



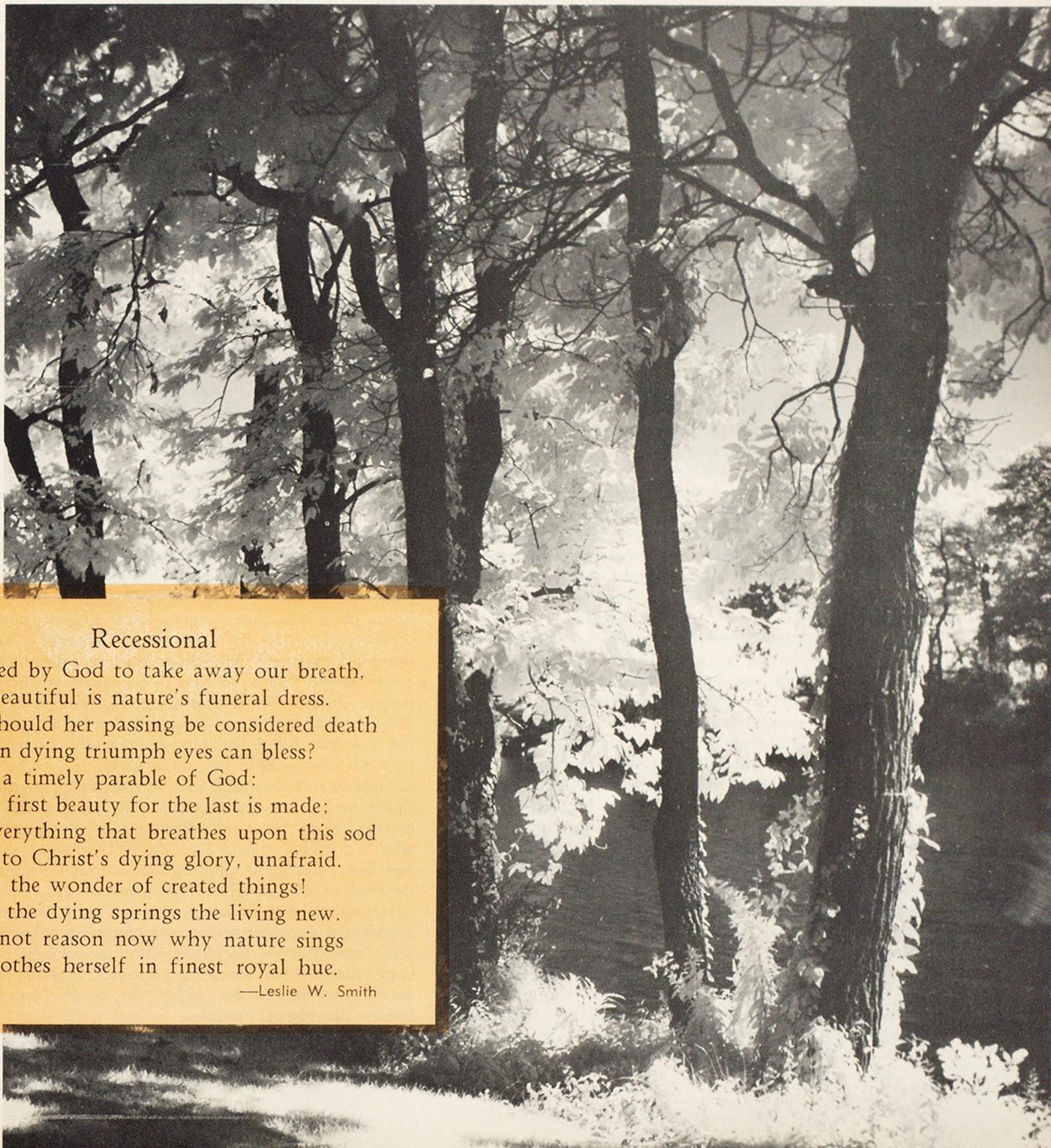
NOVEMBER 15, 1964
TEN CENTS

FILE COPY

THE PENTECOSTAL evangel

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

PHOTO BY H. ARMSTRONG ROBERTS



Recessional

Designed by God to take away our breath,
How beautiful is nature's funeral dress.
Why should her passing be considered death
If she in dying triumph eyes can bless?
Fall is a timely parable of God:
All the first beauty for the last is made;
And everything that breathes upon this sod
Points to Christ's dying glory, unafraid.
Hail to the wonder of created things!
Out of the dying springs the living new.
So do not reason now why nature sings
And clothes herself in finest royal hue.

—Leslie W. Smith

Tongues-

THEN AND NOW

BY MARY TREGENZA

SPEAKING WITH TONGUES WAS MENTIONED FIRST IN THE New Testament by the Lord Jesus Christ. The occasion was fewer than 50 days before the 120 actually experienced the phenomenon of a personal Pentecost. And men and women have been experiencing it and speaking about it ever since.

The last Bible record of Christians receiving the baptism of the Holy Spirit is in Acts 19. The year was A.D. 54. The city, Ephesus. Then secular history takes up the telling, for the closing of the sacred canon was not the end of the acts of the Holy Spirit.

Irenaeus, born in Asia Minor in A.D. 115, was a scholar of Polycarp who in turn was a disciple of the apostle John. He says: "We have many brethren in the churches having prophetic gifts and by the Spirit speaking in all kinds of languages."

Tertullian talked about the experience too. His lifespan bridged the second and third centuries when according to his testimony spiritual gifts were in evidence. He separates for special mention the gift of tongues. Augustine wrote in the fourth century: "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of hands. It is expected that the converts should speak with new tongues." Chrysostom, who died in the fifth century, left this testimony: "Whoever was baptized in apostolic days, he straightway spake with tongues."

Throughout the intervening centuries the words used to describe this blessing have often become stereo-typed, the phraseology pat and hackneyed. This is especially the tendency within a community of believers or the framework of a denomination. But in the gracious outpouring of the 1960's many isolated believers have received the Holy Ghost. Without the questionable advantage of pedestrian phrases they have described their encounter with the Holy Spirit with an originality and a candor that refreshes.

"From deep within me came words in another language and soon I was speaking fluently in an unknown tongue. It was as if something dumb and inarticulate within me had suddenly been given voice, and with David of old my lips were praising Him. I could feel the Holy Spirit's tingling warmth and life settling all over my body." So writes a new recipient of an old and wonderful experience.

A rector writes: "Our experience with the 'unknown language' has exactly followed St. Paul's description

THE ACTS 2

The day of Pentecost.

CHAPTER 2

AND when the day of Pén'tê-cōst was fully come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elam-

your yo
your ol
18 Ai
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19 And
above, a
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20 The
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and explanation in 1 Corinthians 14. There has been no emotionalism; no sensationalism of any kind; just a quiet deepening of spiritual life, a deeper love for our Lord and the church."

But others receive with emotion. The non-Pentecostal minister of religion, for example, who wrote: "Then in the air-conditioned hotel room, a warm surge of His love poured like a stream upon me and my body perspired as though I were in a steam bath. I worshiped the Lord in a language I could not understand."

While there is not a repetition of phrases, there is a repetition of description concerning the deep, infinite peace that accompanies the experience. "A rest and a peace unexplainable... all anxiety and doubt left and in its place was the thought and feeling of love." Another recalls: "In the midst of my intense prayer for the Holy Spirit I fell asleep on my knees. When I awoke some hours later, I was speaking in another tongue—heaven's own language given through the blessed Holy Spirit to seal my Baptism. When I rose to my feet I knew that I had also been healed. Never was a man so free as I!"

Sudden and wonderful was the incoming of the Holy Spirit to another amazed, spiritually hungry non-Pentecostal. "I just broke forth into a whole language. It wasn't anything that I had done. It was as though I had been striving to get through a prayer barrier, and the wall suddenly fell away."

It may be that future generations will describe their Pentecostal encounters in terms of reference to a super-sonic age. We do not know. We only know that the final account of a believer's personal Pentecost has not yet been written. Nor will it be, until Jesus Christ breaks the eternal morning.

Until that which is perfect is come!



Two Questions at Pentecost

By ERNEST S. WILLIAMS

THE DAY OF PENTECOST WAS ACCOMPANIED BY MANY happenings without precedent. Throughout the centuries the same formalities had been repeated over and over. Multitudes had come to Jerusalem to worship in their accustomed way. Imagine their amazement when they saw the disciples of the rejected Jesus reeling under the power of the Spirit, and heard them speaking in other tongues the wonderful works of God.

And why should we expect less of God? Since He is so exceedingly above the realm of the natural, is it not reasonable to expect that His works will include things beyond the comprehension of the mortal? One of the great faults of the present-day Church is that she has satisfied herself with activities of a purely human nature in her efforts to further the gospel. God's workings are more than a phenomenon of the past. The work of the Spirit is constantly necessary if the purpose of God is to be fulfilled.

WHAT MEANETH THIS?

The spectators on the Day of Pentecost were not only amazed, they were also in doubt. They asked, "What meaneth this?" Theirs was not the doubt of unbelief that shuts the heart against all possibility of being enlightened. Theirs was the doubt of realizing themselves without resources, knowing not what to think.

Satan always has some who are ready to give a scurrilous answer concerning the work of God. "These men are full of new wine," was their answer for this phenomenon. But the opinion advanced by the scoffers was not the only answer received by the crowd that day; for Peter, standing up with the eleven, said, "These are not drunken, as ye suppose. . . . But this is that which was spoken by the prophet Joel."

Cleansed by the blood of Christ, the disciples were above such intemperance. Their behavior was due to a work of God which was entirely the fulfillment of the Scriptures. But this fulfillment also removed the cloud which had been hanging over the crucified Saviour, for it testified to His resurrection and ascension to the Father where His atonement was accepted at the eternal throne (Acts 2:32, 36). From this point Peter ceased not to preach to them Jesus, the praise of whomever emanates from the Pentecostal blessing.

Residents of Jerusalem had failed to avail themselves of numerous opportunities to accept Jesus. But those who had come on long pilgrimages were pricked in their hearts and they accepted His salvation. What a warning to those who trust in the externals of religion! The people at Jerusalem had access to the sacred Scriptures, the Temple, and its priests. It was left for the devout pilgrims from afar, not so hardened in their own religion, to feel the Spirit's power and also their need

of a Saviour's love. The arrows which fell from the breastplates of hardened unbelief worn by those of the Holy City, pierced the hearts of those less callous who had come to that sacred place to worship the Lord. Surely there is a reason why Jesus prayed, "O Father, . . . thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

WHAT SHALL WE DO?

Pierced with the truth of the gospel, they cried out with the second question, "Men and brethren, what shall we do?" "Men!"—that was a sudden word of appreciation! Until now only disrespect had been shown either Jesus or His disciples. But now disrespect gave way to honor. The designation of "men" put them on an equality with others. No one finds the Lord Jesus so long as contempt of His followers fills his heart. Some would like to enjoy the blessings which the gospel affords, but are unwilling to classify themselves with those upon whom the blessing rests.

But those whose hearts were pricked at Pentecost were not content with classifying the lowly disciples merely as their equals. They went yet further. "Brethren!" they exclaimed. Here is an acknowledging of relationship and a willingness to join them. To those inquiring hearts it was not, "How little can I confess, and how much may I receive through these humble channels without loss of my own prestige?" Instead it was a wholehearted surrender, a willingness to yield all, that they might become fellow heirs with these Galileans. With Ruth of old they could have said, "Thy people shall be my people, and thy God my God."

After this acknowledgment—an acknowledgment which surrender to conviction always brings—we find them asking the second question, "What shall we do?" They believed that in spiritual things the disciples knew more than they, and they were willing to learn. These honest souls were not left without an answer.

The Church has no answer, however, for the critical and unbelieving inquirer. It is not the purpose of God to satisfy the whims of the depraved heart. The Church is not required to explain all mysteries. The Church is called to bear positive witness to the truth and to let her light shine. Our duty to the unbelieving world is primarily to proclaim the gospel, not to defend it. "Beware therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:40, 41).

But to the honest heart, the answers of God are sufficient and clear. The answer of Peter was definite:

(Continued on page nine)

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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.

Spiritual Thrust

The sight of men flitting about like birds attracted plenty of attention at the World's Fair in New York City last summer. The men had gas jets strapped to their backs which enabled them to soar a hundred feet in the air in self-controlled flight.

You might call it a jet-age form of angels' wings. The U. S. Army reportedly has been experimenting with similar devices for several years. It is said that with portable rocket units on their backs soldiers can outrun a horse, leap across rivers, and scale cliffs with ease. The rockets provide just enough thrust to partially overcome the pull of gravity. They give a degree of weightlessness so that men can hop about at remarkable speeds without growing weary.

Have you wished for something like this to speed up your own movements? The day is coming when we will never be tired. God will give His people glorified bodies that will not be subject to fatigue; neither will they be limited by gravity or space. When that day comes we will dart through space, but not by rocket power. Our bodies will be like Christ's resurrected body—able to flit about at will and never get weary.

In the meantime we must find some other way to renew our strength for the daily round of duties. The Bible says there is a device that will permit us to "run and not be weary, to walk and not faint." It's the device of prayer (Isaiah 40:31). By waiting on the Lord we can get the spiritual thrust we need, for prayer brings the power of God's mighty Spirit into our lives.

Dr. Alexis Carrel, the eminent surgeon and biologist, wrote that "prayer is a force as real as terrestrial gravity. As a physician I have seen men, after all other therapy had failed, lifted out of disease and melancholy by the serene effort of prayer. It is the only power in the world that seems to overcome the so-called 'laws of nature'; the occasions on which prayer has dramatically done this have been termed 'miracles.' But a constant quieter miracle takes place hourly in the hearts of men and women who have discovered that prayer supplies them with a steady flow of sustaining power in their daily lives."

David knew something about this power. He said, "I will call upon the Lord... for by Thee I have run through a troop; and by my God have I leaped over a wall" (Psalm 18:3, 28). If we lack moral stamina, intellectual vigor, or physical buoyancy, perhaps it is because we do not pray. Or because we pray in a listless, halfhearted manner—or hurriedly, without meditating on the promises in God's Book. Real prayer brings the dynamic power of the Holy Spirit into our lives and enables us to "outrun a horse, leap across rivers, and scale cliffs... without growing weary."

Archbishop Trench expressed it years ago in lines of poetry:

"Lord, what a change within us one short hour spent in Thy presence will avail to make! What heavy burdens from our bosoms take! What parched ground refresh, as with a shower!

"We kneel, and all around us seems to lower; we rise, and all the distant and the near stands forth in sunny outline, brave and clear! We kneel, how weak! We rise, how full of power!

"Why, therefore, should we do ourselves this wrong, or others, that we are not always strong; that we are ever overborne with care; that we should ever weak or heartless be, anxious or troubled—when with us is prayer, and joy and strength and courage are with Thee?"

—R. C. C.

REAL REPENTANCE

By NORMAND J. THOMPSON



"SURE, I'D LIKE TO GO TO HEAVEN, PASTOR; BUT—"
And the troubled young man groaned.

I wanted so much to help Tom Prescott. Instead of going to heaven, poor Tom was going to the county prison farm for six months.

"God is ready to forgive you," I said. "First, you must repent of your sins."

"I tried that—twice," young Tom said bitterly. "It didn't work, Pastor."

Tom is not the only person who has "tried" to repent, and failed. Perhaps you too have felt convicted of sin and have gone forward in a meeting. Afterward you felt pure and free—and very happy. Then came a trial or temptation, and you fell. What went wrong?

Did you make sure your conversion rested on a solid foundation of repentance? What is repentance? It is not just remorse, or doing acts of penance. Neither is it the shame at being found out, or fear of punishment. It is something very much deeper than all of these.

A young businessman entered a hospital for heart surgery. He was alarmed when his surgeon warned him he stood only a slight chance of surviving the operation. In panic he repented, and begged God to spare his life. After the operation the doctor noticed that the only book on the bedside table was a Bible. A few days later, the doctor found that the Bible was gone. In its place was the latest issue of a sexy magazine. The patient felt he was out of danger now!

Did this sick man really repent? No! Fear of death or hell is not repentance. Repentance means a "change of mind." It means an about-face. It means turning your back on sin, and turning your face to the Father against whom you have erred.

This involves an act of choice that stamps your repentance with the seal of validity. Like the prodigal son, you decide, "I will arise and go to my Father, and will say, 'Father, I have sinned.'"

After turning to God, and seeking the mercy of God, there is something more you should do. Jesus preached, "Repent ye, and believe the gospel" (Mark 1:15).

What is the gospel? It is the good news that Jesus died on Calvary's cross to save you from sin, self, and

Satan. *Believing* the gospel means to admit your uncleanness and trust that "the blood of Jesus Christ cleanseth from all sin."

Repenting, turning to God, and believing the gospel—does this make you a Christian? Well, young Tom Prescott followed this pattern but he said it didn't work. There's something else to do. The Beouli tribe of West Africa has a word for repentance that means, "It hurts so much I want to quit it." Tom Prescott stopped short of this experience.

John the Baptist urged his converts to "bring forth therefore fruits meet [suitable] for repentance" (Matthew 3:8). When soldiers came to John for baptism and asked what they should do he answered, "Do violence to no man, neither accuse any falsely; and be content with your wages" (Luke 3:14). Conversion will not impress God or man until the individual quits the sin business!

An old Scottish woman said to her minister, "That was a powerful sermon you preached last Sunday, Sir."

To test her sincerity, the minister said, "Tell me, Jean, what was the text?"

"I dinna recall the text or the words," the old lady admitted, "but I came home and took the false bottom out o' my peck measure." True repentance will put a stop to our cheating.

If you sincerely want to be a Christian, you must repent, turn to God, believe the gospel, and then let your upright conduct prove you are really converted. You and I, like Tom Prescott, want to go to heaven. God has given us this longing, because he is lovingly preparing a place there for us.

Victory over every trial or temptation is yours after true repentance. Don't be ashamed or afraid to cry out to God in true agony of soul. Repentance is so important that the New Testament urges it 70 times. The Bible says God commands "*all men everywhere* to repent" (Acts 17:30).

It *will* work! It *will* bring a song to your heart, a shine to your face, and life everlasting in God's glorious heaven. This, and not a term in the county prison, is the result of a true experience of repentance. ◀◀◀

What Value Tongues?

Some answers to a question being asked by many

By FRANK W. SMITH



ONE OF THE GREATEST TOPICS OF CONVERSATION IN religious realms today is Pentecost. The Holy Ghost is falling in circles that cannot be ignored.

News of the Spirit's outpouring is being received from some of the most prominent schools, colleges, and denominations in America whose historical position has been in direct opposition to Pentecost. Some of them have taken, at best, a *laissez faire* attitude toward tongues and Pentecostal phenomena. Today the picture has changed. Historical positions have not officially changed, but attitudes have softened. So many students, faculty members, and people of reputation have received the Pentecostal experience that its reality and genuineness can no longer be challenged.

God is not pouring out His Spirit on denominations *per se*, but hearts that are hungry in every group have been signally blessed. So many Episcopalians have been receiving the Holy Ghost that the Right Reverend James A. Pike, Bishop of the Episcopalian Diocese of California, has taken official note. In a pastoral letter he stated that "this particular phenomenon has reached a point where it is dangerous to the peace and unity of the church and a threat to sound doctrine . . . policy compels us to act."

Somehow there is a familiar ring to the words of Bishop Pike. We find them paraphrased in the Book of Acts: "These that have turned the world upside down are come hither also." Whenever God has moved, the recipients of His blessings have been accused of disturbing the peace. Ahab said to Elijah, "Art thou he that troubleth Israel?" Jesus said, "I came not to bring peace, but a sword." "The peace and unity of the church" is not destroyed by those who are filled with God's Holy Spirit, but rather by those who rebel against His Lordship.

The fact of the Spirit's outpouring in our day cannot be called into question. The evidence of tongues has been a prominent manifestation. There is a tendency to admit the experience but to discount the necessity of value of speaking with other tongues. "Why tongues?" "What value tongues?" These are current questions. This message is an attempt to give a Biblical background for the things most surely believed among us.

What value tongues? The first answer should satisfy the heart of faith; tongues are scriptural. It's in the Bible! The same question could be asked of water bap-

tism or the communion table. "Why baptism?" "Why communion?" The answer is simple. It's in the Book!

There are those who would point out that the apostle Paul was not establishing doctrine in 1 Corinthians 12 to 14. He was correcting the confusion of a "Corinthian" church. "The carnality of the Corinthians" is always emphasized by those who would discount the value of the charismatic gifts. It should be pointed out, however, that the greatest doctrines of the Bible find their theological background in this epistle. Christian unity, the Cross, and spiritual verities are found in the first three chapters. The seventh chapter teaches the sacredness of marriage. Chapter 11 is read on almost every communion Sunday. "The greatest thing in the world" according to Henry Drummond is found in chapter 13. The greatest chapter in the Bible on the resurrection is the 15th chapter of First Corinthians. The emphasis given to spiritual gifts in chapters 12, 13, and 14 is certainly for the purpose of "doctrine, for reproof, for correction, and for instruction in righteousness."

Secondly, "tongues are for a sign" (1 Corinthians 14: 22). This is again emphasized in the Gospel of Mark, "These signs shall follow them that believe . . . they shall speak with new tongues." It was the sign of tongues that attracted me to the gospel of Christ. Three thousand changed their course of life at Pentecost. The attraction? Tongues. "How hear we every man in our own tongue, wherein we were born?" they exclaimed.

The Pentecostal pattern for the reception of the Holy Ghost seems to be, "They heard them speak with tongues and prophesy." Peter thus justified his visit to the household of Cornelius. This was also the evidence at Jerusalem and Ephesus that men had received the Spirit's baptism.

Another value of speaking with tongues is given in 1 Corinthians 14:2. It is speaking unto God. "For he that speaketh in an unknown tongue speaketh not unto men, but unto God." I can imagine no greater privilege. To have communion with Him, spirit to spirit, and heart to heart, is the acme of worship. Men may question this value, but I have never heard a baptized believer speak lightly of such a high and holy honor. Perhaps

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this is what Paul is referring to when he speaks of "heavenly places."

There is a mystical value when one speaks in the heavenly language. "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries." The mention of "mystery" suggests an incomprehensible value. It would be impossible to fathom all the mysteries of the infinite. We cannot even understand the natural phenomenon of electricity. We just enjoy its manifestations and employ its powers. In like manner we enjoy the blessings of God.

Again, "He that speaketh in an unknown tongue edifieth himself" (1 Corinthians 14:4). To "edify" means to build up. Jude tells us how this is done: "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." There is a strengthening and constructive force in spiritual prayer.

Prayer in an unknown tongue is spiritual worship. "My spirit prayeth, but my understanding is unfruitful" (1 Corinthians 14:14). I was explaining this facet of worship to a friend. He grasped the idea suddenly, saying: "I see it. You throw your mind out of gear and just pray in the Spirit." That is about as close as one could come to explaining spiritual communion. It is talking with God face to face.

Another great value is the relaxation of tension. There is refreshment of spirit for the initiated. We live in tension that this world has never previously experienced. A wrong move could trigger an explosion that would blow this planet to bits. The nervous system is strained to the breaking point. Minds are ready to snap. The burdens of life are pyramiding daily. "Hurry up!" is the keynote of the time. And what is the rush? We are hastening to the day of destruction. Where can one find relief or release? Isaiah has the answer. "For with stammering lips and another tongue will he speak to this people. To whom he said, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing" (Isaiah 28:11, 12).

The therapeutic value of praying in an unknown tongue should never be underestimated. In Romans 8:26 the apostle said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The groanings may not be intelligible to man, but they reach the heart of God. The apostle said, "He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." Who can evaluate such prayer? It is prayer with a divine intelligence, "for he that searcheth the hearts knoweth what is the mind of the Spirit." It is prayer "according to the will of God." It is prayer with a divine dimension.

Speaking with other tongues will make Christ real to the recipient. It brings the Holy Ghost into the realm of the senses. We are so constituted that there must be physical expression to give spiritual impression. This is true even in salvation. "The word is nigh thee, even in thy mouth, . . . that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:8-10).

Why is it necessary to "confess with thy mouth"? The answer is simply "to make God real." Expression deepens impression. The same question could be asked of all physical demonstration. Why kneel to pray? Why lift our hands? Why be baptized? Why take the cup? Because God must be brought into the realm of the senses. The Incarnation is not only an event of 1,964 years ago. It is practicing Christ in everyday life. As Paul said, "For to me to live is Christ." It is glorifying God in our bodies and in our spirits, which are God's.

Those who have received the baptism with the Holy Spirit and have learned the value of the gift of tongues are in good company. The apostle Paul said, "I thank my God I speak with tongues more than ye all." We cannot forget that this same apostle speaks of "third heaven" experiences. There are heavenly experiences for those who know the intimacy of the closet of prayer; for those who have learned the secret of spiritual communion; for those who have learned how to pray in the Holy Ghost.

There is a note of caution sounded by the apostle, however. Let us read 1 Corinthians 14:18, 19 again. "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. Brethren, be not children in understanding."

The ratio of five to ten thousand leaves a great gap. Paul is trying to tell us something that all have not yet grasped. He is saying, Don't bring your spiritual love life into the parlor and parade it before the unsaved, the unlearned, the uninitiated. Every common courtesy and etiquette would teach us this is rude. The gift of tongues wrongly employed brings only confusion and misunderstanding. "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" (1 Corinthians 14:23). God has given us an intimate secret language of prayer. It is for the edification of the believer himself. It is not to be exercised in the church except when it is accompanied by its sister gift of interpretation of tongues. It is reserved for private prayer. This is God's order. "Let all things be done decently and in order."

What value tongues? The values are many. It is a Bible experience. It is a sacred sign. It is the Pentecostal pattern. It is speaking unto God. In the Spirit it is speaking mysteries. It edifies the speaker. It is spiritual worship. It is spiritual therapy. It is a means of intercession. It is praying with the mind of the Spirit. It is praying in the will of God. It is a relaxation of tension, and a refreshing from heaven. It is a source of personal power and pleasure. It makes Christ real to the believer. These are a few of the values that are experienced by those who are living on the *plus* side of God's ledger.

Two questions remain, and these each person must answer for himself. "Have ye received the Holy Ghost since ye believed?" Do you know the joy of spiritual worship?

—Reprinted from *Message*



The Perfume of Peace

By ALBERT L. HOY

PERHAPS THE MOST SIGNIFICANT ASPECT OF THE saintly character of Charles G. Finney was his amazing ability to dispel atmospheres of human tension by his presence. On a particular occasion several of his colleagues were engaged in a heated discussion of church policy when Finney, unaware of what was taking place, entered the room. One of the ministers present said later, "Mr. Finney seemed to bring with him a hallowed fragrance and a restfulness that ended our turmoil. In a few moments he had us all smiling and speaking to one another in friendly terms."

An age of social and economic pressures such as ours identifies the Christian peacemaker as a person of inestimable value. Not only did our Lord accord him special distinction in the seventh beatitude (Matthew 5:9), but a further divine announcement also indicates that evangelism is not complete without the inclusion of this ministry (Luke 10:5). New Testament teaching provides the refreshing reminder that discipleship with Christ brings the life into an ideal relationship with God and man. Through faith the Christian becomes a partaker of the divine nature (2 Peter 1:4), and by acquaintance with the characteristics of his Master he is able to exercise a constraining influence for good upon his neighbors.

The poise of a deep, inward peace is an unquestionable mark of a consecrated life. "Great peace have they which love thy law," affirmed the Psalmist (Psalm 110:165) long before Paul included peace in his description of the fruit of the Spirit (Galatians 5:22). Habitual obedience to the will of God produces this restful assurance, for where there is unbroken communion between Christ and the soul, there is a confident faith that is more than a match for any human trial. Nor should such an experience be considered unattainable for the believer today. The fruitage of peace is for all Christians, and if we do not possess it there should be scrupulous self-examination to discover why we lack this portion of our divine inheritance.

Divine peace is unrealized by some of the Lord's people because they have not ceased from their own works and entered into spiritual rest (Hebrews 4:10). It seems strange that after 19 centuries of gospel proclamation this lesson, so expertly taught by Paul to the Galatians, should have to be restated. Unfortunately, however, some modern interpretations of Christian service have colored the stream of faith with unscriptural tinctures of legalism, so that many Christians, like Martha, have been led to believe that they can best please the Lord by being cumbered with serving. While it is granted, of course,

that a disciple of Christ will necessarily produce good works, it should be carefully pointed out that his fruitful service is not initiated by human desire, but from the presence that dwells within him. "It is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13). Consequently, the focus of the believer's attention should be upon the preservation of communion with Christ. If he remains daily in blessed fellowship with the Master, he can be sure that his activities will be prompted by the indwelling presence of Christ.

A God-given peace of soul fills the life with fragrant holiness. This is a powerful factor in winning others for Christ, because we are repeatedly informed in the New Testament that life rather than language convincingly presents the claims of the cross to a lost world. The angelic countenance of Stephen when he addressed a hostile audience was a manifest proof of his divine relationship (Acts 6:15). With the clear record of Scripture before us we can readily see that the spiritual demeanor of this good deacon was no less effective than his words in filling the hearts of his hearers with pungent conviction.

Someone has said that the gospel of Christ needs much more to be tasted than preached. Through the centuries the strongest incentive to Christian discipleship has been the fruitage of action and character produced by the Lord's people under the scrutiny of the unregenerate. On this point our Lord Himself adds His anointed confirmation in the statement: "By their fruits ye shall know them" (Matthew 7:20). In religious matters as well as in business, the average American has acquired the wisdom of comparing the claims of salesmanship with the product. We assure the inquiring wayfarer that "to be spiritually minded is life and peace" (Romans 8:6), but sometimes we are not aware that while he receives our testimony he is quietly appraising the outcome of our faith as we display it to him.

Spiritual peace is like a beautiful blossom which adorns the Lord's garden with perfumed splendor. It makes no vocal clamor for recognition; it is quickly identified and gratefully accepted for its pristine sincerity. Vastly differing from stoic self-control, it is full of joyful vigor and inspiration. It shares its bounty readily with others, because its motivation is an enduring love of Christ within the heart. Whatever form of ministration it assumes in its solicitude for the distressed, it never fails to be an irresistible recommendation of the power of the gospel, for it is one of the most glorious products of saving faith.

In these modern times when many human hearts fail for fear, the Lord's people should especially cultivate spiritual peace. If we do not possess it in a satisfactory degree, there is but one thing to do and that is enlarge our fellowship with Christ. We bear the fruit of peace only as we remain in the intimate association of branches in Him (John 15:4). To increase the Lord's indwelling presence in our lives means spending more time in the secret place of prayer and the habitual practice of praiseful communion during routine duties of the day (Ephesians 5:19).

When, with Paul, we can say, "Christ liveth in me," the contingencies of this nuclear age will not alarm us. Our daily activities will be richly rewarding, the poise of true consecration will be observable in our relationships, and our presence in the midst of the unregenerate will give the silent but constraining testimony that Israel witnessed on the face of Moses when he came down from Sinai. ◀◀

Two Questions at Pentecost

(Continued from page three)

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Some tell us that Pentecost was a collective affair, and not conditioned upon personal seeking, but the Scriptures teach differently. Was not our Lord Jesus seen of above 500 brethren at once after His resurrection? Notice they are brethren. Why then did not 500 brethren receive the promise of the Father at Pentecost? If there were no human conditions to be met—such as tarrying, prayer, supplication, praise, and worship—why were only 120 filled with the Spirit?

Although it was by the appointment of God that the Spirit was poured forth on that day, the fact was that the individual's receiving of the blessing depended upon his meeting scriptural requirements. These conditions were met by the 120 but either overlooked or rejected by more than 300 others. Be not deceived; the promise of the Father is personal. Peter had to receive for himself, as did the other disciples, and so must we. To teach that the Spirit came to the Church at Pentecost and has been handed down from generation to generation, is a mistake. Repentance is personal and urgent, and just as personal is the receiving of the gift of the Holy Ghost. The same promise on the same conditions is offered to as many as the Lord our God shall call.

"What meaneth this?" "What shall we do?" These were the recorded questions at Pentecost. The answer has never changed. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." ◀◀

Talking to men for God is a great thing, but talking to God for men is greater still. One will never talk well and with real success to men for God who has not learned well how to talk for men.

—Dr. R. A. Torrey



Your Questions

Answered by Ernest S. Williams

Where Paul speaks of "one Lord, one faith, one baptism" (Ephesians 4:5), does he refer to water baptism or to baptism with the Holy Spirit? And what are the baptisms referred to in Hebrews 6:2?

Some may believe Paul had in mind the baptism with the Holy Spirit when he spoke of "one baptism," but my opinion is that it was water baptism—"buried with him by baptism into death" (Romans 6:4). It was in contrast with the Old Testament "doctrine of baptisms" (Hebrews 6:2), spoken of also as "divers washings," which were part of Jewish ceremonial worship (Hebrews 9:10).

Will the Holy Spirit be taken out of the world when the Church is raptured? (Acts 2:16; Revelation 7:14; 12:17; 19:10; Zechariah 12:10).

Acts 2:16 is a promise of spiritual blessing that will be bestowed in the Millennium, now enjoyed by those who believe in Jesus. Zechariah 12:10 is a promise of restoration of Israel to divine blessing when they see Jesus who comes in His kingdom.

Some believe that, since the Church age will end with the coming of Christ for the Church, the Holy Spirit will withdraw from the earth during the time that Antichrist rules. Others believe it is His *restraining* of the spirit of Antichrist that will be removed. "Only he who now letteth [restrains] will let [restrain], until he be taken out of the way" (2 Thessalonians 2:7). Since the 144,000 of Israel are to be sealed, and others preserved for the Lord during the Tribulation, it would seem that the Spirit will continue to deal with individuals after the Church is raptured.

Will you please explain the difference between the kingdom of God and the Church?

The Church consists of all who believe in the Lord Jesus Christ to the saving of their souls.

In Old Testament times divine blessings were confined largely to Israel. Since Jesus came and made atonement for everyone, all who believe in Him are made members of His Church. Different titles are given the Church to explain different relations. It is the body of Christ, the bride of Christ, a temple of worship.

In the present dispensation the kingdom of God consists of believers who worship God in spirit and in truth. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17). This phase of the kingdom is often spoken of as the kingdom in mystery and is described under the symbol of mysteries in Matthew 13. The kingdom will be manifest—made openly clear—when Jesus comes to reign (Isaiah 11:9).

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.



Army Sergeant Pioneers Church

MEMBERS AND FRIENDS OF THE newly organized Baseview Assembly near Grand Forks, N. Dak., recently gathered in the church auditorium for formal dedication services.

Approximately 200 people attended. T/Sgt. and Mrs. Harold Peck who have served the church as pastors since its inception nearly two years ago, will be leaving shortly for duty in Germany.



T/Sgt. Harold Peck

Kenneth E. Olson, superintendent of the North Dakota District, was the guest speaker, and was also in charge of the dedication services. Special musical numbers added to the inspiration of the day.

Though only five of the original congregation remained at the time of their organization, the Sunday school has been consistently over the 50 mark.

Stg. Peck, a one-time professional gambler, was converted and felt the call to the ministry. He has promoted this new church effort very energetically. Before coming to North Dakota, he helped build and pay for a mission in the Azores.

The Baseview group purchased a former school building, moved it to its present site, and completely remodeled it. A loan from a local building and loan company, together with Home Missions funds from the North Dakota District and National Home Missions Department, has provided the necessary funds for this church.

Pastors and churches throughout the section are helping to make this project a success.



The new Baseview Assembly near Grand Forks, N. Dak.

TOWARD THE TARGET

8000
NEW
CHURCHES

PERIODICALLY, LISTS OF THE PIONEER ASSEMBLIES OF GOD CHURCHES (NOT OVER ONE YEAR OLD) IN OUR VARIOUS DISTRICTS WILL APPEAR IN THIS COLUMN. FOLLOWING ARE THE NAMES OF TOWNS WHERE PIONEER CHURCHES ARE BEING ESTABLISHED IN THE SOUTHERN NEW ENGLAND DISTRICT AT THE PRESENT TIME.

- | | |
|----------------------------|-----------------------|
| Marlboro, Mass. | Putnam, Conn. |
| Northhampton, Mass. | East Greenwich, R. I. |
| Middletown-Portland, Conn. | Providence, R. I. |
| Milford, Conn. | Wakefield, R. I. |
| New Britain, Conn. | Warwick, R. I. |
| Franklin, Mass. | Westerly, R. I. |
| Haverhill, Mass. | Woonsocket, R. I. |

Those having relatives or friends in or near these cities are requested to send the names and addresses to: George Flower, Superintendent of the Southern New England District, P. O. Box A, Auburn, Massachusetts.

Special Prayer Request

THE EFFORTS NOW BEING MADE TO ESTABLISH CHURCHES in New England should be brought to the attention of the entire Assemblies of God constituency so that friends throughout the land may support these efforts with their prayers and gifts. (The places in which these pioneer efforts are under way at the present time in the *southern* portion of New England are listed separately in the column headed, "Toward the Target.")

Rhode Island, in particular, is an important target in this program which is being promoted by the Home Missions Department of the Southern New England District, led by Director John Thompson.

For many years the Assemblies of God had practically no testimony in this entire state, but we are happy to report that at present workers are developing churches in six communities. This is perhaps one of the greatest mission fields in the world today dominated largely by one religious denomination.

The prayers of God's people and their financial assistance are desperately needed to establish beachheads in these communities. God is working. Consecrated pastors have made great sacrifices to come to Rhode Island. Buildings have become available in several places. If each of us will ask God, "What wilt Thou have me to do?" we will see victory in Rhode Island and all New England.

—by Richard J. Bergstrom, Pastor, Taunton, Mass.

Extending the Pentecostal Witness in Northern Idaho



By DAVID and SHIRLEY EIDE

RATHDRUM, A TOWN OF 700 IN NORTHERN IDAHO, HAS a thriving new home missions work. It began in the heart of David Eide as he prayed for God's guidance months before. The town had never had a Pentecostal church until David and Shirley Eide began the pioneer work in September 1963.

Many people living in the country around Rathdrum and around the lakes present a great potential for expanded ministry.

Burdened for the community, the Eides moved to Rathdrum and soon located an empty bank building suitable for services. Presbyter Funderburk encouraged them in their undertaking and approved rental of this building.

The Eides did not know one person in Rathdrum when they arrived, but their consistent house-to-house visitation won them many friends. People began attending the services. Now the pioneer pastors have four Sunday school classes. God has supplied some qualified workers, but they need more. The church has had as many as 50 in Sunday school.

The new church's young people are also active in ministry. For instance, twice a month they visit the old people's home in Spokane. One sectional fellowship meeting early in the year convened in Rathdrum when almost 200 packed the auditorium.

God continues to move in their midst and people are being saved at the altars. Your prayers for this young assembly will be appreciated. ◀◀◀

A PRICELESS PRIVILEGE

Today's world needs the Lord Jesus Christ more than ever. We have the priceless privilege of presenting Him to people who are confused, corrupted, emotionally caved-in, and spiritually spent. We are come to the kingdom for such a time as this. God has plans for us. God have mercy upon us if we back away from living—or dying—so as to make a difference in the history of our generation!

—ROBERT A. COOK



**SHE KNOWS HER
CHRISTMAS
JOY
DOESN'T COME
FROM THE
NORTH POLE**

The Northern Lights twinkle in her eyes, and she lives next door to the North Pole. But she, with the other youngsters in our Alaska Children's Homes, knows she must look toward the South for the simple delights of Christmas. They know that whatever gifts may brighten the season must come from you!

Regular funds do not provide for special treats. We must appeal directly to friends like you. Send your Christmas gift offering today to:

ALASKA CHRISTMAS FUND

1445 BOONVILLE, SPRINGFIELD, MO. 65802

ANOTHER BREAKTHROUGH IN LOUISIANA

ANOTHER ASSEMBLIES OF GOD CHURCH HAS OPENED TO spearhead Pentecost in a fast-growing area of Louisiana.

The town of Slidell is located between Michoud plant for rockets and testing site in Mississippi. Because of this Government NASA operation and the overflow from New Orleans, the town has grown from 3,000 to 12,000 population and expectations are that it will reach 40,000 by 1970. The religious background of the area is predominately Catholic.

Bethel Assembly started its services in June this year and is beginning to reach a few outsiders with the Pentecostal message. However, the church desperately needs more Christian workers. Anyone moving into this area who would like to help in this new home missions work may call or write Pastor Ted Beyer, 726 Rigolets Rd., Slidell, La., or Rt. 1, Box 58BB, Pearl River, La. 70452. Phones: 863-5665 or 643-1754.

If you have relatives or friends in Slidell and vicinity, please send their names and addresses to Brother Beyer and he will contact them. ◀◀◀

The Church has nothing to do but to save souls; therefore spend and be spent in this work. It is not your business to speak so many times, but save souls as you can; to bring as many sinners as you possibly can to repentance.

—John Wesley

SHALL WE BOYCOTT THE HOUSE OF GOD?

By EVANGELIST L. H. KYLE

THE BOYCOTT HAS BECOME AN EFFECTIVE TOOL BOTH economically and psychologically in our times. Reasons for boycotting are varied, but invariably public attention is attracted to the cause for which it is used.

In recent months groups both political and racial have encouraged the boycotting of schools, stores, and other establishments. Certainly it is not an organized effort, but there is also an alarming trend to boycott the church.

What is a boycott? One definition says: "To refrain by concerted action from using or purchasing." It is said to have all started in 1880 when a land agent from Mayo, Ireland, whose name was Captain Boycott, was discriminated against with obvious results. If boycotting ever reached a large proportion it would result in the loss of enough business to cause the merchant to close his doors.

Church absenteeism is not a boycott in the truest sense, because it usually comes about through carelessness rather than as a protest move. Some churches are rapidly becoming "Sunday morning" churches, and the attendance at week-night services is waning.

While secular boycotts often obtain the desired advantages, is it possible that something positive could be gained by this unorganized boycott of the church? It might be well to look objectively at the possible results.

Just as revival is contagious, so the spirit of unfaithfulness is contagious. It discourages others from attendance and its influence spreads until only a few remain faithful to the Sunday evening services and prayer meetings. The faithful carry the burden for the whole church.

And what about the pastor? He is only human. He feels sensitive about this lack of interest after he has prepared for the services at such length. Some pastors become discouraged and feel they would rather labor where there is greater interest and hunger. Often they leave a place prematurely before their ministry has developed to its greatest proportion in both the local church and community.

The spiritual life of persons missing church will invariably suffer. Without the preaching of the Word to edify and inspire faith, the careless soul is not able to meet the enemy. Other influences become stronger. I have never found a real Christian living a victorious Christian life who was deliberately apart from the church. The believer's relation to God is dependent upon his relation to the church which is the "Body of Christ." Let us not be deceived into thinking we can live our life apart from the church any more than it would be possible for the hand to continue having life apart from the body. Shall we restrict the flow of life into our spirits by intentional absence from church services?

One must also consider the consequences upon others by careless attendance. What about the children? Will

they begin to think the church is not really important? Then there are relatives that are unsaved. What kind of an influence will it have upon them? Neighbors also are watching you. How valid is your testimony if you do not go to your church any more frequently than they do, and yet you claim to have a deeper experience? The influence that you create is far more important than you realize. The Bible says, "No man liveth unto himself." Your lack of church attendance will affect others.

What about the effect of your unfaithfulness upon your church? Smaller crowds usually result in smaller offerings and financial difficulty arises. Unless revival comes, the pattern continues and the church cannot survive. There are churches throughout our nation that were once full of worshipers but are now dying or are already dead. Some churches have sold the property and locked the doors and have become a monument to failure. Why? Perhaps it all began with a handful of believers missing the services. Unfaithfulness spreads like a cancer. The few sincere Christians found another church or moved away. The church had to quit.

I have tried to imagine what I would do if I were unsaved and seeking for a church that could help me find God. If I found a church where members were not interested and enthused enough to attend all of the services possible, I'd probably look elsewhere.

Suppose you approached a new church and looking inside found that scarcely a corporal's guard was present. Disappointed, and not wishing to feel conspicuous in the midst of so few, you would probably go elsewhere. Unfaithfulness keeps the outsider from attending. Perhaps this is why some churches have so few souls saved in their services.

But the most dangerous thing about boycotting the services of the church is that it is a violation of the Word of God. We are instructed to "...consider one another to provoke unto love and to good works; *not forsaking the assembling of ourselves together*, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Hebrews 10:24, 25).

No real Christian will deny that Jesus is coming soon. We need all the fellowship with other believers we can get. Sitting under Bible preaching as frequently as possible is vitally needed to strengthen our spiritual lives. The forces of Satan press in upon us daily as they know their time is short. We must be spiritually fortified to stand.

If you deliberately stay away from church services because of other activities, recreation, pleasures, or carelessness, *you are sinning by disobeying the command of the Scriptures.*

Give this matter some serious thought. Have you been as faithful to your church as you should be? If everyone followed your attendance pattern what would be the fate of your church? Have you been guilty of boycotting *your* church?

We have considered together several results of the alarming trend of church absenteeism. Not one of them has been positive. We can only conclude that carelessness, unfaithfulness, and lack of enough spiritual vigor to attend the house of the Lord will lead to apostasy.

Let's not boycott the church! ◀◀

Christian Commitment

Sunday School Lesson for November 22, 1964

LUKE 14:25-33; 2 TIMOTHY 1:8-13

BY J. BASHFORD BISHOP

The Galilean multitudes were highly enthusiastic over the idea of a Messiah who would march into Jerusalem, set up His throne, and overthrow the power of Rome. They were quite ready to rejoice in His victory and share His glory. But, as on other occasions, Christ found it necessary—and more than ever, now that the time for His death was near—to disillusion them by honestly and forthrightly letting them know that following Him was rugged business and called for an unreserved dedication and loyalty to Him!

Commitment Commanded (Luke 14:25-27). "If any man come to me, and hate not his father." For the sake of emphasis Christ used the hyperbole—an exaggeration—which was a favorite custom of speech among orientals. Christ—of all people—did not encourage malice and hatred toward relatives. On the contrary, by teaching and parable He frequently stressed the importance of fulfilling obligations to parents, children, husbands, and wives. He was pointing out emphatically that all other relationships must take second place, and loyalty to Him must come before any earthly tie, however dear! His words suggest many practical considerations:

(1) The temptation to evade one's responsibility to God is especially subtle and dangerous when it relates

to those we love the most. Christ deserves first place in the Christian's affections. Failure to reserve one's highest loyalty to Him can only mean ultimate loss both to self and to society.

(2) The trouble with our world today is that so many put their own selfish interests and those of their own family before the interest of God's will and kingdom. A nation of self-centered people becomes eventually a self-destroying nation. On the other hand, loyalty to God, though it may mean immediate and temporal loss to one's self or family, in the end may mean the preservation of that family and society!

(3) Putting God first in our affections does not destroy our affection for wife or husband—it is a means of deepening and perpetuating that affection.

"And whosoever doth not bear his cross." The Christian's cross has no reference to those trials and burdens which are the common lot of all men, sinners as well as saints. It is the symbol of those hardships and humiliations which result particularly from following Christ. The Christian's cross is one of self-renunciation. It means death to the self-life, death to everything which conflicts with loyalty to Christ and His purposes!

Commitment Considered (Luke 14:28-33). In order to stress the importance of counting the cost of discipleship, Jesus used two very "down to earth" similes. Just as a builder may fail to weigh the cost and leave a partially built structure, thus subjecting himself to scorn, ridicule, or pity, so a prospective follower of Christ may fail to give due consideration to the cost involved in building the kind of life and character which Christ desires! Just as it is foolhardy to engage in war without ascertaining the strength of the enemy, so it is folly for a would-be follower of Christ to fail to consider the strength of the adversary or the cost involved in the warfare against sin and evil!

Commitment Continued (2 Timothy 1:8-13). The above teaching of Christ was never intended to discourage sincere seekers; instead, it was to challenge and forewarn (and thus *forearm*) them! And in this section of the lesson the great apostle Paul exhorted young Timothy to maintain his commitment to Christ in the face of those hardships which were necessarily connected with his ministry. With this challenge came also the motivation for accepting it and the assurance that, through the grace of God and the power of the Spirit, the commitments made may be maintained to the end!

Consider the exhortations: (1) "Be not . . . ashamed" (v. 8); (2) "be partakers of the afflictions" (v. 8); (3) "hold fast" (v. 13); (4) "that good thing . . . keep."

Consider the ground and motivation of these exhortations: (1) God's call is gracious (v. 9); (2) God has predestined this call (v. 9); (3) Christ's atoning work has been manifested with all its glorious results (v. 10); (4) Christ will guard both His servant and that which His servant entrusts to Him (v. 12). ◀◀

YOU CAN'T REMAIN NEUTRAL FOREVER





C. M. Ward leads *Revivaltime's* worldwide congregation in fervent prayer.

Christians of Many Churches United at the Revivaltime Worldwide Altar Service

FROM CONRAD, MONT., A MEMBER OF THE REVIVALTIME radio congregation wrote: "When you pray, I feel like I'm part of a great worldwide altar service, joining my prayer with thousands of others that needs will be met in the hearts of men." This is the intense feeling of expectancy, of anticipation, of faith, that results from the *Revivaltime* message.

As Radio Evangelist C. M. Ward brings his weekly sermon, anointed of the Holy Spirit, to a close and asks that hearts be bowed before God, all barriers of denomination, race, and social rank are banished. Around the world, Blood-bought children of God unite their hearts in fervent prayer that new names will be written in the Lamb's Book of Life.

These prayer warriors are not all Pentecostals. Many are Methodists, Baptists, Lutherans, Presbyterians, and members of other denominations. *Revivaltime's* worldwide congregation claims members of virtually every church group. Pastors from more than 50 denominations have written to express their appreciation of *Revivaltime!*

God's plan of salvation, the theme of every broadcast, commands the attention and interest of every person, no matter what his religious faith may be.

From a Presbyterian couple in Fibre, Mich., came this acknowledgment:

"Many of us in this section of the country listen to your program and would hate to see it go off the air.

"My wife and I are members of the Presbyterian church and we tithe regularly. Your program fills a need and deserves support from all Christians who love God's Holy Word, regardless of their affiliation. We will try to contribute regularly to your broadcast from now on. May the Lord bless your efforts."

A Reformed Church pastor in Battle Creek, Mich., writes these lines of gratitude:

"Praise the Lord for your broadcast that reaches us on Sunday evenings. We find it a blessing to close the Lord's Day with your service."

Revivaltime is keyed to the Pentecostal churches. C. M. Ward stands firmly on the full-gospel doctrines of divine healing and the baptism in the Holy Spirit. But behind every pungent sentence is the same dynamic purpose—to point to the truth, "Ye must be born again."

A Nazarene minister in Pixley, Calif., expresses his opinion of the broadcast service in this manner:

"I listen to your broadcast each Sunday evening. As a minister I find it very inspirational, informative and helpful. I am praying that many more lost souls will be saved because of your efforts and the combined concern of your church."

Revivaltime so impressed a Baptist minister in Hattiesburg, Miss., that he recommends it from the pulpit on Sunday mornings.

The remark most common among listeners of various denominations is that they are grateful for *Revivaltime's* concern for the lost. Truly, this is the most important aspect of any Christian ministry.

This letter from St. Charles, Mo., illustrates the keen insight of our listeners.

"We as Baptists really enjoy and thank God for your program. You have been raised up for this hour. When so many preachers avoid the crucial issues of Christianity, your message rings out with a true call and consecration that will, I'm sure, produce vital and vigorous believers."

Revivaltime, the radio voice of the Assemblies of God, presents Christ to the world. Its efforts are bringing results. Hundreds have come to know Jesus Christ as their personal Saviour as a result of this broadcast ministry. But millions remain yet unreached.

How many persons in your neighborhood know Christ? How many in your own family are without His saving grace?

The world needs Jesus. Can we reach all of the people lost in sin? Time and the media to reach them are crucial factors. Help us spread the gospel of Christ by radio *now!* With your support, the message of salvation can brighten the dark corners of the world. Help us today. Send your offerings and correspondence to *Revivaltime*, Box 70, Springfield, Missouri 65801.

Bible Class Project

THE COVINA ASSEMBLY OF GOD, COVINA, CALIF., HAS missions at heart. By encouraging the members of each class from the beginners to the senior Bible class to assume responsibility for its share of the many missionary commitments, Pastor Judge B. Lindsey has doubled the church's missionary giving in the past few years.

As a result of a recent church meeting, the Friendship Class at Covina Assembly decided to add two new mission areas to which it would give support. Already it was supporting three, by consistent monthly offerings, prayer, and personal letters. *Revivaltime* was one of the two new areas added.

"We decided to support *Revivaltime* because of the vital part the broadcast service has in missions wherever radio is possible," stated Paul Chaney, teacher of the adult class.

"Now each Sunday when we hear, 'It's *Revivaltime*, across the nation and around the world,'" he continued, "we feel the fellowship of listeners everywhere who are being blessed by the rich music of the choir and the enthusiastic anointed message of C. M. Ward."

As the Sunday school enrollment has grown the Covina Assembly of God has accordingly increased its missionary pledges until now they stretch from nearby Indian centers to the far reaches of Africa. Pastor Lindsey looks forward to the day when his church will be in a position to dedicate the total morning worship offerings of the monthly Mission Sunday to the ministry of worldwide evangelism.

Choir Going on Tour

THE REVIVALTIME CHOIR WILL EMBARK UPON ITS ANNUAL fall tour November 23, singing its way through Kansas and Colorado. The seven-day tour is the first for the 1964-65 school year.

An integral part of the weekly broadcast service, the choir is composed of Central Bible Institute students and is directed by Cyril McLellan, who also serves as a music instructor at Central Bible Institute in Springfield, Mo.

In its many tour appearances the choir ministers not only in song but also in active personal witnessing. To increase its ministry the singing group has made seven long-playing record albums.

The choir's appearance at a church in Ottumwa, Iowa, during its summer tour so thrilled one member of the congregation that he wrote:

"Your choir was at our church last Sunday and was a blessing and inspiration to all of us. It did everything wonderfully, but I got the most out of the expressions of joy and gladness. You could see the anointing of the Holy Ghost upon each one of the members."

Don't miss this opportunity to hear in person this dedicated group of young Christians. If you are within driving distance of one of the services, invite your friends to accompany you and attend the meeting.

Monday NOVEMBER 23	First Assembly of God 16th & Dirr Streets Parsons, Kansas
Tuesday NOVEMBER 24	Assembly of God 125 South Oak Street Osborne, Kansas
Wednesday NOVEMBER 25	Full Gospel Assembly of God Eighth & Bross Longmont, Colorado
Thursday NOVEMBER 26	C. A. Convention A/G Camp Ground 5700 S. Broadway Littleton, Colorado
Friday NOVEMBER 27	First Assembly of God 118 South Eighth Street Salina, Kansas
Saturday NOVEMBER 28	Glad Tidings Assembly of God 1557 Park Place Wichita, Kansas
Sunday A.M. NOVEMBER 29	First Assembly of God Lee & Eighth Coffeyville, Kansas



The Friendship Class of the Assembly of God, Covina, Calif., is now sponsoring the *Revivaltime* broadcast in their area. Standing in second row at extreme left: Paul Chaney, teacher of the class; second and third from left, Pastor and Mrs. Judge B. Lindsey.

Petra . . . MYSTERY

By RAYMOND L. COX

TIME'S DECAYING HAND HAS SPREAD A CRUMBLING RUIN over Petra, the rose-red city of rock where Horite, Edomite, and Nabatean civilizations flourished for millenniums.

Yet there is something captivating about these very remarkable ruins. There is nothing like them anywhere in the world. The genius of the ancients who recognized possibilities in Petra's apparently impossible situation must elicit applause. The architectural achievement of Petra's sculptors in stone have "gilded nature with the charms of art."

When John Burgon saluted Petra in his prize-winning poem as a "rose-red city, half as old as time" he hardly exaggerated its antiquity. For the Bible mentions Petra's original inhabitants of 4,000 years ago. Genesis 14:6 designates them as "the Horites in their Mount Seir."

PAN AMERICAN PHOTO



The occasion was Chedorlaomer's invasion of the land when Abraham's faith and courage intervened to deliver them from the invader's yoke. Eventually the Horites were displaced by descendants of Abraham.

Abraham had two sons, Isaac and Ishmael. From Ishmael sprang the Nabateans, a Bedouin Arab race. Many authorities connect them directly with "the firstborn of Ishmael, Nebajoth" (Genesis 25:13). But before Petra was populated by offspring of Ishmael, the city was inhabited by the descendants of Isaac. From Isaac's son Jacob sprang the Hebrews, the Israelites. From Esau, Jacob's brother, the Edomites. When Esau took leave of his father's house he migrated to Petra. "Thus dwelt Esau in Mount Seir: Esau is Edom." And Mount Seir is Petra.

Petra's past is primarily connected with the Edomite and Nabatean descendants of Isaac's and Abraham's less favored sons, Esau and Ishmael. There are other references, but our last glimpse of Petra in the Old Testament is as a stronghold from which Esau's offspring emerged to join Nebuchadnezzar and the Babylonians in the final assault against the Jews, which led to captivity. Meanwhile, the Edomites seemed secure in their stronghold.

But Biblical prophets had foretold destruction for the Edomites. The record is in 2 Chronicles 25:11, 12 and reads: "And Amaziah . . . smote of the children of Seir ten thousand. And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces." Said Louis T. Talbot, "There is no spot on earth that proves more conclusively that what God has spoken He will perform than that rocky, rose-red city of the dead in northern Arabia!"

By the time the New Testament opens the Edomites had been displaced. Petra now was capital of an Arab empire extending as far north as Damascus and ruled by Nabateans who were descendants of Ishmael. At first these people were nomadic marauders, and pilgrims' caravans traversed the area. For Petra sat strategically astride the major trade routes of the world at that time. It is no exaggeration to call Petra an earthen Suez.

From nine to A.D. 40, Petra's empire was administered by King Aretas IV. The wife of Herod Antipas was his daughter. Subsequent to Paul's escape from Damascus

◀ *The Siq, a deep, twisting, mile-long chasm, leads to the remote Shangri-la of Petra—desert ruins of southern Jordan. Petra retains many relics of bygone glory.*

*Will the ancient "rose-red city of rock"
be the place where life returns
to the "dry bones" of Ezekiel's vision?*

CITY OF THE AGES

he wrote that he "went into Arabia, and returned again unto Damascus" (Galatians 1:17). Several scholars suggest that by Arabia Paul meant "Arabia-Petra," and that his three years' seclusion was spent in the city of rock. If so, it was there the Lord revealed to the new apostle the gospel which he did not derive from flesh and blood.

From Abraham's time, or earlier, Petra remained a place of importance until the sixth century of the Christian era when Petra was lost from civilization for over a millennium. There was one exception, a brief period in the 13th century of the Christian era when the Crusaders penetrated its remote situation. Not until 1812, when a Swiss traveler named Burkhardt happened upon it, was the site of the fabled city restored to civilization.

The red-rock city of Petra elicited from Dr. Charles S. Price the cry: "O land that bears upon thy bosom the handwriting of God, Edom, ancient land of Esau, thou art in thyself a page torn from Scripture and written in terms of stone... in fulfillment of God's own Word."

"A page torn from Scripture—what an appropriate designation," I thought as I surveyed the ancient ruins situated some hundred miles southeast of Jerusalem in the Hashemite Kingdom of Jordan.

"Why doesn't the road go closer to Petra?" I asked my Arab guide.

"Because the Bedouins have resisted to the death any efforts to push it past the police post," was the answer. The road itself was no freeway, only unimproved, ungraded dirt. I could not imagine Arabs dying to prevent its extension. But when I was almost stoned by a snarling Bedouin woman for trying to take her picture a few hours later, I understood why the British at first, and now the Jordanians, do not invite trouble.

About two miles from Petra the trail enters the world's most romantic ravine called the Siq which slices the sandstone mountains in a two-mile semicircle from right to left. The colorful veining of rock which might be described as sunset in stone brought to my mind another visitor's comment, "It seems God Himself by His own hand split the sandstone mountains of Petra."

The Siq turns and twists. But eventually a marvelous mausoleum is framed in its cleft, a cameo of immense proportions called "Pharaoh's Treasury." More likely it was the tomb of King Aretas IV of New Testament times. This rock-cut facade is the visitor's first glimpse of Petra, and as far as beauty is concerned is its most lovely monument.

The Treasury is a massive construction carved in a perpendicular cliff. From base to top its height is 120



Author Raymond Cox views the interior of the Triclinium. ▲

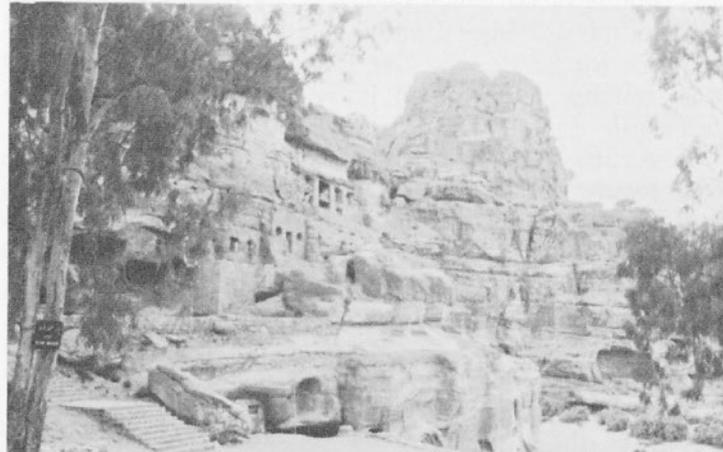


Petra's foremost monument called Treasury of Pharaoh was the tomb of Aretas IV. Paul may have viewed its construction during his Arabian retreat. ▲

feet. The edifice is 60 feet wide. The doorway, 26 feet high, would have dwarfed Goliath. Originally six pillars 50 feet high adorned the facade. At the top of the Treasury is an urn which is absolutely inaccessible. For years the Bedouins shot their rifles at it hoping to release a cascade of jewels to the floor of the valley. They believed Pharaoh had cached his treasure in the urn. Inside, the walls are completely unadorned. Only one building in Petra shows any ornamentation, the Triclinium where commemorative feasts for the dead were held in the Wasy Farasa.

(Continued on next page)

Many caves near Nazzal's famed camp are used by Bedouins for offices, dwellings, and a children's clinic. ▼





Tombs and rooms checker the rose-red cliffs. Will these be thronged with Jews fleeing to the mountains during tribulation days?

The "Appian Way" of Petra proceeds toward the northwest. In Roman times the highway was paved with 18-inch blocks of stone and connected the city with Rome's outstanding road system. A few blocks remain. A mile's ride brings one to the amphitheatre, 33 rows of seats carved out of limestone. Thirty-five hundred spectators could be accommodated. Visible are many tombs desecrated in construction of the theatre.

An exhausting climb takes you to the top of Obelisk Ridge in almost two hours. Here is a plateau where the whole top of the mountain was quarried away in order to carve two monolithic representations of Arab gods. The Nabateans rationalized that such sculpture was not idolatry as it did not depict the features of deity but only represented them!

As I stood at Petra's great high place, I was overwhelmed with gratitude for a greater high place—the place of the skull which I also scaled outside the crenellated walls of old Jerusalem. The gallons of human and animal blood which flowed at Petra's high place had availed its worshipers nothing. But Jesus offered "one sacrifice for sin forever" at Calvary. And God accepted that offering and proved it by raising Him from the dead!

The cliffs below the high place are pocked with tombs and rooms. Some few are inhabited by Bedouins who must subsist on two meals per week! The misery of the natives beggars description. In every way "the rose-red city half as old as time" qualifies as a ghost town.

I believe that Petra will come back!

It seems probable that God has preserved these remarkable ruins as a place for eventual occupancy. Petra could be the physical location where the spiritual resuscitation of the "valley of dry bones" is accomplished!

Ezekiel's boneyard already has seen some action. The bones have been coming together. Jews from all over the world are flocking to their homeland, but still there is "no breath in them" (Ezekiel 37:8). The prophecy could be fulfilled in Petra! It could happen comparatively soon.

Our Lord's coming in the air for His church is imminent. No further prophecy need be fulfilled before the Lord Himself descends to rapture His own. But during the interval that separates the Saviour's coming in the air for His church and His return to the earth with His church, the world will be convulsed with great tribulation.

The Antichrist will reign. This notorious deceiver will hoodwink the Hebrews into hailing him as their Messiah! A covenant between these parties will restore the Jewish temple on Mount Moriah. But in the middle of the week of years the Antichrist breaks that covenant. He causes the sacrifice and oblation to cease. And he crowns the enormity of his iniquity by erecting an image of himself in the holy place of the temple, the statue being the "abomination of desolation" described by Daniel and Jesus. Disillusioned Jews then recognize him for the maniacal monster that he is.

The consequences of the events that follow are symbolically pictured in Revelation 12. The sun-clothed woman may represent God's people, Israel. Her man-child is Jesus Christ. The great dragon is the devil who plotted through Herod's slaughter of innocents at Bethlehem to devour the baby Jesus. "Her child... caught up to God and to his throne" probably refers to Christ's ascension. There is a hiatus between verses five and six, in point of time. Verse five has been fulfilled. Verse six awaits the future. It signalizes the commencement of the latter half of the tribulation, the time about which Jesus admonished, "When ye therefore see the abomination of desolation, spoken by Daniel the prophet, ... let them which be in Judea flee into the mountains" (Matthew 25:15, 16). And Revelation 12:6 describes that flight.

Israel will flee to the mountains, still saddled with unbelief. But Israel emerges from the tribulation as a nation capable of conversion in a day. In that "place prepared of God" the breath of spiritual life will resuscitate the Hebrews!

Petra may well be this place prepared of God. Multitudes could move in tomorrow and take sanctuary in its cave-dwellings. Conditions would be primitive but enduring. *I would not be surprised if Petra proved to be the physical location of the fulfillment of Ezekiel's vision of the valley of dry bones.*

Anyone who has visited Petra is impressed with the area's impregnability. Its natural defenses are such that a handful of intelligently deployed guards could keep out an army. "I do not believe there is any place in the world that is so absolutely impregnable from attack by land or by air as Petra," stated Dr. Price. And Dr. Talbot points out, "Petra is the only place in Palestine which answers to the description of Revelation 12."

Petra is ready for her refugees. I walked its streets and inspected the chambers into which the Jews could move immediately. It was a rare privilege; yet I rejoice that I already know Jesus Christ, for it will be far better to spend the tribulation time in Paradise—than in Petra! ◀◀

JEREMIAHS WANTED!

There is a false belief abroad that only gentle, tender, loving persuasion is in harmony with the New Testament. It is all a mistake!

Never in the world's history were fearless, resolute Christians needed more than today. Come forth, ye men of God, with brows of brass and nerves of iron and hearts big with the love of Jesus and the thunders of Jehovah's wrath against all unrighteousness. This age needs Jeremiah, to tell the truth, the whole truth, please or displeasure, dungeon or no dungeon, mire or no mire! To speak God's prophecies and God's unvarnished truth in monarch court, and the nobleman's mansion, and the poor man's cottage, and to all it may concern.

—GENERAL WILLIAM BOOTH

WHEN IT RAINS, IT POURS

The advertising slogans for many products change with the seasons. But a few seem to be permanent, simply because nothing better has been found to say about the product. What better can be said of salt, for instance, than to say, "When it rains, it pours"?

These five words tell us that a certain brand of salt is available no matter what the weather, that it doesn't sulk stubbornly in the salt shaker just because the humidity is high.

Jesus said, "Ye are the salt of the earth." But are we available to bless others only when the spiritual climate is favorable to us? Or can He count on using us at anytime we are needed to bring Christian flavor into the lives of others who have found life tasteless and flat? When we continue to pour out His grace under trial we are truly the best advertisement for Christianity.

—ELVA J. HOOVER

"MY SONG IN THE NIGHT"

In an hour of trouble, one of the psalmists found encouragement in the memory of past mercies. He said, "I call to remembrance my song in the night" (Psalm 77:6).

Most of us can remember dark nights in our own experience, and blessed is he who can also remember the song which sang itself deep into his soul in the midst of trial. Such songs do not die with the experience, but linger on to be called to remembrance in future trials.

I remember when my youngest child was very ill, and it seemed that surgery was the only answer. We feared the operation, and we had no insurance to cover the expense, so the night was doubly dark. But friends began to pray; and within a few hours the baby's temperature was normal, and the next day her blood count was normal too.

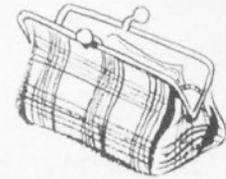
My song in that night was a paean of praise to our Heavenly Father, without whose knowledge not even a sparrow falls to the ground. He had healed my baby! How often my spirits are lifted again as I call to remembrance that song in the night of trial!

—MARION S. MURRAY



The Pentecostal Evangel is right for a Christmas gift. By its very nature it is appropriate to the true meaning of the season. And there is a sense of "family" among our readership—a homey touch if you will, which matches the mood of this family holiday.

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The Pentecostal Evangel

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Calabria Awakes!

By Alfred Perna
Missionary to Italy

CALABRIA IS THE PART OF SOUTHERN Italy which is shaped like a human foot. This beautiful area of rolling hills and rugged mountains is populated by dark-complexioned, hospitable people. It is the most backward region of Italy, yet the most fertile for the gospel today.

The area has been prominent in church history, for it was in Calabria that the Waldensians took refuge from the fierce Piedmont Valley persecution. In migrating to Calabria they established a community of their own called Guardia Piemontese and thought they had escaped their enemies. But these enemies were relent-

less. They soon found the Waldensians and massacred them until the streets flowed with blood.

In this very town of Guardia Piemontese modern church history is now being written. A simple, elderly Pentecostal brother, driven by a desire to win others to Christ, came to town. Soon he had won a substantial group of people to the Lord.

A major factor in the growth of our Assemblies in Calabria has been literature. Only eternity will reveal the true effectiveness of the printed page and the thousands that have been introduced to the gospel as a result of literature. Another factor has been



Gino Di Traglia

personal evangelism. Calabria is blessed with young and zealous workers who are anxious to reach their area and their generation with the gospel.

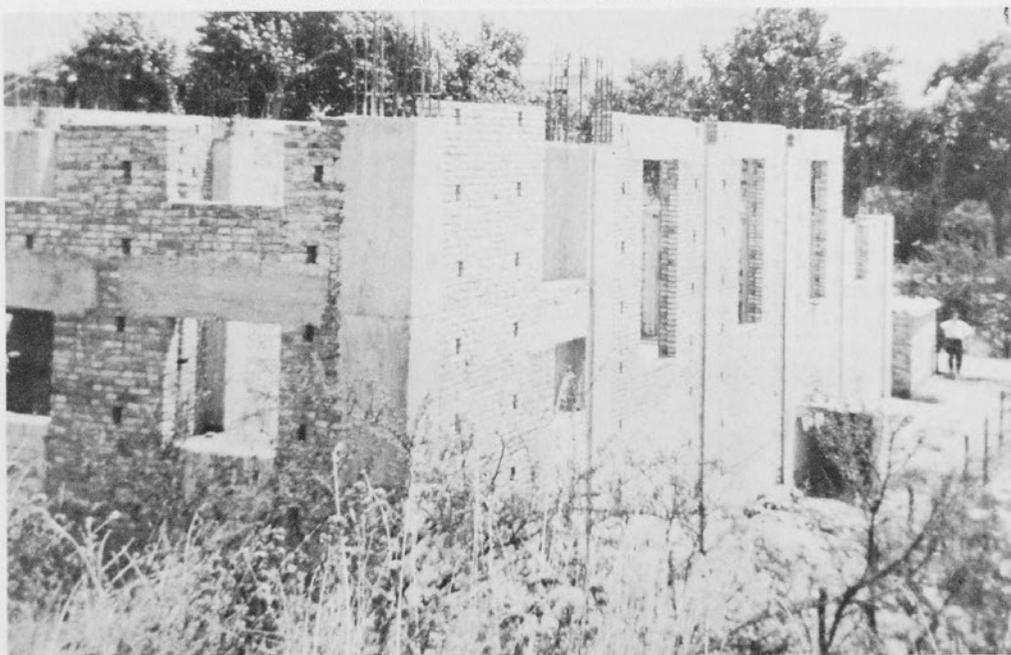
One such person is Gino Di Traglia, a young man who is secretary of the Calabrian District. Aside from his district work, he pastors six churches and oversees seven other groups. He has a great burden for the youth of his area. Recently he related the following experience that could well have been taken from the Book of Acts:

One day Gino went into a small city called Locri to distribute tracts among the high-school students. Very soon he was surrounded by a large group who began asking many questions. The results were thrilling. Many insisted that he go to their homes and give them further instruction in the Word of God. Soon a home Bible study group was formed and attended by as many as 60 at one time.

Many of these young men testified to the wonderful change that was taking place in their lives. One young man, the only son of a wealthy family, received threats of being disowned or brutally beaten by his father. His calm reply was, "Kill me if you want to, but you cannot take my experience in Christ away from me." The young man's father actually did attack Gino and only a miracle spared him from bodily harm.

This is one of many experiences Gino could relate. He is continually on the move as an itinerant pastor, visiting the mountain villages, encouraging the believers, and winning youth

Unfinished church in Gioiosa Marina awaits sufficient funds.



with the message of salvation. He is frequently in danger of highway robbers and outlaws who roam the rugged mountains, yet he sees a great challenge in this area and accepts it gladly.

Last year this young pastor, encouraged by the youths he had won to Christ, felt led to build a revival center in Gioiosa Marina, a town on the Ionian Sea. It is centrally located in the area where he is working for the cause of Christ. The Christians began

in faith, and the Lord provided as they went along. At present they still need several thousand dollars to complete the building. Construction has been postponed until additional funds can be obtained.

This church is to be the center of activity in winning the people of that area for God. Young people will come together here to learn the Word of God. Then they will return to their mountain villages and carry the mes-

sage with them to their own people who otherwise would never hear. Gino Di Traglia and his associates are determined that Calabria be completely evangelized. They are not satisfied with the 85 churches already established in their area. All must hear the gospel.

Your interest and prayers are coveted as our workers in this area continue to fulfill the commission of Christ, "Go ye into *all the world*."

Who Helps Himself God Will Bless

By Hazen D. Wolverton, Missionary to South Africa

WHEN WE STARTED WORKING IN Zululand we attributed most of our frustrations to a lack of money. Now we think differently. We discovered there are dangers surrounding a work that looks outside itself for support.

A few years ago funds were made available for national workers. We welcomed this assistance, thinking it would aid expansion by freeing the nationals from secular work and financial worries. As time passed we noticed that supported workers were doing no more than they had before, and not as much as some who received no financial assistance. Nor were they more successful. In some cases the money intended for their families was being used as capital in business ventures. After a year or two the churches were no nearer being self-supporting than before they received aid.

Today none of those who work with us look to us for their support. Their

relationship with each other has improved because now there are no favorites. We continue to give minor help—a bicycle tire here, and a bus fare there, and even food money occasionally. When we returned from furlough this year we expected many hands to be outstretched with a backlog of requests. Surprisingly, nobody asked for anything except help in extending the work of God.

God has His own ways of supplying the African workers' needs. Corn is their staple food, and each family plants for the next year's supply. For years we have suggested that they could have an abundance of fruit trees simply by dropping seeds in the ground. But tribal custom decrees there is no gain in having more than your neighbor—either he will steal it from you or kill you for having it. Now we are delighted to see that many have bravely broken with tradition and are harvesting their own fruit. Cloth-

ing is perhaps their greatest problem. Used clothes from America have been a great help.

Then there is the reward for sowing the Word of God—gospel seed. The satisfaction that comes from this is tremendous, because it is from their own efforts.

Most of what a worker receives comes from the people to whom he ministers. Tithing is God's plan for the support of the local assembly anywhere in the world, and it is the only system in which growth can go on continuously. With 25 workers overseeing 50 preaching places, even a monthly trifle to each would be too much for us—and too little for them. We watch their children—they show hardship first—and we share with the family when there is a legitimate need. But they increasingly depend on God and their own people, not on us.

New works have been opened without any subsidy. The tent, which can be used most of the year, is a great help. The people collaborate in exchange of ministries, rotation of workers, and even the temporary loan of members to a branch work. Their own investment in the Lord's work makes the entire program precious to them. ◀◀

Zulu Bible school students help local pastor build new church.



Send Foreign Missionary offerings to
ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
Springfield, Missouri 65802



DEPARTMENT OF SPIRITUAL LIFE AND EVANGELISM

BY D. V. HURST

Coordinator, Spiritual Life—
Evangelism Commission

HERE IS SOMETHING REALLY WORTH thinking about: Dr. Austin Phelps once wrote, "The most destructive disease of the ministry is satisfaction with other successes than those of saving souls and building up a sanctified church."

* * *

Right now we are in the midst of *Action Mandatory*, the soul-winning emphasis of Men's Fellowship for all of November. This emphasis will be climaxed by Men's Day, December 6. On that day the three main areas of activity of our men's organization will be stressed—Royal Rangers, the boys program; Light for the Lost, the missionary program; and personal soul winning.



It is heartening to see the concern some of our men are showing for the lost. It is thrilling to hear laymen talking about soul winning, to see them carrying and studying their Testaments, to hear them "preaching" to other men that they should win souls. There is a constantly growing army of men in our Men's Fellowship organization. Every one of them *can* be a soul winner. My prayer is that December 6 will be the day they all *set* themselves to become winners of souls—"He that winneth souls is wise."

* * *

I have often wondered just what Andrew would have done had Peter been on vacation the entire time Jesus was in Palestine. He would have had to "bring" Peter to Jesus a different way when Peter returned.

At the time, Andrew did what he could and what he knew how to do. He "brought" Peter to Jesus. This he could not have done in the same way after Jesus had ascended. But Andrew would have "led Peter to Jesus nonetheless. He would have shown Peter how to repent and accept Jesus as his Saviour!

It seems to me there are many today who want to "bring" people to Christ but cannot "lead" people to Him. They want to invite people to

church and hope that somehow they will get saved. They can and should be leading people to Christ right on the spot. I wonder if many do not feel themselves incapable, not being knowledgeable in the Scriptures, so they trust someone else will reach their friends.

Perhaps this is why Jesus said, "Pray ye therefore the Lord of the harvest, that he would *send* forth *laborers* into the harvest" (Matthew 9: 38). And following the return of the 70, Jesus said, "I sent you to reap!" In sales parlance there are "closers." In soul winning language there are "reapers." The crying need today is for "reapers," those who will put the question themselves and reap the harvest. ←

"I Was Loved Up from the Pit"

Catherine Booth, the frail daughter of General and Mrs. William Booth, founders of the Salvation Army, was speaking in a Paris meeting with little success. She told the simple story of the love of Christ, but fallen men and women about her only mocked and jeered. Again and again she tried to get her message through to their hearts, and again and again they laughed her to scorn. The two-edged Sword did not cut that night and Catherine was chagrined.

At the end of her futile message, as she walked through the mass of unappreciative, vile humanity, she came upon a young outcast at the rear of the building. Her countenance betrayed her lack of character. Her sin-scarred face, her disheveled hair, her

sneering attitude, her curses for Catherine as she sat on the floor brought Miss Booth to an abrupt halt.

Bending low over her, Catherine Booth took the faded face in both her hands and kissed her on the cheek, saying, "My dear sister, I would to God I could love you to Christ!" At that moment and through that example of the compassionate love of Christ, something happened to that demon-dominated daughter! Through the tears of repentance she saw beyond Catherine to Christ!

The poor forlorn outcast became a saint of God and, in later years, a Salvation Army officer, always quick to confess: "I was loved up from the pit!"

Who wasn't? And how else are the lost brought up? And who else can do it but people like Catherine Booth who are filled with the love of God? *Sinners are never scolded up from the pit—or argued up—or forced up—or scared up—or even preached up. They are always loved up!* That was Christ's kind of love. It was Catherine's kind! Is it ours?

—FLETCHER SPRUCE

ENJOYMENT OF GOD

Our possession of God will largely depend upon His possession of us. There are some who wonder that God is so much to others than to them. Is not the answer to be found in their withholding so much of what they might yield up to His occupation and use? If you would have all from God, you must give all to God. Your enjoyment of God will be in precise proportion to the deepening and widening consecration of your life.

—Heart to Heart Talks

Iowa Men Find "It Is More Blessed to Give Than to Receive"

For many years, we in the Assembly of God at LeMars, Iowa, had sought the Lord for spiritual blessings. Our prayers became "give me" prayers. Then in the November (1963) Action MANDatory we became engaged in personal soul winning. Here we found it was more blessed to give than to receive.

We began to share with others the spiritual blessings which the Lord had so graciously given to us. Many hungry souls asked us to show them the way of salvation. If you want a blessing from the Lord, start sharing your spiritual blessings with others, and you will have blessings upon blessings.

—SILAS ANDERSON

'Helping the Teacher'

A Review by Robert V. Myers
Supervisor of Workers Training

"THERE IS NO SUBSTITUTE FOR RELIGION and Sunday school," states J. Edgar Hoover of the F.B.I. "Children are not born criminals. If more can be reached by Sunday school, we shall be nearer the solution of the crime problem." And when Mr. Hoover says "reached," he means more than "enrolled." A student can be genuinely helped by the Sunday school if that school deals with and meets the needs that exist in the student's life.



The factor which determines how effective a Sunday school will be has always been and will always be high quality teaching in the classroom. The responsibility for life-changing instruction rests upon the teacher.

The importance of the teacher to the success of the school led the Workers Training Division of the National Sunday School Department to choose for the Training Month selection of 1965 a book that would be of specific help to teachers. We wanted to help teachers improve their teaching ability, to show them how they can do a better job. To accomplish this we selected *Helping the Teacher*, by Findley B. Edge, as the 1965 Workers Training book of the year.

Helping the Teacher was written by a teacher. It deals with the twin subjects—lesson preparation and lesson presentation.

Teachers in public schools know the value of careful, thorough preparation. They know why it is necessary to develop a lesson plan for their teaching activities. The same kind of preparation will do wonders in the Sunday school classroom, but many Sunday school teachers feel at a loss when they begin to plan their lessons.

Dr. Edge makes lesson planning an easy, step-by-step process. He explains what to do and why it needs to be done. And he explains how to use the lesson plans to greatest advantage during the actual presentation. Well-

planned lessons lead to well-taught lessons, so this basic study is certain to add much to a teacher's ability.

Helping the Teacher will be a valuable aid to the teacher who wants to make his lessons interesting as well as helpful. In a section called "Helping the Teacher Use a Variety of Methods," Edge explains, evaluates, and demonstrates a host of lesson presentation techniques that will enable any teacher to brighten his lessons. Asking well-chosen questions, guiding discussions, using projects, tips on lecturing, group dynamics—these are only a few of the teaching methods covered.

We feel confident that every teacher and Sunday school worker who reads this book will become a better teacher as a result.

Best of all—*Helping the Teacher* is more than a book on mechanics of the classroom. It comes to grips with the problem of leading students to spiritual and emotional maturity. It will enable teachers to communicate the Word of God clearly and effectively, producing changed lives.

Helping the Teacher is available from the Gospel Publishing House, Springfield, Missouri, in a special edition at \$1.50.

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Because my presence helps more on stormy days than on bright days.

Because an example that cannot stand a storm is of little account.

Because a storm did not keep me from work last Monday or from dinner last Wednesday.

Because every church service we miss obscures some truth we should know.

—Selected

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HAVE YOU HAD DAILY
FAMILY ALTAR THIS WEEK?



USE GOD'S WORD FOR TODAY



*Another time...
Another place*

They were young then and *they* held the reins of the Assemblies of God movement, guiding the young fellowship in unbroken ground—making a deep, straight furrow in which to plant the seeds of truth. *They* were the ones who made the sacrifices—both in time and physical strength and in any finances which they could obtain. All of it went into the ministry and was swallowed up to produce the firmly grounded, thriving movement which we know today.

It was, of course, in another time—long, long ago—and in another place. Now they are old, these pioneer ministers and missionaries and the women of the ministry who are left widows. They are not able to earn, and it is too late to prepare for “the future,” because the future is upon them. Their physical needs are immediate and pressing, and they have no means of meeting them. They did so much for you—can you reciprocate in the only way which will help them? In this Thanksgiving Sunday special offering, remember them—give to:

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TESTIMONIES OF HEALING



Jesus Christ the same yesterday, and today, and forever (Hebrews 13:8).

Doctors and Nurses Call It a Miracle

I AM 20 YEARS OLD. ABOUT FOUR months ago, when I was eight months pregnant, God performed a great miracle in my life. This is how it happened.

On June 29, 1964, I suffered from a terrible pain in my head. The following morning as the pain was still there my husband was going to take me to the doctor's office, but I went into sudden convulsions and was rushed to the hospital instead. I had six convulsions that day and then went into a coma.

I lay in a coma for six days, in an oxygen tent. After three days they had to perform a tracheotomy on me. I was in a very critical condition. I had the best of doctors with me. They had every kind of machine in my room, trying to keep me alive. Someone had to be with me at all times.

As the days passed I was getting worse. On July 4 the doctors told my pastor and family that there was no hope for me, that all they could do was to try to save the baby. Even though the doctors said this, everyone had faith and prayed including the doctors, nurses, other patients, relatives and friends. A beautiful healthy baby boy was born to me. The next day God performed a great miracle in my life for I started to react to their questions, whereas I had been in a coma.

In the two weeks that followed I continued to improve. The different doctors and nurses with whom I talked were amazed at how I was recovering and said this was a miracle.

Through my miracle many people

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. 65802.

were drawn closer to the Lord, including myself. I have such peace and joy within my heart always. My only desire is to serve my wonderful Lord and help win lost souls to Him. I have praises within my heart, for I know that if God had not intervened in my case I would not be here today to give this testimony.—Mrs. Joann McCollum, Roseville, Michigan.

(Endorsed by Pastor George W. Bogle, Evangel Church, Mount Clemens, Mich.)

Healed and Delivered From Smoking

IN DECEMBER, 1963, I WAS IN A V. A. hospital in Florida. I had no hope of ever coming out unless God healed me. I called for prayer and as a result I am healed today, desiring to go on for the Lord.

This was not the first time I felt the healing power of God. About two years ago I was healed of a running sore that had been on my foot for two and a half years. It has not troubled me since.

On one occasion I asked prayer for vomiting. God's touch of healing was so complete I was also healed of arthritis.

A few weeks ago I suffered an attack of hay fever. I had not been troubled with this since a miraculous healing in 1935. I committed myself to God and in three days the victory came. Praise the Lord.

My testimony also includes deliverance from the tobacco habit. I tried to stop many times but could not. I had an instant deliverance almost 30 years ago and I haven't smoked since.

I am writing this to tell of what God can do for anyone who will only believe.—Clarence Lane, Sparta, Wis.

(Endorsed by Pastor Adam Biffert, Assembly of God, Sparta, Wis.)

Healed Both in Body and Soul

LAST SPRING I WAS VERY SICK. MY husband was called home from work. I asked him to call the pastor, and as they prayed for me I prayed too. Although I was not living a Christian life, I told the Lord I did not want to die and leave my little children. Praise God, He wonderfully saved and healed me!

Prior to this time my husband had been going regularly to the Assembly of God church in Morristown, Tenn. The pastor, Jesse Edmonds, was a faithful visitor in our home. He expounded the Scriptures to me and I could see that I was lost. But where I was raised I had seen some abuses of spiritual blessings and I still could not accept everything about the Pentecostal worship.

At the age of 14 I had been converted and joined the church of my parents. My husband had been a member of the Assembly of God, but he backslid, and neither of us were serving God when we first met.

My husband's return to Christ dates from January 1963 when he was rushed to the hospital with a bleeding ulcer. We did not know if he would live. While there he contacted the local Assembly of God pastor, and through his prayers and ministry my husband came back to God.

Since last spring we both have been serving Him together! After my own healing I began to seek a closer walk with God. In May, Evangelist Vera Holmes held a three-week revival in our church. People were receiving the Baptism with the evidence of speaking with tongues. My son and daughter

were saved and filled with the Spirit, and on the last night of the revival I too was filled! Praise God!

At the close of the revival our whole family was baptized together. How wonderful it was. God made me to believe!—Mrs. Helen Clark, Morristown, Tenn.

(Endorsed by Pastor Jesse E. Edmonds, First Assembly of God, Morristown, Tenn., who writes: "What Sister Clark wrote is true. Today she is one of the best workers in the church, and testifies to everyone of the full-gospel message.")

Prayer Brings Healing When Doctors Fail

FOR OVER SIX MONTHS I SUFFERED with hives all over my body. My suffering was intense and I could not bear to have anything touch me.

My hair came out in handfuls. I was very nervous. I could not sleep and would get up several times in a night to put on lotions to relieve my agony.

I went to the best doctors and faithfully took their medicine, but nothing helped. I even went to the head of the Dermatology Department at the State University, but he said 101 things could cause the hives. It seemed there was no help.

But I believed in prayer so I asked the minister for help. He anointed me with oil, placed his hands on me, and prayed according to James 5:14, 15. The hives left me at once and I have not had them since. I thank God for His power and love!—Mrs. Richard K. Cypra, Cedar Rapids, Iowa.

(Endorsed by Pastor Fred R. Gottwald, First Assembly of God, Cedar Rapids, Iowa, who states: "This is an outstanding miracle.")

MUSEMENTS FOR MINORS

BY RICHARD G. CHAMPION

WHOSE TESTIMONY?

Following are some testimonies found in the Bible. Can you fill in the name of the person who gave each testimony?

1. "Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

2 "Truly this man was the Son of God."

3. "We cannot but speak the things which we have seen and heard."

4. "But none of these things move me, neither count I my life dear unto myself,

so that I might finish my course with joy."

5. "I believe that Jesus Christ is the Son of God."

6. "I see the heavens opened, and the Son of man standing on the right hand of God."

7. "My Lord and my God."

ANSWERS:

1—Jeremiah (Jeremiah 20:9); 2—Cen-turion at the crucifixion of Jesus (Mark 15:39); 3—Peter and John (Acts 4:20); 4—Paul (Acts 20:24); 5—Ethiopian eunuch (Acts 8:37); 6—Stephen (Acts 7:56); 7—Thomas (John 20:28).



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Evangelism **BREAKTHROUGH**



DALLAS, TEX.—Grace Assembly of God here had an outstanding four-week revival with Evangelist Tommy Wilson. One week was conducted in the church, and the other three in a tent erected on the site of the church's future location. A successful one-week meeting also was held with North Texas District C. A. President Jesse Moon.

—Fred Davis, Pastor
* * *

ST. LOUIS, MO.—The entire church (Tower Grove Assembly) was uplifted in an old-time, three-week revival with Evangelist Mel Heady of Gulfport, Miss. One was saved, four reclaimed, four filled with the Holy Spirit, and two baptized in water.

—Herman Skaggs, Pastor
* * *

BAYARD, N. MEX.—Each evening the attendance was very good at a two-week revival conducted at the Assembly of God here. The church and community were blessed by the ministry of Evangelists Raymond and Joan Valentine of Prescott, Ariz.

—Hal Swartzendruber, Pastor
* * *

RUSSELLVILLE, ARK.—A revival was responsible for the beginning of the First Assembly of God here in April, 1914, and revivals since that time have played an important part in its growth. A two-week revival in July with Evangelist B. A. Minton from Tallahassee, Fla., was no exception. The attendance was among the best in the history of the church, with many visitors and pastors from

other denominations present. The evangelist using a 34-foot chart stressed world-shaking events in the light of Bible prophecy and challenged the congregation to rededication to Christian service. The average yearly Sunday school attendance of 430 rose to 469 during the meetings, and the church received 12 new members. On August 30 the assembly celebrated its 50th anniversary with special homecoming services.

—J. W. Farrell, Pastor
* * *

BAKERSFIELD, CALIF.—Pastor Johnnie Smith was overjoyed at the response of both children and older folk in a "Kid's Crusade" at the Niles Assembly of God here. The crusade was conducted Aug. 23-28 by Pastor and Mrs. Bill Robertson (better known as "Uncle Bill" and "Aunt Lona") of the Fairmead Assembly of God, Chowchilla, Calif. The attendance stayed remarkably high in the 200's with a record of 345 the closing night. New families were added to the church.

—David E. Morrison, Sec'y
* * *

BESSEMER, ALA. — "Sailing with Christ" on board the "USS Crusader" was the theme of the recent "Kid's Crusade" conducted at the First Assembly of God here. The "captains" of the ship were Pastor and Mrs. Hollis Kelley of Geneva, Ala. Attendance climbed every night, starting with 60 on Monday and concluding with 182 on Friday. During the week 175 "first timers" were present.

—Jesse Ray, Pastor

PLAIN DEALING, LA.—The "newborn" bore witness to salvation, sick bodies were healed, and young people were filled with the Spirit in a meeting conducted at the Assembly of God here by the young evangelists, Warren and Mrs. Fussell.

—J. W. Layman and wife, Pastors
* * *

CARUTHERSVILLE, MO. — God's blessing was so real, a meeting planned for two weeks was extended to a third week at the First Assembly of God here with Evangelist Robert Holland of the Georgia District. Sixteen were saved, one reclaimed, six baptized in the Holy Spirit, and six immersed in water. Each night the building was crowded (average attendance near 80). Lifted spiritually, the church continues to grow.

—Tom Jackson, Pastor
* * *

WOLFE CITY, TEX.—Blessings came down in Pentecostal fashion upon the meetings conducted by Evangelist Arlis Thrasher of Gentry, Ark., at the Assembly of God here, Sept. 6-20. Several came forward for prayer, and each night the needs of the people were met. Daily prayer services held at 9 a.m. added much to the revival.

—Curtis J. Owens, Pastor
* * *

SPRINGFIELD, MO. — Souls were saved, others reclaimed or filled with the Holy Spirit, and the sick healed in a meeting conducted at the East Side Assembly of God here, June 9-24, by the Lowell Lundstrom "Message for America" team. Excellent crowds

attended nightly, and the closing Sunday 11 followed the Lord in baptism in the James River. The entire church was edified, and following the revival several joined the membership.

—Albert D. Pyle, Pastor
* * *

CUREPE, TRINIDAD, W. I.—Evangelist and Mrs. William McCann of Austin, Tex., paid a return visit to the West Indies during April and May. Wherever they ministered in the islands of Antigua, Barbados, Grenada, Trinidad, and Tobago, they made friends, won souls to Christ, and left the assemblies better for their visit. The evangelists also gave part of their time to the Assemblies of God work in British Guiana.

—Charles A. Barker, Area Counselor, Pentecostal Assemblies of West Indies
* * *

CLARKTON, MO.—The Assembly of God here was encouraged with a three-week revival with Evangelists Billy Don and Pat Heady. There were 17 saved, 10 filled with the Holy Ghost, and nine baptized in water.

—Elvis Costephens, Pastor
* * *

SEMINOLE, OKLA.—A two-week campaign with Evangelist B. R. Minton of Tallahassee, Fla., drew nearly 200 visitors to the First Assembly of God here. Using a large Bible Prophecy chart, the evangelist stirred Christians of many denominations. By the "Revival Invitation" program approximately 800 people were contacted.

—Paul W. Savage, Pastor
* * *

AMARILLO, TEX.—The entire church was blessed in a three-week meeting just concluded at the Forest Hill Assembly with Evangelist and Mrs. Franklin Burns, of Munday, Tex. Ten were saved. Several were filled or refilled with the Holy Spirit.

—Carl F. Graves, Pastor
* * *

CLARKSBURG, W. VA.—Both young and old were blessed during a revival with the Clark-Peterson Evangelistic Team, Sept. 6-20, at the Full Gospel Tabernacle here. Souls were saved in almost every service. In all, 41 found the Lord. People prayed at the altars night after night, and 14 were baptized with the Holy Spirit.

—Russell W. Harvey, Pastor

SPRINGFIELD, VA.—Potomac District Council reported the 1964 camp year one of the finest in its history. According to District Superintendent Kelley Wigfield there were 155 converted and 113 baptized in the Holy Spirit. Of special interest were the rich ministries of Stanley Horton and Jack West, Bible teacher and evangelist. In the C. A. Camp which preceded the regular one, 120 young people received the Baptism. Allan Shuttlesworth was the speaker.



CHURCH DEDICATION

LIVONIA, MICH.—The Assembly of God here has dedicated its new building. District Superintendent Everett Cooley was dedicatory speaker.

Pastor James V. Shaffer conducted a 14-day tent revival. There were 21 saved and four filled with the Spirit. This made a total of 53 saved and nine filled with the Spirit within 4½ months.

—Christine McGlocklin
Missionary Secretary

DYER, TENN.—A recent revival at the First Assembly of God here with Evangelist L. C. Miller of Morrilton, Ark., was the best in several years. Seven adults were saved, and many either filled or refilled with the Holy Spirit. One man, an asthma victim who had to sleep sitting in a chair in order to breathe, was saved and healed. All first-time seekers were baptized in water. Several joined the church and attendance has increased. Two have been saved in the regular services.

—Wesley Payne, Pastor

SANGER, TEX.—During a two-week revival in September with Evangelist J. Virgil Pace of Waxahachie, Tex., at the Assembly of God here, the Holy Spirit was outpoured night after night upon the entire church. Eighteen came to the altar for salvation and four received the baptism of the Spirit.

—Wiley Meador, Pastor

GLENDIVE, MONT.—An outpouring of the Holy Spirit has been enjoyed by the Assembly of God here. In the regular services, including teacher staff meetings and other sessions, 24 have received the Baptism. Many were filled in their homes. Miraculous healings have taken place. Recently 13 followed the Lord in water baptism.

—Henry A. Larsen, Pastor

DOVER, ARK.—Decisions were made and some filled with the Holy Spirit in a two-week revival with Evangelist Larry Moore, of Kensett, Ark., at the Assembly of God here. Other denominations at Dover and nearby Assemblies of God congregations cooperated. The Sunday school attendance record was broken.

—A. C. Booher, Pastor

CORNING, CALIF.—First Assembly of God here enjoyed the ministry of Youth Evangelist Bob Rannels of Salinas, Calif., in a "back-to-school" crusade. Young people were challenged to surrender their lives to Christ. On the last night of the crusade 15 teenagers made a public stand.

—Jim Logan, Pastor

ST. LOUIS, MO.—The Friendship Assembly of God here was blessed by a revival with Evangelist Floyd Heady and his son Jack. Several prayed through. A number were filled with the Holy Spirit, some were refilled, and others touched by the Lord's healing power.

—Ansel F. Wampler, Pastor

SHAMOKIN, PA.—There was only one night in a revival with Evangelist George Butrin of Berwick, Pa., that someone was not either saved, healed, or baptized in the Holy Spirit. Many say it was the greatest three-week meeting in the history of the church. Some 25 persons came to be saved or reclaimed. There were 23 baptized in the Holy Spirit, including a former Pilgrim Holiness minister, his wife, and son. One young man had a vision of heaven when he received the Baptism. People testified to healings of various diseases and afflictions—a man who had hemorrhaged since 1960 was healed, and an 18-year-old deaf girl heard for the first time in her life.

—LaVerne Clute, Pastor



LINDSAY, CALIF.—First-prize float in the Lindsay Orange Blossom Parade was entered by the C.A.'s of First Assembly of God. Pastor Roy Lee reports that the giant floral Bible initiated many inquiries about Assembly of God doctrines.



MUNCY, PA.—Assembly of God C.A.'s here entered this float as a testimony in nearby Millville, and returned home with a prize. Handbills were distributed from church busses which followed the float. (Henry L. Shaffer is pastor.)



SANTA CRUZ, CALIF.—C.A.'s of First Assembly of God, Santa Cruz, entered the begonia festival at Capitola, Calif., and carried off three trophies—best float, best church float, and best amateur float! Parade theme: "Paradise in September." Pastor Kenneth Short says the float, "Pointing the Way to Paradise," took 11,000 donated begonias.

TWENTY DECISIONS FOR CHRIST AT NORTH DAKOTA C.A. CONVENTION

BISMARCK, N. DAK.—The response of 20 young people to Evangelist Tommy Barnett's invitation to accept Christ was the unquestionable highlight of the North Dakota District C. A. convention at Evangel Temple Assembly of God (see photo) in Bismarck. Evening evangelist and youth banquet speaker, Tommy Barnett, brought dynamic ministry in word and music. Harry Brotzman, Jr., district C. A. president, directed the convention services. C. A. Representative Harry Heidt was songleader.

Delegates numbering 111 were

welcomed by Mayor Evan Lipps at the beginning of the Labor Day weekend, and staged a youth parade in downtown Bismarck the following afternoon. South Central C.A.'s from Regan built the prize-winning float (see photo):

Tracts *Chicken and Trapped* were handed to the spectators as the parade passed.

C. A. Representatives Dave Torgerson and Roger Fredrickson judged the state Bible quiz and talent competition, assisted in the

youth camp reunion and other convention events.

A convention youth choir and orchestra ministered in the evening services when crowds varied from 150 to 300.

—D-CAP Harry Brotzman, Jr.





RICHMOND, VA.—The great need for another Assembly of God in Virginia's capital city has been realized. The congregation of Evangel Assembly dedicated its new building this year. In addition to the beautiful sanctuary and entrance foyer, there are six Sunday school rooms, office, large nursery with built-in beds, and rest rooms. An intercom system permits making announcements from the Sunday school office. The Sunday school has grown from the original seven members to a record attendance of 92. The history of Evangel Assembly goes back to July, 1961, when Pastor S. Blair Hall and his family and Floyd M. Beach and his family began services in a rented hall. By November 1962 there were 13 members. The Potomac District home missions department gave \$1,000 to match the church's building fund. With this \$3,000 the 13 members went into a building program by faith. The new church, constructed by a local contractor without profit, is located on a three-acre tract in a rapidly growing area. The building plan was furnished by the National Home Missions Department.

SECOND GROUND-BREAKING IN TWO YEARS

KANSAS CITY, MO.—Two brothers, Chester and Darrell Massey, felt led to pioneer a new church in the east part of Kansas City. They rented a deserted tavern on East Highway 40. After a thorough cleaning and painting, the first service was held in October, 1957, with 27 present. Many people came and went, but some stayed to see a work established.

In 1962 land was purchased and a building started at 3923 Pittman Road. Dedication of the Eastside Assembly of God

was held in 1963. At Easter, 1964, there was a second ground-breaking for a much needed auditorium.

Souls have been saved, believers have been baptized with the Holy Spirit, and the sick healed. Not only has the church become affiliated with the Southern Missouri District Council, it also has active WMC, C. A., M. F., and Royal Rangers groups. Both pastors have been put on full-time salary. The Sunday school has grown so that a new annex is now needed.



The New Eastside Assembly of God, which was dedicated in 1963, had its second ground-breaking in two years. Taking part in the ceremony were (left to right) Pastor Chester Massey, C. A. President Frank Bloss, and Pastor Darrell Massey.



ATTENDANCE RECORD BROKEN AS CHURCH MOVES INTO NEW BUILDING

WINTER PARK, FLA.—There were 375 in Sunday school at Calvary Assembly of God during a two-week revival led by evangelist Ernie Eskelin. The breaking of the 1963 attendance record of 303 was one of many beneficial results of the Eskelin campaign.

This was the first meeting held in Calvary Assembly's beautiful new building. The evangelist's TV appearance, special music, missionary films, and a telephone campaign to reach individual homes, combined with the outreach of the church's daily radio broadcast to bring large crowds to the services.

The history of this 11-year-old church is marked by several revival meetings, the longest of which was Eddie Barg's in 1963. Brother Barg's meeting ran for 15 weeks and resulted in 106 new members.

A spirit of revival has prevailed for many months. Scores have been

saved, healed, and filled with the Spirit. The new building, with ultramodern facilities seating 504, provides room for continued growth. It is fully air-conditioned, has a covered walkway and 78-foot tower topped by a beautiful cross. The blacktop parking area has space for 150 cars.

The church was begun by John P. Hall who served as pastor until 1960 when Dale Zink came from Elkhart, Ind., to take charge. Brother Zink conducts a radio program on WXIV five times a week which draws a great response.

For some time, Friday has been a day of fasting and prayer at the church. The prayer group gathers to pray for requests which are phoned in to the office as a result of the broadcast each Friday. From 30 to 45 calls for prayer come in at this time each week.

LINCOLN PARK BETHEL ASSEMBLY CELEBRATES FORTIETH ANNIVERSARY

LINCOLN PARK, MICH.—During the week of October 4-11 the 40th anniversary was observed with special services at Bethel Assembly of God located at 2984 Fort Street. Michigan District Superintendent E. D. Cooley and Arthur Clay were pulpit guests the first Sunday of the celebration, with John Amrozowicz and Henry Rose following on Tuesday and Thursday evenings. Seth Balmer, who has served the church for 19 years, is pastor.

T. E. Gannon, Superintendent of West Central District, addressed the annual banquet and both services on Sunday, October 11. An afternoon homecoming service on that date featured former pastor J. Philip Hogan, Executive Secretary of the Foreign Missions Department of the Assemblies of God.

—Seth Balmer, Pastor

BRITISH MINISTERS GIVE GOOD REPORT OF CLIFTON ERICKSON CAMPAIGN

Evangelist Clifton Erickson's recent meetings in Stoke-on-Trent, England, produced excellent results for the churches, according to the pastors who supported his campaign. "No evangelist we have heard has brought the glorious full gospel of our Lord Jesus Christ into such prominence," their report states. "It has been moving indeed, night after night, to see so many coming forward to accept the Saviour, many with tears."

The report, signed by 13 Assemblies of God, Elim, and Church of England ministers, said that miracles of healing were witnessed in the Erickson Evangelistic Crusade and numbers received the baptism of the Holy Spirit during the meetings. The auditorium was crowded at the last service, and many found Christ as their Saviour.

Following the campaign in the English Potteries, Brother Erickson conducted meetings in Germany. He was scheduled to preach in South Wales in October.

JOINT SERVICE PROFITABLE TO BOTH ASSEMBLIES

CARTHAGE, MO.—The Men's Fellowship, Women's Missionary Council, Missionettes, and Royal Rangers from First Assembly of God in Carthage went to Aurora, Mo., on September 15 for a joint service with similar groups in the Assembly there. The purpose of the meeting was to stimulate interest through exchange of ideas. The Carthage Assembly is attempting to organize a Royal Ranger program. Reports of success of the Aurora Royal Rangers helped to stimulate interest in such a meeting.

The various groups met separately in the early part of the evening. Projects, systems, and results were discussed informally. After this, all groups met in the auditorium for about 30 minutes.

Pastor G. Dean Reid of Carthage preached an inspiring message on the importance of the various bodies in the church which promote and cultivate the zeal of

EVANGELISTIC EVENTS

new converts. He emphasized the need of being thoroughly "sold" on the things we believe, and of spending our time and strength in the service of Christ.

Charles F. Brown is pastor of First Assembly in Aurora.

—Gene Terry, MF Secretary

ANNOUNCEMENTS

MISSIONARY CONVENTION

—Nov. 8-22 at Glad Tidings Tabernacle, 325 W. 33rd St., New York City. William Lovick, Togo, Nov. 8-11; Dave Wilkerson, Teen Challenge, Nov. 12-15; Elton Hill, Field Secretary for South Asia, Nov. 15-18; Thomas F. Zimmerman, General Superintendent, Nov. 19-22. (Missionary Sunday, Nov. 15.)—by Marie Brown and R. Stanley Berg, pastors.

MISSIONARY CONVENTION

—Nov. 19-22 at Calvary Temple, Oakland, Calif. Lloyd Perera and T. C. Cunningham, speakers. (Jim Argue is pastor.)

WITH CHRIST

CHRISTIANA MAHAN, 76, of Clanton, Ala., passed away after a lengthy illness May 27, 1964. Licensed with the Alabama District, Sister Mahan served on the evangelistic field. She is survived by her husband, R. J. Mahan.

WALDO LAWRENCE MONTGOMERY, 54, of Paramount, Calif., went to meet his Lord August 18. Brother Montgomery was ordained in 1940. As a member of the Southern California District he held pastorates in Paramount and Hawthorne. He is survived by his wife Catherine and four children.

JAMES STEVEN BASS, 50, of Hayfork, Calif., was called into the presence of the Lord July 24, 1964. His death was caused by an accident which occurred while he was working in the timber. Brother Bass was ordained by the Northern California-Nevada District in 1954. He held pastorates in Herlong and Hayfork, Calif., and served as an evangelist several years. He is survived by his wife Estel.

CLIFFORD C. NORTH, 72, of Greenville, Calif., went to be with Christ August 16. Brother North, ordained 16 years ago, was a member of the Northern-California District. For the last 25 years he had served as a missionary to the American Indians in Northern California and Nevada. He is survived by his wife Gladys, four children and 18 grandchildren.

MARK H. STEWART, 64, of Bloomington, Calif., fell asleep in Jesus August 22. A member of the Southern California District, Brother Stewart formerly served as pastor in Minneapolis, Minn. He is survived by his wife and four children.

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR		
Ala.	Grand Bay	A/G	Nov. 20-29	Michael & Peggy Lord	L. L. Mayfield		
Ark.	Cabot	A/G	Nov. 15-29	A. G. & Mrs. Caloway	Don Jones		
Calif.	Fairfield	Glad Tidings	Nov. 15-22	Paul Schoch	Eugene W. Ness		
	Highland	A/G	Nov. 17—	David & John Stephens	Robert Turner		
	Maywood	First	Nov. 17-23	Tommy Barnett	F. A. Sturgeon		
	Redlands	A/G	Nov. 17-29	The Parrish Trio	L. L. Reece		
	Redwood City	A/G	Nov. 15	Stanley P. MacPherson	E. R. Scratch		
	San Andreas	A/G	Nov. 17-22	Marvin Schmidt	Dan Wood		
	San Francisco	Glad Tidings	Nov. 18-22	Stanley P. MacPherson	Floyd Thomas		
	San Jose	*Community A/G	Nov. 15-22	Charles Senechal	Jerry W. Waymire		
	Santa Paula	A/G	Nov. 18	Johnny Barton-Mike Lasky	Paul Wells		
	Watsonville	Full Gospel	Nov. 15-22	T. P. Beck	James Whertley		
Colo.	Woodland	Full Gospel	Nov. 17	Waymon (Tex) Rutledge	Reuben Wilson, Jr.		
	Keenesburg	Prospect Valley	Nov. 17-29	Bob & Jeri Winford	Roy Denny		
	Washington	Trinity	Nov. 17-29	Wesley F. Morton	Herbert A. Nunley		
	D. C.	Griffin	Faith	Nov. 22	Russell Peavy	Clarence Jackson	
	Ga.	Boise	Central	Nov. 17	Ted & Hazel Silva	R. H. Buck	
	Idaho	Alton	Milton	Nov. 17-29	Loyd Middleton	Dave McGarvey	
		East Alton	A/G	Nov. 15-29	Billy Don & Pat Heady	Otis Cooper	
		Mason City	A/G	Nov. 17-29	Tommy Wilson	Kenneth Wallace	
		Pekin	First	Nov. 15-29	Bob & Paughnee Bornert	C. E. Richeson	
		Springfield	First	Nov. 17-29	Don & Dixie Cox	G. E. Mandel	
Ind.		Bloomington	Faith	Nov. 17-29	Daniel Summa	Kiah Rayl	
		Merom	A/G	Nov. 17-22	Harry V. Vibbert	G. Virgil Pittman	
		Portage	First	Nov. 17-29	J. E. Friend	Robert Hawkins	
		L.a.	Minden	First	Nov. 17	Jimmy & Lenete Merritt	Leslie Hunter
		Md.	Rockville	First	Nov. 10-22	Stan & Marilyn Morris	R. L. Hubbard
	Mich.	Detroit	Berea Tab.	Nov. 15-29	Harry Steil	Kenneth Norcross	
		Petoskey	A/G	Nov. 17-29	Ray C. Eskelin	Henry D. Rose	
		Minn.	Minneapolis	Evangelistic Aud.	Nov. 17-29	R. S. Peterson	Russell H. Olson
		Mound	Minnetonka	Nov. 17-22	Ray Collver	David L. Nelson	
		Miss.	Clarksdale	First	Nov. 15-29	R. L. Courtney	H. C. Oswalt
Mo.			Cape Girardeau	First	Nov. 18-29	Musical Vanderploegs	George W. Westlake, Jr.
Elmer			A/G	Nov. 16-29	Robert V. Holland	C. O. Templeton	
Grant City			A/G	Nov. 15-29	K. E. Matschulat	J. J. Biddle	
Independence			Englewood	Nov. 17-29	Lynn Dell Lummar	Paul Witten	
Kansas City			Old Camp Mtg.	Nov. 17-29	Lee & Bonnie Krupnick	W. L. Miles	
Nelson	A/G		Nov. 17-29	Floyd Dennis	D. Glen Hall		
Mont.	Ronan		A/G	Nov. 15-20	Roy & Arlene Brewer	Kenneth Peterson	
N. C.	Hickory		A/G	Nov. 11-22	Don & Sharon Parker	Albert Eller	
N. Dak.	Minot		A/G	Nov. 17—	Bonetta C. Rabe	B. C. Heinze	
	N. J.	Mt. Holly	*A/G	Nov. 15-20	Dave & Pat Johnson	Charles Scrimale	
	Ohio	Cincinnati	Deer Park	Nov. 15-29	Daena Cargnel	Earl Hart	
		Cleveland	Berea Park	Nov. 17-29	J. Higginbotham	M. Brandebura	
		Bixby	First	Nov. 15	Bobby Black	Billy Guthrie	
		Cherokee	First	Nov. 15—	Lois J. Crittenden	Jessee Arnold	
		Claremore	A/G	Nov. 17	James & Beulah Pepper	Ralph Redout	
		Enid	First	Nov. 15—	Glen Shinn	Earl Kelly	
		Granite	A/G	Nov. 15-29	Franklin A. & Mrs. Burns	H. L. Morrison	
		Oklahoma City	S. Side Faith Tab.	Nov. 15-29	B. R. Minton	John Newby	
Tulsa		Bethel Temple	Nov. 18-29	J. L. McQueen	Taylor H. Davis		
Tulsa		Carbondale	Nov. 15—	Sara E. Sharp	Harley D. Pieratt		
Oreg.	Milwaukie	**A/G	Nov. 15-22	Victor Etienne	Bennie R. Harris		
	Pa.	Alumbank	Pleasantville	Nov. 17-29	Curtis Sample	Elwood S. Bell	
	Landisburg	A/G	Nov. 17-22	Gary Tryon	Gerald Olshevski		
	Mill City	A/G	Nov. 10-22	Duane M. Wessman	D. J. Paglia		
	Mt. Morris	Gospel Tab.	Nov. 18-29	Jim & Tammy Bakker	A. E. Shuttlesworth		
	Wrightsville	A/G	Nov. 17-29	Arnold & Anita Segesman	Dean Ash		
	Texas	Grand Prairie	Bethel Temple	Nov. 15	Bob Hoskins	Jess Jackson	
		Dallas	East Side	Nov. 16-29	Raymond & Sue Schaeffer	Bob Skipper	
		Utah	Salt Lake City	A/G Tab.	Nov. 15-29	Neville & Beulah Carlson	Peter Pilot
		Wash.	Port Orchard	Orchard Heights	Nov. 8-27	Dave & Sherry Harrison	Frank Schoonover
Raymond			*A/G	Nov. 15-20	Lowell & Andrea Wood	Vernon Skaggs	
W. Va.			Carolina	A/G	Nov. 17-29	Frank J. DePolo	Olan Knotts
Cerrardstown			Faith	Nov. 17-29	Irving & Mrs. Howard	Edward Messick	
Fort Ashby			Calvary	Nov. 17-29	David A. Lewis	Raymond Kirby	
Wis.			Lodi	A/G	Nov. 10-22	Darryl & Kathy Olson	I. P. Hamelink
			Racine	A/G	Nov. 17-29	The Tanner Team	Andrew A. Eytzen
	Watertown		A/G	Nov. 17-29	Peter DeLeon	Morris P. Ohlin	
	B. C.		Kamloops	Pent. A /G	Nov. 17-29	Desmond Evans	P. A. Gaglardi
	Ont.		Lions Head	A/G	Nov. 17-29	J. W. & Mrs. Beam	S. L. Myles

*Children's Revival

**Youth Revival

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

THOMAS CARL STRING, 45, of Pleasantville, N. J., went to his eternal reward April 7. Ordained with the New Jersey District since 1959, Brother String served as assistant pastor of the Pleasantville Assembly of God. Surviving are his wife Florence and five children.

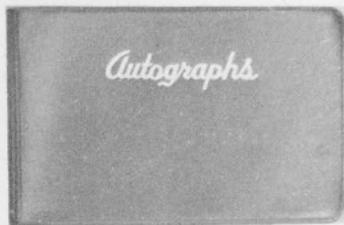
SAMUEL H. ROBERTSON, 84, of San Jose, Calif., went to his eternal reward September

14. Brother Robertson served the Northern California-Nevada District for 35 years pastoring churches in Reno and Fallon, Nev.; Woodlake, Exeter, Delano, and St. Helena, Calif.

HOLLIS MAXIE HARRISON, 50, of Dallas, Tex., went to be with the Lord September 30. Brother Harrison had been ordained since 1945 and was a member of the North Carolina

District. He held pastorates in Alvord and Plano, Tex., Norfolk, Va., and Durham, N. C. Survivors include his three children.

DAVID L. BOYD, 65, of Industry, Ill., went to be with the Lord August 12. Ordained by the Illinois District, Brother Boyd served as pastor in Industry and recently completed the construction of a new church. He is survived by three children.



AUTOGRAPH BOOK with 100 pages of assorted colored stock. Covers in assorted colors of glossy vinyl plastic with lettering stamped in gold. Text: Phil. 1:3. Size closed: 3 1/4 x 5 inches.

17 EV 7229 \$.50

CLOCK BANK of colorful plastic. Coin slot in top takes up to half-dollar. Base slides off to empty bank. Child can learn time schedule of seconds to weeks written on back. Text: Hosea 10:12. Boxed.

17 EV 7246 \$.59

BOOKS OF THE BIBLE RULER

Made of curved steel to give flexibility and printed in black on white enamel. 12 inches.

17 EV 7403 \$.10

GOLDEN RULE RULER

Made of curved steel to give flexibility. Matt. 7:12, Heb. 6:10, Gal. 6:10 imprinted in black on gold finish.

17 EV 7408 \$.10



RETURN TOP (YO-YO) of brightly enameled wood. Long string. Text: Ps. 23:1.

17 EV 7373 \$.19

Gifts &



MAGNETIC POTHOLDER constructed of sturdy quilted material, thickly padded. Concealed magnet permits display of potholder on any metal appliance. Size: 6" square. Assorted border colors.

17 EV 7264 \$.29

MAGNET for children. Boxed. Text: "Be Ye Kind."

17 EV 7399 \$.10



NAPKIN HOLDER "No Matter Where I Serve" Made of aluminum and finished in satin black and hand decorated. Boxed.

17 EV 106 \$1.00

NAPKIN HOLDER "Table Grace" Same construction as 17 EV 106 with different verse. Boxed.

17 EV 107 \$1.00

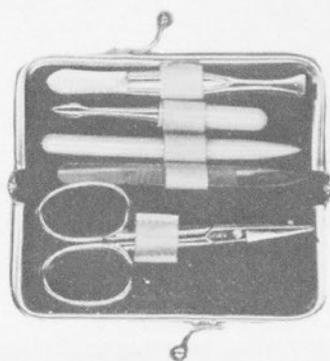


TABLE COVER, Bible Story Coloring Cloth 48" x 54" of magic coloring cloth that will delight any child. Six non-toxic crayons included.

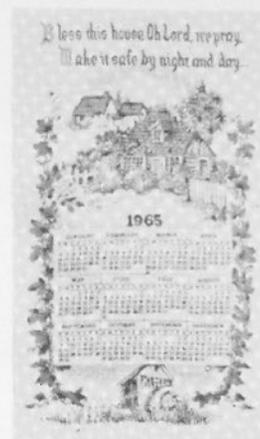
17 EV 7448 \$1.00



MINIATURE ROSE WATER BALL
 Lovely rose encased in glass ball with plastic base. Base unscrews permitting unsealing the plug to fill ball with water. Overall height 2½ in.
 17 EV 7250 \$.40



MANICURE SET snap purse of genuine leather, assorted colors. Contains curved scissors, file, tweezers and cuticle tool. Text: Ps. 23:1
 17 EV 7461 \$1.00



1965 CALENDAR TOWEL—attractive, unusual and practical. Made of pure linen with pattern hand screened in soft colors to blend with any motif. Complete with finished rod and hanging cord. Gift boxed.
 17 EV 7179 \$1.25

Awards



TIE CLIP AND CUFF LINK SET in polished gold plate. Mounted in satin-lined hinged metal gift box.

"Jesus Saves" 15 EV 162 \$2.50
 "Jesus Never Fails" 15 EV 163 \$2.50

TIE CLIP ONLY with alligator clip in polished gold plate. Mounted in satin-lined hinged metal jewelry gift box.

"Jesus Saves" 15 EV 160 \$1.00
 "Jesus Never Fails" 15 EV 161 \$1.00

PILOT WHEEL TIE CLIP with alligator clasp in rich antique satin finish of gold. Boxed.

15 EV 165 \$1.00

JESUS SAVES HAMMERED TIE CLIP. Text on gold plated satin finish background. Boxed.

15 EV 164 \$1.00



ALUMINUM TRIVETS

Finished in satin black and hand decorated
 Hang them on the wall—they make attractive plaques.
 Or use them on the table as hot plates.
 \$1.00 each

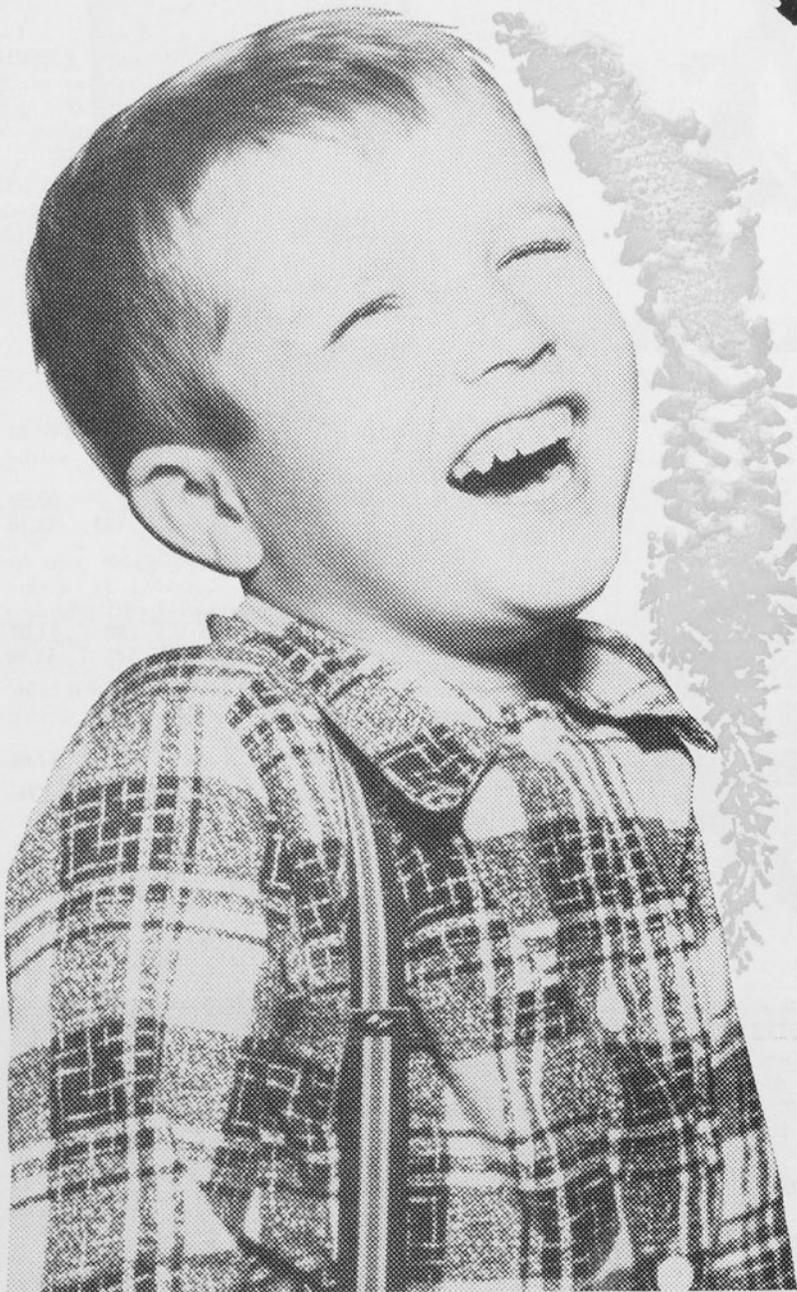
17 EV 100 "Bless This House"
 17 EV 101 "Kitchen Prayer"
 17 EV 102 "Home Blessing"

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 OR - 239 EAST COLORADO BOULEVARD
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A Joyful Spirit



Children are naturally lighthearted rather than glum—unless parents drain away the joy of their lives. This can happen easily, when parents themselves have lost the joy of living. Burdened with material cares, weighted down under heavy decisions, distraught by frustration, fathers and mothers often reflect gloom. This heavy spirit is transmitted to children unconsciously until their outlook on all of life may be warped.

There is an answer—a simple faith in Christ—that fills the heart with hope and puts a lilt into life. This faith can lift the burdens, change one's viewpoint, and transform experience.

The writer of the Psalms calls this spiritual sunshine "the joy of the Lord." Try it and watch its reflected light in the faces of your children.