

THE PENTECOSTAL evangel

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



Behold the fowls of the air:
For they sow not, neither do they reap,
Nor gather into barns;
Yet your Heavenly Father feedeth them.
Are ye not much better than they?

Which of you by taking thought
Can add one cubit unto his stature?

And why take ye thought for raiment?
Consider the lilies of the field,
How they grow;
They toil not, neither do they spin:
And yet I say unto you,
That even Solomon in all his glory
Was not arrayed like one of these.

Matthew 6:26-29



JANUARY 19, 1964 • TEN CENTS

If there is anything "strange" about the spiritual manifestations in Pentecostal meetings it is that they are not seen in all churches which profess to be patterned after the New Testament.

SPIRITUAL MANIFESTATIONS

By CLYDE KING

Pastor, First Assembly of God, Pueblo, Colorado

SOME VISITORS AT FULL-GOSPEL CHURCHES MAY THINK certain aspects of the worship services are "strange," simply because they have not seen these spiritual manifestations at other churches. Newspaper reporters sometimes use such terms as "hysteria," "emotion," and "frenzy" in describing the spiritual exuberance that may be evidenced in the praying, singing, or preaching at Pentecostal meetings.

Manifestations of the Spirit have often been misunderstood and described as religious fanaticism. The truth of the matter is that God has chosen various ways to manifest His power and glory among His people, both in Bible times and since the days of the apostles.

1. *Falling into a trance.*

In Acts 10 and 11 you will read of Peter, a great spiritual leader of the New Testament Church, falling into a trance. Peter is respected and honored. He was not a religious fanatic in any sense of the word.

Doddridge defines a trance as "such a rapture of the mind that it gives the person who falls into it a look of astonishment. He is rendered insensible to the external objects around him, while in the meantime his imagination is agitated in an extraordinary manner with some striking scenes which pass before it and take up his attention."

Paul also was in a trance (Acts 22:17-21). During this time he received a special warning and was given direction for his ministry. No doubt it was an experience during a religious trance that Paul described in 2 Corinthians 12:1-4.

Abraham probably was in a trance when he received a revelation concerning the future of his descendants. (Genesis 15:12-16).

2. *Physical prostrations.*

People lying prostrate under the influence of the power of God are not hysterical. This too is found in both Old and New Testaments.

Ezekiel fell upon his face (Ezekiel 1:28). Daniel relates an experience where there was a great quaking (Daniel 10:7-9). The men with him fled to hide themselves. Daniel lost his physical strength and fell into a deep sleep, his face upon the ground.

John fell as a dead man on the Isle of Patmos when God showed him what He wanted him to write in the Book of Revelation.

3. *Dancing in the Spirit and leaping for joy.*

David danced before the Lord when the ark of the covenant was brought to Jerusalem (2 Samuel 6:14). He was criticized by his wife Michal, but was not reproved by the Lord. David went on being blessed, while Michal was cursed with barrenness until the day of her death.

The lame man that lay begging by the gate leaped for joy, praising God after he had been told by Peter and John to rise up and walk (Acts 3). He did not confine his demonstration of joy and happiness outside, either. "He entered with them into the temple, walking and leaping and praising God."

When God's power is poured out in a special way, you will see and hear these physical demonstrations. By this we mean falling under the power of God, dancing and leaping for joy, clapping the hands, shouting and rejoicing with a loud voice. All this is found in the Bible. It happened to the best and most spiritual of God's people.

It is not hysteria. It is scriptural. But it does not happen to everyone and needs not happen to everyone. God works with His people in a variety of ways.

In Bible times, there was almost always some spiritual revelation and a deepening of the spiritual life when a person experienced a demonstration of God's power. Physical demonstrations apart from the inward moral work of the Spirit are useless. The purpose of outward physical manifestations is not to attract attention to the

"These are not drunken, . . . but this is that spoken by the prophet Joel."

individual. If this were all they did they would be out of order. What is really important is the work within the believer that changes the life, sanctifies the human spirit, and produces the fruit of the Holy Spirit.

In the case of Saul of Tarsus, a very deep inward work took place within him when he met the Lord on the road to Damascus. His will was completely surrendered to God. He went from that hour to do an amazing work for the Lord.

I remember a young man who was extremely good looking and popular with the girls. He received the baptism in the Spirit in a revival meeting in Latah, Washington. He danced in the Spirit until his shirt-tail flopped like a flag in the breeze. The next morning in school he sat alone, avoiding the crowd, reading. A deep moral work had been wrought within him that night. He later attended Bible school.

A young married man with an unholy temper, a wife beater, a drinker, a man of obscene profanity, a trouble-maker who at times became involved with the law, gave his heart to Christ. I saw him receive the Holy Spirit. He jerked and shook after getting up from the

The Holy Spirit does not speak of Himself, but takes the things of Jesus and reveals them to us. . . . Oh, the grandeur of it! Not a passing pleasure, not a transitory joy, but an abiding presence. Not It, but HIM. —ROBERT A. BROWN

altar of prayer. His wife hardly knew what to think of it. But she found a deep work had been accomplished in him. As long as I was his pastor, he was a living testimony to the saving power of God.

Pentecostals are regarded as fanatics. They are accused of working themselves into a frenzy and becoming hysterical. Some of the accusers have forgotten that after the Spirit fell on the Day of Pentecost the disciples of the Lord were accused of being drunk on new wine (Acts 2:13). This was the experience that changed Peter from a slinking denier to a bold preacher.

Were Peter and Paul to preach in any American City today, they would be called hysterical. The Jews considered Paul to be so fanatical and harmful that he was not fit to be alive. Festus said Paul was "mad."

Today, the religious world accepts Paul as a great man, but in the day he visited the cities of his time and preached his sermons they thought he was crazy.

If he were living today in America, preaching holiness, healing the sick, casting out demons, ministering the baptism of the Holy Spirit, speaking in tongues more than any of us, as he did in his day (1 Corinthians 14:18), the general public of our time would consider him a religious fanatic.

Even Jesus was considered to be beside Himself (John 10:20). The prophets of the Old Testament who really

knew God and faithfully declared His Word were considered fools and crazy (Hosea 9:7).

Religious leaders of more recent times were considered emotional by their generation. According to historical records of the Methodist revival, it was common for people in John Wesley's meetings to be so overcome by the convicting power of God that they would cry aloud or fall down as if dead in the services.

John Wesley was a precise man who believed everything should be done decently and in order, and so do we; but Wesley's idea of "decently and in order" did not rule out the demonstration of the power of God.

Wesley was considered such a fanatic by the people of his day that he was refused the privilege of preaching from his father's pulpit at Epworth.

Charles G. Finney, who is credited with winning 100,000 persons to Christ in two years, was criticized and discredited by many.

At times the power of God was so strong in his meetings that the audience would fall on its knees in prayer. In his meetings there was not only spiritual work done in hearts, but physical manifestations of the work of the Spirit.

The mighty power of God was judged by some to be so much religious fanaticism, but half a million people were converted in the great revival that began in his meetings.

Many churchgoing people today are ignorant concerning the demonstrations of the Holy Spirit. They have the idea that it is all right to show emotion at a ball game or a political rally, but never at church. If you shout and throw your hat into the air when someone makes a home run, you are just a baseball fan. If you sit or stand in the hot sun for two hours to see the President of the United States, you are just a good American. But if you shout Hallelujah, or praise God when Jesus answers your prayer, heals your body or makes you a new creature, you are called a hysterical fanatic.

People without the Holy Spirit in their own lives are usually the ones who fail to understand the manifestations of God's power in the lives of others. (1 Corinthians 2:14-15). The natural man, or unsaved man, cannot understand the things of the Spirit. It is perfectly in order to shout in church if you have something to shout about (Isaiah 12:6).

We do not expect people who are ignorant of the Bible and void of the Holy Spirit to be able to properly evaluate the working of the power of God. That is like a man from the city who never made a study of cattle but who tries to judge the beef at the state fair. A man who has never driven anything but a car or tractor is not in a position to tell someone how to fly an airplane.

The man who has done little more of a religious nature than join a formal church is not in a position to say whether or not Pentecostal people are religious fanatics.

Do not worry about the world's remarks about fanaticism. Get filled and stay filled with the Holy Spirit. Allow God to demonstrate His power in and through you. ◀◀

BERT WEBB, *Executive Director*
ROBERT C. CUNNINGHAM, *Editor*
LESLIE W. SMITH, *Layout Editor*
NORMAN PEARSALL, *Art Consultant*
CARL G. CONNER, *Circulation Manager*

DEPARTMENTAL EDITORS

John Garlock, *Foreign Missions*; Ruth Lyon, *Home Missions*; F. W. Colbaugh, *Radio*; Burton W. Pierce, *Evangelism and Men's Fellowship*; Johnnie Barnes, *Royal Rangers*; Everett James, *Light for the Lost*; Verne MacKinney, *Speed-the-Light*; Frances Foster, *Boys and Girls Missionary Crusade*; Ann Ahlf, *Women's Missionary Council*; Charlotte Schumitsch, *Missionettes*.

EDITORIAL POLICY BOARD

Bert Webb (Chairman), R. J. Bergstrom, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Harcastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

EXECUTIVE PRESBYTERS OF THE GENERAL COUNCIL OF THE ASSEMBLIES OF GOD

Thos. F. Zimmerman (Gen. Supt.), Bert Webb, Gayle F. Lewis, C. W. H. Scott, H. S. Bush, J. P. Hogan, Bartlett Peterson, M. B. Netzel, R. J. Bergstrom, E. W. Bethany, G. R. Carlson, N. D. Davidson, G. W. Harcastle, Sr., D. H. McLaughlin, Kermit Reneau, R. H. Wead.

SUBSCRIPTION RATES

Addresses in the U.S. and U. S. possessions: Single subscription, \$2.50 a year; \$4.75 two years; \$7.00 three years. Special introductory offer \$1.00 for 20 weeks. Bundle rate (minimum of four subscriptions, all mailed to the same address) 65c for 13 weeks, \$2.25 for a year, on each subscription. Canadian addresses: Single subscription \$3.00 a year; \$5.75 two years; \$8.50 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 78c for 13 weeks, \$2.75 for a year, on each subscription. Foreign lands (except Canada and PUAS countries*): Single subscription \$4.25 a year; \$8.25 two years; \$12.25 three years. Bundle rate (minimum of four subscriptions, all mailed to the same address) 91c for 31 weeks, \$3.50 for a year, on each subscription.

*PUAS—U. S. rates apply to all countries in the Postal Union of the Americas and Spain. See your postmaster for a list of these.

Printed in the U.S.A. Second-class postage paid at Springfield, Missouri.

STATEMENT OF FAITH

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.

(Average paid circulation in December)
184,048 copies weekly

He Looks for Fruit

The fruit grower looks for fruit in his orchard and God expects to find the "fruit of the Spirit" in the lives of His people.

What is this "fruit of the Spirit" that God is seeking? It is simply the various manifestations of the divine nature. It is the outward evidence of the indwelling Spirit of God. After we have been filled with the Holy Spirit, God expects us to show evidence of the fact by godly living.

It is the very opposite of the "works of the flesh." In Galatians 5 the apostle gives us a partial list of these: adultery, fornication, uncleanness, idolatry, witchcraft, hatred, strife, envyings, murders, drunkenness, revellings, and such things. Anything that is out of harmony with the sweet, loving, holy spirit of Christ can be classified among the "works of the flesh." These are the "wild grapes" that the prophet mentioned in Isaiah 5:4.

You will recall how God brought His people out of Egypt, out of the land of bondage, out of a heathen environment, and placed them in a good land, a land flowing with milk and honey. In this new land they had every opportunity to be a holy people. God looked for a harvest of righteousness from their lives; He wanted them to be holy because He wanted to have fellowship with them—for God's heart is hungry for fellowship. But when He went to His "vineyard" and looked for "grapes," all He found was "wild grapes" (Isaiah 5:4).

Then God the Son appeared among men and He too met with bitter disappointment. The men who professed to be serving the Lord resisted His message of holiness. They loved their own selfish ways more than the path of righteousness. The Saviour described His disappointment by telling the parable about a man who planted a fig tree. He said that each year at harvesttime this man would come to get figs, and he never could find any, so finally he said: "These three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

Well might the Son of God have called down total destruction upon the Jewish nation for the way they rejected His teachings and mistreated Him during His three years of ministry! And well might the Lord turn away from some of us who, although professing to be filled with the Spirit, have not yielded the fruit of the Spirit. But there is mercy with the Lord. He does not cut down His "fig tree." Instead He gives His life to save it; He asks the Father to send the Holy Spirit down as rain to make it fruitful. He gently chides us for our barrenness and pleads with us to "walk in the Spirit and ye shall not fulfill the lust of the flesh."

The fruit He seeks is "love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, temperance." How much self-sacrificing love is there in our lives? How much spiritual joy? Is the peace of God ruling our hearts? Are we longsuffering when called upon to endure hardness for His name's sake? Let us go down the list and see if all the fruits are growing in our daily lives; and if the harvest is sparse, let us pray for a new infilling of the Spirit. "The fruit of the Spirit" is not produced by self-effort but by being filled with the Spirit, led by the Spirit, obedient to the Spirit.

—R.C.C.

The Fruit of the Land

Blessed are the Joshuas and Calebs who, seeing the fruit of the Pentecostal Movement, have the courage to enter in and claim the Lord's promises.

BY HOWARD CARTER

THE TWELVE SPIES HAD ENTERED THE FAVORED LAND to which the Lord had led the Children of Israel. They had searched from "The wilderness of Zin unto Rehob, as men come to Hamath...and they came unto the brook Eschol." It was at Eschol they found that cluster of grapes, so magnificent that it had to be carried between two on a staff. The land was undoubtedly fruitful, verily "flowing with milk and honey." The Lord had brought them to the verge of their rich inheritance, and their wilderness journeyings would but serve to whet their appetite for its luscious fruitage. Nevertheless they were afraid to take possession of it.

There are multitudes of people today who have known from experience the blessedness of being delivered from Egypt. They have been sheltered by the sprinkled Blood, have feasted upon the Lamb, passed through the water, and are following the cloud in the wilderness. They have read of an experience where revival falls like showers from heaven upon hills and valleys; have heard the rejoicings of many who are enjoying the fruits of a "promised land"; and yet their own experience resembles that of the Israelite in the wilderness.

The Pentecostal Movement claims to have in its gatherings a fulfillment of the "promised" outpouring of the Holy Spirit. This experience should be the normal one in the church generally; but, like Israel of old, an unholy fear has possessed the majority, and they wander in the wilderness instead of inheriting their possession. They have seen the sons of Anak instead of the greatness of the Lord who has saved them and kept them, and they weep in their wretchedness instead of entering in with Joshua and Caleb into the Canaan of rest.

When the spies brought back their report on Canaan they pointed to the grapes, pomegranates, and figs and said, "This is the fruit of it" (Numbers 13:27). Let us examine the "fruit" of the Pentecostal experience that so many reject. When the Lord baptizes a person with the Holy Spirit, that one delights in a deep and spiritual worship of the Lord.

The spirit of worship and of praise characterizes the Movement wherever it is found. There is a joy in the Holy Ghost, a love of the Word of God, a magnifying of the precious Blood, and an atmosphere of praise akin to the Book of Psalms. Let those who have designated the work as "not of God" remember that those who attend spiritualistic seances do not magnify the precious Blood of Christ. The evil spirits called Jesus accursed (1 Corinthians 12:3) but those who call Him Lord are evidencing the power of the indwelling Holy Spirit.

Another "fruit of this land" is the separation which is required of all who claim to be filled with the Spirit. Take but one indication of this fact as an example. Among nearly every section of believers in Christendom

you will find some who smoke, and yet it would be hard to find a single individual in the whole of the Pentecostal Movement who indulges in this habit. If this were due to the teachings of their leaders, there would have been a section at least who would have rebelled against the restriction. But it is acknowledged by all that the Holy Spirit Himself, who enters the believer's body to make it His temple (1 Corinthians 6:18), teaches those He indwells not to defile themselves in this manner. The spiritist does not condemn smoking. The nominal churchgoer sees no harm in it. But the Pentecostal Movement would regard one of its members as utterly backslidden who went back to smoking.

Wherever the Holy Spirit has been poured out there is a zeal for God, a spirit of revival in the individual and the community. This zeal is not "born of the flesh" or it would soon die. It is the result of the vision and the spiritual quickening which the Spirit of God gives when He fills a human heart. The Bible, illumined by the Spirit, reveals the condition of dying men and women without Christ. The love of God is shed abroad in the heart, and the result is a holy zeal to see the lost brought to a saving knowledge of the Lord. This zeal partakes of the purity of that fire which burned in the bush which Moses saw.

It is well to remember how many blessings were being lost to sight before the Pentecostal Movement began about 60 years ago. Very few persons were trusting the Lord for healing of the body. The Scriptures were plain enough on the subject, yet very few, comparatively, were manifesting any faith for divine healing. Today prayer is offered for multitudes and thousands are experiencing the healing power of the Lord.

We also see the other gifts of the Spirit manifested in the Movement—including the word of wisdom, and the word of knowledge. There are some who have visions which have been given evidently by the Lord, and many prophesy. The gift of tongues which was given to all on the Day of Pentecost (Acts 2:4) is being given to seekers today, and this simple and least gift we accept as the initial evidence of the Spirit having come into the seeker. Among the "fruit of the land" therefore is a revival of the gifts of the Spirit so fully exercised by the Early Church.

Let those despise the present work of God who are content with a dry "wilderness" experience. Many are hearing the singing of those who have crossed the Jordan and are enjoying "the grapes and the pomegranates and figs." There may be difficulties to overcome, giants to be slain, walled cities to be razed to the ground, but the Lord has promised His angel to go before and to lead the trusting soul to victory. In the spirit of Joshua and Caleb, "Let us go up at once and possess the land."

Three Great Changes in the Spirit-filled Life

BY F. NOLAN BALL

Pastor, First Assembly of God, Talladega, Alabama

THE MINISTRY OF THE HOLY SPIRIT, AFTER WE HAVE received Him in His fullness, will transform every part of our lives. His coming to us in Pentecostal power will affect what we do, what we know, and what we are.

IN DOING

The Lord Jesus linked the coming of the Holy Spirit upon believers with the primary task of the Christian church—the task of witnessing. This is what we are to do, and the Holy Spirit is given to make our witnessing possible and effective. Jesus said, “Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8).

The work of God, including witnessing, is a spiritual, supernatural work. Yet God has decreed that it shall be done by men, not by angels. Knowing that we are utterly incapable of effective witnessing without His help, Jesus commanded, “Tarry . . . until ye be endued with power from on high.”

We are only at our best in our labors for God when we are filled with the Holy Spirit. Paul knew this, and disclaimed any credit for the effectiveness of his preaching. “My speech and my preaching was not with enticing words of man’s wisdom,” he said, “but in demonstration of the Spirit and of power” (1 Corinthians 2:4).

Paul was not one to despise education; he was himself a well-educated man, but he did not depend upon his training as a substitute for the power of God. We can be thankful that an increasing number of Pentecostal ministers are taking advantage of educational opportunities available. But let us never forget that a truly Pentecostal ministry is based not on education, ingenuity, or any other human resource, but on the power of the Holy Spirit. God’s Word still says, “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

With all of its increased knowledge and scientific achievements, this twentieth-century world is far from God. Our appeal to this generation must not be based upon human wisdom, but on the gospel of Jesus Christ preached with the anointing of the Holy Spirit. In all of our actions, whether we be preachers, teachers, or witnesses in some other way, may we bear the touch of the Holy Spirit.

IN KNOWING

In the second place, the baptism in the Holy Spirit is given to us to enable us to know what God wants us to

know. “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God” (1 Corinthians 2:9, 10).

The first spiritual knowledge that comes to any individual comes by revelation of the Holy Spirit. “When he is come, he will reprove the world of sin, and of righteousness, and of judgment” (John 16:8). Before we seek forgiveness there must be the conviction of the Holy Spirit. Beginning with the revelation of the truth about our sin, the Holy Spirit leads us on into deeper truths as we obey that which we understand.

It is the Holy Spirit who opens God’s Word to us. The Bible is a closed book even to men who study it, know its background, understand Bible customs and the original languages in which it was written, unless they have the Holy Spirit to illuminate it to them. On the other hand, many people with limited formal education can grasp the spiritual message of the Bible because they depend upon the Holy Spirit to show them its meaning.

Jesus said, “When he, the Spirit of Truth, is come, he will guide you into all truth” (John 16:13). Notice the use of the word *guide*. The baptism with the Holy Spirit is no guarantee of enlightenment in the things of God, but we can depend upon the Spirit to guide us as we study diligently what God has revealed to us in His Word.

Again, Jesus said, “He shall receive of mine, and shall show it unto you” (John 16:14). Probably no other people delight more in the things of God than those who have been filled with the Holy Spirit. This revelation of Jesus to the hearts of His people causes them to walk circumspectly in the world. And this ministry of the Holy Spirit remains one of the best antidotes for worldliness.

“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” (1 Corinthians 2:12). The initiative is ours, but once we take God at His Word the Holy Spirit waits eagerly to make known the riches of God in Christ Jesus.

In addition to guiding us in our study of the Bible and revealing Jesus to us, the Holy Spirit will reveal God’s will to us as we look to Him.

It was as the church at Antioch “ministered to the Lord, and fasted, the Holy Ghost said, Separate me

Barnabas and Saul." This same Holy Spirit is present today to guide the Spirit-filled, obedient believer into God's perfect will for him.

IN BEING

The third work of the Holy Spirit in the baptized believer is to enable him to be what God wants him to be. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22, 23).

It is often easier for us to be doing, or to be knowing, than for us to *be* all that God intended for us to be. Still, in the final analysis, what we are is more important than what we do or what we know. "Though I speak with the tongues of men and of angels, and have not love, it profiteth me nothing." Paul knew that only if he was what he should be would his works, his zeal, his knowledge, even his sufferings be worth anything at all. These things are all inflammable. They can burn like hay, wood and stubble. Only Christian character will endure.

The Holy Spirit comes to help us become more and more conformed to the image of Christ.

The baptism of the Holy Spirit is not a reward for a good life lived, but rather a source of power to enable us to live a good life. However, the Baptism alone is no guarantee that we will grow into the kind of Christians God wants us to be. Measuring ourselves by the Word in the light of the Holy Spirit, we could become discouraged as we see ourselves falling short of God's plan for us. But as we yield ourselves to the Holy Spirit who dwells within us, He is pleased to perfect in us more of the nature and likeness of Jesus. Christlikeness can never be attributed to human effort; it is the accomplishment of the Holy Spirit from within.

Have you received the Holy Spirit in His fullness? Have you then cooperated with Him? He comes into your life to help you to do what God wants you to do, to know what God wants you to know, and to be what God wants you to be. Give Him an opportunity to perform this transforming ministry in your life. ◀◀◀

The Waiting Meeting

BY ZELMA ARGUE

WHO ARE WE? WHAT PARTICULARLY MARKS OUR RELIGIOUS group? What is it that distinguishes Pentecostal people from other good evangelical groups?

Certainly we are not unique in our teaching on God's plan of salvation, for many orthodox bodies proclaim, as we do, that "there is none other name under heaven given among men, whereby we must be saved."

We believe in the divine healing of our bodies, but many other groups are now practicing the laying on of hands, according to James 5:14, for the healing of the sick through the prayer of faith.

We believe in the imminent, personal, second coming of our Lord Jesus Christ, but there is a strong unanimity on this wonderful hope of the Church.

Our excellent Sunday schools, Bible colleges and other educational advantages are paralleled by those of fellow-fundamentalists.

The phase of our church life that has distinguished our services from others is the "tarrying meetings." In the early days of the Pentecostal outpouring one announcement was made in the meetings without fail: "On such-and-such a night the weekly tarrying meeting will be held. All who are hungry to receive the Holy Spirit are invited to attend." Do we emphasize these tarrying meetings today as much as we ought?

Waiting meetings they were sometimes called. Waiting for what? Waiting for the breath of God—for the wind from heaven that came in Ezekiel's vision and breathed upon the slain until they lived and stood up and became an exceeding great army!

Waiting for the breath of God to come as when, in Genesis 2:7, God breathed the breath of life into the form of clay.

Waiting for the presence of Jesus to again enter the room, as He came to His disciples after His resurrection, saying, "Receive ye the Holy Ghost."

Waiting for the cloud of glory to descend as it came at the dedication of Solomon's Temple. "And it came to pass, 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).

This exercise of waiting before the Lord we cannot do without! If we neglect it we become like a flute with no sound, like a rose with no fragrance. It is in the atmosphere of anticipation and waiting that God meets our faith and heaven comes down!

These tarrying or waiting meetings have played a vital part in our services. They were an integral part of the Pentecostal movement from its beginning. They were the times when we came together, not so much for petitions regarding our various burdens, but to wait together in one accord that the Spirit of God might fall (Acts 10:44).

I can remember scenes in our home in Winnipeg when hungry seekers were kneeling all around and coming through to the experience of the baptism of the Holy Ghost. What a mingling of voices would be heard—like the sound of many waters and mighty thunders, as saints of God praised Him and claimed His precious promise. What rapt expressions would illuminate the uplifted countenances as Christians reached heavenward with eyes closed and every fiber of their being hungry and thirsting after Him. With the prophet Isaiah many

(Continued on next page)

testified, "I saw also the Lord . . . high and lifted up, and his train filled the temple."

How reverently we would linger around, singing softly, "I'm under the Blood, the precious Blood." Deeper consecrations would be made as voices blended together in singing, "Have Thine Own Way, Lord." What glory would shine on faces as worship to the "Altogether Lovely One" would ascend and reverent voices softly sang, "Oh, it is Jesus—yes, it is Jesus in my soul!"

Some seeker would get "through" and perhaps spring to his feet, rapturously wanting to hug everybody, his face shining like the sun, and how transported we all were with joy! As we walked home it would seem we walked on air, feeling the tug from on high and wondering if Jesus might not be coming the next minute.

This resulted in a constant stream of hungry hearts being filled. The big and joyous question would be, "Who do you think was filled last night?" And the answer would bring forth fervent praises to God with great thanksgiving.

During the years when I traveled with my father from coast to coast in Pentecostal revival efforts, our services consisted of two parts. First there was the preach-



Without the baptism of the Holy Spirit there is a limited ministry, but with the Spirit indwelling us our minds are illuminated so that we have a fresh revelation of Jesus Christ . . . and the thoughts of God.—S. A. JAMIESON



ing service, when the goal of the burdened messenger was simply to awaken hunger in those who heard the message. Then there was the altar service. It was expected that the Holy Spirit, at the conclusion of the sermon, would bear witness and there would be a great rush forward to pray.

One of the great texts was, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:20). That was the norm—that the Word preached would be confirmed. Nothing else was acceptable. Nothing less was expected. Even the casual visitor remained seated long after the preacher finished—to see God work. And our expectations were met. God did not disappoint us, but worked wonders in our midst.

It was not uncommon to see people fall prostrate like Saul on the Damascus road, or like John on the Isle of Patmos, when the glory of the Lord came down. Sometimes even while the Word was going forth under a heavy anointing, believers would spring to their feet, spin around the hall, and be through to the Baptism; or they might fall prostrate from the chair to the floor and lie there, quietly lost in the Spirit, while the preacher continued, and by the time the climax was reached the seeking one would probably be speaking "with other tongues, as the Spirit gave . . . utterance" (Acts 2:4). Wonderful, challenging scenes!

Well do I remember the oft-repeated admonitions that would fall upon my ear before we went into an important service: "Do not rush about until the last minute. Take time to get quiet before the Lord." Yes, I can

still hear my father saying, "Get your mind centered on the Lord," for that is what it took. And that is what it takes today. Actually, how often do we take time to behold the Lord and to linger with hunger and thirst before Him until He rains down righteousness?

The waiting meetings resulted from a direct command of our Lord. "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:4).

"But tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Let us never for one moment think that these Scripture passages are outmoded.

While some Pentecostals may have grown a bit careless about waiting meetings, there are other groups who have learned the secret. My heart has been thrilled with joy as I have learned of the many devout Christians in older denominations who have been baptized with the Holy Spirit in the past few years. I have been in some of these meetings where ministers of various denominations have waited on the Lord. What a searching of souls there has been! I have heard Episcopal rectors describe the outpouring of the Spirit upon scores of devout members in their churches. God has promised to fill those who "hunger and thirst" after His blessings and today He is doing this very thing. May we not be content with reminiscing on how the power used to fall. If we do, we will be left on the sidelines while God continues to fulfill His promise to pour out His Spirit "upon all flesh."

If we desire God to move in a meeting, we must provide an atmosphere in which He can work. It is so important that we be "in the Spirit" before the meeting begins, not engaging in conversation or other diversions of no spiritual value. Recently we have been privileged to visit a number of churches engaging in a "Week of Prayer and Tarrying." In each place we ask that on every day some will be fasting at least some portion of the day.

Moreover, it proves very valuable to ask all who can come early to do so, just to wait on the Lord. No one needs to "lead in prayer"—just let all thoughts be centered on God. Some can come directly from their jobs to the church, bringing a sandwich if necessary. This early waiting on the Lord makes it possible for Him to move in the early part of a meeting. It is not necessary to wait until late in the evening to get in the Spirit.

In a number of places God is filling believers with the Spirit on Sunday mornings. The important thing is not the hour, day, or place, but unity of spirit and intensity of desire. The account in Acts 2 reads, "They were all with one accord in one place" when the Spirit fell. It is like an army walking over a bridge. They are ordered to break step, for if all were in step they would break down the bridge. Just so, when we center our hearts and minds on God with one accord, every barrier is broken down, the Spirit falls, and the Word is confirmed. God works with "signs and wonders," so that the watchers are "filled with wonder and amazement" (Acts 3:10).

God is moving by His Spirit these days. Let us take advantage of our opportunities and make room for God's power to fall in each Assembly. ◀◀◀

Another article in the anniversary year series of reminiscences by veterans of the faith.



1934

I Remember

By NOEL PERKIN



1964

I REMEMBER IN SEPTEMBER, 1927, WHEN THE GENERAL Council convened in Grace Methodist Church at Springfield, Missouri. In our reports for that session we looked back and also looked forward.

In looking back we saw an increase in missionary interest and giving during the previous ten years. In 1916, for example, our total offerings for foreign missions amounted to \$4,879 while in the fiscal year ending in 1927 the total approximated \$300,000 for world missions.

The banner assembly for missionary giving was the Pentecostal Church of Cleveland, Ohio, which gave \$10,-381 during 1926. Glad Tidings Tabernacle of New York was second, giving \$6,764.

In our 30th General Council in Memphis the church honored for giving the largest amount for world missions was Calvary Temple of Denver, which gave \$62,-809 in 1962, and Glad Tidings Tabernacle of New York received second place honors for giving \$46,042 during the same period.

In that year of 1927 we had 74 missionaries under appointment for service in China, together with 147

Noel Perkin, born January 15, 1893, was ordained in 1918. Prior to his retirement he served 32 years as Foreign Missions Secretary of the Assemblies of God (1927-1959).

national workers in that land. Today just one missionary remains in China, Miss Anna Ziese, from whom we have not heard for over five years. It is not possible for her to correspond with us over the regular mails. The last news came in a note that was smuggled through Hong Kong. We do not know whether she is still alive. The fact that she retained her German citizenship (the land of her birth) gave her certain liberties that undoubtedly would have been denied her as an American citizen.

In preparation for the 1927 session of the General Council a committee had been working on a revision of the constitution. This was to be considered item by item by the Council in session. The first item dealt with the question of the name of our organization. The new proposal was that we change our name from Assemblies of God to "The Pentecostal Evangelical Church" and considerable time was given to debating this point.

The argument for the change was based on the alleged inappropriateness of the word "Assembly" for a church, that this often was related to political bodies. This was especially true when translated into foreign languages and when used in parts of Latin America. As a matter of fact, to this day a number of our overseas national bodies, though affiliated with the Assemblies of God, operate under a different name locally than the exact counterpart of the words "Assemblies of God."

Secondly, it was argued that our name technically represented our general conference rather than the church body, the original purpose being to avoid the creation of a new denomination or sect. With this purpose in mind we organized under the name, "General Council of the Assemblies of God," which actually was only in operation at the time of the general conference.

The new name suggested was considered descriptive of what we are; namely, a Pentecostal church both evangelical in doctrine and evangelistic in spirit.

Opponents to the suggested change centered their arguments around the fact that the name "Assemblies of God" was given in the original Council when divine guidance had been sought, and why make a change at this time? One minister came to the platform and told the story of the captain's son who had been left on the bridge to steer the ship while his father took some rest. The last instructions to the son were to keep his eye on a certain star and steer his course by it. Suddenly the captain, who had gone below, intuitively realized the ship's course had been changed, and he rushed to the bridge. "Why did you not follow the star I gave you?" said he to his son. "Because," replied his son, "I saw another star which I thought I should follow."

"So," said the minister, "someone feels another star than the one our Father gave us should be adopted."

Of course, the emphasis on "what God gave us" in the beginning carried considerable weight, and the motion for a change was defeated.

It is interesting, however, to note that at least in one foreign field, which is Cuba, the Spanish equivalent for "The Pentecostal Evangelical Church" is used as the name of the Assemblies of God in that country to this day.

(It is interesting also to note that the name *The Pentecostal Evangel* has remained on our official magazine in spite of the fact that a number of brethren, some years ago, suggested the word "Pentecostal" should be deleted from it.)



THIS PRESENT WORLD

Schools

School Prayers for President Judged "Legal"

Some public school pupils in Albany, N. Y., when they heard that President Kennedy had been shot, asked to pray for him. There was a similar reaction in many places. In most cases, silent prayers for the President were offered immediately in the schools. Later the New York State Department of Education was asked whether this action was legal, in the light of the Supreme Court's ruling against school prayers. To the surprise of many, the department ruled that prayers may be offered either silently or audibly provided they are of a "nondenominational" nature.

John P. Jehu, director of the education department's Division of Law, cited a U. S. Supreme Court decision in which permission is given for prayers when they are of a "ceremonial or patriotic" nature, and added that the prayers for President Kennedy came under that provision. Mr. Jehu said the Supreme Court's decisions banning prayers in public schools were aimed against teaching religion and against daily or periodic prayers.

New York Judge Sanctions Kindergarten Prayers

A federal judge at New York says there is no violation of the U. S. Supreme Court decision when kindergarten pupils in a Queens public school recite:

*"God is great, God is good,
And we thank Him for our food."*

Judge Walter Bruchhausen ruled December 20 that the voluntary prayer does not tend to establish religion in violation of the First Amendment.

The mother of a kindergarten child had protested, last October, when the kindergarten teachers continued to direct the children in reciting a short prayer and singing a song addressed to God. As a result, the principal discontinued the prayers. Other parents reacted to defend the religious practice by organizing a group called Prayer Rights for American Youth (PRAY), and filed a court suit.

Judge Bruchhausen upheld the PRAY group and enjoined the City Board of Education and the State Board of Regents from interfering with the voluntary prayers.

"Christmas" and "Easter" Labels Stick

A member of the school board of Montgomery County, Maryland, raised his voice in protest when the 1964-65 school calendar was submitted. Instead of mentioning Christmas and Easter it used the following language:

"December 24-31, Holiday (Winter)" and "April 12-19, Holiday (Spring)."

Said board member Everett Woodward, "There is already too much effort being made to take religion out of the schools under various pretexts." By a bare majority the board voted to retain the "Christmas" and "Easter" labels in the school calendar.

Evangelicals

February 14 to Be World Day of Prayer

NAE (National Association of Evangelicals) has produced a booklet entitled *So Shall Ye Be My Disciples* for the World Day of Prayer service. Written by Rosalind Rinker, a well-known author and speaker, the booklet is suitable for community-wide or local church observance. (See accompanying ad for address.)

NAE and NSSA Leaders Resign

Two key men in evangelical circles have announced changes of ministry. George L. Ford, executive director of the National Association of Evangelicals, and Clate A. Risley, executive secretary of the National Sunday School Association, resigned these posts as of January 1, 1964.

Dr. Ford was leader of NAE for ten years. He resigned to become chief executive officer of the Winona Lake Christian Assembly. It is not expected that his successor will be named until the NAE meets at the Pick-Congress Hotel in Chicago April 7-10 for its annual convention.

Dr. Risley, as head of NSSA for eleven years, has seen the organization grow from a one-desk operation into one of the leading interdenominational organizations in the field of Christian education. Richard W. Cooke has been named Acting Administrator to fill the vacancy left by Risley's resignation.

Assemblies

Soviet Christians Send Greeting to Assemblies

In a rare communication, Assemblies of God leaders at Springfield, Mo., received lengthy Christmas greetings from the Soviet Union. The greetings came from the Union of Evangelical Christians-Baptists, Moscow, and were signed by Jakov Zhidkov, president of the association, and Alexander Karev, secretary. (The letter was similar to one received by the American Baptist Convention.)

The letter stated that the "Council of Evangelical Christians-Baptists of the USSR warmly greet you all with the great and joyful festival of Christmas." It said, "Let us be messengers of peace to all mankind, for all

nations and all peoples in whose hearts there is still enmity toward God and toward their neighbors."

Carl Conner, public relations officer of the Assemblies of God, responded to the greeting by sending a Christmas card bearing an open Bible with the words "Peace on Earth" inscribed.

Assemblies to Exhibit at World's Fair

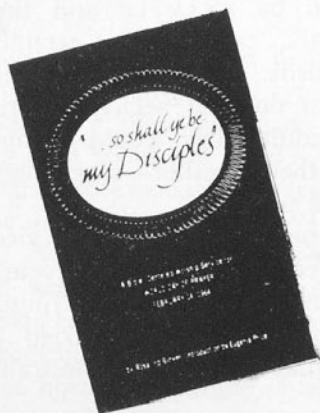
The Assemblies of God will rent 300 square feet of floor space in the Protestant Center at the 1964-65 World's Fair in New York City to acquaint fairgoers with its teachings and church work. Cost of the large, attractive booth will be defrayed by freewill offerings now being received by the "World's Fair Witness" committee at the Assemblies of God national headquarters, 1445 Boonville Avenue, Springfield, Mo. 65802.

Religion will have a more prominent place in this world's fair than in any that preceded it.

Whereas the 1939-40 fair at New York had only a single Temple of Religion, the 1964-65 fair is providing over seven rent-free acres on which the following buildings are being erected: Protestant Center, Vatican Pavilion, Mormon Pavilion, Christian Science Pavilion, Billy Graham Pavilion, Sermons from Science Pavilion, and Wycliffe Bible Translators building. The latter, built in the shape of a tribal hut, will have a mural 100 feet long depicting linguistic work among tribes in the Amazon jungle.

Available Now . . . without charge

A BIBLE-CENTERED WORSHIP SERVICE for



WORLD DAY OF PRAYER

February 14, 1964

Written by Rosalind Rinker,
Introduced by Eugenia Price

The National Association of Evangelicals supplies Bible-centered worship material for the observance of World Day of Prayer. No charge is made, but an offering is encouraged for the work of NAE.

Use the handy coupon to order your materials.

(clip and mail for free materials)

TO: NATIONAL ASSOCIATION OF EVANGELICALS
P. O. Box 28, Wheaton, Illinois 60188

Please send the following (indicate number)

..... Worship Booklets Sample only

Name

Address

City State Zip Code



Your Questions

Answered by Ernest S. Williams

Were the disciples of Jesus born again when they first met Him, during His ministry, or not until Pentecost?

At the time of the going forth of the seventy, recorded in Luke 10, Jesus said, "Rejoice, because your names are written in heaven" (v. 20). Why not accept that as evidence that they were born again?

Please explain how we may make use of "unrighteous mammon" in order to receive everlasting habitations. Does God honor dishonesty such as shown by the unjust steward (Luke 16:9)?

It is the forethought of the unjust steward that Jesus would have us emulate, not his unjust dealings. Jesus would have us so use our talents and our means that when our physical strength fails—when life here is over—we will be welcomed into everlasting enjoyment of the treasures we have laid up in heaven.

Is it consistent for Christians to ask the Lord to keep them from sickness and accident, and then to buy accident and health insurance?

We do well always to pray for divine protection, and God intervenes many times on our behalf. But, considering that accidents and sickness are the common lot of man, there is no sin in having insurance. People insure their homes against fire; farmers insure their crops against destruction; and there are other types of insurance. Is health and accident insurance any more sinful? However, if one has strong conviction that it is wrong, or that to have insurance shows lack of faith, let him obey his conviction without judging another whose idea may be different.

Is there such a thing as the permissive will of God, in which a believer may choose a lower standard of consecration?

There have been persons who seemed to miss God's highest will for them, and found a lesser place of service. Jacob did this when he deceived his father that he might obtain the blessing that belonged to Esau. It cost Jacob his native land and the fellowship of his parents, for he never saw his mother again after fleeing from Esau. He might have spared himself and others much grief and anxiety had he sought only God's perfect will. Still, God dealt with him and blessed him.

But to encourage a person deliberately to bypass God's perfect will, choosing a self-centered life instead of God's plan, is contrary to the teaching of the Bible.

It is as we "walk in the light as he is in the light" that we may expect the cleansing of the blood of Christ. Those who think they can bargain with God, dividing their interests between God and self, may find themselves outside with the foolish virgins when Jesus comes.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



Example Is Not Enough!

By JANET CRAIG JAMES

A NUMBER OF YOUNG BRIDES WERE DISCUSSING THEIR theories regarding what, and what not, they were going to do during the ensuing years of marriage. As I listened I turned away to hide a smile.

I hope they did not notice. I would not want them to think I was laughing at them, for that was not the case. I was merely recalling the ideas I had when I married—and what I have learned since then.

My theory had involved the raising of a family. I

had been brought up quite strictly and, although in all fairness I can not say my mother nagged, I could still hear in my ears the din of old precepts. I sincerely felt there must be another way to direct children and I believed I had it! The reasoning was so simple I could not understand why no one had thought of it before.

I would guide my children by **EXAMPLE** and thus eliminate the necessity for talk, talk, talk! Certainly, actions speak louder than words. My children would observe what I did, or did not do, and behave accordingly. Then when they were adults they would be able to look back and remember their mother—serene and tranquil, her voice soothing and unraised!

I suppose we all have our own ideas of major vices and virtues. As far as I was concerned, dishonesty and malicious gossip were two of the worst. So when Jimmy and Gayle were old enough to understand, I tried to show them by my own actions that these were undesirable traits.

Instead of saying, "You shouldn't steal," I left my purse lying around the house. This was to show the children that I trusted them, and there was no necessity to take money when all they had to do was ask for it.

Studiously I avoided talking about our neighbors in anything but complimentary terms and did not speculate on their actions.

However, as time went by I made two disquieting discoveries. First, I decided either I had become very absent-minded regarding the money in my purse, or else nickles and dimes were mysteriously disappearing from its inner recesses.

Then one day, before I had faced these facts, Gayle came dashing into the kitchen, her seven-year-old face alive with excitement. Into my astonished ears she proceeded to pour a story of neighborhood intrigue that made my hair fairly stand on end.

MUSEMENTS FOR MINORS

BY DICK CHAMPION

BEATITUDE MATCH-UP

How well do you know the Beatitudes? They were promises made by Jesus to all who meet certain conditions. Can you match the promise with the condition? One promise is used twice.

CONDITION

-1. Blessed are the poor in spirit
-2. Blessed are they that mourn
-3. Blessed are the meek
-4. Blessed are they that hunger and thirst after righteousness
-5. Blessed are the merciful
-6. Blessed are the pure in heart
-7. Blessed are the peacemakers
-8. Blessed are they which are persecuted for righteousness' sake

PROMISE

- A. For theirs is the kingdom of heaven.
- B. For they shall see God.
- C. For they shall be filled.
- D. For they shall be comforted.
- E. For they shall be called the children of God.
- F. For they shall inherit the earth.
- G. For they shall obtain mercy.

ANSWERS:

1-A; 2-D; 3-F; 4-C; 5-G; 6-B; 7-E; 8-A

My horror was not so much at the tale, but at the evident relish with which she told it. Here was an embryo scandalmonger in our very own family! This discovery made me accept the other unpleasant fact—my purse was being rifled systematically.

Right then and there something happened to my theory! Gathering my little brood of two around me, I began to *expound* at considerable length on why we do not steal or repeat vicious stories. From then on I developed what was (to me) the despicable trait of checking my purse each day and accompanying this with a stern reminder that stealing is sin.

When I was aware of some juicy morsel of gossip quivering on the tip of Gayle's tongue, I would stop her before she started by saying: "I don't want to hear anything about it. How many times do I have to tell you about repeating stories—"

My theory failed to work in another area also. I had dared to assume that a child who was taken to Sunday school and church regularly would automatically and uncomplicatedly love God. When Gayle and Jimmy were three and four I took them to Sunday school and taught a class myself. I felt sure the atmosphere around them, and the fact I was there, would be enough to

convince them of the necessity and benefit of public worship.

But, as they grew older, I was faced with the same old question most parents hear at one time or another, "Do I *have* to go to Sunday school?" And I had to tell them again and again of the loving kindness of God, of His tenderness and forgiveness, of the sacrifice and saving grace of His Son Jesus, and how the goodness of the Lord constrains us to attend Sunday school and church.

Yes, I was well on my way to becoming what I in my youthful ignorance had sought to avoid—a mother who talked and talked! I was discovering that although example is important, it has to be backed up with constant verbal reminders.

Looking back now, I realize just how really presumptuous my theory was. Jesus, the greatest teacher of all time, was a glorious example to those who came in contact with Him, but He taught with words as well as deeds. He said the same things over and over again. Note how many of the most beloved passages begin, "And Jesus opened His mouth and taught them, saying—"

No, example is not enough—it takes a lot of do's and don't's too! ◀◀

Separation Is Not Insulation

I believe in separation, but I do not believe in insulation. I do not believe that it is the will of God that evangelical believers should insulate themselves from others. If you will not speak to a man, how can you speak to a man about the Lord?

Historical monasticism was an error. The monks said in effect, "I've got my fire. Now I'm going to have to cup it and keep it." So they went to the monastery. It was a great mistake.

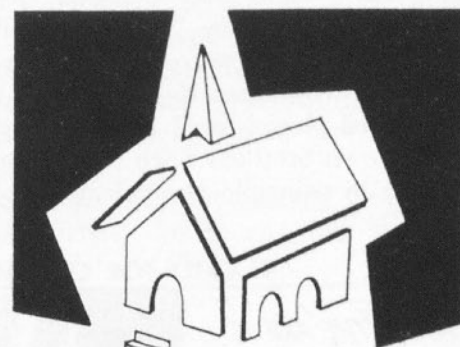
Simeon Stylites was probably the most horrible example of an effort to

stay good by staying away from folk. He got up on a pillar sixty feet high and stayed thirty years. He never came down even to take a bath. He never came down for anything. They even fed him up there.

The Son of God who walked among men, among publicans and sinners, and talked at the well to a fallen woman, was holy and pure because the purity was inside Him. The Salvation Army lassie passing around *War Crys* in a saloon is just as pure and just as safe from contamination as if she were somewhere in a convent.

We do not become safe by hiding. We become safe by the indwelling fire.

—A. W. TOZER, in
Message of the Open Bible



AN ALL-CHURCH CONVENTION April 20-23, 1964

Every ministry of the church will be represented in the scores of events scheduled for the 50th Anniversary convention. Whether you come for inspiration, information, fellowship, or just to witness a spectacular and historic event, you'll not be disappointed. More than 10,000 are expected to attend, so write for housing and registration information now.



ANNIVERSARY CONVENTION
COMMITTEE
1445 BOONVILLE, SPRINGFIELD, MO. 65802

Treasures in Trust



Cradle Roll Day is on March 8, 1964. This is a special day for all our "Treasures in Trust" and their parents. For ideas on program and promotion for Cradle Roll Day, refer to the "Idea Kit" in the February Counselor.



For more information write:
National Sunday School Dept. • 1445 Boonville, Springfield, Mo., 65802



John the Baptist's Martyrdom

Sunday School Lesson for January 26, 1964

MATTHEW 10:24-28; 14:3-12

BY J. BASHFORD BISHOP

HEROD AND JOHN—WHAT A CONTRAST! THE ONE OCCUPIED a position of power, but had no strength of character. He was a weak, vacillating, irresolute man, enslaved by public opinion and his own carnal appetites, choosing to commit murder rather than to be true to his convictions and to displease those who enticed him. John, by contrast, had no position, but possessed strength of character. He was a man of God, willing to die rather than compromise or tone down his testimony and message. Consider:

John's Fearless Preaching. Immoral as he was, Herod respected John the Baptist, knew him to be a "just" and "holy" man, and admired his preaching. It is possible that John, by "using wisdom," might have had opportunity to become established as court preacher. If this subtle temptation did appear he firmly withstood it. He rebuked Herod for living in adultery with the wife of Herod's own brother! Such uncompromising courage and devotion to principle is much needed today!

John's Imprisonment. Reproofs, if they do not profit people, usually provoke them to anger. The king, unwilling to part with his pet sin, imprisoned the faithful prophet. Observe that John was imprisoned for "Herodias' sake." When John crossed this woman her carnal appetites turned into barbarous passions. Such is the way of human nature.

The Evil That Issued from a Dance. The outstanding entertainment at the birthday party of Herod was provided by the daughter of Herod's unlawful wife. She put on a seductive dance for the benefit of the king, and it was this dance that led to John's death. What an illustration of the evils that attend the modern dance. How many broken hearts, broken homes, and broken lives have been the final result of rash doings inspired by uncontrolled passions aroused on the dance floor!

Herod's Rash Promise. Under the spell of the dancing of Herodias' daughter, Herod made a promise that resulted in the death of John. For Herod played into the hands of the mother and daughter who had plotted the whole affair. James wrote, "Every man is tempted, when he is drawn away of his own lust, and enticed." Satan, ever since Eden, through the lust of the flesh, the lust of the eye, and the pride of life, has sought to lead men into sin until, like Esau, they barter their souls and spiritual privileges for momentary pleasure and satisfaction. (See Romans 6:8-14; 8:12, 13).

Herod's Sorrow. "And the king was sorry"—sorry he had made the rash promise, sorry to have gotten himself into such a predicament, but not sorry enough to do the right thing. Some men sin gladly; others sin with reluctance. Nevertheless, sin is sin. The only sorrow for sin that is worth anything is that godly sorrow which leads to repentance and amendment of one's ways! (See 2 Corinthians 7:9-11.)

Herod's Guilty Conscience (Matthew 14:1, 2). Herod, hearing of the fame of Jesus, thought He was John risen from the dead! Herod's words reveal two things:

(1) *His Disappointment.* He had thought that by getting rid of the troublesome John who had exposed his sinful living he could go on untroubled. But here were Jesus and His disciples preaching the same things as John. Ministers may be silenced, but the Word of God will go on being preached by others who take their places!

(2) *His Superstitious Fear.* A guilty conscience can tell a man terrible things! Herod's belief was not the result of sound reasoning but the voice of a defiled conscience.

Herod had been untrue to his conscience; now it was being untrue to him. He had refused to walk in the light of God's Word as spoken by the prophet; in so doing he had thrown himself open to darkness and delusion. (See 2 Thessalonians 2:10-12; Matthew 6:22, 23.)

This happens to many people. When all is said and done, the place of safety for every man is one of open-hearted sincerity before God and of 100 per cent obedience to His revealed will. John was loyal to the truth. It cost him his life to do this, but he—and all who are loyal to God's Word—will reap a glorious and eternal reward!

IT CALLS FOR COURAGE!



HIS THOUGHT IS ON YOU

Jesus thought of you, and died for you with as direct an aim for your salvation, as though there had not been another soul to be redeemed by His blood. And now, though He reigns exalted high, and you are "poor and needy," yet He thinks upon you still. When He stands up to intercede, your name glitters on His priestly breastplate with the rest of the chosen.

He looks forward to the time when He shall gather together in one all things in heaven and in earth that are in Him, and He counts you among them.

Christian, will not this comfort you, that the Son of God is constantly thinking upon you?

—C. H. SPURGEON

GOD'S YOKE

The superintendent of a mission school read the text, "My yoke is easy."

Turning to the children she asked, "Who can tell me what a yoke is? A little girl of ten said, "It is something they put on the necks of animals."

Then the teacher inquired, "And what is the meaning of God's yoke?"

All was silence for a moment. Then the hand of a little four-year-old went up and she said, "It is God putting His arms around our necks."

—*The Elixir Evangel*

THE ECHO OF FAITH

Faith turns a promise into a prophecy. As long as it is merely a promise it is contingent upon our cooperation; but when faith claims it, it becomes a prophecy and we go forth feeling that it is something that must be done because God cannot lie.

Faith is the answer from the throne saying, "It is done." Faith is the echo of God's voice. Let us catch it from on high. Let us repeat it, and go out to triumph in its glorious power.

Hear the answer from the throne,
Claim the promise, doubting one.
God hath spoken, "It is done."
Prayer is over, praise begun;
Hallelujah! It is done.

—A. B. SIMPSON

PERMISSION AND POWER

A psychologist once defined faith as "permission to go on." But all of us go on, even when the waters are deep and the night is dark. It is the way we go on that shows the difference between faith and doubt.

A woman whose heart had been torn by a personal loss wondered how she could carry on all the usual pursuits of life. Food tasted like sawdust; nights were long; days so hard. "The feet go on," she confided to a friend, "even though the heart stands still for a while."

The kind of living faith in God that gives us per-



mission to go on living and loving and serving triumphantly is that which keeps not only the feet moving, but the heart as well, reaching out to God and to others.

The path of the just may wind, but it is not a dead-end street. It "shineth more and more unto the perfect day." Walking in it the child of God finds not only permission but also power to go on whatever may come his way.

—ELVA JOHNSON HOOVER

LETTING DOWN THE ROPES

One spring when the ice was breaking up in the rivers, a farmer got into a small boat several miles above a little town in Pennsylvania. As he pulled out into the swift water, a floating piece hit his little boat causing him to lose control.

A neighbor seeing him drifting down stream drove to the next town and summoned the people to save the farmer. Every man who had a rope went to the bridge that spanned the river. Not knowing where the boat would pass, they stood a few feet apart so the farmer could catch the nearest rope. The plan worked. The farmer was saved.

How like these people all Christians should be in their efforts to win souls! Friend, let down your rope! It may be the one to reach your neighbor.

—Adapted

KEEP THY HEART

An oyster fisherman, on opening the shell of an oyster, discovered a live fish three and a half inches long. But there was no sign of the oyster. Evidently the fish had entered the open shell, and had been trapped by its closing. Once inside, it proceeded to devour the oyster!

How like certain forms of sin. They enter the life through the door of a careless will. Once inside, their eviction is most difficult, and soon they are holding dominion over the whole man and eventually destroy his communion with God.

—*Redemption Tidings*

FOLLOWING JESUS

Our great honor lies in being just what Jesus was and is; to be accepted by those who accept Him, rejected by all who reject Him, loved by those who love Him, and hated by everyone that hates Him. What greater glory could come to any man?

We can afford to follow Him to failure. Faith dares to fail. The resurrection and the judgment will demonstrate before all worlds who won and lost. We can wait.

—DR. A. W. TOZER

Open Doors in Latin America

By M. L. HODGES
Field Secretary for Latin America



Melvin Hodges addresses Mexico General Council of the Assemblies of God.

THE EYES OF THE WORLD ARE FOCUSED on Latin America. Politically, this part of the world seethes with unrest. The Communist conquest of Cuba casts its shadow over it, and many fear that Cuba is prophetic of what will occur in other countries to the south.

Venezuela is apparently a prime target for the communists who have threatened a revolution there. President Betancourt has managed to stave off disaster. Recently he outlawed the communist party and rounded up active communists, hoping to avoid a revolution. Brazil escaped revolution by a hairsbreadth recently, and uneasiness reigns in that colossal country. British Guiana has a communist prime minister. Some prophesy that Chile will go communist in the next general election. The reign of dictators that apparently had ended a few years ago has had a comeback. Democratic governments have toppled in one country

after another as the military has taken over.

Latin America is in urgent need of social reforms. The difference between the very rich and the very poor is too great. Communism takes advantage of these situations and of the rising tide of nationalism to achieve its own ends. Agitation and turbulence will continue until some of these evils are remedied or until communism closes the door to any democratic process of reform.

In spite of all these unfavorable situations, Latin America's doors have never been more open for the gospel than today, except in Cuba. Revivals continue with reports of the Holy Spirit being outpoured in the various countries. An example is Guatemala, where probably 1,700 have received the baptism in the Holy Spirit within the last year.

A comparison of statistics for the

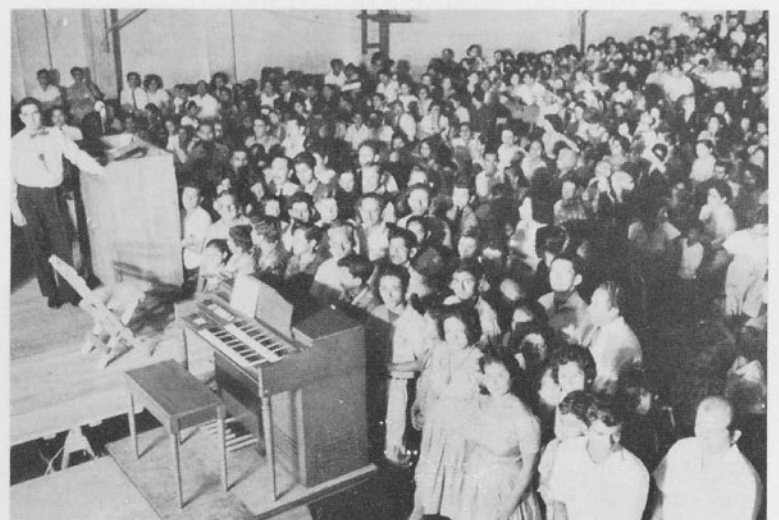
last biennium reveals a growth in almost every area. For example, the total number of churches for the West Indies, Central, and South America in 1961 stood at 9,210. In 1963 the figure rose to 10,121—a gain of 911 churches and outstations during the period. At the same time, there has been an increase of 73 in the number of Bible school students, making a total of 864 presently in training in our 28 schools.

In April 1963 our missionaries who had remained in Cuba were evacuated. This leaves the Cuban Assemblies without missionary guidance, but there is every reason to believe that the Holy Spirit has been preparing the church for this hour and that the work will continue. Of necessity, reports reaching us from Cuba are limited, but we believe the churches are still open.

The new field of Ecuador was



Street scene in Bogota, Colombia, where a new Bible school building project is under way.



The newly established church in Guayaquil, Ecuador, has grown rapidly since 1962 when our missionaries first went there.

opened in 1962. The first response has been very encouraging. A successful evangelistic campaign reached an audience of 800 people. There are the beginnings of two churches in the city of Guayaquil. Our missionaries are requesting additional missionary help.

British Guiana has been one of the fastest growing fields in the Latin America-West Indies area. In almost every aspect of the work there has been at least 100 per cent growth during the last two years. In 1961, there were 21 churches and outstations. In 1963, 44 were reported. Membership in 1961 was counted at 1,561; in 1963 it was 2,168. In 1961 there were 332 baptized in the Holy Spirit, and in 1963 there were 895. A central church building is under construction in Georgetown.

The organization of two Assemblies of God international fellowships in Latin America has contributed greatly to the strengthening of the work. CELAD (the initials in Spanish stand for Council of Latin America Executives of the Assemblies of God) forms a loose fellowship of the executive brethren and missionaries of Mexico, Central America, and the northern section of South America. CADSA (which stands for the fellowship of the Assemblies of God of South Amer-

ica) includes the countries of Peru, Bolivia, Brazil, Argentina, Uruguay, Paraguay and Chile. Out of these meetings have emerged many helpful plans for Assemblies of God development. Seminars for Bible school teachers and directors are being held in all the different areas of Latin America. There have been special sessions on youth work, Sunday school work, and the Women's Missionary Council.

The Latin American Orphanage at Acapulco, Mexico, is being brought under the direct administration of the Foreign Missions Department. We are still in the process of working out the adjustments required by this transition.

Happily, the former deficit in the budget of the Spanish Literature Department has been erased. Monthly support by individuals and churches is making this vital literature ministry possible; and we believe that God will provide for a steady expansion of our outreach in print.

In summary, the state of our work in Latin America and the West Indies is good—and getting better. We rejoice that our growth has not been merely numerical, but spiritual as well. The Lord has brought us significant increase in both the quantity and the quality of our efforts for Him.

unless we invite the missionary to come and show us his country, and allow us to share his burden. Great churches make themselves expendable for the needs of the whole world. What were New Testament churches but centers for preaching and teaching, and embarkation points for service?

Luke records for us a high type of missions convention held in Antioch. The missionaries were not "called" in this particular session as some have believed; rather they were *separated to a prior calling* (Acts 13:2).

Several important deductions can be made from the missionary record of the early church. (1) A divinely-called man is separated and sent out from the Assembly. The calling is *personal*, but the responsibility is *corporate*. Paul expected the church at Rome to provide for his proposed missionary journey into Spain (Romans 15:24). This financial responsibility keeps the church in touch with its major business. It develops vision as well as a sacrificial character in its members.

(2) This convention enabled the Assembly to share in the thrust of missions; they "laid their hands on them, they sent them away." Dispatching a missionary is not primarily a business transaction, but a spiritual one. Each missionary needs to feel that he has a strong spiritual church behind his ministry.

(3) When these divinely-called men encountered the powers of darkness, they were divinely sustained (Acts 13:8-12); they were borne on the wings of prayer. In our church we have found it easy to present the monetary phase of the missions convention. When can a leader present a more unselfish and scriptural cause to his people? This is one offering that will sound the profoundest depths of Christian compassion. A Spirit-anointed missions offering can break the financial log-jam in the church. It can give perspective to all the church's fund-raising.

Our missions convention never fails to have a healthy impact on both the church and the community. ◀◀

Great Churches and the Great Commission

BY JAMES C. KOFAHL, PASTOR, ASSEMBLY OF GOD, PRICHARD, ALABAMA

■ THE GREAT CHURCHES THROUGHOUT the world are missionary churches. This suggests the importance of missions to the local assembly. When we name the most widely known and best publicized churches of any denomination they are always MISSIONARY churches.

Before a church can be a missionary church, it needs a missionary. A church without a missionary is almost like a church without a mission. When the students of a certain school were requested to bring their birth certificates, one little girl is reported to have said, "Here, teacher, is my excuse for being born." For each church, missions is really its best "excuse for being born." Churches die when they

lose the strong sense of purpose that perpetuates service and self sacrifice among individual believers. Congregations may accept building improvements and the accompanying debts most reluctantly; but when we sharpen their missionary vision, they broaden their base of operation and thereby grow.

The local church *can* have a missions convention. Furthermore, we pastors owe it to the education and edification of our people to help them "look on the fields." When we do this, we enable them to give intelligently to that which is the churches' first commission.

The individuals who make up our congregations may never see the field

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802

Preparing Deaf Students for the Ministry

By EDGAR LAWRENCE

In the fall of 1963, Edgar Lawrence became full-time instructor at CBI School for the Deaf. This division of Central Bible Institute, Springfield, Missouri, was organized in the fall of 1962 to train deaf students for ministry.

MY LIFE'S AMBITION ALWAYS WAS to be a medical doctor. After being discharged from the army I returned to my home town of Beloit, Wis., to await entrance into the University of Wisconsin. I had already made application and paid my entrance fee when God began to deal with me about attending Central Bible Institute in Springfield, Mo. Some days I thought I should go to the university, and other days I considered attending CBI. The indecision and unrest in my soul expressed itself in lethargy on my part. I would sit for hours doing nothing except mulling the decision over in my mind.

I left Beloit for a visit to Pennsylvania and Indiana. Still the anxiety of indecision followed me. Then suddenly one morning while I was visiting my sister in Fort Wayne, Ind., God showed me what I should do. From that moment on I had peace.

I shall never forget my first morning as a student on the campus of Central Bible Institute. I awoke with great peace and joy in my heart for

I knew I was in the will of the Lord.

Unable to work the sign language classes into my regular course of study, I "audited" the course. I did not dream at that time what the Lord had planned for my future. My wife-to-be, Delna Gooder, also studied the sign language.

We were married in 1956 and two years later, after I was graduated from Central Bible Institute, I returned to Beloit and served as assistant pastor in my home church. At that time no services were conducted for the deaf in that area. In August of that year an area-wide revival crusade was being conducted in nearby Rockford, Ill. My wife and I attended and interpreted the services for the deaf. Bill Gockley, another former CBI student, assisted us. Some nights as many as 40 deaf persons attended.

Following the crusade we started a deaf class at the Beloit Assembly, but shortly after this I was called to pastor the Waukesha, Wis., Assembly of God. Bill Gockley continued the ministry to the deaf in Beloit.



We invited Les and Juliet Hunt, deaf evangelists, for a special three-day meeting in Waukesha. The second night ten deaf persons were saved, four of whom are still faithfully attending the Waukesha Assembly of God.

Mrs. Mildred Whitney, a member of the Waukesha Assembly, was in great need of workers to help in the Braille ministry. My wife and I began visiting her home to learn Braille; we usually spent one entire day there each week. Sister Whitney taught me Braille and during lunch I taught her the sign language. When I left Waukesha, Sister Whitney took over directing the deaf Sunday school class and interpreting the services.

In February, 1962, God led me to become pastor at Beloit, Kans., having indicated that He wanted me in a different kind of ministry. I soon found myself doing secular work in a drug-store. I thought this was in fulfillment of what the Lord had told me.

I keenly missed working with the deaf. I was very much interested, therefore, when I received an invitation to teach at CBI School for the Deaf. I shall never forget the time I knelt to pray about it. Before I had a chance to say a word, as my knees hit the floor at the altar, the Spirit of God flooded my soul. Then the words the Lord had laid on my heart a year and a half before, "different kind of ministry," came back to my mind. God's plan was clear.

When I first entered CBI as a student, my constant prayer was, "Lord, what do You want me to do?"

The answer always came back, "You will understand God's plan better by and by." I now understand and rejoice, knowing I am in His will helping the deaf prepare to go to "their own" with the gospel. ◀◀



First-year deaf students are thankful for the opportunity to prepare for Christian service at CBI School for the Deaf.



Dean Kessel presented certificates to the deaf students who completed the first-year course last spring.

WE INVITE YOU

THIS IS MORE than an invitation. It is an urgent appeal in behalf of every unreached community in America. We desire to see a new Assemblies of God church in each of these communities, and we know there is only one way this can be done—by our united effort.

We invite you therefore to attend the *Breakthrough* rally in your own church or section. Most of these rallies will be held in February.

At each rally the great need of unsaved America will be in focus. An opportunity will be given for everyone present to do something practical about it.

National *Sites for Souls* goals for 1964 are 1,000 new church pledges to *Sites for Souls* and \$100,000 cash. Rally offerings will be designated for this purpose.



R. L. Brandt, national home missions secretary and G. F. Lewis, executive director.

A Deaf Student's Testimony

DOROTHY HOTTINGER OF RIVERSIDE, Calif., thought it would be financially impossible for her to return to CBI this year, but God supplied her needs in a miraculous way. She gives the following testimony concerning answered prayer.

"It appeared I could not return for my second year due to lack of finances. But I felt I should return. During the first week of September I packed my things by faith. I waited one week, but nothing happened. On Monday night, September 9, I became very restless. I cried before the Lord and asked Him to do something.

"On Tuesday morning, September 10, my mother received a telephone call from Beatrice Berry, minister to the deaf in Riverside. She stated that Brother Ferguson, the pastor of the "hearing" church, had a special burden for me on Monday night. He felt I should return to CBI. In the Tuesday morning prayer meeting, Brother Ferguson shared this burden with those gathered for prayer. God began to work, and soon \$47 was given to help meet my expenses.

"That night I went to a revival service. While I was waiting for the service to begin, a lady gave me a check for \$200. Before the week ended \$447 had come in answer to prayer. Praise God!"

* * *

Dorothy Hottinger was able to re-

turn to school because of Christian friends who were willing to give sacrificially. Some of the deaf students at CBI are in urgent need of financial help at this time. Will you help make it possible for them to continue their studies so they can hasten the gospel to the many deaf who need Christ? Your offering may be sent to the Home Missions Department at Springfield, Mo. All offerings for this purpose should be designated, "Deaf Training Fund."

Jesus Is Coming

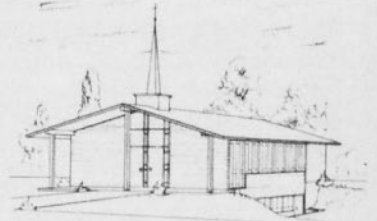
Jesus said, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels."

He is coming! The first apostles were not mistaken. He is coming! The Man who came and was rejected is coming to be crowned. The Man who wore for thee, O soul of mine, the crown of thorns, is coming with the diadems of the universe upon His brow. The Man who held the reed in brutal mockery patiently in His hand, is coming, grasping the sceptre of all the universe of God.

He is coming! He is coming in His glory, who came in His grace. He is coming in the glory of the Father, who laid the Father's glory by to come before. He is coming with the Holy angels, who divested Himself even of their ministry. He is coming! Oh, if we could see it; if we could realize it.

Do not ask me for a calendar.

There is none in the Bible, and therefore I will not make one. Do not ask me when He is coming. There are many phases of the great event—but when He comes again we shall all confront Him; when He comes again, every last one of us will be with Him, either on the right hand or on the left—His own, or such as have rejected Him.—G. Campbell Morgan



HELP FINANCE A SMALL CHURCH!

New, Higher Interest Rates

(4½% interest paid on 5-year notes)

You may not be able to build a church personally, but your money can take your place.

LOANS FROM \$500 TO \$5,000 ARE NEEDED FOR NEW BUILDINGS

The General Council Assemblies of God
DEPARTMENT OF FINANCE
1445 Boonville • Springfield, Mo. 65802

I am interested in loaning \$500 to \$5,000 on 5-year notes, bearing 4½% interest, to help finance small church buildings and building improvements.

Name

Address

City State



Revivaltime originated at the First Assembly of God in North Hollywood, Calif., on November 24. The audience joined in prayer for the many requests at the close of the broadcast.

Prayermeeting Results Already Being Reported

San Fernando Section Blessed by Crusade and Prayermeeting

MORE PRAYER GROUPS JOINED TOGETHER for the 1963 *Revivaltime* World Prayermeeting on November 24 than ever before.

Interest in the World Prayermeeting has developed through the past four years, through cooperation with the Men's Fellowship and the Women's Missionary Council, until the prayer groups, persons praying, and requests for prayer have doubled in number. This year there were 919 organized prayer groups around the world in local churches. At least 36,362 prayer warriors volunteered to pray for the 22,000 special requests sent to the Radio Department.

The anchor *Revivaltime* Prayermeeting and broadcast service were

held at the First Assembly of God in North Hollywood, California. Pastor D. Leroy Sanders says:

"We were thrilled to host the World Prayermeeting of *Revivaltime*, and to share in the worldwide radio ministry as it originated in North Hollywood. Unitedly we took the thousands of prayer requests, stacked like a mountain before us, on our hearts and lifted them to the loving Master in prayer, while multitudes just like us were praying across the nation.

"The San Fernando Valley cradles the new frontier of America. This immense melting pot has already had one million polyglot residents poured into it, and a torrent of restless humanity continues to tumble in. Huge orchards

and fields of last year are multi-million-dollar shopping and housing centers this year. Hundreds of thousands more are fervently hoping to make the San Fernando Valley their home. It was appropriate that a gospel thrust be focused here.

"The twenty sponsoring pastors and their members prayerfully closed ranks behind the *Revivaltime* staff to produce local results to rejoice over. Several found Christ as Lord and Saviour, and some were filled with the Holy Spirit. Great blessing rested upon the meetings. This common bond of service drew the neighboring churches closer together. We shall remain grateful to God for allowing *Revivaltime* to originate from the great San Fernando Valley.

"Sponsoring Assemblies and the pastors were *Van Nuys*, Leslie Hodges; *LaCrescenta*, John Southard; *Glendale Maple Chapel*, Arthur Slater; *San Fernando*, O. R. Ball; *Newhall*, Robert Bloom; *Encino*, Allen Brown, Jr.; *Reseda*, Bud Harrell; *Sun Valley*, Dewey Killion; *Sunland-Tunjunga*, Brother Legge; *Northridge*, Ralph Lotridge; *Sun Valley Full Gospel*, Ralph Melton; *North Hollywood*, D. Leroy Sanders; *Bethel Assembly Glendale*, Ray Shock; *Sylmar*, George Sturgeon; *Pacoima*, Charles Ward; *Burbank*, Howard Wilde, Jr.; *Canoga Park*, Cameron Wilson."

Prayer requests for the prayer service were compiled up to the Friday before the Prayermeeting. The names of individuals requesting prayer and summaries of their needs, were mailed to the prayer groups so each person praying would have a page of prayer requests. Requests for help covered all kinds of sicknesses, mental, spiritual



Each member of the *Revivaltime* team had a special part to play in the broadcast service and prayermeeting. Lee Robbins served as soloist for the crusade held at First Assembly in North Hollywood, Nov. 18-24.



An honor of origination plaque was given to D. Leroy Sanders (left), pastor of the host church, by D. V. Hurst, T. C. Cunningham, district radio representative for Southern California, and C. M. Ward look on.

and physical problems, and needs for employment.

Already testimonies of God's answers are reaching the Radio Department. From Spokane, Washington, a lady writes: "Just wanted to report that one prayer request I sent to the World Prayermeeting has already been answered. I requested prayer for one of my sisters who lost her husband this past summer and has been too fearful to be alone. I heard from her just last week. She said God has delivered her from this fear."—A.E.O.

"I do thank you and your prayer groups for praying for my son," says a lady from Wenatchee, Washington. "A couple of weeks ago he came forward in church for salvation. We know prayer has been answered."—R.L.E.

Praise for answered prayer during the Prayermeetings of past years still comes through the mail to *Revivaltime*. A lady wrote last month from Trinidad:

"In 1960, I had lost my child, and my marriage had failed. I was lost. I could not find employment. After listening to one of your services on the radio, I decided to write to you for prayer. I was included in your World Prayermeeting.

"During the service before the Prayermeeting—I can remember your

words as if it were yesterday—you said, 'Mister, God does not only answer prayer, but quickly too.' I received an appointment with the local Civil Service the following month, December 22, 1960. Today I am a stenographer. I have so much for which to be thankful that I can never finish thanking Him."—J.M.L.

"My latest victory as a result of the 1962 Prayermeeting is that my 13-year-old granddaughter has received the Holy Spirit," writes a lady in Wenatchee, Washington. "In addition, her mother and father have come back to the Lord. My son is delivered from cigarettes which had bound him since he was 14. He and his wife have been filled with the Holy Spirit, and my son has received a call to the ministry. No wonder my cup 'runneth over'—our Lord is so faithful."—M.P.

Prayer is a mighty ministry and it is a mainstay of the Radio Department. Your needs are of personal concern to our department. Daily prayer requests receive immediate attention by the *Revivaltime* team and the Prayer Partners Fellowship.

This worldwide radio ministry depends on your intercessory prayers and faithful support. Send your gifts and offerings to *Revivaltime*, Box 70, Springfield, Missouri 65801.

ANNOUNCEMENTS

50 TH ANNIVERSARY and Golden Jubilee of the Southern Missouri District Council, Apr. 7-9 at Central Assembly of God, Kansas City, Mo. Wesley Morton, guest speaker.—by James E. Griggs, district secretary.

13TH ANNUAL MISSIONARY convention—Feb. 5-9, First Assembly of God, 863 Mt. View, San Bernardino, Calif. Speakers, David V. Plymire, Talmage Butler, Walter Haydus, Paul Cooper, Vernon Driggers, Elsie Strahl and John McPherson.—by Louis H. Hauff, pastor.

Classified Ads

This column is offered as a service to our readers. All ads are carefully screened before acceptance but publication of ads does not necessarily indicate endorsement of the advertisers.

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 1445 Boonville Avenue, Springfield, Missouri 65802.

BIBLES REBOUND

INTERNATIONALLY KNOWN SPECIALISTS. Write for illustrated price list. Norris Bookbinders, Greenwood, Mississippi.

CHURCH FURNITURE

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

LAMINATED TIMBER ARCHES

LAMINATED TIMBER ARCHES FOR ATTRACTIVE CHURCHES at thrifty prices. Engineering included. Texas Timbers, Inc., Box 267, La Grange, Texas.

HOME STUDY COURSE

PIANO TUNING QUICKLY LEARNED with home study course. Diploma granted. Write American School of Tuning, Gilroy, California.

STILL AVAILABLE

OUTREACH ISSUE of the Pentecostal Evangel, specially prepared for door-to-door distribution. Only \$2.50 per hundred copies, postpaid anywhere in U.S. Minimum 100 copies. Terms: cash. Order from the Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Ask for Outreach Issue Number 2575.

MIDWINTER CAMP

MIDWINTER CAMP, ORLANDO, FLORIDA. At Calvary Assembly of God, 1919 Miller Avenue, Winter Park, Florida, Feb. 16-March 1. Camp evangelist, Eddy Barg; Bible teacher, W. Millington, London, England. For further information write: Pastor Dale C. Zink.

MUSICAL INSTRUMENTS

ACCORDIONS: BUY DIRECT FROM CHRISTIAN IMPORTER. Save to 75%. Lifetime guarantee. Free accordion course. See and play Italy's finest 1963 model accordions in your home before buying. Priced from \$50.00. High trade-in allowance. Sensational payment plan. Down payment as low as five dollars. Free large color catalog. Write direct to CROWN IMPORTERS, Box 175E, Sioux City 2, Iowa.

ACCORDIONS! WORLD'S LARGEST IMPORTER offers Christian families new 1964 famous makes at savings up to 75%. Free home trial. Easy terms. Trade-ins accepted. Free lessons! Lifetime guarantee. Big catalog free. ACCORDION CORPORATION OF AMERICA, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

GUITARS! BIG DISCOUNTS to Christians! Famous makes. Standard or electric. Five-day home trial. Easy terms. Trade-ins. Free catalog. Write GUITAR WORLD, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Chickasaw	First	Jan 22-Feb. 2	J. E. & Mrs. Douglass	Jack C. Smith
Calif.	Cupertino	A/G	Jan. 21-Feb. 2	The Tanner Team	H. Russell Baker
	Reedley	First	Jan. 14-26	The Musical Mathans	Paul C. Long
Fla.	Hialeah	Bethel	Jan. 26-Feb. 9	L. M. Addison	L. P. Cutts
	Miami	Central	Jan. 5-26	Sunshine Party	Rex Anspaugh
	Polk City	First	Jan. 20—	Don & Sharon Parker	Dan Alessi
	Vero Beach	Calvary	Jan. 21-Feb. 2	Ralph A. Creider	Donald Taylor
Ind.	Lowell	A/G	Jan. 22—	Rose Marie Meringola	James M. Wright
Kans.	Caney	A/G	Jan. 21-26	John French	R. F. Hollis
	Dodge City	First	Jan. 21-Feb. 2	Norman & Evelyn Hays	Kenneth Stottlemeyer
	Mulvane	First	Jan. 19-Feb. 2	Ivan & Mrs. Kimmel	J. C. Hinds
Minn.	Slayton	A/G	Jan. 21-Feb. 2	Jerry & Joy Spain	James Allen
Nebr.	Kearney	A/G	Jan. 20-Feb. 2	C. M. Smitley	Lawrence Wilkins
N. Mex.	Alamogordo	First	Jan. 22-Feb. 2	Sara E. Sharp	Eugene McClain
N. Dak.	Sawyer	Calvary Chapel	Jan. 26—	Neil Eskelin	Paul Keil
Ohio	Parma	Bethel Temple	Jan. 19—	Joseph DeGrado	Louis R. Davidson
	Tiffin	First	Jan. 21-26	Bob & Pat Ludwig	Orville Whitacre
	Zanesville	First	Jan. 22—	Woodrow Oxner	Curtis A. Arnold
Okla.	Alex	A/G	Jan. 19-Feb. 2	Hazel Burns	W. H. Bean
	Lawton	Bethel	Jan. 19—	Al Davis	Claud H. Davis
S. Dak.	Winner	A/G	Jan. 14-26	Ray C. Eskelin	Wayne Allen
Tenn.	Knoxville	Faith Chapel	Jan. 22-29	Gene Burgess	J. L. Schaffer
Tex.	Garland	Rose Hill	Jan. 19—	Bob Huie	E. D. Maxfield
	League City	First	Jan. 19-Feb. 2	Paul D. Van Winkle	Leroy Lormand
	Levelland	First	Jan. 19-Feb. 2	Don Brankel & Trio	Haskel Rogers
	Lewisville	First	Jan. 26—	Bob Huie	Carl Lambert
	Seminole	First	Jan. 19-Feb. 9	Harold J. Baker	Logan Harper
	Waxahachie	Kaufman St.	Jan. 21—	Eddie Wilson	Ted Stephens
Va.	Newport News	First	Jan. 21-Feb. 2	Jim & Tammy Bakker	Leroy Howe
Wash.	Kennewick	First	Jan. 21-Feb. 2	Watson Argue	V. G. Delgatty
India	Bangalore	A/G Bible School	Jan. 26—	Quentin Edwards	Chas. Anderson, Miss.

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.

MINISTERS

THE SEVEN LAST WORDS

by Clarence W. Cranford

New, refreshing messages from that inexhaustible wealth of meaning in the last utterances of Christ from the cross. Cloth bound, 78 pages.

3 EV 2476 Reg. price ~~\$1.50~~
\$1.00

SEVEN GOLDEN CANDLESTICKS

by Pascal P. Belew

Eight expository messages on the second and third chapters of Revelation. Cloth bound, 100 pages.

3 EV 2439 Reg. price ~~\$1.75~~
\$1.25

52 SERMON OUTLINES on the Titles of Our Lord

by Rowley Hill

Scriptural sermon outlines to help teach the rich meaning of the names and titles referring to Christ. Cloth bound, 112 pages.

3 EV 1445 Reg. price ~~\$1.95~~
\$1.35

A PASTOR'S DIARY

by Chas. E. Robinson

A daily record of events in a pastor's life that will encourage and challenge any minister. Paper bound, 93 pages.

2 EV 564 Reg. price ~~\$.50~~
25¢

DEVOTIONALS

THE DOORWAY TO HEAVEN

by Inez Kemper

A daily devotional guide with Scripture verse plus prose and poetry selections for each day. Cloth bound, 153 pages.

3 EV 1391 Reg. price ~~\$2.50~~
\$1.75

THIS IS THE DAY

by Nell Warren Outlaw

Devotional thoughts on special days in the year. Cloth bound, 149 pages.

3 EV 2710 Reg. price ~~\$2.50~~
\$1.75

GOD LIVES

by Jessie C. Burgess

A personal testimony to the faithfulness of God. In narrative form. Paper bound, 121 pages.

2 EV 509 Reg. Price ~~\$.75~~
40¢

THE LIFE OF JOY

by Stanley H. Frodsham

Practical pointers on how to possess the life of joy. For all Christians. Paper bound, 62 pages.

2 EV 541 Reg. price ~~\$.50~~
25¢

C. A. LOGBOOK

A handy way to keep a record of C. A. activities and news. Covers four months. Paper bound. 5" x 7 1/2"

2 EV 806 Reg. price ~~\$.75~~
10¢

52 WORKABLE JUNIOR HIGH PROGRAMS

by Ted W. Engstrom and Warren W. Wiersbe

Easy-to-produce programs geared to the needs and interests of intermediates. Hard bound, 116 pages.

3 EV 1472 Reg. price ~~\$2.00~~
\$1.40

SPECIAL GPH JANUARY SALE

SUNDAY SCHOOL



ADULTS LEARN AND LIKE IT

by Irene Smith Caldwell

The importance of adult education as the real frontier of Christian Education. Paper bound, 112 pages.

3 EV 969 Reg. price ~~\$1.00~~
75¢



THOSE TREASURED HOURS

The Adventure and Dividends of Sunday School Teaching by W. L. Howse

Inspiration, motivation and guidance toward a more fruitful service. Boards, 67 pages.

3 EV 2725 Reg. price ~~\$1.50~~
\$1.00



MANUAL FOR WORKERS— CRADLE ROLL

by Edwina Pollock and Lou Bina Stoner

Tells of every phase of Cradle Roll work, including duties of officers and workers. Paper bound, 71 pages.

2 EV 639 Reg. price ~~\$.75~~
40¢



SUNDAY SCHOOL WORKER'S MANUAL —ADMINISTRATION Vol. 2

by Hart R. Armstrong

This handbook gives clear instruction on The National Standard, Worker's Conferences, Workers' Training, Absentees, and Evangelism in the Sunday School. Paper bound, 158 pages.

2 EV 651 Reg. price ~~\$1.00~~
50¢

MANUAL FOR WORKERS WITH INTERMEDIATES IN THE SUNDAY SCHOOL

by Dorothy Morris

Practical help on lesson preparation and methods of teaching the Bible to Intermediates. Paper bound, 110 pages.

2 EV 644 Reg. price ~~\$.75~~
40¢

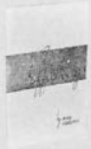
MANUAL FOR WORKERS WITH ADULTS IN THE SUNDAY SCHOOL

by H. Paul Holdridge

Workable suggestions for improving your work among adults. Paper bound, 109 pages.

2 EV 642 Reg. price ~~\$.75~~
40¢

INSPIRATION



HOW TO SPEAK EFFECTIVELY

by Myer Pearlman

Excellent for the novice—beneficial to the experienced! Paper bound, 32 pages.

2 EV 729 Reg. price ~~\$2.00~~

10¢



THE SYNAGOGUE OF THE NAZARENE

by Myer Pearlman

An understanding Christian message to Jews that will help the Christian appreciate his position in Christ and the church. Paper bound, 61 pages.

2 EV 611 Reg. price ~~\$2.25~~

15¢

Save now on these fine publications with drastically reduced after-Christmas prices. Check each one carefully to see which ones *you* need *most*.

Because of limited quantities we cannot guarantee the availability of any items advertised. Orders will be filled as received while the supply lasts. So don't take a chance on missing out on these bargains—mail your order *today* . . . and SAVE!

RADIOCARBON DATING AND THE WORD OF GOD

by Elizabeth Bowman

An examination of possible answers to the problem of the relationship between science and the Bible. Paper bound, 20 pages.

3 EV 3938 Reg. price ~~\$2.25~~

10¢

STORIES JESUS TOLD

by Hattie Bell Allen

Ten beautifully told parables in the language of modern children. Illustrated. Board covers, 32 pages.

3 EV 2578 Reg. price ~~\$1.25~~

90¢

INSPIRATION



FAITH IN ACTION

by Theodore H. Epp

The answer to "What is faith?" from the eleventh chapter of Hebrews. Cloth bound, 183 pages.

3 EV 1438 Reg. price ~~\$2.95~~

\$2.00



GOD IN THE GARDEN

by Curtis Mitchell

The authorized story of the tremendous New York Crusade. How it was organized . . . plus testimonies of persons who came forward. Cloth bound, 195 pages.

3 EV 2441 Reg. price ~~\$2.50~~

\$1.75

BALM OF GILEAD

by Lillian B. Yeomans

Strong, encouraging words, based unflinchingly on the sure Word of God. Paper bound.

2 EV 474 Reg. price ~~\$2.50~~

25¢

FICTION

SPOTTED EAGLE

by Pearl Roam

Real joy for an unhappy Indian in the "Book of Heaven." Cloth bound, 89 pages.

3 EV 2561 Reg. price ~~\$1.95~~

\$1.35

EACH DAY IS NEW

by Orville Steggerda

A prize-winning story of a doctor's plunge from the top to the bottom of life's ladder, and the women who stood by him as he climbed back up. Cloth bound, 246 pages.

3 EV 1398 Reg. price ~~\$3.00~~

\$2.00

THE DOCTOR'S DILEMMA

by Ethel Matson

A young doctor learns to consider the spiritual as well as the physical needs. Cloth bound, 127 pages.

3 EV 1381 Reg. price ~~\$1.95~~

\$1.35

THE MINISTER

by Mae E. Frey

The young pastor of a fashionable church—a beautiful girl—and some Pentecostal young people—an interesting story. Paper bound, 180 pages.

2 EV 546 Reg. price ~~\$1.00~~

50¢

THE MYSTERY OF THE BLACK BOOK

by Ruth Russell

A poor Lithuanian family, the warning from the priest and the message in the black Book. Paper bound, 96 pages.

2 EV 552 Reg. price ~~\$1.00~~

50¢

THE BOOMERANG BOY and other stories

by Stanley H. Frodsham

A stowaway boy from Australia comes to California and finds Christ. Paper bound, 96 pages.

2 EV 699 Reg. price ~~\$2.75~~

35¢

MORNING GLORY COTTAGE

by Dorothy B. Morris

The charming story of four young girls, a playhouse and a new girl at school. Cloth bound, 72 pages.

3 EV 2072 Reg. price ~~\$2.75~~

25¢

AVAILABLE ONLY FROM

Gospel Publishing House

1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802

POSTPAID IN U.S.A. PRICES OUTSIDE THE
CONTINENTAL UNITED STATES SLIGHTLY HIGHER

ALL PRICES NET



NO EXIT!

By H. W. THIEMANN

Pastor, Calvary Temple, Cheyenne, Wyoming

A FEW WEEKS AGO I WATCHED A TELEVISED SERVICE OF one of Billy Graham's evangelistic crusades. As the camera picked up scenes all over the vast auditorium, I noticed a number of "Exit" signs. Suddenly in my mind's eye I saw multitudes of people in the midst of fire and torment looking for an exit sign, but there was none to be found.

When you enter a building for the first time, it is well to check for exit signs. You need to know how to get out in case of an emergency. Most of our public buildings, and even planes, trains, and busses display exit signs. But now let us consider three places from which there is no exit.

NO EXIT FROM LIFE

Birth is an inexorable experience. Once we are born, we begin an existence which never ends. There is no exit from life. True, there is physical death when we put aside the body in which we have dwelt for a while, but the real person never dies.

When you drew your first breath at birth, you became a living soul and were granted a dying, decaying body in which to dwell while you make preparation for your "long home" (Ecclesiastes 12:5). But the exit from earth to eternity is not an exit from life itself.

NO EXIT FROM HEAVEN

While we are preparing here for the continuance of life beyond the grave, heaven is being made ready for "whosoever will" to come to Christ. Jesus said, "I go to prepare a place for you... that where I am there ye may be also." What kind of place is He preparing? The great apostle Paul states: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him" (1 Corinthians 2:9).

John in exile caught a glimpse of this place where God dwells with man. It will be a place where "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away" (Revelation 21:4).

No exit. Certainly no one would ever want to depart from such a wonderful place. The song writer phrased it well when he wrote:

*"There'll never be crepe on the door knobs,
No funeral trains in the sky,
No graves on the hillsides of glory,
For there we shall nevermore die.
The old will be young there forever,
Transformed in a moment of time;
Immortal we'll stand in His likeness,
The sun and the stars to outshine!"*

Who would ever desire an exit from such a magnificent place?

NO EXIT FROM HELL

I would not be true to my Master, or to you, if I failed to mention that there is no exit from hell. In Luke 16 we read about a man who went to hell and there he lifted up his eyes, "being in torment." He complained to Abraham that he was thirsty, and he asked that Lazarus might come from paradise and "cool my tongue." Plainly Abraham told him that there was no exit either from hell or from heaven. "Between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us who would come from thence" (Luke 16:26).

Only persons on this side of the grave, who have been misled by Satan, believe there is an exit from the place the Bible calls hell. But God would not be true to His Word if He provided an exit from hell. Long ago God could have turned His back upon humanity who so outrageously transgressed against Him. Instead, He sent His only begotten Son to suffer and to die that we might be spared the torments of hell. He opened the door to heaven, but he posted no exit signs either in heaven or in hell.

Although the rich man in hell expressed a desire for the beggar to come to him, he did not even look for an exit sign from that place of torment. He never uttered a cry, nor pleaded to escape, for he was well aware of the fact there there is no exit from that place.

There is an exit from this earthly existence, and it may come at any moment. But when you lay down your mortal body to return to the dust from which it came, you will enter into an eternity from which there is no exit. You have a choice as to where you will spend eternity, if you will make that choice now. Are you prepared for heaven? "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). ◀◀