

THE PENTECOSTAL evangel

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



AUGUST 28, 1966 ■ TEN CENTS





By DONALD GEE



TWO BASIC COMPONENTS are contained in Pentecostal speaking: they are wisdom and knowledge. In this they follow the essential lines of general speaking and teaching, but on a different level. On the natural level the speaker handles "the wisdom of men" (1 Corinthians 2:5); on the supernatural level he speaks "the wisdom of God in a mystery" (1 Corinthians 2:7). The apparent foolishness of this to men of this world (1 Corinthians 1:18) is not that it is essentially foolish in the true sense, but it requires a humility of the natural mind which the wise of this world find difficult to compass. Jesus said, on the same subject, that His Father revealed these things to *babes*.

In all our consideration of this matter we must keep before our minds that the two foremost gifts of the Spirit are the "word of wisdom" and the "word of knowledge" (1 Corinthians 12:8). It is precisely wisdom and knowledge that Paul testifies to in his speaking and preaching. And it is not only the possession of wisdom or knowledge as such; it is *spoken* wisdom and *spoken* knowledge. That is to say, it is a ministry of speech manifesting the Spirit. We believe, therefore, that in the ministries of the preacher and the teacher we have the exercise of the two gifts that are placed at the head of the list in 1 Corinthians 12:8-10.

It is the Holy Spirit who gives the wisdom and knowledge which the speaker uses. "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Corinthians 2:12, 13). If our conception of what is "supernatural" stands in the way of seeing the gifts of the Spirit in the ministries of preaching and teaching, then it is clear that our understanding of the meaning of "supernatural" needs correcting. Perhaps some are confusing "spectacular" with "supernatural."

It is noteworthy that in Paul's glowing prayers for the young churches of the apostolic era he prays par-

Spiritual Gifts for PREACHING AND TEACHING

ticularly that they may be granted knowledge. For the Ephesians he prays "That the God of our Lord Jesus Christ, the father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know" (Ephesians 1:17, 18). Note that this knowledge is to be granted supernaturally by the Spirit.

Farther down he prays that they "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to *know* the love of Christ, that passeth knowledge" (Ephesians 3:18, 19). To the Colossians he writes, "We do not cease to pray for you, and to desire that ye may be filled with the *knowledge*" (Continued on page twenty)

DONALD GEE WITH THE LORD

ON WEDNESDAY, JULY 20, Donald Gee passed away very suddenly in London, England. His last hours were spent attending the funeral of a lifelong friend in Bedford Assembly. He was traveling alone in a taxi, returning from the funeral, when he collapsed.

Though he was 75, Brother Gee's death came as a shock to those who knew him for he seemed to be enjoying good health. Suddenly and unexpectedly, "a gifted writer has laid down his pen. An eminent Bible expositor will teach no more. A distinguished editor has vacated his chair. A renowned author has concluded his last volume." These were the words of John Carter, former general secretary of the Assemblies of God in Great Britain and Ireland, who preached the funeral sermon.

The funeral was held in Metropolitan Tabernacle, the beautiful church made famous by the ministry of C. H. Spurgeon. Some 500 gathered to pay their last respects to Brother Gee, including representatives of every major Pentecostal group in England. He was laid to rest at Cuckfield near his home in Sussex, only a few yards from the grave of Fred Squire who, like himself, had many friends in the U.S.

Brother Gee visited the U.S. many times. His last trip was in 1962 when he was guest of the International Church of the Foursquare Gospel at its 40th anniversary convention. Although he was affiliated with the British Assemblies of God from its earliest days to the time of his death, Brother Gee's ministry belonged to the entire Pentecostal movement and extended around the world. He visited at least 60 countries.

Born May 20, 1891, in London, he was converted in 1905 when a youth in a Congregational church. He received the Pentecostal baptism in the Holy Spirit in 1913, the same year that he married. He had three children.

He accepted the leadership of a small Pentecostal mission in Leith, Scotland, but continued to pursue a business career while pastoring. In 1920 he entered full-time gospel service as pastor of a flourishing Pentecostal church in Edinburgh.

Due partly at least to his writings, his Bible-teaching ministry came to be in great demand throughout the British Islands and in other lands as well. His articles appeared in *The Pentecostal Evangel* as early as 1922. Through the years his writings here and elsewhere have been greatly appreciated. They have always portrayed profound truths in clear and simple terms. He was blessed with a keen insight into the things of God and unusual ability to communicate with his readers. His gifts of wisdom and knowledge enabled him to strike a good balance between the spiritual and the natural.

In 1928 he wrote a series of brief articles which, on their completion, were published in a little book entitled, *Concerning Spiritual Gifts*. It gained wide circulation and was translated from English into at least nine other languages. In 1947 the Gospel Publishing House brought out an enlarged and revised edition of this. Other books by Donald Gee still sold by the Gospel Publishing House are: *Pentecost, Fruitful or Barren, All with One Accord*, and *Spiritual Gifts in the Work of the Ministry Today*.

Brother Gee served consecutively on the executive presbytery of the British Assemblies of God from 1925 until 1964. For some years he was vice-chairman and then chairman of the movement until those permanent offices were abolished in 1948. For a time he was coeditor with John Carter of *Redemption Tidings*, the official organ of the British Assemblies of God.

In 1950 his wife died, and the following year he accepted an invitation to become principal of the Assemblies of God Bible College at Kenley. He served in this capacity 13 years.

He was a vice-chairman of the European Pentecost Conference in Stockholm in 1939, and later served all of the Pentecostal World Conferences as a member of the advisory committee. He was chairman of the Pentecostal World Conference in Helsinki in 1964.

In 1947 he accepted the invitation of the first Pentecostal World Conference in Zurich to found and edit the magazine *Pentecost*, a quarterly review of revival and missionary news within the worldwide movement.

In 1964 Brother Gee retired from his executive offices and resigned from the Bible College. During that same year he married Jean Combs and settled at Linfield in Haywards Heath, Sussex. Here in the quietness of village life he pursued his writing ministry and continued to edit *Pentecost*, except for occasional journeys to fulfill Bible-teaching appointments, until the end of his life.

Upon hearing the news of Brother Gee's homegoing, Thomas F. Zimmerman immediately paid tribute to his memory, citing the important contribution Donald Gee made to the 20th-century Pentecostal revival. Speaking for the Assemblies of God in the U.S., Brother Zimmerman said: "His influence was warm and sincere and his efforts untiring in encouraging worldwide fellowship of Pentecostal believers. Not only has he been recognized by Pentecostal believers but by evangelical leaders around the world. Through the years he has graced the speaker's platform for many of our conventions and churches. We thank God for this man who has been a great blessing to us all. Surely it may be said that he was 'a fruitful bough by a well, whose branches run over the wall.'"

Idleness Is Not Happiness

"SHOW ME A MAN at the head of affairs who didn't work as a boy. I think that without exception those who get things done today are those who learned to work as children." This is the opinion of a Christian industrialist who, although he has made millions of dollars and done more to spread the gospel than most men, is still one of the busiest men in the country. He loves to work.

We refer to R. G. LeTourneau, "God's businessman." His words are appropriate to the Labor Day observance that is just ahead.

The well-known philanthropist faced the question, "When should a child start to work?" His answer was, "At the age of three."

He said: "I do not believe in the sweat shop, or in child labor that deprives a child of his education or the pleasures of carefree hours . . . but there is one thing sure: if one does not learn to work as a child he will never do much when he grows up.

"We need to teach our children the dignity of labor and the pleasure of accomplishment; and that only by determined effort do we create things that are worthwhile. Not only do sweat and toil keep us out of mischief, but the more we do, the bigger kick we get out of doing things."

The unhappiest people today are those who aren't busy. What juvenile delinquents in the slums and obstreperous students in the colleges need is a job to work off surplus energies. Young people who have to earn some of the money they spend have a better appreciation of the value of things. Parents who make life too easy for their boys and girls will not be appreciated by the children when they grow up.

One of the problems in raising children today, of course, is that most of us live in cities where there are not many chores to do. With gas furnaces, automatic dishwashers, and other gadgets it is hard to assign jobs to children, but wise parents will find some duties for their child even before he enters kindergarten.

From the dawn of time the Bible shows labor to be honorable and desirable for our happiness. "In all labor there is profit," the wise man said (Proverbs 14:23).

Labor strengthens the body, sharpens the mind, and disciplines the spirit. Jesus glorified work by spending years at a carpenter's bench. The apostle Paul showed the honor of work by making tents.

Usually the emphasis on Labor Day is put on the workers, but perhaps we ought to think about the blessing of work itself. We need not be idle. There is work for all if we will do it. Our duties may not be entirely to our liking but if we have an honorable job and strength to do it, we should be thankful. The most pitiable people we know are the elderly folk who idle away their time in rest homes. Surely some of these dear souls could be helped to find something they can do, even in a wheelchair. How it would brighten their days!

There is blessing in all work, whether it be pleasant or distasteful. Let us never make the mistake of classing some as "secular" and other work as "spiritual." It is not the nature of our work, but the way we do it, that makes it "spiritual." Each of us must abide in His calling, whether it be to fill a pulpit, run a machine, or sit at a desk. We can find our inspiration in Colossians 3:23, 24—"Whatsoever ye do, do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

—R.C.C.

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WE BELIEVE the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule a thousand years. WE BELIEVE in the Blessed Hope, which is the Rapture of the Church at Christ's coming. WE BELIEVE that the only means of being cleansed from sin is through repentance and faith in the precious blood of Christ. WE BELIEVE that regeneration by the Holy Spirit is absolutely essential for personal salvation. WE BELIEVE that the redemptive work of Christ on the cross provides healing of the human body in answer to believing prayer. WE BELIEVE that the baptism of the Holy Spirit, according to Acts 2:4, is given to believers, who ask for it. WE BELIEVE in the sanctifying power of the Holy Spirit by whose indwelling the Christian is enabled to live a holy life. WE BELIEVE in the resurrection of both the saved, and the lost, the one to everlasting life and the other to everlasting damnation.

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EVERY TIME WE COME into the courts of the Lord it is a rehearsal for the time when we shall go in to the marriage supper of the Lamb. When Jesus talked of that time, He spoke of wise and foolish virgins. "They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps."

How the heart of your pastor would be gladdened and his load lightened if he could count on more faithful ones who would come as the wise virgins, bringing oil in their vessels with their lamps into the house of God.

Simeon "came by the Spirit into the temple," and he found Jesus there.

The Psalmist said, "Enter into his gates with thanksgiving, and into his courts with praise."

Enter with gladness for the privilege. "I was glad when they said unto me, Let us go unto the house of the Lord."

Enter as Noah entered the ark, not alone, but with the family: "The selfsame day entered Noah and all his household into the ark."

Enter prayerfully, as did Hannah. "Take your burden to the Lord and leave it there."

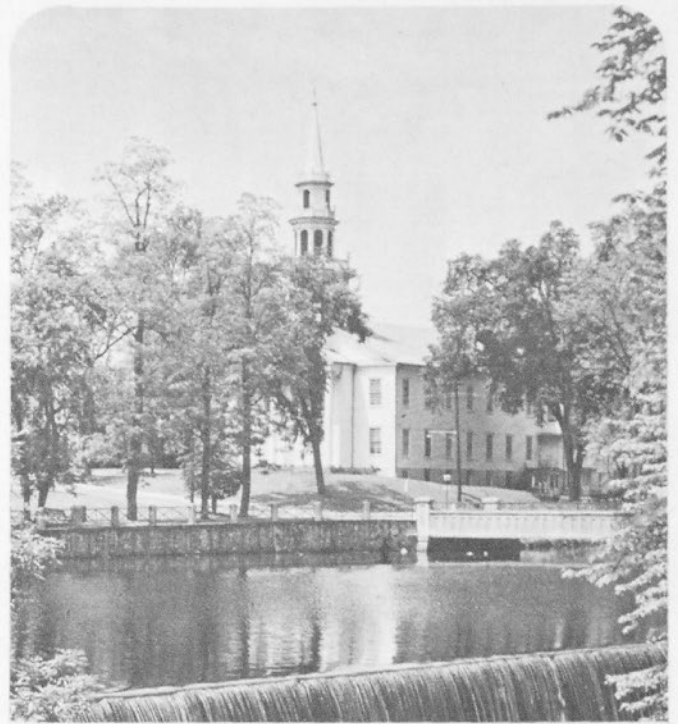
Enter in faith, for there are many needs. You may meet one on the way to church. As Peter and John were going to the temple at the hour of prayer they met a man with a desperate need. Lame all his life, the man asked an alms. "Then Peter said, Silver and gold have I none, but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man was healed, so that he "entered with them into the temple, walking, and leaping, and praising God."

Enter God's house expecting Him to work. Enter guarding the unity of the Spirit very jealously, for this is the atmosphere in which God does His most mighty works. "They lifted up their voice to God with one accord... and the multitude of them that believed were of one heart and one soul" (Acts 4:24, 31). "By the hands of the apostles were many signs and wonders wrought among the people [and they were all with one accord]" (Acts 5:12).

Enter from your own place of sacred communion. This is a tremendous secret of spiritual power. It was when the priests were come out of the holy place that "the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (1 Kings 8:10, 11).

When we enter the Lord's house we bring with us, spiritually speaking, either the aroma of the world and secular activities which resist the melting influence of the Holy Spirit, or we carry in our hearts the indefinable fragrance of our communion with Jesus. When Mary broke the alabaster box of very precious ointment and poured it on the head of Jesus, "the house was filled with the odor of the ointment" (John 12:3). What contribution do *we* make toward the spiritual fragrance that ought to fill God's house when His people meet to worship Him?

Enter God's house with a sensitive heart and a lis-



HOW TO ENTER THE HOUSE OF GOD

By ZELMA ARGUE

tening ear. The early Quakers spoke of "centering in." The same thought was expressed by Paul when he said, "Bringing into captivity every thought to the obedience of Christ" (2 Corinthians 10:5).

Enter the service as a participant, not a spectator. Even the humblest of us can bring spiritual strength to the service if we come expecting to contribute as well as to receive (1 Corinthians 14:26).

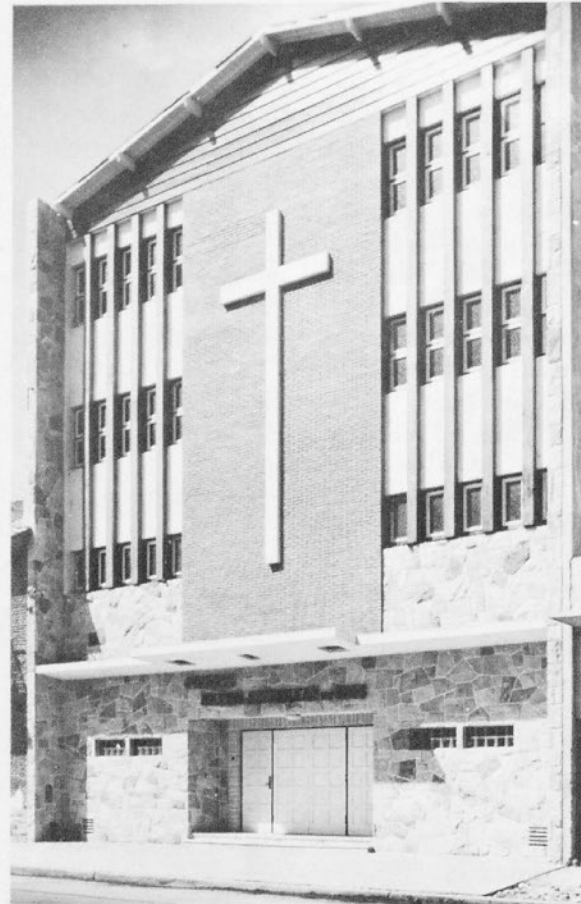
On the Day of Pentecost Peter stood up and preached that great sermon under which thousands were converted. But he did not do it alone. We read that "Peter, standing up *with the eleven*, lifted up his voice..." Their faith, unction, anointing, and enduement converged into one united stream and poured out through Peter's mouth.

No wonder the hearts of multitudes were melted. The united power was irresistible. We read further, "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" The other eleven were so involved in the presentation of the gospel of which Peter was the spokesman that the people did not care to which one they addressed their appeals for help. They knew that any of them would be ready to give an answer. So it must be with us.

The pastor cannot fight the battle against the powers of darkness alone; he needs other members of the body of Christ to come into the sanctuary with oil, anointed and ready to share in the ministry. Then will the burdened be strengthened, the lost convicted and converted, and God glorified.



Mar del Plata, Argentina—"the happy city."



Front of First Assembly, Mar del Plata

A CHURCH FOR

Mar del Plata

By **NORMAN CAMPBELL** • Missionary to Argentina

MAR DEL PLATA—meaning "Silver Sea"—is located on the shores of the Atlantic Ocean 240 miles south of Buenos Aires, capital city of Argentina. Because of its beautiful homes, modern skyscrapers, and wide streets illuminated with mercury lights, it is called "the pearl of the Atlantic" and "the happy city."

A 35-story apartment building has recently been completed, and the foundation for a 40-story building is now being built. It is no exaggeration when it has been called one of the world's most modern and beautiful cities, and its 400,000 permanent residents are justly proud of being *Marplatenses*. The summer population soars to over one million, for it advertises having the world's largest casino and gaming room.

Because of plenty of work and

healthy appetites, the average Argentine eats at least a pound of meat a day. However, apathy prevails everywhere. Almost continually during the year, world conferences on medicine, education, and other topics are held in this city; yet the people are not moved. The film festival last year, which brought movie stars from all over the world, was a failure as far as the local attendance was concerned.

They say that on only two occasions has the city really been moved—once on a visit by former Argentine President Juan Domingo Perón, and the other in 1960 when President Dwight D. Eisenhower visited the city.

As this spirit of apathy prevails in the secular world, it also casts its shadow on the *Marplatense* and his relationship to God. To date I have not heard one person condemn the Bible

or speak against the evangelical or his church. They say, "God and the Bible are fine, but I am very busy today. Possibly I can work them into my schedule next year."

My wife and I felt a burden for the city, and in April 1964 we started our work with 28 people. Pastor Eddie Scratch and the congregation at the Assembly of God in Redwood City, California, helped with \$2,000 for a down payment on a lot. Pastor Murray McLees and the congregation at First Assembly in Eugene,

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The Mar del Plata congregation is thankful to the Lord for providing its new church.

Oregon, donated another \$1,000. Evangelist Gene Martin became interested in the city and raised funds to put up a lovely church building in keeping with the local culture.

Evangelist Martin conducted the dedication revival with 250 present at the first service. Fifty percent of the people were in an evangelical church for the first time. Eight months later, Gene Martin raised the funds to send Paul Finkenbinder, known in Central America as *Hermano Pablo*, for a month's campaign. In spite of damp and stormy weather during the entire campaign, 46 people were saved and 12 received the infilling of the Holy Spirit.

Light-for-the-Lost supplied Mar del Plata with 5,000 literature packets containing a Gospel of John, two tracts on salvation and one on healing, plus an offer for a correspondence course. These were distributed to 5,000 homes, house by house and

block by block in a systematic manner.

For two years we have prayed that we would be able to put Paul Finkenbinder's radio programs on the air. Mar del Plata with its large population has two TV stations and only two radio stations. The program director of one radio station told me, "We just play music and give news reports. We want to keep the people happy. We want no program that will make them stop and think."

Finally, after going to them each day for two weeks, we signed a six-month contract. As of May 1, we have the only daily gospel broadcast in the southern part of the Province of Buenos Aires.

Thanks to you, these inroads have been made in Mar del Plata. There will be many stars in your crowns because of your prayers and sacrifices. Will you join with us in prayer that this great city will be moved and come to know Christ as Saviour?



Teams distribute 5,000 pieces of literature.



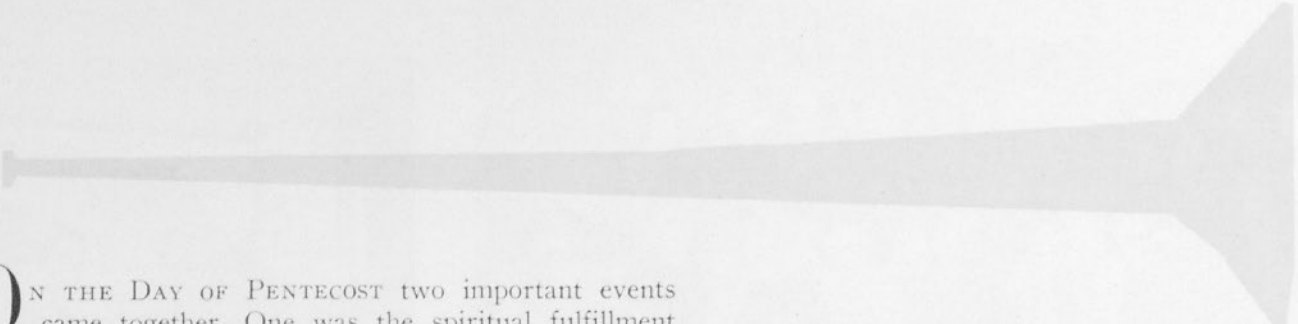
Gene Martin opens the new church.



People who prepared or distributed gospel literature in the city.



Paul Finkenbinder is interviewed on TV.



ON THE DAY OF PENTECOST two important events came together. One was the spiritual fulfillment of an important Jewish feast. The other was the outpouring of the Holy Spirit as foretold by the prophet Joel. Some say the prophecy of Joel is Jewish, to be fulfilled after the restoration of Israel in the age to come. With this we agree. They say we err when we claim its blessing in the present age. With this we differ.

Pentecost was one of the Jewish feasts, a time of thanksgiving to God for His blessing on the land. All males 20 years of age or older were to assemble at Jerusalem. Pentecost came 50 days after the Passover Feast on the first day of the week. Jesus arose from the dead on the first day, and now, 50 days later, the Christian Church was to be inaugurated (Leviticus 23:15-21).

PROMISE OF THE SPIRIT

Through the prophet Joel God promised a great outpouring of the Holy Spirit. This was fulfilled when the Day of Pentecost was fully come. Let us look at the promise of Joel and the steps leading to its fulfillment.

In preparation for the blessing, the command was given: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation" (Joel 2:15,16). The ministers were to weep between the porch and the altar. Before the outpouring there were to be deep searchings of the heart and cleansing from that which was out of harmony with the holiness of God (Joel 2:17). Then the fulfillment of the prophecy would come. "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).

The outpouring of the Spirit was to be considered of greater importance than the dearest ties of life. "Let the bridegroom go forth of his chamber, and the bride out of her closet" (Joel 2:16). The outpouring of the Spirit would come when spiritual grace was held in higher esteem than all else.

IMPORTANCE OF THE SPIRIT

We believe there will be a great outpouring of the Spirit on Israel after they have accepted Jesus as their Messiah and Lord. Then the Spirit will be poured upon them from on high (Isaiah 32:15). But at Pentecost the Holy Spirit came to devout Christian believers, inspiring the apostle Peter to declare to the people of Israel: "This is that which was spoken by the prophet Joel" (Acts 2:16). The Spirit had come to inaugurate the Christian age.

Jesus had promised the disciples "another Comforter," the Spirit of Truth, who would guide them into all truth. After His resurrection He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," for, He said, "Ye

The Significance of Pentecost

By **E. S. WILLIAMS**

shall be baptized with the Holy Ghost not many days hence" (Acts 1:4,5).

The Gospel of Luke provides us a further view. "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" (Luke 24:49). A Pentecost without Pentecostal power is not Pentecost. The promise was, "Be endued with power from on high."

Then Jesus was carried up into heaven as the disciples "worshipped him and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God" (Luke 24:52,53). If you would be filled with the Spirit, consecrate your all to God and then begin to worship and praise Him.

PENTECOST, A TIME OF REJECTION

The Jews as a nation had rejected every manifestation of divine power in the ministry of Jesus their Messiah. They completed their rejection by refusing to acknowledge the Holy Spirit at the feast of Pentecost.

The Jews had come to this feast from all the neighboring countries. The disciples "went up into an upper room. . . . These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren" (Acts 1:13,14). It is reasonable to believe the Spirit fell upon the disciples in the upper room. But we must not forget the record in Luke 24:49-53.

Let there be no controversy over this, but my conviction is that the Spirit fell upon the disciples in the temple where they were worshiping and praising God. (Possibly it was an upper room in the temple.) The prophet Malachi had said: "The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Malachi 3:1).

This Pentecost was a most important day in Israel. It marked the final rejection of Jesus as the Jews' national Messiah. Jews and devout proselytes "out of every nation under heaven" (Acts 2:5) would be at the temple at the hour of prayer, when the morning sacrifice was offered. (For a description of the morning sacrifice, see Exodus 29:38-43.) Peter indicated it was at this time that the Spirit fell upon the believers. "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel" (Acts 2:15,16).

THE PENTECOSTAL TESTIMONY

What a testimony came to the rejecting Jews on the Day of Pentecost. Did the Jews and proselytes present at the feast see the cloven tongues like as of fire which rested on the heads of the disciples? Did they hear the sound as of a rushing mighty wind? This we know not, but we know that "Every man heard them speak in his own language... the wonderful works of God" (Acts 2:6, 11).

How sad it was that "others mocking said, These men are full of new wine" (Acts 2:13). Rejecting the Pentecostal outpouring of the Holy Spirit was the final rejection by the chosen people of their long desired Messiah, our Lord Jesus. Now their house was to be left unto them desolate until the time when they "shall look on him whom they have pierced," and repenting receive him (Zechariah 12:10 to 13:1). "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matthew 23:39).


PENTECOST, THE BEGINNING OF THE NEW TESTAMENT CHURCH

Some have said, "If you believe in a present-day Pentecostal experience, why do you not manifest the tongues of fire or the mighty rushing wind?" Because Pentecost was the inauguration day and in these respects it was unique. When the tabernacle was dedicated, the glory of God so filled it that Moses was unable to minister (Exodus 40:34, 35). This event was unique. It was similar when the temple of Solomon was dedicated (2 Chronicles 5:13, 14). After the dedications, the event was not repeated, but the purposes to be served remained.

In connection with the feast there were two loaves of fine flour. One represented the Jews who would believe in Christ. The other typified the Gentiles who would believe. The first converts to Christ were Jewish. Not until the Spirit was poured out on the household of Cornelius did the Jewish-Christians think there might be a place for those other than Jews in redemption through Christ Jesus, except Gentiles who became proselytes to Judaism. A hindrance apostles had to combat continually was Jewish believers trying to force this upon the Gentiles, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1).

At the council at Jerusalem it was settled forever that Gentiles were saved by grace and were not subject to the Mosaic law. "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment" (Acts 15:24). Christian believers are partakers of the new covenant in the blood of Christ. To them Calvary has taken the place of Sinai.

In Christ the two loaves have become united. Through Christ "He hath made both one"—the believing Jews and the believing Gentiles—"having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace" (Ephesians 2:14, 15).

As we live in this Holy Spirit dispensation may we earnestly seek, and believe, that we may be endued with power from on high, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Romans 8:4). 



Your Questions

Answered by Ernest S. Williams

Please explain tithing as mentioned in Hebrews 7.

I do not think tithing is the prominent point in Hebrews 7. In that chapter the writer is contrasting the priesthood of Melchizedek with that of Aaron. The priesthood of Melchizedek is looked upon as greater than Aaron's—greater than the Levitical order. Melchizedek is used as an illustration of our Lord Jesus, "A priest for ever after the order of Melchizedek." As Abraham, the father of the faithful, tithed to Melchizedek, we should tithe to our Lord Jesus through the avenues of His Church. We may use the phraseology, "Bring ye all the tithes into the storehouse," but in reality the storehouse system (which was attached to the Levitical order) is done away.

Joel 2:25 reads, "And I will restore to you the years that the locust hath eaten." Does this mean that God is going to restore to us the years lost in the Dark Ages?

I believe the promise of material blessing and restoration is to Israel, together with the outpouring of the Spirit in the coming age of which we speak as the Millennium. (See Joel 2:21-32.) Through the atonement of Christ, by which the middle wall of partition between Jews and Gentiles was broken down, Christian believers may now enjoy the outpouring of the Spirit (Ephesians 2:13-22).

How do you explain Paul's telling the church at Corinth to put away from them the man who had committed fornication? (1 Corinthians 5:5).

This man not only had committed fornication, but he was also living in an unmarried state with his father's wife. Paul would assure the church that it had his full support in excommunicating, or putting out of the church, this wicked person. If he was going to live after the flesh, let him do so, if necessary, until it had destroyed him. Paul's hope was, however, that when the man saw where the flesh had brought him, he would return to the Lord in repentance.

How do you interpret: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matthew 7:6)?

I think Matthew 7:6 means we should seek to win sinners; but if some willfully resist the gospel, it is best to leave them alone. The gospel is like a choice jewel. We should not cheapen it by forcing it upon men. If some will not receive it, let us devote our strength to helping others who are more receptive.

This does not mean that the ones who refuse have sealed their doom by not accepting us and our message. We must leave man's destiny in the hands of God. It might be that later on the Lord will send a witness whose message they will accept, but let us not waste our time by creating unnecessary antagonisms.

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.

SINCE THE WRITER to the Hebrews said, "Without holiness no man shall see the Lord," this subject is of vital interest to all who want to see the Lord.

Before we delve into some of the aspects of holiness, let us first consider what it is not. Holiness is not a single theme or an isolated truth. It is not totally a matter of the inner life, nor is it totally external. It affects every area of our lives. Holiness is not simply a matter of the right language, or habits, or recreation, or clothes, or friends, but when it is in the heart it affects all these things and many more.

When we come to God confessing our sins, the atoning blood of Jesus Christ forgives the past, washes the heart clean, throws wide the gates of eternal life, and sets off a chain of events in heaven that includes a new name for the newly born child of God, angelic protection, and an open line of communication between the closet of prayer and the throne of God. And now holiness suddenly becomes our business.

How shall we live the Christ-life which is begun in us, in all righteousness, above reproach, free from the world's attractions and influences?

We begin by cleansing ourselves from all filthiness. We are to take the initiative. The Holy Spirit will reveal the Word of Christ to us and grace will teach us (Titus 2:11,12), but we ourselves must execute

What Is Holiness?



By WILLIAM BURKETT ■ Pastor, First Assembly, Goshen, Indiana

THE PRINCIPLE OF HOLINESS

In Old Testament times when a thing—such as a piece of furniture that belonged to the Tabernacle or Temple—was sanctified, it was considered "holy unto the Lord." It was never to be used for any other purpose than that for which it was dedicated. To become holy, then, was to become the property of God, set aside for the service of God according to His will.

With inanimate objects the will was not involved, so the process was simple. For instance, the little shovel to be used to scoop the ashes from the altar was formed by the artificer according to the commandment of God. Then it was dedicated to its stated function. That was all.

With people it is different, because we have wills and many complex mental, physical, and spiritual patterns. But up to this point we have a very good example of the principle of holiness: to be separated from the past and recreated from our original state into a person of usefulness to the Lord of glory.

A Definition of Holiness

In 2 Corinthians 7:1 we have a concise definition of holiness: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in the fear of God."

Holiness Involves Cleansing Ourselves

"Let us cleanse ourselves from all filthiness..."

the act of turning from the carnal way of life to the way of holiness which pleases God.

Holiness is both a positive and a negative process. Our cleansing is *from* all filthiness. When this is accomplished, certain results are automatic. In James 4:7, 8, we see this principle demonstrated. First, "Resist the devil, and he will flee from you." Second, "Draw nigh to God, and He will draw nigh to you."

It was resistance that caused Satan to leave Jesus after the wilderness temptation. This is an eternal foundation truth: to resist evil voluntarily must precede positive and lasting spiritual inflow. This is meeting the condition for the promised blessing.

In Titus 2:12 Paul set forth the principle of holiness when he said, "The grace of God... hath appeared unto all men... teaching us that *denying* ungodliness... we should live soberly, righteously, and godly..." And so you see there is a divine arithmetic in holiness: the subtraction of all that is worldly in our lives and the addition of heavenly qualities.

The next very important thing we need to realize is that all undesirable qualities that may be in us are in the same category in the sight of God—"filthy." Any affection or lust that tends to turn us away from God must be reckoned as "filthy" and removed from our lives.

THE CLEANSING IS TWOFOLD

We are to "cleanse ourselves from all filthiness of

the flesh and spirit." Holiness is not a singular matter, but involves the whole being and the whole spectrum of life.

The flesh and spirit are the two elements of the fallen man that have become depraved through the disobedience of our first parents. Here, as in other Bible passages, such as Romans 8 and 12, when the flesh and spirit are mentioned together, the flesh is mentioned first. The reason, of course, is that the flesh is our carnality, sold under sin. "The carnal mind is enmity against God" (Romans 8:7). But the Christian has the personal responsibility and the divine enablement to discipline his own body. "I keep under my body, and bring it into subjection," Paul said.

There are sins of the flesh and there are sins of the spirit. As lust is the expression of the flesh, or of the animal nature in man, so affection is a word of the heart, which is the seat of the spirit. Paul tells us to "mortify" or put to death inordinate affection for earthly things. And once again he puts the initiative to holiness in our own hands: "Set your affections on things above, not on things on the earth" (Colossians 3:2).

But how shall we achieve these goals of holiness? What we need is a love and power greater than the things we are rejecting. I have good news! The love of Jesus is stronger than carnal desire and the grace of God is greater than the power of sin. The only thing we want to know now is what can generate, what can create this overpowering love and grace in our hearts.


PERFECTING HOLINESS

There are two mighty spiritual forces at the disposal of every Christian which bring great bodily control and inner power. One is the Word of God and the other is prayer. My personal holiness will be no greater than my prayer life and my love of God's Word, for these are the divine sources of the power to live a holy life. There is no other primary source.

When the Word of God is read quietly and faithfully it has a power much the same as prayer does when entered into with faith and purpose. It is God talking to us, and the entrance of His Word gives light and understanding. The effect of sincere prayer and Bible reading are a deep peace and a divine poise in our lives, regardless of external circumstances.

These simple provisions have so much power because they come to us from heaven. Prayer is direct conversation between the believer and the living God, and the Bible is God's revealed Word which shall endure when heaven and earth shall have passed away.

To be saturated with God and His Word and His love is to want little that the things of earth and time can offer. Holiness will be a natural result of such a life.

We sometimes hear a complaint that there is less holiness among us today than in times past. If this be true, there are three simple ways holiness can return to prominence in our lives: (1) To preach and teach holiness in the pulpits and classrooms of our churches; (2) to pray and read the Word of God with serious intent; (3) to practice honesty of heart and to deal with all matters that the Word or the Spirit may bring to our attention. 

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Samson, a Promised Deliverer

Sunday School Lesson for September 4, 1966

JUDGES 13:1-7, 21-25

BY J. BASHFORD BISHOP

WE HAVE BEFORE US the beautiful story of a dedicated and devoted couple. They lived in a time of universal lawlessness and corruption, and yet could testify that God's grace is sufficient to keep men shining with His glory when darkness is all around.

AN IDEAL MARRIAGE RELATIONSHIP

To an Israelitish woman suffering the shame of barrenness (it was a disgrace in her times) an angel came and promised a son. "Then the woman came and told her husband." No angel or anyone could stand between this woman and her husband. What a beautiful relationship existed between them. How completely they enjoyed each other's confidence and blended their hopes and prayers.

Observe how often Manoah, at the angel's second appearance, used the words *us* and *we*. One writer says, "Neither of them had one word of reproach or bitterness to the other; neither attempted to usurp the other's place, nor shrank from occupying his own. They have left

for our study and imitation as beautiful an example of the mutual help and harmony of married life as is to be found in the whole range of Scripture."

THE WAY TO RECEIVE GOD'S PROMISES

1. *By unquestioning faith.* Manoah did not dismiss with a laugh of unbelief the fantastic promise which his wife brought from the angel. Instead he accepted it without question and gave full attention to it.

2. *By believing prayer.* "Then Manoah entreated the Lord" (v. 8). He asked God to confirm to his own heart the promise made to his wife. "And God hearkened to the voice of Manoah" (v. 9). God waits to reveal Himself to all who seek Him in sincerity and truth.

3. *By expectation and watchfulness.* Manoah was alert and expectant, so when the prayer was answered he was not surprised.

THE IMPORTANCE OF CHILD TRAINING

The burden of Manoah's prayer was that God would instruct them concerning the upbringing of the son which He had promised them. "Teach us what we shall do unto the child... how shall we order the child?" (vv. 8, 12).

1. Christians are commanded in the Word to bring up children in the "nurture and admonition of the Lord" (Ephesians 6:4).

2. This training must begin early; postponement "until they are older" is a snare of the devil.

3. The responsibility of training is placed squarely on the shoulders of the parents; it cannot be shifted from them to the church or Sunday school!

4. To fulfill properly the divine injunction, parents continually need to seek the help of the Holy Spirit.

THE NECESSITY OF CONSECRATION

The promised child was to become a deliverer of his people. The source of his power was to be the "Spirit of the Lord." To secure such spiritual power, a special consecration to God was necessary. Hence, the angel said, "The child shall be a Nazarite."

A Nazarite was a man or woman consecrated to God by special vows—either for a limited period or for a lifetime. Such a dedication to God could be made by the individual of his own accord, or—as in the case of Samson—by his parents. (See Numbers 6.)

The outward signs of this Nazarite consecration were: (1) abstaining from wine or any fruit of the vine—the fruit of the vine being symbolic of worldly pleasure; (2) avoiding contact with a dead body—the corruption being a reminder of how sin brings defilement; (3) avoiding a razor—the long hair symbolizing the consecration of one's strength to the Lord.

Maintaining outward signs of the vow also involved important inner attitudes and principles:

1. A Nazarite had to practice self-denial and self-discipline. He could not even eat a raisin—in a land where grapes, raisins, and wine were plentiful!

2. A Nazarite had to be willing to be different from other men. And this is not easy for many! Is it not unwillingness at this point—whether the difference be in appearance or in moral fiber—that robs Christians of spiritual power and sends sinners to hell?

As he grew into manhood, Samson lived up to his Nazarite vow. He ruled his self-life, passions, and human ambitions, avoiding sin and devoting himself to God. Thus "the Lord blessed him. And the Spirit of the Lord began to move him at times in the camp" (vv. 24, 25).

PRAYER FOR PARENTS-TO-BE





YESTERDAY'S BLESSINGS

YESTERDAY'S BLESSINGS cannot meet today's need though the memories of them may strengthen us.

The priests who served in the tabernacle were charged by God to keep the fire burning on the altar, but they were also to give attention to the ashes of the previous day. These were to be carried out to "a clean place." They were not ordinary ashes. They were the result of sacrifice and faithfulness.

So our "yesterday experiences" should be precious to us, and preserved in the recesses of our hearts and minds. But God wants His people to have new experiences, new sacrifices on the altars of our hearts daily. While remembering His mercies in times past, let us not sift through yesterday's ashes to the neglect of today's fire. His mercies are new every morning!

—ROBERT E. GARBER

ALTAR PRAYER

*O Holy Spirit, dwell within my heart.
Once knowing Thee I cannot let Thee go.
I have no peace, no praise, no joy apart
From Thee, O Lord, no welling fountain's flow.
Alone I am so helpless, lost, and blind,
I know not how to keep from grieving Thee.
O Holy Spirit, mold my stubborn mind
And make it pliant to Thy sovereignty.
Then always I shall know to do Thy will,
To keep atune, to listen to Thy voice,
And free my tongue to speak its love until,
Completely yielded, heart and soul rejoice.
O Jesus, may I from this sacred hour
Give witness to Thy Holy Spirit's power.*

—MINNIE LEE SHEPARD

SOMETHING FOR TOMORROW

MANY HUNGRY AND HOMELESS CHILDREN were gathered up by the Allied armies following World War II and placed in large camps. They were abundantly cared for. Each night, however, they seemed restless and afraid.

Finally a psychologist hit on a solution. After the children were put to bed, each received a slice of bread to hold in his hands. If a child wanted some to eat, more was provided; but this particular slice was not to be eaten—it was just to hold.

The results were marvelous. The child, accustomed to hunger, would go to sleep, subconsciously feeling he would have something to eat the next morning. That assurance brought a calm and peaceful rest.

Perhaps the greatest source of human worry is tomorrow. This fear-created activity of the mind is fruitless. It exhausts, yet it solves no problems. David said, "The Lord is my shepherd; I shall not want." And again, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Come to think about it, neither have I. Have you?

—MICHAEL P. HORBAN

ON EAGLES' WINGS

YES, "THEY SHALL mount up with wings as eagles." You know what eagles' wings signify. The eagle is king of birds; it soars the highest into the heavens. Believers are to live a heavenly life—in the very presence and love and joy of God. They are to live where God lives; they need God's strength to rise there; and to them that wait on Him it shall be given.

You know how the eagles' wings are obtained. There is only one way—by the eagle birth. You are born of God. You *have* wings like eagles. You may not have known it; you may not have used them; but God can and will teach you to use them.

He stirs up your nest. He disappoints your hopes. He brings down your confidence. He makes you fear and tremble as all your strength fails and you feel utterly weary and helpless. And all the while He is spreading His strong wings for you to rest your weakness on, and offering His everlasting strength to work in you. All He asks is that you sink down in your weakness and *wait on Him*. "They that wait upon the Lord... shall mount up with wings as eagles." Jehovah is your strength. Allow Him to carry you as you ride upon the wings of His omnipotence.

—ANDREW MURRAY

THE BIG QUESTION

"What shall I do then with Jesus which is called Christ?" (Matthew 27:22).

PILATE LITTLE DREAMED how often his question would echo through the ages. It was the voice of his destiny, as it is of every soul to whom Jesus ever comes. This may be called the irrepressible question.

Pilate tried to get away from it. "Have thou nothing to do with that just man" was the message of his wife, and Pilate tried his best to carry out her counsel. His policy was evasion. He wanted to throw off the responsibility. He sent Jesus to Herod, but He came back again. He referred the question to the choice of the people, but they made him choose. He vainly washed his hands and said, "I am innocent of the blood of this just person," but the guilt of Deicide still left its strain.

And so Jesus still confronts men and women who hear the gospel, and demands their acceptance or denial. You cannot be neutral. Oh, how well those figures gathered around the Cross represent the men and women of every age! Which shall be your type? Will you like Pilate evade Him and ultimately be guilty of His rejection? Will you like Peter deny Him? Will you like Judas betray Him? Or will you like Thomas cry, "My Lord and my God"?

—A. B. SIMPSON



"WHO IS MY NEIGHBOR?" the lawyer, attempting to justify himself, asked Jesus.

As part of His answer to the lawyer's question, "What shall I do to inherit eternal life?" Jesus had said to him, "Love... thy neighbor as thyself."

The Jews were constantly disputing the question, "Who is my neighbor?" They considered the heathen and the Samaritans as strangers and enemies. But what about the people of their nation, their community? Whom should they regard as neighbor? The Jews were class conscious and contact with some, they reasoned, would cause defilement.

Jesus could not teach truth simply by answering the question, for the question itself was wrong. The lawyer, steeped in all the traditions and instincts of his class, wanted a clear, precise definition of his "neighbor." Jesus recognized the fact that definition means limitation. If He had said, "This man is your neighbor," the inference in the lawyer's mind would have been, *I need not concern myself with others for they are not my neighbors.* This was the very error Jesus came to banish.

The parable of the Good Samaritan (Luke 10:25-37) was Christ's answer to the lawyer's question. In it He illustrated that your neighbors are not only blood relatives, a circle of friends and acquaintances, fellow-countrymen, those of like faith or your church. There is nothing especially Christian about showing affection or kindness to these. Even the heathen go this far.

The priest and the Levite saw the stripped and wounded and halfway dead traveler but "passed by on the other side." The Samaritan, traveling the same road, saw the sufferer and did what the others would not do. It was not any more convenient for him to stop and help than it was for the priest and the Levite, but in spirit and works he proved himself to be in harmony with God. He showed he was more righteous than those by whom he was denounced.

By CURTIS W. RINGNESS
National Home Missions Secretary



who is
our neighbor?

This Samaritan represents our Saviour and His love for us. When we were bruised and dying, He did not pass by on the other side. He had compassion on us.

Under the influence of the teaching and spirit of Christ we are beginning to realize that all men everywhere are neighbors, and that if we are genuine Christians we will love our neighbor as ourselves. If we love Christ as we should, we will be constrained to love people, whoever they may be, as He did. We will anticipate the difficulties, sorrows, and troubles of others. The orphans whom Christ has bidden His followers to receive as a trust from God will not be neglected. The heathen in far-off lands and the unsaved next door will be as precious in our sight as they are in God's sight. The joy and delight will be in lifting up the fallen, helping the needy, and comforting the distressed.


The Home Missions Department exists to help the Assemblies of God carry out its part of the Great Commission to take the gospel to every creature and to manifest love for our neighbors. As a means to this end, Special Ministries divisions have been established to minister to American Indians, Eskimos, Jews, blind, deaf, prisoners, delinquent youth through Teen Challenge, foreign language, and other minority groups. We also have homes to care for homeless and abandoned children, and Bible institutes for training natives to minister to their own people.

Of the many soul-winning ministries of the Home Missions Department, perhaps the most vast in scope, is the Church Extension program which seeks to have an Assemblies of God witness in every community in the United States. This is accomplished by working with our 46 district councils.

Each year, several thousand souls are saved in home missions fields. This spiritual harvest would not be possible were it not for the help of interested churches and individuals of our constituency. Those who have helped bear the burden for this home missions ministry will surely share in the rewards promised by the Lord to all who faithfully do their best to win others to Him.

Women's Missionary Council groups over the nation have contributed greatly to the success of home missions endeavors—in both the Special Ministry and Church Extension fields (in connection with pioneer churches and pastors). And their labor of love will not be forgotten by the Lord or by the fortunate recipients of their generosity. Also the Boys and Girls Missionary Crusade of the Sunday School Department has extended a helping hand to home missionaries by supplying much-needed gospel literature.

In the parable Jesus told, the Samaritan's benevolence was complete. He gave affection, time, service, and money. He gave everything, even endangering his own life. He withheld nothing. Even the prejudiced mind of the Jewish lawyer acknowledged this. "And Jesus said unto him, Go and do thou likewise."

Our Lord seeks to develop in us the attributes of His character—compassion, tenderness, and love. Only by accepting the grace of Christ is fallen man capable of loving God with his whole heart and his neighbor as himself. We cannot love God without loving all for whom Christ died. Love compels action in behalf of all, everywhere. They are our neighbors. 



Samuel Roickle instructs his prison converts at the Nassau County Jail, Mineola, N. Y.

FROM PULPIT TO PRISON

"IF A MAN can do bad, he can do good. It takes effort and intelligence to get the money to buy drugs, use them, and not get caught. If you use the same intelligence and effort, you can lead a good life." This is the counsel of Chaplain Samuel R. Roickle when he talks to narcotics addicts at the Nassau County Jail in Mineola, N. Y.

Mr. Roickle, a 61-year-old Assemblies of God minister, first went to the jail eight years ago—as a missionary. Now he also operates the prison library, conducts a state-approved narcotics rehabilitation program, and gathers and distributes gifts. As a full-time, unsalaried Christian worker in the jail, he has won the confidence of prisoners from every faith.

At first he made only weekly visits to the jail. Since that time he has started a full-time schedule, teaching a Bible class for women and youthful inmates, counseling five days a week, and preaching two sermons each Sunday. He has built the jail library up from a handful of ragged, poorly organized books to a collection of over 8,000 volumes, all carefully cataloged and stacked.

He came to Nassau county 23 years ago as pastor of two Assemblies of God churches and as missionary to the Nassau Children's Shelter. Another Assemblies of God minister persuaded him to join him in jail ministry. At first he hesitated to commit himself full time to the venture, afraid that he might not like it. But the response of the prisoners and jail personnel changed his mind.

Mr. Roickle has on file a long list of contributors whom he calls "Helping Hands." On the list of "Helping Hands" is the widow of chess expert Fred Reinheld. She gave the library 35 volumes on chess from her late husband's library. General Motors annually sends copies of its \$16 new car technical manuals, and *Reader's Digest* supplies him with 250 copies of its monthly magazine.

Jail authorities say that the prisoners trust Samuel Roickle. Because of that trust he is often able to guide the troubled individual back into a normal life—to renew the prisoner's links with his family, his church, and society.

Hear of the Bible



**GREAT CHAPTERS
DAILY READING
PROGRAM**

GREAT CHAPTERS FOR THE WEEK OF

AUGUST 28-SEPTEMBER 4

Sunday	Acts 9
Monday	Acts 10
Tuesday	Acts 12
Wednesday	Acts 13
Thursday	Acts 15
Friday	Acts 16
Saturday	Acts 17
Sunday	Acts 19

PROMISE OF THE WEEK

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

Based on an article by Ann McCallum which appeared in the Long Island (N. Y.) *Press* on February 23, 1966.



FIVE YEARS WITH THE DESERT PEOPLE

By JEANETTE DECKER

ONE OF THE MOST MEMORABLE EXPERIENCES of my life was the first week I spent in Ajo. I arrived there knowing no one and with everything I owned packed in the back of my car. I had no cooking utensils, no dishes, a few cans of food, hardly any clothing or bedding, and less than five dollars. But I was ready to be a missionary.

Soon after I arrived, a co-worker and I were just sitting down to a breakfast of saltine crackers and black coffee—all the food we had in the house—when someone knocked at the door. One of our faithful Papago Indian ladies stood there. “God impressed me to bring you these,” she said. In her hands were bread, butter, jelly, and cream.

As I reminisce over the past five years—including the trials, heartaches, hardships and burdens I have encountered as a missionary—I am reminded even more strongly of the way God has blessed and protected me. He has met my need in *every* situation.

Some time ago we met a young mother who thought that church attendance was unnecessary. We learned one day that neither she nor her three children had eaten for three days. So we began to take food and clothing to them. She accepted the food and clothes but said, “Don’t ask me to go to church!”

After about two months of our helping her she changed her attitude. We took some food to her on a Saturday afternoon, and she asked us to come by for her in the morning so she could go to church. We took her to church, and she was saved and filled with

The Papago Indians are known as the “Desert People.” Jeanette Decker has ministered among these people for five years at the Indian Mission in Ajo, Arizona, a small mining town 11 miles west of the Sells reservation.

the Spirit. Later she was baptized in water and is now one of our Sunday school teachers and the secretary-treasurer of the church.

One of our young Indian men said a curse had been put on him and he could never be saved. He thought he was possessed with a devil. He attended church, yet did all he could to destroy the work of the Lord. But God broke the chains of sin with which Satan had him bound, and today he is living for God.

One of the most outstanding events occurred two years ago when a very sinful woman came to know the Lord. Before she was saved she would come to church and laugh and talk loudly, disrupting the service at every opportunity. Since she accepted the Lord, she has become one of our most reliable Christian women.

Last September I received an urgent message that one of our former Sunday school girls was pregnant and near death at a hospital in Tucson. Although neither she nor her mother had attended the Mission in over a year, I took the mother, the brother, and the young man with whom the girl had been living to Tucson.

The baby was stillborn, and the girl was gravely ill. I was allowed to see her every two hours, but she seemed oblivious to my presence. Whenever I thought she might hear, I talked to her about the Lord. She never stirred or indicated that she heard me.

In a couple of weeks she was able to return home, but neither she nor her family came to church. Several months passed without a word from her.

Late at night she paid me a visit. She came to the door and said, “Sister Decker, I *have* to get saved! I can’t sleep or eat and I feel like I’m going out of my mind. All I can think of is what you said to me in the hospital.”

God has always protected us and our Indians from sickness and danger. Just a short time ago several children, playing near the Mission before Sunday school, discovered a rattlesnake. The children were anxious to get their hands on what they thought was a “harmless little creature,” but we were able to round them all up without any injury.

Before I came to Ajo, the people had already built a very attractive little church and parsonage, much of the work being done by Blanche Carpenter, one of the former missionaries. The parsonage was a two-room cottage with a bath and a storage room.

God has enabled us to add two rooms, a half bath, a screened-in porch, and a nice storage room. The cost (about \$900) has been small considering the amount of construction. The whole project has been financed by my monthly support. Much of the building material was donated. My bedroom, for instance, was built from scrap lumber given us from what was left of a nearby building after it burned.

God has also provided free labor. Our friends helped us, as did many of the Indian people. But much of the work was done by my co-worker, Mamie Beaver, and me. Both of us learned to be amateur carpenters. We are proud of the little home, but we admit it doesn’t look like one a real carpenter would build!

Our ladies have shown a genuine interest in a series of sewing classes recently sponsored by the Mission. We appreciate those who have sent us quilt pieces,

material, and sewing goods for the classes. One Women's Missionary Council group sent a very large box of material, and our ladies made dresses for themselves from it.

An instructor from the University of Arizona, Mrs. McConnico, has helped us. Since she has had to travel 300 miles each trip, she cannot come very often. But she has helped with classes and has also enabled us to contact people we otherwise might never have reached. Attending each of her classes are some Baptist, Presbyterian, and Catholic women.

The Papago reservation, second largest in Arizona, consists of approximately 2,800,000 acres. About 95 miles of this borders Mexico. The population is between 8,000 and 10,000, and we only have three Assemblies missions in this area.

As I look back over these past five years of blessings, I want to thank all who have had a part in this ministry.

We are in the process of beginning another urgently needed Sunday school building. We are counting on you to remember us in prayer and continue your financial support to help us win Papago souls for the Master.

I Believe in Miracles

I WAS THERE

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

By G. W. HARDCASTLE Sr.

Executive Presbyter (formerly Arkansas District Superintendent)

ON OCTOBER 1921 I went as a very critical observer to a district council meeting in Russellville, Arkansas. I was one who believed miracles ended when the apostles passed from the scene of action.

But God was there, and He shook me loose from my pride and preconceived ideas. I was saved and baptized in the Holy Spirit during this meeting.

Six months later under a small brush arbor, God gave me 25 souls and 18 filled with the Spirit. But I was not ready to give up school teaching and go into the ministry full time. Then I became afflicted with trachoma in both eyes and was told by a specialist that I would be totally blind very soon. I renewed my consecration for a time at least.

In less than a week I was on my way to Kline, Colorado, where I conducted a meeting in a Methodist church. Afterward I took a job in Portland, Oregon, and the trachoma came back. I had a wife and two small children, and the devil haunted me with the thought of going blind. It was at this time that I pledged myself completely to do the will of God. I was completely healed and had no further trouble with my eyes.

We were in pioneer work in Clarksville, Arkansas, when there was not a single morsel of food in the house. My wife and I were willing to fast, but we had two small children, and they needed food. Before going to the little church that night we talked to the Lord (not to anyone else) about the need. That night, even though the mines were down and there was little money in circulation, the people gave us approximately \$40 worth of groceries. God had performed a miracle in laying this need upon the hearts of the people, even before we prayed.

While we were in Elmonte, California, our youngest daughter broke her arm. The doctor set and bandaged it, and we prayed until 11:00 that night for deliverance from the pain she suffered. As we prayed I was impressed to remove the bandage, or cast, from her arm, as I felt sure she was healed. Being fearful of error, I hesitated. Our little girl went to sleep and we went to bed.

At 3 a.m. we awoke and went to our daughter's

bed. To our surprise we found the cast had slipped off her arm, even though it reached from her shoulder down. It was lying on the bed at the end of her hand as if it had been only a glove. She was completely healed. We slipped the cast back on and in the morning we took her back to the doctor, telling him what had happened. He could not even find any soreness although two X rays showed both bones broken just above the hand.

I was in Covina, California, when our tent meeting was boycotted by the city. Without advertising, but after prayer and fasting for four days, we saw the 40-by 60-foot tent and five lots around it all filled with people. In six weeks we set a church in order with 37 adult members.

God miraculously healed our son when he was dying after 4,200 volts of electricity had gone through his body. I know this, for I was there. The clothing had burned from his body. Doctors said he had less than 72 hours to live, and they told me I should not want him to live since he would be a basket case with no nose, eyes, or ears. But with many believing friends praying with us we were able to declare he would not die, neither would he be marred. God would heal him not to embarrass him but to glorify His own name.

I was there on the second day when God came into the room and healed him, giving him even a better complexion than he had before the burn. Today he is preaching the gospel.

I was there when doctors said I would not live 24 hours without surgery because of a ruptured appendix. Even with surgery they gave me only a 10 percent chance for recovery because the infection had so filled my body. Yet I was healed instantly by the power of God and was back in my church the following Sunday.

I was there when my wife was healed of a lingering case of fever for which there seemed no help.

These are only a few of the miracles we have experienced during 44 years in the ministry. I trust sincerely that if some who read this have doubts as to whether God is still the God of miracles you will take courage and believe, for He is ever the same.

THE CHRISTIAN'S

JOY

By NOAH P. WHITE

AMONG A CHRISTIAN'S BLESSINGS is a joy which transcends all earthly pleasures. What the world offers in the way of joy and pleasure is temporary, dependent upon circumstances and feelings. But the joy of the Christian is deep, constant, permanent, having its basis in the eternal God.

I

Consider first the *joy of salvation* through Jesus Christ, as described in 1 Peter 1:8,9: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

It was when Philip preached Christ and salvation came to Samaria along with healing and deliverance from unclean spirits, that "there was great joy in that city."

Any individual or city or nation which accepts deliverance through our Lord Jesus Christ will have great joy.

Isaiah said, "Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

II

Another kind of joy which comes to the Christian is the *joy of fellowship*. We read these beautiful words in 1 John 1:3,4: "That which we have seen and heard declare we unto you, that ye also may have fellowship

with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full."

There is wonderful joy in fellowship with the eternal God, our Heavenly Father, in every life situation. There is also a relationship with other Christians which satisfies better than any fellowship the world knows anything about.

If you are not enjoying this precious fellowship with our Lord, even though you are a Christian, you need to discover the reason. Jesus says in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." We often quote this verse to the unsaved, but it also applies to those who once had fellowship with Jesus and then drifted away. There is joy in this fellowship, both for us and for our wonderful Lord.

III

One joy of Christians which the world cannot comprehend is the *joy of suffering* for Jesus' sake. Jesus spoke of this in Matthew 5:10-12 when He said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. . . . Rejoice and be exceeding glad: for great is your reward in heaven."

This was not something of which He knew nothing. He had experienced it when He, "for the joy that was set before him, endured the cross, despising the shame. . . ."

In James 1:2-4, we have another glimpse of Christian joy in adversity. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

IV

For the Christian there is also a peculiar and holy *joy in service*. In the story of the Lost Sheep, Jesus emphasized the joy of the searcher when he finds his sheep. "And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me: for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance" (Luke 15:3-7).

Christians who have never known the thrill of winning a soul to Christ have missed one of the deepest joys that can be known in this life.

God intends for us to rejoice and be glad, to be filled with joy. Yet many times we lack this joy because we do not appropriate it. We may lose the joy of our salvation by allowing it to become commonplace. We may fail to rejoice in times of persecution and pressure because we cannot see all the reasons. We may lose the joy of fellowship with our Master because we do not spend enough time in His presence.

If you lack the joy of the Christian life, pray with David, "Restore unto me the joy of thy salvation." The answer to this prayer will bring with it renewed zest in Christian living and return us to our most important purpose: "Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

"THERE IS NO LIMIT to the good a man can do, if he doesn't care who gets the credit."

So reads a motto in the *Revivaltime* office. It aptly describes the generous spirit displayed by friends of the broadcast ministry.

In churches across the nation, faithful pastors and church workers continually make unobtrusive sacrifices for the evangelistic ministry of *Revivaltime*. Frequently the efforts of one individual are responsible for the local broadcast release.

Choosing to remain behind the scenes, these friends are not often recognized, but occasionally word reaches *Revivaltime* of their labors for the radio ministry. These men give of themselves—not just of their material blessings.

Take, for instance, Willard Waggoner, treasurer of

First Assembly, Caldwell, Idaho. Since 1961, though not many persons know it, Brother Waggoner has supported the *Revivaltime* release in nearby Nampa, Idaho, over station KAIN. He helps Sunday afternoon and evening at the station as an announcer, and uses that salary to pay for the weekly broadcast service.

Besides financing the local release, this graduate of Central Bible College, Springfield, Mo. (former bass for a well-known CBC quartet), includes a generous time of gospel music on the station's Sunday format, often featuring the *Revivaltime* choir. His tireless efforts have given the Assemblies of God a powerful voice in southwestern Idaho.

Abilene, Texas, is the home of another dedicated friend of *Revivaltime*. Pastor Raymond Schaeffer, of First Assembly, has used his extensive radio background to secure three weekly broadcasts on the local radio station, KWKC.

Brother Schaeffer was offered a part-time position

WORKING BEHIND THE SCENES TO KEEP REVIVALTIME ON THE AIR, DEDICATED MEN ARE

GIVING THEMSELVES

By RON ROWDEN



Pastor Raymond Schaeffer, First Assembly, Abilene, Texas, emcees "Gospel Music Time" on radio station KWKC.

as emcee of "Gospel Music Time," by the new owner of the local radio station.

"When the time came to discuss my salary," writes the former radio announcer, "I suggested the money go to pay for a local *Revivaltime* release.

"Now the church has added a third broadcast, 'First Assembly Sings,' featuring the music of the church choir.

"It's a blessing to sit at the controls for 'Gospel Music Time' and know it is making *Revivaltime* possible for our community. The station has already received a number of cards and letters praising the radio work.

"We feel these three broadcasts will be a real blessing to the thousands who listen each week."

Scores of personal sacrifices like those of Willard Waggoner and Raymond Schaeffer lie behind the success of *Revivaltime's* worldwide radio ministry. Their willingness to give is reaping eternal rewards.

Recognizing the truth in the adage, "Good, the more communicated, the more abundant grows," the great evangelist John Wesley wrote:

*Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.*

God give us all the grace to wake up in the morning and ask, "Lord, what can I do for You today?"

SPIRITUAL GIFTS FOR TEACHING AND PREACHING

(Continued from page three)

of his will in all wisdom and spiritual understanding" (Colossians 1:9).

We frequently hear Christians baptized in the Holy Spirit quoting the promise of Acts 1:8: "Ye shall receive power after that the Holy Ghost is come upon you," and they pray, rightly enough, for this Pentecostal promise to be fulfilled. But is it sufficiently understood that knowledge is power? So many ideas of power run only on the lines of miracles and spectacular types of ministry, but those who touch power without knowledge usually end in disaster. No type of ministry needs spiritually gifted teaching to complement it more than a ministry of the miraculous. If the impartation of knowledge by the Spirit of God is a major means of growth in grace for all believers, it is to be looked for in a powerful ministry of preaching and teaching. A teacher who is exercising a gift of the word of knowledge in his ministry is liberating thereby a power that works upon his hearers in a measure that is truly supernatural. It can be life-changing. We can "feel the power."

What do we mean by "supernatural"? Taken literally the word means "above the natural, or beyond what nature will account for." In our popular use of it in the Pentecostal movement it becomes practically synonymous with "miraculous." Since the gifts of the Spirit are all of them classed together as manifestations of the One Spirit, the One Lord, and the One God, we must be very careful not to touch the glory due to His name. Loyalty to the truth that they do embody a unique shining forth of the Presence and Power of the Godhead is incumbent upon us all, and must be maintained in any exegesis of this great subject.

In the word of wisdom and the word of knowledge there are two aspects of truth: (a) the impartation by the Spirit of the requisite basic wisdom and knowledge; (b) the giving of words by the Spirit whereby the wisdom and knowledge thus given can be imparted to others.

As to the first, the method the Spirit employs is revelation. The word "revelation" is important. It means an uncovering; the veil is lifted; the mind is supernaturally enlightened; things become seen, or manifest, that before were only dimly grasped by unaided natural powers. This does not supersede the importance of study and meditation on the things of God. As a matter of fact the revelation given by the Spirit is usually imparted during times of prayerful meditation. . . .

How does the Spirit impart the word of knowledge? Or, more correctly, how does He impart the *knowledge* of which that word is a manifestation? The answer is exactly the same as for the word of wisdom—by *revelation*. Since the Scriptures make very little difference between wisdom and knowledge, we need not press a distinction too far. Yet there is a difference. Knowledge has to do with facts; wisdom is the application of those facts. A revelation of the facts gives

us knowledge, but a revelation of the deeper meaning and pertinence of the facts gives us wisdom. It is the function of the teacher, by the supernaturally imparted word of knowledge, to enlighten us as to the basic facts of our salvation; it is the function of the apostle and evangelist by the supernaturally imparted word of wisdom to apply those facts to our spiritual condition. . . .

We need a correct understanding of the nature of the facts supernaturally revealed to us by the Spirit, which things we, as preachers and teachers, are to "speak." It is the gift of "the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened that ye may know" (Ephesians 1:17, 18). The importance of Christians understanding the things of God cannot be overestimated, and it is just this that makes the ministries of preaching and teaching of such transcendent importance. The main function of a true teacher is to impart the knowledge that is the ground for wisdom. "The eyes of your understanding" implies the intellect and more than the intellect. Robinson defines the Greek word as "a thinking through, mature thought." The object of such illumination is far more than a revelation of certain facts, even though that can be wonderful on its own level. But to understand this glowing prayer aright we must see that it refers to knowledge in the highest realms. It is *knowledge of God*, and of His great salvation in His Son. The ministry that conveys it to the Church is what Paul rightly called "the word of knowledge." It is a ministry of the Spirit. It inspires truly Pentecostal teaching.

We usually refer to the *anointing* upon a person's spoken ministry, and continually plead for it. The *blessing* is elusive and notoriously difficult to define. Perhaps the best definition would be that it is the touch of God upon a preacher. We soon recognize it, and rejoice.

But is there something more? Is there something peculiarly Pentecostal? Is there a *spiritual gift* that can be additional even to the *anointing*? Can we recognize this Pentecostal "plus"? We have come to the borderline between the natural and the supernatural, and it is a fallacy to imagine that it is easily drawn. We may wish it could be so, but we must accept the truth. The spiritually immature love the outwardly wonderful, such as "tongues" or "miracles." They are so immediately recognizable as remarkable. This kind of preference for the spectacular in spiritual gifts caused the Corinthian Christians to prefer "tongues" to "prophecy"; and it was to correct this misguided sense of relative values that Paul was moved to give them teaching that has been of high value to every succeeding generation of believers who have tasted these things. To recognize the "better gifts" in the "word of wisdom" or the "word of knowledge" is even more difficult for those whom Paul calls "children in spiritual understanding" (1 Corinthians 14:20). He pleads with them to put away childish things and become men. To not only enjoy the anointing, but to recognize the spiritual gift behind the anointing, inspiring it, is one of the deep delights of the spiritually mature. . . .

So of the things which we have said, this is the sum: (a) The wisdom and the knowledge of the things of God that are the essence of a Pentecostal ministry of

God Bless My Borrowed Boy

By ANN WILLIAMS

GRACIOUS FATHER, I pray for the little boy who is living in our home for a little while. My heart longs to impart something lasting to this borrowed boy. Today his future looks very dark. His daddy is in Vietnam, and now his mommy is hospitalized with a nervous breakdown.

I do not know how long he will be with us, Lord. Please bless my borrowed boy. Many times I've read where a child is molded in the years before six. If this is true, Lord, I will have part in his molding. I need Thy help . . . he needs Thy comfort. Please bless my borrowed boy.


He has such sober eyes. I seldom see a smile. He has watched his mommy cry so often for the safety of his daddy. He does not remember much about his daddy. Six months is a long time for a two-year-old to be without a daddy. Be with that sergeant in Vietnam that bears my borrowed boy's name. Please place an effective witness by his side. Save his soul. Preserve his life, if

it be Thy will. Be with the daddy of my borrowed boy.

His frail young mother needs Thee also, Lord. Anoint the words from the pastor's lips as he counsels and prays with her. Reveal Thyself unto her as One who is mighty to save and strong to deliver. Restore her to perfect health. Dissolve her fears and solve her problems. Be with the mommy of my borrowed boy.

And bless my other boys, Lord. The three I call my own. They are only 'borrowed', in a sense. You are the One who gave them to us. You alone decide the length of life. Guide me daily as I try to lead them closer to Thee. Not only our boys, but all the boys and girls of the world need to know Your Son.

May this time in our home, whether it be weeks or just days, be a time of blessing to this little lad. God bless all the borrowed sons of all the world.

In the name of Your Son, Jesus, I ask these favors. Amen. 

preaching and teaching are imparted by the Spirit through revelation. This does not supersede more ordinary methods of study and prayerful meditation. By the grace of God it works through and with them. It provides something added which we can justly call supernatural. (b) The words of wisdom and the words of knowledge through which these things are spoken are also given by the Spirit. They are uttered under a manifest unction of the Spirit that transcends in a supernatural way to level of gifted natural expression. The words are taught by the Holy Ghost, as saith the Scriptures (1 Corinthians 2:13). . . .

We frequently hear prayers that the Lord will give us "all the nine gifts," or else the "greater gifts." What these vague requests apparently have in mind is manifestations of the Spirit so outwardly unusual that they will compel the attention of the unbeliever to that which is spectacular and extraordinary.

Our supreme need where the manifestation of the word of wisdom and the word of knowledge in the ministries of preaching and teaching is concerned is *recognition*. If we are looking for that which the New Testament leads us to expect, we can rejoice that God is among us of a truth. But if we persist in demanding that which we choose to describe as "100 percent supernatural" we shall probably continue to cry in vain for what we call the "greater gifts"; or, what is more likely, we shall imagine that we are seeing them in farfetched conceptions that lead us to fanaticism and through that to futility.

To live and work in a sane, but truly Pentecostal, spiritual atmosphere can be our constant privilege and

delight. To recognize the grace of God at work in a wide variety of ministries given by His Spirit, whether in the spectacular or in the quieter ways of life, provides a constant delight to reverent hearts. To thank and praise Him for all that He is doing among the churches not only glorifies the Giver of every good and perfect gift, but also encourages our Pentecostal preachers and teachers to expect greater things yet—not greater gifts, but mightier operation of the spiritual gifts already tasted.

There is a simple help for babes in Christ to recognize the greater gifts of the Spirit in operation. It comes from the immortal story of our Lord's walk and talk with two of His disciples on the way to Emmaus after He had risen from the dead. They said one to another, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" Now our Lord has returned to the Father, but He has sent the Comforter, the Spirit of Truth, to take His place. That blessed Spirit performs the same functions of opening to the disciples the Scriptures concerning Christ. He does it through the gifts that He has placed within the body of Christ. And whenever we are privileged to hear those supernatural ministries we also testify, "Did not our heart burn within us?" *That* is the seal and token of a Pentecostal ministry of preaching and teaching.

The foregoing is a condensation of a chapter in Donald Gee's latest book, *Spiritual Gifts in the Work of the Ministry Today*. The 101-page volume in paper cover can be purchased for \$1.25 from the Gospel Publishing House, Springfield, Mo. 65802. Order by title and number. Catalog number 2 EV 592.



Now We Live for Jesus

I HADN'T BEEN TO CHURCH A DOZEN TIMES in the last 10 years before I stopped by the Assembly of God in Clinton, Ill., that Sunday afternoon.

It wasn't service time, but a friend of mine who had been saved attended that church, and he was always talking about it. Having nothing else to do that afternoon I wandered into the church.

The only person there was a man I had not seen for a long time, but he remembered my name and showed me he wanted to help me. I asked if the pastor was around, and before I could stop him the man was calling the pastor on the telephone.

When Pastor DePrenger came I began to tell him what I did not believe. He let me talk, and then he showed me how I needed Jesus. Half an hour later I was saved.

My wife and I had already planned a big party. People were coming from two other states and we were going to have a lot of beer and a big time. I asked the pastor if it would be all right for us to go ahead and serve the beer since I would not drink any of it. He advised me to take my stand as a Christian now, regardless of the disappointment it might be to some of our guests. We had the people come, but it was the first dry party in my life.

My wife had been trying to get me to go to church for six years, but she wished I had chosen another church. However, after we went for a while she seemed to accept the teaching more readily than I.

When Evangelist William Caldwell of Tulsa came to the church, my wife was ill and unable to do the housework or care for the children. He prayed for her and she was instantly healed.

The next night she went to the prayer room to seek the Baptism, but I stayed out. I walked around for a while; then I went in to check on her and I found her

prostrated, worshiping the Lord, with tears flowing down her cheeks. I was so angry, I demanded that she come home with me immediately. For two days I abused her with words, but she stayed sweet and never talked back.

We went to church on Sunday, but I refused to remain for the prayer service. Then I began to read Evangelist Caldwell's book, *Pentecostal Baptism*. As I read it I kept my Bible before me and I checked every Scripture reference to see if it was there. I knew I had to get this matter settled, so I took a week of my vacation to attend the revival.

On Tuesday, while earnestly praying and reading the book for the second time, I found myself speaking softly in other tongues; but checked myself. I refused to admit that it could happen to me!

However, I consented for my wife to call and make an appointment for us to meet with the pastor and evangelist in the church the next afternoon.

When the time came, I did not want to go, but we went anyway. Again I told the pastor what I had to say, and again he listened; then he talked to me and answered my questions. My doubts were soon gone. I felt ready for whatever God had for me. We knelt at the altar and began to worship God. Inside of two minutes my wife and I both had received the Baptism, speaking in other tongues as they did in Bible days.

Right away we wanted to see others saved and filled with the Spirit. We called an aunt who lives a long distance away. She was a Sunday school teacher in another denomination, but had drifted away from the Lord. She drove to Clinton and before she left she had come back to the Lord and received the Baptism too.

God has given us other opportunities to witness and we enjoy serving Him. He has become very real in our lives.—Bernard E. Walden, 645 West Jefferson, Clinton, Ill.

(Endorsed by Pastor C. R. DePrenger, Assembly of God, Clinton, Ill., who says the Waldens are now members of the church there and are busy witnessing and working for the Lord. "He is one of our song leaders, plays in the orchestra, and sings in the choir.")

BAPTISM IN THE HOLY GHOST

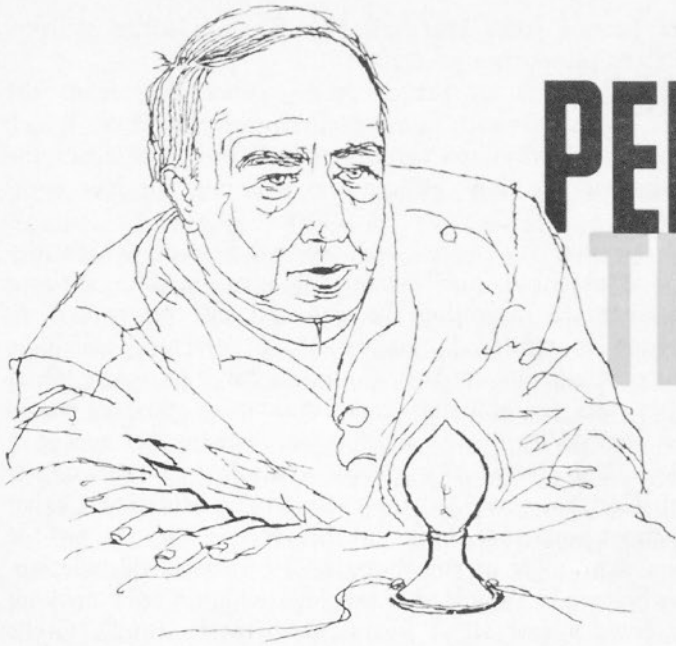
*Earnest of our inheritance, sweet Holy Ghost,
Great Emptier-out of vanity and pride;
What holiness descends as we, God's waiting host,
Receive the promise, tide on surging tide.*

*What flame envelops, burning out all dross;
What heavenly incense offer we in praise;
What great eternal glory of the Cross
Revealed in us the love of God portrays.*

*Ah, hallowed hour; ah, mystery divine;
Ah, new and living way! Ah, Holy Word!
Drinking from Fountain head the sweet new wine,
His will exchanging ours; His speaking heard.*

*Lost in the One we love, who first loved us;
Filled with an holy zeal, alight with fire;
Quickened with immortality, we who were dust,
Bride of the coming King, His long desire.*

—EDNA MORRIS DEVIN



PERSISTENCE PAYS-

THE DEVIL KNOWS

By RAYMOND L. COX

A WOMAN REMARKED TO A NEIGHBOR, "You have an admirable characteristic of always speaking well of everybody. If Satan were the subject of conversation, I believe you would even find a good word to say for him!"

The neighbor reflected a moment, and then replied, "I do believe it would be a good thing if all Christians would imitate Satan's *persistence!*" How true this is, because persistence pays off in every area of life.

It paid off for Thomas A. Edison in inventing the electric light bulb. Edison experimented with and discarded as unsatisfactory almost 10,000 different substances for filaments before he found the right one.

Persistence paid off for the Imperial Oil Company's vision of striking oil in western Canada. That corporation drilled 105 wells and all were dry. For 25 years they persisted, investing \$25,000,000. The 106th well gushed oil!

Persistence pays in the Christian life as well. The apostle Paul exhorted: "And let us not be weary in well doing, for in due season we shall reap, if we faint not" (Galatians 6:9). There are no "ifs" about the reaping. According to Paul, the only "ifs" concern the Christian's continued persistence. If we persist, we shall reap.

Perseverance should be cultivated by Christians in every endeavor. Persistent faith, persistent prayer, and persistent service can never be in vain.

Sometimes believers are tempted to give up. Lack of appreciation or cooperation tempts them to succumb to discouragement. Such was the case of a young Sunday school teacher who came to the superintendent and moaned: "I am utterly discouraged with Bob. I have decided to give up on him."

Bob was an urchin she had salvaged from the streets some months before. When the superintendent saw him for the first time he promised to provide a suit of clothes for the ragged waif. Bob gratefully accepted the garments and attended the next three sessions of Sunday school. But he missed the fourth.

The teacher visited the absentee. "I got in a fight on the way home from Sunday school," Bob explained, "and my new clothes were torn and ruined."

"We want you back in Sunday school anyway," the teacher told him.

Bob came, and the superintendent outfitted him a second time. But after a few Sundays the youth missed class again. The teacher paid him another call. Bob sheepishly confessed that his second suit was now in tatters.

It seemed too much for the teacher. That was when she confided to the superintendent, "I've decided to give up on Bob."


"Don't do that," urged the superintendent. "Promise me you'll try once more."

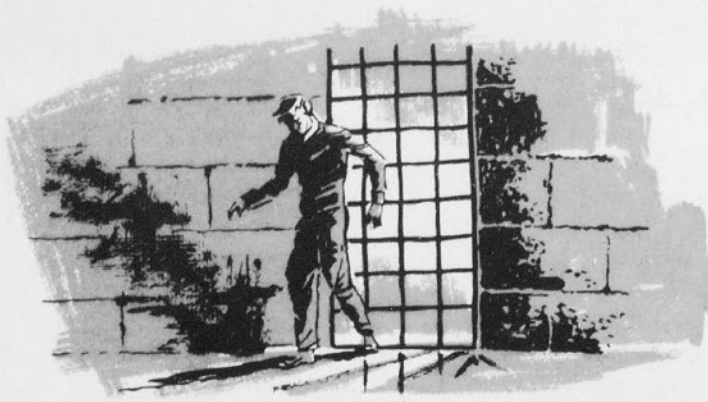
Reluctantly the woman promised. Bob was given a third suit, shepherded back to Sunday school, and in time showed a genuine interest in the gospel. He attended regularly, and eventually taught a class. Later he studied for the ministry and went to the mission field.

If that discouraged teacher had given up on the little waif the Church might have missed entirely the ministry of missionary Robert Moffat, who translated the Bible into Sechwana, a South African dialect. Persistence paid!

Reader's Digest reported a case where one who was administering artificial respiration stubbornly continued long after the doctor gave up hope. The victim revived. Let Christians be as persistent in witnessing to and praying for loved ones. Persistence pays!

Adoniram Judson, America's first foreign missionary, was often assailed by discouragement during his first six years of service in Burma. Not a single convert was won in that long period. But when the conversions commenced, statistics mushroomed. The souls Judson won became soul-winners themselves, and some won converts by the thousands! What if Judson had given up after six years of seemingly fruitless ministry?

"If at first you don't succeed, *try, try a grin!*" does no violence to the old maxim. Because Edison tried 10,000 times, we have electric lights. Because the Imperial Oil Company drilled 106 wells, they struck oil. Because Bob's teacher tried once more, Robert Moffat was salvaged from the slums for a successful missionary career. If you do not faint, you too will reap. Persistence pays. 



THE STRANGE CASE OF GEORGE WILSON

By **STEPHEN E. SLOCUM**

SELDOM HAS A PERSON under sentence of death refused a pardon. Yet there is one case on record in the annals of the United States Supreme Court, in which a man sentenced to die actually did refuse to accept a pardon.

The Court records show that two men, Wilson and Porter, were convicted and sentenced to be hanged for robbery of the U. S. Mails in 1829. Porter was executed on July 2, 1830. About three weeks before the time set for Wilson's execution, he was granted a pardon by President Andrew Jackson. But instead of accepting the pardon Wilson changed a plea of not guilty which he had entered to a lesser indictment in connection with the same crime, to "guilty." Then raised the point of law as to whether the pardon should be held to relieve him of conviction and punishment for the lesser offense.

When he was given the opportunity to plead the pardon, he refused to do so. Refusal to accept a pardon was a point of law that had never been raised before, and the Supreme Court was called upon to render a decision. Accordingly, in January, 1833, the Supreme Court handed down the following decision, written by

Chief Justice John Marshall (U. S. vs. George Wilson, 7 Peters Reports, p. 150):

"A pardon is an act of grace, proceeding from the power intrusted with the execution of the laws, which exempts the individual on whom it is bestowed from the punishment the law inflicts for a crime he has committed.

"A pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance. It may then be rejected by the person to whom it is tendered; and if it is rejected, we have discovered no power in a Court to force it upon him."

This was an unusual case, and most people would agree that Wilson was a fool for refusing to accept a pardon. Yet those same people daily reject the pardon which God has provided for them in the crucified Christ. The most amazing thing in this atomic age is to see men who tremble at the thought of universal destruction, and who would snatch at a reprieve which would prolong their lives a few short years, deliberately refuse God's pardon from eternal death and His deed to eternal life.

In Justice Marshall's definition, "A pardon is an act of grace"—a free gift, an unmerited favor, unearned not to be obtained by purchase or effort. But that is by no means all. The decision reads: "Pardon is a deed, to the validity of which delivery is essential, and delivery is not complete without acceptance."

In the case of real property, we all know that a deed must be delivered and acknowledged before the transaction is complete. The Court extended this ruling to apply to man's physical life. The Bible extends it to include his eternal soul. God executed the deed on Calvary, and sealed it in the blood of His Son, but the transaction is not complete in your case until you definitely accept Christ as your Surety.

God's justice is as infinite as His mercy. To satisfy His justice, sin must be punished. But to reconcile justice with mercy, God gave His own Son as our substitute "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). No one can fathom the infinitude of God's love. Christ was not alone in His substitutionary sacrifice on Calvary. It was God, the Father, who sacrificed His only begotten Son. This is the supreme example of what is meant by "A pardon is an act of grace." Certainly you had no part in obtaining it, for the deed was signed on Calvary nineteen centuries before you were born. In your case it has waited a long time for delivery, and delivery is not complete without acceptance.

Wilson's pardon cost only the scratch of the President's pen. Your pardon cost the life-blood of God's Son. Wilson's pardon meant only a few short years added to the sordid life of a common criminal. Your pardon is a reprieve from hell, and a deed to heaven. But acceptance is essential to delivery, and acceptance of a blood-bought gift of such infinite price is more than a mere intellectual assent to the fact of Calvary. Wilson believed that his pardon had been granted, but refused to avail himself to it. To accept Christ is definitely to renounce a self-centered life for a Christ-centered life.

Wilson's was a strange case. But then, Wilson was a fool.

—American Tract Society

Spanish Literature Division Moves to Florida

THE EDITORIAL AND ADMINISTRATIVE STAFF of the Spanish Literature Division has moved to Miami, Florida, under the direction of Loren Triplett, newly appointed division coordinator.

Brother Triplett, formerly a missionary to Nicaragua, replaces John C. Jackson, coordinator since 1961, who resigned to enter Christian nursing home administration. Brother Jackson joined the staff of the L. G. Young Nursing Home in Hutchinson, Kansas, in June for three months' training in his new administrative duties.

The Spanish Literature Division of the Gospel Publishing House produces 12 Sunday school quarterly publications besides *Poder*, the monthly Spanish counterpart of *The Pentecostal Evangel*. It also publishes training books, hymnals, brochures, pamphlets, and other literature.

There are several reasons behind the move from Springfield, Missouri, to Miami, according to Melvin L. Hodges, field secretary for Latin America.

"One key reason is that there is not a constant supply of Spanish-speaking editorial help in Springfield. There is in Miami," he said.

"Another is that our editors will cultivate their language and editorial skills through involvement in Spanish-

language Sunday school activity. Idea-sharing by our writers and editors will also improve."

Brother Hodges hopes that there will be greater financial support as a result of locating in a city thronging with Cuban refugees. The 1966 budget of the Spanish Literature Division is \$205,000 and \$61,000 of this amount must be underwritten by missions-minded donors.

Printing and mailing of Spanish literature, which averages 34 tons annually, will continue to be done in Springfield, Missouri, at the Gospel Publishing House. Writing, editing, layout, art, and platemaking will be done in Miami.

Orders for Spanish literature should be mailed to 1445 Boonville Avenue, Springfield, Missouri 65802.



Have you got the GOOD WORD?

Have you got the GOOD WORD?

Have you got the GOOD WORD?

Have you got the GOOD WORD?

Have you got the GOOD WORD?

Have you got the GOOD WORD?

The question everyone can ask!

Armed with a supply of *Good Word* Scripture portions and a friendly smile, anyone—including you—can take part in this exciting witnessing campaign!

The story of redemption is the good word, and we are doing friends, neighbors, and anyone we meet a real favor when we ask, "Have you got the Good Word?" and hand them a Gospel of Luke in the exclusive new *Good Word* cover.

Each person you meet through this literature evangelism becomes a prospect for your Sunday school. Think how many of these persons you might introduce to Sunday school during your October Enlargement Campaign—and once you get them started, they'll be Sunday school goers too!

1966 ENLARGEMENT CAMPAIGN NATIONAL SUNDAY SCHOOL DEPARTMENT
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802



Homefront Highlights

TEEN CHALLENGE MINISTRY

Long, Hot Summer

It was a long, hot summer for New York City's Teen Challenge, but the reward of many souls lifted from sin has made the gigantic effort worthwhile.

Groups from the Center witnessed daily in several sections of the city, including Washington Square in Greenwich Village, the Wall Street area, and the Bronx.

A singing group called the "Collegians" from Asbury College joined them for six weeks. These 10 young people provided music for the street meetings and helped with personal work.

Hall to Head Work in Southern California

Don Hall, director of Los Angeles Teen Challenge for the

past three years, was appointed the executive director of Southern California Teen Challenge at a recent board meeting. The entire Teen Challenge program in Southern California will now be administered from the Center in Los Angeles.

Sonny Arguinzi, the first drug addict saved through the ministry of New York Teen Challenge, has been appointed supervisor for the Center in Los Angeles. Mr. Arguinzi, a graduate of the Latin American Bible Institute in La Puente, formerly traveled as a field evangelist for the Los Angeles work.

Mr. Arguinzi replaces David Torres who leaves after three years of service. Mr. Torres has accepted appointment as director of Teen Challenge in Seattle, Wash.

Two new field representatives have been appointed. Neale Sheneman is now representing Teen Challenge in many of the Assemblies of God churches in and around Los Angeles. Jack Brown, a former user of narcotics, is representing the Center before businessmen's groups, service clubs, and other organizations.

Three other Assemblies of God ministers who have been actively engaged in promoting the Southern California Teen Challenge are Willard Nordin, Harold Hall, and Ed Schroeder.

AMERICAN INDIAN MINISTRY

VBS Takes to the Road

The youth of Central Assembly in Wichita, Kans., this summer carried their VBS program to the Navaho Indians of Shiprock, N. Mex.

The effort, tagged *Missions Safari '66*, took Sam Johnson, minister of youth, and a group of the church's teen-agers 625 miles from home, down into the heart of the Navaho reservation. The young people conducted Bible classes at Shiprock June 21-25. Daily attendance was well over 100 Navaho boys and girls.

While there the group made an evening visit to an Indian outstation 35 miles away.

The young people's theme song for the venture was, *He Keeps Me Singing a Happy Song*. The trip enriched their own spiritual lives and brought encouragement and blessing to the Navaho church.

Bible School News

The American Indian Bible Institute (formerly All Tribes Indian Bible School) in Phoenix, Ariz., is processing enrollment applications for the fall term.

To qualify for admittance students must show proof of being at least one-fourth Indian and be recommended by their pastors or missionaries.

Between 25 and 30 Indian students are expected to attend

classes which will begin September 13. Single students will be housed in the two dormitories, while married students will live in cabins near the campus. Three new instructors will be on the enlarged faculty.

Part-time jobs will become available for students working their way through Bible school. For the single student the cost will be \$10 per week for room, board, and tuition fees. In addition, books will cost approximately \$15 per semester. No governmental grants or subsidies are expected as the school has not yet qualified to share in such financial aid.

Individuals and church groups are encouraged to sponsor students who are unable to find jobs sufficient to support them. Offerings for the support of the school are needed to undergird the program so that student fees can be held at this very low minimum.

The curriculum will be expanded this year. Third-year typing, journalism, and speech will be combined with an already developed schedule of Biblical studies. Language courses will emphasize English and speech and will encourage the student to translate scriptural thought into his tribal tongue.

Several Indian missions are placing the Bible school on their prayer lists and helping it financially. Much more support for the school is needed as plans



Above: A Teen Challenge worker testifies with a song in Greenwich Village. Below: The "Collegians." Right: Street meeting in the Bronx.



are being made for expansion and relocation.

The library urgently needs good reference books, commentaries, concordances, various versions of the Bible, and historical novels and textbooks. Especially desired are books dealing with the American Indians. However, any help will be greatly appreciated.

Pauline Mastries, former dean of women and instructor at the school, has been appointed as its field representative. She will act as promotional director and will travel for the school.

Pastors interested in the school may contact Sister Mastries for services by writing either directly to the school in Phoenix or to the Home Missions Department in Springfield, Mo. The school address is: 4123 East Washington St., Phoenix, Ariz. 85034.

Church Dedication

In recent services at which Curtis Ringness, national secretary of Home Missions, and J. K. Gressett, superintendent of the Arizona District, officiated, a new Indian Assembly was dedicated in Chambers, Ariz.

The Chambers Indian work, begun in 1955 by Beulah Bills, has been pastored for the past six years by Mr. and Mrs. Lyle Wolverton.

FOREIGN LANGUAGE MINISTRY

Spanish Outreach in Puerto Rico

Lynn Drumwright and his Spanish congregation of Aquadilla, Puerto Rico, were recently given a car garage in which to hold services. This temporary housing came as a great blessing after hostile Puerto Ricans had forced the Mission to relocate.

The garage was donated by an elderly lady who had been converted and healed in one of their home prayer meetings.

Construction has now begun on a 16-by-30-foot building to

replace the garage. The total cost of the new building is to be about \$2,000.

Several people have donated time and money to the Spanish-speaking work, including numbers of the servicemen stationed at Ramey Air Force Base in Aguadilla. The Borinquen English-speaking Assembly, which Brother Drumwright also pastors, has contributed \$200.

DEAF AND BLIND MINISTRY

Newcomer

Congratulations to Al and Barbara Gisselberg, missionaries in Seattle, Wash. They recently adopted baby Steven, born February 8, 1966.

New Book

The Principles of Love by Joyce Brotzman has just come off the press. The book is being used for a series of Bible studies in ministry to deaf groups throughout the country.

The book presents a study of the many aspects of love and is climaxed by a study of the love of God—the most noble love of all.

An introduction is written by Miss Lottie Riekehof, dean of women and instructor at Central Bible College, Springfield, Mo.

The book (75c a copy) can be ordered from Harry Brotzman, Silent Assembly of God, 3224 Russell Boulevard, Second Floor, St. Louis, Mo. 63104.

ALASKA MINISTRY

Hospital Ministry

Missionary Betty Glick of Anchorage recently spent several days attending special courses at the Psychiatric Institute in Anchorage. She felt that a better understanding of the mental patient might help her in her hospital ministry.

Mrs. Glick also visits the elderly at Woodhaven Rest Home in Anchorage.

Sunday school students group beside the bus which Speed-the-Light helped buy for the Eugene Herds, missionaries in Holbrook, Ariz.



Paul Curry Mr. and Mrs. Duane Hammond Dale Lightner

HOME MISSIONARY NEWS NOTES

Four new workers are welcomed to the home missions ministry.

Paul Curry of Friant, Calif., has received missionary appointment to minister to the American Indians.

Mr. Curry has pastored the Table Mountain Indian Assembly in Friant for the past five years. Before that he pastored in Auburn, Calif., and served as an evangelist to the Indians of the area. He is licensed with the Northern California-Nevada District.

The Currys have one son living at home, Robert Clyde, 17.

Two other new missionaries are Mr. and Mrs. **Duane Hammond** of Couderay, Wis. They are replacing the John Gundersons at the Signor Indian Mission in Couderay.

They have been ministering to the Indians in the Northern Wisconsin and Upper Michigan area. Mr. Hammond has credentials with the Wisconsin-Northern Michigan District.

The Hammonds have three children, Sherri, 5, Scott, 4, and Bryce, 1.

Dale Lightner of Shawnee, Okla., has been appointed to do

missionary work among the American Indians. He will work at the Navaho Assembly in Manuelito, N. Mex.

Brother Lightner studied at Northeast Bible Institute and has pastored an Indian church in Harjo, Okla. He is licensed with the Oklahoma District.

Returning to missionary duty is **Earl Rogers** of Winslow, Ariz.

Mr. Rogers will be working with the American Indians of the Southwest. He previously received Home Missions appointment in 1964. He is ordained with the Southern Missouri District.

Taking Leave

Caleb and **Lela Smith** have resigned their pastorate in Gallup, N. Mex., and have accepted the pastorate of First Assembly in Douglas, Ariz.

The Smiths have faithfully served the American Indians for 17 years. During that time they pioneered three Indian works, including those at Casa Blanca and San Tan, Ariz., and the work at Gallup where they have been for the past 12 years.

They plan to return later to the Indian ministry.

Notes of Victory

John C. Gunderson reports the Sunday school attendance at his missionary church in Gresham, Wis., has risen from 30 to around 70.

The response among the Indians to the gospel has been a great inspiration to him.

* * *

Ralph Buchanan, missionary in Lumberton, N. C., has enjoyed the spirit of revival in his church since March.

Sixty have accepted the Lord and 27 have been filled with the Holy Spirit. A nine-year-old girl who had not spoken in her life was healed of dumbness by the power of God.

* * *

Lula Morton of Gallup, N.

Mex., is anxiously anticipating the move of her missionary church into its new facilities. For three years her congregation has worshiped in a *hogan* (a round Indian home of logs with dirt piled on top for warmth).

When the new church is finished a child-care home will be constructed.

* * *

Edith Jerry of Tonalea, Ariz., has been conducting Sunday services in three different areas on the Navaho reservation each week.

* * *

Oscar Pitts, missionary at Cornfield, Ariz., is taking his missionary ministry on tape into the houses of the Navaho Indians.

NEWS OF THE CHURCHES



GARY S. LIDDLE



CAROLYN M. RUDY

C. A. SCHOLARSHIP WINNERS NAMED

SPRINGFIELD, MO.—Winners of the Mr. and Miss Christ's Ambassador—USA contest have been named. They are Gary S. Liddle, 18, of Ripon, Wis., and Miss Carolyn M. Rudy, 17, of Canton, Ohio.

This is the ninth annual scholarship contest for high-school seniors sponsored by the Christ's Ambassadors and Education Departments.

Chosen from 305 applicants, Mr. Liddle and Miss Rudy will each receive \$300 scholarships for education expenses at an Assemblies of God college. In addition, 48 district winners have been awarded scholarships of \$100 to \$150 each.

Miss Rudy will enroll at Evangel College in Springfield, Mo., this fall. Mr. Liddle, whose sister Barbara was named Miss CA-USA last year, plans to follow her to North Central Bible College in Minneapolis, Minn.

Miss CA-USA graduated from John H. Lehman High School in Canton, fifth in a class of 207. Mr. CA-USA was valedictorian of the 140-member graduating class at Ripon Senior High School.

A member of Bethel Temple in Canton, Miss Rudy was a Sunday school teacher, conducted personal evangelism ministries, assisted in the Sunday school office, earned a Christian worker's training certificate, and participated in Christmas programs, according to Robert M. Graber, her pastor.

At the Assembly of God church in Ripon (where his father is pastor) Mr. Liddle participated in Christian literature distribution, sang solos, and was piano accompanist for the church's gospel radio broadcast.

He was president and treasurer of the local C. A. group, worked in "Truth-for-Youth" campaigns, took part in Bible quizzes, talent contests, Christmas plays, and special youth services. He played in the church orchestra, and preached at "Youth for Christ" rallies.

C. A. scholarships are awarded for academic achievement, character, and participation in school, youth, Sunday school, and church activities. Funds come from the local districts, Assemblies of God colleges and churches, and interested persons.

ESCALON, CALIF.—A spirit of revival continues at the Assembly of God here after special services with Evangelist and Mrs. Ralph Bender of Whittier, Calif. The Lord continues to manifest Himself in healing power and by baptizing believers in the Holy Spirit.

—Ruben A. Wilson Jr., pastor

* * *

MANHEIM, PA.—First Pentecostal Church here recently concluded two weeks of special meetings with Evangelist Freddy Clark.

The power of the Lord was present in the services. Six people were saved, four were baptized in the Holy Spirit, and several were healed.

Many were strengthened by the anointed Word of God, and visitors were attracted by the variety of music.

—Howard E. Pfoutz, pastor

* * *

SEBASTOPOL, CALIF.—The Assembly of God here was blessed during recent meetings with Evangelist J. L. Jeffrey.

Four were saved, and one woman was completely healed of arthritis. The Spirit of God moved in each service. The church was revived, and many received a refilling of the Holy Spirit.

—M. F. Crandall, pastor

* * *

TAMPA, FLA.—Glad Tidings Assembly here has enjoyed a wonderful move of God in services with Evangelist William Caldwell of Tulsa, Okla.

About 35 people, most of them men, were baptized in the Holy Spirit. (One man was 80 years old.)

There were many healings and miracles. One lady was healed of arthritis. Others were healed of lumps, growths, and tumors.

Those suffering from injuries received in accidents were healed. One man said his injured leg, shorter than the other, was made normal in length. His blurred vision, resulting from a concussion as a child, was also cleared.

Those with blind eyes or poor vision were noticeably improved. Deaf and hard-of-hearing people received a touch from the Lord.

A girl with a broken leg was able to walk around the church without crutches. A man's broken ribs were instantly healed.

Many testified that this was the greatest revival they had ever witnessed. Glad Tidings Assembly is expecting a continuing and increasing outpouring of God's blessing, power, and glory.

—P. D. Creel, pastor

* * *

DUBLIN, GA.—Twenty-one were saved and four were baptized in the Holy Spirit at First Assembly here in revival services with Evangelist Nettie Parham of Thomston, Ga. The Sunday school attendance record was also broken during the services.

—Cecil Gray, pastor

* * *

VIRGINIA, ILL.—Glad Tidings Assembly here recently concluded a profitable series of meetings with Evangelist and Mrs. Harry Vibbert of Evansville, Ind. God blessed with good attendance. The ministry of the evangelists was an inspiration to all.

—Helen Cox and Mabel Brown, pastors

* * *

SAVANNAH, GA.—More than one hundred visitors attended three weeks of special meetings at First Assembly here with Evangelists Grover and Carolyn Dunn of Petal, Miss.

Eighty-two children were saved in the children's services and five adults in the regular services. One was baptized in the Holy Spirit, and many were healed.

The entire church enjoyed the preaching, singing, and music of the evangelists.

—Hayward T. Chapman, pastor

* * *

GREAT BEND, KANS.—Eighty people came forward for salvation in a five-night citywide crusade here with Evangelist Tommy Barnett of Kansas City, Kans.

First Assembly, pastored by T. H. Botsford, and Crescent Park Assembly, pastored by Carl W. Johnston, joined together for the crusade.

* * *

FULLERTON, CALIF.—First Assembly here recently enjoyed a real spiritual awakening during special services with the Tanner Team of Willmar, Minn. People were saved, filled, and refilled with the Holy Spirit. The church praises God for all that happened during these services.

—Lloyd J. Cagle, pastor

Moving?

To keep your "Evangels" coming, please send your change of address at least three weeks in advance. Be sure to include your old address or address label—and zip code.

SAINT JO, TEX.—In three years 28 have been saved, 20 filled with the Holy Spirit, and 21 baptized in water at the Assembly of God here.

There were five times as many people present this last Easter (109) as there were three years ago on Easter.

A Christ's Ambassadors group has been formed with about 40 C.A.'s attending.

—Clyde Bell, pastor

* * *

BONHAM, TEX.—Four were saved and three received the Holy Spirit during two weeks of special services at First Assembly here with Evangelist and Mrs. H. A. Strange.

The entire church was lifted spiritually. The Sunday school attendance also increased.

—W. R. Pryor, pastor

* * *

DENVER, COLO.—Several were saved and three received the baptism in the Holy Spirit during special services at Central As-

sembly here with Evangelist Doug Payne of Santa Cruz, Calif.

The church witnessed many outstanding healings and answers to prayer. An usher who was nearly deaf was instantly healed during the closing service.

A spirit of revival still continues. Several have been saved and others healed.

The presence of the Lord was felt in a vacation Bible school held after the meeting with Brother Payne. There were 115 children enrolled.

—Harold Hartzler, pastor

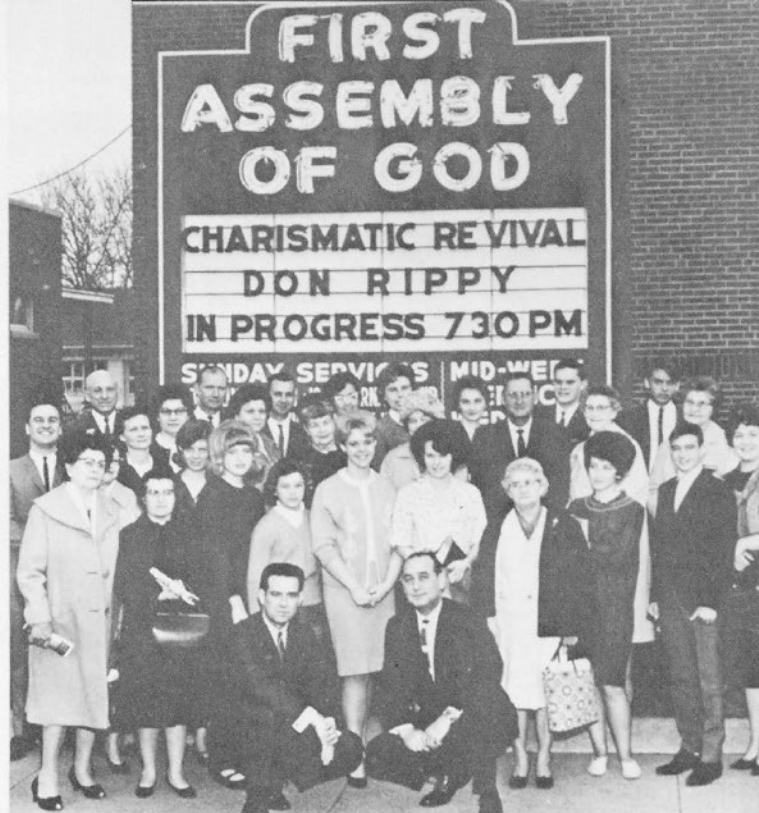
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TERRE HAUTE, IND.—First Assembly here recently experienced a mighty move of God in special services with Evangelist Don Rippey of Fort Smith, Ark.

At least 34 received the baptism in the Holy Spirit and 15 were saved. The entire church is being blessed as the revival spirit continues.

Many new families attended the services for the first time.

—Wm. D. Saunders Jr., pastor



A representative group of the 34 persons filled with the Spirit in a revival at First Assembly, Terre Haute. Evangelist Rippey and Pastor Saunders are at the front center.

AREA PRAYER CONFERENCES

1966-1967

OCTOBER 3-4

First Assembly of God
Aurora, Colorado (Denver)
Contact: J. L. Boulware, pastor

OCTOBER 17-18

Parkway Assembly of God
Revere, Massachusetts (Boston)
Contact: Thomas R. Brubaker, pastor

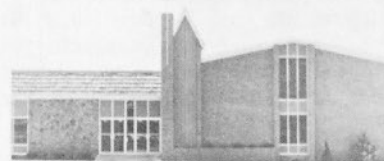
DECEMBER 5-6

Bethel Assembly of God
San Jose, California
Contact: Leland R. Keys, pastor

JANUARY 16-18

Weller Avenue Baptist Church
Baton Rouge, Louisiana
Contact: Lowell Ashbrook,
district superintendent

The above dates and locations are correct. (Note to ministers: information on page 6 of September "Advance" was in error.)



AURORA, COLORADO



REVERE, MASSACHUSETTS



SAN JOSE, CALIFORNIA



BATON ROUGE, LOUISIANA

... come apart to wait upon the Lord



The new Assembly of God in American Falls, Idaho.

IDAHO CONGREGATION DEDICATES \$75,000 CHURCH DEBT-FREE

AMERICAN FALLS, IDAHO—The congregation of the Assembly of God here recently dedicated a new church building to the Lord.

Homer Walkup, superintendent of the Southern Idaho District and a former pastor, dedicated the church in the evening service. Charles Slaughter, also a former pastor (and former Idaho District Superintendent), ministered in the afternoon.

The building is 42 by 72 feet with 6,500 square feet of usable floor space and a seating capacity of 300.

Although valued at \$75,000, the church was dedicated free of all indebtedness—even though there was little money on hand when construction began in 1963. All labor, except bricklaying and electrical wiring, was donated.

The Assembly was set in order in 1932 after eight weeks of evangelistic meetings. B. P. Wilson, now superintendent of the Alaska District, erected the first building in 1934.

The present pastor, Peter C. Petersen, has served the church since 1957.

NEWVILLE, PA.—Palmstown Assembly here recently concluded a week of special services with Evangelist Ken and Gloria Kashner.

Two were saved, one reclaimed, seven baptized in the Holy Spirit, and three testified to healing after prayer.

The evangelists' ministry in word and song proved to be a blessing to all.

—David S. Keefauver, pastor

* * *

GILMER, TEX.—Eight were saved and 13 received the baptism in the Holy Spirit at Oak Grove Assembly here in two weeks of special services with Evangelist and Mrs. Milton L. Fauss of Tyler, Tex. Attendance was excellent, with 75 to 150 present each night.

—Jerry Shipman, pastor

* * *

BLOUNTSTOWN, FLA.—Southside Assembly here recently enjoyed two weeks of services with Evangelist and Mrs. S. P. Bostic Jr. of Enterprise, Ala.

Eighteen people came forward for salvation during the meetings. Many testified of healings and deliverances as God moved in each service.

—James L. Cain, pastor

A family night feature at Southside Assembly, Blountstown, was an award to the husband with the largest family present. (Evangelist Bostic at the right; Pastor Cain, center.)



AMARILLO, TEX.—Fifteen were saved and five filled with the Holy Spirit during special meetings at Fairview Assembly

here with Evangelist and Mrs. Leslie Eldridge. Several were delivered of longstanding habits.

Because of a wonderful move

of the Spirit, there was no preaching on four nights of the two-week meeting.

—A. L. Beggs, pastor

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Alabaster	First	Sept. 4-18	Colen & Carol Lassiter	Robert Raburn
Ariz.	Phoenix	Chandler First	Aug. 21-Sept. 4	J. Randall & Mrs. Stewart	R. Austin Joliff
Ark.	Gateway	A/G	Aug. 23-Sept. 4	Oren Paris	F. Gerald Winters
Calif.	Covina	A/G	Sept. 5-25	Quentin Edwards	Judge B. Lindsay
	Elk Grove	A/G	Sept. 6—	Dallas Miller	Sheldin Slagel
	Lamont	First	Aug. 31-Sept. 11	Winferd Mack	Coy H. Nicholson
	Oakland	First	Sept. 11-18	Howard Rusthoi	Paul C. Schoch
	Santa Cruz	Scotts Valley	Sept. 6-18	Stanley & Mrs. MacPherson	Alfred J. Morrison
	Taft	*Taft Hgts.	Aug. 30-Sept. 11	Victor Etienne	Bon D. Bennett
Colo.	Boulder	First	Sept. 7-18	Dave Tonn	Glenn R. Kelly
	Colorado Spgs.	First	Aug. 31-Sept. 4	Diehl Evangelists	Lloyd Christiansen
	Greeley	First	Sept. 11-25	Diehl Evangelists	H. I. Maley
Fla.	Bartow	First	Aug. 14-28	William H. Kautz	D. N. Asbury Jr.
	Lakeland	First	Aug. 31-Sept. 12	Ernie Eskelin	Karl Strader
Ga.	Dallas	First	Aug. 30-Sept. 11	Chas. & Mrs. McKnight	Freddie Goss
Ill.	Canton	A/G	Sept. 6-18	The Singing Lunsfords	James Snodgrass
	Carlinville	First	Sept. 4-18	F. Rudolph McAdams	Fred B. Hendrickson
	Clinton	First	Aug. 31-Sept. 11	Don & Dixie Cox	C. R. DePrenger
	St. Elmo	First	Sept. 6-18	Leonard Negrin	Y. E. Roberts
	W. Frankford	**First	Aug. 29-Sept. 4	Culpepper-Gourlas Tm.	D. L. Hudspeth
Ind.	E. Gary	**A/G	Sept. 4-9	Charles Senechal	Denver Baker
	Terre Haute	First	Aug. 31-Sept. 4	The Sunshine Party	W. D. Saunders Jr.
Iowa	Bettendorf	First	Aug. 31-Sept. 11	William Caldwell	O. H. Hamilton
	Burlington	First	Aug. 31-Sept. 11	Doug Ramsey Family	Merle White
Kans.	Fredonia	First	Sept. 6-18	James & Beulah Pepper	D. E. McDaniel
	Kansas City	Victoria Tab.	Sept. 4-18	James H. Black	H. W. Barnett
	Russell	A/G	Sept. 6-18	Kenneth M. Stottlemeyer	Lynn Kanaga
	Topeka	Glad Tidings	Sept. 7-18	Leon Morrow	Charles D. Gibson
La.	Allemands	Des Allemands	Sept. 7-18	A. G. & Mrs. Calaway	Cecil Janway
	Monroe	College Town	Sept. 6-18	J. C. & Mrs. Nichols	E. J. Graves
Md.	Savage	Bethel	Sept. 4-16	Ken & Gloria Kashner	E. W. Mason Jr.
Mich.	Dowagiac	A/G	Aug. 22-28	Billy & Kathy Long	Edgar Kent
	E. Detroit	°Calvary	Sept. 11-16	Charles Senechal	Alvin Sprecher
	Grand Rapids	First	Sept. 7-18	Musical Vanderploegs	Gene S. Hogan
	Lansing	First	Sept. 7-18	"Gypsy" George Butrin	Leo Tomko
	Muskegon	Central	Sept. 6-11	The Sunshine Party	Bernard Ridings
Minn.	Jackson	A/G Tab.	Sept. 11-25	The Matschulat Party	James T. Zellers
	St. Cloud	A/G	Sept. 6-18	Arthur & Anna Berg	Martin E. Gerdes
	Winona	A/G	Aug. 31—	Bob Ludwig	William Shaw
Miss.	Natchez	First	Aug. 22-Sept. 4	J. C. & Mrs. Nichols	W. H. Richardson
Mo.	Fair Play	A/G	Sept. 11-23	Knott-Olson Team	J. L. Burnett
	Kansas City	Evangel Temple	Sept. 6-11	Wesley F. Morton	G. W. Hardecastle Jr.
	Lee's Summit	First	Aug. 30-Sept. 11	O. H. & Mrs. Virgin	Robert Palmer
	Macon	A/G	Sept. 4—	E. Mehagan Family	V. R. Hamilton
	Seneca	A/G	Sept. 4-18	Lula M. Ware	Calvin Ackerson
	Valley Park	First	Sept. 6-18	Loyd & Rebecca Middleton	John Eller
Mont.	Missoula	First	Sept. 4-18	Keetah Jones	Carl Perry



Pastor and Mrs. Searles cut their "anniversary" cake as Sunday School Superintendent R. E. Chelпка watches.

these 11 years. Average Sunday school attendance has grown from 67 to 245. The attendance record was broken at Easter with 305.

In 1955 there were eight Sunday school classes. Today there are 25 classes with a staff of 51.

Shortly after a new building was erected in 1963, the church started a day school for kindergarten through the sixth grade. This is the only Assemblies of God day school in Phoenix.

God truly has blessed this church.

—Carol Chelпка,
Sunday school secretary
* * *

HAZELTON, PA.—Faith Assembly here recently concluded special services with Evangelist George Butrin of Berwick, Pa.

Several were saved, and others were baptized in the Holy Spirit.

Many testified to being healed.

Each service was filled with the presence of God as Brother Butrin ministered under a deep anointing of the Spirit. The entire church has been encouraged in the Lord.

Prior to Brother Butrin's coming, members of the church met for prayer and Bible study, using the "Teach and Tarry" pamphlet as a guide.

—Arthur R. Hontz, pastor
* * *

HORSE SHOE RUN, W. VA.—

The Assembly of God here recently concluded a tent meeting with Evangelist Curtis Sample and Party.

Fifteen were saved, 10 baptized in the Holy Spirit, and nine baptized in water. Several were reclaimed.

The entire community was stirred for God. The church thanks the Lord for His manifestations in the services.

—Terrance Lewis, pastor



On behalf of Alisal Assembly, Marvin Barbee presents a check to Pastor Joe Wright and his family.

California Church Holds Appreciation Service

SALINAS, CALIF.—Recently the congregation of Alisal Assembly here held an appreciation service for Pastor Joe D. Wright and his family, celebrating their 10th anniversary at the church.

The church has pledged to send Pastor and Mrs. Wright to the Middle East to visit missionaries the church is helping to support.

During the Wrights' 10 years at Alisal Assembly a new sanctuary has been erected, the educational unit has been expanded, and attendance has more than doubled.

—Marvin E. Barbee,
assistant pastor
* * *

CASTROVILLE, CALIF.—Five adults were saved during special meetings with Evangelist J. L. Jeffrey at First Assembly here. Church members were edified by the ministry of Brother Jeffrey. Visitors were present in most services.

—H. O. McMilin, pastor

ANNOUNCEMENT

CHURCH DEDICATION—September 11, at Glad Tidings Assembly, St. Petersburg, Fla. Speaker: Lowell Ashbrook, Louisiana District Superintendent.—by Kenneth Squires, pastor.

SILVER ANNIVERSARY—September 10 and 11, at the Assembly of God, Quincy, Calif. Special speaker: M. M. York.—by C. C. Holland, pastor.

DEDICATION AND HOME-COMING—September 17 at Assembly of God, Mount Holly, N. J. Speaker: Frederick Eide, district superintendent, and special guest, John Paproski. All former members and friends invited to attend.—by James Occhipinti, pastor.

NSSA CONVENTION—21st annual convention, National Sunday School Convention, Sept. 21-23, in new War Memorial Auditorium in the Prudential Center, Boston, Mass.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Nebr.	Bassett	A/G	Aug. 28-Sept. 11	F. D. McClellan	Wayne A. Hall	
N. Mex.	Clayton	A/G	Sept. 6—	Bob Wilson	Jerry Roberts	
N. C.	Winston-Salem	First	Sept. 4-16	Bob Watters	Carl G. Conner	
N. Dak.	Scranton	A/G	Sept. 6-18	Roy & Arlene Brewer	Marcus Bakke	
Ohio	E. Liverpool	First	Sept. 6-18	George & Nadine Van Riper	James W. Miller	
	Harrison	First	Aug. 29-Sept. 2	Billy & Kathy Long	Johnny Garrison	
	New Lebanon	Johnsville	Aug. 31-Sept. 11	Don & Sharon Parker	Terry T. Diehl	
	Salem	First	Sept. 6-11	Jerry Knibbe	Paul C. Taylor	
	Uhrichsville	First	Aug. 31-Sept. 11	"Little Joe" Peterson	Donald Hartman	
Okla.	Cushing	First	Sept. 13-25	Lee & Bonnie Jean Krupnick	Clyde C. Miller	
	Duncan	Bethel	Sept. 6-18	Chas. & Barbara Hudspeth	Marcus Alexander	
	Enid	Northside	Sept. 4-18	Franklin & Doris Burns	Elmer T. Watkins	
	Taloga	First	Sept. 4-18	Mathers-Pharr Team	Eugene Howeth	
	Coquille	A/G	Aug. 31-Sept. 11	Doug Payne	James Ryan	
Oreg.	Eugene	First	Sept. 12—	Linfield Crowder	Murray McLees	
	Pendleton	A/G	Sept. 4-18	Duane & Violet Parrish	Dave W. Phillips	
	Prairie City	A/G	Aug. 21-Sept. 4	Danny Franke	C. E. Durham	
	Clairton	Calvary	Sept. 6-18	David Dean	J. C. Sheridan	
	Hillsdale	A/G	Aug. 31-Sept. 11	Ernest & Mrs. Berquist	Frank Yarnal	
S. C.	Mifflintown	A/G	Sept. 7-18	Charles S. Morris	Handy Christopher	
	Williamsport	Faith	Aug. 28-Sept. 11	Paul & LaVonne Clark	Robert A. Kulzer	
	Rock Hill	First	Sept. 4-18	B. R. Minton	L. B. Richardson	
	Crowell	A/G	Aug. 31-Sept. 11	Dwight Edwards	A. L. Stanley	
	Gilmer	Oak Grove	Sept. 6-18	Bill & Naomi Hayes	Jerry H. Shipman	
Tex.	Lewisville	First	Aug. 31-Sept. 11	Samuel & Mrs. Calk	Carl Lambert	
	Malakoff	First	Sept. 4	B. P. Carroll	O. B. Cook	
	Mesquite	First	Sept. 4	R. I. Stewart	Hulon Hood	
	Odessa	Highway Temple	Aug. 23-Sept. 4	John & Robert Stephens	C. L. Gillock	
	Odessa	Sherwood	Aug. 30—	J. B. & Mrs. Essary	Joe A. Bradley	
	Pleasanton	First	Aug. 28-Sept. 11	D. A. Watson Family	I. H. Ridge	
	Seymour	First	Sept. 7—	Branham & Steele	Lloyd McIntosh	
	Sunray	First	Aug. 31-Sept. 10	Tommy & Esther Lance	Ervin Asiatico	
	Tyler	First	Sept. 4—	Glen Shinn	B. L. Greene	
	Waxahachie	University	Sept. 4-11	Billy & Kathy Long	Dick Guynes	
	Wash.	Naselle	A/G	Aug. 26-Sept. 4	The Fox Party	Alfred M. Olsen
		Ridgefield	Pioneer	Sept. 6-18	D. L. Nultemeir	Albert E. Anderson
		Seattle	Calvary Temple	Sept. 11—	Watson Argue	Marcus Gaston
	Wis.	Oshkosh	First	Sept. 4—	Melvin McKnight	O. J. Hanson
		Tomahawk	A/G	Sept. 6-18	Ralph E. Leslie	Lloyd Graetz
Wyo.	Casper	First	Aug. 30-Sept. 4	Dave Tonn	E. D. Beard	
	Pine Bluffs	A/G	Aug. 30-Sept. 4	Roy & Arlene Brewer	Paul Wheeler	
Canada	Hamilton, Ont.	*Bethel Gosp. Tab.	Sept. 11-25	Gene & Heather Burgess	Hudson T. Hilsden	
	Lion's Head, Ont.	Spry County	Sept. 6-11	Joseph Perrello	S. L. Myles	
	Winnipeg, Man.	Calvary Temple	Sept. 11-18	Wallace Bragg	H. H. Barber	

* Youth Crusade

** Kid's Crusade

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



THIS IS THE DAY when all Assemblies of God churches will receive special offerings for Global Conquest—the arm of the Foreign Missions Department which is dedicated to taking the gospel to the masses of lost humanity. The missionaries are burdened

over the increasing numbers of the heathen; but our system of pledged support does not include funds for missionaries to strike at the strategic targets of the world with mass-evangelism campaigns. Global Conquest provides such funds.

Right now Global Conquest is \$25,000 behind in its commitments to the missionaries. Some of the meetings have been postponed; others will have to be cancelled if sufficient funds do not come in. All Global Conquest Day offerings will go for Good News Crusades in foreign lands.

TODAY IS

GLOBAL CONQUEST DAY



AUGUST 28

FOREIGN MISSIONS DEPARTMENT • ASSEMBLIES OF GOD