

MAY 17, 1964 • TEN CENTS



THE PENTECOSTAL evangel

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

Come, Breath of God!

Come, Thou Breath that once breathed into a form of sod,
Till man became a living soul!
Come, breathe within me, O Breath of God!

Come, Breath once breathed by Elisha into a dead child,
Till the child sat up!
Come, breathe within me that I too may rise.

Come, Wind that once moved atop the mulberry trees,
Signaling David's time to move into battle!
Signal once more, O Wind!

Come, move again upon the valley of dry bones!
Come from the four corners of the earth, O Breath, and breathe
Upon these slain that they may live!
That they may stand, an exceedingly great army!
Come, O Wind, breathe life even in me!

Come, fulfil Thy Word: "And the Lord whom ye seek
Shall suddenly come to His temple!"
Come to this temple!

Come! O Jesus, breathe again upon us; say once more,
"Receive ye the Holy Ghost!"

Come! Fulfil in us that word which Thou didst cry,
"If any man thirst, let him come unto me and drink,
And out from his being shall flow rivers of living water!"
Come! We drink! Flow out from us!

Come, O mighty Wind that came with rushing sound,
Filling the upper room!
Come, that once again this place where we too lift our voice
With one accord to God, be shaken!
Come, until we too speak the Word with boldness!
Come, until with great power we give witness
To the resurrection of our Lord!

This is our intercession: Be outpoured upon all flesh!
Let the young men see visions! Let the old men dream dreams!
By the Spirit's outpouring cause Thy sons and daughters,
Thy servants and handmaids to prophesy!
Now shed forth that which we may see and hear!
Thou who art at the right hand of God exalted,
Receive our supplication!

Come, Breath of God, upon our souls today!

—ZELMA ARGUE



How long did the disciples tarry? Ten days. . . . What happened on the ninth day? Nothing. And yet they were on the threshold of Pentecost. . . . Revivals come suddenly. They come to the faithful who have been holding on to God's promises when nothing in particular is happening.



The Ninth Day

BY DON MALLOUGH

Pastor, Faith Tabernacle, Tulsa, Oklahoma

THE DISCIPLES OF JESUS TARRIED TEN DAYS BEFORE they were filled with the Holy Spirit. Do you know what happened the ninth day of that tarrying?

One hundred twenty believers obeyed the last command of the Lord Jesus Christ. His explicit instructions were ringing in their ears when they mounted the steps of an upper room in the home of John Mark. They had been told to wait in Jerusalem until they were endued with power from on high. There was no intimation how long that would be. They were given no hint as to what specific events would transpire or just how that period of tarrying would terminate. Their basic purpose was to obey the command of their Lord.

Theirs was a unique experience of togetherness. They were together spiritually, for it is said, "These all continued with one accord in prayer and supplication." They were together spatially, in that they were "in one place." They were together specifically, because there was a unity in the expressions that poured from their hearts. They were all in one accord, all in one place, and all had one purpose.

This waiting meeting started the afternoon of the Ascension, which was a Thursday. These sincere persons set forth to seek God in a determined fashion. They prayed; they sang; they examined their hearts and listened intently for the voice of the Lord. Most of all, an evident spirit of expectancy prevailed. Something was bound to happen because they meant business with God.

The next day, Friday, they spent the hours in the same activities and pursuits. Still nothing spectacular happened. Saturday was the ancient Sabbath. Maybe it would take place then. But no, early Sunday found them still tarrying.

Perhaps the Day of the Resurrection would be the time. No, Sunday passed with no change yet—no unusual manifestation of divine power. Then came Monday, Tuesday, Wednesday, Thursday and Friday. Day after day there was no change. Here were the same people, taking the same actions, making the same sounds, and keeping the same attitude. How long would this go on?

Then came Saturday again—the ninth day.

What unusual event happened on that ninth day of tarrying? *Absolutely nothing*. That's what makes it important that we consider it. There was no change outwardly. It was just another day. Nothing is said about it in the Biblical record. The same people were doing the same things and may have even been tiring of them. It would be interesting if we could read the minds of many of those in that upper room on that day.

May I presume to surmise what some of them were thinking? Human nature does not change over the centuries. Tarrying is both a physical and a mental strain. They had been at it now at least eight full days, and closer to nine. I think I know what many of them were thinking because I've heard the reasoning of many people who have tarried for less time than that. Listen to some of that thinking, uttered or unexpressed.

"Why don't we get busy for God? We've been commissioned for a great task. The world is waiting for the message. The time is short. Let's get out of this isolated room and start doing big things in the name of the Lord."

"What did the Lord tell us to do? He said to tarry. We've done that part. Why can't we do something else now?"

"God has met with us. These have been glorious days but this is enough of any one thing."

"We have met all the prerequisites for receiving the Holy Spirit. Let's just take the experience by faith without waiting for an unusual manifestation."

"I'm growing weary. There has been no spectacular answer in all this time. I really wonder if we can expect anything like that?"

"What's the matter with this bunch of people anyway? Nothing is happening around here. The whole situation looks hopeless."

"I know this thing isn't of God because there's no growth. We started with 120 people and the number hasn't changed. Nobody's gotten saved nor have others come in. We must be out of the will of God."

Thoughts like these pop into the mind easily on the ninth day. They don't need encouragement but must be warded off. For this reason the ninth day was a crucial one. To have subscribed to any of these reasonable theories or to have ceased tarrying would have thwarted the entire plan of God. The history of the Church would have been different if that group had not held steady on the ninth day.

THEN IT HAPPENED!

"Suddenly there came a sound from heaven."

Suddenly the impasse was broken.

Suddenly all doubts were dispelled.

Suddenly the situation was changed.

Suddenly the revival was on, the Church was growing, and the effects of that mighty visitation and demonstration of God were to influence believers until the end of time. For "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

There is only a thin line between defeat and victory. Hundreds of biographies attest to this fact. The businessman who is a financial success has invariably had a time when he thought surely he was going bankrupt. Usually it comes just before the breakthrough to victory. Like Robert Bruce, some have succeeded on the seventh try. The same truth is evidenced many times in the spiritual realm. Those who reveled in the glories of Pentecost probably could look back and shudder at how close they came to failing on the ninth day.

Think of the discouraged, ragged army of Israelites marching around the walls of Jericho for the 13th time. They were in a fit state to be overwhelmed by the uselessness of the situation. Then suddenly the walls came tumbling down.

Put yourself in the place of a critical Naaman after having dipped in the Jordan river six times. It would not have taken much more to prompt him to go home and forget the whole matter. Then suddenly the miracle happened and he was completely healed.

Revivals come suddenly. They come to the faithful who have been holding on to God's promises when nothing particular was happening.

What happened on the ninth day? *Nothing.*

Those who were in that upper room would have been the first to admit that. Their critics could also remind them, rightfully, that nothing was happening. *And yet they were on the threshold of Pentecost!*

How do I know what those believers were thinking on that ninth day? I know it because I have heard remarks like that in similar situations. I know it because those thoughts have intruded into my own mind when I haven't seen the move of God I have desired. You too have had your experiences of the ninth day in similar temptations.

The sweetest victory does not come to the hangers-on who jump on the bandwagon when the glory falls. Instead it comes to those who have held steady, sought God and obeyed Him through the days of tarrying, praying and interceding—including the ninth day.

The tenth day follows the ninth. Pentecost follows tarrying. Victory follows a battle. ◀◀◀

I Found . . .

REALITY IN PENTECOST

A Personal Testimony by Terrell Ener

I WAS SAVED AT THE AGE OF 16 THROUGH THE MINISTRY of some Baptist preachers. Shortly after graduating from high school at the age of 18, I was called of God to preach the gospel. The Baptist church of which I was a member licensed me, and I was ordained some months later. I became pastor of two churches, preaching every weekend at one of them, while continuing to hold a secular job.

In 1958 I married a girl who was a member of the Assemblies of God. This brought me face to face with some issues I had previously sidestepped. Now I found my glib answers to questions on such matters as divine healing, the baptism in the Holy Spirit, and spiritual gifts were not as foolproof as I had imagined. My wife had been healed instantaneously and completely of rheumatic fever at the age of 10, and I could not honestly deny it.

In the summer of 1960 the Lord led us to move to Roanoke, Virginia, and to attend an interdenominational Bible college. While there, when I was not engaged in some special ministry, we attended the First Assembly of God. This kept me face to face with Pentecostal realities.

During our second year in Roanoke I became more convinced there was a definite need in my life which the Lord wanted to fill. The ministry of the pastor and his wife, the C. R. McKeels, was a real challenge and inspiration to me. Stirred even more by the messages of Evangelist Laird Fain (a former Baptist minister) on the deeper Christian life, I began to seek for the baptism in the Holy Spirit.

I was convinced it was real, and for me, but I had difficulty in bringing myself to believe it was to be mine NOW!

During the summer of 1962, when we returned home to southeast Texas—intending to stay only two or three weeks—the Lord really "added wood to the fire." In a camp meeting my wife received a fresh filling of the Spirit and the Lord spoke to my heart in a very definite way. I was convinced that I would have to sever my ties with those who did not accept this experience; I could not be divided in my attitude any longer.

I reluctantly withdrew from the non-Pentecostal Bible college I was attending. I had received much blessing and benefit there, but it was a matter of obeying the voice of the Lord, or else continuing without the baptism in the Spirit. I also withdrew from my denomination. This was very difficult too, because we had many close friends in it—some of whom had proved their love for us many times!

Not long after taking these steps of obedience the Lord gloriously baptized me in the Holy Spirit with the evidence of speaking in tongues. It happened during a Monday night tarrying service at the Assembly of God in Honey Island, Texas. Never before had I known such joy and liberty!

We have received many good things from the Lord since then and in February, 1963, I was called as pastor of the Sour Lake (Texas) Assembly of God. Here the Lord has blessed us graciously in the ministry.

I am made to marvel continually at the inexhaustible riches of the goodness of our God toward us. The reality of a personal Pentecost is still so vivid and real to me. It is my desire to faithfully serve Him who has done so much for me.

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PUBLISHED CONTINUOUSLY SINCE 1913

MAY 17, 1964

NUMBER 2610

Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Mo. 65802

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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 March)
184,354 copies weekly

BAPTIZED WITH THE SPIRIT

When "baptism" is mentioned, most people immediately think of water baptism; but there is another baptism as well. It is called "the baptism in the Holy Spirit." There are some very good Christian people today who have not been told about this. If someone were to ask them, "Have you been baptized with the Holy Spirit?" they would have to answer as the Ephesians did, "We have not so much as heard whether there be any Holy Ghost!" (Acts 19:2). Let us leaf through the pages of the New Testament and learn all we can about this Baptism.

JOHN'S TEACHING

In Matthew 3:11 we find John preaching at the Jordan and this is what he is saying: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." God showed him that the One who would baptize in the Holy Spirit was Jesus (John 1:33). In due time, word concerning John's baptism spread to Egypt where a Jew named Apollos lived. Apollos began preaching to the people, telling them to repent and be baptized in water. He came to Ephesus and won some converts there. A short time later Paul visited Ephesus and he said to these converts, "Have ye received the Holy Ghost since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." They said the only baptism they knew about was John's baptism. So Paul taught them about Jesus, and baptized them in His Name. Then he laid his hands upon them and "the Holy Ghost came on them; and they spake with tongues, and prophesied" (Acts 19:6).

This experience that the Ephesians received is called "the baptism in the Holy Ghost" or "the baptism in the Holy Spirit" (both terms mean the same). We could also call it "the baptism of Jesus," because it is He who baptizes (or fills) us with the Holy Spirit. See Acts 2:33.

CHRIST'S TEACHING

Jesus did not baptize people in the Holy Spirit until after His resurrection and ascension to heaven, but while He was on earth He taught His disciples about it. He told them God would give the Holy Spirit to those who asked Him for it (Luke 11:13). He said, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water" (John 7:38). This is explained in the verse that follows: "This spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified." Jesus could not baptize them in the Holy Spirit while He was still with them, but He was getting them ready for the experience.

After the resurrection He appeared to the disciples and said, "Receive ye the Holy Ghost" (John 20:22). And one of the last things Jesus said to His disciples before He returned to heaven was, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). He added, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me" (v. 8). This teaching prepared the

disciples for the marvelous experiences they were about to receive.

WHAT HAPPENED AT PENTECOST

After Jesus had ascended, the disciples obeyed His command to remain at Jerusalem until they were "baptized with the Holy Ghost" (Acts 1:5). They went into an upper room and there they had a series of prayer meetings that lasted several days. Suddenly—on the Day of Pentecost—as they were praying together there came a strange sound and a strange sight. There was a "sound from heaven as of a rushing mighty wind," and there were "cloven tongues like as of fire." There were over a hundred men and women in that prayer meeting besides the apostles, and the Bible says, "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4).

The strange sights and sounds attracted a large crowd of people. Some were amazed because the believers upon



whom the Spirit had fallen were speaking languages they never had learned. Others only mocked and said the ecstasy of these Spirit-baptized believers resulted from drinking too much wine. But Peter preached to the crowd, saying, "These are not drunken, as ye suppose, seeing it is but the third hour of the day [9 a.m. according to our method of reckoning time]. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:15-18). This baptism in the Holy Spirit was a fulfillment of the words of the prophet Joel spoken 800 years before Christ (Joel 2:28).

THE GENTILES' EXPERIENCE

Evidently all the people who received the Holy Spirit

at Pentecost were Jews or Jewish proselytes. Peter and the other apostles supposed that the baptism in the Spirit was for Jews exclusively. They must have been surprised, therefore, when the Lord baptized the people of Samaria. The Jews despised the Samaritans and usually had no dealings with them, but Philip, being full of the Spirit, preached the full gospel to them, and they gladly received every bit of it. They listened, accepted the ministry of healing, believed in Jesus, were baptized in water, and afterward received the baptism in the Holy Spirit (Acts 8:17).

If the apostles were surprised at what happened in Samaria, perhaps they rationalized the situation by recalling that the Samaritans, although they were not exactly Jews, were not in the same class as the Gentiles either (being a mixture of Jews and heathen). But an event at Caesarea completely upset such reasoning. Peter and some Jewish companions were led, against their personal wishes, to visit Caesarea and to enter a Roman officer's home. This officer, Cornelius by name, was very anxious to obtain spiritual help. Peter therefore preached the gospel of Christ in the home of the despised Gentile! His audience drank in the message so avidly that while Peter was still preaching to them the Holy Spirit fell on them (Acts 10:45). Later, when he reported the event to the other apostles, Peter said "the Holy Ghost fell on them, as on us at the beginning" (Acts 11:15).

THE EVIDENCE OF THIS BAPTISM

The Book of Acts records five cases of individuals or groups receiving the baptism in the Holy Spirit. No doubt it was the custom in those days for *all* the converts to experience this Baptism, but God evidently knew it would be sufficient if only five of the cases were recorded; and in every case the record says the experience was accompanied by a supernatural sign. In three of the cases it specifically says the sign was speaking with tongues: at Pentecost (Acts 2:4), at Caesarea (Acts 10:46), and at Ephesus (Acts 19:6).

At Samaria (the fourth case) something happened which was so unusual that Simon the sorcerer marveled at it (Acts 8:18). He "*saw* that through laying on of the apostles' hands the Holy Ghost was given": probably what he "saw (perceived) was that whenever the apostles laid their hands on persons and prayed, those persons "began to speak with other tongues, as the Spirit gave them utterance."

The fifth case was that of Saul of Tarsus. We know that Ananias laid hands on him and prayed that he "might receive his sight and be filled with the Holy Ghost" (Acts 9:17) and we know that his prayer was answered (Acts 13:9). No doubt Saul spoke in tongues when he received the Baptism for he later wrote, "I thank my God, I speak with tongues more than ye all" (1 Corinthians 14:18).

The baptism in the Holy Spirit is for all believers (Acts 2:38, 39). It is not an optional matter but is a specific command of the Scriptures: "Be filled with the Spirit" (Ephesians 5:18). Each Christian should face the question which was put to the Ephesians: "Have ye received the Holy Ghost since ye believed?"

—R.C.C.



The Universal Call of the Holy Spirit

P.F.N.A. Convention Address
By FRANK W. SMITH

THERE ARE SIX SYMBOLS OF THE HOLY SPIRIT IN THE sacred Scriptures—Fire, Wind, Water, Oil, Seal, and Dove. Of all these figures there is none more universal than the wind—the air we breathe, the atmosphere that surrounds us, the wind that blows.

What symbol of the Spirit could more adequately describe the variety of God's dealings with man? The breeze is soft enough to fan a baby's cheek, yet the hurricane can level the mighty forest or break the rock in sunder. What contrast there is between the soft refreshing southern breezes and the blasting "norther." So is the Spirit's operation in the world. He tenderly deals with the penitent heart, but scathingly rebukes the sacrilegious and the hypocrite.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit" (John 3:8). In these words Jesus spells out for us a doctrine on the operation of the Spirit.

THE FACT OF THE SPIRIT'S MOVING

"The wind bloweth." There are many who say, "The wind once blew—in the good old days" of 30, 40, and 50 years ago. Yes, and those were "good old days!" I, too, was caught with the currents of the wind. Through the testimony of my father, God reached my heart as I knelt beside a straw tick bed in the attic of a humble farm home in northern California. A few days later God filled me with the Holy Ghost. It was in the upper room of the First Baptist Church of San Jose, California, where hundreds of believers were being filled as the disciples were filled at Pentecost, for we heard them speak with tongues, and magnify God.

The wind was blowing then, but the wind is blowing today also! An article by Frank Farrell in the September 13, 1963 issue of *Christianity Today* gave some statistics: 200 Episcopalians, 600 Presbyterians, and scores from other denominations all speaking with other tongues in "The New Penetration."

When the wind blows someone is liable to get dust in his theological eyes. Such is the case today. Some so-

called "authorities" are taking their pens in hand, attempting to explain the charismatic phenomena by all the threadbare arguments that the uninitiated used in years gone by. The results are the same. They are making themselves ridiculous.

What makes a man an "authority"? The first rule of writing is to know what you are talking about. The apostle Paul said, "I will not dare to speak of any of those things which Christ hath not wrought by me" (Romans 15:18). Our present-day critics remind one of a spinster writing a book on how to raise a family of twelve children when she has never had one. The critics of Pentecost that I have read have freely admitted that they have not received this experience. How then can they speak? It cannot be from knowledge. It could be from prejudice. It must be from ignorance. "The wind bloweth." Denial does not change it. Unbelief cannot prevent it.

THE SOVEREIGNTY OF THE SPIRIT'S PURPOSE

"The wind bloweth where it listeth," where it wills, where it determines, where it purposes. It has been said, "Man proposes but God disposes." How true! In the Book of Acts there are several instances of the Holy Spirit's direction. Paul was "forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6). The Wind was not blowing in that direction. "They tried to go into Bithynia, but the Spirit of Jesus did not permit them" (Acts 16:7, Amplified New Testament). They ended up in Macedonia. Why? God showed Paul in a vision a man in Macedonia praying, "Come over . . . and help us." Paul moved with the Wind.

God's will is going to be done. He hasn't surrendered the reins to demons or men. It is true that there are many discouraging situations in the world today. The church is facing "impossible" odds. It always has. Paul writing from Ephesus said, "A great door and effectual is opened unto me, and there are many adversaries."

Each country has its peculiar and perennial problems. In America at present there is a great deal of concern about the Supreme Court's decision on prayer in the public schools. Somehow I am not too much worried. Don't misunderstand me; I think we should petition and do all we can to undergird our constitutional and God-given rights, but also I remember another Supreme Court's

Frank W. Smith is Vice-Chairman of the Open Bible Standard Churches, Des Moines, Iowa. He delivered this sermon at Montreal, Canada, during the 16th annual convention of the Pentecostal Fellowship of North America.

decision in Acts, chapter four. Peter and John were commanded "not to speak at all nor teach in the name of Jesus."

This was a supreme court decision. The whole crowd was there—the rulers, the elders, the scribes, and Annas the high priest, and Caiaphas, and John, and Alexander—and all their kinfolk. Read it for yourself in Acts 4:5,6. It was quite an ultimatum, but Peter had the answer: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." He knew which way the wind was blowing. He knew that all the councils and courts of the country couldn't change the current of the wind. Being let go they went to their own "company"—their own crowd. They had a prayer meeting. "And now, Lord, behold their threatenings . . . and when they had prayed the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spoke the word of God with boldness."

"The wind bloweth where it listeth." Tornadoes do impossible things. Hurricanes cut their own paths. Someone made a mess of the Bay of Pigs invasion in Cuba, but all the Communists in the Caribbean couldn't keep Hurricane Flora out of Castro's Cuba.

THE UNMISTAKABILITY OF THE SPIRIT'S PRESENCE

"Thou hearest the sound thereof" . . . God's voice is distinctive. He never leaves us in doubt of His presence. Pentecost carried its own credentials. "And when the day of Pentecost was fully come, they were all with one accord, in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Supernatural manifestation was the hallmark of Pentecost. When God pours out His Spirit today there is still the same joyful sound of saints glorifying Him in tongues of men and of angels. "Thou hearest the sound thereof." We heard it here at the convention last night. It can be heard in your own church. It is heard in private chambers the world around. "Thou hearest the sound thereof."

THE UNPREDICTABILITY OF THE SPIRIT'S PATHWAY

"Thou canst not tell whence it cometh or whither it goeth." Where will the Spirit of God move next? I know where I want Him to move . . . "Let it breathe on me, and let it breathe on me, let the breath of God now breathe on me."

Have you ever missed a train? I have. It leaves a sick feeling. All the thoughts of home—of loved ones waiting—come sweeping in as one helplessly watches the train disappear down the track without him. Sometimes I feel I am being left behind when I hear of others everywhere receiving God's precious Holy Spirit. My soul cries out, "Me too—bless me too, my Father." Oh, yes, He has blessed, and is blessing, but daily we need the seasons of refreshing from the presence of the Lord.

There are laws that govern the winds. They are called

low- and high-pressure areas. Wherever there is a low-pressure area of my need, there is a high-pressure area of God's grace, love, and mercy that is waiting to sweep in to fill the vacuum, but my soul must beckon Him to come.

"So is every one that is born of the Spirit." Let us focus on those two words "every one." This is the universal call of the Spirit. It is to "every one." Jesus said, "whosoever will." It is to "one" and it is to "all." Every person is important in God's sight. Every child is important to his parents. Jesus died for the world, but His greatest sermons were preached to one. God is interested in you and in me.

I shall never forget the testimony of a dear elderly brother in St. Petersburg, Florida. While yet unsaved, he decided to attend church one night. When he arrived there was only one space left in the church parking lot. When he stepped in the door the usher said, "Sir, there is just one seat left; it is down in front." When the altar call was given he was the only one who responded. The dear brother rejoiced and said, "Just think, God planned the whole service just for me"—and who could deny it? God's call is for all, but it is also for one—every one—for you!

God's universal call has a threefold emphasis: *It is a call to the fountain of life.* "And the Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22:17).

Jesus said to the Samaritan woman at the well, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldst have asked of him, and he would have given thee living water" (John 4:10).

It is a call to fulness of life. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink" (John 7:37).

This is the call of Christ, the voice of the Spirit to a religious but empty world. It is a call to fulness and to satisfaction. Christ can satisfy. John said, "Of his fulness have we all received, and grace for grace" (John 1:16). God has fulness for our emptiness.

It is a call to the future life. This is a day of final things. Death is stalking mankind like a bloodthirsty tiger. We know not at what moment annihilation might come. There is, however, something more important than living: our Lord has said, "Be thou faithful unto death, and I will give thee a crown of life."

What does it matter, then, if James be killed with the sword, or Stephen be stoned, or Paul be beheaded at Rome? The great apostle echoes the faith of all: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

There is a fountain for the sinner, a fulness for the believer, and a future for the faithful. This is God's guarantee. The call is to all. Let us come. ◀◀

'HE SHALL GLORIFY ME'

BY HOWARD P. COURTNEY



The purpose of the Holy Spirit is to testify of Christ, to glorify Christ, to reveal Christ.

JESUS SAID, "WHEN THE COMFORTER IS COME, WHOM I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). Again in John 16:13, 14 we hear the Saviour say, "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but . . . he shall glorify me; for he shall receive of mine, and shall show it unto you."

These wonderful, thrilling, instructive words of Jesus make it plain that the basic work, the chief work, the main work of the Holy Spirit on earth is to glorify Jesus, testify of Jesus, show us Jesus, and reveal the truths and glories of Jesus! If we have this fact buried deeply in our hearts we will never be led astray, we will never lose our way. Hear me, friends: the Holy Spirit glorifies Jesus, reveals Jesus, and testifies of Jesus. This is His distinctive office and ultimate and highest purpose on earth.

The Holy Spirit does not work for the glory of a city, a state, a country, or a continent but His one great object is to glorify Jesus. The Holy Spirit does not work for the glory of men, denominations, doctrines, creeds, or any system of theology—He works to glorify Jesus.

The Holy Spirit is not here to teach geography, science, literature, art, or a thousand other valuable and worthwhile things, but to glorify Jesus. The great, infallible, never-failing measuring stick, the test of all claims, all doctrines, all theology, all ideas, all endeavors, all efforts, all causes, is: *Does it glorify Jesus?* "He shall glorify me."

The test of all preaching, the test of all teaching, the test of all ministers, all religious meetings, all revival campaigns, all conventions, the true test, the acid test, the positive test is: *Does it glorify Jesus?* "He shall glorify me." When the Holy Spirit is moving and working, Jesus is glorified, Jesus is preached, Jesus is believed in, Jesus is worshiped, Jesus is honored, Jesus is obeyed, Jesus is loved, Jesus is extolled.

All kinds of music and all kinds of instruments were needed for the worship of Nebuchadnezzar's image, but

our one song, our one instrument is Jesus. With this marvelous instrument every string we touch under the breath and inspiration of the Holy Spirit brings forth gushers and artesian wells of melody sufficient to ravish the angelic hosts. Wherever and whenever the Holy Spirit is moving mightily and miraculously upon and through His people it is for the purpose of glorifying Jesus, testifying of Jesus, or revealing Jesus.

During Jesus' baptism at Jordan John "saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matthew 3:16, 17). John the Baptist as a man full of the Holy Ghost cried out, "He must increase but I must decrease" (John 3:30). "I am not worthy to unloose his shoe's latchet."

At the Mount of Transfiguration the astounded disciples did not only see Jesus transfigured before them, and His face and garments shining like the sun, but they heard the Father's voice from heaven saying, "This is my beloved son, hear him!" All the gifts of the Spirit, all the fruit of the Spirit, all the graces of the Spirit, all the preaching, teaching, and writing under the anointing of the Holy Spirit were to glorify Jesus.

The wonderful outpouring of the Spirit on the Day of Pentecost, and all the miraculous tongues that accompanied this outpouring, were to glorify Jesus. The first apostolic miracle that took place after the blazing fires of the upper room, the healing of the lame man, was explained by Peter in these thrilling words—"God . . . hath glorified his Son Jesus . . . the Holy One and the Just . . . the Prince of life."

Stephen, a man full of the Holy Ghost, looked up to heaven, saw the heavens opened, saw the glory of God and cried out, "Behold, I see Jesus; I see the Son of man standing on the right hand of God."

John on the Isle of Patmos was in the Spirit on the Lord's Day, and the heavens rolled back, and he received a revelation of Jesus that ravished his own heart and the hearts of each succeeding generation.

Paul saw Jesus in the glowing light of His glory while on the Damascus road and was later given revelations of Jesus so wonderful that his whole life and ministry are summed up in the words, "I determined not to know anything among you, save Jesus Christ, and him crucified."

"The Holy Spirit," Jesus said, "shall receive of mine, and shall shew it unto you." Oh, my brethren, you can

Howard P. Courtney is General Supervisor of the International Church of the Foursquare Gospel, Los Angeles, Calif. He delivered this sermon at Montreal, Canada, during the 16th annual convention of the Pentecostal Fellowship of North America.

never know Jesus, never spy out His secrets or understand His mysteries or appreciate His love, mercy, compassion, grace, and power and glory unless the Holy Spirit opens your eyes and shows them to you! When the Holy Word of God is revealed to your enlightened heart by the Holy Ghost, then the Bible becomes a gold mine, a rich treasure chest, a never-failing storehouse testifying of Jesus, revealing Jesus.

When the Holy Spirit takes the things of Christ and reveals them to you through God's infallible Word, *then*

the dead letter leaps into life and more abundant life! *Then* golden glory gilds every sacred page and makes it shine like the majestic sun! *Then* every verse reflects the pure light of the Godman's deity! *Then* every word glows in the presence of the living God like the bush at Horeb's mountain that glowed with living fire! *Then* Bible reading becomes a soul-fattening, spirit-lifting revelation of Jesus the Christ, the Son of the living God! *Then* joy like a fountain springs forth from your inner-
(Continued on page fifteen)



1917

Another in the 50th Anniversary series of reminiscences by veterans of the faith.

I REMEMBER

BY J. EDGAR BARRICK



1964

IT WAS IN 1913 THAT I FIRST CAME IN CONTACT WITH people who were being filled with the Holy Ghost according to Acts 2:4. In the town of Kitzmiller, Maryland, a revival was in progress in the Methodist church, the denomination to which I belonged. They believed in a holy life and each night gave an altar call for anyone who desired to be saved and sanctified. I was living in another town two miles away, so one night I decided to go and attend the meeting. By this time three Methodist preachers had been filled with the Holy Spirit along with some of the members of the church.

As I sat in the meeting one of the ministers began speaking in a strange language. Just in front of me sat another young man and when he heard this peculiar sound he started to laugh. One of the ministers on the platform said to him, "Young man, this is the moving of God and this is no place to laugh." I waited until the service ended; then I walked back to my boarding house and never went back to the revival.

At the close of this revival the deacon board of the church decided not to accept the speaking in tongues. This meant that those who had been filled with the Holy Spirit were no longer welcome to worship in the church. The small group of baptized believers then started cottage prayer meetings, and the Lord continued to bless and add more to their number.

One night during a prayer meeting a neighbor lady called the police. She said, "These people are praying for the fire to fall and I do not want the fire to burn my house." The police came, arrested the men, took them to jail, but allowed the women to finish the prayer meeting. The men sat in jail and prayed and sang praises to God all through the night. The next morning they were released to await a court trial which ended with these Spirit-filled men winning the case.

In 1914 A. B. Cox together with R. A. McCauley

J. Edgar Barrick, born November 8, 1894, received a preaching license from the Eastern District of the Assemblies of God in 1919 when Robert A. Brown was chairman and David H. McDowell was secretary. His ordination certificate in 1920 was signed by J. W. Welch (chairman) and E. N. Bell (secretary). His certificate of appointment to the foreign field in 1921 was signed by E. N. Bell (chairman) and J. W. Welch (secretary). Brother Barrick spent 38 years as a missionary to India (1922-1960). He now resides in Cumberland, Maryland.

and D. R. Moreland came to this town to hold a tent meeting. It was not long until the tent was filled with people each night, many of whom came out of curiosity. One evening a crowd of us young people decided to go down to the tent meeting. We had heard that strange things were happening so we stood outside the first night and listened. The second night we decided to go inside as the singing and testimonies attracted our attention. It was not long until we were all under deep conviction. In two weeks 30 of us young people were saved and filled with the Holy Spirit. People came as far as 15 miles by horse and buggy to witness the outpouring of God's Spirit. By the close of this tent revival around 125 people had been saved and many filled with the Holy Spirit.

A call to preach the gospel came the night the Lord baptized me with the Holy Ghost. I tried to reason with the Lord. I told Him I would be happy just to work in the church. But as I followed Him the burden for the lost grew heavier and in the fall of 1917 I answered the call by entering Beulah Heights Bible Training Institute, North Bergen, New Jersey, where I graduated in 1919.

One evening three weeks after I entered school we young men were praying in the auditorium before going to our rooms to study and the Lord again spoke to my heart. As I waited before Him that night He gave me a vision of the heathen villages of India and asked me if I would be willing to go. Having made the surrender to come to Bible school, I was ready to say "Yes" to the call to the mission field.

Just a few days before graduation from Bible school I received a letter asking if I would pastor my home church. I served my home church for over a year. I was then called to pastor the North Cumberland church, Cumberland, Maryland. On the last day of 1921 we received from our foreign missions board in Springfield, Missouri, our appointment to India. By April 16, 1922, my wife and I together with our two-year-old son were in India.

We spent 38 years as missionaries and it all began when some men of God came to the town where I was living to hold a Pentecostal tent meeting. I thank God for that night in 1914 when, at the age of 19, I was saved in that tent meeting. I rejoice that seven nights after I was saved the Lord baptized me with the Holy Ghost in the dining room of the home where I was boarding. It happened just one-half hour after midnight. I lay on the floor under the power of the Spirit until 4 a.m., and during that time the Lord honored me by calling me to preach the gospel. No greater privilege can come to anyone. ◀◀



College and Christian Dynamics

BY J. ROBERT ASHCROFT

President, Evangel College, Springfield, Missouri

LAST EASTER, WHEN CHRISTIANS WERE REMEMBERING the sacrifice and resurrection of our Lord, two young university students died in an automobile crash. They had been speeding, not to see families and friends, but to a beach on the Atlantic coast where thousands of students gather each year. Police authorities in such beach cities face major problems in controlling property damage when these collegians riot in protest to curfews or limits on the sale of liquor.

We are seeing on our college campuses what *Newsweek* magazine called in its April 6, 1964, edition a "new morality," radically different from the standards of even 10 years ago. This "new morality" views fornication as acceptable. Men's dormitory rules on some campuses permit men students to entertain young women in their rooms. In one Ivy League college the young women may remain until midnight on Saturdays. At another college women may be in the men students' rooms at any time during specified hours, which total 84 hours a week.

Science and technology have outstripped the social sciences and religion. We know how to put the atoms together, but have not learned how to live together. We know how to transplant a kidney, but not how to change a man's thoughts. Too often in our time we have learned the science, but left out the Scriptures. We have learned the law, but left out love. How can we bring knowledge and virtue together?

There need not be a conflict. This would be Satan's eternal snare, to have us believe that spirituality and scholarship are incompatible. No one can be truly spiritual who is not thorough in his handling of facts. Moses was learned in all the wisdom of Egypt; Paul was

taught at the feet of Gamaliel. Here are the two greatest figures of the sacred Scriptures, whom God used in His witness to the world. There is a beautiful parallel in these two chosen leaders. Upon each came the call of God. Moses received his call at the burning bush. Paul received his call on the Damascus road.

God chose these men. Even before He called them He was preparing them through years of training for their ultimate vocation. It is always thus. God selects His man, using by His Spirit the disciplined mind and life of a chosen vessel. No one can read the story of the building of the tabernacle, the leading of the children of Israel out of Egypt, or the beautiful epistles of Paul without a sense of awe on what God wrought with these men. It is ever thus. When God has a great work to do He prepares a man to do it.

Give me a scientist who knows the love of God. Give me a physician who knows faith in God. Give me a statesman who knows the Word of God. See how God can use such men in His kingdom. How desperately we need the Pentecostal college in which to train leaders in business and the professions who exercise the gifts of the Spirit!

The Pentecostal college of arts and sciences is one of the chief answers to our staggering need of leaders in all fields of endeavor. In the Pentecostal college of arts and sciences, there is the opportunity to pursue truth with the Christian dynamics. Those dynamics are faith and love. Both of these are manifestations of the Holy Spirit. As the scientist has learned to apply the fruits of his research to practical service to mankind, so men will find the laws of the Spirit so dependable they may be applied to the ills of mankind. This is a challenge

the Pentecostal college may accept. The impact of the full force of Christian faith and love applied in college and community is inconceivable.

What happens when college youth are neglected? Most of us have little awareness of the loss of youth sustained annually from our Pentecostal churches. One need only notice the difference in the average size of the senior class and the college-age class in the Sunday school. Think of it. We work to build our Sunday schools, training children from nursery age through high school. Then, just as the young people should be preparing in college to be Christian leaders in the ministry or in business, public school teaching, and other professions, so many slip through our fingers. If only one is lost annually from each Pentecostal church, that is thousands of youth gone each year!

It will take the concerted action of our churches, homes, and Pentecostal colleges to reduce this loss. Only by closely knit teamwork can thousands of these youths be saved for God and the church. The counseling they receive is vital.

Colleges with Christian dynamics of faith and love are not going to be supported by public taxation. No one

who is familiar with the rulings of the Supreme Court dreams that a college could accept tax support without losing the right to exercise Christian dynamics in education. Some Christians wonder, however, why foundations cannot relieve them of the need to support their colleges. The answer is that foundations feel the people of a college's own constituency should first prove they are taking responsibility. Then a foundation may be willing to make grants available—almost always restricted to research projects and other forms of indirect aid.

Where, then, can a Pentecostal college turn for funds for buildings, campus development, library books, general expenses, and other costs of providing quality education? There is only one place to turn. Only the churches and individuals can provide for development of a college where faith and love, Christian dynamics, are emphasized.

With Christian dynamics at work in Holy Spirit-filled churches, with faith and love at work in homes guided by the Holy Spirit, with faith and love the climate of a college where young people are preparing for life-work, greater leaders will be prepared, like Moses and Paul, to serve us all. ◀◀◀

A College Student Writes

Mrs. Ida Graham of Tulsa, Okla., gets an unusual letter from her niece, a student in Seattle, Wash.

THE EXUBERANCE OF YOUTH IS SO REFRESHING! WHAT frenzied, emotional demonstrations they can produce at times! What enthusiasm they can show when aroused by political leaders! And what tremendous spiritual potential they represent when their exuberance is challenged by the work of God!

I was reminded of these things when I received a letter from my niece who is attending college in Seattle, Wash. It was a most unusual letter, for my niece who was reared in a Holiness home had been taught to stay away from Pentecostal churches, just as I was taught and warned in days gone by before I received this blessed baptism of the Holy Spirit.

Through the influence of her boyfriend my niece started attending an Episcopal church where Dennis Bennett is rector. Before long she became hungry for the joyous experience she saw in many of the members of this church who had been baptized with the Holy Spirit. While seeking the Lord in a midweek service she received a soul-satisfying experience which she attempted to describe in the following letter:

"Dear Aunt Ida,

"Such news to tell! I've let the Holy Spirit take hold of my life! It's so wonderful! Praise God. Praise His precious Son. My tongue sings His praises in a new language, so beautiful.

"I start to speak or sing in English, and suddenly find myself uttering syllables I never before knew. They say, oh, much more adequately, the adoration and worship I feel for my God. Truly the Lord gives not in measure but boundlessly!

"I must tell my friends. They must hear the good news—a risen Lord is ours to worship, alive, in the world today, through the ministry of the Holy Spirit. Praise God! Praise God! Praise God! What deep meaning I long to impart to those words, as spoken for centuries. I feel now what the early worshipers of God, and those since, have felt when they have said those words as though from deep wells within their souls.

"Praise God! Bless His precious Son, Jesus! Thank God for the Holy Spirit, for the gifts of the Holy Spirit and for the fruit of the Holy Spirit!

"I believe! I know my God. Praise Him. I wait for my Lord's return more than a sun worshiper awaits the rising sun. His boundless love enfolds us all!

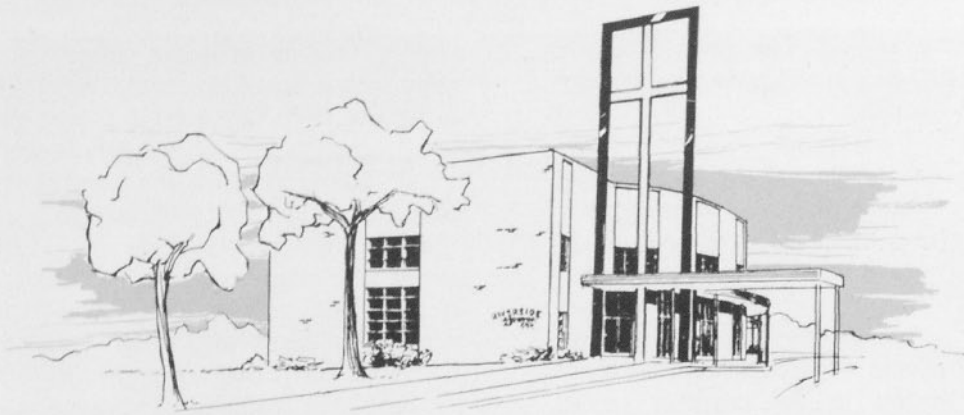
"Love, Kate."

How wonderful that the Holy Spirit revealed so quickly to Kate's heart the truth of the imminence of Christ's return!

He will do all He has done for Kate for any hungry soul who is longing to know Him in His fulness.

Kate's sister Julia, a student at the same college, also received a glorious baptism in the Spirit. Together they are faithfully witnessing for their Lord and assisting in a downtown mission Sunday school. They also have been influential in forming a campus prayer group where other students have received the Baptism.

I am a grateful aunt. May God visit His people everywhere, both old and young, with a renewal of the exuberance of Pentecost!



REVIVAL AT RIVERSIDE

A compilation of the accounts of several participants in an exceptional move of God's Spirit at Riverside Tabernacle in Flint, Michigan.

BY ALTON C. SMITH

AS A BRIGHT 14-YEAR-OLD GIRL NAMED MARIETTA BABA looked back almost a year to a modern-day outpouring of the Holy Spirit that changed her life, she summed up her feelings in the following words:

"I don't know how everyone else felt, but truthfully I was kind of scared. I had always thought I was too young to participate in such adult things. But then it was made clear to me that as a youth of my church it was my duty to go ahead of the adults in this thing, sort of lead the way."

It happened at Riverside Tabernacle, Flint, Michigan, on Sunday morning, March 3, 1963, in a junior high class of boys and girls aged 13 and 14. If it had occurred in a non-Pentecostal church it would have been considered revolutionary. It happened in a Pentecostal church, an Assemblies of God church, and was still revolutionary! No outpouring of God's Spirit should be counted otherwise.

"That memorable day," as Ivan and Maxine Frownfelter, the teachers of the class, called it, did not come by accident. There was planning, preparation, prayer, and work involved. The background of this move of God can be traced to a burden on the heart of Mrs. Frownfelter as early as October, 1961. She was serving as superintendent of the junior high department at that time. She explained: "I had a strong desire to get back to a closer contact with the students and, of course, the only way to do this was to teach again. So I consulted with Ellwood Mohrman, the Sunday school superintendent. Shortly after, I was teaching with my husband in a team-teaching setup. . . . There were 27 enrolled."

After careful deliberation, it was decided the class would engage in studying *Fundamentals of the Faith* one of the undated series of doctrinal studies published by the Gospel Publishing House for use in young people's and adult classes. There was some concern the course might be too difficult for the early teens. This faded after only a few Sundays. The teachers stated they were "thrilled and excited" with the study.

The course proved effective from the start. The Frownfelters reported: "The first lesson was, 'All Have Sinned.' There were two young people saved the first Sunday." Several of the youth in discussing their revival referred to the influence this course had in preparing them for the move of God which was to come to their lives. Approval from the Sunday school superintendent was sought for and obtained to extend the course so as to allow as much time as was needed to deal with each of the lessons. The teachers said, "We felt a building up of faith among our young people. They were literally pulling the lessons from us. . . . The class sessions seemed to consume us as well as them."

By February 10, 1963, the inquiring teen-agers had reached lesson six of the course, "The Baptism of the Holy Spirit." Misconceptions in the minds of several students with regards to the ministry of the Spirit were uncovered and carefully examined in the light of the Bible during the following two weeks. Said Jeanne Lueckeman, one of the students, "I was already acquainted with the giving and interpreting of messages in the assembly, but I didn't know everyone could speak in tongues. . . . I did not know what it was that I was to pray for."

One young man, Lynn Eastman, who had been raised in church confided, "I wasn't really *expecting* the Holy Spirit; I was waiting for youth camp when I expected to be filled."

The teachers dealt squarely, one by one, with the challenging questions and problems of the group. It was at this point that they began to sense that the Holy Spirit was preparing the class for something special. On Sunday, February 24, 1963, it seemed very evident the Lord was building these young people up for a real outpouring. This realization came, however, only in the last few minutes of the class period. Rather than continue class period during morning service, the teachers made the mature judgment that the students would benefit most from the ministry of the Word by Pastor Ivar A.

Frick. They recalled: "We dismissed the class, encouraging them to read and reread the passages of Scripture used in the lessons, so as to prepare their hearts for the next Sunday. The next Sunday was to be given over to a time of yielding our hearts to God in full measure, the way the original 120 did when they received the mighty baptism of the Holy Spirit." The students were further instructed that on Saturday night they should explain to their families that the following Sunday they would like to go to Sunday school without conversing with anyone any more than absolutely necessary.

Other preparations were made. The prayers of departmental superintendent Betty Hundley, superintendent Mohrman, and Pastor Frick were solicited. These same people agreed that a letter be sent to each of the class members to further urge their presence and preparation for the following Sunday. The group authorized that if an outpouring should occur, the class time could be extended as long as need be. The teachers stated, "We wanted our pastor to know what our plans were, and to have his approval in case we ran over the Sunday school time."

"That memorable day arrived," the Frownfelters recalled. It was Sunday, March 3. "Everyone seemed to be in his place a little earlier than usual. The entire department seemed to be charged with expectancy. The days of tarrying for the 120 in the upper room must have been ten glorious days. We had a taste of that great spirit of anticipation as our opening worship began. No student spoke a word as he entered the department. A holy hush seemed to fall on them. Many of them had not spoken since they had awakened that morning. They were thinking of what the Lord had in store for them. They purposed to give time to God's Word and seek His blessing for their lives.

"Just as soon," the teachers went on to say, "as the opening service concluded, we entered our class circle. We used the department assembly room for our class. Our student president opened with prayer. We had planned a very short review of the lesson first. Then we planned to encourage each one to seek the Lord for a full measure of the Spirit. We stressed that the infilling of the Spirit was so that each of us might be the bold witness that God intended us to be.

"Suddenly, we realized that we were no longer needed as teachers, even before we had said half of what had been planned. We went to our knees as a body. Mrs. Hundley came to join us. Then she left to get Mrs. Laura Koviak, one of the prayer room warriors of Riverside. By the time she returned, two of the young people had already received the Holy Spirit."

One student testified later: "She (the teacher) told me just to yield myself and I would be filled right away. I did, and in just a few minutes I was speaking in a language only God and the angels could understand!" The beautiful ease with which these youths were filled with the Spirit is strong evidence in support of encouraging young people to experience the fullness of the Pentecostal blessing while their hearts are tender and pliable.

Another student, in looking back over the events of that day, remembered: "Sister Frownfelter said, 'And let us receive,' with so much conviction that it started me

(Continued on next page)



Your Questions

Answered by Ernest S. Williams

If we deny Jesus as King of Israel will He deny us?

We must recognize Jesus as *our* King. If we deny Him as Saviour and Lord He will deny us (1 Timothy 2:12).

Is it possible to have different degrees of faith? (Romans 12:3).

I think "according as God hath dealt to every man the measure of faith" indicates that one might have a greater portion of faith than another. A person may develop from one degree of faith to a greater degree of faith. It is reported that George Muller said it required the same faith for him to provide for his large orphanage as when he had but a few orphans, the difference was that he could now trust for more than he could at the beginning.

You said Mary the mother of Jesus was of the tribe of Judah. The Bible says she was a cousin of Elizabeth, the mother of John. Elizabeth was a descendant of Aaron, of the tribe of Levi. How then could Mary be of the tribe of Judah?

Students agree that the genealogy recorded in Luke 1 is in reality the genealogy of Joseph, through Mary, since he was espoused to Mary. If this were not correct the genealogies given in Matthew 1 and Luke 3 would contradict each other. According to Matthew, Jesus descended from David through the line of Solomon (Matthew 1:7). According to Luke He descended from David through the line of Nathan (Luke 3:31). Elizabeth and Mary may have been related through their mothers; family records among the Jews were those of the males, not the females. This indicates that Mary's father was of the tribe of Judah.

We are taught that 1 Corinthians 14:27 ("If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret") means that there should be groupings of three messages, then interpretation; then another group of three, followed by interpretation. Is this correct?

Should there be three or four such groupings of messages, with interpretation, the whole service could be taken up with these messages. Were this to happen, Paul says, "They will say ye are mad" (1 Corinthians 14:23).

There ought not to be more than two or at the most three messages in tongues in any one service and each of these should be interpreted. Of course, it is possible that a person might speak in tongues without knowing whether there is an interpreter present. If the first message is not interpreted, that should end the public speaking in tongues in that service.

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.

to thinking. . . . The more I thought, the more I was convicted that I should earnestly seek for the Spirit. Then I was filled! It was just wonderful. I spoke in tongues for about five minutes when I got a desire to help others find this wonderful experience. I started praying for others who were seeking. This was when I really received the most from the Lord. It felt as if there were one great rope which held us together and we were all united as one person with one thought, to glorify the Lord."

It became clear that the fullness of the Spirit was for any youth who would submit to the Lord, including the popular and exceptional ones. Subsequent experience has indicated that these qualities were not at all inhibited by the infilling of the Spirit. One of the young men in the class was Max Taylor. Max was a successful member of the football and basketball teams at his junior high school. He also served his school as student council president. In his first year of high school he earned his junior varsity letter in football and was a member of the tennis team. He testified: "The day I received my baptism in the Holy Spirit I came believing and anticipating what I was to receive, and I received. I feel if people really want to serve God to the greatest and fullest extent of their personal being, then they should seek the infilling of the Holy Spirit. But in seeking Him, it is important to believe, desire, and yield."

Pastor Frick rejoiced when he heard what God was doing in the junior high department of his Sunday school. During the morning service, while the Spirit was deluging the youth in another part of the church, he urged the congregation to lift up the teen-agers in prayer. As he spoke, Sue Powers, a junior college student, slipped quietly from her pew and made her way to the junior high assembly room. She said of that day, "I went immediately to the class. The experience I received while in the room was one I will never forget. A calmness and a peace came over me and I felt completely close to God."

An adult who witnessed the event told of a boy who, after being filled with the Spirit, ran to get a friend and brought the friend into the place where he had been filled. She described the group as deeply moved and worshipful. There were gentle but profound waves of worship that spread back and forth across the group. Hands were raised in praise to God. One girl worshiped God in a heavenly language, then for a long time just sat quietly with her eyes lifted heavenward, unmoving, meditative. Another teen-age girl whose background had deprived her of any previous knowledge of the Pentecostal phenomenon was one of the first to "speak in other tongues as the Spirit gave utterance," and the last to stop. An electrifying consciousness of the presence of God permeated the room.

When the morning service ended the parents came to witness the scene. They joined in the worship which lasted till 1:30 p.m. For almost four hours these teen-agers had been praying in complete submission to God. The thrill of those hours will last a lifetime. It was their Pentecost! Eight of the 27 were filled with the Spirit that morning. Some had visions. Others received calls from God.

The greatest part of the revival was its after effects.

In the Sunday evening service the move of God spread to the whole congregation. Pastor Frick in reflecting on the events of that evening service said, "What happened in the Sunday school room had an impact on the entire church. . . . For two and one-half hours, spontaneously, the adults of the church as well as youth stood and confessed their shortcomings."

One adult recalled, "The youth who were filled with the Spirit were in the lead. The service was gripping. Pastor Frick's message fit right into the direction of the meeting." In the altar service that followed, several more young people were filled with the Spirit.

Still more were filled with the Spirit the subsequent Wednesday evening. In the weeks that followed, the move spread into both the junior department, where a number of children were filled with the Spirit, and the senior high department.

Their lives were changed! One Spirit-filled youth said, "I have been able to gain a richer and more rewarding life in Christ." Another student, radiating the power of God said, "I have heard God's call to be a missionary to India. I know that I will continue doing so till the day I die."

One boy said, "The biggest and most important change in my life was that I could feel the Lord closer in my daily walk." A girl said enthusiastically, "Nothing has ever made such a complete and wonderful change in my life!" The student council president advised, "In this modern age, with temptation at a great high, the baptism of the Holy Spirit is a thing that every young person should experience. . . . He becomes an *active part* of the recipient's makeup and personality."

Were there some special reasons why Riverside was blessed by this lasting move of the Spirit? There were! But similar blessing can come in any assembly.

There is no pat formula for revival, but there seem to be some essential components. In this instance, these proved to be: (1) Hunger for a moving of God. At Riverside, this was born in the hearts of the Sunday school teaching team and transmitted from them to the students. (2) The solid foundation of the Bible. In this case, this was provided by the wonderful course *Fundamentals of the Faith*. (3) Cooperation. Pastor, Sunday school superintendent, departmental superintendent, and parents worked with the Sunday school teachers and students in order to amplify the work of God in these students' lives. (4) The Spirit of God. This essential of revival is always and everywhere the same.

It is impossible to accurately assess the full impact this revival has had on the lives of those outside its immediate vortex. Other influences were also at work on those people. However, it should be noted that the father of one of the boys in the revival was saved several months later. That man's opposition to the boy's faith, his struggle with the conviction of the Spirit, and his ultimate conversion are a story in themselves. The Christ's Ambassadors have undertaken several outstation assignments at homes for the aged where they minister regularly. Tract distribution to schoolmates (using such tracts as *Chicken*) is a regular practice of some that were in the revival. The direction of the youth of the church, as a whole, seems strongly oriented toward the things of God with participants of the revival setting the pace.

The outreaching effect of the revival is expressed by Marietta Baba as follows, "I want everyone to know that the baptism in the Holy Spirit is a gift for every saved person upon this earth. We need this gift. God knows this. That's why He gave it to us in the first place."

* * *

The study course on *Fundamentals of the Faith* which God used to send revival to Riverside is one of 17 undated courses prepared by the Church School Literature Division of the Assemblies of God. The article, "Baptized with the Spirit," which appears on page four of this issue of *The Pentecostal Evangel*, is reprinted from the student manual of *Fundamentals of the Faith* which was written by Robert C. Cunningham.

Each of the undated courses contains 13 lessons. They can be used in Sunday school, C. A. meetings, Bible studies, or other ways. Teachers and students use separate manuals. For a complete listing of the undated courses, write: Gospel Publishing House, Merchandising Division, 1445 Boonville Avenue, Springfield, Missouri 65802.

'HE SHALL GLORIFY ME'

(Continued from page nine)

most being making your life like a stream in the desert and like a watered oasis in the wilderness! Then prayer becomes a communion, a fellowship, a never-ceasing walk with God!

Oh, my brethren, Jesus was conceived of the Holy Ghost, born of the Holy Ghost, anointed, filled and empowered by the Holy Ghost. He did His work in the power of the Spirit; He was raised from the dead by the Spirit; He empowered the church to evangelize the world through the Spirit; and He can only be revealed and known through the working of the Spirit. The Holy Spirit takes the things of Christ, not to show them to angels, not to write them in letters of fire across the heavens, but to show them, to reveal them unto us!

The glory of Christ will never wane or diminish but will increase day by day, month by month, and year by year as the Holy Spirit reveals Him to your heart. The glory of kings lies in their gold, silver, silks, gems, houses and lands; but the glory of the Church, the glory of the Christian, is in Jesus Christ as revealed by the Holy Ghost.

My brethren, is it your earnest desire to have the Holy Spirit reveal Christ, testify of Christ, and glorify Christ in your heart and life? Do you feel as I often do that the Holy Spirit is so spiritual and you are so carnal; that He is so mysterious and you are so material; that He is so holy and you are so unworthy? Yet you desire to glorify Jesus and have Him revealed to your heart and life.

Take courage, my friends; that is the work of the Spirit of God in your life; and if you will yield your heart to Him, obey Him, submit to Him, He will do a mighty work of revealing and glorifying Jesus in your life. For it is written, "He shall glorify me." "He shall receive of mine, and shall show it unto you."

"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). ◀◀

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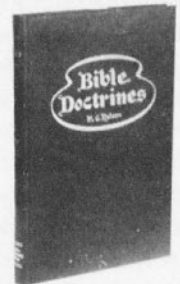


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...and Suva Is the Site

BY LAWRENCE R. LARSON, MISSIONARY TO FIJI

THE WORK OF THE ASSEMBLIES OF GOD IN FIJI IS expanding rapidly. The number of active adult members in our churches in the Fiji Islands has more than doubled in the past three years. In 1960 there were only five organized churches and 17 preaching points with 20 national workers. By December 1963 there were 22 organized churches and 75 preaching points with 100 national workers.

In addition to the 1,100 active adult members there are 1,500 other believers. About 650 of the believers have been baptized with the Holy Spirit. Sunday school enrollment has reached 3,500.

In view of this growth, the need of a Bible school to provide better training for the ministers in these South Pacific islands is becoming more and more acute.

Our new believers need good spiritual food which only properly trained ministers can furnish. The organized churches, as well as the many preaching points, need trained spiritual leaders. The present workers in Fiji would like to receive further help at a Bible school. Other prospective workers are ready to enroll. There certainly is no lack of prospective students.

We do not wish to send workers outside Fiji for schooling if it can be avoided. Previously some have been sent away to study but we find that few return for ministry in Fiji. We believe a better answer would be to study right in their own country. But present local training classes are not adequate. Systematic training now is given at two locations in church buildings. These are fine Bible study classes led by missionaries and a few qualified local ministers. However, they are usually conducted only one night a week; and often the classes have to be cancelled to make room for special church meetings.

The Fiji Government has given us a 99-year lease on land of which about four acres now are available as a site for our South Pacific Bible school. This land is in

an ideal location in relation to the city of Suva. It is partially isolated but with all conveniences of the city.

This project has been approved by the Foreign Missions Department. Our leaders at Springfield recognize the need of providing a suitable Bible school in this part of the world and they are anxious to see it built as soon as possible.

Suva, "the crossroads of the South Pacific," is fast becoming an educational center. There is a school of medicine here for training native doctors, sponsored by the governments not only of the Fiji Islands but of many other island groups as well. All schoolteachers for Fiji and some for other island groups are trained in Suva. People come from thousands of miles in almost every direction for high school education. Protestant leaders plan an interchurch ministerial training school here, to begin soon, for all the leading old-line denominations in the Pacific. The Government is now discussing plans for a university.

Suva is the logical place to build our school, and we do not lack for suitable teachers. With the emphasis being placed on indigenous local churches, the way is open now for Missionary Ralph M. Elmore to spend almost full time as principal and director of our Bible school program. Previously he served as principal of our Assemblies of God Bible school in Ceylon. Several other qualified workers can give part of their time to a teaching ministry.

To delay the founding of a proper Bible school would be to hold back the development of this work. Backed by 36 years of pioneer ministry, the work in Fiji is on solid ground. It has good recognition locally and elsewhere. This, together with a tremendous hunger for God here, has been used of the Holy Spirit to produce revival—a revival which is spreading all around us. To build a Bible school here at this time will contribute greatly to the move of God in our midst.

The one factor that is holding up our plans is a lack of finance. Local resources are not sufficient. These people are poor. Their gifts are used to maintain their struggling churches and to support other gospel ministries. They rent halls, try to pay salaries to their ministers, and pay workers' fares to scores of outstations. I personally feel they are doing what they can and that we cannot expect them to pay the cost of building a Bible school.

"There's a call comes ringing o'er the restless waves, Send the Light, Send the Light." The best way to send the Light to the thousands of South Pacific isles is by sending into the ministry local men from the islands, trained here in the islands. They know their people and their languages; all they lack is a knowledge of the Word of God. We urgently need financial help from donors in America.

The South Pacific offers you something better than a luxurious holiday. It offers an opportunity to win thousands of precious souls. Your reward in eternity may be enhanced by the fact that the islands have been filled with the knowledge of the gospel through your sacrificial giving.

Offerings should be designated, "Fiji Bible School Building," and mailed to: The Foreign Missions Department, Assemblies of God, 1445 Boonville Avenue, Springfield, Missouri 65802.

CROPS

for the Bible School

By L. E. SPENCER
Missionary to Costa Rica

RECENTLY A NEW ADMINISTRATION-CLASSROOM BUILDING was constructed for the Costa Rica Bible school. Our churches were eager to help pay for this new building but money is not very plentiful in Costa Rica and cash offerings in years gone by have been very small. So the people have found another way to help: they raise food for the school.

First, a group of men (sometimes assisted by Bible school students) gather and clear the land. Unless there is timber to be cleared they use only their machetes. In spite of this they manage to clear it all in one day.

Next, they ask the Lord to bless the seed they are going to plant. They do not turn the soil, but simply stick a sharp pole into the ground, drop the seed in the hole, and push the dirt over it with their feet. The church I visited planted about two acres of land—one with beans and the other with dry-land rice.

The harvesting is also done by hand. Then the crop is dried in the sun for two or three days before it is sacked. Often three means of travel are used to get it to the Bible school: oxcart, dugout canoe, and horse-drawn wagon. At the school the crop is allowed to finish drying before it is stored in barrels.

The churches participating in this plan are happy that they are able to help. They feel that they are doing what they can to train their own young people as well as others who have been called into the ministry. ◀◀



Land cleared away . . .



Prayer before planting . . .



Harvest complete.

Amos Warns Sinful Judah

Sunday School Lesson for May 24, 1964

AMOS 5:18 to 6:6

J. BASHFORD BISHOP

Amos was a country preacher, a rugged man of the fields. God called him while he was tending cattle. Consequently, the language throughout his book speaks of the farm, the field, the cattle, and the fold. He had no time for fancy frills. His speech was simple, direct, and forceful. Like many a modern preacher he had one predominant theme—God's requirements of righteousness and His judgment upon the lack of it.

Amos preached during the reigns of Uzziah of Judah and Jeroboam II of Israel. Under these kings both nations were strengthened economically and politically. But both were growing rotten as they grew materially rich.

Our text is composed of two woes pronounced upon the nation: one because of its religious insincerity and formality; the other because of its love of ease and luxury and its heartless indifference to human suffering and sin.

False Hopes (5:18-20). "Woe unto you that desire the day of the Lord." To the Israelites the "day of the

Lord" was the time when Israel's enemies would be defeated, and the nation exalted as the supreme nation of the earth. This time would indeed bring blessing to those who loved and served Jehovah, but to the wicked it would be a day of terrible judgment. To sinning Israel Amos declared that the day of the Lord would be "darkness and not light," a time of unmixed evil to them with "no brightness in it." So it will be when Christ comes the second time. His coming, long anticipated by those who love Him, will strike terror into the hearts of those who have rejected Him, and men shall cry for the rocks and mountains to fall on them and hide them from His wrath (Revelation 6:15-17).

False Worship (5:21-27). Amos cried out against the nation's hypocrisy in worship. Although practicing idolatry, immorality, oppression, and countless other sins, the people still offered their sacrifices, observed their sacred days, and found false security in their religious motions. And what was God's response to their conduct and worship? "I hate, I despise your feast days," He said. Their religious hymns became "noise" to which He would not listen. Likewise many in our day are as deluded as Israel of old in thinking that religious observances can be offered as a substitute for righteous and godly living. Judgment could be the only fruit of such unrighteousness. In the case of Israel it was to mean being taken captive by their enemies.

False Security (6:1-3). The second woe was pronounced upon the nation because of its love of ease and pleasure and indifference in the face of coming judgment. (1) The nation evidently felt that Samaria was impregnable and invulnerable against the enemy. (2) The nation "put far away the evil day." That is, they could not believe that divine punishment could be near at hand. Consequently, their false sense of security resulted in the conduct which Amos described so vividly in the remaining verses. He charged them with—

Indolence—"that . . . stretch themselves upon their couches." Sin works in a vicious circle. Wealth produces indolence which, in turn, breeds all other kinds of sins.

Luxury—"that lie upon beds of ivory." An ivory bed is hardly a necessity! But idleness breeds luxury. Having no interest in other people men live to gratify only themselves.

Pleasure—"that chant to the sound of the viol, and invent to themselves instruments of music like David." David had designed musical instruments with which to glorify God and express heartfelt devotion to Him, but the sated civilization which Amos addressed had perverted the sacred purposes of music to serve their own passions and appetites.

Heartlessness. "With never a single thought for the bleeding wounds of the nation," is Moffatt's striking translation of the last verse in the lesson. What an indictment! And how accurately Amos described conditions in our own day! Bad enough that God's people should become lovers of ease, lovers of pleasure, self-seeking and self-indulgent; but how much worse in the light of the terrible need of a bleeding world! Men are dying without Christ—do we care enough to give ourselves sacrificially to praying, sharing, and serving?

LOOKING THE WRONG WAY



CHANGING HIS PRAYER

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion! I have given My heart, now give your heart!"

—A. J. GORDON

DAY-BY-DAY FAITH

"Trust in him at all times" (Psalm 62:8). Faith is as much the rule of temporal as of spiritual life. We ought to have faith in God for our earthly affairs as well as for our heavenly business. It is only as we learn to trust in God for the daily supply of all our temporal needs that we shall live above the world.

We are not to be idle; that would show we did not trust in God, who works constantly, but in the devil, who is the father of idleness. We are not to be imprudent or rash; that would be to trust chance, and not the living God, who is a god of economy and order. Acting in all prudence and uprightness, we are to rely simply and entirely upon the Lord at all times.

Let me commend to you a life of trust in God in temporal things. Trusting in God, you will not be compelled to mourn because you have used sinful means to grow rich. Thus you will be delivered from care, you will not be troubled with evil tidings, your heart will be fixed, trusting in the Lord.

—SPURGEON'S MORNING AND EVENING

ENTHUSIASM FOR THE POSSIBLE

A great need of the church is for ordinary men and women to recognize what wonderful means of blessing God has placed in their hands for His glory and the good of humanity. Nor does seeking to do God's will necessarily take us far afield. In the quiet of home and our immediate surroundings we may find many avenues of service.

We may not be eloquent public speakers, but we can give the soft answer that turns away wrath. Putting a kindly inflection on our instructions to those with whom we work will not cost much effort, but it will be greatly appreciated.

One of the glories of Christianity is that it spreads among men through small, yet Christlike acts, which people do in the power of Christ. The kingdom of God comes often to men because they have met someone who has caught the Spirit of Jesus and who knows that serving is better than being served, and that expressing God's love in quiet, simple ways is life at its best.

It is said of Booker T. Washington, "He had great enthusiasm for the possible." Many fail in their service to Christ because they do not what they can. They waste their time longing for things to do which are beyond their possibilities. "What is that in thy hand?"

—The Free Methodist



OUR CIRCLE OF SYMPATHETIC INTEREST

The measure of our Christian growth may be estimated by the circles of our sympathetic interest. What is the circumference of our outlook?

Are my sympathies represented by my umbrella, and do they merely cover myself? Or are they something like a roof, covering my family? Or are they like a great canopy under which many may find shelter? Or, still grander and nobler, do they find their symbol in the overarching firmament, and do they embrace "all nations and kindreds"? What is the scope of my sympathetic circle?

As the age of a tree is denoted by rings, so the concentric rings in the soul-interests of a Christian tell the story of his growth in grace. How large is the circle of our prayers? Are we mostly concerned with "our own things" or do our prayers reach out to grasp the needs of a race? Have our prayers grown with our years, or do we stay in the same little ring of interest which characterized our childhood?

If our prayers do not grow bigger and deeper and more unselfish every year, there is something wrong with our roots!

—J. H. JOWETT

DIAMONDS

Rough, yellow lumps of resin,
Dull, shapeless beads of glass,
If you were seeking for treasures
With hardly a look you'd pass.
But the diamond cutter takes one
To bind in a metal mold,
Against the rim of a whirling wheel
The lusterless lump to hold.
The wheels are of copper and iron
But the diamond's hardness is such
That only another diamond
Can give the finishing touch:
So pressing and turning and pressing
He wears through the outer crust,
And the last metal disk of his using
Is coated with diamond dust.

Are you living with those who fret you—
Who "wear on you" day by day?
It is thus that the Master Cutter
Is grinding the refuse away:
He uses the copper and iron,
The water's chill and the fire,
But the diamond's dust and the Spirit's oil
Work best for His heart's desire.
Should you not be glad of the polish
That is making a perfect gem?
And when He gathers His jewels
Would you not be one of them?

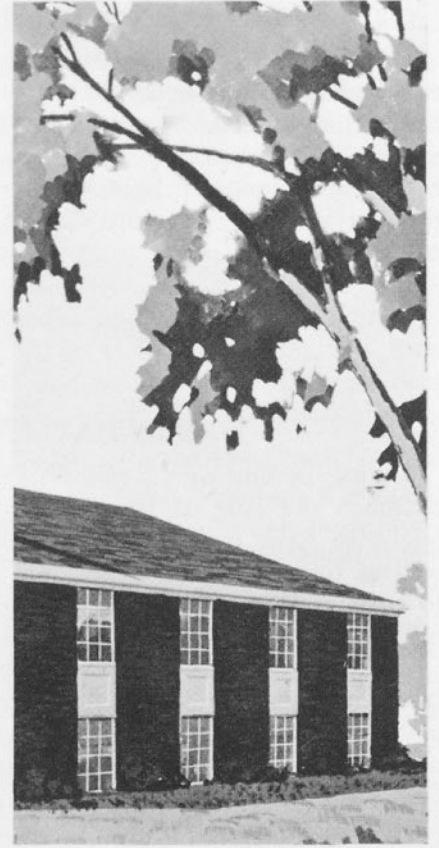
—Annie Johnson Flint



Divide and multiply is as valid a truth today as when first enunciated; and as this article illustrates, it is an effective tool for church extension.

by

ROBERT L. BRANDT
Home Missions Secretary



Should Your Church Start Another One?

NOBODY CAN ANSWER THIS QUESTION for you. But it is a question to which every church of any consequence must find an answer for itself.

In most cases the pastor must take the initiative in finding the God-honoring answer. To be unwilling to face the question is to preclude the possibility of a right answer. But to honestly pursue a right answer is to receive divine direction.

More important than any other that could be asked is the question, What is the will of God for our church in this matter? This is the greatest area of conflict, and this is why Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8:34). The will of man is usually selfish and forgetful of others. The will of God is always unselfish and mindful of others, being that course of action which is most redemptive. Therefore, if to start another church appears to be more redemptive than merely to maintain the status quo, the answer is self-evident.

Every other question must be answered in the blazing light of the an-

swer to the question just considered.

Why does our church exist? If every evangelical church in America were fully cognizant of the answer to this question, there is no doubt that America would be much better evangelized.

Sidelines are the curses of evangelicalism. Issues and ideas, theological squabbling over nonessentials, occupation with the mundane, material and temporal, petty fusses and quarrels—all of these and other things are sidelines which make the church impotent and inert.

If a church is concerned with the salvation of others, is it not sufficient to support foreign missions? It is certainly true that foreign missions must not be overlooked or neglected. Yet it is also a fact that the more evangelical churches we establish in America, the more effective can be our foreign outreach.

A survey of the Assemblies of God leaves no room for doubt that for every ten churches we have in the homeland we are able to send one missionary to the foreign field. This has been true for almost the entire

history of the movement. For example, in 1945 we had 5,311 churches and 538 foreign missionaries. We presently have 8,303 churches and 830 foreign missionaries.

It is not difficult to see that although starting a new church may temporarily reduce foreign missions contributions, in the end foreign missions will be greatly benefited.

Would it not be more advantageous for a church to improve and enlarge its present facilities than to start another church? At this point motives must be exposed to the most careful scrutiny. Are we interested in enlarging and improving for purely selfish reasons? Will it enable us to reach as many more for Christ as would likely be reached if a new church were started in an unreached community? Again, the major consideration must be, What course of action is likely to be most redemptive?

One church in a western state recently faced this question. Attendance was running 500 to 600. Some of the members expressed a desire to build a church which would accommodate 1,000 to 1,500. But upon confronting

the issues related to the proposition, the pastor felt impressed to move in another direction. Just three miles down the road was a struggling pioneer congregation meeting in a garage. It had little financial strength and certainly was in no position to build, although its work was greatly curtailed for lack of proper facilities. It was this need which gripped the successful pastor's heart.

As he weighed the matter he thought of the almost impossible task of properly pastoring a church of 400 to 600 people. Of course, he could engage more assistants; but would this be in the best interests of reaching lost souls in the community when down the road a short way was a man of God who could do a much greater job if only he had the financial backing necessary to build?

Finally the decision was made. Instead of building for itself, the strong church would use its financial ability to underwrite the construction of a new church for the pioneer congregation. Sixty-five thousand dollars was borrowed and a beautiful edifice came into being. Immediately the pioneer congregation began to grow. New souls were reached and today two fine churches serve the community instead of one.

Would the mother church do it again? Indeed it would. In fact, it was so blessed as a result of its first project that it already has plans under way for a second.

Is our church large enough to start another? On this there can be no set rule. A California pastor had decided he would lead his congregation into starting another church as soon as attendance reached 300. But when attendance was only 140 he found himself overwhelmed with an urge to sponsor a new church in a nearby community. Nor did he hesitate. Suitable property was located—a house, the garage of which had been finished beautifully for a real estate sales office in a new development. A young minister was engaged and in a very short time a new church was established.

What was the effect on the mother church? During the year in which the new church was launched the mother church increased to nearly 200. Its missionary giving increased over 80 per cent and its general income increased over 60 per cent.

The scale on which a new church is to be started must be considered in determining whether your church is large enough and mature enough to assume the responsibility. Certainly "parenthood" is not for the very immature, but long delay can be equally disastrous. It does not take great strength numerically, financially, or otherwise to open a branch Sunday school or even to begin regular services in a home or rented facility. On the other hand, if you are thinking in terms of buying a suitable site, erecting a first-unit structure and properly caring for a pastor, it is the part of wisdom to carefully and prayerfully count the cost. But even in this we must allow room for faith. If we wait until we are sure we can afford to start another church, in all likelihood we will never start one. Where true faith is exercised there are no impossible obstacles.

What will be the result if we do not start another church? It is impossible to predict exactly, but consider these possibilities. It is possible that souls will be eternally lost because there was no "lighthouse" nearby. Most people do not leave their immediate communities to attend church. Thus it is easy to believe that although your church may be doing a fine job in its own community, it may not be doing anything really worthwhile in behalf of an unreached community nearby.

Then, too, it is possible that the spiritual and material progress of your church may be affected, for there are certain spiritual laws which cannot be denied. "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself" (Proverbs 11:24, 25). "He that soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Corinthians 9:6).

Finally, is your church willing to make the sacrifice necessary to start another church? You must decide. All must be willing to sacrifice together if the task is to be well done.

Curious things happen when churches launch out in behalf of lost souls and communities. Trinity Baptist Church in Detroit, Michigan, started a branch church in a suburban area of the city. The mother church itself

is located on the edge of a changing neighborhood. The two churches are now running a total of about 600 in Sunday school. Two hundred fifty of this number are at the branch church. The pastor feels that with the deteriorating neighborhood where the church is, it may not be long before the branch church becomes the "mother" church and the mother church becomes the "branch" church, with the suburban church maintaining its gospel witness in the downtown area.

Should your church start another one?

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The department needs a minimum offering of \$4 for each showing to cover costs.

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Precious Summer Days

By THELMA WILLIAMS

SUMMER IS SUCH A CHALLENGING time—so full of opportunities to be with the children and to help them. Even though our household schedule may be upset, we can channel these hours into real blessing.

It does present problems. For example, with children getting up at different times during the summer I used to find it difficult to have devotions with them each morning. While I was trying to read the Bible to them or help them learn their memory verse, their hearts and thoughts were outside already playing with the other children whose joyful chatter came floating through the kitchen window.

But I could not give in. I felt the spiritual welfare of the children was of prime importance and I was de-

termined they should hide God's Word in their hearts in childhood while scriptures can be learned and memorized so readily.

If family worship could not be held at the breakfast table, we would try it at lunch! I found this worked. In fact, we accomplished more during three summer months than I ever dreamed was possible.

After lunch each day the children and I would gather in one of their bedrooms. This was our "quiet time." There we would spend about 15 minutes in Bible drills, quizzes, marking our Bibles with red pencils, practicing the use of the concordance, or reading Bible stories. (When they were younger I spent the entire time reading Bible stories to them. Now

that they are Juniors I find they like variety.) Following our time together, each child would go to his own room and spend a few minutes learning his assigned verses.

Each summer we take a different memory project. One summer it was the books of the Bible; another, it was Psalm 91; again, it was Psalms 1 and 100. Each day they learned one new verse and reviewed the preceding verses. By the end of summer these things were stamped indelibly on their minds.

I think it is proper to reward the children for their memory work. The more they memorize, the larger is their reward. Nickels and dimes toward certain items they would like to have for school are one form of incentive. Certain other privileges and treats can be offered also to add variety and keep them interested.

Yes, summer is a time of opportunities! Let us not waste these precious days, but send our children back to school with a sense of accomplishment!

MADE WHOLE THROUGH FAITH

TEN YEARS AGO I RECEIVED A SEVERE back injury. I suffered almost unbearable pain, and was unable to lead a normal life. I could not stoop or bend, nor could I sleep in a normal position.

But I thank God that Jesus is the same today as ever. Our church opened a Salvation and Healing Campaign with Evangelist Leroy W. Morgan of Lafe, Ark., on January 21, 1964. As I listened to the Word my faith increased. I saw myself trying to get to Jesus like the woman with "the issue of blood!" I *knew* if I only could touch Him I would be made whole.

Each night the Word kept increasing my faith, and I waited patiently, knowing my hour would come. One night I knew I would be healed. I can never explain it—I believed His Word that night and it was done! I felt His power from head to toe. I was enabled to bend and stoop, and now I can sleep!

It is wonderful to know a Christ that can save and heal. To Him be the glory!—Mrs. Annie Chouquette, St. Louis, Mo.

(Endorsed by Pastor Ancil Wampler, Friendship Assembly of God, St. Louis, Mo.)

MUSEMENTS FOR MINORS

BY DICK CHAMPION

BIBLE MULTIPLICATION

Here are some Bible statements about things that were multiplied or increased. Can you match each statement with who said it?

STATEMENT	WHO SAID IT
.....1. "Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."	A. Nebuchadnezzar
.....2. "That your days may be multiplied...in the land which the Lord sware unto your fathers to give them."	B. God
.....3. "He...multiplieth my wounds without cause."	C. Job
.....4. "I have planted, Apollos watered; but God gave the increase."	D. Elihu
.....5. "Increase our faith."	E. Moses
.....6. "Therefore doth Job open his mouth in vain; he multiplieth words without knowledge."	F. Paul
.....7. "The king, unto all people, nations, and languages, that dwell in the earth; Peace be multiplied unto you."	G. Apostles

ANSWERS:

1—B (Genesis 1:22); 2—E (Deuteronomy 11:21); 3—C (Job 9:17); 4—F (1 Corinthians 3:6); 5—G (Luke 17:5); 6—D (Job 35:16); 7—A (Daniel 4:1).

Coddling the Criminals

BY L. NELSON BELL

THERE ARE THOUSANDS OF KNOWN criminals free in America today because laws are not being enforced. Other thousands of men guilty of every known crime are free on flimsy technicalities.

The failure to enforce the law—the exploiting of technicalities—has developed to the place where a man may be proven guilty of almost any crime only to go free or receive a nominal fine and a suspended sentence.

A recent article (*Saturday Evening Post*, Nov. 30, 1963) tells of proven gross dishonesty in the Inter-State Highway program in some states. The guilty parties either have escaped punishment altogether or have incurred light fines, while the cost of the program has soared beyond the original estimate.

In all of our major cities *proven* criminals are free, carrying on their criminality as usual, because technicalities of the law are *protecting* them, or those to whom have been entrusted the enforcement of the law have connived in freeing the guilty.

These known and practicing criminals have developed an underworld organization which successfully defies the laws of our land. These are men known to be guilty of murder, narcotics distribution and every kind of gross crime—but they remain free.

The coddling of criminals seems to have increased as humanistic concepts have supplanted Christian principles. Lost in the process is the realization that society also needs to be protected.

We believe a part of this failure to punish the guilty finds its origin in the Church, wherever the nature of sin and its offense against a holy God is played down. For instance, many denominations have passed resolutions against capital punishment, forgetting that wilful murder is a gross crime and that capital punishment is *punishment*. The argument that it offers no hope for the redemption and rehabilitation of the criminal is palpably untrue for *many* condemned men have experienced genuine conversion prior to execution.

Criminality in general has increased

as laxness in the enforcement of punishment has increased.

There is no question but that violence flourishes in the land and that many honest police officials are deeply discouraged. Sometimes after apprehending criminals in the very act of committing crimes they soon see them freed on one of a multitude of technicalities which seem to carry more weight in the courts than the obvious fact of guilt. In no city is this more true than in our national capital.

It is argued that grave injustices may be done by "railroading" a criminal without the due processes of the law. Every citizen should be protected from such a possibility. But unless some way is found to execute justice on known and proven criminals our nation faces anarchy. Where the laws are flouted, and where they are distorted to protect the guilty, our social order will plunge yet deeper in the abyss of legal chaos.

The Bible does not say for nought—"Because sentence against an evil deed is not executed speedily, the heart of the sons of men is fully set to do evil" (Ecclesiastes 8:11).

—*Presbyterian Journal*

TRUSS DISCARDED FOLLOWING PRAYER

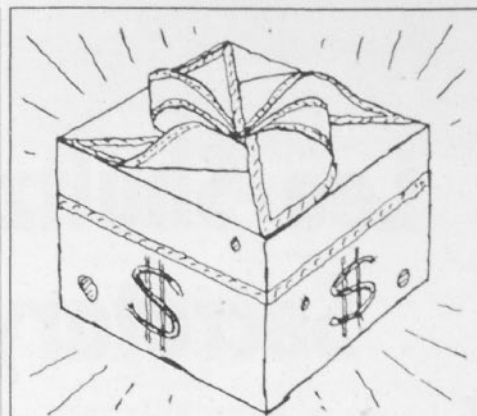
ALTHOUGH I AM 70 YEARS OF AGE, I feel like a new man. It is truly wonderful what God has done for me.

Due to a heavy type of work, I suffered a serious rupture in 1939. Although the physician suggested I be admitted to the hospital for possible surgery, I would not consent so the doctor had me fitted with a truss which I wore from then on. I did light work until I reached retirement age.

This past summer my stomach began to swell, and I had severe pain. I asked my wife to call our pastor, R. B. Collins. He was not in, but his wife came and prayed for my healing. The next morning my stomach was normal!

Since that day I can go about my daily activities without the bothersome truss I wore for 25 years. I trust that this testimony, which can be supported by signed affidavits, will encourage others to believe God for healing.—W. H. Carter, Thomaston, Ga.

(*Endorsed by Pastor Raymond B. Collins, First Assembly of God, Thomaston, Ga.*)



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Lee Shultz Appointed Secretary of Radio

LEE SHULTZ, FORMER COLLEGE REPRESENTATIVE of the Assemblies of God Christ's Ambassadors Department, has been named secretary of the Radio Department.

Brother Shultz succeeds D. V. Hurst who was recently named coordinator of the newly established Spiritual Life—Evangelism Commission. Brother Hurst served as secretary of the radio ministry for six years.

Joining the *Revivaltime* team as producer-narrator for the broadcast, Lee Shultz will also direct promotion of radio crusades in major cities of the United States, Canada, and abroad.

A native of California, Brother Shultz holds a bachelor's degree in theology from Southern California College, Costa Mesa. He was ordained in 1951. He has held pastorates in Jerseyville, Illinois, 1948-49; Slayton, Minnesota, 1952-54; and Sherburn, Minnesota, 1954-59. He served as associate pastor in Oakland, California, 1950-51.

The new radio secretary gained five and one-half years of broadcasting experience while in Sherburn, Minnesota. He conducted a weekly, half-hour broadcast for which he received



Lee Shultz

high commendation from Assemblies of God district officials.

During part of a term as Minnesota's district youth director, 1959-62, the new appointee was also state Sunday school director, 1961-62. He has served on the faculty of North Central Bible College, Minneapolis, and edited *Minnesota Youth*, a Christian publication.

Brother Shultz has served in the Assemblies of God International Headquarters for one year. He and Mrs. Shultz and four children live in Springfield, Missouri. ◀◀



Radio Choir Plans Summer Itinerary

LEAVING SPRINGFIELD, MISSOURI, ON Friday, May 29, the *Revivaltime* choir will tour the central and northwestern states and western Canada. For 30 days they will visit local Assemblies of God churches to minister in music.

Accompanying the group of 32 will be Cyril McLellan, choir director, and Stanley Michael, *Revivaltime* field representative who will serve as tour manager.

Strains of "All Hail the Power of Jesus' Name" will open each service of the choir's third annual summer tour. Climaxing each program of Pentecostal music will be one of the choir's two sermons in song, "Heaven" and "The Wonder of God's Love." Composed of several songs with brief narrations, these sermons in song tell the plan of redemption and effectively reach the hearts of sinners.

Other features of the program include songs by *Revivaltime* soloist Denise Power; music by Cyril McLellan, violinist; and special numbers by a male quartet, ladies duet, and mixed trio. Songs used by the choir are arranged by Cyril McLellan.

To win souls for Christ and to inspire Christian friends to support *Revivaltime* are the main goals of the tour. All offerings above expenses will go to pay the airtime cost of broadcasting *Revivaltime* over five Caribbean stations. During the fall and spring tours, the choir raised approximately \$1,300 toward this project.

Many have been blessed by the music and testimonies of the *Revivaltime* choir. Those who have purchased albums featuring the group report they receive continual enjoyment and spiritual uplift from them. If you are within driving distance of one of the services, plan to attend. Notify your friends who live in the area. Pray with us that God's anointing will rest upon the choir and those attending each service.

TOUR SCHEDULE

The *Revivaltime* choir (with Cyril McLellan, director) will appear in person at the following places:

IOWA

- May 29: KEOKUK, Assembly of God.
- May 31 (a.m.): OTTUMWA, First Pentecostal Assembly.
- May 31 (2:30 p.m.): NEWTON, First Assembly.
- May 31 (p.m.): DES MOINES, First Assembly.

MINNESOTA

- June 1: ROCHESTER, Assembly of God.
- June 2: MOORHEAD, Assembly of God.

NORTH DAKOTA

- June 3: BISMARCK, Evangel Temple.

MONTANA

- June 4: MILES CITY, Assembly of God.
- June 5: BILLINGS, First Assembly.
- June 7 (a.m.): BOZEMAN, First Assembly of God.
- June 7 (3:30 p.m.): DEER LODGE, Montana State Prison.

June 7 (p.m.): ANACONDA, Assembly of God.

June 8: GREAT FALLS, Central Assembly.

June 9: KALISPELL, Assembly of God.

ALBERTA, CANADA

June 10: LETHBRIDGE, Pentecostal Tabernacle.

June 11: EDMONTON, Central Pentecostal Tabernacle.

June 12: CALGARY, Pentecostal Tabernacle.

B. C., CANADA

June 14 (a.m.): KAMLOOPS, Calvary Temple.

June 14 (p.m.): KELOWNA, Evangel Tabernacle.

June 15: VANCOUVER, Broadway Tabernacle.

WASHINGTON

June 16: EVERETT, Bethany Temple.

June 17 (11:30 a.m.): AUBURN, North Auburn Elementary School.

June 17 (p.m.): YAKIMA, Davis Senior High.

IDAHO

June 19: BOISE, Calvary First Assembly.

June 21 (a.m.): IDAHO FALLS, Central Bible Church.

June 21 (p.m.): RUPERT, First Assembly

UTAH

June 22: SALT LAKE CITY, Assembly of God Tabernacle.

COLORADO

June 23: GRAND JUNCTION, First Assembly.

June 24: COLORADO SPRINGS, First Assembly.

KANSAS

June 26: HUTCHINSON, First Assembly.

MISSOURI

June 28 (a.m.): SPRINGFIELD, Calvary Temple.

June 28 (p.m.): SPRINGFIELD, Central Assembly.

HEALING TESTIMONY

A Father's Earnest Prayer Prevailed

WE WERE ALMOST OVERWHELMED when complications including blood poisoning resulted from a jagged break in both bones of our thirteen-year-old daughter's left leg. But we knew God could heal, and we had confidence that all would work out for His glory.

Faye's leg was broken in a fall from a bicycle on June 1, 1963. The next morning the doctor set it, but she was in constant pain. A week later she lost consciousness following a spasm, and on June 9 was admitted to the hospital. Her temperature and blood count rose dangerously, and after a week abdominal surgery was performed. The doctor discovered adhesions from a previous operation, and some other infection. This helped temporarily, but soon her temperature and blood count rose again. This time they removed the cast and found infection in her leg.

After a few days the infection also reached the incision in her abdomen. The stitches loosened, the incision spread open and turned black. Her arms became infected from the many injections. She had severe pain in almost every part of her body.

Faye was given whole bottles of

antibiotics, but to no avail. She received so many shots, blood transfusions, and intravenous fluids that her veins began to collapse. Her stomach was too irritated to take any more strong medicine by mouth. Even before this, the doctors had told us that there was nothing more they could do. Many people were praying, and the Brightmoor Tabernacle (Detroit) people and their pastors certainly stood by us through the ordeal, and were faithful to visit and pray for her.

One morning one of the doctors showed Faye's father the awful place on her abdomen. He came home greatly burdened, and went to the basement to pray. When he came up there was victory in his soul and assurance that God had answered prayer.

Praise God, He had! The blood poisoning left, and from that time on her blood count and temperature began to go down. Within a few days she was eating—for the first time in days.

When they learned how miraculous-

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ly Faye was recovering, many came by to see her. And her doctors liked to stand and watch her walk, remembering how near she had been to death, and how twice they had almost decided to amputate her leg. A bone specialist recently told us that the bone and use of it was almost perfect!

The marvel of her healing has been as overwhelming to us as her sickness. One day I had even prayed for the Lord to take her out of her suffering—but in His mercy He healed her instead! May we ever praise and obey the Lord for this great miracle which He has done for us.—Mrs. Thomas A. Hall, Detroit, Mich.

(Endorsed by Pastor Bond P. Bowman, Brightmoor Tabernacle, Detroit, Mich.)

Royal Rangers Visit MARS



Assemblies of God Chaplain M. E. Snyder, Jr., USN, stands beside J. C. and Mrs. Medley, retired Assemblies ministers whose son is captain of the combat stores ship U.S.S. MARS. The man kneeling and pointing is Henry Bethany, Royal Rangers leader at the First Assembly in Visalia, Calif.



Royal Rangers peer into radar scope on U.S.S. MARS.



Royal Ranger tries commanding officer's chair on bridge and mans the telephone.

VISALIA, CALIF.—Royal Rangers from the First Assembly of God in Visalia, California, recently toured the U.S.S. MARS (AFS-1) at the invitation of the ship's commanding officer, Captain R. C. Medley, USN. In charge of arrangements for the tour was Assemblies of God Chaplain LCDR Marvin E. Snyder, USN.

Among the visitors were Mr. and Mrs. J. C. Medley, retired Assemblies of God ministers, who are the parents of the ship's captain, and Pastor C. C. Crace.

The visit included a tour of the ship, a movie showing the U.S.S. MARS replenishing combat ships at sea, a noon meal in the crew's mess hall, and a tour of the guided missile cruiser, U.S.S. TOPEKA.

Royal Rangers at Texas Ranch

DALLAS, TEX.—Royal Rangers from the Greater Fort Worth-Dallas area gathered recently at Bedford Ranch in North Texas for a Royal Ranger round-up. (Bedford Ranch is the North Texas District campgrounds.) There were 205 Royal Rangers and leaders in attendance.

This overnight event included a giant council fire, skits, stunts, games, films, leadership training, demonstrations, sports, and devotions.

National Commander Johnnie Barnes and National Training Coordinator Bob Reid were featured speakers during the round-up. Leaders and boys were inspired and challenged. Several boys accepted Christ for the first time.

The results were so encouraging that plans are being made to repeat this event as often as possible.

The round-up was sponsored by the North Fort Worth, South Fort Worth, North Dallas, and South Dallas sections of the North Texas District.



A father-and-son banquet was sponsored recently by the Men's Fellowship at Costa Mesa, Calif.

Outpost Chartered at Costa Mesa

COSTA MESA, CALIF.—The Men's Fellowship of the Harbor Assembly of God church in Costa Mesa recently sponsored a father-and-son banquet with a fine group of 28 Royal Rangers attending.

Sam Cochran, National Director of Light-for-the-Lost and also a National Aide-de-Camp in the Royal Rangers, was the speaker of the evening.

The Royal Rangers outpost was only recently chartered. Pastor Joseph Trucks is delighted with the remarkable growth this boys group has had in a few short months.

Royal Rangers Active in Alaska

WASILLA, ALASKA—"This is the most fun I have ever had," was the comment of one little lad from an unchurched home who attended the meeting of the Royal Rangers at Wasilla, Alaska, for the first time.

That boy has become a regular member



Royal rangers from Visalia and adults who accompanied them on visit to U.S.S. MARS. Pastor C. C. Crace is standing beside Captain R. C. Medley, USN, commanding officer.

of the Rangers and is now attending Sunday school regularly too. He has encouraged his parents and family to come along to Sunday school.

Royal Rangers has created much talk and enthusiasm in this little Alaskan community.

"Can our boys come to Royal Rangers? They have heard so much about them and would like to come," is a question often asked Paul Riley, the pastor at the Assembly of God church, who gladly gives an affirmative reply.

First meeting of the Rangers was held July 13, 1963, with six boys in attendance. Since that time the number has continued to grow until over 20 boys are now enrolled.

Making lamps for their mothers as a Christmas gift was the first handicraft undertaken. These lamps were from peeled willow showing the light and dark shades in the wood. Now the boys are making bird feeders from birch wood. Both the birch and willow grow in abundance in this area.

One unsaved young man who heard of the activities of this group donated model cars, boats, and airplanes for them to assemble. A complete photo-developing set has also been given to the Rangers.

Royal Ranger Buried in His Uniform

SPRINGFIELD, MO.—A very touching story has come to the head office of Royal Rangers here, from Lihue, Kauai, Hawaii. This article appeared in the *Honolulu Star Bulletin*, Dec. 25, 1963.

"An 11-year-old boy was accidentally shot to death during a hunting trip near the Puhi Reservoir.

"Douglas Kenny was pronounced dead at Wilcox Hospital at 12:15 p.m.

"Detective Captain Joseph Carvalho said the youth was hit in the right temple by a 410 shotgun blast from a distance of

Perhaps the most valued possession of the boys, however, is an old foot locker. They call this their Treasure Chest. All winter they were soliciting camping gear from their parents and friends, happily looking ahead to the summer months when they could enjoy camping out together. Their Treasure Chest will be used to store this equipment.

Outdoor activity is not confined to the summer. In February an ice skating party and weiner roast gave a bit of spice to the regular routine. After this party, the fellows warmed up at the parsonage and a birthday cake and hot cocoa were served in honor of one boy's birthday.

Part of each meeting is spent in a devotional service. All the boys love to sing the choruses and listen attentively as the Word of God is taught.

This boys club is giving these boys something constructive to occupy their time and is providing them with spiritual help and guidance, as well as presenting the plan of salvation to many for the first time.

Acceptance and support of this program for the boys has been received from unexpected places. It seems the entire village realizes something is happening which is of great benefit.

10 feet. (The hunting trip was not related to Royal Ranger activities.)"

Pastor Robert E. Allen writes:

"Douglas Kenny was a very difficult boy to handle before joining the Royal Rangers. The Royal Ranger program brought about a marvelous change in him. He began to cooperate, became a good sport, and was obedient to his leader. This was quite a change from his previous attitude.

"His parents, though not Christians themselves, realized the change in their son and also his devotion to the Royal Rangers. They requested the Royal Rangers to walk as honorary pallbearers at the funeral in their uniforms, and also requested that Douglas might be buried in his uniform. This was unusual, but nevertheless we complied with their request.

"Douglas' mother has recently accepted Christ as her personal Saviour. We are so very grateful that Douglas had the opportunity of being a Royal Ranger."



The Royal Rangers were honorary pallbearers at the funeral of Douglas Kenny in Lihue, Kauai, Hawaii.

"Do It Like the Royal Rangers"

COLUMBUS, GA.—Only organized a few months ago, with Lamar Hughes as commander, the Royal Rangers outpost at the East Highland Assembly of God, Columbus, has already become a symbol of success and victory in church activities. There are 32 boys and five helpers besides the commander. All are uniformed and carry out the Rangers regulations to the "nth degree."

When the annual world missions convention rolled around the Rangers were assigned a display booth to decorate and maintain. The booth and its handlers received more comment than all the others put together.

The troop has made two out-of-town trips to present the Rangers program to other churches and help them organize.

Around East Highland, when Pastor R. C. "Keetah" Jones or some other leader wants something done right, you will hear them say, "Do it like the Royal Rangers."

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Evangelism **BREAKTHROUGH**



WELLINGTON, TEX.—A spiritual uplift was enjoyed in a two-week meeting with Evangelist John Bryant of Elk City, Okla., at the First Assembly of God here. There were 36 saved or reclaimed. Most of those saved were young people. Fourteen were filled with the Holy Spirit, many others received refillings, and many were healed.

—Franklin A. Burns, Pastor

GHANA, WEST AFRICA—The churches and pastors here have been encouraged by the ministry of Evangelist H. A. DeVries of Oregon. In services conducted between Jan. 6 and Feb. 19, hundreds heard the Word and accepted Christ. A total of 101 received the Baptism. In answer to prayer a lady schoolteacher who had suffered three operations, but all to no avail, was instantly healed and filled with the Holy Spirit.

—James S. Kessler, Missionary

JUNNAR, POONA DIST. (INDIA, M.S.)—Two revival campaigns recently conducted in Maharashtra State by Evangelist Quentin Edwards of Dallas, Tex., were much appreciated by the missionaries and national pastors.

A meeting in Poona was held in the Kirkee Assembly of God. Scores stepped out to be saved and many were healed. The crowds overflowed the building; there were four and five times as many people on the outside looking in as there were inside. A permit was granted for one open-air rally. There the evangelist preached to many hundreds. An Indian Army officer came to ask the way of salvation and Brother Edwards dealt with him for an hour.

VERO BEACH, FLA.—Pastor Norfleet Jones listens as Lawana Forbes (left) and Janice Royals (right) tell about their spiritual experiences. Neither were attendants at any church before they came to First Assembly of God and were converted and filled with the Spirit during the meeting with Evangelist Jack Martz.



In Ahmednagar large crowds sat on the ground night after night listening to the gospel. Tears of repentance flowed freely and hundreds publicly stood for the prayer for salvation. Many were healed *en masse* during prayers for the sick. One man, entering the grounds, was healed as he walked. Another brought his daughter who had a tropical fever and she was healed, whereupon he gave his heart to Christ. The next day he brought a Hindu family and they publicly accepted Christ.

—J. H. Anderson, Missionary

HERCULANEUM, MO.—Evangelist Glenna Byard conducted a revival at the First Assembly of God here Feb. 18 to March 1. Nine were saved, eight reclaimed, 12 baptized in the Holy Spirit, three refilled, and every night the attendance was good. Among those receiving the Holy Spirit were a Nazarene man and his son; also a man who had been a Christian for 15 years. During the past two years the church has enjoyed both spiritual and material growth. A new parsonage, piano, organ, and other furnishings have been purchased.

—J. E. Baker, Pastor

WAPATO, WASH.—An eight-week revival closed Sunday, March 1, at the Pentecostal Assembly of God here. The evangelists were Fuchsia Parrish and Thelma Drye, formerly of North Carolina, now affiliated with the Oregon District. Several were saved and backsliders returned to God; 42 were filled with the Holy Spirit; many others were refilled. Several were healed, including a man 96 years of age with cancer. Eleven from the local

church and four from the Harrah church were baptized in water at the closing service. The last Sunday there were 286 in Sunday school and the average attendance for February was 280.

Starting with the prayers of the people, the spirit of revival had been building up for some time. The ministry of Evangelist Glen Shinn last fall added to this impetus.

—Perry C. Walcher, Pastor

GRAND FORKS, N. DAK.—The ministry of Evangelist Neil Eskelin was enjoyed recently at the Assembly of God here. The evangelist also spoke in five public schools which resulted in many visitors attending services at the newly remodeled local church.

D. A. Meyrer, Pastor

SLIDELL, LA.—A most successful revival has just been concluded at the Pine Forest Assembly of God here with Evangelist and Mrs. Roy Drumm. Seventeen were saved, seven filled with the Holy Spirit, and many healed. The Sunday school record was broken twice during the two-week meeting.

—Achan J. Dufrene, Pastor

WENATCHEE, WASH. — A week's meeting in January at the First Assembly of God here with the Ceylonese evangelist, Lloyd Perera, was so blessed the services were continued for a second week. In spite of very bad weather, the crowds increased nightly. The evangelist was invited to speak at a "Youth for Christ" rally in the school auditorium. The church choir, directed by Irv Byers, con-

tributed much to the meeting.

—John J. Clement, Pastor

PLAQUEMINE, LA.—Evangelist and Mrs. Roy F. Drumm of Fort Worth, Tex., recently conducted services at the First Assembly of God here. Seven were saved during the revival. Three were saved the week before, and two received the Baptism the first Wednesday night following the revival.

—James A. Sewell, Pastor

HURON, OHIO—The Assembly of God here has just closed a revival with Evangelist Rose Marie Meringola of New York. Five nights out of twelve, the evangelist did not preach. The Holy Spirit ministered with blessed results. People found Christ as Redeemer, and others as Baptizer, or as the Great Physician.

—Jerome J. Rhinehart, Pastor

VERO BEACH, FLA.—Great blessing came to First Assembly of God during March in meetings conducted by Evangelist Jack Martz. A number testified to healing. One man with a cancerous growth came for prayer and the foul thing fell off. A newly converted 16-year-old was filled with the Spirit. The next day a former Baptist lady was baptized with the Spirit in her home. The closing night of the two-week revival saw teen-agers on their knees sobbing, and an adult man loudly calling, "God be merciful to me a sinner!" One man, a former Baptist, came into the fellowship and was so grateful for the full gospel he gave a large sum of money to the church.

—Norfleet Jones, Pastor

WARWICK, VA.—The all-time Sunday school record of the Assembly of God here was broken twice during a meeting with Evangelists Jim and Tammy Bakker. Pastor LeRoy Howe said these meetings were attended by more people than any revival meetings in the history of the church. Fifteen were saved, others reclaimed, two received the Holy Spirit, and many others were refilled. Plans are now under way to build a larger sanctuary.



TROY, ALA.—The Assembly of God here closed on February 26 its most successful revival in 10 years. May Horne and Sue Spears were the evangelists. Ten were saved, one received the Holy Spirit, and several were healed.

—M. L. Green, Pastor

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MARYLAND HEIGHTS, MO.—A meeting conducted by Evangelist Glenna Byard at the Assembly of God here was a blessing to the church. One was reclaimed. Approximately 20 attended each evening. The church is progressing and new Sunday school rooms have been prepared.

—Paul E. Adams, Pastor

* * *

ENTERPRISE, ALA.—The First Assembly of God here was blessed and challenged to a greater soul-winning ministry through the ministry of Evangelist and Mrs. Charles H. Harthern. The burden for souls led to house-to-house visitation giving out gospel literature to the unsaved.

—Howard P. Trawick, Pastor

* * *

COLUMBUS, GA.—Evangelist Robert V. Holland of the Georgia District had a 17-day meeting at the Central Assembly of God here. Six were saved, one was baptized in the Holy Spirit, and one was refilled. The attendance was good. About \$1,800 in cash and pledges was raised to purchase new pews.

—Ulus Luker, Pastor

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OILDALE, CALIF.—The entire church was blessed by the ministry of Evangelist and Mrs. Leslie Eldridge of Bakersfield, Calif., at the Riverside Assembly of God here. About 30 came to the altar for salvation, and at least six received the Holy Spirit.

—W. J. Cherry, Pastor

* * *

HATTIESBURG, MISS.—According to old-timers, the recent revival at Bethel Assembly of God here was the greatest in its history. Paul Graban of Vineland, N. J., was the evangelist. He preached a positive gospel and in four weeks over 50 either made a decision for the Lord or were baptized in the Holy Spirit. Many after accepting Christ as their Saviour were immediately filled with the Holy Spirit. A large number claimed their healing. A highlight of the services was the way the teen-agers sought God. Nightly they were among the last to leave the altars. The Sunday school showed an increase of over 30 per cent, and every department of the church was benefited by the revival. The congregation was saddened when Pastor Paul R. Jech left to labor in other fields,

but the assembly is moving ahead under the leadership of the new pastor, Charles McLeod. It is hoped a new sanctuary can be built in the near future.

—Mrs. William Pylate,
Church Sec'y

* * *

MONROE, LA.—A recent "God Save America" Crusade conducted by Evangelists Michael and Peggy Lord at the Central Assembly of God here was a help to each department of the church. Souls were saved, sick bodies healed, and hearts challenged. The evangelist encouraged the people to help counteract indecent literature by distributing *The Pentecostal Evangel*. Radio and newspaper publicity, 750 handbills distributed by the Royal Rangers, posters, and "word-of-mouth" advertising attracted many visitors, including denominational folk who found their way to the altar.

—William R. Blair, Pastor

* * *

MILTON, FLA.—A two-week meeting was concluded March 15 at the First Assembly of God here with Evangelist David Lowell Grant. The attendance was good. Nine were saved, five baptized in the Holy Spirit, and four refilled.

—Harry C. Miles, Pastor

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LOS GATOS, CALIF.—Over a month of evangelism with Evangelist and Mrs. Billy D. Young of Sacramento, Calif., was enjoyed by the First Assembly of God here. Each service during February averaged more than one saved, filled, or reclaimed. Attendance was greater than any meeting since the pastor came six years ago, and the spirit of revival continues.

—Kelsey C. Prinzing, Pastor

* * *

SEMINOLE, OKLA.—The "Old Glory" Assembly of God here has just closed a most helpful revival with Evangelist Harold J. Baker of the Oklahoma District. There was a record attendance. Twenty were saved, and 15 baptized in the Holy Spirit.

—Byrd Lee Alexander, Pastor

* * *

CROOKSTON, MINN.—God blessed the services conducted by the Paul Clark family during the last week in February at the Gospel Tabernacle here. One received the baptism in the Holy Spirit.

—Mrs. Norma Ruid, Pastor

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MILTON, PA.—Two great floods came to this area in March. One was a natural flood, March 10-12, the worst in 18 years. The other was a flood of heavenly blessing, March 4-15. It came during the revival meetings conducted at the Assembly of God here by Evange-



WAPATO, WASH.—A united workers training course was held at the Pentecostal Assembly of God where P. C. Walcher is pastor. Three other churches cooperated—Toppenish Assembly, R. E. Walden, pastor; Harrah Assembly, Don Nelson, pastor; and Zillah Assembly, Gordon Shannon, pastor. Maynard Oss, pastor of Deliverance Temple in Yakima, Wash., was guest speaker. Departmental courses were studied first; then the entire group came together to hear Brother Oss. Over 50 certificates were issued.



COLLINSVILLE, OKLA.—The Assembly of God was edified in a five-week revival with Evangelist and Mrs. Kenneth Harris. Pastor Harry C. Miller reported 20 saved and 15 baptized with the Holy Spirit. Remarkable healings took place as prayer was offered nightly for the sick.



SAWYER, N. DAK.—When Evangelist Neil Eskelin was at the Calvary Chapel, several found Christ as Saviour. In addition to the church meetings, the evangelist spoke at school assemblies in Sawyer and the nearby towns of Max, Velva, Butte, Balfour, and Surrey. The photo shows the school assembly at Velva with Evangelist Eskelin (left) and Pastor Paul Keil.

GRAND JUNCTION, COLO.—The photo below was taken at the First Assembly during a 10-day Youth Crusade with Evangelist Tommy Barnett. A good many were saved, especially young people. About 175 teen-agers attended a banquet with the theme, "We Are More than Conquerors." Kenneth R. Schmidt is pastor.



list Rose Marie Meringola. The glory of God came down many nights until the atmosphere was saturated with His power. Two were saved, one baptized in the Holy Spirit, and at least four refilled. Several were healed or delivered from bad habits. After the revival a number applied for water baptism, and others for church membership.

—Anthony G. Planes, Pastor

MERCERSBURG, PA.—Many attended the recent revival meetings at the First Pentecostal Assembly of God here led by Evangelist Rose Marie Meringola. Some of them had not been in the church for 20 or more years. The blessings that fell around the altar were wonderful. "This brings back old memories," some members said. Six were saved, four reclaimed, six received the Baptism, and one was refilled.

—Paul W. Baughman, Pastor

BRIDGETON, MO.—The Assembly of God here was stirred during a revival with Evangelist Glenna Byard. One was saved, five were baptized in the Holy Spirit, and two were refilled. The church moved into a new building just a little over a year ago, but has grown to the point where new Sunday school rooms will have to be added in the near future.

—Ray Thorn, Pastor



Youth choir of the First Assembly in Lovington, N. Mex., which was organized by Evangelist and Mrs. Jerry Roberts.

LOVINGTON, N. MEX.—The First Assembly of God here was encouraged by a recent two-week meeting conducted by Evangelist and Mrs. Jerry Roberts of the New Mexico District. Five were saved and two received the Holy Spirit. A feature of the meetings was a special "Youth Choir."

—Orel Boteler, Pastor

EDMONTON, ALTA., CANADA—Evangelist Tommy Barnett of Kansas City, Kans., recently conducted meetings at the Central Pentecostal Tabernacle here. Attendance was above average. Interest and enthusiasm ran high. Seventy people were saved or reclaimed.

—R. W. Taitinger, Pastor

SWEET HOME, OREG.—The Assembly of God here enjoyed a real refreshing in a five-day youth crusade with Evangelist Winford Mack of Seminole, Tex. Several young people were saved.

—W. Price Rutledge, Pastor

ISLE OF WIGHT, VA.—A two-week revival at the Pine Grove Assembly of God, reached all ages and brought many new people into the Sunday school and church. Jim and Tammy Bakker were the evangelists. Ten came forward for salvation.

—J. Wesley Collins, Pastor

MEIGS, GA.—The First Assembly of God here had one of its best revivals in March. E. J. Stufelbeam was the evangelist. Several confessed salvation, and there were some outstanding healings.

—Mrs. Lois Hurst, Pastor

LONG BEACH, CALIF.—A recent two-week revival with Evangelists Arthur and Anna Berg was a great blessing to the Glad Tidings Assembly of God here. A number accepted Christ and several were filled with the Spirit. The Sunday school record was broken with 482 present. The young people were especially blessed in these meetings.

—Allan G. Snider, Pastor

NEW BOSTON, MICH.—God blessed the West Road Assembly of God here in a meeting with Evangelist and Mrs. Ray Eskelin and son. Night after night the altars were lined with seekers for salvation, healing, the Holy Spirit, and other needs. There was great joy as the people were filled with the Holy Spirit. Souls had been saved prior to the special services, and the revival stirred the church to greater efforts.

—George B. Nixon, Pastor

CHURCH SIGNS CONTRACT FOR \$300,000 SANCTUARY

AKRON, OHIO—Established 47 years ago under the ministry of the late C. A. McKinney, the First Assembly of Akron, Ohio, on February 20 signed a contract with a local builder for the erection of its new \$300,000 church. Located on a seven-acre site on W. Market Street, just 12 blocks from the center of the city, the new building will include two one-story Sunday school wings 98 feet by 43 feet and an auditorium between the two wings that will accommodate nearly 600 persons.

The new structure will be of semimodern design with the front wall of the auditorium mostly of glass. Large masses of white glazed brick accented by perpendicular areas of blue glazed brick panels will feature the exterior. All floor areas will be on one level.

The First Assembly is now using a large brick and stone mansion 138 feet long built 50 years ago. There is an "early" service at 9 A.M. each Sunday, Sunday school at 10, and the "late" service at 11 A.M. Surprisingly, about a third more people attend the early service than the 11 o'clock meeting.

Financing is being handled by a local bank. The new site was purchased nearly four years ago for \$70,000 and the same bank from which they bought the property is listing its value now as \$150,000.

G. G. Benson has been pastor of First Assembly nearly seven years. Frank Kelley is associate pastor.

PASTOR BOWMAN HONORED ON 30TH ANNIVERSARY

DETROIT, MICH.—The Brightmoor Tabernacle, a landmark in Detroit's northwest area for the past three decades, celebrated 30 years of ministry by its pastors, Brother and Sister Bond P. Bowman. In a special "Jubilee Service" a "mortgage-burning" was held to symbolize the congregation's complete freedom from indebtedness on the present church

FUNERAL OF DISTRICT SUPERINTENDENT HELD DURING COUNCIL

MINNEAPOLIS, MINN.—The funeral of Stanley Henry Clarke, Minnesota District Superintendent, was held on March 31 during the annual district council meeting. Herman H. Rohde was elected to

ing churches at Conrad, Nashua, Decorah, Sioux City, and Oskaloosa. For five years he served as district superintendent in the West Central District (1946-50).

He answered a call to become pastor at Brainerd, Minn., and served in that capacity for 10 years. In 1961 he became district superintendent of the Minnesota District, which office he filled until his death on March 29, 1964.

The funeral was held in the Minneapolis Gospel Tabernacle with G. Raymond Carlson, president of North Central Bible College, officiating. A great host of friends was present including 163 ministers. Brother Clarke is survived by his wife Bernice and two sons, Robert M. and Lowell R.

Though the district council was saddened with the Homegoing of Brother Clarke, there was a glorious move of the Spirit of God in the meetings. Wesley Morton was guest speaker. His ministry was a source of inspiration and the council delegates were greatly encouraged in their work for Christ.

God's blessing was manifest in the meetings both day and night. The program included a C. A.

rally (H. W. Kamppi, director), a communion service, a missions rally, and an ordination ceremony. Six were ordained to the ministry, six licensed, and 13 received exhorter permits to become licensed when they are active in the ministry.

Herman H. Rohde, the newly elected superintendent of Minnesota district, was formerly the district secretary-treasurer. A native of Nebraska, he received his ministerial training at Southwestern and North Central Bible Colleges graduating from the latter school in 1942. He was ordained in 1945. Pastorates he held before his election in 1960 to the office of district secretary-treasurer were at Winnebago, Nebr., Bassett, Nebr., and Worthington, Minn.

Kenneth Freiheit, former pastor at Little Falls, was elected to be district secretary-treasurer. Election of the following sectional presbyters was ratified: Lloyd Stormoen, Robert Scharnberg, Robert Abbott, Melford Olson, Richard Orchard, Martin Gerdes, Julius Olson, Melvin Hanson, O. E. Carter, Robert Hanson, Amos Levang, and E. B. Adamson.



S. H. Clarke

H. H. Rohde

succeed Brother Clarke in the office of district superintendent.

Brother Clarke was born Aug. 30, 1907, near Conrad, Iowa. In 1930 he was united in marriage to Bernice Stover. God blessed their union with two sons.

In 1931 Brother Clarke began his preaching and he was ordained in the Assemblies of God in 1935. For many years he engaged in pastoral ministry in Iowa, pastor-

buildings. The pastor and his wife were honored with a reception and a gift presentation.

Pastor Bowman came to Brightmoor Tabernacle when the congregation worshiped in a small, frame school building at the northeast corner of Fenkell and Lamphere. Three times during the 30 years he has guided the church through major building programs as the congregation has grown to its present membership of 787. The first new tabernacle was built over the frame structure on the original site. The present buildings (valued at \$600,000) are just across the corner from the site of the old schoolhouse.

Plans for the future of Brightmoor Tabernacle include complete renovation of the sanctuary and lobby. Goals are a membership of 1,000 and a Sunday school enrollment of 2,000. At present the enrollment is 1,400 and the average attendance is 1,000. Additional space for the growing Sunday school is included in the future planning.

Increase in the present Missions outreach is planned to increase from the present \$30,000 per year to at least \$50,000 annually. Pastor Bowman plans to represent the church on evangelistic visits to many of the foreign fields to which the church sends support.

The congregation looks forward with its pastor to greater things in the years that lie ahead, with a wider scope of service to the community and the mission fields at home and abroad.

—Ruth P. Monstur, secretary

NORTH DAKOTA CAMP TO MARK 30th ANNIVERSARY

GRAND FORKS, N. DAK.—The North Dakota District Council session Feb. 18-20 was one of the most blessed councils experienced in many years.

Stanley Michael preached forceful and anointed messages morning and evening. Previous to the council Brother Michael conducted a series of *Revivaltime* rallies adjacent to the Grand Forks area.

Practically every officer was re-elected on the first ballot. Reports from many areas indicated God's blessing. Every department was in the black. Missionary offerings showed a good increase over the previous year. Plans were announced for launching at least two new church efforts this year.

Extensive plans were laid for the coming summer camp at Devils Lake which will be the 30th anniversary camp. The Fox Party of international reputation will be back as main speakers.

June 27 has been set aside as Homecoming Day at the camp. Two former superintendents, R. L. Brandt, national home missions

secretary, and H. G. Johnson, manager designate of our home for the aged in Carrington, N. Dak., will be featured speakers.

—K. E. Olson, district supt.

CORRESPONDENCE STUDIES DRAW MANY ENROLLMENTS

SPRINGFIELD, MO.—THE BEREAN School of the Bible, correspondence division of the Assemblies of God Education Department, has averaged more than 100 course enrollments a month during the past seven years, according to Hardy W. Steinberg, secretary of the department.

A total of 9,567 courses mailed from January 1957 through December 1963 represents an average of 113.8 each month. The highest average occurred in 1959 with 122.7 a month. The average for 1963 was 112.5.

Begun in 1948, the school serves laymen interested in Bible study, Christian workers desiring to be of greater service, ministerial candidates, and ministers who want refresher courses. Total course enrollment since the school was begun is 15,526.

Written by outstanding Bible scholars, the courses include Old and New Testament studies under

such titles as Life of Christ, Prophetic Light, Dispensational Studies, Book of Acts, and Studies in Revelation. The school offers 11 courses, each of which is covered in from two to 12 textbooks.

Examinations are given and graded for each text with appropriate diplomas awarded for completed programs of study. Course registration fees range from \$6 to \$19 depending on the number of textbooks involved.

Credits earned through Berean School of the Bible are recognized by Central Bible Institute, Springfield, Mo., toward certain degree programs.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ark.	Mulberry	*A/G	May 6-24	Thurman-Kimel-Hill Team	Don Dorsey
Calif.	Fillmore	First	May 12-24	Sara E. Sharp	Neville Carlson
	Lynwood	A/G	May 17-31	Duane & Violet Parrish	William Weaver, Jr.
	Orangevale	**A/G	May 19-24	Lynn & Becky Wickstrom	M. L. Woods
Fla.	Visalia	Nueva Jerusalén	May 24-31	D. Bazán, Sr.	Mario Gamez
	Westminster	First	May 24-31	Marvin Schmidt	Floyd Westbrook
	Fort Myers	Calvary	May 12-24	John & Faith Stallings	Harrell Cook
Ga.	Pensacola	Ferry Pass	May 19-31	Donald & Mrs. Lunsford	J. Ledon Thomas
	Atlanta	Bethel Temple	May 18—	Gayle Jackson	Grover Langston
	Columbus	East Highland	May 20-31	Gene Burgess	R. C. Jones
Ill.	Griffin	First	May 13-24	Louis & Mari Neely	Ernest Pruett
	Macon	First	May 24-June 7	B. R. Minton	C. Milford Hicks
	Canton	***A/G	May 17-29	Victor Etienne	James A. Snodgrass
Ind.	O'Fallon	First	May 17-31	Bob & Paughnee Bornert	Richard White
	Pittsfield	First	May 19—	Quentin Edwards	Douglas Carroll, Jr.
	Rockford	Haven	May 24-June 7	James T. Burkett	Truman Turner
Md.	Indianapolis	Faith	May 20-31	Don Carroll	James Monson
	Cumberland	Central	May 24-31	Jim & Tammy Bakker	Frank J. Fratto
	Shookstown	Pentecostal Ch.	May 24-29	Dave & Pat Johnson	R. E. Fowler
Minn.	Lake City	A/G	May 19-24	Bop & Pat Ludwig	Ernest Dickerson
	Ellington	A/G	May 17-31	Samuel Calk	Carl W. Stroder
	St. Clair	A/G	May 18-31	Tommy Heady	Boyd Coday
Mo.	St. Charles	A/G	May 12-24	Wesley F. Morton	Von Duke Kelley
	West Plains	A/G	May 24-28	Gladys Voight	G. A. Gaddis
	Livingston	A/G	May 17-29	Charles Senechal	Everette D. Nicholson
Mont.	Hastings	A/G	May 17-22	Edgar Bethany	H. W. Lebsack
N. J.	Rockaway	First	May 19-30	Werner & Mrs. Johnson	Levi Storms
N. Mex.	Artesia	First	May 17-31	C. A. & Mrs. McBride	J. H. McClendon
N. Y.	Ithaca	A/G	May 19-31	Darrell Mitchell	Dean L. Harrison
	N. Tonawanda	Revival Center	May 19-31	Winferd Mack	Homer Cooper
	Plattsburg	Revival	May 19-31	Duane M. Wessman	Morris S. Williams
N. C.	Brevard	A/G	May 20-31	David Fernandez	V. C. Miller
	Elizabeth	A/G	May 19-31	Dan Kricorian	Peter Pignaloso
	Akron	A/G	May 20-31	Culpepper-Gourlas Team	Lillian Derfer
Ohio	Bethel	A/G	May 12-24	Jerry & Joy Spain	Vyrl Pember
	Burton	A/G	May 13-24	Michael & Peggy Lord	R. Gene Milligan
	Cleveland	Calvary	May 13-24	Musical Lebsacks	Robert Crabtree
Okla.	Ravenna	A/G	May 19-31	Irving & Mary Lou Howard	Robert Soderberg
	Oklahoma City	Grace	May 20-31	Roland & Mrs. Hastie	J. D. Keen
	Reedsport	A/G	May 19-31	Marlon Jannuzzi	Dale Johnson
Pa.	Boyetown	Calvary Tab.	May 24-31	Curtis Sample	Ernest Drost
	Bradenville	A/G	May 17-22	Andrew Maracle	Roger J. Rakin
	Misslandtown	Doyles Mills	May 18-31	Stan Morris	Frank Swartz
Tenn.	N.E. Phila.	Frankford	May 13-31	Sam & Beulah Clutter	James Donald
	Pitcairn	First	May 17-31	Harold May, Jr.	William R. Sanders
	St. Thomas	A/G	May 21-23	George Butrin	Gary D. Tryon
Tex.	Memphis	Central	May 19-31	Frank Martin	Ronald Loy
	Houston	Glendale	May 18-24	Gerald Davis	Ralph E. Leatherwood
	Irving	Calvary Temple	May 24—	"Jimmy" Phillips	Bill Ferrell
Va.	Seymour	A/G	May 20-31	Franklin & Mrs. Burns	Lloyd McIntosh
	Tyler	First	May 20-31	H. L. & Mrs. Carroll	B. L. Greene
	Arlington	Calvary Gospel	May 19-31	Arthur & Anna Berg	Elmer G. Bilton
Wash.	Buchanan	A/G	May 18-23	Glenn Strickland	Roy W. Shewbridge
	St. Paul	A/G	May 20-25	Ernie & Mrs. Eskelin	Bob McCutchen
	Norfolk	Westminster	May 19-31	Frank G. Sharp	Frank Tatam
W. Va.	Selma	A/G	May 19-31	Frank J. DePolo	C. B. Crawford
	Longview	Columbia Heights	May 12-24	Ray & Elaine Leonard	Robert Mitchell
	Peshastin	A/G	May 19—	Lloyd Portin	Ray Weaver
Wis.	Mt. Hope	A/G	May 10-24	Beulah Skidmore	David A. Forkey
	Black River Falls	A/G	May 12-24	Darryl & Kathy Olson	Gordon Johnson
	Green Bay	Central	May 19-31	Jack Martz	Robert Owen
Canada	Madison	First	May 20-June 7	Kudra Musical Team	G. Mandigo
	Campbellford	Glad Tidings	May 19-31	W. Clifford Nelson	L. M. Hornby

* Tent Meeting

** Children's Crusade

*** Youth Crusade

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

THE ISOLATION TECHNIQUE

By JAMES E. ADAMS

BRAINWASHING SEEKS TO REMOVE FROM THE MINDS OF men truths they most surely believe, while at the same time lying propaganda dins a new set of beliefs into their consciousness. This is the communistic method.

A team of Harvard University psychiatrists tried a different brainwashing technique. They placed each of a number of volunteers on his back in an inactivated iron lung in a semi-darkened room. The subject could not see any part of his body. His vision was limited to a small section of the ceiling. An attendant sat silently behind him, out of sight, to feed him and attend to his needs. No persuasion in any form was used; the idea was to see if the subject's resistance could be broken through feelings of aloneness.

Isolation and deprivation of the usual wide variety of sensations experienced through sight, hearing, and touch brought all but five out of 17 volunteers to a state of panic in less than 36 hours. Men imagined they were alone because they could not see. The dimness and silence became so oppressive that they begged to be freed.

This brainwashing technique is not new to Satan. He has been using it for thousands of years to make even the best of God's people feel alone and discouraged.

Elijah felt that way. But he went to Mount Horeb where he heard the still small voice of God. There he learned that he was not alone ("I have left me seven thousand . . . which have not bowed unto Baal," 1 Kings 19:18), and, encouraged, he returned to his ministry.

The Psalmist was greatly depressed. He cried, "No man cared for my soul" (Psalm 142:4). But he knew the way out, for he continued, "I cried unto thee, O Lord . . . for thou shalt deal bountifully with me" (verses

5,7). In both of these incidents Satan's brainwashing technique was only partly successful; the men did not give up entirely.

Satan still tries to bring people into a state of discouragement. Isolation from prayer, from the Scriptures, or from the church plays right into his hands. Working at a new job, moving to another town, or going away to college may temporarily isolate people from church or from the type of services to which they are accustomed. And it is difficult at times to be without the fellowship of intimate Christian friends. But every day missed makes it easier to stay away. And there will be many so-called reasons for not starting back to church again!

The spirit of this age tends to make many things appear so interesting that Bible study and prayer are neglected. Satan's brainwashing technique of isolation is a subtle, insidious sort of thing which may infiltrate our lives and sap our devotions almost before we are aware of it.

Our feelings sometimes would tell us we are isolated from God. The five men who did not succumb to brainwashing had an even temperament and a calm courage which refused to bow before the unnatural isolation. "If our heart condemn us not, then have we confidence toward God" (1 John 3:21), and there is no isolation. For Jesus said, "Lo, I am with you alway" (Matthew 28:20). Faith stands upon His promise. By talking to Him in prayer we gain the calm assurance that He is near.

These days demand of us faithfulness in prayer, Bible reading, and church attendance. Against such Satan has no power. ◀◀◀

Jesus said, "Lo, I am with you alway, even unto the end of the world."