

THE PENTECOSTAL evangel

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

MAY 29, 1966

TEN CENTS

IN FLANDERS FIELDS

"In Flanders fields the poppies blow
Between the crosses, row on row. . . ."
Now once again they blossom red
On battlefields above our dead.

And so 'twill be through every age
While hearts of men are filled with rage:
The innocent must pay the cost,
Though battles may be won or lost.

To rid the world of war and greed
We need to sow a different seed:
The seed of love for God and men
Until we do His will again.

Though pacts and treaties may be signed
Among the nations of mankind,
There'll be no peace until earth yields
The Rose of Sharon in her fields.

—INGEBORG ANDERSON



EXERCISING FAITH FOR A MIGHTY MOVING OF THE HOLY SPIRIT



ALL OF US would like to have a new and mighty moving of the Holy Spirit in our churches. Pastors long for it, and many in the pews wonder why they do not see it.

Has God changed? Of course not. The same Lord who poured out the Spirit on the Day of Pentecost waits to be gracious to us today. But perhaps we are not cooperating with Him.

Let us look again at the original pattern of Pentecost. Most of us are more familiar with Acts 2 than Acts 1. There would have been no outpouring at Pentecost without the events that preceded it.

Acts 2 is like the tip of an iceberg. It is the small part which shows above the surface. If we would have Acts 2:4 fulfilled in our church, then we must begin with Acts 1:14.

Nine days of heartsearching and repentance preceded the Day of Pentecost. Looking in upon that holy scene in the Upper Room during those nine days, we see deeply bent forms and hear anguished cries of repentance, deep sighs, smothered sobs. "*A broken and contrite spirit, O God, thou wilt not despise.*"

Each individual in that room is examining the inner recesses of his heart in the light now streaming from Calvary. Repentance is in evidence, as each heart is desperate to make a complete about turn. Desperation has led to resolve. This is in line with John the Baptist's exhortation, "Repent ye . . . He shall baptize you with the Holy Ghost and with fire." The remembrance of Christ's precious blood shed for them works out a repentance deep and true.

Let us apply this part of the pattern to our desire to see a fresh move of the Holy Spirit in our churches today. In the light of Calvary our own achievements and attainments are less than dust and ashes. With Paul, we must "count them but dung, that I may win Christ."

How is it possible to recapture the tenderness of our first repentance? It is by getting a glimpse of ourselves in the light of Calvary. It is by praying earnestly, "Renew a right spirit within me. . . Restore unto me the joy of thy salvation. . . Thou desirest truth in the inward parts. . . *Make me to hear joy and gladness. . .*"

Remember the early scenes at the altar, when seekers' souls were melted to tears of sorrow mingled with joy? Why? Their spiritual ears had caught the sound of

By Evangelist ZELMA ARGUE



It was quickly "noised abroad" that something had happened in the Upper Room.

Do we have something to be "noised abroad"? The answer depends upon how faithfully we have followed the Book of Acts pattern up to this point. Those days of prayer in the Upper Room were not wasted time. Peter stood up with the eleven to witness. No words of denial now tainted the lips of the man who had felt the Fire of God in his soul. The Fire had purged out all timidity, and holy boldness took its place.

Peter had a ready answer when the astonished on-lookers cried, "What meaneth this?" Soon it was being said, "These that have turned the world upside down have come hither also," and, "They that were scattered abroad went everywhere preaching the Word." *The Fire which started in the Upper Room was never meant to stop there.*

How can we apply this original pattern to our present-day needs? Fire requires fuel. We must present ourselves as fuel for the flame of God if we would see the Fire burn in our churches.

Often God works through new converts to rekindle the holy burning in a church. In the wonder of their first love, they wait in His presence and He pours out His Spirit upon their receptive hearts. The revival spreads—others are filled and refilled—till the whole church knows again the moving of the Spirit.

Sometimes God uses the broken and contrite heart of a recently bereaved person as a starting point for revival. Then the deep tender springs of the heart are open to the call of the Spirit as they may not be at other times.

We are seeing an unusual move of God among the young people in some of our churches. What spiritual potential lies in our youth! How important it is for them to know the power of Pentecost by personal experience. Joel looked ahead to this day and said, "Your sons and your daughters shall prophesy."

In one church recently, a teen-age boy was filled with the Spirit. He brought in a high school friend, who also began to seek God. A chain reaction was started, and the revival was on. The entire church experienced a move of the Spirit as the young people led the way in seeking God at the altar, then going out to witness, and bringing in the unsaved. People came from far and near to ask, "What meaneth this?"

Back of this outpouring were the prayers and supplication of an older saint of God who had gone on to be with the Lord. Now her prayers were answered as a deluge of blessing poured upon this church.

Until the Holy Spirit came to the Upper Room, the disciples stayed there. But after He came, they went forth. Now they knew that the authority vested in the name of Jesus had become theirs. Now they were enabled to be what Jesus said they should be—"witnesses . . . to the uttermost parts of the earth." For this power they had tarried, and in it they went forth with holy boldness to witness for the glory of God.

Let us exercise faith for a mighty moving of the Holy Spirit in our churches today. If we follow the pattern laid down, beginning with prayer and supplication, we shall progress inevitably toward a fresh endowment with power from on High that will result in a soul-saving revival.

"joy and gladness," and the result was overwhelming.

"He that hath an ear, let him hear what the Spirit saith." There is no shortcut. We cannot circumvent the pattern if we would have the same results.

The disciples "all continued with one accord in prayer and supplication." This is the preparation for Pentecost. They were digging deep down to a solid base. Each had his personal regrets, for at the time of Jesus' arrest they "all forsook him and fled." Perhaps Peter was digging the deepest of all. He it was who had denied his Lord on the eve of the Crucifixion. He it was who could still remember the look that Jesus gave him when he was voicing his third denial. He it was who had said three times, "I love thee," while recognizing clearer than ever before his human frailty.

Although the betrayal takes different forms in our times, too often we rationalize our failures instead of repenting of them—then we wonder why the Fire does not fall! It is as we take time to tarry humbly at the foot of the cross, opening our hearts to the searchlight of the Spirit, that great miracles are still wrought.

*"I see a crimson stream of blood,
It flows from Calvary.
Its waves, which reach the throne of God,
Are sweeping over me."*

Hope breaks through in the Upper Room as all eyes are turned to the Lamb of God who takes away the sin of the world. One of the characteristics of the Welsh revival in 1905 was the singing of choruses exalting Jesus as the "bleeding Lamb." No wonder the fainting hearts revived, and the disheartened took fresh courage. Spontaneous praises burst forth and they found themselves in tune with those whom John heard singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

In the Upper Room, tarrying brought transformation. Anguish preceded ecstasy. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting." Weeping had its night. Then a new day dawned. Joy broke through.

The people outside the Upper Room had paid scant attention to the sound of repentance, if they heard it at all. But this sound from heaven could not be ignored.

United in the Spirit

WHAT SIN DESTROYED, grace has restored. What man lost at Babel he regained at Pentecost. Pride and disobedience once brought a confusion of tongues that divided him from his fellowmen. Humility and obedience now brought a diffusion of the Holy Spirit that caused a variety of believers to become "all one in Christ Jesus" (Galatians 3: 28).

We live in the Church age, the age of the Holy Spirit. This age began in the Upper Room at Jerusalem when the Day of Pentecost was fully come. In that Upper Room the Spirit fell and precipitated the conversion of about three thousand souls "out of every nation under heaven" in a single day. From that time to this the Spirit has been at work in the world calling out a body of people for the Lord.

God's purpose in the Church is well described by the Latin motto on our coins, "E Pluribus Unum"—*one out of many*. The Spirit makes us one. Some of us are one color, some another; some speak one language, some another; but we are one united body in that great spiritual "melting pot" called the Church.

Pentecost is the answer to disunity. When the Spirit falls, deep divisions disappear. Denominational fences need not spoil our spiritual unity. Thank God, these fences are not high enough to reach heaven. There will be no divisions when we reach that happy place. There all God's people will be perfected and our unity will be complete. But we are not all perfected yet, and so we can expect certain organizational differences to continue as long as we are on the earth.

Some think it scandalous because we all do not carry the same banner. We are like the regiments of an army: each regiment has its own insignia, but all march behind one national flag. Our churches are organized under different names. Some of our organizational differences are due to accidents of geography or nationality. Other differences are based on doctrinal emphases or methods of church government. We need to lift our eyes beyond these things and see that in spite of our differences we are united in the Spirit. We all march behind one banner—the Blood-stained banner of the Cross. We are all members of Christ's Church, regardless of our particular affiliation. Even those who have not yet seen or accepted the blessed truth of the baptism of the Holy Spirit are our brothers and sisters in Christ if they love Him in sincerity and in truth, and if they have been "born again."

As we observe another anniversary of Pentecost let us magnify our likenesses and minimize our differences. We have one Father, one Saviour, one Spirit, and we enjoy a common salvation. We battle against the same enemies—sin and Satan. We believe in the same Book—the Bible. We cherish the same blessed hope—the imminent return of our Lord. Let us talk more about the great truths which unite us, and less about the minor points that separate us.

Our objective must be to win souls to Christ, and not merely to enlarge our own church. The unconverted will marvel at this spectacle. They will exclaim, "Why, the Christians really love one another," and they will listen to our testimony. And when the Lord looks down from heaven and sees that we are all "dwelling together in unity," He will surely command His blessing to be upon us, even the blessing of "life for evermore" (Psalm 133:3).

—R.C.C.

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Pentecostal Worship

By J. E. BLANK

IN JANUARY 1944 after having spent a number of years in a modernistic church, I was gloriously saved in a Pentecostal church in Seattle.

Since I had been accustomed to what some term a "more dignified and reserved mode of worship," I was at times quite perplexed by the revolutionary type of worship I found among Pentecostal people. After spending a number of years in the Pentecostal movement, I now feel able to make a few observations.

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

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

SHOUTING FOR JOY

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

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

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

When the children of Israel shouted, something stupendous happened! The formidable walls of Jericho crumbled like sand castles. The only activity that preceded this destruction was the marching and shouting of a God-fearing people.

By shouting the praise of the Lord we too signify victory in our lives. The walls of our doubts and discouragements crumble under the dynamic power of God.

CLAPPING THE HANDS

Psalm 47 tells God's people to clap their hands. The clapping of hands is a definite sign of victory in the lives of God's people—whether it be a rhythmical clapping

during congregational singing or a spontaneous "clap-offering" unto the Lord.

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

LIFTING UP OUR HANDS

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

At one time in his career, Moses felt the need of extending his arms while leading his people. As long as Moses had his arms extended heavenward, the children of Israel had victory in the battle. But when he dropped his arms, the Israelites suffered temporary defeat.

Likewise, the Scriptures tell us that we may receive many blessings and victories in our lives if we will but lift our hands in the Lord's name (Psalm 63:1-4).

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

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

The Sovereignty of the Holy Spirit

By LLOYD CHRISTIANSEN • Pastor, First Assembly, Colorado Springs, Colorado

SOVEREIGNTY IS...

- ...the right and capability of doing as one pleases;
- ...having one's own way;
- ...acting without consulting others.

SOVEREIGNTY MEANS...

...that getting permission from another is completely out of the question;

...that this authority is absolute, irrevocable, and unchangeable.

...that *everyone is at the mercy of the whims and wishes of Another!*

Does this frighten you? It shouldn't, for we are referring to *divine*—not human—sovereignty.

Man is incapable of properly exercising sovereignty. Dictatorships leave too much authority in the hands of fallible human beings, and we rightly dread this.

But we should never fear divine sovereignty. God loves us and He never makes mistakes. Therefore we can safely trust ourselves as clay in the hands of the divine Potter.

Let us consider the implications, exemplifications, and applications of the sovereignty of the Holy Spirit.

IMPLICATIONS

Sovereignty implies the *personality* and *deity* of the Holy Spirit.

Never forget that the Holy Spirit is a Person. Jesus said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). There are three personal pronouns in that verse representing Christ, and the Father, and the Holy Spirit.

The Holy Spirit is God. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost...? Thou hast not lied unto men, but unto God" (Acts 5:3, 4). Notice that "Holy Ghost" is equated with "God," establishing the Spirit's deity.

Because He is God, the Holy Spirit possesses unlimited power. Also, all the persons of the Godhead are described in the Scriptures as being holy, and their works are declared perfect.

Sovereignty implies the *independence* of the Holy Spirit. Concerning spiritual gifts, the Holy Spirit is portrayed as "dividing [distributing] to every man severally as *he will*" (1 Corinthians 12:11). When He gives His gifts to individuals, the Spirit operates independently.

He doesn't have to get permission from a committee. He acts on His own.

Divine independence also suggests self-sufficiency—not needing the resources of another. The Holy Spirit is independently wealthy and resourceful. He is not obligated to ask anyone for help.

Sovereignty implies the *wisdom* of the Holy Spirit. He is infinitely wise. Jesus said, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). Apart from the wisdom of the Holy Spirit, we could never comprehend the truths of God's Word.

Sovereignty implies the *goodness* of the Spirit. Whatever He does for us is for our benefit—from His initial work in convicting us of sin, to that day when He shall quicken our mortal bodies at the translation of the Church. I suppose we shall never know how much good the Holy Spirit has done for us until we reach the other shore.

Sovereignty implies *variety*. The Holy Spirit doesn't get into a rut—as many of us do. Some people think that only a certain type of service indicates the presence of the Holy Spirit. But we must realize that the Spirit has a wide repertoire of emphases for God's people. It is wrong to try to force the Holy Spirit into one mold and insist that He work in only one way.

Too many are trying to use the Holy Spirit, instead of letting Him use them. Because He is sovereign, the Holy Spirit has a great variety of operations which are all for our edification.

Sovereignty implies *achievement*. The Holy Spirit's record of accomplishment is without parallel. He is the Spirit of victory. Satan cannot stop the Holy Spirit. And if we submit ourselves to the sovereignty of the Spirit, the outcome can only be triumph.

EXEMPLIFICATIONS

Many Biblical examples of the Spirit's sovereignty could be cited, but let us look at two incidents recorded in the Book of Acts.

Notice the order the Holy Spirit issued to the church at Antioch. "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). These leaders took this directive seriously; they obeyed it and sent Barnabas and Saul on their way to evangelize. What a robust example of the authority of the Holy Spirit!

The Holy Spirit has a right to tell us what to do

and what not to do, where to go and where not to go. Acts 16:6, 7 records two prohibitions given by the Spirit. Paul and Timothy were together in ministry, and they "were forbidden of the Holy Ghost to preach the word in Asia," and "after they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not." I wish that all of us today would be as amenable to the commands of the sovereign Holy Spirit as were the preachers of the Early Church.

APPLICATIONS

What should be our attitude toward this majestic truth of the sovereignty of the Holy Spirit?

Let us *obey* the Spirit. His commandments are just and righteous. Obedience is better than sacrifice. The Scriptures are full of wise instructions which call for our compliance.

What are the consequences of disobedience? No one can frustrate the overall, long-range purposes of the Spirit; His final result will be glorious victory. But it is possible for men to grieve and quench the Spirit on given occasions, to their own hurt. When we disobey the Spirit, we deprive ourselves of the wonderful benefits He would like to bestow upon us. If we are wise, we will always obey Him.


Let us accept the *emphases* of the Holy Spirit. There are many, but His favorite topic is Christ. Jesus said of the Spirit, "Howbeit when he, the Spirit of truth, is come...he shall not speak of himself...he shall glorify me" (John 16:13, 14).

If we want to honor the sovereignty of the Holy Spirit, we should go along with His desires. His chief delight is to exalt Jesus. Let us never be guilty (knowingly or unknowingly) of undoing this work of the Spirit or of countermanding His orders.

I don't think there has ever been a time when there was so much talk about the Holy Spirit. But I am afraid we are not talking about the Holy Spirit's favorite subject as we should. We will never please the Spirit by ignoring Christ. The Spirit is calling upon us to exalt Jesus. This is not His only emphasis—but it is the preeminent one.

Let us cherish the *guidance* of the Holy Spirit. I hope the expression, "the leading of the Spirit," will always be a part of our Pentecostal glossary.

Some shy away from the subject of the Spirit's guidance, fearing a possible trap of fanaticism. But if we discard the truth of guidance by the Holy Spirit, we will be the poorer for it. The sovereign Spirit will never tell us to do anything foolish or unscriptural.

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price..." (1 Corinthians 6:19, 20). Since we are the property of the Holy Spirit, let us submit to His desires for us. To Him belongs the right of initiative. May we be content to be His pliable servants. May the dictates of the Holy Spirit become our delight, and may His sovereign will always be our guideline. 

I WAS THERE

ONE OF A SERIES OF EYE-WITNESS ACCOUNTS OF EARLY PENTECOSTAL REVIVAL DAYS, WRITTEN BY VARIOUS PIONEER PASTORS, EVANGELISTS, AND MISSIONARIES

Four Generations of Preachers

By H. M. SAVAGE • Wichita Falls, Texas

MY FATHER, David Wilson Savage, was an ordained minister in the Holiness movement. In 1912 when he was 55, a country doctor operated on him for what appeared to be appendicitis. To the doctor's surprise he found a very large cancer. I saw it myself. It was the size of my hand. The doctor sewed up the incision, saying, "Not a chance for him to live over three months."

Then we heard about some Pentecostal people in Cordell, Oklahoma, who were having a camp meeting and praying for the sick. Father, very weak and hemorrhaging badly, took the train from Wise County, Texas, to the camp meeting at Cordell.

Ten days later we looked out the door and saw him walking up the road with his suitcase. He had been healed at the camp meeting, returned on the train, and

walked the four miles from the depot! There was not a trace of weakness or disease.

Some skeptical neighbors said they would not believe he was healed until they saw him in the field picking cotton. In a few days he was out in the field with the other workers, picking cotton and dragging a heavy cotton sack behind him.

But he did not stay in the cotton patch for long. Soon afterward he was filled with the Holy Spirit. He went back to Oklahoma and for 19 years preached Pentecost and pioneered new churches in what was called the "Old Indian Territory."

The year following my father's healing, my wife and I moved into an old house in Caddo County, Oklahoma. We pulled down the old wallpaper and put up new, and tried in other ways to make the house livable. The fact that a woman who had previously lived there had died with tuberculosis did not trouble us for we were young and in good health. But soon my wife began to cough. She grew worse and finally we called in the local doctor. He told us she had tuberculosis.

The following summer we heard of a Pentecostal camp meeting in Waurika, Oklahoma. I took my wife there, and during the meeting she was filled with the Holy Spirit and healed. Today, more than half a century later, she is still healed. Praise God from whom all blessings flow!

These healings made a profound impression upon my life. My father lived to see me begin my ministry in the Assemblies of God, but not long enough to see that my four children all entered the ministry too, and that my only grandson is a licensed minister, graduating from Southwestern Assemblies of God College this spring. Praise God, the stream of Pentecost is still flowing!



The HEAVENLY DOVE and The RINGING BELLS

By E. T. QUANABUSH
Pastor, Free Gospel Church
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WHEN THE NORWEGIAN EXPLORER, F. Nansen, started on an Arctic expedition many years ago, he took a strong, fast-flying carrier pigeon.

After two years in the lonely wastes of the north, Mr. Nansen wrote a little message and tied it under the pigeon's wing. He flung her up from the ship into the icy winds. She made three wide circles, then headed straight for Norway, some 2,000 miles away.

The bird flew on and on, over miles of ice, snow, death, and desolation where scarcely a living creature was in sight. Finally it dropped into the lap of the explorer's wife, *with the message under its wing*. Mrs. Nansen knew by the arrival of that bird and the message it carried that all was well with her husband.

A study of types and shadows will reveal that a dove in the Scriptures is symbolic of the Holy Spirit. In each of the four Gospels we read that the Spirit of God descended on the Lord Jesus Christ in the form of a dove.

On the Day of Pentecost this heavenly Dove had a definite message under His wing also. It was a message

similar to the one delivered to the explorer's wife—it told that Jesus is alive.

Peter said, "This same Jesus hath God raised up, whereof we are all witnesses. Therefore [or, because he was raised up] . . . he hath shed forth this, which ye now see and hear" (Acts 2:32, 33). The word "therefore" reveals the cause for the divine action—the *Holy Ghost was given because Jesus was still alive!* The heavenly Dove delivered His wonderful message in the Upper Room on the Day of Pentecost. It was a message similar to the one given by the angels to Mary at the empty tomb; a message which means more to us today than any other message in the whole world—*Jesus lives!*

This was the message of the Incarnation. This was the message of the Resurrection. This was the message of Pentecost. And the repetition of the Pentecostal outpouring on our lives today is a repetition of the same glorious truth; it tells us He is still alive.

"Therefore he hath shed forth this which ye now see and hear." There is something to see and hear when the heavenly Dove brings to the human heart the message that Jesus lives. It was so at Pentecost and it is so today.

Not only was it true that Jesus was still alive, but the heavenly Dove delivered still another message of equal importance. It indicated that Jesus had been exalted and was seated at the right hand of God. Christ was not only a sacrifice—He was an *accepted sacrifice!*

The message that the Spirit brought on the Day of Pentecost told the disciples that their Christ was the sacrifice God was pleased to accept. It is wonderful to know without doubt that God has accepted Christ as the "propitiation for our sins"—that our debt is now "paid in full."

This acceptance was typified in the Old Testament ceremonial law by the yearly entrance of the high priest into the Holy of Holies in the temple. He could go in only once a year, and then he must have an acceptable sacrifice to atone for the sins of the people.

The high priest wore a long, flowing robe with bells and pomegranates tied alternately to the skirt of it. The sound of the bells ringing as the priest walked was the only evidence the people had that their sacrifice was being accepted by the Lord. They would listen anxiously for the sound of the bells. If the bells rang, they knew that the priest was still alive and their sacrifice acceptable.


This is exactly what happened on the Day of Pentecost. The 120 had waited several days for an evidence that Jesus, their Priest and Sacrifice, had been accepted in heaven. Suddenly that evidence came; the bells began to ring in their hearts; and they knew beyond any doubt that all was well. They now knew experimentally as well as theoretically that the promise was for them. They knew that the infilling of the Spirit was real, for they had now experienced it.

The bells rang again when Peter went to the household of Cornelius (Acts 10) for "while Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision [the Jews] which believed were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God." The Christian Jews who came with Peter clearly associated this phenomenon at the house of Cornelius

with that which they themselves had received at Pentecost. The bells were again ringing a message clear and plain!

On the Day of Pentecost Peter had said, "This is that which was spoken by the prophet Joel." It was the clear, unmistakable evidence that Christ was accepted in heaven.

Friend, I exhort you to see and hear the message of

the heavenly Dove and the ringing bells. They both bring the same message to all who will hear: *Christ lives!* This is the basis of Christianity. This is the message that Pentecost brings to the believer who is baptized with the Holy Spirit—Christ Jesus is alive today! He lives to hear your prayers, to save from sin, to be the Mediator between you and God, to heal your body, and to supply your every need. 

Healing in the Local Church

By **GLENN M. HORST** • Pastor, Calvary Temple, West Palm Beach, Florida

ACCORDING TO 1 Corinthians 12:27, 28, the gift of divine healing has been placed in the body of Christ. The local church is a part of that Body. Therefore, every believer has access to divine healing.

In James 5:14 we read, "Is *any* sick among you...?" Any sick person has a right to be prayed for, and he has a right to expect to be healed. Healing is not given because it is deserved, but it seems evident from Scripture and from experience that God heals where there is need and where there is faith. It is the prerogative of every child of God who needs healing to request prayer and to expect deliverance.

God also heals some who are not saved. In John 9 we read that Jesus healed a blind man. After the man had been cast out of the synagogue, Jesus met him again and revealed Himself as the Son of God. It was then that the man said, "Lord, I believe" (John 9:38).

The method of healing given in James 5:14 is, "Let him call for the elders of the church." We have found from long years of experience that God honors His Word. There is unity and strengthening of faith where the pastor and his deacons or elders anoint and pray over the sick. There are, of course, times when the pastor is called to a home or to a hospital to pray for the sick and the sick are healed. However, it has been my practice for years to ask the deacons and the elders present to join in prayer for the sick who are in the church services.

Our experience has proved that God does not limit Himself as to where He will manifest His healing power. We have seen Him heal the sick in the public service, in the private home, and in the hospital. Jesus healed the withered hand in the synagogue, a blind man by the roadside, and Peter's mother-in-law in the home.

Just recently my secretary, Sharon Peeples, was taken very ill on a Saturday morning. The doctor's examinations and lab tests showed a serious kidney infection. Before she was to be taken to the hospital, we prayed for her in the home. God healed her instantly, and she got up out of bed and came out to the living room. The following Wednesday the doctors gave her a very thorough examination and found no infection.

Three or four years ago, Bill Vaughn was dying of cancer. His wife called and told us he had been given only a few hours to live. Here was a young man needed by his growing family. As we prayed, faith arose in

our hearts, and we knew Bill had been healed.


He asked for food at mealtime and they brought in a tray of food. He asked for seconds and ate all of the second tray of food. On Monday the doctor examined him for hours, and called in other doctors to read the X rays, but they could find nothing wrong. The specialist could not believe the plates were of the same man and had to be shown. Bill Vaughn is well and strong today. He works steadily, attends Calvary Temple in Seattle, and has scarcely known a sick day since his healing.

One dear saint of God told us years ago that when he became ill, he searched his heart and then sought God as to whether he should resist the illness or whether there was a lesson for him to learn first. Having determined which it was to be, he took steps accordingly. After the lesson had been learned, he believed God for his healing. I believe there was much wisdom in the words of that dear old saint.

There may be times when the sick person lacks faith; but if those who pray have faith, God will heal. When Jesus saw the faith of the four men who carried the sick man, he healed the sick of palsy (Mark 2:5). It seems to me that the very act of calling for the elders of the church is evidence of faith.

Mrs. Herman Zeissler, the wife of one of our deacons when I was pastor in Seattle, had some recurring growths on her eyelids that had to be cut off frequently. The doctor told her, "These growths will become malignant."

One Thursday night, in our regular church service, she felt led to ask for prayer. We called all the elders who were present to join us as we anointed and prayed for Sister Zeissler. The next day she went to the doctor because she had an appointment to have the growths examined and removed again. He said, "Mrs. Zeissler, I won't need to remove the growths. I don't know what happened, but they are all gone."

I do not believe that we need to wait for a special campaign, nor do we need to travel to some other city for a certain person to pray for us. I believe that if the church, the pastor, the congregation, and the sick expect healing to be the norm in the regular services, God will honor that faith and will give a great resurgence of the ministry of healing in the local church. As a result, the local church will be able to minister effectively to the sick in any of its services. 

THE DAY OF PENTECOST AND FOREIGN MISSIONS

SOME YEARS AGO, while with a group in Jerusalem, we were shown a building thought by some to be the location of the Upper Room of Acts 1:13. There our guide said to us, "This is where your Church began—perhaps one of you would want to pray." The guide then withdrew, leaving us alone in the room.

We realized, first, that no one really knew whether this was the same spot as the original Upper Room. In Bible lands one is often confused by the multiplicity of sacred sites or shrines, each venerated by certain groups of Christendom, with conflicting claims as authentic spots for a single event. We did know that this building had not been standing at the time of the Church's beginning, for it was obviously of much more recent construction.

Beyond this, we realized that even if this traditional spot was authentic there was no power there that was not available also to the Church in any part of the world. Tradition is interesting, but powerless. The power of Pentecost is not traditional, but personal. Nevertheless we joined hands and hearts together, not as those in the hush of a sacred shrine, but as believers delivered from sin and filled with the Spirit. We rejoiced together, thanking God for present-day Pentecost in each of our hearts.

Again today we celebrate the Day of Pentecost, not in historical recollection alone, but in thankfulness to God for the daily presence and power of the Holy Spirit in each indwelt believer and thus in His Church.

Pentecost, long an important Jewish feast day, attained new significance when at Pentecost, 10 days after Jesus ascended to heaven, the Holy Spirit descended upon the group of believers assembled in the Upper Room in Jerusalem. Prior to this there had been days of heart-searching and spiritual preparation. Jesus had commanded them to "wait for the promise of the Father," and for 10 days they waited. "When the day of Pentecost was fully come, they were all with one accord in one place."

After Pentecost the disciples filled all Jerusalem with their doctrine. (David's Street in the old part of Jerusalem. Photo by Three Lions)

The descent of the Holy Spirit, marked outwardly by unusual physical signs, brought about a great change within the believers. This was not merely a ceremony marking the beginning of the Church, but a personal infilling of each believer, creating in him a mighty urgency to witness—and giving force and effectiveness to his witness. Jesus' words, "And ye shall be witnesses unto me," were not a command but a statement of fact. Like a great rushing stream, the Church born on that day moved on and out on the tide of personal witness.

The testimony of the early believers resulted in rapid growth. Recorded history and unproven tradition both point to the widespread witness of the believers. The Bible account tells of the gospel spreading quickly throughout the populous Middle East, Asia Minor, North Africa, and into Europe. History and tradition tell of the gospel being carried to India by the apostle Thomas, to Britain by Joseph of Arimathaea, to Spain by Paul, and to the Far East and other regions of the earth by others. Quite possibly the good news had already reached many of these lands through the witness of other unnamed believers, many of whom were among the company of onlookers on the Day of Pentecost.

From that day to the present, the mighty impulse of the Holy Spirit in the believer has caused him to reach out in witness to others. In this century, the progress of the gospel around the world has been brought about largely by this mighty personal thrust.

The Holy Spirit is not a gift to a select group, but to the entire church of Jesus Christ in this age. This



happily overflows all denominational boundaries, and is shown most graphically today in the growth of Pentecostal movements around the world. Large numbers of believers have been filled with the Spirit as on the Day of Pentecost. Multiplied thousands, and in some areas millions, have been brought to Christ as a result of the personal witness of believers filled with the Holy Spirit. These individuals brought to Christ have themselves been filled with the Spirit and have become spokesmen for the Saviour.

The advance of the Church is best seen today in the Latin American countries—traditionally Christian for centuries, but finding for the first time the delivering power of the gospel. This rapid growth in almost all of Latin America is acknowledged to be a direct result of Spirit-filled believers passing the good news on to others. Under godly guidance this results in establishing churches, sometimes so rapidly that keeping an accurate account of believers is difficult. In Colombia alone there has been an estimated 90 percent growth in Assemblies of God believers each year.

William Reed, a Presbyterian missionary working under the Institute of Church Growth, has recently published a moving account of the advance of the gospel in Latin America and particularly in Brazil. In telling the thrilling story of the rapid growth of the Church, he notes that the greatest development has been among people of Pentecostal faith and experience, but this new thrust has benefited and brought new life to all evangelical groups.

In looking at Pentecost and missions there are several things to be remembered. We have already seen that Pentecost is much more than a historical feast to be commemorated by the Church.

Second, the Pentecostal experience builds up the Church, the Body of Christ. This is in direct contrast to the aggrandizement of the individual. Pentecostal experience that results only in creating cells of people with similar experience who meet to exercise gifts among themselves is far short of God's plan. Pentecost is not an experience of personal attainment but a stream of life flowing through the believer and Church to the world. The gifts of the Spirit are not primarily for the edification of the individual but for the edification of the whole Body of Christ.

The third important fact is that Pentecostal power is given to establish churches and advance the gospel. The Assemblies of God and its missionary program can point today to 17,047 established churches and preaching points in 72 countries of the world. These are the direct results of Spirit-filled personal witnessing, transmitted from missionary to national believers. Church planting has been the main goal of Assemblies of God missionary work. It is the Bible plan and fulfills the pattern of advance established by the early disciples.

We cannot always quote the largest statistics on the great mass meetings, but we do have many thousands of churches and well-established believers. In any generation, it is nothing less than a crime to bring children into the world and to abandon them. Yet in our day praise is often sought and received by those who lead men and women by the thousands into a primary decision to follow Christ and then abandon them before they are taught, nurtured, established, or banded together into local churches. We have sought to continue our overseas evangelistic effort in every place until a local church is established.

A prime example of Assemblies of God missionary work is Guayaquil, Ecuador, where Missionary Lowell Dowdy went in late 1962. From a tiny nucleus of believers meeting in a house, the group grew until after a few months a large auditorium was rented and public meetings on a large scale were begun. Services have continued every night until the present time. The auditorium, now owned by the Assemblies of God, has been renovated to house a strong, established congregation capable of perpetuating itself and reaching out to other areas of its large community. This is a truly Biblical pattern of growth brought about by Pentecostal missions.

Much of Pentecostal growth results from the leadership exercised by Spirit-filled believers not otherwise trained for ministry. The rapid growth has not resulted from a highly trained professional ministry. In many instances faithful but untrained believers have won groups of people to Christ. Many of these have later attended one of our 80 Bible schools where they have learned to be more efficient and effective as soul winners. The initial thrust, and the truly important thrust, is that provided by the indwelling Spirit of God.

Pentecost Sunday represents much more than the commemoration of a historical fact; it recalls the beginning of a spiritual force in the Church which continues to be the motivating impulse of Spirit-filled witnesses to this day.





DEATH THROUGH IRREVERENCE

Sunday School Lesson for June 5, 1966

LEVITICUS 9:23, 24; 10:1-11

BY J. BASHFORD BISHOP

THE SACRED CEREMONY consecrating the priests to their office and the solemn sacrifices expressing that consecration had been observed according to God's specific directions. (See Leviticus 8 and 9.) "And there came a fire out from before the Lord, and consumed upon the altar the burnt offering... which when all the people saw, they shouted, and fell on their faces" (Leviticus 9:24).

THE SIN OF NADAB AND ABIHU

A rash act by the two sons of Aaron turned the occasion from rejoicing to mourning. Without divine authorization these men took "strange fire"—that is, fire not taken from the brazen altar (Leviticus 16:12; Numbers 16:18, 46)—and tried to burn incense upon the golden altar just outside the door of the Holy Place. Immediately fire from the Lord slew them because they had sinned.

Observe the following:

1. *Their sin was in direct contempt of God's laws.*

It may seem to us that the *kind* of fire used was a small matter, but disobedience to God is never a small matter. "To obey is better than sacrifice" (1 Samuel

15:22). For the Christian there is only one way—the *Way*, God's way—and any old way won't do!

2. *Their sin was serious because of the time when it was committed*—right after the institution of the priesthood and the consecration of the priests. It was of utmost importance that from the very beginning Israel hold a proper regard for the sacredness of the priestly office and the divinely appointed system of worship. Had the sin of Nadab and Abihu been allowed to pass unnoticed, the whole nation would have been encouraged to become careless, irreverent, and presumptuous in worship.

3. *Their sin was serious because they sinned publicly as leaders.* To sin privately is bad enough, but to sin publicly is to set an example which may be followed by many.

4. *Their sin was the sin of "will-worship"* (Colossians 2:23). Will-worship is worship according to our own fancies, ideas, and inclinations. Regardless of the good intentions Nadab and Abihu may have had, they did what God had not commanded and in so doing they sinned. God will accept no substitute for heart obedience, nor does He recognize worship which is man-made. Ritualism and ethics which are not born of the Spirit are born of the flesh and are acceptable.

5. *Their sin reminds us of strange fire in modern worship.* As it was in the days of Nadab and Abihu, so is it now. We offer strange fire when we substitute formality, program, or scholasticism for spiritual worship. We offer strange fire when we substitute fleshly enthusiasm, excessive emotionalism, and psychological religious impressions for that which is inspired by the Holy Spirit Himself.

6. *Their sin reminds us that high position does not include privilege to sin.* The opposite is true. "My brethren, be not many masters, knowing that we shall receive the greater condemnation" (James 3:1).

THE KIND OF FIRE WE NEED



THE SILENCE OF AARON AND HIS SONS

Why were Aaron and his two remaining sons commanded to refrain from any outward signs of mourning over their dead loved ones?

1. *Aaron's silence illustrated the truth that when God corrects we ought not to quarrel with Him.* We are not to question His justice and love, but to submit to His judgments with a spirit which desires to learn the lessons He intends.

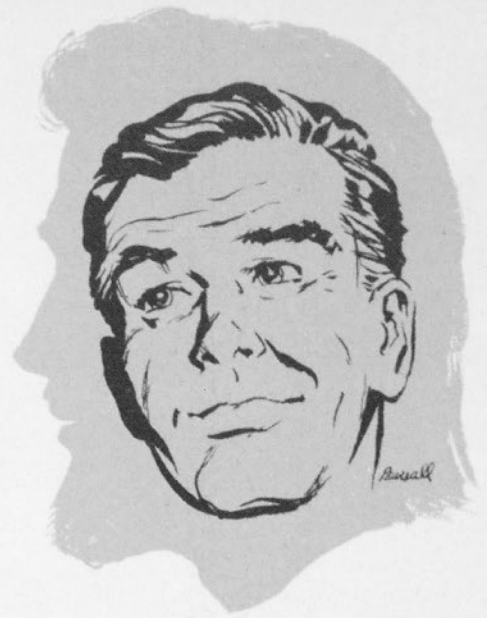
2. *"Priestly nearness to God gives the soul an insight into all His ways and such a sense of the rightness of all His dispensations that one is enabled to worship in His presence, even though the stroke of His hand has removed from us the tender object of affection."*

3. *The truly consecrated heart will recognize the rightness of putting the glory of God before personal sentiment.* Aaron must not give the impression that God had been harsh or unjust in His treatment of his sons.

In holding his peace on this occasion Aaron's strength was as great as his weakness on the occasion when he fashioned the golden calf. He recognized the reasons for the command to refrain from mourning, and on this occasion, at least, his courage and consecration were equal to the test.

There will come times in the lives of most of us when we must choose between being motivated by sentiment or by what we know is the revealed will of God.

YOU CAN BE A New Person



By LYLE E. CURTIS • Pastor, Assembly of God, Wisconsin Rapids, Wisconsin

I SOMETIMES PRAYED even before I was converted. And I sang in the choir. But these religious exercises were mechanical and without vital meaning until by the experience of the new birth I became a new person in Christ Jesus. For the Bible says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 5:17).

Many so-called "good people" join churches and center their attention on church ordinances and activities. But the Bible stresses something more than that. It says, "If any man be *in Christ*..." This same phrase is found in 1 Thessalonians 4:16: "The dead *in Christ* shall rise first" when our Lord returns for His own.

It is easily possible to be in a church organization and not be *in Christ*. Satan must be very pleased these days to see so many people trusting in the fact that they are active church members without giving consideration to their personal relationship to Christ.

Please don't misunderstand me. There is nothing wrong with becoming a church member *after* we have become new creatures in Christ. But becoming a church member will not save the soul. The Bible does not intimate in any way that joining an organization will save us. The requirement is that we be born again, that we be in Christ. "Except a man be born again he cannot see the kingdom of God" (John 3:3). This is the experience that makes us new creatures in Christ Jesus.

When you are in Christ and He is in you, there is a complete change. He rids you of sin and its condemnation. Guilt is gone. Old habits are broken. Old things are passed away. Things you thought you could not get along without before, just leave and you have no more desire for them. They have "passed away"; they are dead as far as you are concerned.

But that is only half the story. "Behold, all things are become new." This experience of being in Christ is so tremendous, so revolutionizing, so transforming, that the life is changed from center to circumference. Some people would try to tell us that a person cannot know whether he is saved or not. That certainly is not the way the Bible states it.

Yes, I prayed before I was converted. Many people do, either regularly or suddenly when they are in trouble or danger. But what a difference there is in praying when you are *in Christ*. Instead of *saying* prayers and

repeating empty phrases, you enter into reality. You begin to talk to God as you would to a father, for He is our Heavenly Father. Prayer becomes a conversation between you and God. It is listening as well as talking. Sin no longer separates you from fellowship with God. You are brought near by the blood of Jesus which cleanses you from all sin. Oh, what a difference there is when you begin to really talk with the Lord and have communion and fellowship with Him.


What a difference there is also in your thoughts after you are *in Christ*. Your thought life is completely rearranged. The Bible suddenly becomes a great delight to you. You read it eagerly; it comes alive and you get understanding and light that you had never received before. When you become a new creature, the Bible becomes a new Book!

Another thing that becomes new is the singing in church. You may sing in the choir as I did without realizing what the songs are all about. Songs that hadn't meant much of anything before I became a new creature suddenly took on wonderful meaning. I wondered how I ever could have sung them with so little feeling before. I now sang them to the Lord, and they were a wonderful part of the "all things" that became new.

We cannot here comment on all the things that become new when we are saved. Each of us enjoys his own personal renewal when he is born again. But I can assure you that when you are saved you will be a different person. You will have a different source of joy. You will enjoy spiritual things that did not interest you before.

Your values will be different. You will have a new goal in life, a new objective. You will be headed toward a new and eternal home in heaven. You will walk with a Saviour who is real and living as your Companion and Friend.

This transformed life is for you. *Whosoever will may come*, the Bible says. And Jesus says that if you come, He will not cast you out. What He has done for others He wants to do for you. He is no respecter of persons.

Break with the world, the flesh, and the devil; turn to Christ and make a full confession of your sins to Him. Let Him do this wonderful transforming work in your life. He will make you a new person. Old things will pass away, and all things will become new. 



By Edwin P. Anderson
 Music Editor,
 Gospel Publishing House



John Hallett

THE NATIONAL MUSIC CONFERENCE



Practical work sessions in instrumental, choral, and other areas are a part of every National Music Conference.

AT HARPERS FERRY during the Civil War, a desperate struggle was on. Both sides wanted to cross the river. Sentinels were placed at all danger points; one was called "Death Gap," for it seemed that every man who passed that spot was killed by sharpshooters hiding in the rocks.

As the new sentinel went to his post expecting to be shot, he started to sing. His tones were low yet loud enough to be heard by the sharpshooter across the stream, "Rock of Ages, cleft for me; let me hide myself in Thee."

The rifleman, about to fire, heard the song. The finger that would have meant the death of this man seemed unable to move; he could not fire.

Years afterward, these two men met and relived this unusual experience; a song had spared a life.

Oh, the power of music not only

to save a life but also to save a soul! What a challenge!

The National Music Conference which will be held August 22-25, 1966, in the air-conditioned international headquarters of the Assemblies of God in Springfield, Missouri, is an endeavor to rediscover and reemphasize the power of spiritual music.

In Psalm 33:3, we read, "Sing unto him a new song; play *skillfully* with a loud noise." God is looking for musicians who can "skillfully" wield the powerful sword of music.

With approximately 50 percent of a church service given over to music, we cannot look lightly on the need of proper preparation and training of those involved in this ministry.

Many of our music people haven't had formal music training and will profit much from this conference.



Edwin P. Anderson

Those who have had training need to sharpen up on the latest music available, ideas, procedures, etc.

Guest clinician will be John Hallett, an accomplished pianist, composer, arranger, and conductor. He has written more than 500 original compositions and compiled eight separate songbooks.

Besides his duties as a music editor for Rodeheaver Music Company, Mr. Hallett serves as minister of music in a Christian and Missionary Alliance Church in New Jersey. He has studied at Moody Bible Institute, New York

University, Fred Waring Choral Workshops, Christiansen Choral School, under Peter Wilhowski, noted conductor, and Erik Leidzen. He is the former director of music at the Philadelphia Bible Institute, and directed the Children's Bible Hour, Grand Rapids, Michigan.

Besides the choral sessions, Mr. Hallett will have workshops on arranging, composing, and piano. He will direct the conference choir and orchestra.

This year's conference introduces a new feature—church choirs are invited to attend the conference and sing. Sessions of special interest to choir members and directors are planned.

Of interest to choir members will be: (1) improvement of choral tone; (2) clarification of diction; (3) interpretation and phrasing; (4) proper breathing; (5) sight singing.

There will be sessions for directors on: (1) blending and balancing voices; (2) rehearsal procedures; (3) choral techniques; (4) discussion sessions.

Some choirs are coming by bus or car and plan to sing in churches en route to help defray expenses. This would be a golden opportunity for a church to express its appreciation for the work of its church musicians by sharing the expense of such a trip.

Think what it will mean for a choir to attend sessions of vital interest to them under the leadership of outstanding music people; the thrill they will get from singing at a National Music Conference and joining other choirs from throughout the nation in a great Conference Choir under the leadership of the guest clinician. Think of the inspiration, enthusiasm, and help they will bring back to the church!

There will be special sessions for instrumentalists—organizing and directing ensembles, full orchestra, and

band; organ and piano techniques; the song service, specials, improvising.

For composers and arrangers there will be helps. Reading sessions—always a highlight—will be scheduled daily. Interesting question-and-answer sessions on any music subject with outstanding music leaders will be scheduled daily.


Each evening will feature outstanding music and musicians. One night choirs and special singers will be heard; one evening a great banquet and music. On the closing night there will be a Festival of Music featuring the conference choir and orchestra and other musicians. We are urging all instrumentalists to bring their instruments and participate.

Since some may be on vacation, we are leaving one entire afternoon free so people can visit places of interest in Springfield as well as see some scenic spots near the city.

The cost of attending the National Music Conference is nominal. If pre-registered it is only \$12. This includes all sessions, notes, insurance, music packets, and banquet ticket. (To register after arriving, the cost is \$14.)

To encourage groups and choirs to attend, there is a special price of \$10 per person when 10 or more from any church or city register for the conference. A nonrefundable preregistration fee of \$2 per person must accompany the registration, with the balance to be paid upon arrival.

The conference is designed primarily for choral and instrumental work. However, there will be sessions on piano, organ, arranging, composing, and voice.

Sessions will be of interest to music directors, choir members, pianists and organists, ministers, instrumental and vocal musicians, students, and Christian workers. Send the coupon for further information. 

WHAT THEY SAID ABOUT THE NATIONAL MUSIC CONFERENCE

"We were apprehensive about coming for fear we wouldn't get enough information, but we were thrilled and satisfied beyond all expectation! The information, free choir music, food, cost, and all were fine. The Lord reigned supreme. I am looking forward to the next National Music Conference."

"The conference was very enlightening. I have learned more than I ever knew about choir, and I have been singing for 10 years. The Spirit of the Lord was here, and the men and women who participated were the best in this field!"

"All the inspiration I have received at this conference will not be adequate to convey this program to my group nearly as well as the feeling of actually being there."

"I feel like my head is so filled with knowledge it will burst; I have really had a vision that I've not had before of what music can do for the future of the Assemblies of God in winning souls."

Assemblies of God
Nat'l Music Conference
1445 Boonville Avenue
Springfield, Mo. 65802

Please send more information about the 1966 National Music Conference.

NAME

ADDRESS

CITY

STATE ZIP

Present Position

.....



Men from eight regions of the United States came to work on the National MF Advisory Committee to find ways to expand the services of the Men's Fellowship Department.

NATIONAL MEN'S FELLOWSHIP CONFERENCE PLANS NEW ADVANCES

MEN ARE BEING MOBILIZED

By BURTON W. PIERCE • National Secretary of Men's Fellowship

LAUNCHING OF the National Action Crusades Council; the pledging of a record amount for Light-for-the-Lost literature for evangelistic crusades abroad; the introduction of the junior auxiliary program for the Royal Rangers; these events highlighted the Men's Fellowship annual conference in Springfield, March 14-19, 1966.

The week of activities began with a meeting of the National MF Advisory Committee. This was followed by the District Directors' Seminar and the National Light-for-the-Lost Council meetings.

ACTION CRUSADES SHOW GROWTH

It was noted that participation in soul winning was more widespread this past year. Since the purpose of Action Crusades is to enlist men in personal witnessing, it was gratifying to learn that more men were involved this past year in both training and directing active personal witnessing efforts. The 1965 Action *MAND*atory focused attention upon the responsibility to "Go... Speak." Further emphasis on personal witnessing, using the plan followed by Action Crusades, was given in this year's training book, *So Send I You*.

Organization of the National Action Crusades Council is now com-

plete. At the General Council in Des Moines, Iowa, the General Presbyters approved the organizational plan and officers were appointed later in the year by the Executive Presbytery. These officers met in Springfield, Missouri, January 14 and 15, and assumed direction of the Council. They are: J. P. Jones, Concord, California, chairman; Lloyd Young, Council Bluffs, Iowa, vice chairman; D. L. "Sam" Jordan, Ottumwa, Iowa, president; Lawrence Tedder, Little Rock, Arkansas, first vice president; and Wildon Colbaugh, Springfield, Missouri, executive secretary. These officers will direct the leadership training and soul-winning crusades on an inter-church basis in key cities throughout the nation wherever invited.

The National Action Crusades Council is to be comprised of laymen from all districts. Its purpose will be



Top photo: The Royal Rangers Silver Eagle trophy was presented to Commander Bob Reid (right) of Southern California by National Commander Johnnie Barnes. Right photo: New officers of the National Light-for-the-Lost Council are (left to right): Dwayne Anderson, Ralph Severance, vice-presidents; Glen Bonds, chairman; Phil Sondeno, president; Julius Fried and Sam Cochran; vice-presidents. Howard S. Bush gave the charge at the installation service.



to plan and promote soul-winning activities among men, and to find ways and means to support the effort financially.

LIGHT-FOR-THE-LOST ADVANCES

During the past year offerings received for gospel literature were 68 percent above the previous year. Nearly all districts gave some support, while 21 districts participated in sponsoring foreign city crusades.

Support was pledged through area-wide Light-for-the-Lost banquets. This method of presenting the program to the men of a district has proved to be most acceptable and highly successful.

A total of \$112,183 was disbursed by Light-for-the-Lost in 1965. These funds provided evangelistic literature for 154 literature-saturation crusades in foreign lands.

How many souls can be reached with \$150,000? Eternity will tell. At the Thursday night banquet \$155,600 was pledged in a short time. This sum will provide some 15,000,000 pieces—a mountain of literature—which will be handed out by trained workers in strategic areas. When it is considered that one Gospel portion



At the Light-for-the-Lost banquet the General Council Men's Chorus, directed by Ralph Dunham, sang "Go Tell the World."

may be read by a dozen persons overseas, the outreach of this vast amount of gospel literature cannot be estimated.

Personal workers are being trained in 72 foreign countries for witnessing. Cities are ripe for evangelization. Light-for-the-Lost councilmen believe it is imperative that literature be provided at a more rapid rate to meet the heart cry of millions of eager souls who will read and accept the message on the printed page.

ROYAL RANGERS ENJOY PHENOMENAL EXPANSION

Chartered Royal Ranger outposts

increased to 1,889. With an estimated 3,600 unchartered groups, a total of approximately 5,400 units are now using the program.

Enrollment of men and boys climbed to 23,082. Approximately 46,000 unregistered men and boys were involved in the unchartered groups, which means that more than 69,000 men and boys are participating in the Royal Ranger program.

In addition, several outposts have been organized in foreign countries. The Royal Ranger handbook in Spanish, now off the press, will help de-
(Continued on page twenty-five)



Far left photo: Dr. Luke Sheng, one of the speakers at the Light-for-the-Lost Convention, gave a thrilling testimony of his family's deliverance from Communist China. Left photo: Top award for Light-for-the-Lost giving for the past year was given to Holis R. Lawson (right) for First Assembly in San Diego, Calif. Second place to Phil Sondeno (left) for Bethel Assembly, San Jose, Calif. Bottom photo: Installation service of the National Action Crusades Council.





Your Questions

Answered by Ernest S. Williams

I have heard several ministers say there are 30,000 promises in the Bible. I have counted the verses in the Bible several times and find there are only 31,102. Many of these verses have no promises in them; how then can there be 30,000 promises?

I do not know who calculated the number of promises in the Bible nor on what basis. I only know there are enough to cover all our needs. I believe your count of 31,102 verses is considered to be correct.

A Catholic friend claims the Roman Catholic Church to be infallible, the voice of God to man. Is this correct?

The Roman Catholic Church affirms that it is "a divine, infallible society founded by Jesus Christ to teach and command in His name and with His authority until the end of time." This church further affirms that "to believe her teaching is to believe Christ; to obey her commands is to obey Christ; to despise her is to despise Christ." Such is the Roman Catholic claim.

Is it right for a person who has a full-time job to accept pay for part-time work at the church?

Some may be dependent upon what they receive from the church as part of their necessary income. "The laborer is worthy of his hire." Some things must be left to the decision of the individual in the light of his own conscience. The Lord knows our circumstances, and He knows our hearts. He is not unmindful of any sacrifices we make for Him.

When one who has been saved and filled with the Spirit has drifted away from the Lord, then returns, should such a person seek again to be filled with the Spirit? I have never been satisfied with my experience since I returned to the Lord.

It is always well to seek the Lord, but do not make the mistake of seeking for a spiritual manifestation, whether it be speaking in tongues or some other manifestation of the Holy Spirit. Give yourself wholly to God and let Him take care of the evidence.

Restoration of a person who has backslidden is often much more a step of faith than his conversion was. Since the returning backslider has once known the way of faith, the Lord requires that he exercise faith rather than depend on his feelings. There might be a chastisement of the Lord in His withholding for a time the blessing which came so readily when you were first saved.

God wants us to know that backsliding is a serious matter. Were He to restore the backslider to his former blessings too easily, there might develop a feeling that it is as easy to get back to God as it is to backslide, which could lead him to carelessness. Let the returning backslider realize that restoration is a great favor from God.

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.

NO WATER SHORTAGE

By VIRGINIA L. SCHNEIDER

IF YOU ATE IN NEW YORK CITY restaurants last summer, you probably had to ask for a glass of water. This was not due to poor service but to the water shortage brought on by a severe drought in the northeastern states.

Water shortage is an increasing problem in many parts of the world, but there is no shortage of living water, the only water that really matters.

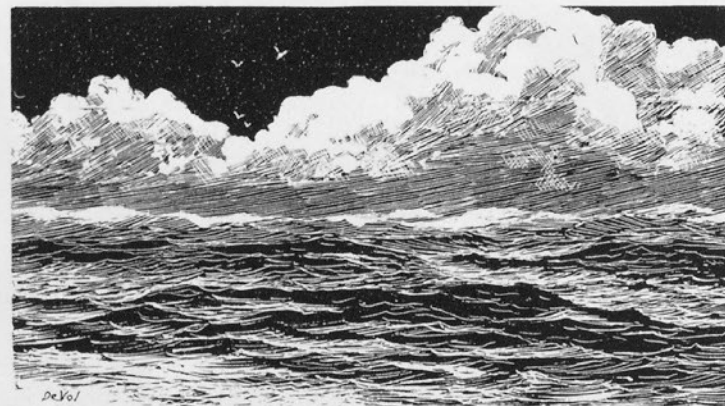
The waters of God's grace and mercy are just as abundant and as available now as when 2,000 years ago our Lord and Saviour opened a "fountain for sin and uncleanness."

"Christ hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

If you live in a city, you must pay to have water piped into your home and then you must pay for the water. You may be limited in the amount you can use, even if you are able to pay for it. But God dares to invite all of us, "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come" (Isaiah 55:1).

We have no money that can buy what God offers—the only water that can satisfy our thirsty souls. So He gives it to us. Jesus said to the woman at the well, "If only you knew what God gives, and who it is that is asking you for a drink, you would have asked him and he would have given you living water" (John 4:10, N.E.B.).

Are you thirsty in spirit for something more satisfying than you have found? Jesus makes the same offer to




you. "Drink, yea drink abundantly," He says, for, "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

There is no shortage of the water of life, and best of all, it satisfies. Jesus said, "Everyone who drinks this water will be thirsty again, but whoever drinks the water that I shall give him will never suffer thirst any more. The water that I shall give him will be an inner spring always welling up for eternal life" (John 4:13, 14, N.E.B.).

It sounded so wonderful that the woman at the well said, "Sir, give me that water."

And Jesus did. He only asked one thing—the confession of her sins and the forsaking of them.

Will you come to Him today? There is no shortage of His power to forgive sin, and then to satisfy your thirsty soul now and through all eternity. 



THIS PRESENT WORLD

AT HOME

FCC Chief Raps Cigarette Advertising

Chairman E. William Henry of the Federal Communications Commission recently assailed cigarette ads. In his speech before the National Association of Broadcasters convention he said:

"From the cigarette advertising presently being carried on radio and television stations, no one would ever know that a major public controversy is in progress as to the harmful effects of cigarette smoking on the American public."

While each cigarette package must by law carry a health warning, neither the tobacco nor broadcasting industries (nor the government) has made any attempt to regulate or eliminate the amount of advertising aired. "The broadcast industry has not only failed to pass the test of self-regulation," the FCC chairman said: "it hasn't even taken it."

Christian Railroaders to Observe 25th Anniversary

The 25th anniversary of the Railroad Evangelistic Association, Inc., will be observed August 16-19 at Winona Lake, Ind. Herman R. Rose, secretary-treasurer and editor of *The Railroad Evangelist*, is a member of the Assemblies of God and may be contacted by railroad men interested in further information about this interdenominational organization. His address is 3117 N. Delaware St., Indianapolis, Ind. 46205.

Catholic Converts Decrease Since Vatican Council

John Sheerin, editor of the *Catholic World*, recently noted a definite drop in the number of converts received into the Roman Catholic Church since the Vatican Council began. He said this may be due to a growing loss of interest in religion or to abandonment of high-pressure telephone campaigns directed to non-Catholic partners in

mixed marriages. He made his comments while attending the recent meeting of the World Council of Churches as an observer.

Researcher Predicts a "Nation of Lung Cripples"

The evidence continues to mount revealing the connection between cigarette smoking and lung cancer. Dr. Oscar Auerbach, head pathologist at the East Orange (N.J.) Veterans Administration hospital, has been studying smoking and lung cancer since 1953 and has examined 150,000 slides from the tracheal trees of the lungs of those who have died. He reports that he has never seen a case of lung cancer in a nonsmoker. He predicts, "If cigarette smoking continues to increase at its present rate, we will be a nation of lung cripples."

ABROAD

Tel Aviv Will Receive Million-Dollar Computer

A million-dollar electronic computer will be acquired by the Tel Aviv University under an agreement signed recently with Control Data Company, an American computer producer. The electronic brain has a "vocabulary" of 33,000 terms, absorbs data at 60,000 digits per second, and can perform some 200 different operations. Forty electronic computers are now in use in various governmental, public, business, and scientific institutions throughout Israel.

Masada Airfield Opened; Lowest on Earth

The lowest airfield on the earth (1,274 feet below sea level), located at the foot of Mount Masada on the western shore of the Dead Sea, was inaugurated recently by Israel's President Zalman Shazar. Addressing 200 guests, most of whom had arrived by air, Mr. Shazar paid tribute to the late minister of transport, Israel Bar-Yehuda, after whom the airfield was named.

Transport Minister Moshe Carmel said that during the coming tourist season the Arkia airline will operate three flights a day between Tell Aviv and Masada, and between Masada and Eilat on the Red Sea.

Buddhist Sabbath Set for Ceylon

Legislation to change the legal sabbath from Sunday to the Buddhist "Poya" has been passed in parliament in Colombo, Ceylon. "Poya" days, spent by Buddhists in contemplation and devotion, are determined by the four phases of the moon and fall at seven or eight-day intervals. The legislation also set national and religious holidays. Good Friday, Easter, and Christmas are included.

Fixed Easter Endorsed by Anglican Assembly

The Church of England (Anglican) is on record as favoring a fixed day for Easter—the Sunday following the second Saturday of April. Acting on a motion offered by Archbishop Donald Coggan of York, the Anglican Church Assembly (the Church's parliament) voted overwhelmingly for a fixed Easter.

Hear of the Bible

GREAT CHAPTERS FOR THE WEEK OF MAY 29-JUNE 5

Sunday	Jonah 3
Monday	Jonah 4
Tuesday	Haggai 1
Wednesday	Zechariah 4
Thursday	Malachi 3
Friday	Matthew 2
Saturday	Matthew 3
Sunday	Matthew 4

PROMISE OF THE WEEK

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).



GREAT CHAPTERS DAILY READING PROGRAM



IF YOU'RE THINKING OF VISITING AN
INDIAN RESERVATION OR
ANY OTHER HOME MISSIONS FIELD
THIS SUMMER, HERE ARE SOME

TIPS FOR TRAVELERS

HOME MISSIONARIES enjoy having visitors at almost any season. Visiting a home missions field can be a rewarding experience, both for you and for the missionary, if you seek to be a blessing. But remember, the impression you make upon the people you visit is as important as the impression they make upon you.

As you see missionary life firsthand and meet the people who are the precious fruit of the workers' labor, your burden for home missions will increase and your spiritual life will be enriched. You will be constrained to pray for those you have met, for missionaries uncomplainingly doing without some of the comforts and conveniences you probably consider necessities, and for the people to whom they minister.

After seeing home missions in action, you will never be the same. You will realize the tremendous task missionaries face as they seek to win souls. The triumphs evident in the lives of the converts will thrill your soul and inspire you to pray more and give more. Assemblies of God Home Missions work is paying rich dividends for the Kingdom.

Following are some important suggestions for an interesting and satisfying visit:

1. Write the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802, for a map of Indian reservations and a list of home missionaries.

2. Notify the missionary at least two weeks in advance of the time you wish to visit the station. Send a self-addressed, stamped envelope or postal card for his reply. The missionary might be on furlough or itinerating and not be available to host visitors.

3. To visit some mission stations requires many miles of driving, and some roads are rough. Carefully chart your trip to be assured of time to complete it and return to your quarters, unless you have your own camping equipment.

4. Do not expect a guided tour; rather, adapt yourself to the missionary's schedule. Be considerate. Although missionaries are very busy, they will do their best to make your visit happy and educational. Enter the missionary's home only when he invites you.

5. Provide for your own entertainment, since most home missionaries cannot conveniently accommodate visitors overnight. They operate on meager budgets and should not be expected to provide meals for visitors.

6. Be prepared to reimburse the missionary for any expenses he may incur due to your visit (such as for food or gas). Even visitors at Indian camp meetings should plan to be a financial blessing to the missionaries. These camps would not be possible without contributions from interested churches and individuals. (A list of Indian camps is available from the Home Missions Department.)

7. Express appreciation for any kindness. Be brief if asked to speak publicly. Leave your racial prejudices at home! Remember it has taken missionaries years to build up friendly relations with the Indians. A good testimony

NOTE: Two new government pamphlets are available from the Bureau of Indian Affairs, U. S. Department of the Interior, Washington, D. C.: *Vacationing with the Indians* (30c), primarily a guide to campgrounds on the reservations; and *American Indian Calendar* (20c), which lists outstanding events that regularly occur on the reservations.

of God's grace is usually sufficient to establish the rapport desired.


8. Be punctual and reverent if you visit church services.

9. Consult the missionary before taking any pictures of buildings, people, etc.

10. Treat all members of the congregation the same. Should you desire to sponsor an individual project, be

sure to ask the missionary for advice and work through him.

11. Always present a happy Christian witness. Avoid expressing criticism. Thus you will help the missionary in his work.

12. When you return home, tell others about your visit. You can be a missionary at home by inspiring renewed interest in home missions fields. 

By JOHN W. THOMPSON • District Home Missions Director



The Southern New England Challenge

**"God is moving by His Spirit,
Moving in all the earth;
Signs and wonders when God moveth;
Move, O Lord, in me."**

We can surely say that God has been moving in Southern New England. Our district is made up of three states: Massachusetts, Connecticut, and Rhode Island. In area they represent 15,480 square miles, and in population over 8,500,000 souls.

We currently have 80 Assemblies of God churches, or one assembly for each 106,800 people. The national average is one Assemblies of God church for every 21,000 people, so we have a great challenge before us!

Last year five home missions churches were started in our district. The first was in Walpole, Mass., a city of 15,000 located 15 miles southwest of Boston. Mr. and Mrs. George Nelson are spearheading this work, and they have found a ready response to the gospel. Quite a few people have been saved and filled with the Holy Spirit.

In June 1965 the Ronald Boyers were burdened to reopen the church in Salem, Conn., which had been closed for several years. God has rewarded them and a number have been saved. The plan is to relocate the church in Colchester, Conn., a growing town of 5,000 just a few miles away.

Last November the Robert Lockers became pastors of the newly organized church in Buzzards Bay, Mass. This is the gateway city to Cape Cod. The church has purchased property and plans to build soon.

Last fall Mike Ricci, with help from both the Hartford and Manchester churches, began a home missions church in Vernon, Conn. God has blessed this effort. A lovely church and parish hall in excellent condition are available for \$25,000. Pray that God will enable us to buy this property.




The Harold Spradlings assumed the leadership of the new Assembly of God in Middletown, R. I., in November. This is the only Pentecostal church in Newport County, with a population of 80,000. A number of Assemblies of God servicemen are stationed here. Interest in the full gospel is increasing in this area.

With the opening in Middletown, we now have six Assemblies of God churches in Rhode Island. Several of them are small, but they are healthy and continue to grow. We are expecting even a greater breakthrough in this state of a million people.

The 8,500,000 people in Southern New England represent 135 cities of 10,000 or more population without a single Assemblies of God church—and literally hundreds of towns of less than 10,000 population that we have not yet reached. Representative cities are: Fall River, Mass., with 100,000 population; Newton, Mass., with 92,384; Chicopee, Mass., with 61,553; Plymouth, Mass., with 15,000, and Fairfield, Conn., with 50,000.

We are asking God for six new churches this year. Our slogan: "6 in '66." Please pray with us that God will continue to move in Southern New England. Pray for our growing family of consecrated, dedicated pioneers; and pray that our Lord will send many more laborers into this ripened harvest field.

The unfinished task of evangelism in Southern New England is great and demanding. However, with God "all things are possible," and we are confident He will continue to give us the victory. 

Offerings for Home Missions (including Indian, Alaska, Deaf, Blind, Foreign-Language, Prison, Teen Challenge, and Jewish ministries) should be mailed to

ASSEMBLIES OF GOD

HOME MISSIONS DEPARTMENT

1445 BOONVILLE AVE., SPRINGFIELD, MO. 65802



BIBLE SCHOOL TRAINING is important in the Spanish-speaking branches of the Assemblies of God. The Latin American schools have 165 students and 38 graduates this year. The Spanish Eastern schools have 466 students and 112 graduates.

1. The Assemblies of God Bible Institute in Bayamon, Puerto Rico, continues to grow. (Andres Rosa—center—is the director.) A total of 24 students were enrolled and eight graduated this year. An offering of \$22 a month would provide a scholarship for a worthy student.

2. The choir of the Latin American Bible Institute in El Paso, Tex., has been a great blessing to the school and the churches in which they have ministered. A total of 104 students were enrolled in this school this year and 26 graduated. Fourteen received the baptism in the Holy Spirit in a revival between semesters. More dormitory space is urgently needed for this growing school.

3. These students were graduated by the Latin American Bible Institute in La Puente, Calif. (Theodore Bueno, direc-



PANISH-SPEAKING BIBLE



tor, appears at the extreme right.) From last year's class, 15 are in full-time Christian ministry and the other seven are in some type of Christian service. The school urgently needs a larger library and dorm facilities.

4. These students attend the Brooklyn Branch of the Spanish American Bible Institute of New York. (Teachers are in the front row. Gustavo Jimenez is the director.) This is one of six branches of this school.

5. Another of the branches of the Spanish American Bible Institute is in Newburgh, N. Y. This is the third-year class of that school.

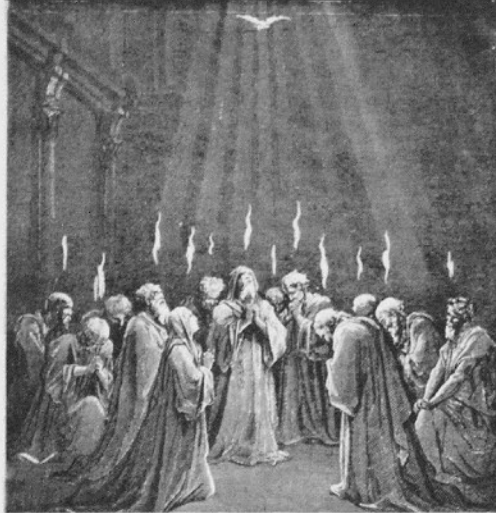
6. Students and faculty of the Spanish Bible Institute in Miami, Fla., posed for this picture following their Christmas dinner. The school has 24 students and eight graduates this year. (Andres Roman directs the school.)

Graduates of these Spanish-speaking schools are already preaching the gospel at home and abroad. This year's 150 graduates are looking forward to a fruitful ministry as well.



SCHOOLS SHOW PROGRESS

THE PROMISE IS UNTO YOU



By G. EARL HASSLER
Winthrop Harbor, Illinois

THERE ARE THOSE WHO TEACH that the baptism in the Holy Spirit and the gifts of the Spirit are not for God's people today. They contend these ended with the apostolic age.

One line of approach is that 1 Corinthians 13:8, "Whether there be tongues, they shall cease," has been fulfilled. They say, "Tongues have ceased already," so it is not for today.

Others point out that because Paul had to deal with various problems and excesses in the Corinthian church the gifts of the Spirit are not to be desired.

But let us consider the plain teaching of Scripture to find out whether speaking with other tongues as an evidence and result of the Baptism is for our day.

Speaking prophetically, Joel said, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). This prophecy was initially fulfilled on the Day of Pentecost, for Peter quoted it at that time (Acts 2:16-21).

That Joel's prophecy also applies to our day is shown in two different ways. First, in Acts 2:17, Peter used the phrase, "in the last days." This plainly denotes our own days. Second, Joel 2:32 states, "Whosoever shall call upon the name of the Lord shall be delivered." Peter, quoting this prophecy in Acts 2:21, stated, "And it shall come to pass that whosoever

shall call upon the name of the Lord shall be saved." Any Bible-believing scholar would agree that Joel 2:32 is in force today, so it would follow that Joel 2:28, 29 applies equally to the day in which we live.

Consider another prophet, John the Baptist. Of him Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist" (Luke 7:28). John gave some important teaching on the subject. "I indeed have baptized you with water: but he [Jesus] shall baptize you with the Holy Ghost," he said (Mark 1:8).

This prophecy began to be fulfilled on the Day of Pentecost. Yet it could not have been a complete fulfillment, because Peter alluded to it when he gave his defense before the apostles and brethren in Jerusalem concerning the incident in the house of Cornelius.

He stated, "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:15, 16).

There is no scriptural basis for limiting the prophecies of Joel and of John the Baptist to the apostolic age. They apply to the Church today as well.

Many of Jesus' teachings were prophetic in nature. Let us look at some of them to find whether this time limit of the apostolic age is a valid conclusion.

In John 14:16 He said, "And I will pray the Father, and he shall

give you another Comforter, that he may abide with you forever." Williams' translation renders "forever" as, "to the end of the age." In John 16:7 Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you."

That these two prophecies refer to the baptism in the Holy Spirit is shown by Peter's reference to them in his great sermon on the Day of Pentecost: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear" (Acts 2:33).

In these excerpts from the last discourse of our Lord with His disciples, we see the necessity of the coming of the Holy Spirit and the duration of His work.

The only prophecy concerning the Holy Spirit which had its complete fulfillment on the Day of Pentecost is Luke 24:49: "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." This was a specific instruction to the disciples to be at a certain place in order to fulfill God's pattern. This in no way limits the duration of the Spirit's work among believers.

Some reason that the coming of the Spirit on the Day of Pentecost was to usher in the church age, and that the incident in the house of Cornelius was to usher in the age of Gentile believers in Christ. Therefore, they say, there would be no need for repetition of the experience. This contention is not valid for several reasons.

First, the Bible itself records repetition of the experience at Samaria, Ephesus, and Corinth.


Second, Peter, speaking under the inspiration of the Holy Spirit, said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

God is still calling men to Himself today. And as surely as He is still calling, He is still baptizing with the Holy Spirit; for the call and the promise are linked in the same verse of Scripture—Acts 2:39.

Some are willing to accept the teaching of the baptism in the Holy Spirit, but without speaking in other tongues. Here again, it is not our prerogative to change God's pattern. Since that was God's pattern for the Early Church, it follows it is God's pattern for today. God forbid that we Pentecostal people should contend for tongues as such, but God grant that we should contend for the pattern once delivered.

The Holy Spirit knew what He was doing when He inspired the apostle Paul to go into detail in instructing the church at Corinth. He knew this instruction would be needed in the last days. We are exhorted to heed this instruction. It is significant that in 1 Corinthians 12:1, Paul, under the inspiration of the Holy Spirit, said, "I would not have you ignorant..." And then after a lengthy discussion of these matters in 1 Corinthians 14:38, we read, "But if any man be ignorant, let him be ignorant." This indicates it is possible after all this plain teaching that a person can be ignorant of the plan and program of God.

Even as God desires all men to be saved, and to come to the knowledge of the truth (1 Timothy 2:4), so also it is God's desire that those who are saved should be filled with the Spirit (Ephesians 5:19). This is our privilege and responsibility.

Every man's heart is filled with something, either good or evil. Let us follow the plain teaching of the Word of God and "be filled with the Spirit." The signs of His presence will naturally follow. 

MEN ARE BEING MOBILIZED

(Continued from page seventeen)

velop the program in Latin America.

Almost 50 percent of the registered leaders (3,659) are enrolled in leadership training courses. Medals of achievement were awarded to 21 men for completing the entire course. Paul Feller, formerly of Findlay, Ohio, has joined the staff as National Training Coordinator.

Spiritual achievements among the Royal Rangers have been outstanding. Annual reports from local outposts reveal an average of four boys accepting Christ and two receiving the baptism in the Holy Spirit per outpost. It is estimated that 7,556 boys were saved and 3,778 received the Baptism among the chartered groups. If these averages hold true in the unchartered groups, it is possible that some 21,600 boys were saved and 10,800 were filled with the Holy Spirit during the past year.

National Commander Johnnie Barnes reported a significant forward surge in district-wide camping this year. Many reported outstanding results in their district Pow-wows.


Inauguration of the Silver Eagle award program stimulated the interest of the district Royal Ranger commanders in higher achievements. A Silver Eagle trophy will be awarded annually to the commander securing the highest number of achievement points. Commander Bob Reid, of Southern California, was presented the first trophy at the MF Seminar.

Designation of the third week in June as "National Royal Ranger Week" was made by the Executive Presbytery this year.

Two important projects are scheduled for Royal Rangers in the near future. A junior auxiliary for boys seven and eight years old, called "Buck-a-roos," is planned to start in the fall. The "Frontiersmen Camping Fraternity" for older and more advanced Royal Rangers will also be developed.

Only eternity can reveal the value of the Royal Ranger program to reach boys in today's world of frustration, sin, and violence. Members of Men's Fellowship groups can have a valuable ministry by providing mature guidance and help in this program.

MEN'S FELLOWSHIP CHALLENGES ALL MEN

The expanding ministries of Men's Fellowship call for strengthening the organization at every level. The national program aims to motivate men in a variety of ministries for Christ. The district program offers opportunities to relate these ministries directly to the men of the local churches. Thus, all men of the Assemblies of God are challenged by the motto of Men's Fellowship—"Mobilizing Men for Christian Action." 

Since the beginning of Light-for-the-Lost, Sam Cochran of Santa Ana, Calif., has had a leading part in promoting and directing the evangelistic literature program. To honor these years of service with Light-for-the-Lost, Johnnie Barnes (left) painted a portrait of Brother Cochran. It was presented by Howard S. Bush (right) and Everett James (second from right) for the Men's Fellowship Department.



Do you know what men are doing today for God?

Have you heard about a new Spiritual awakening?

Do you know what YOU can do?

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BGMC

LITTLE PEOPLE AND A BIG JOB

By **FRANCES FOSTER**
Supervisor of BGMC

A MILLION AND A HALF DOLLARS for missions from Sunday school boys and girls under twelve years of age? A few years ago you might have shaken your head in disbelief at such a possibility. Today it is an accomplished fact.

Through the Boys and Girls Missionary Crusade, children have contributed \$1,513,370.98 since the program began in 1949. This money has been used to translate and print gospel literature—Sunday school materials, teacher training books, tracts, Gospel portions—in many languages.

Yes, they are young and not very big, but these children are doing a big job for the Lord.

By participating in BGMC, boys and girls become missions-minded. They learn what the needs on the missions field are, and how to pray for our missionaries.

Through the educational material provided by BGMC, they learn the customs and characteristics of the people in other lands.

Someday many of these boys and girls will answer the call to serve on the missions field. The training they receive now will be of great value in their future service.

The emphasis for BGMC Day 1966 was the Latin American countries; the goal for February was \$42,000. When the totals were in, the amount received was \$46,242.06. BGMC thanks the mothers and dads who helped in this one month of the year. The money will be used to write and print in Spanish the primary series of Sunday school literature. This great need has been met by the faithfulness of all our BGMC members.

BGMC is glad to honor this year's trophy winners. The trophies are awarded according to the average

Sunday school attendance reported by each Sunday school on the annual Checkup.

GRAND AWARD: *Fair Ridge Pentecostal Assembly, Shade Gap, Pa.* This church has won an award for six consecutive years and the top award for highest giving for two consecutive years. Their total offering was \$3,337.18, an increase of \$1,215.56 over February, 1965. Their average Sunday school attendance is 279. Bely C. White is pastor.

RUNNER-UP: *Pentecostal Tabernacle, Elmira, N. Y.* An award is going to this church for the fifth con-

secutive year. Their offering was \$2,210.29, an increase of \$754.29 over February, 1965. Their average Sunday school attendance is 478. John Bedzyk is pastor.

HONORABLE MENTION: *Trinity Tabernacle, Baytown, Tex.*, with an offering of \$1,223.92. This church has won an award for five consecutive years. Their average attendance is 254. J. J. Krimmer is pastor.

SECOND HONORABLE MENTION: *Bethel Pentecostal Church, Chambersburg, Pa.*, with an offering of \$1,122.38. Their average attendance is 293. Willis Murray is pastor.

DIVISION I (601 and over): *Gospel Tabernacle, Minneapolis, Minn.* Their offering was \$871.46. Frank J. Lindquist is pastor. This church displays a number of BGMC trophies.

DIVISION II (451-600): *First Assembly, Pontiac, Mich.* Their offering was \$138. Arnold Q. Hashman is pastor.

DIVISION III (301-450): *Grace Pentecostal, Johnstown, Pa.* Their offering was \$425. Edward S. Opdenhoff is pastor. This is their third consecutive year to receive a trophy.

DIVISION IV (201-300): *Trinity Tabernacle, Baytown, Tex.* Their offering was \$1,223.92. J. J. Krimmer is pastor.

DIVISION V (126-200): *Assembly of*

TOTAL BGMC GIVING BY DISTRICTS DURING CALENDAR YEAR OF 1965

1. Eastern	\$16,341.44	29. Arizona	2,184.15
2. New York	10,706.01	30. Alabama	2,114.20
3. N. California-Nevada	10,070.61	31. N. New England	1,978.03
4. Northwest	9,727.18	32. Italian	1,953.27
5. Oklahoma	7,983.75	33. West Texas	1,887.16
6. S. California	7,750.87	34. West Florida	1,800.62
7. Michigan	7,675.55	35. South Dakota	1,761.93
8. Minnesota	6,806.27	36. S. Idaho	1,613.59
9. Illinois	6,426.03	37. Mississippi	1,555.67
10. Oregon	6,127.94	38. Georgia	1,403.53
11. S. Texas	5,914.18	39. Tennessee	1,339.17
12. Potomac	5,292.29	40. Louisiana	1,335.22
13. Wisconsin-N. Michigan	5,073.98	41. Hawaii	1,309.72
14. Ohio	4,948.35	42. Alaska	1,186.06
15. S. Missouri	4,927.45	43. Wyoming	1,121.80
16. Indiana	4,910.01	44. Appalachian	852.95
17. New Jersey	4,420.12	45. New Mexico	830.69
18. S. New England	3,969.53	46. Latin America	767.64
19. Kansas	3,956.96	47. German	671.03
20. Arkansas	3,847.42	48. Kentucky	645.82
21. N. Texas	3,811.92	49. North Carolina	653.03
22. Peninsular Florida	3,774.45	50. South Carolina	525.57
23. Nebraska	3,709.97	51. Foreign	282.29
24. Rocky Mountain	3,665.96	52. Spanish Eastern	75.00
25. North Dakota	2,963.96	53. Greek	40.00
26. N. Missouri	2,690.32	54. Ukrainian	19.13
27. Montana	2,668.92	Total	\$192,621.48
28. Iowa	2,562.77	Increase in 1965 over 1964	\$ 21,673.25

God, Rock Falls, Ill. Their offering was \$478.45. Harry W. Lutz is pastor. This is their third consecutive year to win a divisional award.

DIVISION VI (76-125): *First Assembly, Wentzville, Mo.* Their offering was \$400. E. Ruth Rosser is pastor.

DIVISION VII (75 and under): *First Assembly, Ulysses, Kans.* Their offering was \$295.21. Jeremiah Hanley is pastor.

Besides these trophies awarded to

local Sunday schools, awards are given to the district with the highest offering on BGMC Day, and to the district that gave the most in the calendar year.

DISTRICT AWARDS: The first award in both categories goes to the Eastern District where Harold Crosby is Sunday school director. The total offering for February was \$8,360.83. This district has received the highest award for three consecutive years. Eastern

District received a plaque for giving \$16,341.33 in 1965.

RUNNER-UP AWARD: The runner-up award in both categories goes to the New York District. The BGMC Day offering was \$3,761.93. The total giving for 1965 was \$10,706.01. Jack Risner is Sunday school director.

HONORABLE MENTION for BGMC Day giving goes to the South Texas District. Their total was \$3,096.80. W. O. Henin is Sunday school director.

By RON ROWDEN

CHURCH WORKERS APPRECIATE REVIVALTIME

THOUGH *Revivaltime's* ministry is primarily evangelistic, striving to influence lives for Christ, a large number of its radio friends are men and women actively engaged in church work.

Pastors find inspiration and encouragement from Evangelist C. M. Ward's down-to-earth messages. Personal workers gain new insight into the problems of witnessing to the lost. And professional persons respect the high quality of programing.

One radio broadcaster in Puerto Rico wrote: "As a member of WIVV in Vieques, Puerto Rico, I have a chance to hear many programs, but *Revivaltime* stands out as one of the best. I replay many of the tapes for my personal study and find them a great source of spiritual food. May the Lord continue to bless your outreach."

Patrick J. Donadio, a missionary in Fort Yukon, Alaska, expressed his personal appreciation of the broadcast service as follows:

"Last Sunday evening, after church, I turned the radio on, and to my surprise I heard *Revivaltime*. I can't tell you the joy that filled my soul! I am a graduate of Central Bible College, Springfield, Mo., and while there attended the broadcast many times. It was like being in the auditorium once again.

"When I heard your broadcast, I was so overjoyed. I am going to try to hook up my radio to a loud speaker

CORRECTION: The *Revivaltime* choir will be at Bethel Temple, Oak Park, Ill., on June 3, not June 30.

so the entire village can hear the program.

"This village is in desperate need of a Saviour. It makes one sad to see the immorality and alcoholism.

"I have enclosed a \$2 check. It isn't much, but this is just a small mission. We are going to do this on a monthly basis. I know our mission will be blessed for giving."

Thank God for pastors who realize the great potential of radio evangelism and are putting it to work in their communities!

Invariably, ministers who support a *Revivaltime* release in their community find it is a consistent uplift in their own spiritual lives.

An Ashford, Ala., pastor said: "I enjoy the messages so much each Sunday morning. Many times I arise feeling burdened down. But when I hear *Revivaltime*, I take new life. What an inspiration to be part of the *Revivaltime* family!"

Another pastor in Lancaster, Calif., testified: "Your ministry is a stimulant every Sunday morning as we get ready for another day of service for God. Here is a small donation to further the ministry of *Revivaltime*. It is a constant blessing to our family."

And in Galveston, Tex., a minister commented, "Every Sunday I wait in anticipation for *Revivaltime*. It fills my heart and gives me courage to keep on preaching. Keep up the good work."

Local pastors often ask *Revivaltime*

to pray with them for their personal needs.

A minister in Salina, Kans., wrote: "We want to thank you for the prayers offered for our daughter at the time of her open-heart surgery. She is doing nicely, gaining strength slowly. We certainly can see how God answered prayer in her behalf. He answered in so many ways that we can never praise Him enough."

The most frequent blessing pastors receive is seeing *Revivaltime* yield positive results in their own areas.

Iowa District Superintendent Stanton E. Johnson wrote: "We are happy to learn that *Revivaltime* is being released on the ABC station in Dubuque. A middle-aged lady attended our former church the first Sunday after she heard the broadcast.

"It is my strong opinion that *Revivaltime* is going to help us get a foothold in this new field. I couldn't help but share my rejoicing and burden."

Revivaltime can be a dynamic influence in your community. Around the world pastors, church members, and unsaved listeners find each weekly broadcast a channel of blessing.

But it is only through your regular support that *Revivaltime* can maintain this effective international outreach. Can you include a special offering with your next letter of testimony to *Revivaltime*, Box 70, Springfield, Mo. 65801? Ask for a free radio log which lists the stations on which *Revivaltime* is heard each week.



Homefront Highlights

FOREIGN LANGUAGE MINISTRY

Miami, Florida

Gabriel Caride, pastor of the Evangelical Refugee Center in Miami, served as chaplain to the Cuban refugees in the Freedom House in March. (This is the home where the refugees stay until they are relocated by various agencies.)

The Center is in need of used clothing and linens for refugees, as well as finances for upkeep.

Redwood City, California

Harold D. Champlin, coordinator of the American Gypsy work, plans to be on the field full time this spring and summer to promote the Gypsy ministry.

On June 27 Clement Le Cossec, director of the Gypsy work in France, will arrive in the United States to travel with Brother Champlin for two months. They will be speaking in churches and plan to conduct some Gypsy camps in the Midwest.

In his services, Brother Champlin shows slides of Gypsy customs and traditions. Brother Le Cossec has a 30-minute color film showing gatherings of thousands of brightly dressed Gypsies in their native costumes.

The European Gypsy work now numbers over 7,000 members and well over 100 ministers. During 1965 workers conducted five camp meetings and from four to seven thousand attended each camp!

Brother Champlin is now arranging Brother Le Cossec's schedule in the United States. The

Gypsy workers are available for meetings on a freewill offering basis. They present a very excellent program. Contact may be made through Harold D. Champlin, 1618 Lenolt St., Redwood City, Calif. 94063.

ALASKA

Youth Camps

Preparations are underway for a youth camp in the southeast area of Alaska. There will be a junior youth camp July 18-22 and a youth camp July 25-29 at Little Beaver Lake west of Wasilla.

most of the varnishing.

Fort Yukon

Patrick Donadio, new missionary at Fort Yukon, reports three decisions for Christ by children of junior age.

Kaktovik

The Mel Cooleys who have been ministering at Kaktovik are resigning to enter evangelistic work in Alaska. Ned Nusunginya has been approved by the district to replace the Cooleys.

Cordova

Mr. and Mrs. Paul Huling, missionaries at Cordova, are proud of their new little missionary, Lawrence Kent, born April 12, 1966.

Independence, Oregon

Alaskan missionaries received 15 boxes of dried fruit and nuts from the Independence Assembly WMC's. Local farmers provided apples and prunes, and a local man dried them. Another volunteered to pay the postage (over \$80). This same group supplied many cans of fruit and beans for the Indians.



Missionary Donald Johnson, Lauki Springs (Taesto), Ariz., appreciates this new Speed-the-Light vehicle. Several times each week Brother Johnson drives the 120-mile round trip to the reservation for visitation and services.

Fairbanks

Robert D. Umphrey, formerly pastor at Fort Yukon, is opening a native work in Fairbanks. Brother Umphrey is retaining his Home Missions appointment. His name was inadvertently missed when appointed home missionaries were listed.

AMERICAN INDIAN MINISTRY

Holbrook, Arizona

The Assembly of God in Holbrook was host to an Indian fellowship meeting on February 25. About 200 attended the meeting, one of the largest crowds ever reported at such a gathering.

Ray Ford, pastor of First Assembly in Flagstaff and presbyter of the section, spoke in the afternoon service. Claude J. Utley of Joplin, Mo., former superintendent

of the Kansas District, who was conducting revival services for the Holbrook Indian Assembly at the time, was the evening speaker.

A number were saved and filled with the Spirit during the revival at Holbrook.

Phoenix, Arizona

A valley-wide revival in February involving six Indian churches in the Phoenix area proved successful with attendance ranging from 350 to 550 each night for six services. Arthur Stoneking, pastor of the Indian church at Bell Gardens, Calif., was the evangelist and his church choir participated in the meetings. Many Indian people were saved and filled with the Spirit.

Window Rock, Arizona

The Gene Steeles are opening a new work in Window Rock, capital of the Navaho reservation (population: 7,000). They also minister at the jail, and several prisoners have knelt for salvation. Several of the Navaho policemen are Christians.

The Steeles visit the Indian hospital at Fort Defiance several times a week, and several patients have asked them to pray and read the Scriptures.

Albuquerque, New Mexico

The Orvil Greasers write that they had a good revival with the Carl Conleys of Mescalero, N. Mex. Twenty students from the Indian Boarding School came forward for salvation one evening, and others also were saved. One of the students received the Baptism. Others are seeking.

George Kilbourne, Sunday school superintendent at Stevens Village, Alaska, displays a black wolf which he caught in a snare.



Approximately 200 Indians attended a fellowship meeting at the Indian Assembly in Holbrook, Ariz., where Eugene Herd is pastor.





These babies, under a year old, were featured in the Cradle Roll Day at Kayenta, Ariz. Babies under two were featured also.

Shiprock, New Mexico

Rose Chase, who assists the Charles Lees at Shiprock, recently wrote: "My heart is burdened for the communities 20 miles or less from us who have no missionaries. Many of these people visit our church when they can. They return home with a deep hunger for more teaching. Many of them are saved."

Guadalupe, Arizona

Mary Booher, missionary at Guadalupe, recently fell, breaking a bone in her right foot. Her foot and leg are in a cast.

Phoenix, Arizona

The Joseph Hannas, both teachers in the All Tribes Indian Bible School, have a son, William Joseph, born March 8, 1966.

Newcomb, New Mexico

The picture of the Newcomb church was inadvertently used with the story of the Bloomfield, N. Mex., church in the February 27 issue of *The Pentecostal Evangel*.

Viola Whitehead, missionary at Newcomb, appreciates the 1965 Falcon Ford bus she obtained through Speed-the-Light funds. The vehicle is a great help in getting the Indian people to church.

This is the new Indian church at Bloomfield, N. Mex., the New Mexico District's first Breakthrough project.



Ontario, Oregon

The Ontario WMC's assembled a large truckload of supplies which they took to the Indian work in McDermitt, Nev. Included were two sewing machines, fruits, vegetables, toys, wool quilts, clothing, and a large supply of Sunday school literature.

San Ysidro, New Mexico

The W. L. Barbarys, missionaries at San Ysidro, tell of increased attendance at services. People are being saved and filled with the Spirit, and God continues to work. Earl Rogers has been assisting the Barbarys. A new church is under construction.

Cayuse, Oregon

Bob and Bonnie Ruark, missionaries at Cayuse, proudly announce the arrival of Bethann Eldora on March 21, 1966.

Tucson, Arizona

The John Swanks were able to make a down payment on a new bus-type vehicle from offerings they received. This means of transportation is a great help to their work.

God is working in Pascua Village, they report. People are being saved, one of them a dope addict.

HOME MISSIONARY NEWS NOTES

Robert Nathan of Flint, Mich., recently received Home Missions appointment as a minister to the deaf. The Nathans ministered to the deaf in Fort Wayne, Ind., for five years before accepting their present position as ministers to the deaf in Riverside Tabernacle, Flint, Mich., in 1959.

Brother Nathan is a graduate of Gallaudet College, having majored in mathematics. He is also a graduate of Central Bible College, Springfield, Mo., where he majored in theology.

The Nathans have their credentials with the Michigan District. They have one six-year-old child, Daniel John.

Mr. and Mrs. **Donald R. Wilkins** of San Francisco, Calif., have received Home Missions appointment to Teen Challenge ministry and are members of the Teen Challenge Center staff in that city.

Brother Wilkins attended Central Bible College, Springfield, Mo., majoring in missions. He has been associated with Teen Challenge in New York as director of evangelism and is presently director of evangelism at the San Francisco Teen Challenge Center. He is ordained with the New York District.

The Wilkinses have one nine-year-old child, Donald.

Robert Nathan



Mr. and Mrs. Donald R. Wilkins



The Mission sent him to Teen Challenge Center in Los Angeles for further spiritual help.

DEAF MINISTRY

St. Louis, Missouri

Harry Brotzman, minister to the deaf in St. Louis, is continuing to produce 8 mm. films to send to deaf individuals and groups who do not have the opportunity to attend church.

DeKalb, Illinois

A course in the language of signs is now available to graduate students at the Northern Illinois University at DeKalb who are preparing to work with the deaf and hard-of-hearing. Lloyd Couch is the teacher.

Oyster Bay, New York

Mrs. Carmella Lenoce is teaching the language of signs to 15 students at the Long Island Bible

Institute in Oyster Bay. Sister Lenoce also serves as teacher for the deaf at Glad Tidings Tabernacle, New York City, and Bethlehem Assembly of God, Valley Stream, N. Y.

Deaf Camps

Seven camp meetings for the deaf are planned for this summer. They will be conducted in Oklahoma, Illinois, Missouri, Pennsylvania, Arizona, Michigan, and California. For further information write the Deaf Division, Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802.

Donations of food and contributions for the 1966 camps are urgently needed. Since many deaf cannot attend the camps without financial assistance, churches having deaf members are urged to assist them. Many deaf have been saved and filled with the Spirit at these camps.

PHOENIX INDIAN BIBLE SCHOOL POSITIONS OPEN

THREE TEACHING and two staff positions at the All Tribes Indian Bible School, Phoenix, Ariz., will be open for the next school year, according to Don Ramsey, president. It is necessary to have a degree to qualify for the teaching positions.

If you are interested in these positions, please write for further information to: Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802.

NEWS OF THE CHURCHES

LAMPASAS, TEX. — People saved, believers filled with the Holy Spirit, and a number of outstanding healings caused members of First Assembly here to thank God for a wonderful revival. Leslie and Oleta Eldridge were the evangelists.

—J. S. Haynes, pastor

* * *

COLDWATER, KANS. — In February 1965 a fire completely destroyed the Assembly of God here. Since then a new church with educational facilities has been built.

The Assembly has had two evangelistic campaigns in the new building. One was with Evangelist Kenneth Broadus, the other with the Thurman Team.

A long-standing Sunday school attendance record was broken recently.

—Vernon W. Whitmore, pastor

* * *

FRESNO, CALIF.—Twenty-six were saved and some filled with the Holy Spirit during special meetings at Northeast Assembly here with Evangelist Jerry Knibbe. Five new families have been added to the church. Several people were touched by the healing power of God.

—Thomas Fuller, pastor

* * *

MORRISTOWN, TENN.—First Assembly here has just concluded special meetings with the "Little Joe" Peterson Team. There were over 70 visitors in the services, many from churches of other denominations.

Since reopening on August 1, 1965, First Assembly has seen real progress. For the first time in the 10-year history of the church it is self-supporting with a full-time pastor. It had been disbanded and closed for sometime but now has an average of 55 in Sunday school.

—Shelton Polk, pastor

SHARE YOUR BLESSINGS?

If this issue of the *Evangel* has been a blessing to you, why not share it with your friends? For extra copies, send \$1, and we will mail you 15 copies. Our address is: *The Pentecostal Evangel*, 1445 Boonville, Springfield, Mo. 65802.



Assembly of God and parsonage at Port Jefferson Station, N. Y.

CONGREGATION AFFILIATES WITH ASSEMBLIES

PORT JEFFERSON STATION, N. Y.—The Assembly of God here is enjoying the continuous presence of God upon its services. Many individuals are being saved, and believers are being filled with the Holy Spirit.

It has been just one year since the Pentecostal Church at Port Jefferson Station unanimously voted to join the fellowship of the Assemblies of God.

The Sunday school, Christ's Ambassadors, and Royal Rangers have enjoyed much blessing in the past year.

—Magne Norval, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Alabaster	First	June-6-12	Joel & Mrs. Palmer	Robert Raburn
	Demopolis	First	June 5-12	Robert M. Rogers	Clifton Carney
Ark.	Perry	Oppelo	June 6-19	Freddie Salisbury	M. Odell Taylor
Calif.	Brea	First	May 29—	Dan Kricorian	R. L. Bowden
	Crescent City	A/G	June 12-17	Loretta Kaupanger	H. B. Pencovic
	Fullerton	First	June 1-12	The Tanner Team	Lloyd Cagle
	Lynwood	A/G	June 1-12	L. H. Sheets Family	Harold A. Pegg
	San Francisco	Calvary Tab.	June 10-12	Thomas Hernandez	Thellon B. Bryant
	San Jose	Community	June 7-12	Wayne Pyzer	Jerry Waymire
	Whittier	First	June 5-12	O. E. (Gene) Vaale	Ronald Prinzing
Colo.	Denver	Central of Westwood	June 7-12	Doug Payne	Harold Hartzler
	Denver	East Denver	June 12—	Melvin McKnight	Paul McGechie
	Loveland	A/G	June 12-24	Charles Senechal	Leon Mitchell
Fla.	Jacksonville	Southside	June 1-13	Ernie Eskelin	J. B. Davis
	Lakeland	Medulla	June 6-12	B. R. Minton	Bobby Jackson
	Panama City	First	June 8-19	Don & Dixie Cox	Glen D. Miller
	Pensacola	Bellview	June 8-19	The Singing Lunsfords	D. B. Green
	Savannah	Central	June 8—	Nettie Parham	Charles Heath
Ill.	Carthage	*Calvary	June 13-17	Dedelow-Friederici Tm.	D. E. Skiles
	Effingham	First	May 31-June 12	Norman & Evelyn Hays	Marvin Tuggle
	Harvard	A/G	June 5-12	The Matschulat Party	Dale DeGarmo
	St. Elmo	First	June 13-19	Culpepper-Gourlas Team	Yale Roberts
	Virginia	Glad Tidings	June 7-19	Harry Vibbert	H. Cox-M. Brown
Ind.	Edinburg	*A/G	June 6-10	Dedelow-Friederici Tm.	Gerald Badger
	Gary	Full Gospel Tab.	June 7-19	R. S. Peterson	Robert Rieben
	Seymour	A/G	June 5—	John W. Mann	Archie Brodie
Kans.	Jewell	A/G	June 8-19	Kenneth Stottlemeyer	Darrel Keefover
	Kansas City	Gospel Temple	June 12-26	Ernie Rogers	Burl Rogers
	Wichita	Evangel	June 1-12	Bob McCutchen	Clifford DeWitt
	Wichita	*Trinity	June 5-17	Ivan & Mrs. Kimmel	John Standridge
Ky.	Bowling Green	First	May 31—	Bob Ludwig	Clyde Kite
La.	West Monroe	Luna	June 7-19	J. C. & Mrs. Nichols	O. C. Hicks
Maine	Caribou	Pentecostal	June 7-12	Bill McPherson	Jack Mitchell
Md.	Hagerstown	Bethel	May 31-June 5	Harry J. Steil	Arvel J. Barrett
Mich.	Burt	A/G	June 5—	Philip Combs	A. R. Drake
	Coleman	A/G	June 7-19	Lyle Phillips	Robert Monroe
	Midland	*A/G	May 30-June 5	Carl E. Gammel	K. Harold Boland
	Niles	First	June 1-12	H. Syvelle Phillips	Burdette Faulk
	Peck	*A/G	June 6-12	Carl E. Gammel	Willis Taylor
	Reading	A/G	June 7-26	J. E. Friend	George W. Speir
Mo.	Buffalo	A/G	June 14-26	Maxine Willis-L. Morrison	Charles Blades
	Independence	Central	May 29-June 5	Lindell & Mrs. Ballenger	John Waldron
	Iron Mountain	A/G	May 30-June 5	Samuel V. Calk	Tommy Jackson
	Kansas City	Christian	June 5-12	Joe J. & Mrs. Williams	Warner Miles
	Kirksville	First	June 7—	Bob Ludwig	H. E. Scott
	Versailles	First	June 5-19	Othel & Mildred Nall	R. S. McGarity
	Wentzville	*First	June 12-17	Gladys Voight	E. Ruth Rosser



Thomas Skoog (left) congratulates Pastor George Bunch for a record attendance of 194 at homecoming. (Board shows 188, but a later count showed there were 6 more.)

CHURCH HAS RECORD ATTENDANCE FOR HOMECOMING

MADISONVILLE, KY.—First Assembly here recently celebrated homecoming with a record attendance of 194.

Assistant General Superintendent T. E. Gannon spoke in the morning service. Brother Gannon spoke at this church's dedication more than 20 years ago when he was Kentucky district superintendent.

Tom Skoog, pastor of Springfield Assembly, Battle Creek, Mich., spoke at the afternoon and evening services. Brother Skoog founded and pioneered the Madisonville assembly.

—George Bunch, pastor

ANNOUNCEMENTS

SECTIONAL CONVENTION—May 31-June 3 at First Assembly, Lonaconing, Md. Special speaker: C. M. Ward.—by Charles E. Fussell.

MISSIONARY CONVENTION—June 9-12 at First Assembly, Bedford, Ind. Guest speaker: Stanley P. MacPherson.—by Charles Crank, pastor.

HOMECOMING—June 12 at Banner Assembly, Duncan, Okla. All former pastors, members, and friends are welcome.—by Dale Jennings, pastor.

WITH CHRIST

WARREN B. STRATON, 58, associate professor of art at Evangel College in Springfield, Mo., went to be forever with the Lord April 18, 1966, following an automobile accident.

A son of the well-known Baptist pastor, the late Dr. John Roach Straton of New York City, Warren was a talented artist when God filled him with the Holy Spirit and called him into the ministry. He was ordained by the Eastern District of the Assemblies of God in 1937. For 10 years he was pastor of an Assemblies of God church in Rochester, N. Y. Earlier he pastored churches in Brooklyn, N. Y., and Atlantic City and North Bergen, N. J.

As a youth he won honors in sculpture. Going abroad at 25 for further study, he was on the faculty of the American Academy in Rome. He became an expert in restoring priceless 16th and 17th

century works of art. Usually he made his own pigments for oil paintings.

Equally renowned for his ceramics and unique concepts of design, Brother Straton completed two outstanding murals. One was installed in the Abundant Life Building in Tulsa, Okla. The other is in the administration building at the Assemblies of God headquarters in Springfield, Mo.

His hobby of violin making won him wide acclaim. He duplicated the patterns of Stradivari and Guarneri, and developed a special varnish believed to be the kind used by Stradivari over 200 years ago.

He won numerous honors also for architectural designing. However, none of his accomplishments was as important in his estimation as the work of training young people to love God and appreciate the beauty He has placed in the universe. Since 1956, when he joined the faculty of Evangel College and established the fine arts department, many hundreds of students have come under the influence of his godly life and radiant spirit. They will never forget the lessons he taught in Spirit-filled living, as well as art.

Brother Straton is survived by his wife Eileen (daughter of Evangelist Harvey McAlister), four sons, two daughters, his mother, and three brothers.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Mont.	Havre	*A/G	June 6-17	Roy & Arlene Brewer	Willard R. Leisy
Nebr.	Broken Bow	A/G	June 5-10	Kathleen Jennings	L. S. Nichols
	Lincoln	First	June 12-27	Kathleen Jennings	S. K. Biffle, Jr.
N. Mex.	Carlsbad	Northside	June 5—	Charles Ogdon	A. R. Aman
N. Y.	Lyons	A/G	June 7-19	C. Stanley Cooke	Arden N. Morton
	Seneca Falls	A/G	June 6-19	Ken & Gloria Kashner	L. T. Clingerman
N. Dak.	Syracuse	Grace	June 5-19	Doug & Judy Johnson	Norman Farrington
	Dickinson	First	May 31-June 5	Doyle H. Thompson	Larry Freitag
Ohio	Dayton	*Evangel	June 13-19	W. W. & Mrs. Martin	William Spicer
Okla.	Bartlesville	Tuxedo	June 13-19	Leonard Negrin	H. H. Woods
	Eakly	A/G	May 31—	J. B. & Mrs. Essary	Robert P. Corp
Pa.	Granite	First	May 31-June 12	Leonard Negrin	H. L. Morrison
	Konawa	A/G	June 6-19	Chas. & Barbara Hudspeth	Alford Boykin
Pa.	Nowata	First	June 12—	Bob Wilson	P. A. Henegar
	Brookville	First	June 2—	T. Texas Tyler	Vernon Boyer
Pa.	Clearfield	Glad Tidings	May 22-29	Harry "Bud" Vaughn	James L. Snyder
	Girard	Bethel	June 8-19	Dave & Jan Olshevski	Ralph Volpe
Pa.	Kantner	*A/G	June 5-12	Brosey-Buchwalter Team	Charles E. Decker
	Latrobe	Calvary Temple	June 1-12	Ernest & Mrs. Berquist	R. L. Bradley
Pa.	Moosic	**Full Gospel Tab.	June 5-26	Paul Olson Party	Fleming Van Meter
	Riverside	Danville	May 22-29	Douglas Johnson	H. William Ponge
Pa.	Shrewsbury	Full Gospel	June 2-12	Irving & Mary Lou Howard	A. D. Boyd
	Windber	First	May 31-June 12	George & Nadine Van Riper	Benjamin Richter
R. I.	Wakefield	First	May 29-June 5	Eugene & Mrs. Fiddler	Anthony Testasecca
S. C.	Joanna	A/G	June 1-12	C. M. Hicks	Walter Clark
	Spartanburg	First	June 7-12	Harvey D. Ferrell	John Casoria
S. Dak.	Bonesteel	A/G	June 9-19	Loyd Middleton	Harold James
	Dolton	Calvary Tab.	June 6—	Andrew Teuber	Marcus H. Solmes
Tenn.	Watertown	A/G	June 5-19	D. L. Nultemeier	George Rohde
	Covington	*First	June 5-10	Gladys Voight	Howard H. Jones
Tex.	Baytown	Trinity Tab.	June 13—	Keith L. Belknap	J. J. Krimmer
	Beaumont	First	June 1-12	Keith L. Belknap	Owen Carr
Tex.	Bonham	First	June 12-26	H. A. & Mrs. Strange	W. R. Pryor
	Denton	Lindsey St.	June 1-17	L. T. Bates	T. E. Blevins
Tex.	Livingston	Indian Village	June 12-19	Bill & Naomi Hayes	D. G. Surface
	Port Arthur	First	June 12-26	Edward Willis	M. J. Dickson
Va.	Charlottesville	First	June 8-19	"Little Joe" Peterson	Gordon E. Young
	Staunton	Calvary	June 14-26	John Higginbotham	Gordon Hensley
Wash.	Lyle	*Full Gospel	June 13-17	Knouse-Stovall Team	Clare Brown
	Spokane	*First	June 5-10	Christian Hill	B. P. Birkeland
W. Va.	Elkins	First	May 30-June 12	David Dean	Caleb C. McAfee Sr.
	Horse Shoe Run	Maple Grove	June 5-July 4	Curtis Sample Party	Terrance R. Lewis
Canada	Weston	*A/G	June 5-12	Rebecca M. Beisel	Joseph Moscufo
	New Westminster	Connaught Hgts.	June 3-12	Larry Franks Party	Marvin Forseth
	Oshawa, Ont.	Simcoe Pentecostal	June 5-12	Wallace S. Bragg	George C. Smith

*Children's Revival

**Area Wide Tent Crusade

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

NEW ISSUE

APRIL 1, 1966

\$300,000

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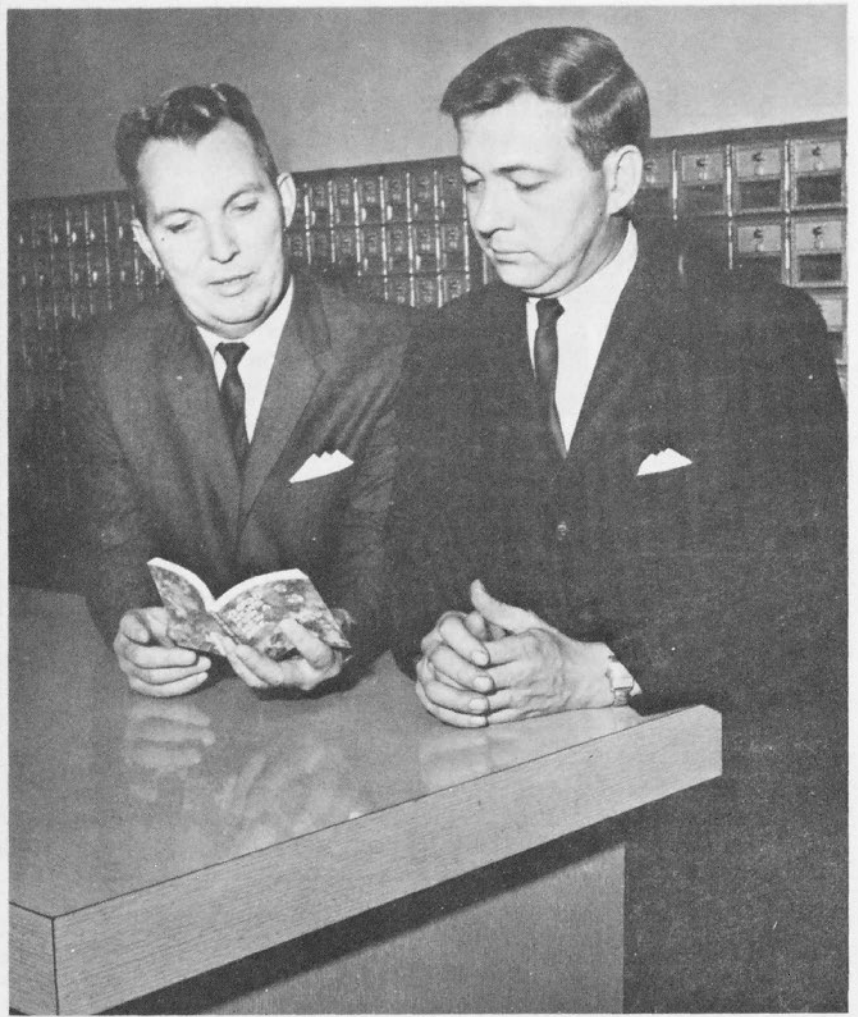
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Lon Calloway (left) explains the plan of salvation to Joe Sylvester.

I FOUND CHRIST IN THE POST OFFICE

By JOE SYLVESTER

IT WAS FRIDAY NIGHT, September 17, 1965. Our store had been open until 9 o'clock, and the day had been long and hard. I dropped by the post office to mail a letter. The letter turned out to be incidental, for God had plans for me that night.

Another fellow was also mailing a late letter. He smiled at me and said, "I think I've seen you before." I answered that I was manager of the shoe department at J. C. Penney's.

He asked my first name, and I told him "Joe." Then he startled me with, "Pardon my bluntness, Joe, but it bugs me that every man I meet is going to spend eternity in heaven or in hell; and according to the Bible, not very many are going to heaven."

Before I recovered from that, he began a story with "Joe, let me tell you something interesting that happened to me recently." He told me of a couple, about my age, whom he had met in their home. As he presented Christ to them, they both gave their hearts to the Lord and confessed the first peace they had ever known.

While this stranger told me this account, he pointed out to me in his New Testament the scripture that he had shown the couple in their home. The four scriptures, dealing with sin, its wages, and repentance, were underlined with red, and he had me read them.

I learned that my new friend was Pastor Lon Calloway of the Northside Assembly of God. God was speaking to my heart, and the pastor asked me to sit with him in his car and pray. I wept my heart out to God and found the first real peace I had known in years.

I went to this church. Pentecostal worship was just a bit strange to me, but I loved it from the start.

The next week my new pastor showed me the scriptures in Acts telling how the apostles and New Testament Christians received the gift of the Holy Spirit. What God had already given to me was so wonderful, I wanted more. The pastor laid his hands on my head and prayed with me, and God filled me with His Spirit. Such billows of love and heavenly peace filled my soul that English became inadequate to express my worship to the Lord. God took care of that, too, by giving me a heavenly language.

These few weeks have been filled with thrilling opportunities to work and witness for the Lord. It is as though I had been dead—and now Christ has given me life. And I thought I had gone to the post office just to mail a letter!

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