernatural character of the gospel. It can be ignored only at the peril of forfeiting an important factor in the triumph of the New Testament Church.

The Corinthians had much to learn about the Lord's Supper, just as they needed teaching about tongues. But Paul did not stop them from observing the Communion; neither did he discard the Glossolalia just because there were problems. His "command of the Lord" (1 Corinthians 14:37) was: "Forbid not to speak with tongues. Let all things be done decently and in order" (1 Corinthians 14:39, 40). This command has never been revoked.

God made man's tongue and He made man an intelligent, speaking creature capable of fellowship and communion with Himself. God has never renounced His option to speak as He chooses, for His own glory, through the individual whose body and soul have become a temple of the Holy Spirit. ◀◀◀

### LED BY THE HOLY SPIRIT



The Bible says, "As many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). The truth of this scripture has been made real in my life since I was filled with the Holy Spirit.

On two separate occasions while we were traveling on the highway the Holy Spirit has spoken to me quite suddenly, directing us to detour to another route. We learned later that God saved us from great danger and possibly from destruction.

Life to me would be empty without the Holy Spirit. His presence is a compelling element in my everyday life.

—HOMER BROOKS  
Attorney-at-Law

(CONTINUED FROM PAGE SIXTEEN)

# Pentecost

## AROUND THE WORLD



the appearance of Pentecostal outpouring has been accompanied by positive blessing of a lasting kind.

In Chonju, Korea, as in other places, Pentecostal experience has gone hand in hand with divine healing. An outstanding Christian named Kang Hong Mo, formerly ignorant of Pentecostal teachings, was led to accept this truth through the miraculous healing of his wife when she was prayed for by Pentecostal believers in Seoul. Now the power of the Holy Spirit has become known throughout central Korea by means of the schools and churches Brother Kang has established.

Occasionally the unique power of Pentecost has had special significance in a matter of life and death for some individual believer. Missionary Leonard Bolton was once attacked by bandits in Southwest China. As his companions fled and the caravan's goods were seized, he prayed to God for protection. The Holy Spirit came upon him; he heard himself shouting a torrent of words in a language he had never learned. He felt that he was giving orders from heaven. He gave a command; the bandits released the mules and boxes. Another command—and they dropped their knives. Terrified, the outlaws fled.

H. B. Garlock once had a similar experience in Africa. One of his carriers had been wounded and held prisoner by a hostile cannibal tribe. When the missionary went to the rescue, the incensed villagers threatened to kill and eat him as well as his carrier. After a long, accusing harangue, the local witch doctor motioned for the white man to speak for himself before his execution. But H. B. Garlock knew almost nothing of the language! He had understood only enough words to grasp the danger he was in. He began to shake violently and had a sense of the Holy Spirit coming upon him. Out of his mouth poured a long speech he did not himself understand. When he was finished, the witch doctor, obviously frightened, threatened no more. Instead he went through a peace-making ceremony, offered food to the carriers, and gave orders to the village men to carry the wounded prisoner back home.

It would be hard to convince missionaries like Leonard Bolton and H. B. Garlock that the gift of tongues has no practical value!

But the greatest significance of Pentecostal phenomena around the world is the increased evangelistic zeal and effectiveness of those who have been filled with the Spirit. In El Salvador, the Pentecostal outpouring resulted in an increase of 68 churches within only two years' time.

In the Lushi Hills north of Assam, India, a copy of *The Pentecostal Evangel* fell into the hands of a school-teacher named Shiamliana. He read of the Pentecostal

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experience, became hungry for it, and interested others also. One day Shiamliana read some excerpts from the *Evangel* to a gathering of 500 people assembled for an open-air meeting. Then he called upon them to seek the scriptural experience of which he had read.

Suddenly, as they prayed, the power of God fell. Almost all the 500 received a thrilling infilling of the Spirit, speaking with other tongues as did the disciples in the account of Acts 2:4. By the time the first Pentecostal missionaries visited the area, approximately 5,000 people had received a similar experience. The result was a strong and widespread evangelical movement throughout the area, accompanied by many healings.

When Peter spoke in the household of Cornelius, a Gentile, he was amazed to witness the coming of the Holy Spirit upon these "foreigners." But he could not deny its genuineness. Today as then, Pentecost is a uni-

## BAPTIZED WITH THE HOLY SPIRIT

Years ago the Holy Spirit by His grace baptized me into the body of Christ, the Church (1 Corinthians 12:13).

More recently the Lord Jesus Christ baptized me with the Holy Ghost and with fire (Matthew 3:11).

Today, as a bondservant of the Lord, I find the Holy Spirit has become indeed my Comforter and my Guide. He shows me the things of Christ and makes them real. He brings an increased efficiency in prayer so that answers come immediately.

There is joy—real joy—in place of frustration. There is a sense of working together with God. Souls are won to Christ as never before. Peace floods my soul like a river and I have a love for everyone, both Christians and non-Christians. All of these benefits I attribute to the indwelling presence of the blessed Holy Spirit.

—J. B. McCABE  
*Advertising Executive*



versal reality—universal as to place, as well as to time. God's promise is being fulfilled: "Ye shall receive power...and ye shall be witnesses...unto the uttermost part of the earth" (Acts 1:8). And Peter's words are proving true: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

## SUNDAY'S LESSON

# Isaiah Tells of God's Wonders

*Next Week's Sunday School Lesson*

ISAIAH 40:6-31

BY J. BASHFORD BISHOP

Men go to either of two extremes. In self-sufficiency and pride they glorify human knowledge and power, and ignore God; or else they dwell too much upon their human weaknesses and inability, and forget God. Even those individuals noted for their faith in God are prone to limit His all-sufficiency. How relevant, then, is this message by Isaiah to ancient Israel!

Isaiah's message was addressed to Israel when that nation was threatened by the forces of the great Assyrian Empire. The nation was cursed from within by a constant drift toward idolatry. Therefore the prophet would call their attention to God!

*The Contrast Between God and Man* (vv. 6-12). Israel trembled before the magnificence and power of her adversaries. To comfort her God said, "All flesh is grass." Man's transitory powerlessness must give way to God's eternal omnipotence.

*The Contrast Between Idols and God* (vv. 18-28). In majestic language Isaiah described the omnipotence, omniscience, and sovereignty of God as Creator and Sustainer of the universe. Not only does God rule in nature but in the affairs of men as well. "To whom then will ye liken me?" is the Lord's indignant question as the prophet seeks to turn man's eyes from the impotence and futility of manufactured idols to the all-sufficient Lord of the universe!

*The Contrast Between Human Insufficiency and Divine Adequacy.* "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" (v. 28). Exactly what is it that God wanted Israel to know—and wants us today to know? Simply this: that He never lacks ability to meet *all* human need, and never tires of hearing us recite *our* needs in prayer. Said Mary Lyon, the founder of Mount Holyoke College, "I have a hundred little perplexities and troubles every day, that I should be ashamed to mention even to my mother, but I can take them all to Christ, and never do I carry one of them to Him but He sends me away strengthened and refreshed."

"Even the youths shall faint and be weary" (v. 30). Youth is the time when human strength is at its peak.

But natural strength is not enough. Life without God is too taxing for any of us. A witness to this is the ever-increasing rate of mental breakdown and suicide! What then is the answer to this problem? Isaiah pointed it out in simple language!

*The Call to Gain Strength Through Prayer.* "They that wait upon the Lord shall renew their strength" (v. 31). As sleep refreshes the tired body, so prayer strengthens the soul. Without sleep, physical strength diminishes; without real contact with God through prayer, spiritual strength wanes. But prayer provides healing power for the body and mind as well as for the spiritual nature. No less an authority than Dr. Alexis Carrel, one of the greatest medical authorities, wrote in *Reader's Digest* an article in which he expressed his firm belief in prayer as a definite means of strengthening the body, renewing the mind, and soothing the nerves.

"They shall mount up with wings as eagles." Prayer is a means of rising above temptations and trying circumstances.

Those who "wait upon the Lord" shall "run and not be weary." Running speaks of those times in the life of the Christian when he is called upon to face unusual difficulties. These experiences, when they occur, call for reserve strength. And how do we obtain reserve strength? Just as an athlete does—through training! The Christian who consistently, day by day, spends some time in quiet waiting before the Lord, draws from Him that reserve strength which is needed when special demands are made!

Prayerful people shall "walk and not faint." Walking is moving at an ordinary rate of speed. Life is made up mostly of ordinary things. And sometimes it is more difficult to live in the valley of everyday routine than

on the mountaintop of special endeavor! Sometimes in our daily walk we are tempted with discouragement. Sometimes we feel we must do something to extricate ourselves from frustrating circumstances. But if, in such times, we will quietly look to the all-sufficient Lord and wait upon Him, He will send His Spirit to refresh us, strengthen us, and make us delightfully conscious of the companionship of Christ. For He has promised to be with us always, even in the humdrum of everyday life.

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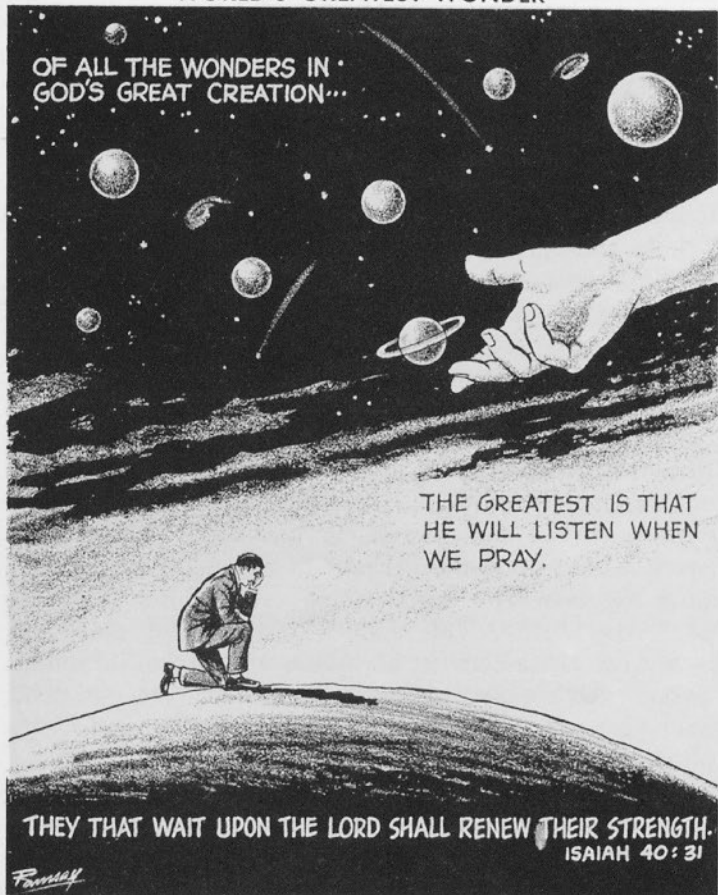
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*We believe* the Bible to be the inspired and only infallible and authoritative Word of God. *We believe* that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. *We believe* in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. *We believe* in the Blessed Hope, which is the Rapture of the Church at Christ's coming. *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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# FLAME IN THE SANCTUARY

BY ALBERT L. HOY

**T**HE ACCOUNT IS MORE THAN 1900 YEARS OLD. WE wish we knew more about the meetings of those early Christians at Antioch but only one of their exemplary worship gatherings has been described in the New Testament. However, this brief and solitary record contains enough spiritual wealth to provide some rich instruction on the work of the Holy Spirit in the church.

The opening verses of Acts 13 give us the names of some who were present in that memorable meeting, and also inform us that these believers had assembled together to fast as well as engage in divine worship. How long they continued with their devotions we do not know, but suddenly we are confronted by the frank declaration that during their worship service the Holy Spirit spoke to them. The Bible says: "While they were keeping a fast and offering worship to the Lord, the Holy Spirit said, 'Set Barnabas and Saul apart for me, to do the work to which I have called them.'" (N.E.B.)

We are not told how the Spirit conveyed this message to the assembly there at Antioch. Was there an audible voice from heaven, as in some other instances? (Matthew 17:5; Mark 1:11; John 12:28). The Bible does not say so. It was a gathering of believers engrossed in devout worship—a meeting in every way identical with that described in 1 Corinthians 14:26 in which the worshipers are divinely moved to contribute doctrines, revelations, tongues, and interpretations for the edification of the body. In such a meeting God is pleased to speak to His people through the gifts of the Spirit. Undoubtedly the Holy Spirit spoke to this assembly at Antioch through one or more of the believers present by means of a gift of utterance.

Such events were not uncommon throughout the Early Church. Services like this one at Antioch, where the Spirit's gifts were in operation and the supernatural oc-

curred, were meant to be a pattern for the entire Church Age.

Every Spirit-filled Christian today, like his New Testament counterpart, should be aglow with the divine presence when he enters the building consecrated for worship. God's thought is for him to be a flame in the sanctuary—to impart a sweet savor of Christ to the fellowship, to enter wholeheartedly into the progressive features of the service, and to be a fountain of fervent prayer all the time he occupies the pew.

This spiritual interaction of the members of a local church produces the kind of service that we call "Pentecostal," and which, realistically, is absolutely scriptural. While we accord the pastor of the congregation the honor and responsibilities which are his, it still follows that the Spirit wishes to express Himself in gifts and ministries through other consecrated persons. Paul certainly shows that this was the situation in the church at Corinth when he says of the membership, "To each is given the manifestation of the Spirit for the common good" (1 Corinthians 12:7, Revised).

Anyone who takes the New Testament in hand will readily see that first-century Christians never assumed the role of spectators in their times of worship, neither vicariously offering to God the hymns and prayers of others, nor sitting in passive silence in the hope that some neatly expressed bit of philosophy might provide them with temporary stimulation. The New Testament Christian was and is a contributor to the fellowship. He takes the presence of the Holy Spirit with him to the services of his church. He enters the house of God not only to receive from his brethren but to minister to them also. He is a living flame in the sanctuary.

In churches where the ministration of the Holy Spirit is welcomed, a visitor should not be surprised to witness several supernatural operations in a single service. Christians who are in the fellowship of the Assemblies of God are frequently inspired by the exercise of gifts of tongues, interpretation, prophecy, and healings. Other enablements of the Spirit may also be in evidence, but these four gifts are more generally in manifestation.

Mature believers know, of course, that the gift of tongues has two functions: (1) to edify the speaker, and (2) to edify the members of the church (1 Corinthians 14:4, 5). The instructed Christian understands, like Paul, that he may "pray with the spirit" when he chooses, simply by stirring up his gift in worship (2 Timothy 1:6). On such an occasion he may restrain the desire to speak with tongues. Certainly he could not expect the Lord to use the utterance of personal devotion to edify the church.

The other type of utterance—that which is interpreted with profit to the church—is produced by the Holy Spirit falling upon the believer in exactly the same way as at the believer's initial filling (Acts 8:16; Acts 10:44; Acts 11:15). This sudden visitation of the Spirit is always characteristic of divine instruction to others through the speaker, as we can see in the cases of King Saul (1 Samuel 10:6), Simeon (Luke 2:25), and Christ (Luke 4:18).

During recent years sound doctrinal teaching on the gifts of the Spirit has done much to relieve the Lord's people from a number of unscriptural suppositions. The anointed preaching of many a godly minister has on oc-

casation been interrupted by some zealous but uninstructed person, who imagined that an utterance in tongues, which really is an expression of personal devotion, should take precedence over the inspired proclamation of God's Word. We are quite sure that this procedure did not occur on the Day of Pentecost when Peter—who was just as Spirit-filled as his brethren—gave intelligible instructions to 3,000 converts.

So far as other vocal gifts of the Spirit are concerned, the realization is now more widespread that divine communication in interpretation of tongues or in prophecy comes not through the mind but through the vocal organs. This is true also in the operation of the gift of tongues. When a person speaks with tongues, he does not *think* syllables in his mind before he utters them. Indeed, he does not know what sounds he will utter until he hears them proceed from his own lips. Therein lies the significant distinction between normal, daily speech (which is first conceived in the mind) and supernatural speech (which is placed by the Holy Spirit in the Christian's vocal apparatus).

Several texts of Scripture may be quoted to support this view. Perhaps two will be sufficient. In assuring His disciples of the Spirit's advocacy in their time of need, our Lord made the following statement: "When they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matthew 10:19, 20). Obviously, the words "it is not ye that speak" refer to the mental process, because on such occasions the Spirit spoke through human lips. In the Old Testament we note the influence of Balaam's explanation to Balak. "Have I now any power at all to say anything? The word that God putteth in my mouth, that shall I speak" (Numbers 22:38). Of course, Balaam had power to say something if he wished. He could have spoken the thoughts of his own mind. But since he was called upon to utter a divine prophecy, he knew that the words must not be selected by himself but by the Spirit. Therefore he informed Balak that the words of his prophecy must be placed by the Spirit in his mouth.

We rejoice not only in the enrichment of our own people through the practice of spiritual gifts during 50 years of Assemblies of God history, but also in the fact that wise testimony and sound teaching are breaking down age-old barriers and are bringing Pentecostal blessing to other churches. Today we kneel beside Spirit-filled Episcopalians, Lutherans, Presbyterians, Methodists, and Baptists, who are radiant with the new knowledge that Christianity is not simply a philosophy of life, but continuous communion with the divine Trinity dwelling within the soul.

Let every church be an assembly of the Spirit—a Christly family full of grace and truth, always accomplishing spiritual objectives by spiritual means. Let us thoughtfully and unselfishly covet the gifts of God, so that we may be profitable in Christian fellowship and share our blessings with others.

And when we present ourselves at the house of God, let us pass through its portal surcharged with the divine presence and with a fervent desire to be used for the glory of the Master. For it is the will of God that every Spirit-filled believer should be a flame in the sanctuary.



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# PENTECOST AROUND THE WORLD

BY JOHN GARLOCK

**L**IBERIAN PASTOR JOHN GWAH WATCHED THE SMOKE rise from a burning heap of small articles before him. They were the charms, medicines, and fetish paraphernalia of the vicious-looking old African woman beside him. But her gnarled face showed no emotion as she saw them consumed. It was her own wish to destroy them. For a week she had been attending a mission revival meeting, listening nightly to the Christian gospel. Today she had reached a decision: she would turn from her practice of fetishism and accept Jesus Christ as Saviour and Lord.

Pastor John Gwah knew her to be a "witch-woman," a fetish priestess of some rank. He was very glad to see her reject her evil past.

That night the old woman was present at the service again, listening intently as Missionary Evangelist A. N. Trotter preached. At the close of the meeting she came to the front with others and knelt in a prayer of surrender. Praying for and among the seekers, Pastor Gwah was suddenly amazed to hear the former witch-woman speak out praises in a language she had never learned. She was experiencing a personal reenactment of Acts 2:4, as have hundreds of thousands of other believers who have shared the twentieth-century outpouring of the Holy Spirit.

Or was she merely suffering delusion, speaking gibberish? As it happened, the "unknown language" of the Liberian witch-woman was English—of which, John Gwah and others testify, she had never learned a word. Yet A. N. Trotter and other missionaries present say she not only spoke English, but "very good English."

In the 50-year history of Assemblies of God, foreign missions stories of similar happenings have come from countries all around the world. During prayer meetings in Caraz, Peru, several Peruvians were heard to speak

Saulos Chilemba and Gideon Bomba of Nyasaland are two of our nearly 13,000 national workers who have received the Pentecostal experience and are helping spread the gospel in our 73 foreign fields.



in the (to them) unknown language of English. And a newly arrived missionary amazed the local people by praising God in Quechua, their own tongue, by the Spirit's power.

In Coffeyville, Kansas, in 1962, a missionary on furlough from Africa heard a lady in the local congregation pray in Zulu at the church altar. Inquiry revealed she knew no Zulu. In Purulia, India, Maynard Ketcham, then a missionary there, found himself comprehending the language being spoken by Abdul Munshie during a time of spiritual outpouring. For hours Brother Ketcham and Brother Munshie conversed and praised God together, completely understanding each other, though speaking a language unidentifiable by name to others or themselves.

Of what practical benefit are such miraculous manifestations? Is Pentecost purely a matter of spectacular demonstrations? Far from it. In country after country

(CONTINUED ON PAGE ELEVEN)