

THE PENTECOSTAL evangel

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

MAY 30, 1965
TEN CENTS



REVIVALTIME CHOIR AND
RADIO EVANGELIST C. M. WARD

REVIVALTIME THE GOSPEL GOES
BEHIND CLOSED DOORS

STORY BEGINS ON PAGE SIXTEEN



by J. ROSWELL FLOWER

'RECEIVE YE THE

DURING THE PAST 60 YEARS, thousands upon thousands of sincere followers of the Lord Jesus Christ have sought for and obtained an experience which has been termed "the baptism in the Holy Ghost." This Baptism has been evidenced by a fullness of divine blessing which has overflowed in inspirational utterance in another tongue. Both speaking in tongues and prophecy have been common effects of this Baptism.

Not only in America, but in every continent, movements of gigantic proportions have appeared—this Pentecostal revival has encircled the world. All these groups hold tenaciously to the position that the speaking in other tongues is the initial evidence of the baptism in the Holy Ghost.

There is no longer a need to defend the movement, for its growth, evangelism, and missionary spirit provide its own defense. There has been no diminishing of the

J. Roswell Flower, who served as General Secretary of the Assemblies of God for many years and also filled other executive positions in the fellowship, is now retired. He and Mrs. Flower reside in Springfield, Mo.

zeal for the salvation of souls which characterized the movement in its early days. Actually, that zeal has increased with intensity and purpose through the years.

Hundreds of thousands have experienced this baptism in the Holy Spirit. However, there are many others in the movement who are well indoctrinated and who believe there is a baptism in the Holy Spirit for all believers in Christ; but they have never received the experience personally. This article is written to help such believers into an active faith for a personal realization of the "promise."

Everyone familiar with the New Testament is aware that there were two features emphasized in the apostolic message. First, hearers of the Word were challenged to believe on the Lord Jesus Christ as Saviour and Lord. Second, believers were urged to receive the Holy Ghost, not as a witness to their salvation but as a definite part of their inheritance in Christ. Of course, every born-again believer in Christ is a recipient of the Holy Spirit in that the Spirit witnesses to sonship (Romans 8:16). But it is also evident in the Scriptures that believers in Christ are expected to receive the Holy Ghost

in a particular, definite, personal way after they accept Christ as Saviour.

This distinction was demonstrated when the Church sent Peter and John to Samaria, following the great revival under the ministry of Philip. "For as yet he [the Holy Spirit] was fallen upon none of them: only they were baptized in the name of the Lord Jesus" (Acts 8:16).

The experience of the believers in Samaria is comparable to the experience of thousands upon thousands in great revival movements down through the ages. But the apostles were not content with knowing that these converts had accepted Christ as Saviour. They themselves had experienced an enduement of divine power when they received the Spirit, and they evidently believed this Holy Ghost power was the normal experience of every New Testament believer. They therefore laid hands upon the Samaritan believers who then received the Holy Ghost (Acts 8:17).

Immediately the Spirit manifested Himself, so that Simon the sorcerer envied the potentialities which were so definitely demonstrated. This incident shows clearly there is a difference between the abiding of the Holy Spirit in the believer, beginning in the new birth, and the "falling upon" of the Holy Spirit in an enduement of power. This and other similar incidents in the Book of Acts lead to the conclusion that the baptism in the Holy Spirit was the normal experience of the New Testament believer, and should be the normal experience of the believer today (Acts 2:38, 39).

THE GIFT OF THE SPIRIT

There is no valid reason why all believers should not be filled with the Spirit, for the Holy Spirit is the divine

witness of the Spirit in the heart of the believer as to his acceptance with God. It includes the coming of the Holy Spirit into his person, and his enduement with power for service.

THE HOLY SPIRIT TO BE RECEIVED

It will help the seeker tremendously to realize that the Holy Spirit has already been given to the Church, and that the Lord Jesus is in a continuous attitude of giving. The believer is privileged to receive the gift of the Holy Spirit by a definite act of faith, for it is the purchased heritage of every believer in Christ.

"Have ye received the Holy Ghost since ye believed?" (Acts 19:2); or, "Having believed, did you receive the Holy Ghost?" This is a logical question which may be asked of any believer. If this question means, "Have you experienced the new birth?" then the question is superfluous and illogical, for all born-again believers have received the Holy Spirit automatically in an abiding measure. But if the question means that the believer should receive the Holy Spirit in a particular, definite act of faith, to be manifested by such definite effects as speaking in tongues, then the question is logical and understandable. The Holy Spirit in His fullness is the heritage of the children of God as a definite gift from the Father. And when He is received by the believer as a definite personage, there will be a definite manifestation of His taking control—as described or inferred in every instance which appears in the record of the Early Church.

Note the frequency of the use of the word *receive* in its application to the believer: "For everyone that asketh *receiveth*" (Luke 11:10). But this he spake of the Spirit which they that believe on him should *receive*" (John 7:39). "The world cannot *receive* [the Spirit of truth], because it seeth him not, neither knoweth him" (John 14:17). "He breathed on them, and saith unto them, *Receive* ye the Holy Ghost" (John 20:22). "Have ye *received* the Holy Ghost?" (Acts 19:2).

While the use of the word *receive* in most of these verses refers simply to the acquisition of the Holy Spirit, the act of appropriation is also implied. The believer is to receive the gift of the Holy Spirit by a definite act of faith. The apostle in writing to the church in Galatia inquired, "Received ye the Spirit by the works of the law, or by the hearing of faith?" (Galatians 3:2). Note that the gift of the Holy Spirit was definitely included in the "blessing of Abraham," for the apostle declared, "Christ hath redeemed us from the curse of the law . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith" (Galatians 3:14).

THE COMMAND TO TARRY

Much has been made of the command of the Lord Jesus in Luke 24:29, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Tarrying meetings have been held for the benefit of seekers for the Baptism, and many of those seeking have been filled to overflowing. Others have tarried and tarried but have never seemed able to enter into the fullness of the experience. They have seen others receive

(Continued on page twenty-four)

HOLY GHOST'

gift to be imparted to all who ask for Him (Luke 11:13). The Lord Jesus was concerned, that His followers should receive the gift of the Spirit shortly after His ascension; so He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

The Holy Spirit is definitely referred to in the Scriptures as a gift (Luke 11:13). The prerogative for giving the Holy Spirit was reserved to the authority of the Lord Jesus Christ (John 15:26). The sending of the Spirit was reserved for a definite time, following the glorification of Christ (John 7:39). On the Day of Pentecost, after the outpouring of the Holy Spirit upon the waiting disciples, the apostle Peter declared, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the [i.e., the promised] Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33). The gift of the Holy Spirit is therefore the normal heritage of all believers in Christ, and the promise goes far beyond the

Filled and Refilled

God wants us to be like streams, not ponds. A pond may be formed overnight by a single rainstorm. It fills up quickly, serves a very useful purpose for a while, but gradually loses its water to the sun and soil—until one hot day the thirsty cows come to drink and all they find is a crust of mud.

Some Christians have an experience like that. A revival comes to the community and they are filled with the Holy Ghost, but after a while they "dry up" and in place of the pure water of God's Spirit that came from heaven there is nothing left but the hard "mud" of the old human nature.

In Galatians 5 the apostle Paul contrasts the works of the flesh and the fruit of the Spirit. The products of the old human nature are hatred, envyings, murders, he says, but the fruit of the Holy Spirit is love. Human nature engenders strife, but the Spirit of God gives joy. The old nature produces seditions, but the Spirit brings peace. Thus the bad is overcome by the good when the Holy Ghost fills a human life. Instead of variance there is longsuffering. Instead of wrath, gentleness. In place of adultery, fornication, uncleanness, lasciviousness, there is goodness. Heresies, idolatry, witchcraft are replaced by faith; emulations by meekness; drunkenness, revellings, and such like by temperance. The God-filled life becomes a God-controlled life.

Jesus said, "If any man thirst, let him come unto me, and drink" (John 7:37). He said that if we believe on Him, the Spirit will flow from our innermost being like "rivers of living water." In other words, the Spirit-filled life is like a stream that never dries up. It is continually getting a new supply of "water" from a plentiful source and it keeps flowing, carrying life to everything it touches, producing the fruit of the Spirit. A stream like that is worth a hundred ponds.

In Acts 2:4 we read, "They were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." This was a fulfillment of Acts 1:5 where Jesus had promised, "Ye shall be baptized with the Holy Ghost not many days hence." We must not be confused by these terms "filled" and "baptized." Actually the term "baptized with the Holy Ghost" should only be used in connection with a person's initial "filling." Nowhere does the Bible speak of receiving a second "baptism with the Spirit." It does speak, however, of numerous "fillings."

Peter was baptized with the Holy Ghost on the Day of Pentecost (Acts 2:4); but later, when he addressed the Jewish leaders, he was again "filled with the Holy Ghost" (Acts 4:8). Again, in verse 31 of this same chapter we read, "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost." Peter was in this company, so evidently he received a third filling with the Holy Spirit.

There is one Baptism but many fillings for each child of God. It is not sufficient that we once be "baptized with the Holy Spirit." One rainstorm makes a pond, but repeated rains make a river. From time to time we must have refillings. Each time a new challenge faces us, we can receive a new filling to meet it. Each time we go before a Sunday school class to teach, or deal with a soul concerning Christ, we can be refilled. At the beginning of each new day we can be filled anew with the Holy Spirit. In this way we can fulfill the apostle's admonition to keep "filled with the Spirit" (Ephesians 5:18) so that our lives may bring blessing to others and glory to God. —R.C.C.

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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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THE HOLY SPIRIT'S WORK IN THE LIFE OF CHRIST IS A BLUEPRINT
OF WHAT HE WANTS TO ACCOMPLISH IN EVERY CHRISTIAN

JESUS CHRIST, THE PATTERN

By **GEORGE HOLMES**

Pastor, Community Assembly of God
Menlo Park, California

LUKE, THE WRITER OF THE THIRD GOSPEL, gave an impressive sequence of events in the earthly life of Jesus Christ. This same sequence of experience in the Holy Spirit becomes a pattern for all who receive Christ as Saviour and follow Him as Lord and Master.

JESUS WAS BORN OF THE SPIRIT

As the angel Gabriel unfolded the divine plan of Christ's incarnation to Mary, her rising elation was checked by the very understandable question: "How shall this be, seeing I know not a man?"

God had, of course, anticipated this reaction. Gabriel was able to say: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

The birth of Jesus was supernatural. It was a creative operation of the Holy Spirit in the womb of Mary. Similarly, a man becomes a Christian because of a supernatural work by the Holy Spirit known as the new birth.

This startling information was given by Jesus Christ to a contemporary professor of religion: "Except a man be born . . . of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Thus He showed that a spiritual regeneration is an imperative requirement for all who would partake of His kingdom.

It is possible to be a religious man, even a churchgoer and supporter, and yet not be a Christian in the Biblical meaning of the word. It is reported that the heading of the document forming the basis of the Y.M.C.A. read: *Young Men's Religious Association*. But the word "religious" was crossed out and "Christian" substituted because the founders realized there is a basic difference.

Churches composed of religious adherents instead of born-again Christians may be satisfied with their large congregations, community status, and public spirit. Inevitably their policies and methods will be patterned more after the world than the Kingdom of God.

Insistence upon the new birth is not the unbalanced viewpoint of a few overzealous souls. It is a Christ-taught law of the Kingdom of God—imperative and without option. It is as inescapable as the law of gravity.

JESUS WAS BAPTIZED IN THE SPIRIT

The fiery preaching of John the Baptist demanded repentance and reformation. His message announced the arrival of "one mightier than I, the latchet of whose

shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire" (Luke 3:16).

One day Jesus came to the banks of the Jordan to be baptized. As He prayed and came up out of the water, "the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him" (Luke 3:21, 22). He became a candidate for this endowment of power for service before commencing His public ministry.

In a comparable way, He instructed each disciple to wait "until ye be endued with power from on high" (Luke 24:49). He explained that they would "be baptized with the Holy Ghost not many days hence" (Acts 1:5).

The record shows this is precisely what happened (Acts 1:12-14). At the appointed time "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). Thus they became Christ's Spirit-filled witnesses to continue and extend His work. Such shining, jubilant, triumphant, positive Christian witnesses are always needed.

JESUS WAS LED OF THE SPIRIT

Luke continued his carefully documented narrative: "And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil" (Luke 4:1, 2).

Obedience to the Holy Spirit's leadership is a sure indication of sonship. "For as many as are led by the Spirit of God, they are the sons of God" (Romans 8:14). That guidance, though sometimes it leads into the wilderness of testing, is always onward and purposeful.

"Full of and controlled by the Holy Spirit," (Amplified) Jesus was tempted, as a man, to abuse or misuse the power He had received. The three temptations were Satan's carefully hidden enticements to Him to use divine power for His own comfort, for His own advancement, and to obtain notoriety.

Put another way, Christ was placed in a position where because of the power He possessed He might have used it thoughtlessly, selfishly, or fanatically.

These are the temptations Satan continues to use with Spirit-baptized Christians. They can only be resisted by the same method Christ used—reverent knowledge, implicit obedience, and faithful application of God's Word.

Every new desire for experience in the Holy Spirit
(Continued on next page)

will be followed by testing. And God can only trust greater power to well-proven souls.

JESUS MOVED IN THE POWER OF THE SPIRIT


When the devil had ended the temptation, he departed from Christ for a season. "And Jesus returned in the power of the Spirit into Galilee" (Luke 4:14). The purpose of temptations is clear. They are intended to strengthen and bring understanding in the disciplined use of spiritual power.

The anointed, tested, and victorious Christ "full of and under the power of the Holy Spirit" (Amplified) began a mighty ministry which demonstrated the power of the gospel when applied to man's entire need.

He taught in their synagogues "being glorified of all" (Luke 4:15). Anointed teaching exhilarates the mind of the hearer, satisfying his quest for understanding.

He preached the gospel to the people (Luke 4:18). News, not views, was the dynamic of His message. Anointed preaching is the result of prayer, discipline, and faith. It is far removed from the half-warm platitudes borrowed from others or the monotonous reiteration of worn-out cliches.

This anointed preaching brings divine wealth to the poor, divine comfort to the brokenhearted, divine liberty to all captives, divine vision to the blind, and divine hope to the oppressed and downtrodden. Broken hearts, broken homes, and broken bodies are mended under its healing balm.

There is a sequence in God's purpose through the Holy Spirit: birth, baptism, testing, and victory—divine power released. This is how it was in the life and ministry of Jesus Christ. And it is His pattern still. 



PENTECOSTAL WINDS OF CHANGE

By DONALD GEE

THE WIND BLOWETH where it listeth," our Lord said of the Spirit. How are the breezes of the Pentecostal revival blowing? The change of attitude toward the movement by the older denominations is phenomenal. From being ostracized it is now almost courted. But what of the internal directions of the winds of the Spirit?

1. The gale that produced the earliest phases of the movement has, in many places, almost blown itself out. It has produced a wide variety of new denominations and little Pentecostal churches all over the world that are tending to become spiritually static.

2. At the same time there is outstanding growth in other sections of the movement. The statistics of membership and giving and outward advance are compelling the attention of responsible religious journals. Less fortunate denominations are asking the secret.

There is one hidden danger, however. Will absorption in outward growth tend to obscure the distinctive testimony for which we believe God raised up the Pentecostal revival?

Evangelism must be a result of spiritual gifts properly exercised, but not a substitute for them.

3. The great gusts of the "deliverance" ministries are also showing changes of direction. Mass healing campaigns have lost their novelty, especially in their homelands, and the evangelists are looking for new worlds to conquer. We wish them well. Much good can come from

individualist missionary enterprises and individualist academic interests.

Yet we look cautiously at all individualism, for we have lived long enough to see the wrecks of time. The crowds will always be ready to idolize, but the spiritual dangers are tremendous. Paul is "nothing" and Apollos is "nothing"; it is God who gives the increase.

The best leaders discourage attention to themselves.


4. The wind of the Spirit is now affecting students and penetrating into the precincts of our universities and seats of learning. With the explosion of the student population all over the world, anything Pentecostal that can influence the intelligentsia possesses immense potential.

We have placed a premium upon ignorance far too long. Yet there is no such thing as a revival for snobs. The unlearned and ignorant who have been with Jesus are not going to be supplanted by the wise and prudent in this world's knowledge.

As a matter of fact, class distinctions are blown clean away by hearty gusts of God's Pentecostal grace.

5. Last, but not least, there is this increasing new gale of the outpoured Spirit that is penetrating the old denominations with such intensity we can hardly keep abreast of the news of all that is happening. Glory be to God! Speaking with tongues is being manifested in unexpected quarters, and it is the initial evidence of new love, new life, and new light.

It is touching high church and low church, liberals and fundamentalists; and it is clear that God is no respecter of persons or denominations but looks only on the heart.

Staid old-time Pentecostals are puzzled at the sovereignty of the Spirit. Happy are those modern "Peters" who, even after a struggle, are ready to side with God. The winds are blowing; let them blow. 

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when TONGUES SHALL CEASE



MANY SINCERE PEOPLE believe that speaking in tongues, which began on the Day of Pentecost with the outpouring of the Holy Spirit, has ceased. They cite 1 Corinthians 13:8-12 as proof:

“Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly, but then face to face: now I know in part; but then shall I know even as also I am known.”

Notice that this passage says, “Tongues *shall* cease”; not that they *have* ceased. When was the cessation to take place? Did the Word of God merely indicate a future state or condition without regard to the time? If so, there is no authority for teaching that this supernatural manifestation of the Holy Spirit either has, or has not, passed away. There must be a Biblical time for this cessation. Otherwise, only confusion results for one has as much authority to sanction the so-called “tongues theory” as to oppose it; and God is not the author of confusion (1 Corinthians 14:33).

Assuming the Bible does point to such a time, let us search for it so we may speak with certainty. This passage points out that a number of other significant changes are to take place at the time of the cessation of tongues. Not only does Paul say tongues shall cease; but prophecies are to fail; knowledge is to vanish away. Where “now we see through a glass, darkly,” then we shall see “face to face.” Now we “know in part,” but at the time this change takes place, we shall “know as we are known.”

Has any other part of this prophecy come to pass? Has knowledge vanished away? Have prophecies failed? Do we know as we are known? If not, then “that which is perfect” has not yet come, and tongues have not yet ceased; the time of the fulfillment is yet future.

Having established that the time is future, let us look further to see if the Bible depicts some outstanding event which would be of such magnitude as to bring about the described change. In this same letter in which Paul says tongues shall cease, and knowledge shall pass away (or “be superseded” as some translations read), we read of a great and wonderful transformation to be wrought at the time of the rapture of the Church. It is described in 1 Corinthians 15:51-53: “Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”

By RICHARD MORGAN

Only then can we see Christ face to face and know as we are now known by Him, thus enjoying the fulfillment of 1 Corinthians 13:8-12. At that time tongues shall cease, for they will not be needed. Their present value is partly as a sign to unbelievers, according to 1 Corinthians 14:22. In heaven there will be no unbelievers, so there will be no need of this sign. There all our poor limited forms of communication will give way to perfect and complete communication and understanding. There will be no more need to “speak mysteries” (1 Corinthians 14:2). We shall be edified or built up in Christ because we shall be constantly in His presence, so there will be no more need for this particular means of edification (1 Corinthians 14:4).

Speaking in tongues was never forbidden. The apostle Paul, the only inspired writer who gave instructions concerning the use of tongues, merely set forth certain regulations which limited the speaking in tongues in public services (1 Corinthians 14). He emphasized the need for order and for interpretation of tongues so that the hearers might be edified.

The use of unknown tongues in private worship was neither limited nor discouraged. Paul thanked God that he spoke with tongues “more than ye all.” Obviously this was in private worship, since he begins the next verse with, “Yet in the church...”

Tongues have not ceased; but one day they shall cease. Until that day comes, “Brethren, covet to prophesy, and forbid not to speak with tongues” (1 Corinthians 14:39).

Copies of this article may be obtained in tract form at 75c per 100 from the author at Route 3, Comanche, Okla.

When death tears the family apart, new and exacting problems demand solutions. On this Memorial Day, here are practical helps for—

The Family Facing Death

By A. C. DeJONG

"IT IS APPOINTED unto (all) men once to die" (Hebrews 9:27). God makes the appointment. We must keep it. For some it comes early while the grass is still green. For others it comes later. Our Father in heaven picks exactly the right time. The sinner joined to Christ in faith need not be afraid to keep this appointment.

When death tears apart the family, one must come to terms with his sorrow. There is piercing pain, heavy sorrow. The Christian feels the cutting edge of death most keenly. He knows that God made His creatures to live. His marriage was a joining together by God in the holy fellowship of one flesh. The Christian does not sorrow without hope, but he sorrows poignantly nonetheless. In fact he is more sensitive to God's purposes in life and marriage than those unbelievers who remain numb to God's revelation. When a lover dies, the one left behind feels that part of himself has left upon that last great journey.

Prayerful occupation with a few scriptural facts helps conquer sorrow and lift life in service to the God who took the loved one home. "Blessed are the dead who die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; for their works do follow them" (Revelation 14:13). There is joy for them as they live in the presence of Christ and enjoy the glory which He earned by His perfect work (Philippians 1:23; John 17:24). It is far better to live perfectly beyond the reach of pain, tears, and death (Revelation 21:4). It is ecstasy unspeakable to live in full glory in the dwelling prepared by Christ (John 14:2). There are pleasures forevermore as the redeemed live with the spirits of just men made perfect (Hebrews 4:8).

Love seeks the best for the lover. Although the pain of parting is greater than many know, the one left be-

hind would not wish the lover to return. As one looks in faith beyond, grace is given to allow the departed to journey on in peace and rest forever. The Biblical facts of life beyond the grave give strength to carry the heavy burden of sorrow.

When death tears the family apart, new and exacting problems demand solutions. Should mother or father live alone? Is it wise to live with children? Is a Christian home for the aged the place to be? Such questions, and many more, must be answered. They can be answered well if faced with patient faith, Christian common sense, and confidence in our heavenly Father who makes all things work together for good unto those who love Him and are called according to His purpose.

Remembering a few of the following suggestions may help reach an answer which satisfies. One must assess the facts. Is the parent involved capable of remaining alone? Don't forget that such capabilities involve more than physical strength. Some people may be physically capable of taking care of themselves and yet be emotionally crippled. In reaching a decision one must proceed slowly. God guides with His Spirit in the normal experiences of daily life. As time passes new solutions appear which were obscure at first.

It is wise to listen to others who have endured similar crises and emerged triumphantly. Well-meaning neighbors and friends ought to restrain themselves from voicing hasty opinions lest the sorrower become confused with so much conflicting advice. Children must be patient, understanding, and sympathetic. It is harder for older people to adjust than many younger people realize.

Generally the more independence the bereaved person can achieve, the better will be the adjustment to the new way of life. Self-respect, a sense of achievement, feeling needed, and fulfilling a function are priceless values in the lives of men, especially in the lives of the lonely aged.

Finally, one must never neglect to prepare for the

This article is taken from the book *The Christian Family and Home*, by A. C. DeJong. Published by Baker Book House, Grand Rapids. Used by permission.

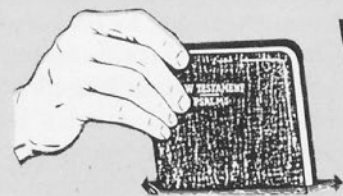
time when the inevitable appointment comes. As the years roll on the aging do well to cultivate mental alertness, social flexibility, broad interests, and outgoing love. Such qualities of life make the inevitable adjustment somewhat easier to achieve.

The problem of institutional care is one which must not be lightly dismissed. Our age has developed fine facilities to meet the social, psychological, material, and spiritual needs of the lonely. Christian rest homes, and Christian homes for the aged are part of the broadening service which the body of Christ gives to those who need it so desperately. Many older couples, even while they are still together in the evening of life, have found new joy and zest for living in such surroundings. Guests in such homes do not feel shelved and useless but often find avenues for creative living in the spirit of Christ.

Another problem which often plagues a bereaved family is concerning remarriage. As life expectancy increases second marriages are becoming commonplace. Tragically, some such marriages occasion great dissatisfaction and tension among children of both parties. Whether or not a person should remarry is a question which can be answered only by the persons involved. Considerations of compatibility, flexibility, spiritual interests, and financial understanding enter into making a wise decision.

Sad to say, the facts of man's inborn proneness to sin and selfishness manifest themselves in ugly patterns at this point. Often the children's extreme dissatisfaction with such second marriages concerns money. Those contemplating remarriage should face these facts wisely. Free discussion, sympathetic understanding, and a realistic appraisal of the facts of life help to effect a happier situation. Much trouble could have been avoided in many families if the older people contemplating remarriage had secured the services of a Christian lawyer in drawing up a prenuptial agreement as to the disposition of monies involved. A prenuptial agreement will block the efforts of predatory people who marry for money and avoid those disagreeable legal tangles after death.

Each decision taken must prepare us for the day when life's journey ends. Christ has promised believers the guiding of His Spirit. A prayerful use of the means of grace, wise use of Christian common sense, sympathetic love, and understanding which forms the basis for marriage and family life, will carry us through until the time when we shall neither marry nor be given in marriage—but shall be as the angels living in the presence of God forever.



Walking with the WORD

SCRIPTURE READINGS FOR MAY 30-JUNE 6

Sunday—Psalms 63, 64	Thursday—Acts 20
Monday—Acts 17	Friday—Acts 21
Tuesday—Acts 18	Saturday—Psalm 65
Wednesday—Acts 19	Sunday—Psalms 66, 67



Your Questions

Answered by Ernest S. Williams

Was John's baptism an Old Testament manner of baptizing? How did it differ from Christian baptism?

I think John's baptism was a means he used to initiate those who had repented into looking for the coming Messiah. (John 1:19-27). Christian baptism, to be continued as a church ordinance, was instituted by Jesus after His resurrection (Matthew 28:19, 20; Mark 16:15, 16). It was to be an immersion, picturing death to sin and the world through union with Christ (Romans 6:3, 4; Colossians 2:12).

Can a person who has had a mental breakdown be filled with the Holy Spirit?

The promise of God is to "whosoever will." You have a right to all the blessings of God. I would suggest that you rest in Christ, committing your life to Him for fulfillment of His will. Worship God, thanking Him for salvation through our Lord Jesus, and do not become overly anxious. "Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4).

How do you interpret 1 Timothy 2:15, which says of the woman, "She shall be saved in childbearing"?

Some believe this verse teaches that a woman's salvation depends on childbearing. I believe the promise is that faithful and believing husbands and wives may look to God to alleviate the danger and suffering connected with childbirth, which God said would be the lot of woman after the Fall (Genesis 3:16).

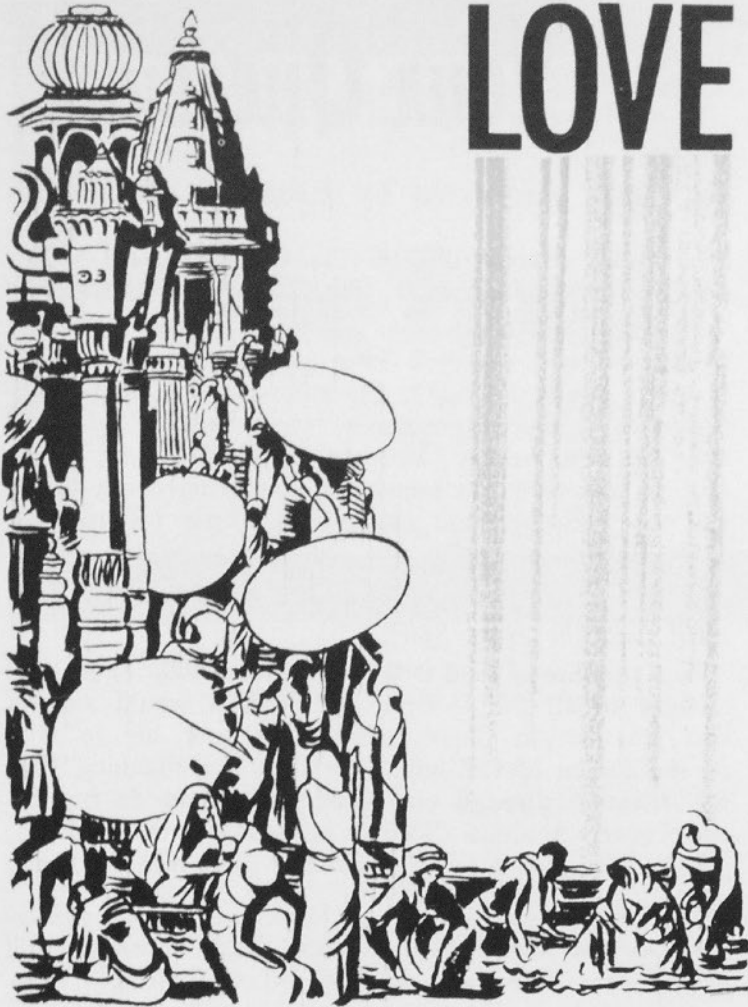
In 2 Samuel 21:8, Michal the daughter of Saul is said to have been the mother of five sons, while in 2 Samuel 6:23 we read that Michal was barren. How do you harmonize these passages?

The marginal reference of 2 Samuel 21:8 reads, "... and Michal's sister." According to 1 Samuel 18:19, Michal's sister, Merab, became the wife of Adriel. It was she, not Michal, who brought up for Adriel (her husband) their five sons (2 Samuel 21:8).

I have a neighbor who is an alcoholic. She has two children, ages five and six. Should I allow my children to play with them? I talk to them about Jesus, and they seem to show interest.

It is not likely that such small children would contaminate yours, unless it might be through use of wrong language which they have heard at home. The dear children certainly need friends, and it would be a pity, under normal circumstances, to refuse them this privilege. Even were they older, if their conduct is not evil, I see no reason why they should be avoided. As you show them kindness and teach them about Jesus, you may be sowing seed in their hearts which will change their lives.

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, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



LOVE triumphant

A Personal Testimony By VIOLET SCHOONMAKER
(Written in the year 1908)

However, I was grieved to find that this vision also faded away and I was left more lonely than before. At this time a little paper came into my hands, which told of the great blessing that had come into many lives through the baptism of the Holy Spirit and fire. At the age of 18 I had fully consecrated myself to the Lord and had received a very blessed anointing of the Spirit. I supposed this was the baptism in the Spirit. But after a careful study of God's Word and prayerful reading of the testimonies of God's baptized ones, I became convinced that the time of the latter rain had come when God was pouring out His Spirit, just as on the Day of Pentecost, in fulfillment of Joel 2:28, 29. I became very hungry for this blessed experience and asked the Lord to manifest Himself to me as He had promised in John 14:21. He impressed upon me the all-essential condition of tarrying before Him in definite, expectant faith.

I was very busy during the day with my work in the orphanage, but I spent some hours each evening after dinner, waiting quietly before Him. As I tarried my heart grew more and more hungry for Him. There was no inward struggle; but the more I waited, the more calm and passive my heart became.

At this time letters of warning began pouring in from various quarters. Questions and doubts began to arise in my mind. However, one day I was greatly comforted by the message, "Whoso putteth his trust in the Lord shall be safe" (Proverbs 29:25). Luke 11:11-13 came to me another day with much assurance, and I began to see how greatly fear dishonors God and to learn the protecting power of Jesus' blood.

The second week in March several of us began special waiting meetings. By this time we had grown so hungry for a greater revelation of God that we laid aside, as far as possible, all our usual work and gave ourselves to prayer. The second day of the meetings, after a message from the Word, we knelt in prayer.

While we were praying, a vision of the tabernacle of Moses suddenly opened up before me. There was the brazen altar with its sacrifice; the laver with its cleansing power; just beyond, the shewbread—its golden altar of incense. Beyond, the Holiest of all; and as I turned my eyes toward it, I saw a figure pressed up close against the veil which hid it from my sight. I recognized the figure as myself and my heart leaped as I realized I was near the place where God dwells. I longed for Him; my heart panted for Him. Audibly I cried, "Oh, that I might come where Thou art!"

I stopped short. Had I realized what I asked? Was I able to bear the glory of His presence and the searchlight of His holiness? Was I not man and He God? Was I not vile in His sight? I trembled with fear.

Then my eyes were lifted to the veil before me. It was rent from top to bottom—and for whom? The righteous? No, the sinner! Why was it rent? That he might enter in, "by the blood of Jesus, the way which he

THE LOVE THAT WOULD NOT LET ME GO has triumphed at last! Patiently and persistently He allured me on until He finally won me to Himself and my soul entered into blessed union with my heavenly Bridegroom.

One Sunday morning after coming to India, I was weeping bitterly over my lack of power for life and service. I had wept this way before and I cried out, "Lord, what do I need? What is the cause of this lack? What wilt Thou do to make me acceptable and well-pleasing unto Thee?" I heard a faint whisper in my ear, "Child, I would betroth thee unto Me. Wilt thou consent to be wholly Mine?" My heart was broken. I had expected words of reproof—how different the message! He drew very near. I felt His warm breath upon me. I reached out my hands. He took them into His and the covenant was sealed.

My life from that hour began to be truly different. Many a trysting time we had together. I found myself looking forward to these times with the joyful anticipation with which lovers wait for each other. For weeks this blessed fellowship continued—then it began to be less real and gradually the vision faded away.

The following year in November, 1907, I attended a missionary convention in Akola, Central India. At that time my heart was deeply searched, and I saw I had allowed His service to crowd in upon His portion of my time so that He did not hold His former place in my affections. I humbled myself before Him. Again He drew near, and I became oblivious to all about me. He never seemed so beautiful before as I gazed upon Him and repeated over and over the words, "Oh, Thou Fairest One! Oh, Thou Fairest One!"

dedicated for us, a new and living way, through the veil... his flesh" (Hebrews 10:19, 20 A.S.V.).

Yes, God wanted me close to Him. I was sure of that. My fear fled, but I found I was still as helpless as before. I found I had no power within me to take even a step. I was at a loss to know what to do next. I heard a voice, "Through him we... have our access by one Spirit unto the Father" (Ephesians 2:18).

Glorious Trinity of God! All engaged in bringing a poor lost soul home. God the Father within the veil, waiting to receive him; God the Son opening up the way through His torn flesh; God the Holy Spirit bringing him in. How clear it all was to me now, as I definitely and unreservedly yielded spirit, soul, and body to the blessed Holy Spirit.

I felt a slight touch on my body, pressing me gently to the floor. Glory rained upon me as a springtime shower. God seemed all about me, within, without. I was permeated, enveloped, clothed, endued with His holy presence. Spasmodic cries of joy escaped my lips—the voice seemed other than my own—which soon changed to peals of joy and laughter.

Again I was quiet. My thought went back to the veil. It was torn. Torn flesh hurts. Calvary's agony and sorrow broke in upon my soul. I wept. I groaned. I suffered with the Son of Man. Oh, the price paid for the sinner's joy by the "man of sorrows... acquainted with grief!" My heart broke, and I sobbed as never before. I could bear no more. Again unspeakable joy, fullness of glory, and peace that passes all understanding surged through my being as I lay motionless at the feet of my God.

Jesus Himself came near. He drew me into His arms and whispered, "My bride! My bride! Thou hast come to Me at last. I have waited long for this hour. Thou art all fair, my love."

I exclaimed, "Not fair, my Lord!"

He answered, "I have seen no spot in thee, since I covered thee with My blood."

The Father drew near. He put His arms about me and called me His child and said I was so welcome in the home of my Bridegroom. "This," He said, "is the heart of God. Here you are to stay forever—'hid away with Christ in God.'"

The Spirit spoke to me. Never before had I heard the voices of God the Father, God the Son, and God the Holy Spirit, but now they came to me with such distinctness that they could be easily recognized.

The Holy Spirit told me He Himself had brought about the union between my soul and Jesus—that in this He finds His greatest joy, in bringing the bride into the home of her Beloved and in maintaining this union throughout eternity.

When I arose to my feet, I staggered and reeled like one drunken with new wine. A halo of glory rested on everything about me. Everything and everybody looked beautiful. Divine love, joy, and peace flooded my being. I was in the heavenlies with Jesus.

While thus under the power of the Spirit, I was conscious of my body trembling and my lips and jaws moving slightly. However, on the third day after, while in prayer, my spirit became restless and seemed to be reaching out as though it were trying to grasp something. I

(Continued on page twenty-six)

VIOLET SCHOONMAKER PROMOTED



VIOLET J. SCHOONMAKER, a veteran foreign missionary of the Assemblies of God, passed into the presence of the Lord April 22, 1965, at Bethany Retirement Home in Lakeland, Fla. She was 86 years of age.

Sister Schoonmaker (nee Dunham) was born in Catherine, N. Y., on January 15, 1879, and received her education in the eastern states. She went to India in 1902 under appointment by a gospel missionary society.

While earnestly seeking a greater measure of spiritual power, she was baptized with the Holy Spirit. In 1908, soon after she had received this Baptism, the Spirit fell in the mission orphanage for girls where she was working (in Kaira, India, about 18 miles from Dholka) during one of the prayer meetings. Forty of the girls received the baptism of the Holy Spirit and spoke in tongues.

In 1909 Violet Dunham was married to Christian H. Schoonmaker, a fellow missionary in the same mission. They remained in India until 1914 when they returned to the U.S. on furlough (just after the outbreak of World War I). They felt it was best to sever the ties with their former mission and an opportunity opened to pastor a small Assembly in Toronto, Canada. God used the Schoonmakers to pastor a church pioneered by some Pentecostal businessmen in Toronto who turned a discarded theater building into an evangelistic center for a continuous revival program. Hundreds were saved, healed, and baptized with the Spirit.

It looked as if a great ministry was open to the Schoonmakers in Toronto, but God began speaking to them about returning to India. At first Sister Schoonmaker was reluctant, for they now had several small children and she knew what it meant to see children suffer in India with sore eyes, malaria, and other tropical diseases. But as she was praying and thinking of her husband and children, the Lord seemed to whisper, "Lovest thou Me more than these?"

Early in 1917, while the war was still waging, they braved the perils of ocean travel and sailed for India, taking their five small children with them.

During that same year they had affiliated with the Assemblies of God and were among the earliest appointed missionaries to be sent to the mission field by the General Council.

In 1918, a few months after their arrival back in India, a sixth child was born to the Schoonmakers. The following year, Christian Schoonmaker fell victim of one of India's awful diseases—smallpox—and passed to his eternal reward.

Mrs. Schoonmaker was left alone in India with six small children—all under nine years of age. However, God had graciously prepared her and her brave struggle in rearing her family, while leading a busy missionary life, was crowned with many glorious triumphs. One after another of her children gave their hearts and lives to God, from the oldest to the youngest—Grace, Mary, Martha, Paul, Ruth, and Joseph. She found that God indeed was a very present help in trouble. The major area of her ministry was in and around Chapra, India.

Sister Schoonmaker carried on her missionary service until July 1951 when she returned from India for the last time. For a number of years she remained very active while living at Bethany Retirement Home. Her life was a blessing to all who knew her. She wrote many articles in her retirement, including some that have appeared in *The Pentecostal Evangel*. For some time prior to her homecoming she was bedfast, except for periods when she could operate a wheelchair, but her mind was keenly alert to the end. As late as April 1 of this year she wrote to the Gospel Publishing House concerning 60 articles she had written and which she was anxious to get published.

A host of missionary friends, Christians of India, and friends in the homeland, join in happy memories and appreciation of our sister's life and ministry. Whereas we suffer loss in her departure, we rejoice in her victorious entry into the presence of the Lord.

—by Noel Perkin,

Foreign Missions Secretary
Emeritus

Shock Troops Take Sogamoso

By DAVID A. WOMACK
Missionary to Colombia

"WHEREVER STONES ARE THROWN, THERE WE WILL RAISE UP A CHURCH!"

THEY ROSE FROM THEIR BEDS BEFORE dawn, those 45 Colombian Christian laymen. And by the time the first signs of sunrise were showing over the Andean peaks, they were on their way for a gospel invasion of Sogamoso, 150 miles distant.

It all began over a year and a half ago, when several busloads of Assemblies of God believers took a small town by surprise and laid the groundwork for a strong church. Other campaigns followed, using the same strategy of attacking cities and villages with well-prepared shock troops, distributing Christian literature, and holding open-air services in the streets or marketplaces. Each time such a campaign was held, a church was established.

Still there was something lacking—sufficient literature for this kind of shock troop attack.

Last January, Burton Pierce, national secretary of Men's Fellowship, visited Colombia and was excited about Colombia's newest evangelism strategy. He saw the shock troops; he knew the Men's Fellowship had its Light-for-the-Lost literature program; so he sat down with us and together we planned the attack on Sogamoso. In a stirring meeting of Bogota's Christian laymen, he promised the support



Gonzalo Quintero (right) and Sinforiano Reyes hand out Light-for-the-Lost literature not long before being stoned by anti-Protestants.

of Men's Fellowship in prayer and literature funds.

Step One was forming the idea of the invasion, investigating the availability of manpower and literature, and setting the dates for March 19 through 21.

Step Two was organizing. Missionary Verlin Stewart led the men in seven united prayer meetings and several other organizational meetings. The literature was prepared in neat

packages, ready for the invasion.

Step Three was preparing the local church at Sogamoso, which at the time was running only about 150 in Sunday school in a city of 50,000. On Thursday, March 18, the local pastor, Julio Tamayo, directed the building of an outdoor stove and an open-air platform. In the afternoon I went to the city mayor and informed him of the campaign, inviting him to see the Assemblies of God film that would be

Missionary Floyd Woodworth (right) interprets for visiting U.S. Men's Fellowship Secretary Burton Pierce at Bogota men's rally.



Christian Colombian men respond with prayer of dedication to the task of evangelizing the city of Sogamoso.



shown the next night. In the evening, the pastor encouraged the local believers to participate.

Step Four began at 3:30 in the morning, when the men arose to join the invasion. Several hours and 150 miles later, a bus and a panel truck pulled up in front of the Assemblies of God church to unload 45 men and 32,000 pieces of Light-for-the-Lost literature. By evening nearly half the literature was distributed throughout several areas of the city. That night there were over 500 people in the open-air service to see the film and hear the gospel preached. Most of them were in their first Protestant service, and 30 of them went forward for salvation.

The next day the men were up early ready for the second attack on the city. With Bibles and literature in their hands they went into the streets to challenge openly the forces of evil—and the enemy fought back. In one place the people tore up the literature and set fire to it. At another place a group was stoned. But the attitude of the workers was summed up by Gustavo Quiroga who said, "Wherever stones are thrown, there we will raise up a church!"

The men had come as Christ's combat soldiers and they knew that victory was sure. By the end of the day all but a few of the 32,000 pieces of literature had been distributed and over a hundred Bibles had been sold.

Evening found the men united once more in the open-air service. As the stars began to show in the Andean sky, the people began to come. By

7:30, more than 600 had gathered to hear the gospel. At that service 30 more went forward to accept the Lord Jesus Christ.


On Sunday the men joined the local church in the regular services and passed out what little literature remained. Then they boarded the bus and returned to Bogota in the wee hours of the morning. Some had to be at work by 7 a.m.

Step Five is the follow-up program carried out by the local church to consolidate the harvest. A 50 percent growth is expected as a direct result of the invasion weekend activity.

Step Six will be a full report of the end results of the campaign, to be given to the national presbytery of the Colombian Assemblies of God.

Now we are back to Step One again—the investigation of the availability of manpower and literature for the next shock troop invasion. The next city is chosen. The men are ready to go. But we do not have the literature. In fact, we did not have enough literature in the Sogamoso campaign. We need at least 50,000 pieces for the next invasion.

The fearless Christian warriors of Colombia envision establishing a church in every city of their country; this is a big vision, because there are 17 million people to reach, and 14 cities with a population of over 100,000.

But Colombia's shock troops are ready to go into action if they can just get their hands on the ammunition—enough literature to reach their country for God. 



Preacher for Sunday morning open-air service is enthusiastic Gustavo Quiroga.

Volunteers from Bogota arrive 45 strong after 150-mile trip to Sogamoso for three days of concentrated testimony and literature outreach.



Sidelight Samaritan

WHILE MISSIONARY FLOYD WOODworth and Bogota Christians were returning home late at night following their Sogamoso trip, they were the means of rescuing two Americans in critical trouble.

These men were doctors working in Colombia to assist the Colombian Ministry of Health. They were both seriously injured in an automobile accident far from any hospital. None of the passersby were willing to stop and give aid until the busload of Christians came along.

These men have expressed deep appreciation both to our missionaries and to the Foreign Missions Department, stating it is likely that one or both of them would have died from exposure except for the Good Samaritans who rescued them.

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802



JOSEPH, RULER IN EGYPT

Sunday School Lesson for June 6, 1965

GENESIS 41:38-44, 47-52

BY J. BASHFORD BISHOP

THE THINGS THAT HAPPEN TO US in life do not determine our destiny. Our reaction to them does. Trials and tests are intended of God to be stepping stones to success in terms of character, development, and usefulness to others. Our lesson today illustrates this Thirteen years of hardship and trial—to which Joseph reacted with faith and faithfulness—prepared him for a position of prominence and responsibility. By the grace of God he had suffered in order to serve.

We shall present a brief outline of the chapter, and then point out some practical lessons:

The King's Dreams (Genesis 41:1-7). The dreams were associated with the River Nile on which Egypt depended for its very life, and with cattle and corn which were basic needs of the country.

The Magicians' Failure (v. 8). These men, depending upon their cunning and human powers of deduction,

were completely unable to give an explanation of the dreams. "The natural man receiveth not the things of the Spirit of God... neither can he know them, because they are spiritually discerned" (1 Corinthians 2:14).

The Butler's Remembrance (vv. 9-13). After two years the butler remembered his promise to Joseph and told Pharaoh how Joseph had correctly interpreted his own dream. What an illustration of the far-reaching effects of deeds of kindness!

The Prisoner's Opportunity (vv. 14-16). Picture the scene—the mighty monarch and the unknown slave! Observe Joseph's humility—"It is not in me [to interpret the dream]: God shall give Pharaoh an answer" Joseph's simplicity and self-forgetfulness are admirable. He had no desire to court the approval of man nor to obtain personal credit.

The Dreams Interpreted (vv. 17-36). Joseph made no attempt to strike a bargain nor to secure personal freedom or reward. In all his speech there is no hint that he considered himself the man for the position he described. His words reveal his keenness of mind, powers of observation, and practical wisdom; but most of all they reveal his quality of character which was the result of his relationship to God.

The Interpreter's Reward (vv. 37-45). From prison cell to palace, from prisoner to prime minister—what a promotion! But mind you, for 13 years Joseph had been preparing for that position by a life of unswerving allegiance to God. Success is not always a matter of a man finding a big job, but of a big job finding the right man. Joseph wasn't looking for the big position; the position was looking for a qualified man—and God had been training that man through the years! Are we living close enough to God so He can use us in any measure He may choose to meet some of the needs of this desperate world?

Food for Thought. (1) "All things work together for good to them that love God, to them who are the called according to his purpose." This truth, illustrated in Joseph's life, cannot be emphasized too much. All his experiences had been preparing him for the great work he was now to do; namely, to become the savior of a nation and of his own people!

(2) In this lesson we have God's providence demonstrated, as pointed out above; God's righteousness revealed—in Joseph's exaltation and ministry to the Egyptians and Israelites; God's wisdom justified—the years of preparation paid off; God's grace manifested—in all his years of trial, Joseph found God's grace sufficient. And so will we!

There is no particular virtue in trials as such. It is what we think, say, and do in the time of trial that is significant. The secret of Joseph's victory lay in the fact that through all his trials he maintained faith in God, kept fellowship with God, and was faithful in the work God allowed to come his way. Instead of yielding to self-pity and self-centeredness, he lived an outpoured life with a heart so free from its own concerns that it could be constantly occupied with the needs and interests of others.

Here is the glory of life—to find and love God's will, and to find our happiness in serving others in whatever He permits to come our way!

THE LEADERS WE NEED



are we going forth or settling down?

By ZELMA ARGUE

EVERYONE WANTS SECURITY. IT IS THE AIM BEHIND our growing stockpiles of destructive weapons. It is the goal of those who build luxurious homes, with their wall-to-wall wonders of convenience and comfort. Yet the explosion of the bombs will destroy the security they seem to guarantee; and hatred, wretchedness, and death enter the homes of the rich as well as the poor.

The world may be under a delusion as to what real security is, but as Christians we need not be. We know that "all these things shall be dissolved." In the light of that knowledge, Peter exclaims, "What manner of persons ought ye to be!"

Our Golden Jubilee theme was, "Like a River," signifying the flow, the going forth, the movement of the Pentecostal witness to the ends of the earth. And is not the whole story of the Bible one of "going forth," of movement in the will of God? This flow of the Spirit in and through us as we do His will brings to the child of God a sense of security far beyond the security of worldly position or possessions.

This is the way it was for Abraham. This is the way it is for us. We read of Abraham, "He departed." He left everything he knew for "parts unknown" to him, but known to the God he trusted. "And Abraham journeyed, going on still..." Of his little band, we read that "they went forth." This was not aimless wandering, but moving as God directed. The point is that he was not so settled in one place that he could not find it convenient to move when God called him to continue his journey and his witness.

He built no great buildings, but rather, we read over and over that he pitched a tent and built an altar. If he had to move on and leave that altar, it stood as a witness to his devotion to Jehovah. Do we leave any witness to our faith in places we have been?

Lot, on the other hand, became so involved in the affairs of Sodom that he could hardly be persuaded to leave even when the city was about to be destroyed. He *lingered*. He had settled down to stay. He had too much invested in temporal things.

Some Christians who would not think of settling down in some "Sodom" would rather cease to go forth to the world at all, preferring to settle down in some religious corner, as oblivious to the world's needs as to its attractions. This too leads to stagnation and spiritual loss.

Peter wanted to stay on the Mount of Transfiguration and build three tabernacles, but Jesus knew the glow would not remain with isolated Christians. So "they came down from the mountain," and "were come to the multitude."

Are we going forth to meet the needs of a hungry

world? Jesus said, "Let us go into the next towns, that I may preach there also; for therefore came I forth." "And he, bearing his cross, went forth..."

The story of the Early Church is a story of movement. "They went forth and preached everywhere" (Mark 16:20). "Now they which were scattered abroad upon the persecution that arose about Stephen travelled, ... preaching the Word" (Acts 11:19).

Of Paul and Barnabas we read, "So they, being sent forth of the Holy Ghost, departed... They preached the word of God" (Acts 13:4, 5).

They knew the importance of being in a position to move on, to go forth at the command of God. Later, Paul passed this principle on to Timothy: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Timothy 2:4).

How mobile are we today? Have we settled down too much to be available for God to use? Naturally, if we have children and home responsibilities, God is not likely to call us to go to another country to witness, but do you have time for Him to send you "forth" to your neighbor and others in your community who need your witness? Are you going forth in spirit, letting God's blessing flow through you to meet the desperate needs of those within your reach?

How we cherish the picture of the two ordinary disciples walking along the Emmaus road. It was as they walked that Jesus appeared to them. The day had been long, and they were tired and discouraged when they reached their home in the evening, but once they had a revelation of Jesus they could not settle down. "They rose up the same hour, and returned to Jerusalem" to share the good news with others. Jesus was alive! That was really all they had to tell, but it was enough!

Have we that same compulsion to share the risen Christ with men who do not know He is alive? Or has the knowledge become so common to us that we have ceased to go forth to share it with a world that does not know?

The world's security often seems to be in the *getting of things*; our security as a movement and as individual Christians is in *giving forth a message*—the message that Jesus is alive, and all that this message involves. Here is security for all in a world that totters on the brink of annihilation.

God promises punishment to men who are "settled on their lees," but His Word also declares: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).



Revivaltime is broadcast each Sunday night from the Assemblies of God headquarters in Springfield, Mo.

By WILDON COLBAUGH
and RON ROWDEN

singing of the choir, have listened to the inspiring preaching of Radio Evangelist C. M. Ward, and at the altar call have knelt and surrendered their lives to Jesus Christ.

In far-off countries, the flipping of a radio dial has opened "closed doors" to bring the story of eternal life and everlasting hope.

Yes, *Revivaltime*, transmitted by radio from more than 460 stations is going where other Christian influence is unable to reach.

* * *

Behind every broadcast service there are weeks and months of intensive planning and preparation. Choir members devote many hours each week to practicing and learning the music. Scripts must be written, sermons prepared, and premiums designed and produced. Business arrangements with stations must constantly be kept current. Nearly 10,000 letters a month must be handled and answered. Promotion of the broadcast ministry must be maintained so all air time and production costs are met.

Currently more than 460 stations are listed on the radio log (the largest number of stations ever to carry the broadcast service). These are shown on two large maps which greet the

Pastors and local church workers cannot reach all who need to hear the gospel. Many behind closed doors can be reached only by radio.

IN EVERY VILLAGE AND CITY there are homes, prisons, institutions, rest homes, and offices in which people are unreached by any gospel witness. These people *live behind closed doors*.

Most of those who live behind such "closed doors" will never be reached by any minister or Christian worker. How they will ever receive the gospel is one of the most important questions we face today.

When time is short and there are so many conflicting influences to dis-

tract the people and to keep them behind closed doors, it becomes imperative that we find some way to send the message of Christ's eternal love to them.

Since *Revivaltime* went on the ABC radio network in 1953, it has been slipping behind "closed doors" reaching into the hearts of those who can be reached in no other way. Men and women in prison cells, in college dormitories, in military barracks, and in village homes have heard the joyous

"It's Revivaltime across the nation and around the world..."



Revivaltime is released on over 400 stations in the continent

Revivaltime ACROSS



visitors just inside the office of the Radio Department on the fourth floor of the Assemblies of God headquarters building in Springfield, Mo. Flags indicate all the present station releases of *Revivaltime* around the world.

About 25 persons are employed in the Radio Department office to maintain the weekly operation of the worldwide radio ministries. A tour through the office reveals the wide extent of the work being accomplished among the English-speaking people of the world.

* * *

The Sunday broadcast service is the focal point for the present activities of the Radio Department. The musicians, engineers, announcers, program directors, producers, and the speaker unite their efforts to send over the air the best possible presentation of the gospel of Jesus Christ. A beautiful 654-seat radio auditorium accommodates the audience which participates in the service. Modern radio equipment transmits the broadcast directly to the ABC radio network.

Periodically, *Revivaltime* originates "live" from various other areas of the United States. This permits the local audience to participate in the excitement of a "live" broadcast service and lets the people hear C. M. Ward's straightforward presentation of God's Word. Many of the churches from which *Revivaltime* originates receive a spiritual lift which affects their entire community.

Scores of letters are received after every origination testifying to the blessing received from the anointed singing of the choir and the dynamic preach-



Bartlett Peterson, (left) executive director of the Radio Department, and Lee Shultz, secretary of radio for the Assemblies of God, confer on the major problems related to maintaining the broadcast service and meeting costs of air time and production. The operation of *Revivaltime* costs more than \$600,000 a year.

ing of Radio Evangelist C. M. Ward.

"Your broadcast this evening meant more to me than words can tell," wrote a woman in Levittown, Pa., after attending an origination service. "I was in the depths of utter despair but through your sermon I found the peace that passes all understanding."

* * *

One of *Revivaltime's* farthest-reaching and most effective ministries is its literature program. Since 1953, the Radio Department has published and distributed more than five million pieces of literature, including books,

tracts, bulletins, booklets, and other items written by Brother Ward.

The radio evangelist has written on a variety of subjects—salvation, soul winning, the Holy Spirit, healing, biographies, personal experiences, and Bible studies. In addition, he is recognized as one of today's leading writers on prophetic subjects.

"I have received a mighty blessing from your book, *Questions Folk Ask the Preacher*, wrote a teen-ager in St. Michael, Barbados, West Indies. "I accepted Christ a year ago, and there were things I wanted to know

Continental U.S. and Canada.

Approximately 58 foreign releases reach a large segment of the English-speaking world.

ACROSS THE NATION



Revivaltime AROUND THE WORLD





that would draw me nearer to God. Your book was just what I needed. Thank you very much for your book and your radio broadcast which have given me spiritual guidance."

A woman in Sacramento, Calif., testified: "My father grew so deaf before he passed away that he almost lost contact with God from discouragement. Not long before he died, a friend let me borrow your first book of sermons for my father to read. He would read your sermons and then cry and praise the Lord. God sent your book at just the right time."

The *Revivaltime* literature also reaches the blind with the gospel. *My Personal Worker's Guide*, by C. M. Ward, has been put into Braille by the Assemblies of God Home Missions Department.

* * *

Distinctive music identified with the *Revivaltime* choir, is produced under the direction of Cyril McLellan. The choir, comprised of the students from Central Bible Institute, Springfield, Mo., is heard each week on the broadcast service. The group engages in numerous personal appearances, including a 30-day summer tour. Eight record albums have been produced, the latest being "Happy Jubilee," which will be available next month. Denise Power is the *Revivaltime* soloist.

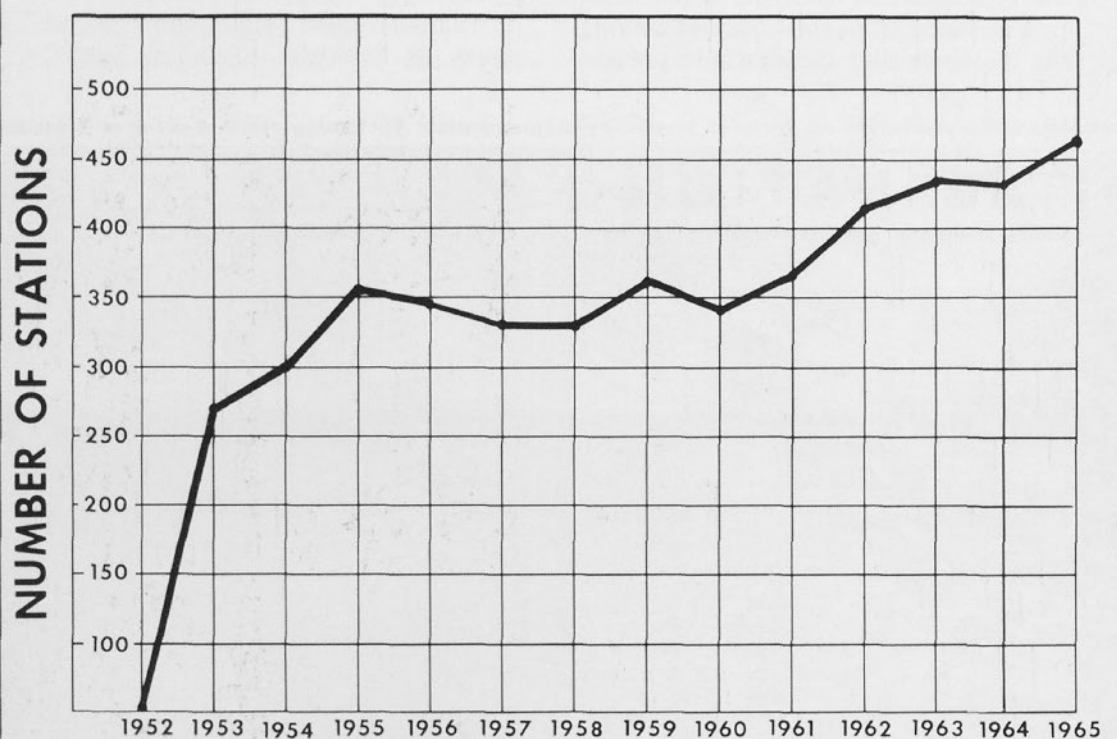
* * *



Brother Ward (above) carries on an extensive writing ministry in addition to his radio preaching. He has written more than 90 books since becoming *Revivaltime* speaker. Program Director C. T. Beem (center) picks up the mail from Post Office Box 70. Daily mail brings letters from listeners around the world, sharing problems, requests, suggestions, questions—and sending offerings to support this ministry. Lee Shultz (below), one of *Revivaltime's* narrators, introduces the broadcast service.



GROWTH OF REVIVALTIME STATION RELEASES



From the 9,000 to 10,000 letters received in the Radio Department each month there are many requesting special help.

Response comes from listeners in all levels of society and from nearly every race, nationality, and religious affiliation. The letter writers need spiritual guidance and encouragement. Some are plagued by habits—use of tobacco, alcohol, and narcotics. Some are troubled with personal, moral, and spiritual problems. Others ask for scriptural guidance to salvation and the baptism in the Holy Spirit.

The *Revivaltime* staff tries to meet the needs in each of these lives. Tracts and books are sent with a personal letter from Brother Ward, offering scriptural advice for each problem. Many of the five million pieces of literature distributed have been mailed to answer the needs of listeners who have been behind “closed doors” before hearing *Revivaltime*.

* * *

In 1955 great prayer meetings were begun in which the *Revivaltime* friends were invited to send their prayer requests for individual needs and those of their loved ones. This endeavor has grown into the annual World Prayer-meeting cosponsored by the Women’s Missionary Council, Men’s Fellowship, and Radio Departments. It may be the world’s largest organized prayer meeting.

Prayer has been made for virtually every problem facing men today—sickness, unemployment, salvation, addiction, discouragement, mental strain, and sorrow.

Participation has greatly increased since that first meeting. Last year, more than 50,000 prayer warriors went before the Lord for the needs of more than 20,000 friends. Hundreds of letters have been received assuring us that their needs were met through the prayers of the World Prayermeeting. The following are typical answers to prayer:

“I requested prayer for a lady who was addicted to drugs,” wrote a woman in Tampa, Fla. “Now she has been delivered and is living a normal life. Praise God!”

A woman in Grants Pass, Oreg., testified, “I asked prayer for my two sons who were away from God. God has answered, and now they are both back in the fold. Praise be unto His name!”

To assist *Revivaltime* in praying for

the needs of the worldwide audience, a special fellowship has been formed, the Radio Prayer Partners’ Fellowship. Each month a list of prayer requests is mailed to these 4,000 persons who have pledged to support the broadcast service in prayer. These prayer partners are a vital part of *Revivaltime’s* ministry. They form a powerful intercessory force before the Throne of Grace.

* * *

Each summer *Revivaltime* listeners assist in a great soul-winning crusade. Through this effort the *Revivaltime* team urges its friends to make the vacation season a time of personal evangelism. To assist in witnessing, a special gospel handout piece is prepared for distribution, and every effort is made to encourage personal evangelism.

More than 56,000 copies of *Kings of the East*, last summer’s miniature prophetic booklet, were distributed. Many friends testified to its effectiveness.

A Sunday school teacher in Feasterville, Pa., used the book with his teen-agers. He wrote: “I teach 22 teen-agers in a small church outside of Philadelphia. A number of boys told me of their desire to witness for the Lord. Our group has prayerfully used *Kings of the East*, depending upon the Spirit of God to perform a mighty work in the hearts of many. We are grateful for the Christ-honoring material your staff produces.”



Stanley Michael (left), field representative, continually travels to present the various ministries of *Revivaltime* to churches, rallies, conventions.

These continuing ministries of the Radio Department extend the missionary outreach of every individual and church that contributes in prayers and offerings to its support. Each time the broadcast service is released from a station anywhere in the world you can know it will reach behind some “closed door” and introduce a hungry heart to Jesus Christ.

Yes, your offerings for the support of *Revivaltime* are especially needed at this time. Please send a generous gift to *Revivaltime*, P. O. Box 70, Springfield, Mo. 65801.

At personal appearances of the *Revivaltime* Choir, altars are lined with those seeking the Lord. Each choir member is consecrated to the Lord’s service and devotes many hours to practice and prayer in preparation for the radio ministry.



RHAPSODY and RAPTURE

By Revivaltime Evangelist C. M. Ward

I EXPECT TO EXPERIENCE RAPTURE—either among “the dead in Christ” which “shall rise first,” or among those “which are alive and remain” to be “caught up together with them in the clouds, to meet the Lord in the air.” Either way will be *rapture*.

I have already experienced rhapsody. My spirit has known perfect harmony and delightful intoxication through the baptism in the Holy Spirit—a personal Pentecost.

When I was a high-school junior, my father invited me to accompany him to a summer camp meeting where he was one of the speakers. It became a turning point in my life.

The camp meeting was held at Homestead Park, Pennsylvania, not far from Pittsburgh. Those in charge rented an amusement park, locked the rides and games for the duration, and used the convention-like pavilion for an auditorium. People crowded the park with tents. The arrangements were primitive, but the blessing was plentiful. There were lots of young people my age.

Meetings were held all day. The night services drew tremendous crowds. Manifestations of the Spirit were encouraged. The song services were not preliminaries in any sense of the word. *The song service was the service already begun.* A great, volunteer orchestra gathered each night on the large platform. They were not concerned with orchestrations. *They were concerned with praise.* And they accomplished two things. They succeeded in making “a joyful noise.” They advertised the meetings so that they were “noised abroad.” Everybody helped regardless of quality or quantity. There were drums and there were tambourines. *It was impossible to remain unaroused.*

Preachers went to the platform. They did not wait to be invited. My

father arranged for me to sit on the platform in a very inconspicuous place. I became all eyes and ears.

There was excitement. Two new gospel songs, descriptive ballads, were sung every night regardless of what other songs were included. They were, “I Sometimes Think It’s Almost Too Good to Be True,” and, “When the Train Comes In.” These songs expressed praise and faith. They were sung with a quick tempo, and no one person determined the length of either song. As the blessing caught the audience, one after another would take turns in leading out again on the chorus or a particular verse. *You sensed waves of glory.* The singing came from redeemed men and women.

The brightness, the unexcelled joy, and the abandonment to praise lured the passing crowds. All sides of the auditorium were opened and hundreds came to watch and comment. There was action, thank God!

The “Jericho march” provided a wonderful demonstration. Scores marched every evening during the service—took literal steps toward getting “loosed” and learning to obtain victory over self-consciousness and natural timidity. As the waves of blessing crescendoed, it became too much for Spirit-filled people to sit still. Like a great political convention at the apex they felt impelled to move toward the aisles and walk for God! Soon the line was long and encompassing the auditorium. Musicians marched and played. Preachers held their Bibles aloft and shouted. Some fell under the power of God, and the line of march detoured to accommodate them. Parents reached for their children and drew them into the march.

It was an exhilarating experience. You either felt like a fool, or for the first time in your life you felt utterly and gloriously free. It wasn’t a prac-

ticed maneuver. It was spontaneous. That gave it life.

Somebody reached for me and I became a demonstrator. It made a difference. I was a participator and no longer a spectator. As I marched I was conscious that hundreds of pairs of eyes around the rim of the auditorium were peering at us. I felt almost naked under the impudent glances of the world as they subjected us to their senses of curiosity and evaluation. I knew I had to wear garments from another world to be able to be a part of that wonderful conquest—reproof “of sin, and of righteousness, and of judgment.”

Instinctively I knew where I belonged. I joined the seekers. Thank God, I knew what I wanted. I wanted what the 120 in Acts 2:4 received. As soon as I took my place, I heard someone say, “It’s Brother Ward’s son and he is seeking the baptism in the Spirit.”

I remember the moment of commitment. I felt again the ominous warning, “Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.” I knew



ANNUAL PRAYER DAY

THE ANNUAL DAY OF PRAYER for worldwide gospel broadcasting, sponsored by the International Christian Broadcasters, will be observed Sunday, June 13.

Radio evangelism is a vital ministry. Each week thousands of gospel broadcasts are released in hundreds of languages and are heard by millions of listeners. These radio services have one purpose in common—to present Christ as the only Saviour.

Prompted by the scriptural command, “Pray one for another,” this special Day of Prayer is proclaimed so that all Christians everywhere may unite in asking God’s blessing upon these thousands of broadcasts which reach into corners of the world not accessible by any other means.

Churches are urged to engage in intercessory prayer on this day for the needs of personnel, of adequate funds, and of effective communication of the gospel.

as the circle of workers gathered around me there was only one road open. The direction was forward. I had requested space in the Book of Acts.

For a moment I felt, "What am I doing? I'm out over my head. Surely this isn't for me. This must be for more mature, qualified folk." Then I was caught in the mainstream—too conscious of another world to remain analytical. *I knew that a powerful current had gripped me.* Resistance and convention were foolish. An unfettered paroxysm of joy beckoned me. I have thought since of my father's favorite text in the Song of Solomon, "He brought me to the banqueting house, and his banner over me was love." It expresses it exactly.

Jesus is the Baptizer. His ministry to the believer is so certain and confident, so reassuring, that moments after you declare His praises you are bathed in His presence.

Those who gathered around me were more like a wedding party than a group of trained workers with a doctrinal approach. They burst into song. Their admonitions were encouragement. They were vicariously living again their own experience in the Spirit as they exhorted me to full surrender of my body to Him. I knew one thing—they had come to stay with me until I was through. They loved each moment of this spiritual rhapsody. It was "joy unspeakable and full of glory" for them to witness each initiation. David described it best when he said, "We took sweet counsel together, and walked unto the house of God in company." I shall always be grateful for *the company* I had at the altar.

I knew I fell into the straw that surrounded the camp-meeting altar. God's favor had touched me. His power was upon me. It wasn't human. It was supernatural. It was utterly different from the new birth. That was righteousness. That was peace. That was a new consciousness. This was a refreshing. It coursed through my body. *It brought every faculty into measured stride with His will.*

My hands were His hands. My thoughts were His thoughts. My laughter was His laughter. My lips and my tongue were His lips and His tongue. And I was totally and completely thrilled that this was so. All fear was submerged in faith and command, and authority filled my soul.

I felt like a perfectly tuned instrument.

At that moment I knew the rhapsody of "speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord." Nothing in this world can equal it. I had anointing, unction, and language. I felt I wanted to tell the whole world about Jesus.

Jesus was alive! The Spirit transmitted His presence perfectly. I have known ever since that night the fulfillment of the promise, "I will not leave you comfortless: I will come to you." The baptism in the Spirit has been to me, in the years of service and ministry which have followed, "the garment of praise for the spirit of heaviness."



Pastor Paul C. Schoch and congregation of First Church of the Assemblies of God in Oakland will be host to Revivaltime team and choir, June 13.

REVIVALTIME to be Broadcast from Oakland

ON JUNE 13 *Revivaltime* will originate live from the First Church of the Assemblies of God in Oakland, Calif. The *Revivaltime* choir, on tour in the western states, will be in attendance and will sing for the broadcast service.

Oakland is situated in the heart of the metropolitan area of Alameda County, largest county in Northern California, with more than a million residents. It extends 23 miles along the San Francisco Bay eastward to the San Joaquin Valley. The city has a population of more than 365,000.

The broadcast service reaches this vast population through the facilities of station KFAX in San Francisco. The First Church is situated at 1410 10th Avenue at East 14th Street, only 10 blocks from Lake Merritt.

First Church had its beginning in 1904 with Francis Manley, a Holiness preacher, as pastor. Upon hearing of the outpouring of the Holy Spirit at Azusa Street, Los Angeles,

he went to investigate and brought the message back to Oakland. Several families with the church in its early beginning still attend.

Pastors who have served the church are: John Demp Vervalen, George McCloud, Willard Peirce, Gladwyn N. Nichols, M. M. Pinson, Johnny McConnell, M. T. Draper, Harvey McAlister, and M. R. Tatam, whose assistant for a short time was Wesley R. Steelberg, Sr. It was here under Brother Steelberg's leadership that the Pentecostal Ambassadors for Christ, later known as Christ's Ambassadors, was formed. Brother Steelberg served as president of this youth organization for 10 years.

Other pastors were J. Narver Gortner, C. Stanley Cooke, Harold Lehmann, Elsworth Krogstad, Francis and Inez Sturgeon, and Henry B. Ness. The present pastor, Paul C. Schoch, will celebrate his sixth year as pastor at the time of the *Revivaltime* origination.



Pennsylvania Church

'MOTHERS' TWO BRANCH CHURCHES

"OPERATION BROCKWAY" began in the summer of 1964 when the First Assembly of God congregation at Brookville, Pa., purchased a large tent and equipment to conduct a full-gospel crusade in nearby Brockway, Pa.

The services, directed by Pastor Vernon Boyer and featuring the Basell evangelistic party, continued for four weeks with increasing interest. In spite of opposition, the response was beyond expectation. Over 340 "first-timers" attended the crusade and 54 came forward for salvation.

It was the second branch work started by the Brookville congregation. They established a branch church in the city of Clarion about two years ago, where up to 72 now attend Sunday school. The Clarion church, under the leadership of Pastor David Selleck, is presently negotiating for a choice building site. The Brookville

church plans to assist in a building program in this college town.

First Assembly in Brookville, the "mother church," is only 12 years old. Pastor and Mrs. Vernon Boyer pioneered the work in this county seat. Under the blessing of God the Sunday school attendance has climbed at times to over 200. Vacation Bible school attendance has exceeded the 300-mark for the past three summers, making the Brookville Assembly's VBS the largest in the area.

The "mother" church has a debt on its own property in Brookville. In 1956 the congregation purchased its present building. Recently they bought the adjoining parsonage property which has a two-story garage now converted into a recreational center for the youth outreach of the church.

But in spite of their own financial burden, God has enabled this church

to spearhead these pioneer efforts in two other communities. Over the years they advertised their revival campaigns in the newspapers of Clarion and Brockway, each 18 miles away. As a result, 130 contacts were gained in each of these communities to lay the groundwork for new churches.

The Lord has performed one seeming miracle after another. In the Brockway venture there was a definite answer to prayer when an adequate meeting place in the heart of town became available. The first Sunday school session was held in August, 1964, with 42 present. Attendance averaged 36 during the first month. Recently there were 53 present. The new church now has a full schedule of services and a full-time pastor, William Mickle.

But that isn't all! A bank president in Ohio gave his summer home in Brockway as a parsonage.

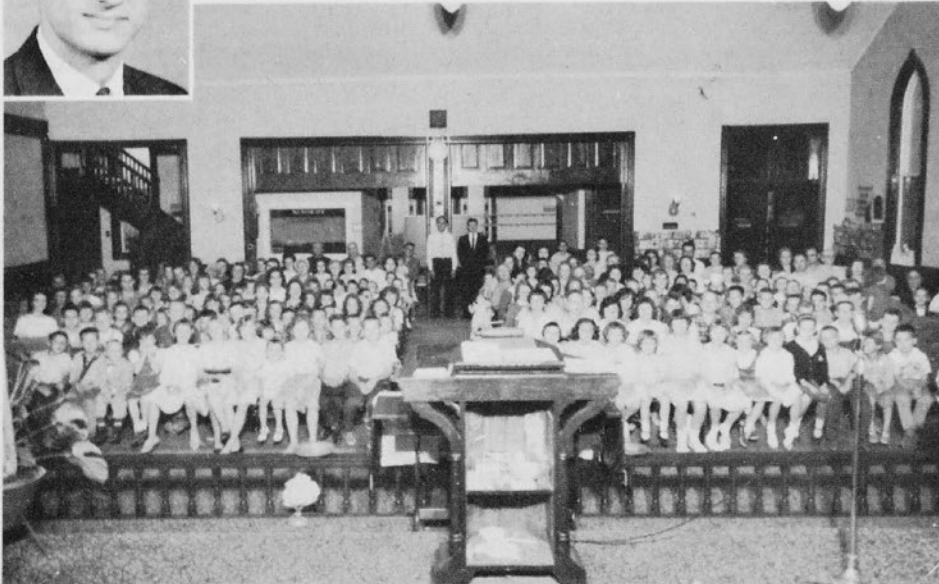
And the owner of the five-acre site where the tent meeting was held reduced his price \$500, offering the land to the new church for \$4,000. The property is ideally situated on the community's main highway.

Not often does one pastor have the privilege of establishing new Assemblies of God congregations in three cities in a period of 12 years. Vernon Boyer, assisted by his enthusiastic congregation, has done this.

The lateness of the hour demands a similar "crash program" of evangelism in communities all across the nation.



Pastor Vernon Boyer (inset) and congregation of the First Assembly of God in Brookville, Pa., have established two branch churches in surrounding towns in 12 years. The Brookville congregation and church are shown below.





This beautiful new Assemblies of God church in O'Fallon, Mo., was dedicated last January. Mrs. Ilene Yackly (inset) pioneered the church.

Braille Literature and Gospel Tape Ministry Increasing

BLIND PERSONS in 45 states and 16 foreign countries now receive Assemblies of God Braille literature and gospel tapes as a special ministry of the Home Missions Department. The number receiving Braille materials has increased to approximately 700.

A number of Braille publications are provided for the blind. These include: *The Pentecostal Digest* (a monthly compilation of articles from *The Pentecostal Evangel* and other periodicals); *My Personal Worker's Guide*, by C. M. Ward; and the Adult, Teen, Hi-Teen, Junior High, Junior, and Primary student quarterlies.

We do not charge the blind for these materials. We depend entirely upon contributions of interested individuals to carry on this ministry.

Send orders for materials for the blind—and contributions for this ministry—to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. All offerings should be designated, *Braille Literature and Tapes*.

Third Sites for Souls Church Dedicated

A \$100,000 INVESTMENT by the Home Missions Department in 13 new *Sites for Souls* in the past two years has begun to mature. To date three pioneer churches assisted by *Sites for Souls* funds have been dedicated. The most recent, a beautiful Assemblies of God church at O'Fallon, Mo., where the average Sunday school attendance is 80, was dedicated January 18, 1965. New churches at Skokie, Ill., and Aliquippa, Pa., were dedicated last year.

According to R. L. Brandt, national home missions secretary, "*Sites for Souls* is a vital cog in the *Break-through* program."

Commenting from the district level and referring particularly to the O'Fallon church, Glen Renick, Northern Missouri district superintendent, had this to say: "When all departments unite their efforts and funds on any one home missions project, a worthwhile church can be established. *Sites for Souls* played a wonderful part in helping us launch this pioneer work."

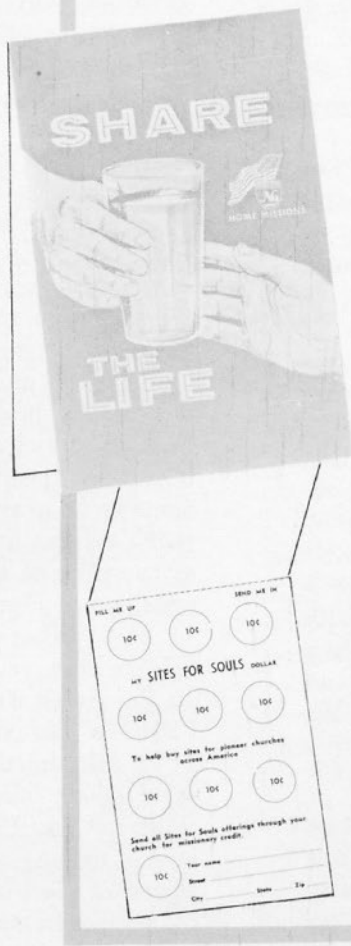
In addition to the *Sites for Souls* assistance, the O'Fallon Assembly received \$5,000 from the section and help from two other district organizations, the Women's Missionary Council and the Church Builders Fellowship. A bank loan was arranged through the help of the Assembly of God at St. Charles, Mo.

Since the O'Fallon assembly was adopted as a pioneer project of its section in 1963, it was fitting that the occasion of its dedication would be a sectional fellowship rally. Elmer Hembree, sectional presbyter, was the dedicatory speaker. The capacity

crowd gave an additional offering of \$300 to the new church.

Mrs. Ilene Yackly is pastor at O'Fallon. She and her husband came to the city in November, 1962, with a burden to pioneer an Assembly. They began meetings in their home. Already 150 decisions for Christ have been registered.

MAKE IT EASY TO SAVE "SITES FOR SOULS" DOLLARS—



AVAILABLE FREE!

Those "Sites for Souls" dollars will be easy to save, pastor, when you supply your congregation with these new dime folders. Each folder has space for 10 dimes and contains a "Sites for Souls" pledge card. (The folder instructs the donor to return all offerings through the local church to assure missions credit.) Samples, or a supply sufficient for each member of your congregation, are available on request. Use the coupon below.

NATIONAL HOME MISSIONS DEPARTMENT
1445 BOONVILLE, SPRINGFIELD, MO. 65802

Please send copies of the new Share-the-Life dime folder to:

Name

Street

City State Zip

Church

20 REASONS for SPEAKING WITH TONGUES

SOMETIMES PEOPLE ASK: of what value is speaking in tongues? Here are 20 Bible reasons for this gift.

1. Speaking with tongues as the Holy Spirit gives utterance is the unique spiritual gift identified with the Church of Jesus Christ. Prior to the Day of Pentecost, all other gifts, miracles, and spiritual manifestations had been in evidence. On the Day of Pentecost, this new phenomenon came into evidence and became uniquely identified with the Church (1 Corinthians 12 and 14).

2. Speaking with tongues was ordained by God for the Church (1 Corinthians 12:28; 14:21).

3. Speaking with tongues is a specific fulfillment of prophecy (Isaiah 28:11; 1 Corinthians 14:21; Joel 2:28; Acts 2:16).

(Reprinted from the brochure, "The Baptism with the Holy Spirit—What Is It?" Available from the author, Henry H. Ness, 28090 Dickens Ave., Hayward, Calif., at 25 cents a copy.)

4. Speaking with tongues is a sign of the believer (John 7:38, 39; Mark 16:17).

5. Speaking with tongues is a sign to the unbeliever (1 Corinthians 14:22).

6. Speaking with tongues is a proof of the resurrection and glorification of Jesus Christ (John 16:7; Acts 2:22, 25, 32, 33).

7. Speaking with tongues is an evidence of the baptism in the Holy Spirit (John 15:26; Acts 2:4; 10:45, 46; 19:6).

8. Speaking with tongues can be a means of preaching to men of other languages (Acts 2:6-11).

9. Speaking with tongues is a spiritual gift for self-edification (1 Corinthians 14:4).

10. Speaking with tongues may produce spiritual edification of the Church (1 Corinthians 14:5).

'Receive Ye the Holy Ghost'

(Continued from page three)

and so they believe in the experience, but for some reason they have never been able to enter in themselves.

There is an important reason for this failure. They have been expecting God to do it all without any particular exercise of faith on their part. Faith must be mixed with our seeking, for unless we expect to receive there is little likelihood we shall ever come through to a glorious and satisfying filling of the Holy Spirit.

One of the reasons for the failure to take a step of faith is the seeker's fear that he may claim something which he does not possess. Many persons have been told to receive the Holy Spirit by faith, and have risen from their knees with no visible evidence of having received; and they seem to have no expectation that they will ever experience anything unusual as a result of their faith. If real faith has been exercised, there will be a manifestation of divine power immediately or shortly afterwards. Otherwise, our faith is vain, and there is a presuming that we have received—whereas there is no evidence that our faith has resulted in an experience which measures up to the New Testament pattern.

THE NEED OF ACTIVE FAITH

But the fear of taking a step of faith on the promises of God with no evidence to follow should not deter one from obeying the Scriptures and actually taking the step of faith in receiving the Holy Spirit. Notice what ac-

tually occurred in the Upper Room when our Lord appeared to His disciples after His resurrection. Luke has given us only half of the story. The apostle John has given us the other half. John tells us that Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22). Luke tells us that Jesus commanded them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). When one is sure that all is clear so far as the sin question is concerned and then takes a step of faith for receiving the Spirit, he can enter into a fruitful tarrying spirit until his Day of Pentecost is fully come. When the disciples opened their hearts to receive the Holy Ghost, they no longer sought for the gift of the Spirit but rejoiced and worshiped God. Their waiting time was devoted to praise and worship, yielding to the will of God in anticipation of the fulfillment of the promise.

Is it scriptural for one to dare to take such a step—actually to pray for the Holy Spirit and then to believe that God has answered even though there is no evidence at the time of any particular outpouring of divine power upon him? Here is a word of assurance found in Mark 11:24: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." In the Greek this promise is more emphatic, for it reads, "Believe that ye have received and ye shall have."

To ask and then believe one has received, even though there be no immediate manifestation, may seem a daring thing to do. However, many a person has sought for bodily healing and, after prayer, dared to stand on the Word of God in faith that the work was done—in spite of symptoms to the contrary. Though there may have

11. Speaking with tongues is a spiritual gift for communication with God in private worship (1 Corinthians 14:2).

12. Speaking with tongues is a means by which the Holy Spirit intercedes through us in prayer (Romans 8:26; 1 Corinthians 14:14).

13. Speaking with tongues is a spiritual gift for singing in the Spirit (Ephesians 5:18, 19; 1 Corinthians 14:15).

14. The apostle Paul was thankful to God for the privilege of speaking with tongues (1 Corinthians 14:18).


15. The apostle Paul desired that all believers would speak with tongues (1 Corinthians 14:5).

16. Speaking with tongues is one of the gifts of the Spirit (1 Corinthians 12:10).

17. The apostle Paul said that speaking with tongues should not be forbidden (1 Corinthians 14:39).

18. Isaiah prophetically referred to speaking with tongues as a rest (Isaiah 28:12; 1 Corinthians 14:21).


19. Isaiah prophetically referred to speaking with tongues as a refreshing (Isaiah 28:12; 1 Corinthians 14:21).

20. Speaking with tongues follows as a confirmation of the preached Word (Mark 16:17, 20). 

been a fight of faith, they have come through eventually with definite and abiding deliverance. If a step of faith is permissible for one seeking bodily healing, then why not take a similar step to receive the Holy Spirit in Pentecostal fullness? If such a step is taken, it should be followed by praise and worship and yielding to the working of the Holy Spirit until one's personal day of Pentecost is fully come.

Our asking must be mixed with faith if we are to receive anything from the Lord. "For he that wavereth [in his faith] is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything from the Lord" (James 1:6, 7).

Our asking must also be with pure motives, that we may glorify the Lord in our bodies and spirits which are His. It is possible to ask, and receive not, because our motives are not right, because we ask amiss (James 4:3). But if our motives are pure and we desire to be filled with the Holy Spirit because the promise of the Spirit was purchased for us by the Lord Jesus Christ on Calvary, and if we will ask in faith standing on the promises of God, there can be no failure. He will pour His Spirit upon us in Pentecostal fullness even though there may be a testing of our faith for a little season. There may be a "need of patience, that, after ye have done the will of God, ye might receive the promise" (Hebrews 10:36).

The instruction and admonition given above has proved helpful to many seeking the Lord to be filled with the Holy Spirit. We trust it will encourage the faith of many others who have been fearful of stepping out in faith to claim the promise. 

The founder of the Salvation Army looked favorably upon exercising spiritual gifts.

Are You Using YOUR GIFTS?

By GENERAL WILLIAM BOOTH

A GOOD DEAL OF ATTENTION IS GIVEN TO WHAT ARE known as the extraordinary "gifts of the Spirit," that is, the ability to do something which is beyond the power of man to do without the direct operation of God.

Such gifts as these were, without doubt, possessed by the apostles, both before and after the death of our Lord. They had the gift of tongues; that is, they received suddenly the power to speak languages which they had never learned. They had the gifts of healing; that is, they cured the sick, opened the eyes of the blind, unstopped the ears of the deaf, and restored the dead to life instantaneously without the use of ordinary means. They wrought miracles; they caused events to happen that were contrary to the usual course of nature.

Those were remarkable gifts, and their possession today might be a great blessing to mankind. There is not a word in the Bible which proves that we may not have them at the present time, and there is nothing in experience to show they should not be as useful today as in any previous period of the church's history. No man, therefore, can be condemned for desiring them, and the recent remarkable signs and wonders wrought among us not only demand, but shall have, our most profound consideration.

And it must ever be remembered that all gifts—ordinary or extraordinary—come from God. If God were to come to you offering to bestow upon you these extraordinary gifts of which we are speaking; if He said: "I will give you the power to heal the sick, that upon whomsoever you lay hands, they shall be healed of whatsoever sickness they have; at your commands devils shall be cast out, and by your faith mountains shall be moved; but it can only be on one condition that these gifts shall not be allowed to be idle. They must be exercised, and exercised solely for My glory and the salvation of men; not to gratify your pride or feed your ambition or money or give pleasure or in any shape or form promote your honor and glory and bigness"; what would you say? Would you not cry out, "Far be it from me, Lord, that I should desire Thy gifts to spend them on my selfishness and lusts. If Thou wilt give them, I will not sell or use or barter them for either money or pleasure or fame or anything else; but, on the contrary, I will faithfully and constantly employ them for Thy glory to induce men to save their souls and to love and serve Thee."

(Continued on next page)

But how is it with the gifts He has already imparted—with the hands and feet and brain and heart and money and time and influence you already possess? Are you using these for yourself, or are they laid on the altar, purified with the Blood and consecrated in the burning flame of a holy, spiritual, enthusiastic devotion to the interest of your Saviour and the salvation of the Blood-bought world?

Far be it from me to say one word that would stay the longing of any heart for the extraordinary gifts already mentioned. I long for them myself. I believe in their necessity, and I believe they are already among us. By all means let us have the perfection of the divine method of working. The poor infidel world should be made to see all of God that is possible, in order that it may believe.

Let us covet, let us seek earnestly—nay, let us never rest until we possess in all its fullness this celestial passion.

—“*The War Cry*” (November 21, 1914)

‘Christian Faith’ Series Nears Completion

THE SIX-YEAR “CHRISTIAN FAITH” SERIES OF STUDIES on vital Christian doctrines and related subjects, produced by the Assemblies of God Church School Literature Division, will be completed in January, 1966, according to Ralph W. Harris, editor of church school literature.

Each of the 24 courses has 13 lessons written primarily for use in Sunday schools. Sometimes referred to as the “undated manuals,” the series is designed to supplement, rather than replace, the regular quarterlies based on the National Sunday School Association outlines. The “Christian Faith” series provides flexibility in scheduling.


These elective courses offer a refreshing change of pace in adult and youth Sunday school classes. Many churches use the courses in Bible training programs on Sunday evenings and in midweek Bible studies.

Just released is the course entitled, “Proofs of Christianity,” authored by Dr. Donald Johns, professor at Central Bible Institute, Springfield, Missouri.

New Testament truths as shown in Old Testament types and symbols will be the content of “Old Testament Types,” to be released in July, 1965. Ralph W. Harris is preparing this course.

A study on “First and Second Peter,” written by Arthur Graves, will be available in October, 1965. Brother Graves is pastor of the Free Gospel Church, Flushing, New York, and also serves as chairman of the Board of Regents of Northeast Bible Institute, Green Lane, Pennsylvania.

The final course in the series, to be released in January, 1966, is “The Gospel of John.” Author of this study course is Dr. Stanley Horton, professor at Central Bible Institute.

Complete information on the entire six-year “Christian Faith” series is available from the Church School Literature Division, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802. 

Love Triumphant

(Continued from page eleven)

couldn't understand the meaning of this until the Spirit showed me He was seeking for utterance through me. I definitely yielded my lips and vocal organs to Him, and as I did so a flood of sounds gushed forth. A few minutes later I was speaking a clear, beautiful tongue. Hundreds of times, over and over, I said, “Oh, what joy! Oh, what joy!” For hours I worshiped, adored, and magnified my Lord. Every fiber of my being vibrated with praise and adoration of Him. He gave new songs in the Spirit—the words and melody were soft and beautiful. My joy knew no bounds. I was immersed into the Holy Spirit.

From that day divine joy and peace have never left me. The hunger of many years has been satisfied. My soul is anchored within the veil and there is perfect calm.

The baptism in the Spirit has revealed to me my utter weakness until I can do nothing of myself—even prayer must spring from Him. Away down, down in the depths of my being something of self has gone out and He, the blessed Incarnate Son of God, has come in. The power of the initiative has been turned over to Him.

I feel Him stirring me up to new desires, pressing me on into deeper experiences, and creating in me over and over again with each new infilling a greater, deeper longing for “God's best.” The unsearchable riches of Christ lie stretched out before me as a mighty ocean, and I feel the tide drawing me out into its glorious depths. Spiritual truths are becoming clearer, the Word of God infinitely more precious, the power of the Blood and the cross of Calvary more deeply realized.

The Spirit prays through me daily in unknown tongues, and there is deep fellowship with Jesus in His passion and suffering for His Church and a lost world.

Thus He manifested Himself to me, the most unworthy of all His creatures, and I have been delighted to learn that God loves to manifest Himself to His children. He has given visions of Gethsemane, Calvary, and things to come; but more than all the manifestations, precious and glorious as they are, I praise Him for Himself, my heavenly Bridegroom who has entered this poor, unworthy heart of mine and sups with me and I with Him. He is the fairest among ten thousand and the One altogether lovely.

*Thy precious will, O conquering Saviour
Doth now embrace and compass me.
All discords hushed, my peace a river,
My soul a prisoned bird set free.*



GROWING OLD GRACEFULLY

Take a person who is old but is not upset by it; who is attached to the past but does not distrust the future; who prefers the way things were but adjusts to the way things are; who knows he has not long for this world and yet maintains a dynamic interest in the best things of life—in God, in Christ, in church, in children. That person is growing old gracefully.

To those who belong in this category I want to say, “God bless you!” I am sure He does.

—ROBERT W. OLEWEILER, in *The Union Signal*



Everett Stenhouse (right), Southern California C. A. president, receives the Honor Award for his district's giving to STL in 1964 from Howard Bush, executive director of Christ's Ambassadors.

STL Goals Set for 1965 Giving

By VERNE MacKINNEY

Speed-the-Light giving in 1965 will reach \$575,000, according to goals set by 45 district Christ's Ambassadors presidents.

The goals were set in response to a challenge by missionary-evangelist Morris Plotts, speaker at the annual Speed-the-Light banquet climaxing the District C. A. president's Conference this year.

Each year since 1962 D-CAP's have accepted the challenge of setting a Speed-the-Light goal for their district. Consequently, giving climbed \$40,000 to \$373,000 the first year; another \$40,000 to \$413,000 the second year; and \$103,000 to \$516,000 in 1964. Goals set for 1965 indicate another climb of about \$60,000.

Many of the districts are carrying the challenge of Speed-the-Light to their local churches. Goal-setting campaigns have borne fruit—and in some cases have resulted in even higher goals than anticipated by the D-CAP. In Arkansas, with only 55 percent of the churches reporting goals, the total reached \$24,000—as compared with a goal of \$30,000 set by the D-CAP for the entire district. In Ohio, churches responded with goals totaling \$18,000—compared with a \$13,000 goal set by the D-CAP.

Southern California C.A.'s have led the giving for more than a decade. Last year they surpassed a \$70,000 goal by giving \$77,000. This year their goal is \$80,000. Next highest goals were set by Northern California-Ne-

vada and North Texas Districts with \$40,000 each.

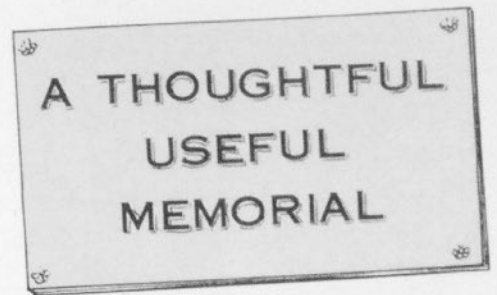
Last year Northern California-Nevada gave \$33,500 while North Texas contributed \$30,230. Others giving over \$20,000 last year were Arkansas with a \$30,000 goal for 1965 compared with a \$27,350 record for 1964, and Kansas with a \$20,000 goal compared with \$21,360 last year.

Districts setting goals of more than \$10,000 for 1965 (with last year's giving in parentheses) are: Northwest \$18,000 (\$14,375), Oklahoma \$18,000 (\$16,589), Michigan \$17,000 (\$14,778), Peninsular Florida \$17,000 (\$16,127), Oregon \$16,000 (\$12,490), Alabama \$15,000 (\$15,220), Rocky Mountain \$15,000 (\$13,422), South Texas \$15,000 (\$19,274), Arizona \$14,000 (\$13,193), Ohio \$13,000 (\$12,789), New York \$12,000 (\$10,715), Georgia \$11,000 (\$10,613).

Those setting a \$10,000 goal were Eastern (\$6,350), Illinois (\$7,907), Louisiana (\$8,553), New Jersey (\$7,200), Potomac (\$9,925), Southern Missouri (\$7,985), Southern New England (\$7,542), and West Florida (\$13,283).

Goals in the \$5,000-\$10,000 bracket were set by Indiana \$8,500 (\$3,970), Minnesota \$8,500 (\$8,004), Montana \$7,500 (\$7,749), Wisconsin-Northern Michigan \$7,500 (\$7,015), Nebraska \$6,500 (\$5,929), New Mexico \$6,000 (\$4,701), Iowa \$6,000 (\$4,676), Tennessee \$5,500 (\$5,208), Kentucky \$5,000 (\$1,109), Mississippi \$5,000 (\$5,050), South Carolina \$5,000 (\$4,643), and West Texas \$5,000 (\$5,263).

Other District goals are South Dakota \$4,000 (\$2,273), Southern Idaho \$4,000 (\$2,814), North Carolina \$3,500 (\$3,341), Wyoming \$3,500 (\$2,984), North Dakota \$3,200 (\$2,116), Appalachian \$3,000 (\$1,770), Northern Missouri \$3,000 (\$2,000), and Northern New England \$1,200 (\$735).



The memory of a departed loved one is sacred and dear and should be preserved in a practical way. If you want your loved one's influence to live on, may we suggest how you may establish a wonderful memorial to him or her—

Furnish comfort and help to aged and ailing missionaries and ministers who live at Bethany Retirement Home!

Your donated memorial may grace the door of a room at Bethany in the form of a beautiful engraved plaque. These plaques will make the name of your loved one live on in loving service to Christ.

Your memorial plaque simply means that you personally have helped to finance the furnishing of Bethany's new nursing care unit.

There are 17 rooms to be furnished in this new unit, plus six rooms in the present building—23 rooms altogether. A total of \$550 will be needed to furnish each room; and each donor may have the following engraved on the door plaque:

**This Room Furnished by Joan Doe
In Loving Memory
Of Her Son, Jonathan David
19— to 19—**

Individuals or groups of church people wishing to donate particular items of furniture or offerings may do so apart from the memorial plan.

All interested in this very worthy project should act quickly. The need is *urgent!* Please fill in the form below and mail it today.

BETHANY HOME FURNISHINGS

DEPARTMENT OF BENEVOLENCES

1445 BOONVILLE, SPRINGFIELD, MO. 65802

The enclosed contribution \$550 is to be used in furnishing a room in the nursing care unit. The inscription on the door plaque should read:

The enclosed contribution is to be used for furnishings in the nursing care unit wherever needed.

Please send me a price list of individual items needed in the nursing care unit. I wish to make a selective contribution.

Name

Address

City State Zip

PE 53065

NEWS OF THE CHURCHES

HOLDEN, MO.—Seventeen were saved (including two alcoholics), 11 filled with the Holy Spirit, and a number healed during the revival with Evangelist Edward Gray of Kansas City, Mo., at the Assembly of God here. Sunday school attendance has tripled, and the revival fires are still burning.

—E. L. Scott, Pastor

* * *

FRESNO, CALIF.—Twelve were saved and six received the baptism in the Holy Spirit during the three-week revival with Evangelist Edgar L. Branson at Highway Assembly here. The whole church benefited from the meeting.

A 12-room Sunday school annex is now being constructed.

—E. M. McKim, Pastor

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BELVOIR, VA.—The congregation of the Assembly of God here was uplifted and lives were changed by the anointed ministry and music of the Harvesttime Gospel

Team, Irving and Mary Lou Howard, of Mt. Morris, Pa. At the close of the "youth night" 30 young people came forward to dedicate themselves as "living sacrifices" to God.

During the revival the team's new vibraphone was dedicated to the Lord by the pastor.

—E. C. Hunt, Pastor

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GRIFFIN, GA.—The ministry of Evangelist Gene Burgess of Memphis, Tenn., was enjoyed at the First Assembly here. A good spirit prevailed throughout the meeting.

—Ernest P. Pruett, Pastor

* * *

SALEM, OREG.—One of the most outstanding crusades in the history of Central Assembly here was led by Evangelist Winferd Mack of Seminole, Tex. The second Sunday of the meeting there were 600 in attendance and about 30 were saved. Altogether 80 were saved or reclaimed during the

three-week meeting. A new Sunday school record was set.

—Edward Wellman, Pastor

* * *

EL RIO, CALIF.—Bethany Chapel here enjoyed two weeks of ministry by Evangelist and Mrs. Neville Carlson. One week was spent in a five-church teachers' training course. The second week the church was blessed and refreshed by revival services, and souls were won to Christ.

—J. C. McIntosh, Pastor

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MOSS POINT, MISS.—The "God Save America" crusade, conducted by Evangelists Michael and Peggy Lord, was the greatest in the 15-year history of the Assembly here. Approximately 35 were saved in the altar services and others were saved in their homes.

Attendance records in both evangelistic services and Sunday school were broken. There were 174 in Sunday school the last Sunday of the meeting. Al and Rhonda Lewis were crowned king and queen of Sunday school for bringing the most visitors.

A photographer and reporter from the Mississippi *Press-Register* covered the crowning and the story of the letter to Adlai Stevenson, United Nations representative, asking him to bring a resolution before the United Nations Assembly recognizing the sovereignty of God and asking for His divine guidance. The 100-foot letter contained nearly 6,000 signatures.

—L. E. Hart, Pastor

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MINERAL WELLS, TEX.—A 12-day meeting with Evangelist and Mrs. Tommy Lance blessed the Assembly of God here. Some were saved and a number reclaimed. Since the revival the people have been stirred to work, and the various departments of the church have taken on new life. Sunday school attendance has also increased.

—R. E. Maxwell, Pastor



Children of the First Assembly in Russellville, Ark., gave over \$100 for BGMC. The boy on the front row is holding the bag of money.

RUSSELLVILLE, ARK.—First Assembly here was blessed during a revival with Evangelist Jack Martz. One was saved, many refilled with the Holy Spirit and a number rededicated their lives to Christ. There were several testimonies of healing. A local newspaper gave the revival regular coverage, and a front page story announced the closing.

—J. W. Farrell, Pastor

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ENID, OKLA.—The North Tenth Assembly here recently concluded a revival with Evangelists Pauline Steele and Mary Ruth Branham of Fayetteville, Ark. There were six saved and one filled with the Holy Spirit.

—Charles F. Main, Pastor

* * *

HARRISBURG, PA.—First Assembly here has witnessed a gracious visitation of the Spirit in the past months with a number finding Christ as Saviour. Special prayer chains have been in operation, and confession meetings have been numerous.

In special services with Evangelist William Caldwell, four were saved, 24 received the Holy Spirit, and a number were refilled. Many testified to healing in response to believing prayer.

The Harvesttime Gospel Team dedicates a new instrument during a revival in Belvoir, Va. Pastor E. C. Hunt is on the right.



The King's Koral-Aires, a group of 50 young people (ages 14-22) of the First Assembly in Billings, Mont., will go on a 10-day evangelistic tour June 11-20. The choir is directed by Don Heinrichs, minister of music at First Assembly, and accompanied by Marian Heinrichs at the piano and Dave Jones at the organ. This group provided music for Revivaltime release from Billings last December. The choir, which has gone on four previous tours, will minister in Assemblies of God churches in Casper, Rawlins, Cheyenne, and Newcastle, Wyo.; Grand Junction and Pueblo, Colo.; Liberal and Wichita, Kans.; and Grand Island, Nebr. Pastor W. A. Buck accompanies the choir and gives a short message from the Word each evening.

The presentation of Bible truths by the evangelist inspired the people. They responded to the challenge to read God's Word, pray, and be personal witnesses. An atmosphere was created for the Spirit to work.

—*J. L. Pittman, Pastor*

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DALLAS, TEX.—Christian Temple here experienced one of its most rewarding revivals recently with Evangelist Jimmy Phillips. Souls were saved and attendance increased each night of the meeting. The church is still enjoying a mighty move of God's Spirit.

—*Bill Sharp, Pastor*

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GLENDALE, ARIZ.—The ministry of the Duane M. Parrish Evangelistic Trio from Oceanside, Calif., was enjoyed by the First Assembly here. The last night of the meeting 19 came forward for salvation.

—*Terry L. Smith, Pastor*

* * *

HUTCHINSON, KANS.—Since the conclusion of the special meetings with Evangelist and Mrs. Norman Hayes at First Assembly here, a definite work of God in the lives of individuals has been manifested. A lady who had never attended an Assemblies of God church said she had received more in one service than she ever had in any other church. One person was saved, four reclaimed, and one filled with the Spirit during the meetings.

—*Russell Rexroat, Pastor*

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MATTOON, ILL.—Attendance was good during the meeting with Evangelist Neil Eskelin at First Assembly here. Several came for salvation, and many acknowledged personal blessing from each service. The evangelist spoke to over 1,200 young people at two junior high schools here.

—*Truman E. Smith, Pastor*

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NOTTINGHAM, ENGLAND—The Mansfield Road Assembly here enjoyed rich blessings during a revival conducted by Evangelist Clifton Erickson. Over 100 decisions for Christ were made and more than 40 received the baptism of the Holy Ghost. There were also many testimonies of healing.

—*W. Hacking, Pastor*

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FT. WORTH, TEX.—Twelve were saved, seven filled with the Holy Ghost, and many were refilled during the meeting with Evangelist C. E. "Buddy" Hicks of Wichita Falls, Tex., at Liberty Tabernacle Assembly here. The results of the revival are still evident. Boys are being saved in the Royal Ranger meetings.

—*Coyce Pollard, Pastor*

PENSACOLA, FLA.—Eastside Assembly here was blessed by the ministry of Evangelists John Franklin and Ralph Roberts. Many came for salvation and others were filled with the Holy Spirit. Numbers testified to instant healing.

During one service a lady walked without crutches for the first time in seven years. An outstanding observation was that sinners seemed unable to leave a service without first seeking God. Sunday school attendance was the highest in several months.

—*L. M. Stephensen, Pastor*

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PHOENIX, ARIZ.—The Westside Assembly just concluded a revival with Evangelist A. J. Frank, Jr., of Blytheville, Ark. During the 12-day crusade eight accepted Christ as Saviour, and three were filled with the Holy Spirit. One was a college girl who had never heard of the infilling until this revival. The crowds grew each night, and many first-time visitors attended. The church received a touch from God and is experiencing a new growth and interest in all departments.

—*Robert E. Howard, Pastor*

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CLAREMONT, N. H.—The results of a daily prayer chain and fasting were seen as about 30 responded for salvation and 21 received the baptism in the Holy Spirit during the revival with Evangelist George Butrin of Berwick, Pa., at the Assembly of God here. Many older members of the church said this was the greatest visitation of the Spirit the church has ever seen.

The healing power of the Lord was manifested through testimonies of the healing of ulcers, sinus trouble, prostate gland, migraine headache, blood clots, and arthritic pains. A boy whose finger was severed by a closing car door was miraculously healed. Doctors had joined the two parts of his finger with little hope of it healing. The miracle led his mother to surrender to Christ.

—*Theodore Kessler, Pastor*

* * *

PORT HUENEME, CALIF.—The spirit of liberty and conviction worked in the hearts of people during a two-week crusade with Evangelists Johnny Barton and Mike Lasky of Granite City, Ill., at the Assembly of God here. There were 15 saved and 20 filled with the Spirit during the revival. The healing power of God was witnessed in the services. Sunday school attendance increased and there were many first-time visitors. The auditorium of the church will be enlarged and a new Sunday school annex built soon.

—*Harold Edmonds, Pastor*

THERE ARE ROOMS AVAILABLE FOR GENERAL COUNCIL

Adequate space in hotels, motels, and dormitories has been allocated for delegates and guests attending the 31st General Council of the Assemblies of God in Des Moines, August 25-31.

However, several persons requesting reservations directly from hotels and motels have been denied space. Because available rooms have been assigned to the General Council, only as individuals are identified with the convention will rooms be made available to them. And processing room requests through the Assemblies of God Housing Bureau is the easiest and best method for Des Moines officials to use to know that persons requesting rooms are planning to attend the General Council.

Those who may have been denied room reservations or those planning to make reservations should direct all requests to the Assemblies of God Housing, 800 High Street, Des Moines, Iowa—and they should have no difficulty obtaining space if they act soon. More than 3,000 hotel, motel, and dormitory rooms will be available for General Council guests.

LAYMEN ELECTED TO COUNCIL OF LIGHT-FOR-THE-LOST

DALLAS, TEX.—The annual convention of the National Council of Light-for-the-Lost was held here on March 12 and 13, 1965. Assemblies of God laymen and ministers from all over the nation met at the Ramada Inn Motor Hotel (Love Field) to review the work of Light-for-the-Lost during 1964. New plans were made for expansion of the program in 1965. A warm spirit of fellowship and unity prevailed throughout the entire convention.

Laymen elected to serve the Council for the fiscal year 1965-66 were as follows: Glen Bonds, president; Sam Cochran, national chairman; and Dr. Jere Melilli, national vice-chairman.

Glen Bonds is a retired wholesale produce dealer from Pomona, Calif. Sam Cochran is an insurance broker from Costa Mesa, Calif. Dr. Melilli is a practicing physician from Baton Rouge, La.

In addition, the following appointments were made for executive vice-presidents: Julius Fried, New York; Willis Holbrook, Wisconsin; and Phil Sondeno, California.

Also, Hollis Lawson, California, Ellwood Mohrman, Michigan, and Charles Turner, Nebraska, were appointed as vice-presidents.

A highlight of the convention was a preview showing of the new color-sound film, "Light-for-the-Lost." The film shows scenes of crusades in progress in Japan, Africa, and Latin America. All were impressed with the quality and message contained in the film.

J. Philip Hogan, executive director of foreign missions for the Assemblies of God, brought the climaxing message. All who attended the convention were inspired and their vision renewed to reach the lost through literature and witnessing during 1965.

Glen Bonds

Sam Cochran

Jere Melilli





E. R. ANDERSON
North Texas District Superintendent
HOST SUPERINTENDENT



T. F. ZIMMERMAN
General Superintendent
SPEAKER

NORTH TEXAS TO HOST

50th year

**JUBILEE
COUNCIL**

**MEMBERS OF THE ARIZONA, NEW MEXICO,
SOUTH TEXAS, WEST TEXAS, AND
NORTH TEXAS DISTRICTS PARTICIPATING**

**JUNE 14-18
MUNICIPAL AUDITORIUM
WICHITA FALLS, TEXAS**

★ **FEATURING**—General Superintendent Thomas F. Zimmerman speaking at the opening Christ's Ambassadors rally on Monday at 7:30 p.m.—honoring past and present district C. A. presidents; also speaking on Tuesday at the 10 a.m. service.

★ **JUBILEE DAY**—Tuesday, June 15
Honoring past and present superintendents, pioneers, and old-timers of these districts.

★ **WELCOME**—Superintendent E. R. Anderson and the executives of the North Texas District invite all present members of the above-mentioned districts and those who were members of the former Texas District (as it was known in 1915) to come with us for this commemoration.

★ **ROOM RESERVATIONS**—Please contact the Housing Committee, S. E. Eldridge, chairman; P. O. Box 1737, Wichita Falls, Texas. Telephone 723-5292 (area code 817).

**ILLINOIS NURSING
HOME DEDICATED**

CARLINVILLE, ILL. — More than 3,000 persons toured the facilities of the Lakeview Nursing Home here following the dedication on March 27.

The home, located on the grounds of the Lake Williamson Bible Camp, is owned and operated by Assembly Homes of Illinois, a nonprofit corporation, of which Lloyd Shoemaker is president; C. W. Marshall is vice-president; and R. L. Mercer, secretary-treasurer. All three officers are ordained Assemblies of God ministers.

Participating in the dedication were the presidents of the Carlinsville Chamber of Commerce and the Carlinsville Ministerial Association. Guest speaker was E. M. Clark, Illinois district superintendent of the Assemblies of God. Brother Clark pointed out the responsibility of the church to minister to the convalescent and aged. He also stressed that through the church fulfilling its responsibilities, such facilities were built with private—rather than government—funds.

The home is licensed by the Illinois Department of Health which commended it as "one of the finest homes in the state." The home's facilities exceed the requirements the state has projected for 1970.

The home has facilities for both physical and occupational therapy. The Executone intercom system is of the latest type designed to save valuable time for both nurses and residents. There is a central nursing station in the rotunda and an additional station in each wing. The home will accommodate 74 residents.

Electrically controlled beds and remote control television sets with personal listening devices are featured in each room. A color television and stereo record player are

furnished for the residents in the lobby. The kitchen has the latest stainless steel equipment. The building was erected for approximately \$500,000.

Surplus earnings of Assembly Homes of Illinois will help augment missionary endeavors, according to President Shoemaker. Earnings from the Carlinsville home will go directly into Illinois home missions ministries. The corporation plans to dedicate homes in Abingdon and Pittsfield within the next few months. Earnings from these will also go into missionary projects.

Information concerning privately owned and church-owned rest homes in various states throughout the land may be obtained from the Department of Benevolences, Assemblies of God, 1445 Boonville, Springfield, Mo. 65802.

**WICHITA CHURCH
PLANS FIFTH
ANNIVERSARY MAY 30**

WICHITA, KANS.—On April 18, Daniel E. Johnson observed his fourth anniversary as pastor of Evangel Assembly of God here, and May 30 marks the fifth anniversary of the church.

The church began as Pleasant Valley Assembly. Construction of the present building at 1620 W. 21st was begun in February, 1962, and the congregation occupied the new facilities on July 29, 1962. Members voted to change the name to Evangel Assembly of God.

Special services were held May 28-30 with Revivaltime Evangelist C. M. Ward and Kansas District Superintendent Paul Lowenberg as speakers. (See photo below.)

**NEW BOOKS OFFERED
BY MUSIC DIVISION**

Three new books produced by the Music Division of the Gospel Publishing House are being released this month. They are:

Evangel Assembly of God in Wichita, Kans., commemorates its fifth anniversary today. The photo was taken during the dedication service.



Lee Robbins' Favorite Melodies a 32-page book of 25 selections chosen by the Assemblies of God evangelist, Lee Robbins, tenor soloist on *Revivaltime* from 1958 to 1964.

Favorite Melodies, designed for small groups and soloists, which contains 80 selections.

Favorite Choir Melodies, a 32-page book of 27 arrangements. Several spirituals are featured among these old and new selections for small choirs.

Further information about these and other church music books may be obtained by writing to: Edwin P. Anderson, Music Editor, Gospel Publishing House, Springfield, Mo. 65802.

FORMER ALASKA MISSIONARY WITH THE LORD

CLAUDE V. MALCOM, 57, of La Crescenta, Calif., was promoted to glory on April 6, 1965, after an illness of about six weeks.



Brother Malcom was a minister of the Southern California District. He spent 18 years in Alaska as a missionary, pastoring several mission stations and helping to establish the Valdez

Assemblies of God Children's Home. He used four planes to reach the remote areas accessible only by air and held evangelistic meetings in all parts of Alaska.

In September Brother Malcom flew his Cessna 182 to California and had been working full time at Maple Chapel in Glendale. He is survived by his wife, Vivian; a daughter; a son-in-law; and four grandchildren.

NEW SPANISH PUBLICATIONS ANNOUNCED

SPRINGFIELD, MO. — The Spanish Literature division has produced two new books and five periodicals for the worldwide outreach of the Assemblies of God.

NEED FOR A NURSE

An Assemblies of God college has an opening for a registered nurse with a bachelor's degree.

Will persons interested in this opportunity please contact the Department of Education, 1445 Boonville Ave., Springfield, Mo. 65802.

The new books are *Metodos de Enseñanza*, methods of Sunday school teaching, and *Hacia la Meta*, orientation course for teaching a pupil how to study. Both are used in Latin American Bible

schools and in correspondence courses.

New periodicals are a Christ's Ambassadors manual, a teacher's quarterly for the primary level, Men's Fellowship manual, Mission-

ettes handbook, and a Sunday School Standard. The Spanish literature, produced under the auspices of the Foreign Missions Department, is printed by the Gospel Publishing House.

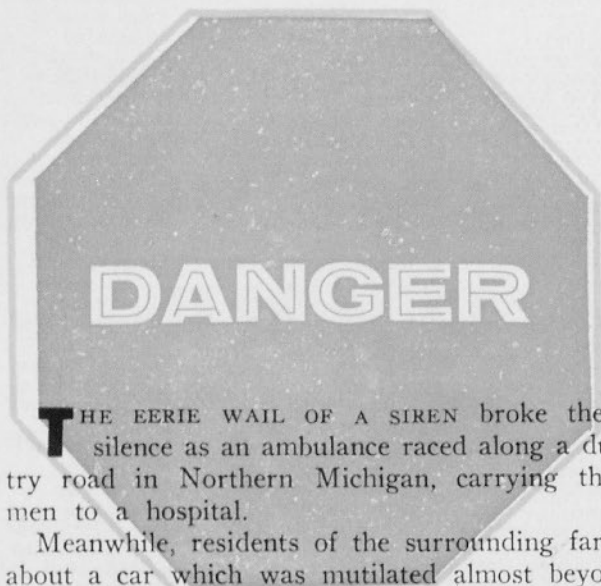
EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	El Dorado	N. Highland	May 30-June 4	Mrs. A. G. Calaway	M. Smith-W. Benton
	Fayetteville	First	June 6-20	Clarence E. Lambert	Wayne Danner
	Lake Village	New Bethel	May 30-June 11	Billy W. A. McLean	W. F. Hopkins
Calif.	Paris	Calvary	May 30-June 11	Pat Wootton	Jerry King
	Ceres	Glad Tidings	June 1-16	Ted & Hazel Silva	Dan Robinson
	Corona	Home Gardens	June 2-20	William Caldwell	Leonard Hicks
	Fresno	Bethel Temple	June 6	Marvin Schmidt	T. E. Hollingsworth
	Fresno	Evangel	June 9-20	Don & Dixie Cox	S. G. Cox
	Turlock	Bethel Temple	May 30-June 6	Bob Watters	Robert Carrington
	Weed	Glad Tidings	June 2-6	Raymond Miller	Arden Ragsdale
Colo.	Yreka	A/G	June 8-13	Raymond Miller	Richard Igo
	Aurora	First	June 9-18	Knott-Olson Team	J. L. Boulware
Fla.	Craig	A/G	June 8-20	Dave & Jan Olshevski	Raymond Raley
	Lakewood	First	May 30-June 13	Wilburn H. Fisher	Hubert Surratt
	La Junta	A/G	May 31-June 1	Dave & Jan Olshevski	Dwight F. Chaffin
	Springfield	A/G	June 8	D. R. & Mrs. Clements	Reed Gipson
Ga.	Perry	A/G	June 2-13	Jerry Knibbe	John Sandifer
Idaho	Savannah	First	June 1-13	B. R. Minton	C. E. Winn
	Meridian	A/G	June 2-6	Wesley F. Morton	Charles Slaughter
Ill.	Pocatello	First	June 8-13	Wesley F. Morton	Harry C. Downey
	Edwardsville	A/G	June 9-21	Ernie Eskelin	J. M. Graham
	Morris	*Peach Chapel	June 7-13	Culpepper-Gourlas Team	Elmer Powell
Ind.	S. Roxana	A/G	June 1-13	Bob McCutchen	C. M. Twente
	Waukegon	Calvary Temple	June 2-6	Neil Eskelin	Maurice Lamb
	Alexandria	A/G	May 26-June 6	Jerry Stegall	Harry Handshue
	Anderson	First	June 1-13	J. B. Woolums	Vryl Pember
Iowa	Merom	A/G	June 8-26	J. E. Friend	G. Virgil Pittman
	New Albany	*First	June 7-11	Marie Smith	J. H. Wooldridge
Kans.	Cresco	A/G	June 1-13	K. E. Matschulat	E. L. Aubuchon
	Ottumwa	*First	June 7-11	Knouse-Stovall Team	S. E. Johnson
La.	Cherryvale	A/G	June 9-20	Roland & Leana Hastie	Laverne Hacker
	Hill City	*A/G	June 6-11	Norman & Evelyn Hays	Nat Walker
	Leavenworth	*A/G	June 6-11	Ivan & Mrs. Kimmel	Leon Coffey
	St. Francis	A/G	June 6-20	L. Ware & B. Pack	Duane Roll
Mass.	Hornbeck	A/G	May 31-June 13	Gerald Lewis	Harmel E. Moss
	Worcester	First	June 6-20	Stover-Short Team	Velmer Munson
Mich.	Grass Lake	**Dist. Camp Gr.	May 31	Paul Olson Party	Thomas Trask, D-CAP
	Schoolcraft	A/G	June 8-20	Ray & Elaine Leonard	Clarence Hanson
Minn.	Moorhead	*A/G	June 6-11	Christian Hild	Alex Karmarkovic
	Noxapator	First	May 31-June 6	J. C. & Mrs. Nichols	W. M. Stevens
Mo.	Cape Girardeau	Bethel	June 6-20	Glenna Byard	Joe V. Shoults
	Gideon	A/G	June 7-20	Leonard Negrin	H. J. Lackey
	Joplin	First	June 8-20	Samuel V. Calk	S. K. Biffle
	St. Clair	A/G	May 31-June 13	Loyd Middleton	Boyd Cody
N. Y.	Spencerport	A/G	June 8	Albert Fisher, Sr.	Jack R. Cleeton
	Copley	A/G	June 1-13	Andrew G. & Mrs. Basell	Fletcher J. Carr
	Vermilion	A/G	June 6-20	Doyle Thompson	Leland Lebsack
	Carney	A/G	June 6—	Hazel Burns	Bob Benson
Ohio	Enid	Spaulding	June 11-24	Leonard Negrin	Howard C. Snell
	Idabell	First	June 1	J. B. & Mrs. Essary	Rueben O. Ruiz
	Eufaula	First	May 31-June 13	Stephen Bros. Team	Paul Spinden
	Miami	First	May 30-June 27	Sunshine Party	Daniel T. Shaeffer
Oreg.	Wainwright	A/G	June 7	Al Davis	Alva Hill
	Bates	*A/G	May 31-June 6	Lynn & Becky Wickstrom	Kenneth Bruzilius
Pa.	Akron	A/G	June 2-13	Paul & Becky Cox	J. Wesley Clark
	Bradford	A/G	June 1-13	Duane M. Wessman	Walter Schell
	Lansdale	Maranatha	June 7-11	Mrs. R. S. Beisel	Robert Harris
S. C.	Georgetown	First	June 3-13	H. Syvelle Phillips	David Flanagan
	Honea Path	A/G	June 1-13	H. A. & Mrs. Strange	H. Lamar Hunt
	Mauldin	A/G	June 4-13	Michael & Peggy Lord	M. O. Turner
	Orangeburg	First	June 6-20	Tommy & Darlene Beard	H. H. Winslow
S. Dak.	Dolton	A/G	May 30-June 13	D. L. Nultemeier	E. A. Stroh
	Kingsport	First	June 8-13	Roy E. Brewer	Edward Roush
Tenn.	Texarkana	Rose Hill	June 1	Jimmy Merritt	Paul Clark
	Tulia	A/G	June 1-13	Tommy Lance	Ted Albritton
Va.	Danville	First	June 1	John Higginbotham	Frank Strachan
	Newport News	First	June 1-13	Peiffer & Harden Team	Leroy Howe
	Norfolk	*Calvary	June 6-11	David & Patricia Johnson	Frank C. Mays
W. Va.	Triangle	First	June 1-6	W. C. Blewitt	A. B. Marks
	Dorothy	A/G	June 1-13	Curtis Sample	Victor Gillam
	Beckley	*First	June 2-13	Keetah Jones	Thomas Waldron
Wis.	Falling Water	*Full Gos.	June 6-13	Jim & Tammy Bakker	W. D. Bell
	Athens	A/G	June 1-13	Darryl & Kathy Olsen	Elzo L. Wilcox
Canada	Kenosha	First	June 1-7	Ernie Eskelin	John Wilerson
	Whitewater	A/G	June 1-13	Peter DeLeon	Kenneth Thee
S. Sal.	Charlottetown	Calvary Temple	June 1-13	W. Clifford Nelson	Charles Benn
	Toronto, Ont.	Evangel Temple	June 9	Gene Burgess	H. Smith-L. Price
India	El Salvador	Evangelistic Ct.	June 1-6	J. Barton-M. Lasky	Sterling Stewart
	Calcutta	A/G	June 6-13	Quentin Edwards	Mark Buntain
Malaysia	Kuala Lumpur	A/G	June 1	Quentin Edwards	Jim Jones
Sweden	Edeback	A/G	June 5—	E. Howard Anderson	Fritiof Sigurdsson

*Children's Revival

**State-wide Youth Rally

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.



THE EERIE WAIL OF A SIREN broke the predawn silence as an ambulance raced along a dusty country road in Northern Michigan, carrying three dying men to a hospital.

Meanwhile, residents of the surrounding farms milled about a car which was mutilated almost beyond recognition. *How could the tragedy have happened?*

The highway department was constructing an underpass for the dairy herd of the farmer whose land the road dissected. The road surface had been torn up in preparation, leaving a gap about 14 feet wide and 10 feet deep.

The crew had taken every precaution to warn motorists of the hazard. Vivid orange and black markers with flashing lights spanned the highway, warning, "Detour Ahead—Road Under Construction." A half mile farther on, huge markers pointed out the detour route. Immediately beyond that intersection, barricades blocked the road and signs warned, "Road Closed." Another mile, and massive mounds of dirt dug from the tunnel site stood as final sentinels to guard the erring motorist.

Reconstructing the tragic events of the morning, it appeared that the speeding car approached the first roadblock, it slowed and the driver carefully maneuvered around the barrier. On it sped until halted by the blockade. Two of the occupants apparently got out and removed sections of the barricade so the vehicle could pass. Then the trio raced, apparently still at high speed, along the forbidden highway.

Seconds later the car plowed into the dirt piles at the trench, and slammed sickeningly against the far side of the concrete wall. The occupants were carefully removed from the twisted wreckage and rushed to a hospital—but too late. Three men died unnecessarily.

There are spiritual tragedies just as unnecessary. God places barriers across each human path, warning of the consequences of sin which lie ahead. To those who heed

the signs and take the right way, there is salvation and security.

Strangely enough, there are many who think they know a shortcut or can outmaneuver spiritual laws. Their end is destruction. No screaming siren announces to the world the spiritual catastrophe of a lost soul, but it is just as real as the death of those three young men.

Have you noticed divinely placed barricades along *your* way?

Every day in some form or another you are confronted by the *Word of God*. Road signs carry Scripture verses. You may read, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," or, "Believe on the Lord Jesus Christ, and thou shalt be saved." The question, "Where will you spend eternity?" whether scrawled on a boulder or attractively presented on a billboard, calls for an answer.

A little pamphlet or tract may speak to you about God's love and the death of Jesus Christ. On radio and TV you can hear references to the Bible, and the gospel is contained in songs and hymns. In the Rose Bowl Parade, America was reminded by a float decorated with 200,000

ROAD BLOCKS By ROBERT R. WAY

flowers: "For God so loved the world..." In papers and periodicals there are frequent quotes to remind you that God has left a holy Book of instructions, a road map to the eternal home.

Every *church building* stands as a silent reminder of the life to come. Its very design—the spire, stained glass windows, even the bulletin board—seems to ask, "Whither bound?" Whenever one attends the worship service, he is confronted with the claims of Jesus Christ and the reality of eternity.

Every *funeral* says, "Life is frail and death is certain."

The *Christians* with whom you are acquainted are some of God's barriers on your road to spiritual disaster.

Then, there are what some call *acts of God*. Calamity, accident, flood, war, drought, sickness, and storm—all these impress upon human minds the immensity of forces beyond individual control.

Finally, there is the *conscience*, the still small voice in the inner recess of the heart. Its message brings a conviction from which one cannot escape unless he chokes the voice by hardening his heart against it.

"God is love"; and because He is, He sets up barriers along the road that leads to everlasting death. Christ is "not willing that any should perish, but that all should come to repentance." No man is lost for eternity without having encountered some barrier along his downward way. Heeded, these guide you to faith and eternal life. Ignored, they damn you to eternal remorse and regret. "The soul that sinneth, it shall die," the Bible says.

He who refuses to heed the warning will someday crash the last spiritual barricade.

The invitation to life echoes across the centuries, "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" (Romans 10:9).

Will you heed God's roadblocks—stop and detour before it is too late? 