

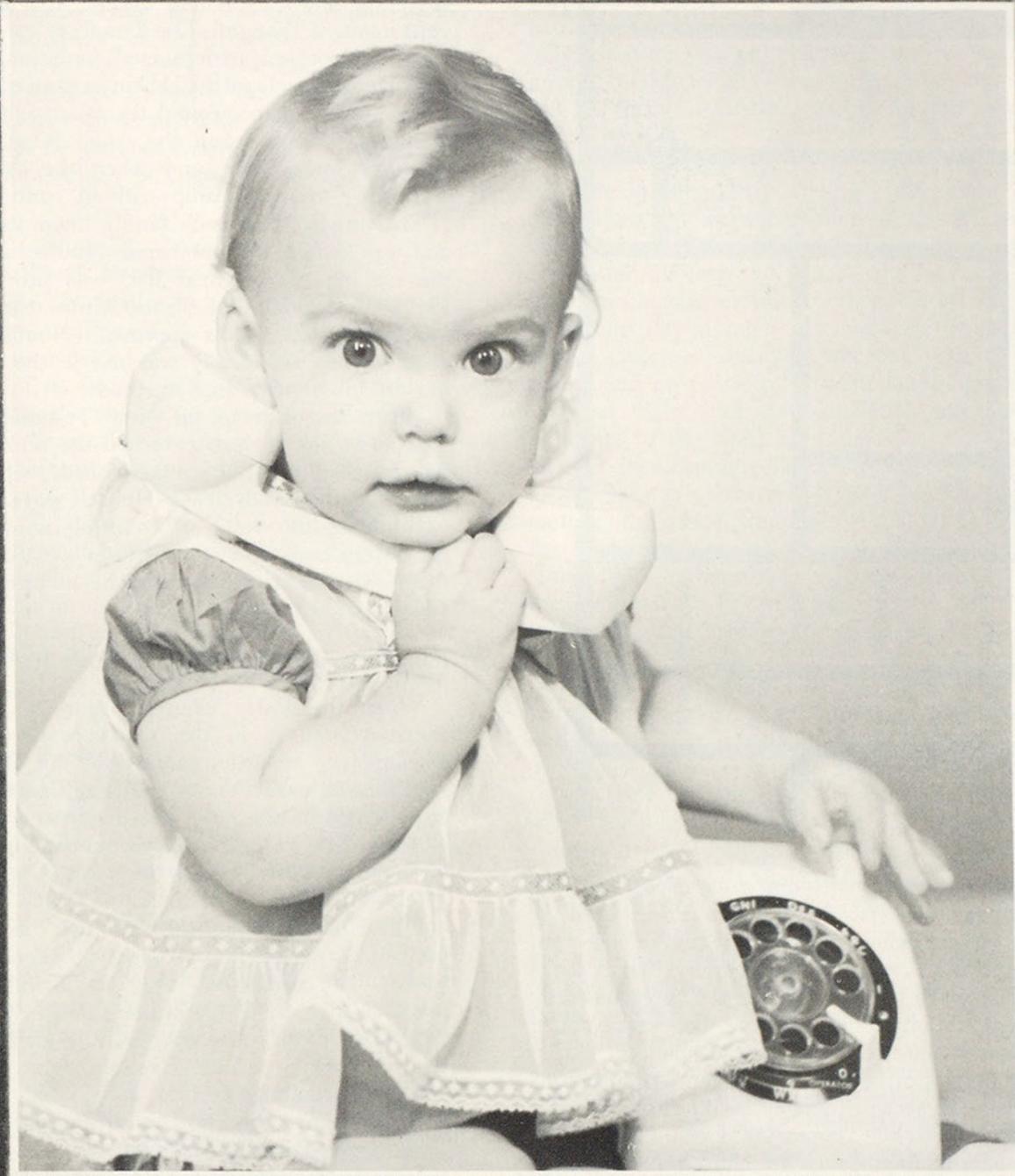
THE PENTECOSTAL evangel

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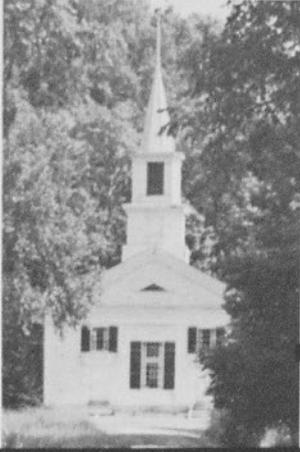
MARCH 14, 1965 • TEN CENTS



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



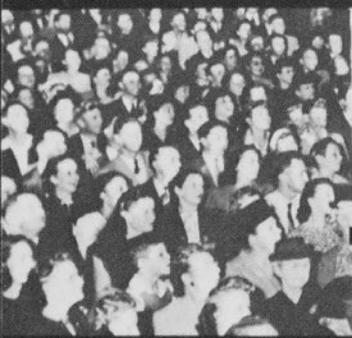
TODAY IS CRADLE ROLL DAY



the

BIBLICAL

BASIS



for

CHURCH

MEMBERSHIP

DOES THE BIBLE TEACH CHURCH MEMBERSHIP? SOME of us wonder when we see human pride, and the desire for prestige, cause some churches to use unscriptural methods for swelling membership lists. It looks as if many today have forgotten that the Church basically is a supernatural body of regenerate believers, not a social club, nor a mere human brotherhood.

In fact, modern glorification of human organizations has caused many to sense a danger of repeating David's sin when he numbered the people. As a result, some folk today minimize the importance of church membership, and other groups turn away from a regularly constituted membership altogether and consider themselves only an

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informal fellowship. Such an informal association, however, usually depends too much on the strength of the pastor to hold it together and seldom finds it possible to follow the scriptural pattern of a Spirit-led democratic organization.

Organization Is Biblical

Someone has said, "An unorganized force is a mob; only an organized force can be an abiding influence." The Bible recognizes this in many ways. The very books of the Bible were inspired by the Spirit in such a way that they show a definite outline and an organized development of thought. The Israelites came out of Egypt in a more or less unorganized condition, but it was not long before the Lord had them organized with each tribe in its definite place around the tabernacle and in the line of march. Thus, when the cloud lifted they were able to move on quickly, and when the cloud settled they were able to make camp without confusion.

This implies that each family knew its assigned place, and was known and numbered. Numbering the people, or the making of a census list, was provided for in the law (Exodus 30:12). Twice Moses carried out such a numbering with God's approval (Numbers 1; Numbers 26). David's sin clearly was not in the numbering itself but in his motive and methods.

When we come to the New Testament, the Book of Acts does not neglect to record the numerical growth of the church. First, 120 are mentioned, then three thousand, then five thousand. Jesus Himself gave the disciples an example of the value of counting numbers and of organization even in a supernatural situation when He had them seat the crowd in ranks by hundreds and by fifties (Mark 6:39, 40).

The Democratic Organization of the Early Church Implies a Definite Membership

When the Early Church began to grow, the Holy Spirit guided it in the selection of officers and the development of an organization, not for organization's sake, but to meet the need. Notice, however, the apostles did not appoint the seven deacons in any arbitrary fashion. Their words were, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

Other passages indicate that the Early Church voted for officers and other servants or representatives (Acts 15:22; 1 Corinthians 16:3; 2 Corinthians 8; Philippians 2:25). In 2 Corinthians 8:19, for example, the Greek word for "choose" literally means to choose or elect by raising hands. Even in Acts 14:23 and Titus 1:5, the ordaining is best understood to mean the installing or ordaining of those chosen by election.

Thus, even though the New Testament does not take the space to give the membership list of any Early Church, it is clearly implied that a definite membership existed. Voting implies qualifications for the voter. Think how unfair it would be if any stranger present could cast a vote for the officers of the local church. Think how dishonest it would be if a man could move to a

new community and have all his friends and relatives visit the church on election day and make him a deacon. The church was expected to provide things honest in the sight of all men (Romans 12:17; 2 Corinthians 8:21).

The very word "church" was used in *the world* as a term meaning "an assembly of citizens." There are two sides to our citizenship, just as there are two usages of the word "church" in the New Testament. The Church (capital C) is a spiritual body of all born-again believers, and as such its citizenship is in heaven. But the church (small c) is also the local fellowship of believers who meet together at stated intervals and have human officers who "rule" them. Hebrews 13:7 and 17 imply that we must accept a definite set of officers, for we cannot serve two masters nor two sets of officers. Paul also instructed the elders of Ephesus to take heed to all the flock over which the Holy Ghost had made them overseers, and to feed or shepherd the church of God (Acts 20:28). How could any elder or pastor be a proper shepherd if he did not know which sheep were under his care and which belonged under the care of someone else?

Provisions for Church Discipline Indicate a Definite Church Membership

Paul never wrote his epistles to a loose aggregation of individuals, a mere congregation. Had he done so, he would have had to consider the unbelievers and the unlearned as parts of it. But he always considers them as outsiders and treats the church as a well-organized unit. This is especially clear when he deals with church discipline. He said the man living in sin should be put out (1 Corinthians 5:12, 13). This was done "of many" (2 Corinthians 2:6); that is, by the majority. If there was no definite membership how could they have taken action, and how could they have expelled anyone from their number? This is in line with the words of Jesus in Matthew 18:17, and with the experience of the Early Church in Jerusalem where a distinct line of demarcation was revealed (Acts 5:13, 14).

There Is Precedent for an Act of Receiving Church Members

While the New Testament does not describe any example of a person's joining a church, yet there is clear precedent for it. Only God through the Holy Spirit can make a man a member of the true Church. So only God through the Spirit can give the gifts necessary for a ministry. Yet the New Testament gives examples when the local church or its officers laid hands on God's men in recognition of God's work. In like manner, we are justified in expecting the local church, or its representatives, to extend an official welcome into the church membership.

From the second chapter of Genesis on, the Bible teaches that God-given privileges always involve responsibility. Avoiding church membership all too often leads to a lack of cooperation and to a shirking of responsibility in the local situation. God wants grown-up, mature sons and daughters. He wants to see a closely-knit fellowship like that which exists among the members of the human body (1 Corinthians 12:25-27). An important step is a church membership with high standards of holiness, love, and loyalty. ◀◀◀

IT WASN'T THE PREACHING

BY A. M. HILLS

CHARLES G. FINNEY HIMSELF SAYS THAT IT WAS THE praying of Father Nash, Brother Clary, and other souls who were walking with God, that clothed him with such power from on high that the hardest sinners were broken down by his presence and his words. The Baptist evangelist, A. B. Earle, relates:

"I stopped in a town to rest a day or two on the way to a meeting, and was asked to preach. An evangelist had just closed a four weeks' meeting here. He had said, 'The revival is at an end; we can go no further.' The minute I arrived in town I could see that the net was full of fish, but there was not power enough to pull it to shore.

"I said: 'Look, there is a double parlor. We are going in there to spend the whole of this night in prayer, if Jesus does not answer sooner. You may rely on it, He will answer when He has got something He can use.' One after another we poured out our souls until half-past two in the morning, when Christ seemed to walk in among us, saying: 'My children, I have got prayer that I can use, and you can put your heads on your pillow and go to sleep.' I went home and slept soundly.

"That night God sent conviction like a chain-shot of lightning to the heart of Judge _____. He was a bold sinner—the leaning-post of all the sinners in the town—and he was converted. There was another prominent man in the place, and as soon as he heard the judge was converted he came and cursed us all, and said: 'Judge _____ has made a fool of himself.' I said: 'Let the man curse; he will pray pretty soon.' The Spirit took away the leaning-post, and swept like a tornado.

"In three or four days all the prayers that were in the golden vials were used up. Fifty of us went to the vestry and prayed past midnight, till Christ came and told us to go to rest. A third night two hundred of us prayed again to fill the golden vials, and the revival swept like a tornado. One hundred and fifty men—hard, solid men—in that town were converted."

Dwight L. Moody once said this of his work at Cambridge, England: "I don't think the preaching had much to do with it. Mr. Sankey and I had a pressing invitation to go to Cambridge when we were in England ten years ago, and I refused. I thought I had no call to go to universities. But when we were over there again, another call came, signed by a list of names six or eight feet long, and I said, 'I will go.'

"The first Sunday night we were in Cambridge the students tried to break the meeting up. I had preached to all classes of people, including hoodlums, and never had this happened before. It looked very much as if they were going to snatch the whole thing out of our hands. I don't think there were fifty students out of that roomful that heard the songs of Mr. Sankey, and right on through the whole meeting it was just the same. On Monday night the disturbance was just as bad, or worse. On Tuesday the outlook was darker than ever.

(Continued on page twelve)

Calling the Roll

Today is Cradle Roll Sunday and the theme, very appropriately, is "Roll Call." Some may wonder what value there can be in bringing tiny infants to Sunday school. "Why, they're not even old enough to answer when the roll is called!" That's true, but neither were the infants the mothers of Jerusalem brought to Jesus.

The disciples, you will recall, rebuked them for bringing such little children to Christ. "The Master is too busy; look at the crowds around Him; besides, there's enough commotion already without adding a bunch of bawling babies!" But Jesus rebuked the rebukers, saying, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16).

Those mothers themselves must have gotten quite a blessing when Jesus touched their children—and no one needs a blessing from the Lord more than a mother burdened twenty-four hours a day with the care of a baby. No doubt, when the children grew older, they often told their boys and girls how the Lord considered them so important in His Kingdom that He turned aside from the thronging adults to give them special attention.

The thought of "Roll Call" reminds us of the old homespun poem bequeathed to the Church many years ago by an unknown author:

*I think oftimes as the night draws nigh,
Of an old house on a hill;
Of a yard all wide and blossom-starred
Where the children played at will;
And when the night at last came down,
Hushing the merry din,
Mother would look around and ask,
"Are all the children in?"*

*'Tis many a year that's passed since then,
And the old house on the hill
No longer echoes to childish feet;
And the yard is, oh, so still.
But I see it all as the shadows creep,
And though many the years have been,
Even now I can hear my mother ask,
"Are all the children in?"*

*I wonder if, when the shadows fall
On the last short, earthly day,
When we say good-bye to the world outside,
All tired with life's rough way,
When we step out into that Other Land
Where Mother so long has been,
Will we hear her ask, as we did of old,
"Are all the children in?"*

In that solemn hour, when the roll is called up yonder, some children will be "in" and some will not. Some will be outside the door of our Heavenly Father's home, still wandering in sin's dark night.

Whether they are present to answer the final roll call in the skies may depend on whether Mother and Dad enrolled them in Sunday school while they were very young.

—R. C. C.

THE PENTECOSTAL evangel

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

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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.

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Students from A.C.T.S. join with Music Conference for a grand rally on the last evening of the week.

1965 A.C.T.S., MUSIC CONFERENCE ANNOUNCED

SIMULTANEOUS SESSIONS SLATED FOR JUNE 7-11 IN SPRINGFIELD

THE MUSIC DIVISION OF THE GOSPEL PUBLISHING House announces its 1965 National Music Conference will be held June 7-11. Once again the guest instructor will be James Boersma, instrumental music editor and staff arranger for the Rodeheaver Hall-Mack Company, Winona Lake, Indiana. Mr. Boersma brings to the conference over 30 years experience as a music instructor and director. He will be in charge of both the choral and instrumental sessions and will form a conference choir and orchestra from among the delegates.

A full program of workshops has been scheduled for pastors, assistant pastors, ministers of music, accompanists, choir leaders, and choir members. If you work with music at all, the 1965 National Music Conference will have sessions designed to help you.

A giant musicale will open the conference on Monday evening. Other evening features will include a fellowship banquet and a combined rally with the 1965 Advanced Christian Training School. At this rally, the music conference will provide special choir and orchestral music; the speaker will be T. Kermit Jeffrey, guest lecturer at A.C.T.S.



James Boersma

The National Music Conference sessions will be held in Central Assembly of God, Springfield, Missouri, just one block from the International Headquarters.

Costs for the week—including the banquet, identification badge, insurance, music, and registration packet—will be \$12 for preregistration by mail. Registration at the desk will be \$14. For further information, write to: National Music Conference, 1445 Boonville Avenue, Springfield, Missouri 65802.

THE TWELFTH ANNUAL ADVANCED CHRISTIAN TRAINING School is scheduled to convene June 7-11, 1965, on the campus of Central Bible Institute, Springfield, Missouri. Sponsored by the National Sunday School Department, A.C.T.S. provides top-quality leadership training for Sunday school administrators and teachers. Pastors and superintendents, as well as teachers, will find A.C.T.S. a goldmine of practical help.

Highlights of the 1965 A.C.T.S. include a new group of classes especially designed for superintendents and officers. Advice on the right equipment, school efficiency, workers training, and outreach will benefit any school.

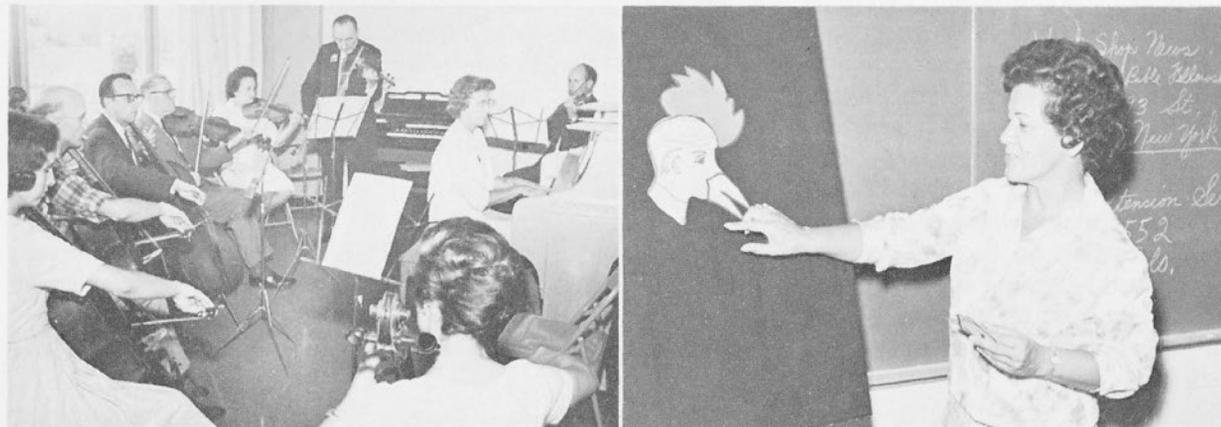


T. Kermit Jeffrey

Another feature will be a class taught by Thomas F. Zimmerman, general superintendent of the Assemblies of God, entitled a "Synopsis of the 20th Century Pentecostal Revival." This class, to be attended by all at A.C.T.S., will deal with contemporary outpourings of the Holy Spirit and the elements of Pentecostal worship.

Special guest lecturer and instructor at the 1965 A.C.T.S. will be T. Kermit Jeffrey, pastor of Calvary Temple, San Jose, California. As a former missionary and Bible college instructor, Pastor Jeffrey will inspire and challenge all who hear him.

Twenty-eight subjects covering the field of Sunday school activity await A.C.T.S. students. Practical workshops will be available during the afternoons. A.C.T.S. is a full week of intensive leadership training, and the price for all this—including room, board, tuition, and insurance—is only \$30. For a free catalog, write to: National Sunday School Department, 1445 Boonville, Springfield, Missouri 65802.



A wide variety of workshops provide opportunity for individual participation throughout the Music Conference. . . . The classroom is the heart of A.C.T.S., where practical subjects are taught by competent instructors.



**GENERAL WILLIAM BOOTH
SALVATION ARMY FOUNDER**

An Exceeding GREAT ARMY

By MARY J. TREGENZA

NOT MANY RELIGIOUS GROUPS VIRILE ENOUGH TO ESTABLISH themselves in 71 countries and colonies in the course of a century got their start in a cemetery. The Salvation Army did.

In 1865 William Booth pitched his tent on a Quaker burial ground in an East London slum area, and he and his wife Catherine began to gather men and women from valleys religiously dry and morally destitute. Observed one biographer: "The quiet precincts of the disused graveyard were a fitting type of the moral valley of dry bones in the midst of which the Spirit of the Lord had set down this modern Ezekiel."

This year, as they celebrate their centennial, the Salvationists stand on their feet "an exceeding great army." Across the world 25,000 Army officers assisted by 30,000 employees implement the spiritual and social ministry that has earned the slogan: "*Heart-to-God, hand-to-man ministry to people in need, at their point of need, whatever the need.*"

But it was only the technical organization that was initiated in 1865 under the name of the Christian Mission, and changed 13 years later to Salvation Army to better describe the organization. The spirit of the Army had long been expressed in the independent and combined ministries of its founders. It was present, in embryo, as early as 1846.

That was the year William Booth was promoted to become a local Wesleyan preacher at the age of 17. Born to lead, he engaged a band of young men in open-air services followed by a procession to the local Wesleyan Chapel. Always his plan of action was to engage every

Christian in the pursuit of souls. At 23 he finally relinquished business for full-time ministry with the Reformers who had just broken loose from the Wesleyan Conference. Wherever he went souls were saved.

Failing to find satisfaction among the loosely organized Reformers, he joined the New Methodist Connexion in 1854 and became a circuit preacher. Essentially a revivalist, he was never happier than when inviting sinners to the "penitent form." His bride, Catherine Mumford, joined him in 1855, and in the years that followed his brilliant and fruitful ministry took him to many cities where he preached anywhere from a few weeks to a full year. As he became more and more involved in local ministry at the wishes of his brethren, the arrangement grew tedious and he appealed for a return to full-time evangelism.

The year 1861 marked the dramatic resignation of William Booth from the Methodist Conference. When the Conference refused to permit him to engage full-time in general evangelism rather than in circuit ministry, the future general of the Salvation Army offered strong protest.

Catherine Booth was watching the proceedings from the gallery. When the Conference refused to consider her husband's request, and passed their own alternative proposal confining him to a regular circuit, her clear voice rang through the hall as she rose and said, "Never!" According to the record, Mr. Booth sprang to his feet and (heedless to ministerial cries of "Order! Order!") strode to the exit where he met and embraced his wife, and together they left the Conference.

(That the Booths could also turn their backs on a situation that was in their favor was illustrated later in their ministry. At a time of great need, William Booth refused a gift of \$30,000 when the benefactor wished to reserve the right to rule on the policies of the mission in question.)

Eighteen months after their resignation, 7,000 persons had professed conversion as the Booths engaged theatres, music halls, drill halls, circus grounds, warehouses—and whatever else was available for meetings. What Catherine

Booth wrote from Cardiff in 1863 could well be misunderstood by the reader of today. "I had a good day at the circus Sunday," she said. (She was referring to the 13 souls that were saved as a result of her preaching ministry there.) Of her husband's Sunday she wrote: "William had 15 souls at Pontypridd in a small chapel—the sweetest cases he says he ever had at one meeting. Praise the Lord!" Often they ministered separately in different cities and towns.

In America today, the Army is best known to many by the symbol of coffee and doughnuts (according to its official paper, *The War Cry*). In 1964 alone the Army's mobile units provided a welcome snack or a hot drink to 510,287 victims of disasters or workers on emergency duty. But in England, in the early days, the beverage was tea. At least one "tea meeting" was held in every location. Sometimes threepence was charged for admission.

Also, in prefound days, Mrs. Booth's sympathies were especially drawn toward ministries such as the Midnight Movement for reaching fallen women. From 2,000 to 3,000 of them would gather for services at midnight, and converts were offered admission to homes established for their rehabilitation. To this day the Army is well known for its sympathetic care of unwed mothers and their babies in 37 maternity homes and hospitals in the U.S. In 1964 in America alone, 1,254 prisoners were paroled to the Salvation Army; 919 children were cared for in foster homes; 173,740 job seekers were helped to find permanent employment through the Army's employment service bureaus; and almost three million individuals were visited in hospitals and other institutions by its League of Mercy members.

Obviously the Army initiated in 1865 was not conceived in that year alone. It borrowed its muscularity and originality in equal parts from William and Catherine Booth, its founders.

The Booths had firm convictions on many subjects. Marriage was one of them. It was Catherine Booth's observation that the world rarely sees an exemplification of the divine ideal of marriage. She spoke frankly on the subject before and after her own successful marriage. She would say: "Many Christian women imagine that

because a man is converted, that is all that is required. This is a great mistake. Choose a companion with whom thou couldst live without grace, lest he lose it!"

Salvationists are pioneers of the principle of equality for women—even in the pulpit. Mrs. Booth's first printed pamphlet, 32 pages long, was directed to this slightly controversial subject. It said: "If a woman have the necessary gifts and feels herself called to preach, there is not a single word in the whole Book of God to restrain her, but very many to urge and encourage her. God says she *shall* do so, and Paul prescribed the manner in which she shall do it." It is significant, however, that the Army's military system of rank and uniform does not allow a woman to outrank her husband.

Neither was the traditional navy blue uniform conceived in a day. Many years before the Army was founded Mrs. Booth wrote: "Associated with my very earliest ideas of religion was the necessity for plainness in dress. It seemed clear to me from the teachings of the Bible that Christ's people should be separate from the world in everything that denotes character... not only to *be* separate but *appear* so. Had the church to which I belonged worn a uniform, I should joyfully have adopted it." The Army, unlike some contemporary holiness groups, required "plainness in dress" among its male members also!

Admittedly most of our quotes are from the pen of Catherine Booth. It was she who expressed herself most prolifically in print. But that these philosophies which continue to influence the Salvation Army in its hundredth year were also shared by her husband is an obvious fact.

In 1880, soldiers of the Salvation Army officially invaded the United States. They carried a red flag, bordered in blue, with a small American flag in one corner. In the center was a yellow ground representing the sun against which was printed their battle cry, "Blood and Fire." They were mocked, gazed at, arrested, and maligned. But they continued to preach the cleansing power of the *blood* of Jesus Christ and the sanctifying *fire* of the Holy Ghost. A woman, Lieutenant Eliza Shirley, established in Philadelphia the first American corps of the Army. Gradually the marching and music of the Salvationists became part of the American scenery, and Army corps springing up in every major town part of its religious heritage.

In 1886 President Grover Cleveland gave the Salvation Army his personal endorsement. Since that time every president has done the same. Today representatives of the Army even serve as consultants in the Non-Governmental Organizations Division of the United Nations.

Although the Salvation Army on the occasion of its centennial has perpetuated most of the philosophies of its founders, it is evident that it has maintained a higher loyalty to the commands of Christ. Said Dr. Frank Laubach: "The Salvation Army tries to save the whole of man, his mind and body as well as his soul. They walk humbly among the poorest and lowliest. They love whom nobody else loves."

William and Catherine Booth were truly great. They sensed the spirit of their times and, empowered by the Spirit of the Lord, refused to fossilize the ideas and inspirations of a dead past. May it ever be so of the exceeding great army that follows them. ◀◀◀

To commemorate the centennial of the Salvation Army, this bronze medallion is being distributed nationwide and a centennial evangelistic crusade was planned for 1,117 communities in the U.S. A spokesman said the crusade has three objectives: "salvation of the lost through increased evangelism, sanctification of the believer through the teaching of scriptural holiness, and service opportunities for Army soldiers (members) and officers."



The ANOINTED Life

By BETTY SWINFORD

THERE IS A LIFE IN GOD WHERE THE INDIVIDUAL GOES on from the infilling of the Holy Spirit to a depth that is fuller and richer than anything he has ever previously experienced. This anointed life goes beyond the speaking with tongues, though it includes this, and finds its place in a divine river that is spoken of throughout Scripture.

Ezekiel saw this river in a vision; and though it began with a mere trickle of water that ran out from under the threshold of the sanctuary, it rapidly formed a river that could not be passed over—waters to swim in!

Isaiah saw it and uttered the glorious promise, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (44:3).

Certainly our wonderful Lord saw this river, and He said, "He that believeth on me, as the Scripture hath said, out of his innermost being shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive" (John 7:38, 39).

The anointed life comes as a result of prayer, fasting, praise, and lingering in the presence of God. Its beginnings may seem small, but gradually one becomes aware that a change is taking place. He reacts differently to situations that would once have irritated, perhaps angered. Motives will change, and there will emerge from the innermost being a yearning for God. The complacency of the old life disappears as he yields to the Spirit of God.

One prays when he does not feel like praying, and praises though it be a sacrifice of praise. It is a life of faith and not of feeling (though there will be moments of rapture when we are in ecstasy, thrilled with God's love and assurance).

Prayer in the Spirit is a necessity in the anointed life, for here there is victory, and here the Spirit prays in God's perfect will. Burdens will be laid upon the heart; yet, strangely, the burdens will bring unexpected blessing, for Christ is there.

As we surrender to God all that the Spirit calls to our attention, we will discover that the river is widening and we need to enlarge our banks. We become aware of the mind of Christ being formed in us. We begin to see that there is something better, something higher in the Christian life, something that goes beyond the mediocre and the mundane, even to a place where the Lord Jesus is more real to us than our closest human relative.

When the storms come—as they will—we find that instead of struggling within ourselves we are able to look away to Him for victory. He has become a vital force within our lives, thrusting aside all opposition.

Living under the anointing of the Holy Spirit, our ministries for Him become more effective. We are like a person who has been trying to speak before a large gathering without a microphone, then suddenly has a microphone placed between him and the people. The instrument becomes the medium by which the spokesman can reach the audience effectively. So God's anointing upon the life is the mediator that makes a ministry effective and productive.

The anointed life taps the unlimited resources of heaven and feasts on divine grace and glory. It is the place where the presence of God has permeated the soul, where one is satisfied and yet longs for more.

God is surely calling individuals in these last days who will dare to go all the way with Him. Through these individuals it is yet possible that He will show forth His might and miracle-working power. The Word of God declares, "The people that do know their God shall be strong and do exploits" (Daniel 11:32).

It is not possible to truly know anyone without spending much time in his presence. The apostle Paul puts it this way, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings." The power and the sufferings are inseparably linked in Scripture. "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

Recently a number of us who live in Tucson, Ariz., met in one of our city's Protestant churches for a potluck supper and a time of worship. Those present were people from the large denominational churches who were hungry for God. Doctors, ministers, evangelists, and lay people joined in this time of fellowship and refreshing. In this particular group—and there are hundreds of these groups springing up around the world—the Spirit of God is beginning to fall, and hungry-hearted folk are discovering God's power for their lives.

For many of these people it is a very upsetting time. Some of them have been rejected by their own churches, and have suffered the loss of old friends. Others have seen the fire of God's Spirit spreading through their churches.

We live a short distance from the Santa Cruz River. Like most rivers in this area, the Santa Cruz is a dry, sunbaked bed of sand for months at a time. Then, abruptly, the summer rains come and all is changed. Water pours into this river from everywhere, so that it rushes and roars and thrusts from its course all opposing forces. In places it overflows its banks, as it becomes a great swollen torrent. Roads that had been made through this bed of sand are washed away, and high banks crumble. All this is very upsetting, but that's what happens when a barren, thirsty watercourse is suddenly filled with rivers of water!

So it is when the Spirit of God begins to invade our lives! Some of our best-laid plans have to be put aside. Changes have to be made. Things that appeared so important before are suddenly trivial.

God wants to work wonders today, but He must have surrendered wills and obedient hearts. It is the anointing

that will break the yoke of bondage. Nothing short of this will do. True, we are pathetically small and helpless, and yet God needs us for a release for His mighty power and love.

Ezekiel saw God's power as a river. Isaiah saw it as floods. It is the flooding, the spilling over of this great

river of the Holy Spirit that brings divine life and power into the believer. As abundant rainfall brings flooding to our great rivers, so we need outpourings of the Spirit of God to fill and flood our lives for His glory. But this comes only as a result of lingering in the presence of God and paying the price in prayer and praise. ◀◀◀

"I TRIED TO RAISE YOU THE WAY I THOUGHT WAS right," Mom said sternly, "and now this." She was obviously disappointed in me.

It wasn't easy to tell Mom—and I had put it off as long as I could. "Yes, I've decided to be baptized in water and join the Pentecostal church." It had been a difficult decision to make, but it was the end of many frustrating months of living two lives. On the one hand, I was a L.....; on the other, a Pentecostal.

Like most of the people in our community I had grown up in the L..... church. I attended every time the doors were open. It's difficult to explain how one can be so devoted to a church, but never meet the Person of Jesus Christ there.

Then it happened. During my junior year in high school, a friend invited me to a Pentecostal service, and I heard a gospel message for the first time in my life. As we sang, "There's Power in the Blood," tears blurred the page. My friend invited me to the altar. As I knelt and wept, the pastor spoke to me about Jesus and my sins. Something happened that night which I've never doubted since. I was saved!

But that was just the beginning. What about that life of service to the L..... church? that feeling of pride because I was L.....? and those lifelong L..... friends?

Days and months passed. Through my Pentecostal friend's faithfulness in calling every Sunday afternoon to invite me to the evening service, I was able to gain spiritual ground. But how I dreaded for the phone to ring, for I knew I would have to decide whether to go or not. I knew I wanted to, but I felt I had to make a decision about which church once and for all.

Summer came. Because of employment away from home I was unable to attend church all summer. Surely by the end of summer I would know, I thought. But when I returned home and attended a meeting at the L..... church, I realized the answer had not yet come. While everyone was enjoying refreshments, I picked up a devotional book and had that wonderful experience of turning to something which was just what I needed. I was so moved I had to leave. I walked up to the sanctuary. No lights were on as I opened the door. A ray of light from the vestibule shone on the altar. I followed that ray, threw myself down at the altar, and wept. God's presence was so real! Again I committed my problem to Him. And again I began my schedule of attending my own church in the morning and the Pentecostal church at night.

In a testimony meeting one night, everyone who testified said he had been raised in the L..... church and

The author, Mrs. David Floyd, Springfield, Missouri, is on the staff of the National C. A. Department. She serves as secretary to the College Youth Representative and as editorial assistant on C. A. publications.

A Personal Testimony

By ANN FLOYD



God Honors the HUNGRY HEART

was now thankful for the privilege of attending a church where he could sense the presence of God. No one knew my inner turmoil. I felt God had spoken to me.

That night as the Pentecostal pastor drove me home, I told him my dilemma and requested prayer. He prayed, and asked simply that God's will be done. I was excited. That night I couldn't sleep. At 4 a.m. I turned on the light, took paper and pencil, and listed the advantages and disadvantages of changing churches. I knew then what my decision would be.

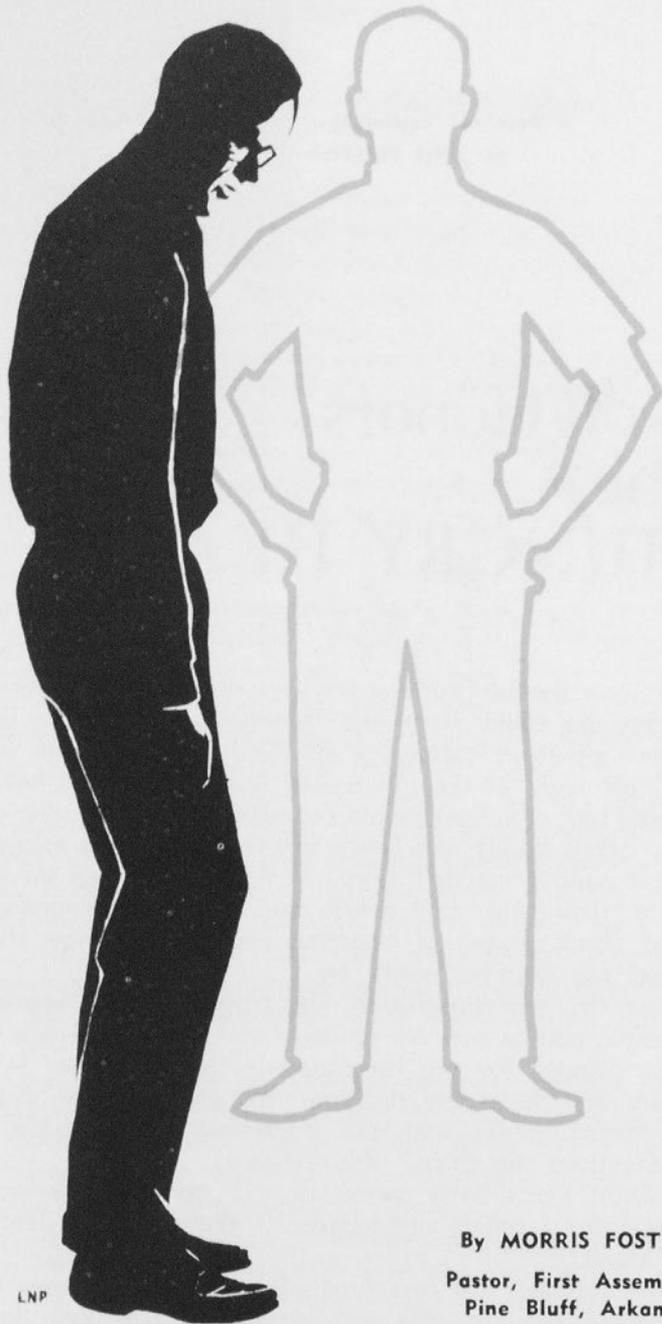
As the year progressed, the truth of water baptism became real to me. An outdoor water baptismal service was planned for my baccalaureate Sunday. Now I finally told Mom my decision. She attended the water baptismal service and was impressed. "It was like a scene from the Bible," she confessed.

Eight years have passed since I made my decision, and today I couldn't be happier. Today my entire family is saved.

As I review the past, God's leading is so evident. He accomplished His will and purpose in His own time. I'm especially thankful for Pentecostal friends who encouraged me and prayed for me, but never put me under any pressure.

Perhaps you know someone who is in the throes of making a decision like this. Don't underestimate a person's loyalty to his denomination. Pray for him; be faithful in your witness. And base all you do on this premise: God sees the heart. He honors a hungry one. And He will lead in His own time to help him select a church where he can worship God according to the dictates of his heart. ◀◀◀

DISCARD your DOUBTS



By **MORRIS FOSTREY**
Pastor, First Assembly,
Pine Bluff, Arkansas

DOUBT IS A SPIRITUAL DISEASE AND WE MUST TREAT it as such. In the presence of sick, negative thought, divine channels are blocked and the divine life is short-circuited. Such was the case in Nazareth when the Person-to-person ministry of Christ was limited because of their unbelief.

Unbelief is cancer of the soul, and men must deal with it as they deal with cancer. Co-existence is fatal. The only hope is to eliminate it.

DOUBTS AND MIRACLES DO NOT MIX. IT IS EVIDENT FROM THE BOOK OF ACTS THAT THE HOLY SPIRIT WAS GIVEN TO KEEP THE MIRACULOUS ALIVE, BUT MANY SO-CALLED BELIEVERS ARE BELIEVING THEIR DOUBTS INSTEAD OF BELIEVING THE SCRIPTURES. IF MIRACLES ARE MISSING IT CANNOT BE EXPLAINED BY THE WILL OF GOD BUT BY THE UNBELIEF OF MEN.

Why do we doubt? If it is a spiritual disease, how can it be treated? What is the source of unbelief? The fact is, we learn to doubt. It does not come naturally—the very opposite is true. It is more natural to believe God than to doubt Him.

The experience of a child bears this out. A child has to learn fear. He has no natural fear of a hot stove, an electric receptacle, or highway traffic. Parents teach children to fear with such warnings as: "Don't touch the stove, it will burn you," or "Don't put your finger in that socket, you will get a shock," or "Don't go out on the road, you will get run over." Finally, through experience and restraint, the child learns to fear. The same may be said of hate. It is natural for children to love and forgive. Only gradually do they learn to hate. And it is the same with doubt.

A Christian father once tried to develop his little girl's faith. She prayed at her bedside for a kitten. The father bought a kitten, presented it to her, and assured her that God had answered her prayer. Encouraged, the little girl prayed next for goldfish. Again the father responded. Finally the little girl prayed for an elephant. Now the father's good intentions were frustrated. His child learned to doubt.

Our own experience teaches us to doubt. This is not to say that our Heavenly Father is obliged to answer every prayer to protect our faith. Rather, we allow the quality of our faith to deteriorate. Many Christians will confess, "When I was first saved I could trust God for anything; now it is much harder to believe." During the early years of Christian experience we are simple and childlike in our faith. Unfortunately as we grow up we grow out. We forget that His secrets are kept from the wise and prudent and revealed unto babes.

We learn to doubt by watching others instead of looking to Christ. Faith is no stronger than its object. We speak of faith in this or that product. If the product proves inferior our faith is shaken. It may be said, "Weak object—weak faith." Too many people make the mistake of placing confidence in people.

People change. Hear Peter declaring with all sincerity, "Lord, though all forsake you, yet will not I." But this same Peter shortly thereafter stands cursing and saying, "I never knew Him."

Witness Elijah as he calls down fire from heaven. He makes fools of the Baalites and believers of the Israelites. Yet this same man, one scene later, is running from a wicked queen, afraid of his life, and sitting down under a juniper tree wailing, "Lord, let me die, I'm a failure; take me out of here."

It is certain that people will let us down. If faith rests in man, then faith will be no stronger than man. Faith in Christ is as enduring as Christ. It is as solid as the Rock of Ages. Faith is unshakable when its object is Christ, for He is "the same yesterday, and today, and forever" (Hebrews 13:8). Jesus Christ is the Author and Finisher of our faith.

We learn to doubt by listening to reason instead of revelation. The Bible declares that "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55: 9). Our thoughts are conditional. We are taught that two plus two equals four, so we reason on that basis. Like computers, our minds function according to a programmed pattern. But suppose we were conditioned to believe that two plus two equals five. We would believe it and attempt to reason on that basis. Our power of reason is subject to conditioning.

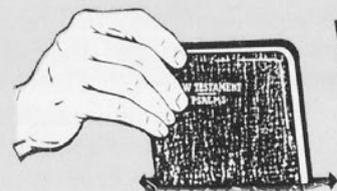
Many people believe the days of miracles are past. They are conditioned to think this way, thus they have learned to doubt. Many believe it to be unreasonable to speak in tongues, to expect to see sick bodies healed without medical aid, or to see a drunkard made sober without some psychological assistance. But it is only because they have been conditioned to think that way. They had to learn to doubt. What such people need is to reprogram their thoughts, to recycle their faith, to recondition their spiritual senses according to the Word of God. Things now thought impossible, impractical and unreasonable would become possible, practical, reasonable and real.

The wonders of this nuclear age were thought unreasonable 30 years ago, simply because this was an area in which science had made no breakthrough. So was Pentecostal power to many Christians. The realm and blessedness of the Book of Acts experience is wonderfully real to those spiritual technicians who have had a heavenly breakthrough into a new era, a new dimension of "signs, and wonders, and gifts of the Holy Ghost."

We learned to doubt by accepting a substandard experience. We read: "The prayer of faith shall save the sick, and the Lord shall raise him up" (James 5:15). But here are some who are sick. They have tried prayer but nothing has happened. Some will conclude that it is not God's will to heal. Accepting a substandard experience they learn to doubt.

In the thick of a battle, someone cried out to the captain: "The flag is far ahead, and the regiment has fallen far behind the colors. Shall we bring the flag back to the regiment?" The captain shouted: "No! Bring the regiment up to the flag."

We Christians have fallen far behind our colors. Shall we bring the Scriptures back to us—trim them to suit our weak, emaciated faith? No! Let us catch up with the Scriptures. Let us condition our hearts and minds to believe! ◀◀◀



Walking with the WORD

SCRIPTURE READINGS FOR MARCH 14-21

Sunday—Psalm 31	Thursday—Luke 10
Monday—Luke 7	Friday—Luke 11
Tuesday—Luke 8	Saturday—Psalm 32
Wednesday—Luke 9	Sunday—Psalms 33, 34

'BE FILLED WITH THE SPIRIT'

By JAMES A. STEWART

WHEN I WAS SAVED (DURING A MIGHTY MOVEMENT OF the Spirit of God in Glasgow, Scotland) a young lady was also saved. Her name was Helen Ewing. She was just a slip of a girl, but at the very threshold of her new life in Christ, she crowned Him an absolute Lord and was filled with the Spirit—a definite experience. The rivers of living water just simply flowed from that young girl's life (John 7:37-39).

Although she died at the age of 22, all Scotland wept. I know hundreds of missionaries all over the world wept and mourned for her.

She had mastered the Russian language and was expecting to labor for God in Europe. She had no outstanding personality; she never wrote a book, nor composed a hymn; she was not a preacher, and never traveled more than 200 miles from her home. But when she died people wrote about her life story. Although she died so early in life, she had led a great multitude to Jesus Christ.

She arose early each morning about 5 o'clock to study God's Word, to commune with Him, to pray. She prayed for hundreds of missionaries. Her mother showed me her diary—one of her diaries—and there were at least 300 different missionaries for whom she was praying.

It showed how God had burdened that young heart with a ministry of prayer. She wrote the date when she started to pray for a request and then the date when God answered her petition. She had a dynamic prayer life that moved God and moved man.

I was talking one day with two university professors in London. We were talking about dynamic Christianity, when one of them suddenly said, "Brother Stewart, I want to tell you a story." And he told me that in Glasgow University there was a remarkable young lady, who, whenever she went on that campus, left a fragrance of Christ behind her.

For example, if the students were telling off-color stories, someone would say, "Sh—Helen is coming—quiet." And then she passed by and unconsciously left the power behind her.

The university professor told me how in their prayer meetings they could always tell when this young lady entered the room. She did not even need to take part in the prayers. The moment she entered the room the whole of the meeting was revolutionized by the mighty power of God. "And," said that professor, "she led many of those students to Jesus Christ."

She was the greatest power for God that he ever knew, he declared. I said, "Sir, that could only be one person. That was Helen Ewing." He said that was the name of the young lady.

I have been out on the streets of Glasgow at midnight, in the awful cold winter night, giving out tracts and doing personal soul winning, and as I have been going home, I have seen Helen Ewing with her arms around

The Tongues Movement Real or Fake?

Statistics indicate there are more than 3,000 languages and dialects spoken in the world today. The Bible gives the source of these languages. Following the flood, the surviving generation wanted to build a tower "...whose top may reach unto heaven." God saw the wickedness of their desire and confounded their language so no tribe understood the other (Genesis 11:1-9).

Languages, for a different purpose, are mentioned in Acts 2, 10, and 19. The experience described has been real to many Christians for years. But more recently a renewed general interest in "speaking in tongues" has developed.

The first record of "speaking in tongues," after the time of Christ, is in Acts 2. This signaled the initial infilling of the Holy Ghost as promised to believers. However, there have been similar outpourings recorded in almost every century since.

For many, the baptism with the Holy Ghost is misunderstood, and often confused with salvation. But is the experience for Christians today and does it follow salvation? Do people speak in languages never learned?

Write for scriptural answers to these and other questions on the experience.

FREE

ASSEMBLIES OF GOD
Public Relations Department
Springfield, Missouri 65802

Please send me information on speaking in tongues. (504)

I would be interested in special study courses.

Name

Address

City State Zip

NEW AD SERIES HELPS CHURCH'S OUTREACH

A new series of ads, aimed at people outside of Assemblies of God churches, has just been released. Two newspaper columns wide and eight inches deep, the ads are available to any pastor planning to publish them in a local newspaper.

The other six ads in this series are titled:

- Eternal Life . . . Can It Be Lost?
- Investigate . . . Before You Divorce
- Eternity . . . Saved or Lost?
- The End . . . Is It Near?
- Healing . . . Will God Answer?
- Comfort . . . In Time of Sorrow

Men's Fellowship groups may wish to sponsor the ads locally. For further information, contact the Public Relations Office, 1445 Boonville, Springfield, Missouri 65802.

a poor, drunken harlot, and telling her of Jesus and His love.

When I went many years later to the place of her burial, one of the gravediggers said, "I'll never forget when that young lady was buried here. When I was burying that body, I felt the presence of God all over this place."

One night we were with a group of young people, having a social evening together, rejoicing in the Lord and having a good time, when my wife said, "Is that Helen Ewing's photograph on the mantlepiece?"

Immediately there was a dead silence and she said, "Jim, have I said anything wrong?" All the laughing ceased and one by one, without anybody saying a word, we dropped on our knees and began to pray!

Think of it, years after she had gone home to heaven, her name was still powerful. Oh, friends, I believe that this Spirit-filled life is for every child of God!

IT WASN'T THE PREACHING

(Continued from page three)

"But on that day a lady, a bed-ridden saint, who was very interested in the work, sent around the word to a few Christians to get together in a little upper room to plead with God for a change in those students. *That turned the tide.* It wasn't the preaching. They had heard better sermons. It was those Christians in that upper room praying to God that made the difference. And how they did pray! It seemed as if their prayers burst into heaven, and I said, 'The victory is ours.'

"That night I preached. I didn't think I had much power. When I asked, 'If any man in this audience wants to become a Christian, will you go into the inquiry room?' I hardly expected any response, for they had their gowns on; of course, they were known. But there was a hush over that audience, and fifty-two men sprang to their feet and went into the inquiry room.

"About one o'clock in the morning—we were still dealing with the inquirers and I was getting pretty tired—a man came to me, saying: 'I wish you would come and talk to this man.' They were on their faces, crying to God for mercy. God had not only broken their wills, but their hearts as well. It wasn't the preaching; it was pretty weak that night. I talked to the man, and the tears were running down his cheeks. He found Christ that night.

"Someone said to me: 'Do you know who that was? That was the senior debater in Cambridge—the first in scholarship among three thousand students.' There he was on his knees, and the power of God came in answer to prayer. The next Sunday night there were over two hundred inquirers—men of broken hearts, crying out for God.

"It isn't preaching we want; it is prayer. I would rather be able to pray like Daniel than to preach like Apollos. We don't need anymore preachers in this country; we have enough. What we need is to pray. Let us open up communication with heaven, and the blessing will come down."

—Pentecostal Light

GENERAL COUNCIL SCHEDULED FOR AUGUST 25-31

Planning to attend the biennial General Council of the Assemblies of God? Then you'd better send for a housing information blank right away.

The 1965 General Council will be held in Veterans Memorial Auditorium, Des Moines, Iowa, August 25-31. Both business and inspirational sessions are planned.

However, the Iowa State Fair will be in progress in Des Moines during these dates. Available rooms for out-of-town delegates may become scarce.

To be assured of a room, send for a housing information blank now. Address your request to: Assemblies of God Housing Bureau, 800 High Street, Des Moines, Iowa.

Watch for further information about the 1965 General Council in future issues of the *Evangel*.



Veterans Memorial Auditorium, Des Moines, Iowa

The Pronouns of PRAYER

By W. MORGAN PATTERSON

IT IS A SOURCE OF SOME DISAPPOINTMENT TO DISCOVER an increasing number of people, both laymen and ministers, who in praying no longer use the pronouns of prayer.

The pronouns to which I refer are *Thou, Thy, Thine, Thee, and Thyself*.

In the prayers of some they have been deleted altogether. But more often than not they are in the process of being dropped, and the result is that they are mixed indiscriminately with the ordinary pronouns employed in daily conversation.

Of course, these pronouns of themselves possess no intrinsic sacredness or power. Yet, they have provided English-speaking Christians with a distinctive means of addressing a holy and transcendent God in prayer.

Obviously, in praying the basic concerns are sincerity, earnestness, and faith; not articulateness, or vocabulary, or grammar. Nevertheless, the language used in expressing the prayer, especially in public, does have its importance.

But why the abandonment of the forms used for generations?

To some, no doubt, the use of the more familiar pronouns of *You, Your* and *Yourself* tends to make prayer seem more personal and natural. They may feel that since God is as near to man as his next breath, it is desirable to communicate with him in normal, everyday language. They may contend that the archaic pronouns tend to separate God from them and make Him more remote and impersonal.

In other cases the preference for the common pro-

nouns seems to suggest a lack of knowing which of the older pronouns to use when addressing God in prayer. Lack of familiarity with the proper grammatical form or rule may intimidate some from using the archaic pronouns.

After all, one tends to adopt the distinctive language of prayer only by hearing it often, not by being deliberately instructed in the technicalities of the art. Few individuals could cite specific rules governing the use of these pronouns, even though they may have used them for years.

No doubt, the modern English translations of the Bible have helped to discourage the use of the older forms. For example, in the translation of the New Testament by Charles Williams, the modern English pronouns are consistently used. Phillips' translation also employs the modern pronouns of the second person, but with one exception: direct quotations from the Old Testament do preserve *Thou*.

The translations of Montgomery, Moffatt, and Weymouth preserve the older forms only in prayers to God. This is true also of the Revised Standard Version and the New English Bible.

On the other hand, what are some reasons for retaining the archaic forms?

First, they help us to recognize that God is unique, holy, separate, and different. They serve to remind us that He is not as we are, but rather we are His creatures and His servants.

Second, their use in prayer is desirable and consistent as long as we continue to use versions of the Bible in which they are extensively found (especially, the King James Version). Furthermore, most of the hymns we sing also preserve the distinctive language of address to God.

Third, a consistent employment of the older pronouns in prayer prevents an awkward and confused shuttling back and forth between the common and the older forms.

Fourth, their use gives a certain beauty and dignity to the public prayer of corporate worship which the common forms cannot.

—Reprinted from *The Baptist Program*

Abraham's Faith Proved

Sunday School Lesson for March 21, 1965

GENESIS 22:1-14; HEBREWS 11:17-19

BY J. BASHFORD BISHOP

"And the Lord visited Sarah as he had said." Behold God's faithfulness to His Word! "At the set time" Isaac, the child of promise, was born to Abraham and Sarah. After 30 years of waiting, and fully aware of the natural impossibility of such an event taking place, Abraham, being "strong in faith," believed God and was given a son! He had passed the test. But less than 20 years later, Abraham faced a greater test.

1. THE SUPREME TEST (Genesis 22:1, 2)

"And it came to pass . . . that God did tempt Abraham." The word "tempt" here means "test." God never tempts man; He tests him to strengthen him and to bring out good.

a. *This was Abraham's greatest test.* Life is a succession of tests, for it is only by this means that character is developed and the servant prepared for service. Abraham had passed through other tests which involved separation from something naturally dear. Now came the crisis of his life which would decide his destiny.

b. *This test followed blessing.* It came "after these things"—after the blessing recorded in Genesis 21:33, 34.

TWO PROOFS OF FAITH



We may find it thus in our own lives. "Wherefore, let him that thinketh he standeth take heed lest he fall."

c. *The blessing prepared him for the test.* Abraham had just received a new revelation of God as "El Olam," the everlasting God. Blessings are likewise granted to us not to tickle our emotions, nor to be dissipated selfishly, but to prepare us for the oncoming trials.

d. *The trial touched the most tender relationship in Abraham's life.* Even God's own words seemed to remind him of this fact: "Take now thy son, thine only son, Isaac, whom thou lovest." God realized fully the depths of Abraham's love for Isaac. But He also knew that Abraham's love for Himself was greater. In testing him God proved to the world that mortal man can actually love God more than all other loves, and that he is willing to demonstrate that love in deed and in truth.

2. THE INSTANT OBEDIENCE (Genesis 22:3-6)

"And Abraham rose up early in the morning." The repetition of "and" in these verses speaks of continuity of action. Abraham answered God with deeds, not words. He "conferred not with flesh and blood" but obeyed God (Galatians 1:16).

3. THE IMPLICIT FAITH (Genesis 22:7, 8)

"And Isaac . . . said, Behold the fire and the wood; but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb. . . ."

Just what did Abraham mean? Hebrews 11:17-19 helps with the answer. "By faith Abraham . . . offered up Isaac . . . accounting that God was able to raise him up, even from the dead." Abraham did not know what was about to happen except that God was able to provide a substitute for Isaac or raise him from the dead should Abraham have to put him to death.

Does this mean Abraham did not suffer? Of course not! For three days Isaac had been as one dead, in his father's mind. He had suffered agony and would suffer yet more. The presence of real faith does not mean the absence of suffering, but rather that suffering is aided by that inner poise and comfort which comes from God.

4. THE WILLING SUBMISSION (Genesis 22:9)

In praising Abraham, we must not overlook Isaac's part in the test. Undoubtedly as father and son neared the place of sacrifice, Abraham told his son what God had commanded. He also may have told him what he expected God to do as a result of his obedience. Even so, the test was no less severe upon Isaac.

5. THE DIVINE INTERVENTION (Genesis 22:10-12)

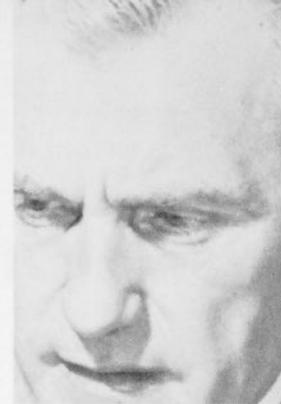
Abraham fully intended to go through with the act, but miraculous intervention came at just the right moment! God bore unmistakable testimony to the fact that He did not desire human sacrifice. As to the spiritual implications, let us remember that "according to our faith" it shall be done to us. In the time of physical, mental, temporal, and spiritual need and crisis, God will intervene and provide for those who trust Him!

6. THE DIVINE PROMISE REPEATED (Genesis 22:13-19)

Abraham's faith was rewarded by the reaffirmation of promises which included temporal, physical, and spiritual blessing. What does this mean to us? Just this—"Christ hath redeemed us from the curse of the law, being made a curse for us . . . that the blessing of Abraham might come on the Gentiles through Jesus Christ . . . that we might receive the promise of the Spirit through faith" (Galatians 3:13, 14). ◀◀

MANY LISTENERS HAVE SHARED THEIR HEAVY BURDEN OF THEIR UNEMPLOYMENT WITH REVIVALTIME FOR PRAYER

Unemployed Find Jobs in Answer to Prayer



UNEMPLOYMENT HAUNTS MANY LEVELS OF SOCIETY today. Thousands of men and women walk the streets every day trying to find some way to provide food and shelter for themselves and their families.

For the unbeliever, this may be a time of anguish and desperation, often leading to crime and even suicide. But Christians recognize it as a time of testing, a challenge to their faith. They look for a fellow believer to share their burden and join them in earnest, intercessory prayer. For thousands of persons, *Revivaltime* has become that prayer partner.

A housewife in Houston, Tex., testified: "I wrote you several months ago about my husband being laid off due to age and cut of company personnel. I requested prayer that he would get a good job so we could meet our obligations and also pay our tithes. This last month, God has given him work, and it looks like it will be permanent. Praise God!"

The strain of unemployment is more severe for some than for others. Mothers, left alone to raise a family, especially suffer. But God is willing to meet the needs of all who trust Him.

"About six weeks ago," related a woman in New Baltimore, Mich., "I asked your prayers for a good steady job, as I am a widow with a 12-year-old son. In a few weeks I applied for work at a nearby hospital. I applied on Thursday and was told to start work the following Monday. I know it was an answer to prayer, for they usually keep you waiting for months as they have so many applicants. It is a good job, and it gives me the training I need to be able to find employment wherever I go. Thank you so very much."

As a result of *Revivaltime's* World Prayermeeting, thousands of needs were met and burdens lifted. Among the hundreds of testimonies praising God for answered prayer was a letter from a mother in Pierre, S. Dak. She said:

"I sent a number of prayer requests to you for the World Prayermeeting. We are beginning to see those prayers answered. At a time when jobs seemed so scarce, my son found employment. Best of all, he is now working for a Christian, which has long been the desire of my heart."

Another listener in Syracuse, N. Y., shared this good news with *Revivaltime*:

"During your last prayer request time, I sent in a request for my youngest son, who had gone to California and was stranded. I didn't have any money to send him, but a friend of ours loaned him enough to

come home. My son did not finish high school, and jobs are hard to find; but praise God, he came home on Saturday and had a good job in a warehouse on Monday. I firmly believe it was through prayer that this happened."

Foreign listeners also solicit the prayers of the *Revivaltime* staff for the anguish of unemployment is not confined to America alone. A friend in Barbados, West Indies, recently wrote, "Some time ago I requested prayer for a job. I am now working in a hospital. Thanks to the Lord for answered prayer and thanks to *Revivaltime* for praying with me."

"We appreciate your prayers so much," testified a resident of White Bay, Nfld. "For awhile things were pretty rough. We were out of food with no money. It was the first time in my life I had to really depend on the Lord."

"One day, as I was praying, I said to myself, 'I wonder if *Revivaltime* has received my letter yet?' Just after that we had food brought in to us, and I got some orders for selling wood. Now I am getting more orders than I can attend to."

"I am sure I can say that we have never lived better—plenty to eat and money when we need it. All I can say is that the Lord has answered your prayers. God bless you real good."

Unemployment, like any problem facing the Christian, can be relieved through faithful, diligent prayer. *Revivaltime* is anxious to share your burdens. Radio Evangelist C. M. Ward takes every request before the Throne of Grace in intercessory prayer. Send your requests to *Revivaltime*, Box 70, Springfield, Mo. 65801. God is waiting to meet your need; trust Him today. ◀◀

People of all ages have written to *Revivaltime* requesting prayer in their moments of great need.



MISSIONARY WORK GOES ON ...

While the Candle Sputters

president?" Our interest centered in self-survival.

The president of Bolivia, Paz Estenssorro, was elected on a one-party vote, and sworn into office on August 6. Since then every week has been full of threats, demands, stonings in the street, minor skirmishes, tear gas, and shouting—led mostly by students and teachers who were asking for more money. Nearly every day at the normal school one block from our home there would be rock throwing, stone barricades, and fighting.

Last week rioting broke loose in the Huanuni mine near Oruro, and many people were killed. The government finally sent in planes to strafe the area, which only added to the resentment the miners felt over the death of their fellows.

Then things quieted down and we made a two-day trip to Oruro to dedicate their new church building.

Monday was a special holiday called *Todos Santos* which corresponds with our American observance of All Saints Day or Halloween. The next morning the situation became tense again as the army executed a *coup d'etat* early in the morning to try to take over the government. I made sandwich lunches for the children and sent them off to where their school bus waited, four blocks away. Just then we received a call saying that the entire lower part of the city was blocked off, so my husband had to rush after the children with our truck.

The entire day was marked by an absence of shooting. It was quiet, but the kind of quiet that was almost worse than the sporadic outbursts of gunfire.

A service with American Evangelist Charles H. Cass had been scheduled for Tuesday night, but this was now impossible. A Peruvian evangelist, Deuardo Rios, was also supposed to begin in Santa Cruz, but it wasn't

long until all flights from the airport had been cancelled. We sent extra food up to the apartment at the church for the Casses. The American Embassy telephoned and told us to fill all containers with water, have food for a 10-day siege, fill our car with gas, and stay in out of the danger.

During the night we listened to the announcements over the radio. Early this morning the miners' radio at Wayna Potosi began to announce that events were following a prearranged plan and that everything would be over by 12 o'clock noon. The miners had already left their mines on the long trek from Corocoro and Chacarilla into La Paz. We have a church at Corocoro and have recently gone into Chacarilla with a group of pastors and Bible school students for evangelistic service. The people of these towns wanted an evangelical church. Now, when I heard this announcement, my first thought was, "Have we really done our best to sow the gospel and to remove hatred from the hearts of those living in these communities?"

Then we heard a strange voice on the Baptist radio station called *La Cruz del Sur* (the Southern Cross). The military had seized it, and immediately began to announce that La Paz would fall very soon. We decided to go up to the little market five blocks from the house to buy some extra vegetables and ground corn for the eight chicks that Rocky and Rachel have been feeding as a hobby.

My husband was just going to open the gate when gunfire broke loose in

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue
Springfield, Missouri 65802

THIS HAS BEEN AN INTERESTING day. Yesterday was election day in the United States and the American community had planned an all-night pizza party while we waited for the returns via a direct short-wave hook-up to Washington, D. C. But when the time came no one had any interest in attending the pizza party. Hardly anyone even asked, "Who is the new

our section of the city like a sudden rainstorm. Then the airplanes started zooming over to strafe just a few blocks from our window.

When the military took the strong evangelical radio voice which beams all over Bolivia, the confidence of many groups was undermined. Around our house things were quiet for a while, then let loose again, making the

house reverberate with the detonations of bombs and guns.

The military has proclaimed an eight o'clock curfew, and we have been without lights since early this morning. We don't know what the future holds, whether the military and the university students can control things or if the leftists will gain the ascendancy.

*Our times are in Thy hands,
Whatever they may be—
Pleasing or painful, dark or bright,
As best may seem to Thee.*

The candle is sputtering. We count on your prayers, for He has promised, "I will build my church, and the gates of hell shall not prevail against it."

With this confidence we continue to work, live, and plan ahead. ◀◀



Missionaries Leonard Emory (left) and Raymond Stawinski determine what materials may be salvaged from the wreckage.

AFTER THE STORM

ONLY TWO MONTHS AFTER MISSIONARY Raymond Stawinski began services in Isla de Francia, a tropical storm destroyed the church building.

God had blessed the new work in this growing community near Asuncion, Paraguay. On the day of the storm there were 75 in Sunday school. Evening services were averaging 35 to 40 in attendance, and women's meetings had been started. The interest of the community had been awakened. The services must go on.

With some lumber and roofing salvaged from the wreckage, a temporary shelter was built for the Sunday school. On a Sunday after the storm there were 45 in attendance but lack of facilities posed a problem. Brother Stawinski says, "Without walls we fight the sun during the day, and all sorts of insects in the evening. Then we don't know when an unfriendly missile such as a rock or brick may be hurled at us while in service..."

He is eager to start building as soon as funds are available. Until after the storm there had been no Roman Catholic effort in Isla de Francia, but they have since instituted a visitation pro-

gram, promising a Roman Catholic chapel.

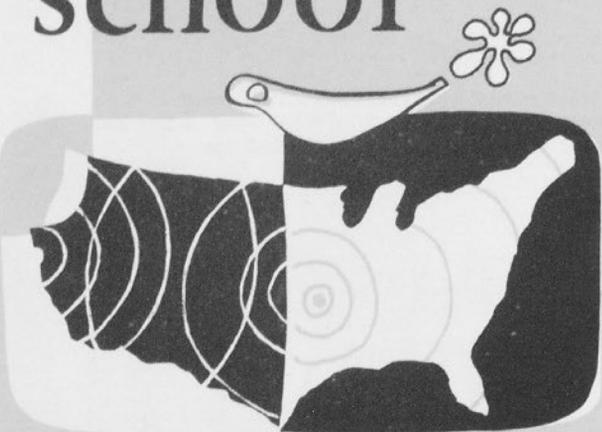
Approximately \$2,500 is needed to put up a building for our church in Isla de Francia. This time it will be built with the necessary cement reinforcements to withstand the storms and strong winds so frequent in this area.

Your offering at this time can help to conserve the harvest of souls being gathered by faithful laborers in Paraguay. Send your offering to the Foreign Missions Department, 1445 Boonville Avenue, Springfield, Missouri 65802. Designate it: "Raymond Stawinski, Church Building." God will bless your faithfulness.

Temporary Sunday school shelter lacks adequate facilities.



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Are you a Christian worker? Like to sharpen up your know-how and rekindle your enthusiasm? A.C.T.S. is for you. Two sessions make it possible to accommodate more workers. Sessions will be in Springfield, Missouri (Central Bible Institute campus) and Santa Cruz, California (Bethany Bible College campus). Each A.C.T.S. will have a full complement of teachers and special features.

In the Springfield school General Superintendent T. F. Zimmerman will conduct a special class called "A Synopsis of Twentieth Century Pentecostal Revivals." On the west coast this course will be taught by C. W. H. Scott. Administrators will find a special block of courses outlined to meet leadership needs. The popular workshop sessions will offer a variety of helpful subjects. Make your plans to attend. Send for a free catalog for the school of your choice.

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Your Questions

Answered by Ernest S. Williams

Jesus said, "If any man will do his will, he shall know of the doctrine..." (John 7:17). What does this mean?

It means that if any man is willing to do the will of God, the Holy Spirit will teach him. The mind that rejects Jesus is not likely to be open to salvation truth. It is he that is willing to receive who obtains saving light.

What is carnality?

Paul speaks of carnality as the mind of the flesh, the nature with which we are born. Through the fall of man we have inherited tendencies that oppose the will of God. Self is put in first place (Romans 8:6-9). To follow Christ we must subdue these tendencies (1 Corinthians 9:27). Victory is found in learning to walk in the Spirit rather than after the flesh. See the provision for our victory in Romans 8:1-4. Saved by grace, we must continue to trust this grace for continued victory (Titus 2:11, 12).

If the thief on the cross was saved and went to heaven, why do some of us Christians have to struggle so hard to keep from being lost?

We, like the thief, are saved by grace. Had the converted thief lived on, he would have had to endure afflictions just as we do, and "fight the good fight of faith." Much of the struggle which some Christians suffer is from lack of faith in the atoning work of Christ. It results from the feeling that we must *do* something, or *be* something ourselves, in order to merit salvation. As a result, we toil and wear ourselves out instead of trusting and resting in the promises of God. "For by grace are ye saved, through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8). When we really believe we do not struggle. By believing we enter into a spiritual rest, a serenity of spirit, which gives us an inner calm in the storms of life.

An evangelist stopped a person who spoke in tongues during his message. He acknowledged the value of speaking in tongues, but explained that such ought not to break in while a minister is speaking. Was he right in doing this?

No faithful minister wishes to quench the Spirit, but when a minister is preaching the Word, anointed by the Holy Spirit, it is distracting to be interrupted by a person speaking in an unknown tongue. The person who has interrupted may be stirred by the sermon, but he might do well to control his feelings and wait until the conclusion of the sermon. Some speakers are able to adjust to interruptions; others find this difficult to do.

Some good Spirit-filled brothers and sisters make the mistake of thinking speaking in tongues should have priority over everything else. Paul shows in 1 Corinthians 14 that this is not so.

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



Visitors at the Assemblies of God booth in the Protestant Center at the World's Fair.

It Happened at the WORLD'S FAIR

By CHAS. W. H. SCOTT
Executive Director, World's Fair Witness

MUCH HAPPENED AT THE WORLD'S FAIR IN NEW YORK during 1964. The fair-goers saw interesting displays from scores of countries. They watched demonstrations of science that foreshadowed numerous changes in the American way of life. Many of the exhibits were fascinating and informative, including the religious features.

Among these was one sponsored by the Assemblies of God. It was a booth located just inside the Protestant Center with its motto, "Jesus Christ, the Light of the World."

By actual count 69,008 persons stopped at the Assemblies of God booth to ask questions, discuss religious views, and learn something about the teachings and ministries of our church. They came from every state in the Union and from all parts of the world. Everyone who would accept it was given a copy of *The Pentecostal Evangel*, a New Testament or Scripture portion, or tracts dealing with his particular interest or need.

A number of these friends accepted Christ as their personal Saviour, right in the booth. Others indicated great desire for the infilling of the Holy Spirit and promised that they would look up an Assembly of God in their hometown.

The experiences of the pastors who served as counselors at the booth would warm your heart. Let me relate a few.

"We met hundreds of people and found many to be very hungry for spiritual truth," said one pastor. "I met a Lutheran who was in great pain with his back. I told him that Jesus could heal, and he asked me, 'Will you pray for me right now?' He went away smiling.

"A young Catholic man (who has come to our church a few times) visited the booth and gave his name and address to the counselor, requesting more information. We were delighted with the quick response his request received from our World's Fair Witness office, including the literature that was sent, and the follow-up."

Another counselor reported: "A young man who was saved in an interdenominational crusade was very anxious

to live a victorious Christian life. As he prayed in his room about this matter, he said, he felt the lifting power of God upon him. Shortly after this he visited our booth and I was able to give him my testimony of how I received the baptism with the Holy Ghost. He requested information about our Assemblies of God Bible colleges, for he was interested in entering the ministry."

The counselor continued: "I had another experience. I gave my testimony to a woman who was working in another booth in the Protestant Center. I told her how I received the baptism with the Holy Spirit. She said, 'That is just what I want.' Now she is attending an Assembly of God in her hometown."

And he added: "The Assemblies of God booth seems to satisfy all races. I have talked to Negroes, Spanish-speaking persons, and many other nationalities. They all had a good impression of the Assemblies of God."

Another counselor told us about a young wife, married to a military officer, who had just arrived at the Fair for a visit. She said our booth was one of the first places she stopped. Her sister belonged to the Assemblies of God, she explained, but she attended another church where the Holy Spirit was not emphasized.

She said she felt a void in her spiritual life, and she related an experience she had while alone at home. She was praising the Lord and felt so happy she hardly knew how to express it. "There was a heavenly atmosphere all around me, and all I could do was praise the Lord, which I did, until I had no further way to express myself," she said. "Do you think I was near the point of receiving the baptism in the Holy Spirit?"

The counselors were able to help this lady and many hundreds of friends like her who are looking for spiritual guidance and for a church which teaches the whole Word of God. Space does not permit the telling of all that happened at the World's Fair booth in 1964. Only eternity will reveal all that was accomplished through the dedicated service of more than a hundred counselors who served and prayed and witnessed.

Our World's Fair Witness will be continued during the 1965 season which begins April 21 and continues through October 17. The Protestant Center is near the main gate of the fair, and the booth will be staffed every day from 10 a.m. to 10 p.m. Will you pray for this witness to the world?

The cost of maintaining this ministry must be met by the gifts of our friends throughout the nation who are interested in this important work of evangelism. We are asking for faith partners who will support this project with prayers and offerings. *Just one dollar* a month throughout 1965 will help meet the need of this great work.

Will you fill in the coupon below and mail it today?

WORLD'S FAIR WITNESS

ASSEMBLIES OF GOD
1445 Boonville Avenue
Springfield, Missouri 65802

God helping me, I pledge to give at least one dollar a month for the next 12 months for the ministry of our World's Fair Witness Booth.

Name

Address

City State Zip

Amount enclosed



PITY the debt-free church

By L. L. GRUBB

Chairman, NAE Church Extension and Home Missions Commission

"LAST SUNDAY WE BURNED OUR MORTGAGE. PRAISE THE Lord, we are out of debt." Or, "Isn't it wonderful; our church has been out of debt for ten years?"

Fine! These are great financial achievements. They prove that the members of the church have met their obligations. Always this should be done! The Bible says, "Owe no man anything" (Romans 13:8). In this passage, the Authorized Version seems to prohibit the Christian from contracting mortgages or business loans. Actually the idea in the context is, pay your taxes and your debts.

Do not ignore or be careless about financial obligations as the psalmist indicates: "The wicked borroweth, and payeth not again" (Psalm 37:21). If it is a sin to be in debt, most churches through the centuries have had need for confession. Payment of debts is a part of the Christian's testimony. By defaulting here many individuals and churches have dishonored the Lord.

The church which pays off its debt according to terms is honoring God by obeying His Word. But, is a consistently debt-free church to be desired? In some respects it is profitable to be in debt these days. First, an individual may deduct interest from his taxable income. In the second place, he may use the money of others to make money for himself. This is good business.

Churches likewise may use money, borrowed from members or from a loan institution, to extend the Lord's work and thus bring God's blessing on the church and glory to Him.

Neither is being in debt a violation of the Biblical principle of faith. Instead it manifests faith in God. It shows faith that God will meet the planned needs of the church.

Consider three important questions about the debt-free church.

1. *What might a debt-free church indicate spiritually?*

a. It certainly may indicate a lack of growth. Are souls being won to Christ and added to the assembly?



PHOTO BY A. DEVANEY

Is the missionary vision of the church reaching into the community through the visitation program so that the Sunday school is growing? Even normal growth of a church in numbers would seem to suggest that unless the original church building was constructed much out of proportion to the size of the original nucleus, such a church would be facing a need for more money to increase its facilities, at least by the time its original debt is paid.

Such a church would no doubt need a revival spiritually. It has probably settled down in the mechanics of church administration and forgotten that its primary business (in fact, the reason for its existence) is *missions*. This includes a soul-winning program at home and also sending missionaries to other parts of America and the world.

b. A debt-free church may also indicate a lack of vision in starting new churches. In an urban area an average church of 200 members has its constituents scattered in every direction. Often these members will lose interest in the church because they are too far away to participate practically and financially in its program. They cannot hold office efficiently because they cannot attend all the meetings. It may also be that because of the size of this church enough leadership is already available so that scattered members are not needed in any leadership capacity. Yet, here is talent, perhaps ready to be dedicated to Christ and to be used in the establishment of new churches.

In any large American city today there are new housing areas. Some of these areas have no church of any type. Is the older church concerned about these thousands of lost souls? She should be!

When a church begins to relax financially it also relaxes spiritually. There is usually less faith, less prayer, less soul-winning and less missionary vision. By the same reasoning, when a church is in debt on a Biblical basis it prays more, gives more and is more concerned about the spiritual condition of the people in its community.

The material and spiritual aspects of church growth are inseparable.

2. *What might a debt-free church indicate materially?*

a. It may indicate a rich church. The financial resources of the members are great; they not only have paid their church debt but they have invested money in different projects for the express purpose of making money.

Throughout all church history since the days of Christ rich churches have had a tendency to depend on themselves rather than on the Lord. This leads to a lack of missionary vision and also to spiritual poverty. The Laodicean church was increased with goods, but Jesus said it was "miserable, and poor, and blind" (Revelation 3:17).

b. It might indicate a great financial potential for Christ. If a church has paid its debt it could be continuing those same payments in some other project. Otherwise the maximum flow of dollars has been stopped and the Lord's work ceases to expand. This is a great tragedy.

3. *What may a debt-free church do for Christ?*

a. If it is a growing church it can extend its own facilities. When God answers prayer in behalf of lost souls and numbers in the church increase, the church should extend its building facilities. If this is not done, growth will be stifled. The members of the church will say, "What's the use doing visitation? We haven't space for more people." The newcomers will say, "Why go to that church? Usually there are no seats available." Once this has happened, to revive interest among the members and in the community is very difficult. This is another illustration of the close connection between the spiritual and the material in church development.

b. The debt-free church can help start a new church. This church which is not tapping its full financial re-

sources can *mother* a branch church in some other section of the city or county. It can give or at least lend some families to start the new church. It can borrow a substantial sum of money, buy a church location, and give this property debt-free to the new church. It can contribute leadership personnel to make the establishment of a new church rapid and effective.

Is it wrong or impractical for a Pennsylvania church to start a new church even as far away as California, or vice versa?

If each new church could have a debt-free location, or a substantial sum to start construction of a new building, it soon could be paying its own way. This would mean that both district and national organizations would be able to use their resources to help more new churches in their development.

c. The debt-free church can help to finance the purchase of property in areas planned for development when such property is priced at less than half its later value. Such property is available all over America, especially in large metropolitan areas. There is no question about the future development of these areas. Investment funds could be used for this purpose and the principal and interest payments on these funds could be made by an older church.

From all of this we may conclude these facts:

(1) If the local church has the proper spiritual and missionary vision it should never be out of debt very long, if at all.

(2) The local church and pastor hold in their grasp the power and potential either to extend the church or to allow it to stagnate.

(3) The above program could only result in increased giving and activity in church extension. The profit and glory to God would be inestimable. ◀◀

MIRACLE at CEDAR CREEK



Johnson Ethelbah

JOHNSON ETHELBAH, AN APACHE MEMBER OF THE Cedar Creek Indian Mission, Whiteriver, Ariz., had an operation for kidney stones at the Phoenix hospital October 2. Members of the church prayed while Pearl Foster, missionary, was at the hospital with the Ethelbah family.

In the evening, just as the Cedar Creek church service began, Sister Foster called Doris Carlson, her co-worker, and asked her to tell the church that Brother Ethelbah's condition was very serious. The doctor had not expected him to live through the operation, since the kidneys were about gone and the doctor had removed a very large

stone. The wall of the kidney, he said, was as thin as tissue paper.

Sister Carlson reminded the people that on the first Friday of each month several churches of various denominations around the world pray all night for world revival. When the Indian people have wakes for the dead, they stay up two or three nights before the funeral. She said it would be better to stay awake and pray for the living than to have a wake for the dead.

So the people gathered for prayer. They came with one accord and prayed earnestly. Even the young children were calling upon God. A wayward brother of the sick man was on his knees till midnight. People would pray awhile, rest, and go at it again, repeating the process five or six times.

About 2 a.m. a woman exclaimed in Apache that victory had come. At that time, Sister Foster later reported, the patient opened his eyes and said to her, "I feel better, Sister Pearl." And he looked better, too, she said. The look of death was gone.

Brother Ethelbah steadily improved, to the amazement of His Jewish doctor, who is a kidney specialist. On October 30 he was released from the hospital. Two days later he was at church, where he played his guitar and gave his testimony.

This healing has been the cause for much rejoicing in this Indian assembly. ◀◀



A Child Is Like a Seedling

A child, like a seedling tree, must have the right climate in which to grow and develop normally. In today's world where wickedness and vice are prevalent, a child must be given a true sense of values even to survive as a moral, upright adult. If this is true under the best circumstances, what about the children born to people who care nothing about morals or standards—or the children themselves?

To save these lives, they must be placed in healthier environments—surrounded by the warmth of love—even the love of strangers. Injured, lonely, bewildered little hearts must be fed with understanding and shown how to trust the Lord.

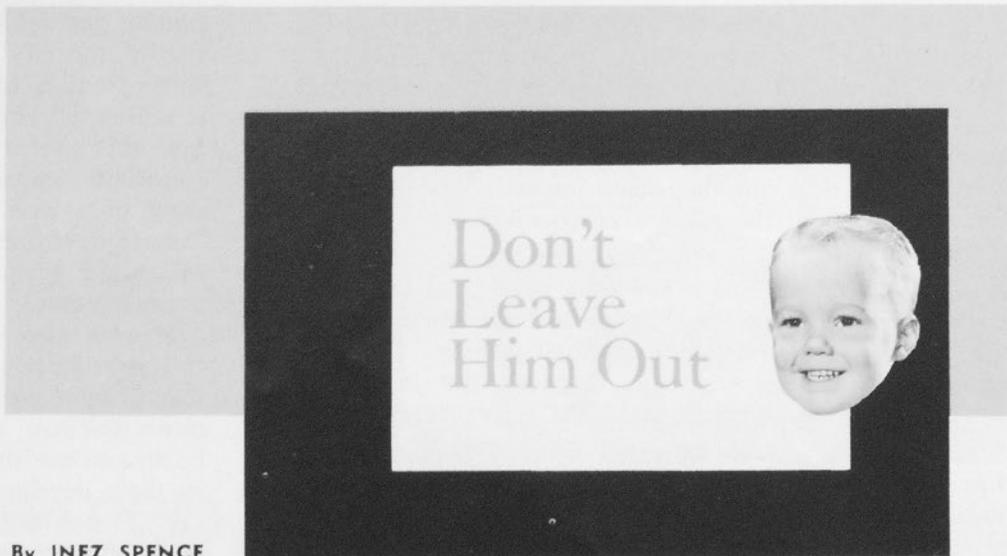
In the absence of the natural love of parents, the youngsters must be taught of God's love for them, they must learn that other people care about their welfare—enough to share, to provide a home and the security and closeness of a family. This is found in Hillcrest Children's Home for a hundred such unfortunate children.

An institution, of course, can never replace a Christian home and loving parents. But Hillcrest strives to meet most completely the individual needs of its children and also produce a natural family atmosphere.

Do you care about these children? Or would you give more thought to your spring lawn than to the needs of little strangers? It is so important to the future to give thought today to training and protecting neglected children. Do your share—give a generous part of your heart in a generous contribution to Hillcrest Children's Home.

March 21 is Hillcrest Day. Please don't forget.

HILLCREST CHILDREN'S HOME
Department of Benevolences
1445 Boonville Avenue
Springfield, Missouri 65802



By INEZ SPENCE

WITH A BRIGHT SMILE, THREE-YEAR-old Tommy greeted his grandmother who had just arrived for a visit. "Tomorrow is the day we go to church," he told her. "You can see my church and my pastor. I'll get to sit in the big church with you, and you can share the hymnbook with me."

At the close of the service the next day the little boy gravely extended his hand to the pastor and said, "Good morning." Then, with a proud smile, he looked up at his grandmother and said, "Isn't my church nice... and my pastor?"

Tommy is fortunate. Not every child has parents who place before him a Christian pattern. Training begins at birth and never ends. Training is not alone the schoolroom with its books and lessons; it includes the higher school of atmosphere and surroundings. It is the school of personal influence.

To shape a young life is the highest and holiest of all occupations, and the church with its Sunday school is one of the greatest of all molding and training factors.

The child breathes in the atmosphere of the home and church. He is all ears, eyes, and open pores. He constantly absorbs impressions. Both the home and the church must provide the spirit of simple reverence and strong, loving trust in the Heavenly Father. From the reading of God's Word, the family prayer, and the simple table grace, the child is easily and naturally brought into the spiritual influence of the church.

God planned the family with great and tender foresight. Parental love was to reflect the love of the Heavenly Father. Children were to be trained to obey and honor parents so they

would learn to obey God and trust in His love and care. God's plan has not changed. The happiest homes are those united in Christ.

Upon the parents rests the responsibility of taking the small child regularly to the house of God. Sunday becomes "Happy Day"—a special day when all the family goes to church to hear about God. A child must find the church a warm, friendly place to which he will want to return. His teachers must be wise and loving to win his confidence and to give him a feeling of belonging.

Parents can do much to make the young child feel that the pastor is a very real friend. If the father and mother are loyal to their pastor, the little child will sense it. If they show by their interest and regular attendance that they appreciate his messages and help, the child will respond similarly. The pastor, too, has a big responsibility, for he must win the love of his church children by his sincere interest and love for each of them. Children are sensitive and instinctively feel if a friendliness shown is sincere or merely a professional overture.

A pastor was walking down a street one afternoon as an elementary school was being dismissed. Lost in his thoughts, he was unaware that a little girl was walking silently at his side until he glanced around and saw her looking up at him with a shy, sweet smile. He smiled back but did not recognize his little companion. Then, before he could learn her name they reached a corner. She waved her hand and said, "Good-bye, Pastor. I'll be in the story class Sunday." Then she quickly ran down the street. Later he learned her name was Beda. Her fami-

ly had recently moved to this city. They lived next door to a child attending this pastor's church and it was through her invitation that the little newcomer had visited. A pastoral call resulted in the family being brought to Christ.

This pastor enjoyed a close contact with the young of his church family—not easy in a large church. To introduce the little ones to church worship, he asked that the three- to five-year-olds be brought with their teachers to the first part of the morning service. Seats at the front, near a door, were reserved for them. Here they heard the singing of the hymns, the reading of the Word, and the pastor's prayer. Just before the offertory the pastor stepped down, stood before the group, and briefly told a Bible truth in story form. When he finished the children quietly went to their own nursery and kindergarten rooms. The timing was wise, for tiny tots cannot be inactive long, and by

the time they returned to their departments they were ready for their age-level activities.

Church attendance for children presents a problem. Everything is planned by adults for adults. The buildings, furnishings, and program are all designed to meet adult needs. Parents can make the service more meaningful to the young child if they teach him the songs and give him an opportunity to present his offering. Someone said that it is not mere repetition, but repetition with satisfaction, that makes a habit. This certainly applies to church attendance.

In their own way little children can worship their Heavenly Father. It is natural for a child to trust, to love, and to believe. If a father or mother says on Sunday morning, "This is the day that the Lord has made . . . Let us be glad to go to His house," the child will catch the joy of going to church.

What is worship to a young child? Worship, he learns, is singing praises to God. It is saying "Thank You" to Jesus for His watch-care and for all the good things He provides. It is looking at the beautiful world with

its sunny (or rainy) days and its dark, restful nights, and being glad that God made them for us. It is hearing God's Word and wanting to be good. It is wanting to please Him. And worship is a happy experience when shared with one's family in God's house.

What is a church but a group of families? The church and the family must work together. Each member of the family needs adjustment to life and to God. A family needs a sense of direction—direction which the church must give. The church must reach all, from the youngest member to the oldest. It has a part in helping families develop a Christian faith that will hold fast through all the testing experiences of life.

The little child must be included; he must be able to say, "My teacher—my church—my pastor." This is his rightful Christian heritage. Here are the ideals and values which have come down to us through the ages. It is the young child's right to come to God's house and learn early of its instructions, worship, and guidance. Let us never leave him out. ◀◀

MUSEMENT FOR MINORS • BY R. G. CHAMPION

PICTURE PUZZLE

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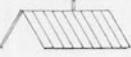
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ISAIAH 40:8

Heart of a Stranger

By ALBERT W. EARLE

GOD COMMANDED ISRAEL TO BE CONSIDERATE OF STRANGERS, "for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt" (Exodus 23:9). This is one reason we are alert to the needs of the strangers who come into our services and cross our paths in other ways.

One stranger I shall never forget came to my study door just a few minutes before service was to begin one warm evening last summer. S_____ was only 14 years old, but conducted himself as one much older. He was mature for his years. His courteous manner immediately caught my interest and I was soon aware that my visitor was an unusually well-educated and carefully disciplined young man.

He was not only a stranger in our community; he was a stranger in our

country as well, having come from Europe for a few weeks' stay with friends near our church. He had passed Bethel several times, and now had come to ask if he might attend the service. We welcomed him, introduced him to several of our young people, and prayed that God would meet his need.

Two days after the service, I received a most beautifully written letter from the young stranger, expressing his sincere thanks for what he had received by way of inspiration and new spiritual insight from his very first exposure to the full-gospel message. He confessed his personal disillusionment with his own religion because it had not met the desires of his heart. He was searching for reality and promised to be back again.

He did come again, several days later, to a special service during one of our evangelistic meetings. That was his last visit to a public service, for he

was to leave Europe the following week.

But on Sunday he stopped by the parsonage. By now we had become good friends with S..... but in some ways he was still a stranger. There was something "different" about him that kept us wondering.

On his final visit to the parsonage, he said very politely, "Pastor Earle, I am here for two reasons. First, to say good-bye, for I shall be leaving for home this week. Second, I wish to ask your forgiveness for telling an untruth. You see, my first name is indeed S....., as I told you when we first met. But for reasons which I trust you will understand, I gave you a fictitious last name."

Then he began to explain to me the political problems, social complications, and family difficulties that would develop if it were known that he was no longer adhering to his state religion.

"But," he continued, "will you tell me all you can about this personal experience of salvation? I want to know Christ the way you and your people know Him."

So for the next few minutes I explained in simplest terms the way of salvation. I referred this young stranger to the Gospel of John, chapter 3, and repeated the story of Nicodemus who came to Jesus for spiritual guidance. I emphasized verse 7 ("Ye must be born again") and verses 14 and 18 ("As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life...").

I quoted to him John 10:10—"I am come that they might have life, and that they might have it more abundantly" I showed him that there must be a personal acceptance of Christ and personal identification with Christ. Together we turned in the Bible to the Book of Acts, chapter 16, where we read the story of the Philippian jailer who asked, "Sirs, what must I do to be saved?" And we read the reply of the apostles—"Believe on the Lord Jesus Christ, and thou shalt be saved" Together we prayed that this experience might be his.

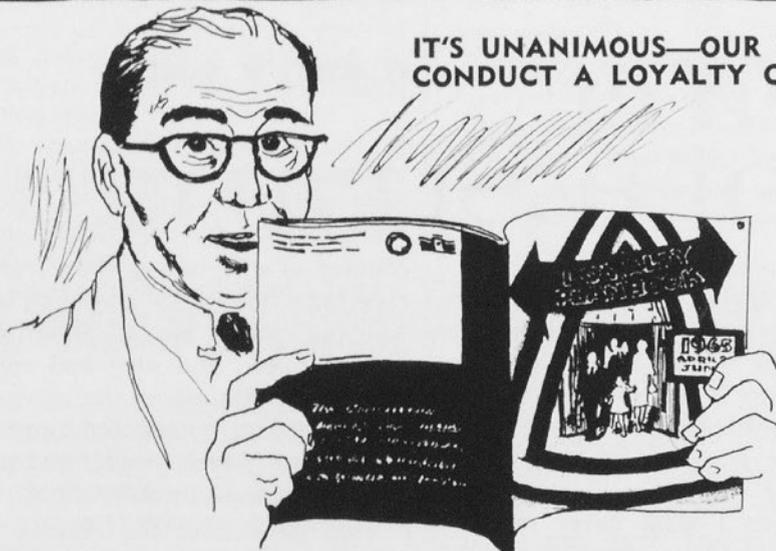
As he prepared to leave, S..... assured me he would never forget

what had transpired in those few moments "I know it will not be easy, but I shall always remember what you have told me," he said "I will do my best to be a follower of Christ."

It was as he urged me to keep his identity confidential that I understood more fully the heart of this young stranger "My father, who was exiled from his homeland, was the king," he said, "and were it to become known that I am no longer adhering to the state religion, you can appreciate the difficulties that might develop."

Will you pray for this young prince-in-exile who has heard the claims of Christ and desires to follow Him? ◀◀

If love, joy, and peace are not in your life, and you are a Christian, there is something wrong. Hand your life over to God and let Him fill it. All He wants is the instrument. Paganini once stepped before the footlights to play. When he picked up the violin he realized at once that it was not his own violin. Paganini said, "I will show them that the music is not in the instrument, but in Paganini."



IT'S UNANIMOUS—OUR SUNDAY SCHOOL WILL CONDUCT A LOYALTY CAMPAIGN! NOW—

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Miss Kyocha Kang

No. 1 in the series, "God's Grace in the Lives of College Students"

Korean Student Enrolled at American A/G College

MISS KYOCHA KANG IS ONE OF THE foreign students training at Northwest College in Kirkland, Wash. Her presence in an Assemblies of God college is a result of the moving of the Holy Spirit among non-Pentecostal denominations in Korea.

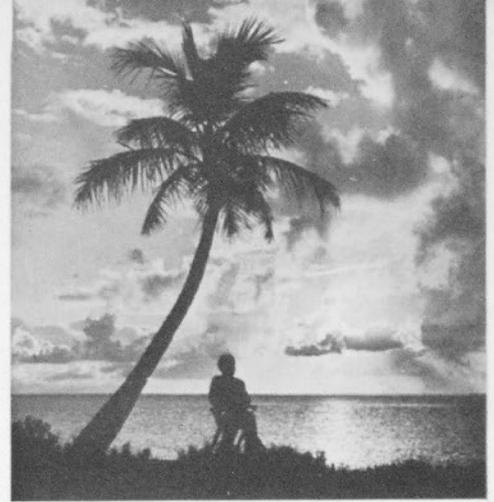
Miss Kang's father, Mr. Hongmo Kang, is founder and president of an independent Presbyterian school known as *Yongseng*. This school with 3,000 students, includes a junior and senior high school and an evening college. The school has an unusual background for it was begun as a result of the Korean War. During that time the Kangs, who were Presbyterian Christians, were forced to flee as the Communists searched for them with the intention of killing them. Kyocha, only eight years old, and the other Kang children were housed with relatives in the country near Chunju while the parents hid in the mountains.

Following the war the Kangs, grateful that their lives had been spared, began a tuition-free evening school for many of the orphaned children of their area. Their efforts prospered, and in these 11 years since that time

the school has grown to include 3,000 students and 90 faculty members. The college division, now in its first year of existence, already has 200 students. Eventually it will be a four-year college.

The Kangs came into the Pentecostal experience in 1962 as the result of meetings held in Seoul by an Assemblies of God missionary evangelist. Since then, a number of revivals have broken out in the school and many of the students and faculty have been filled with the Holy Spirit.

Miss Kang, a graduate of Yonsei University in Seoul, Korea, was preparing to enter the University of Hawaii on a scholarship basis for her M.A. in Education. But she felt impressed to reevaluate her educational plans in the light of the spiritual objectives and needs relating to the work of the Lord in Korea. After careful thought and prayer she decided to enter Northwest College and major in Bible to help her in counseling students and assisting in church work. Miss Kang expects to return to Korea upon completion of her work at Northwest College. ←



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LETTERS

EVANGEL READERS WRITE

A SENIOR MEMBER FELLOWSHIP

For some time now many interested people have been suggesting:

Why not have a fellowship of members of the Assemblies of God who are over 65, with weekly meetings of local groups? This would give oldsters a time together to share mutual interests and it would present the possibility of group ministry in various areas.

I heartily endorse such a plan.

The first step is to find a program which would interest and help senior members. This is where we need response from readers in all sections of the country.

What type of program would best fit into the lives of those over 65 in your section?

Will you help form a senior members group?

What type of ministry could be performed most effectively by the group?

What other activities would they find enjoyable and relaxing?

Would they prefer (1) separate women's and men's groups, or (2) a mixed group?

What name would you suggest which would clearly identify them, yet not sound morbid and discouraging?

We want ideas and suggestions concerning these and any other areas of planning a fellowship for those over 65. They are a vitally important part of the Assemblies of God family, and we want them to feel so.

I would be happy to receive correspondence from people of all ages concerning this matter.

CURTIS W. RINGNESS
1445 Boonville Avenue
Springfield, Missouri 65802

IOWA TEEN-AGER WRITES

I am 17 and love the Lord, but I am often sad because I cannot attend the Pentecostal church my brother attends. But through this church the *Evangel* comes to our home.

I want to thank you for printing this magazine that has so often helped me when I needed help. It means a lot to me.

THELMA SWARTZENDRUBER
Kalona, Iowa

HOW TO PREVENT SUICIDES

When we read of famous authors, actors, actresses, and others committing suicide, we wonder why they would do such a thing. It shows that money and fame do not satisfy the human heart.

I think preachers ought to be more emphatic in warning people there is a life after death. They also ought to tell people that suicide is sin.

Christ is the answer to all our problems. When we have His presence with us, we are not lonely. When we have His help,

we can face all our difficulties and overcome them.

The Bible states that Christ is coming again to judge the living and the dead, and then He is going to reign a thousand years on this earth. I am looking forward to this; it is my hope. People who have a blessed hope like this will not commit suicide. Preachers ought to inform the people about these things, and Christians ought to live as though they believed them.

STEPHEN CIBIK
Tampa, Florida

TOGETHER THEY SERVE

My wife and I enjoy reading the *Evangel* and are so happy to read of God's blessing all over the world.

I was saved and baptized with the Holy Spirit 48 years ago, and both my wife and I have been ordained ministers with the Assemblies of God for 45 years. Brother Gaston was in charge at our ordination.

Together with my wife Nellie, I have served the Lord in a number of pastorates and as district superintendent of the Latin American work for 19 years. For the past six years we have been engaged in evangelistic meetings in our district.

All of our children and 39 grandchildren are followers of our Lord Jesus Christ, and we are happy to be part of the Assemblies of God.

DEMETRIO BAZAN, SR.,
Albuquerque, N. Mex.

GETS PENTECOSTAL "OVERDRIVE"

The *Evangel* has been a real blessing to me as well as to other service personnel on duty here in Iceland. Assemblies of God Chaplain Robert G. Brown is presently on duty here and we consider his transfer a direct answer to prayer. We began praying last July for a chaplain with the Pentecostal experience.

Although I have not attended an Assemblies of God church, I did receive the baptism in the Holy Spirit at a lay service in March 1964. My wife and I became Christians in May, 1954. No matter what area we were in, we always looked for the most fundamental church. After a time I recognized my spiritual life did not reach the steady burning heat I so much desired. My mind was ever questioning, "Where is the power that enabled the early Christians to sing in jails and praise the Lord in all manner of hardships?"

When I was transferred to Keflavik, Iceland, I met Ray Garriss who was the lay

MOVING SOON?



To keep your "Evangels" coming, please send your change of address at least three weeks in advance. Be sure to include your old address or the address label. Undelivered copies mean lost blessings. So please send your old and new address promptly when you move. It will help us serve you better.

leader for the Assemblies of God service conducted on the base each Saturday night. (This was before Chaplain Brown's transfer.) I talked to him about the spiritual life and discovered he had been seeking the baptism in the Holy Spirit for some time. I had always been taught that the baptism of the Holy Spirit was only for the Early Church. But the time came when I was fully convinced that I too had to have this experience.

One Saturday night after the service Ray suggested we tarry and pray. We invited two others who had the experience to pray with us—one an Icelandic Philadelphian minister who did not speak English. As the brothers laid hands on us, we received the baptism in the Holy Spirit at the same time.

The baptism in the Holy Spirit is the answer to the steady burning fire! There are many wonderful by-products, but the main thing is the impelling power to witness—exactly as it says in Acts 1:8. This is the "overdrive" and the "plus" in Christian living. Praise the Lord!

A. E. LLOYD, JR., LT., J.G.
U.S.N.

PRESENTS HAM RADIO PLAN

I am an amateur radio operator in Monrovia, Calif., holding a valid general class license which permits me to relay messages and run phone patch traffic both within the United States and overseas. I am also an ordained Assemblies of God minister.

I believe there are enough amateur radio operators in our movement to enable us to set up a network of stations, and make this form of communication available to our missionaries and ministers.

Any amateur radio operators who feel this plan has merit may contact me for further information. My call letters are WA6YVC.

BERNIE HITE
233 Linwood
Monrovia, California

A LETTER FROM JAPAN

I cannot begin to tell you what it has meant having the *Evangel* come to us every week here in Japan. My husband is a serviceman stationed here. I have been unable to attend any Pentecostal church but your wonderful magazine has served my need. The articles on the Spirit-filled life have lifted my heart to greater heights in Christ.

I am giving my back issues to my neighbors, hoping God will speak to their hearts.

MRS. JUDY BROWN
Kami Suja, Japan

A WAY TO ENDOW BLESSINGS

Not too long ago when I visited a church, one of the first things the pastor did was to show me the church library. It was one of the finest I have seen. Most of the finances for the library came from memorial gifts given in tribute at the death of an individual. A tribute in each name was kept in the library, and the books in circulation served to extend their memories after death.

This made me think much about other possibilities. For example, an individual might take advantage of the opportunity to

remember the work of God in a will. It is necessary that we make this wish known if we want to be sure our last opportunity to serve God in this life is fulfilled.

W. H. WEAVER, JR., PASTOR
Lynwood, California

THE "EVANGEL" IN LAUNDROMATS

As a pastor I appreciate the *Evangel*. Our Sunday school purchases a weekly supply, and we see that each home of those who attend our church gets the magazine free.

We get enough extra copies to distribute to barber shops, laundromats, and other places where the *Evangel* can witness to people. Recently I was scolded by the operator of a local laundromat for failing to leave a copy there for a couple of weeks, when I was out of town.

I am glad we have such a fine magazine to represent our church.

HARRY MELVIN, JR.
Olive Branch, Illinois

A LETTER FROM HAWAII

Greetings in Jesus from the Garden Island of Kauai, Hawaii.

There are many indications that 1965 will be one of the most prosperous in Kauai's history. Expanding tourism, military developments, and alterations at the Mercury Tracking Station and the Underwater Target Range will bring many new families to our part of Hawaii.

Our small—mostly Hawaiian—congregation extends a welcome to these newcomers.

I would personally welcome inquiries from any who are interested in finding employment here.

EDWARD E. DECKER, PASTOR
Box 246,
Kapaa, Kauai, Hawaii

AIRMAN LIKES THE EVANGEL

For 18 months I was away from home and family and all Assemblies of God churches. *The Pentecostal Evangel* meant a great deal to me while I was overseas.

Now that I am stationed in the U.S. I still appreciate the *Evangel* for it keeps me in contact with the Assemblies—its message, ministry, and growth.

The *Evangel* has kept this G.I. going! May I thank you for the finest Christian magazine printed.

LARRY R. JENSEN, A/2C
Forbes Air Base, Kansas

"EVANGEL" ARTICLE A BLESSING

You couldn't have known how I needed to read such things, but each article in your wonderful magazine has had a special meaning for me. It is evident they were inspired by the Spirit of God.

A recent article by J. Robert Ashcroft, "I Was in the Spirit" (November 1, 1964), not only helped me look back to a spiritual experience many years ago when God met my need, but it also helped me experience the same blessings again.

You must receive many letters like this, but I wanted to join the others in letting you know what a blessing your magazine is to your readers.

MRS. RUTH HUFFMAN
Reseda, California

A PRAISING PIONEER

After 27 years I am resigning as teacher of a Sunday school class. I am now in my 88th year. I became a church member 70 years ago, and joined the Pentecostal movement 40 years ago.

Among my memories is the building project of the first Assemblies of God church at Campbell and Calhoun Streets in Springfield, Mo., and my association with Bob Hadley at that time.

I expect to leave this beautiful world very soon—not to die but really begin to live! I shall praise our wonderful Lord forever!

C. W. WERNET
Colorado Springs, Colorado

"EVANGEL" KEY LITERATURE PIECE

We are so pleased with the content of *The Pentecostal Evangel*. We provide it free to every family in the Adult Department of our Sunday school, and it is the key piece of literature used by our extension department workers and others who have a personal visitation outreach. We receive many requests for additional copies from people who receive it for the first time.

The *Evangel* is constantly being referred to in our testimony services. Those who have been helped by its content are quick to recommend a particular article to others.

Thank you for a job well done.

ROBERT A. SITES, PASTOR
Bethel Tabernacle Assembly of God
Kansas City, Missouri

There is
SO MUCH
to tell
about
**SOUTH-
WESTERN,**
we cannot
say it
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the coupon today,
and information on
the opportunities
awaiting will be
rushed—free!

THIS SPACE FOR MESSAGE

Having a
WONDERFUL
convention!
You should
be here!

INDIAN

YES, YOU SHOULD

AND YOU CAN . . .

It's too late to go to Indianapolis or Fort Worth, of course. But a big Sunday school convention is opening Wednesday (March 17) in Seattle, then in Atlantic City, Sioux Falls, Hot Springs, Panama City, and Long Beach. These conventions are tailor-made by area planners to fit area needs. Ask your pastor about the convention nearest you, or write the National Sunday School Department, 1445 Boonville Avenue, Springfield, Missouri 65802.

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Age..... Birthday..... Male.... Female....

Single..... Married..... Are you in school now?

(If in school, what grade?

(If not in school, what is the last grade you

completed? Year

Evangelism **BREAKTHROUGH**



KOWLOON CITY, HONG KONG — Thousands of Hong Kong's youth were reached through the ministry of Evangelist Tommy Barnett in a week of special meetings slanted to the youth of this city.

Many young people attend the schools sponsored by the Pentecostal work here and are being reached with the gospel daily; but many more are falling prey to dope, gambling, and other deceptions of Satan in this overcrowded colony of refugees from Red China.

Each night the prayer room was filled with youth seeking salvation. Many also found Christ during the services held in the school at noon break. A good percentage of these converts are now attending baptismal training classes to prepare for water baptism.

On Saturday night a great city-wide rally of Pentecostal young people was held in the Argyle Street Assemblies of God church. Other Pentecostal groups cooperated to make this rally, the first of its kind in Hong Kong, a real success. Altars were crowded with young people at the end of the rally. They were then taken into the prayer room where trained

young counselors showed them the way of salvation.

The posters and handbills with a picture of Evangelist Tommy Barnett, which were instrumental in bringing many young people to hear the gospel and be saved, were printed with funds from the Light-for-the-Lost program.

* * *

SANTA MONICA, CALIF.—Central Assembly here just concluded a two-week revival with Evangelist Leslie W. Smith of Springfield, Mo. Several sought the Lord as Saviour during the meetings and others were established in the faith. The presence of God was evidenced from night to night as the Holy Spirit confirmed the preached Word. The services were well attended throughout.

—Philip H. Hawtin, Pastor

* * *

FRANKLIN, N. C.—There were three saved and 30 filled with the Holy Spirit during a two-week revival with Evangelist Don Martin at the Cullasaja Assembly here. The church was edified and challenged to a greater ministry.

—Lawrence L. Lee, Jr., Pastor

DUNDEE, FLA.—The revival conducted by Evangelists Ray and Elain Leonard at the first Assembly of God here was a source of inspiration and edification. Eight came forward for salvation and a number reconsecrated their lives to God.

—Edgar M. Davis, Pastor

* * *

GRUVER, TEX.—Evangelist and Mrs. Franklin A. Burns of Munday, Tex., conducted revival services at First Assembly of God here in December with good results. Three were saved, one baptized in the Holy Spirit, and others were refilled. Attendance was good throughout the revival and the Sunday school reached a near record without any special drive.

—Paul DeWolfe, Pastor

* * *

WEBBERS FALLS, OKLA.—During 1964 the Assembly of God here enjoyed three profitable revivals as souls were saved and filled with the Holy Spirit. In April Kenneth Harris of Tulsa, Okla., conducted an Easter revival. Loyd Middleton of Vulcan, Mo., ministered in a back-to-school revival in August. The last revival of the year was conducted by Glenna Byard of Fredericktown, Mo. All these meetings were a blessing to the church. During 1964 five were baptized in water, a BGMC program started, and extensive work done on the buildings.

—N. B. Rayburn, Pastor

* * *

SHAWNEE, OKLA.—The Holy Spirit was manifested at Glad Tidings Assembly here during a revival with the Jack Martz Party.

The last night of the meeting ten were baptized in water and 12 young people came to the altar weeping and praying. There were many testimonies of instant healing.

—Bob Potter, Pastor

* * *

DUNCAN, OKLA.—Bethel Assembly here experienced an outstanding revival with Evangelist and Mrs. James Tucker of Enid, Okla. There were 10 saved, eight baptized in the Holy Spirit, and some were healed. The Spirit's moving was so overwhelming there was no preaching several nights.

—Marcus L. Alexander, Pastor

* * *

KNOB NOSTER, MO.—Evangelist Luster Young of Doniphan, Mo., recently concluded a two-week revival at the Assembly of God here. Six were saved and five filled with the Holy Spirit. Christians received a new zeal to work for God and a burden for the souls of men. The Sunday school reached a record attendance of 78. Plans are being made to build an educational annex.

—Russell R. Wisheart, Pastor

* * *

DURANT, FLA.—Many were saved, some filled with the Holy Ghost, and a number of definite healings reported during a revival with the Clark-Peterson Team at Pleasant Grove Assembly here. Many people from other denominations came and attendance reached 700 to 800 on week-nights. The church was uplifted and the spiritual tide continues to rise.

—R. L. Beavers, Pastor

* * *

PLEASANT HILL, CALIF.—Several children were saved and Oak Park Assembly here evidenced much spiritual growth under the ministry of Evangelist John Bryant. During the meeting a new Sunday school attendance record of 133 was reached.

—Eumid Freeman, Pastor

* * *

ST. JAMES, MO.—The ministry of Evangelist Tommy Heady was appreciated during a four-week revival at the Assembly of God here. There were many at the altar each night and a number were saved or reclaimed. One received the baptism in the Holy Spirit. A lady who had been deaf in one ear for 10 years was healed. Attendance was the highest in 19 years.

—T. Bluford Conway, Pastor



Scenes from the youth revival held in Kowloon City, Hong Kong, with Evangelist Tommy Barnett showing congregation and altar service. At left is Evangelist Barnett and Chinese interpreter. (Photos by courtesy of Donald H. Kauffman, Canadian missionary to Hong Kong.)

ANNOUNCEMENTS

MISSIONARY CONVENTION
—Mar. 18-20 at Assembly of God, Bellflower, Calif. Missionary speakers: E. J. Malmin, Brazil; Richard Hammersla, Malaysia.—by D. D. Pearce, Pastor.

SPRING MUSICAL JUBILEE
—Mar. 26-28 at Baptistown Assembly of God, Baptistown, N. J., Donald Storms and Harry Rowland musicians and speakers. Ladies trio from Northeast Bible Institute, Green Lane, Pa., also featured.—by James Occhipinti, pastor.

WITH CHRIST

HENRY SCHIEK, 77, of Seymour, Conn., went to his eternal reward December 21. Brother Schiek, licensed in 1936, was a member of the Southern New England District. The Assembly of God in Shelton, Conn., was established under his ministry. Survivors include his wife and four children.

EMITTE FLOYD BAKER, 70, of San Jacinto, Calif., went to be with the Lord January 20. Ordained in 1937 and a member of the Southern California District, he served as a pastor and evangelist. Pastorates include Lemoore, Alpaugh, San Fernando, Ivanhoe, and San Jacinto, Calif. Survivors include his wife Opal and two children.

DENNIE ELLIS FORD, 64, of Houston, Tex., was called into the presence of the Lord November 29. Brother Ford, ordained in 1941, was a member of the Southern Texas District. He served as an evangelist and pastored churches in Houston, Navarro and Genoa, Tex. Survivors include his wife Mary Anna and two children.

ROY L. BUCKLEY, 63, of Jefferson City, Mo., went to be forever with Jesus December 6. Ordained in 1938, Brother Buckley was a member of the Southern Missouri District and served as a pastor and evangelist. He was pastor at St. Charles, Mo.; Harper, Medicine Lodge, and Bucklin, Kans.; Sullivan, Ind.; and Dixon and Rockford, Ill. He is survived by his wife Sybil and four daughters.

TEACHERS NEEDED

Qualified teachers are needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest Province. Here is opportunity for Christian service. For further information please write Pentecostal Superintendent, Department of Education, St. John's Newfoundland, Canada.

EVANGELISTIC EVENTS

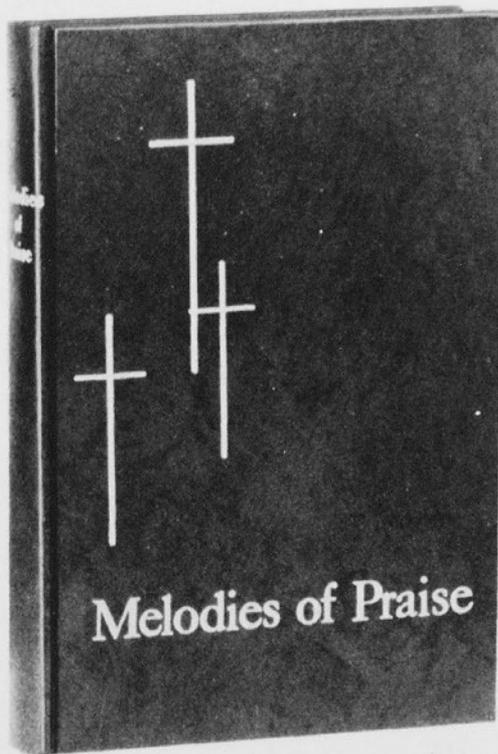
STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Millport	Liberty	Mar. 18-21	Michael & Peggy Lord	Gertrude Hickman
Ariz.	San Carlos	Apache	Mar. 14-17	Musical Mathan's	Floyd Olson
Ark.	Bauxite	First	Mar. 14-26	A. G. & Mrs. Caloway	F. J. Flowers
	Gurdon	Curtis Junction	Mar. 14—	Billy W. A. McLean	W. W. Golden
	Lonoke	Brownsville	Mar. 17-28	Dwight & Mrs. Edwards	D. L. Johnson
	N. Little Rock	Lakehill	Mar. 17-29	Ernie Eskelin	Ronald Hastie
Calif.	Van Buren	First	Mar. 16—	Carl L. Tillery	Edwin Burris
	Blythe	First	Mar. 10-21	Tommy & Darlene Beard	Danny Jackson
	Chowchilla	First	Mar. 17	Lloyd Perera	Floyd W. Baker
	Davis	A/G	Mar. 17-28	Raymond Miller	Melvin Johnson
	Hanford	Glad Tidings	Mar. 14-21	The Tanner Team	R. Bruce Yorke
	Lynwood	Metropolitan Tab.	Mar. 14-28	Ward & Mrs. Popejoy	Geo. H. Boatright
	Modesto	Airport	Mar. 16-28	James H. Black	Velma A. Lackey
	Modesto	Neighborhood	Mar. 16-28	John W. Everett	Roy Blakeley
	Morro Bay	A/G	Mar. 14-28	Charles & Mrs. Shipley	Travis Baker
	Reedley	Full Gos. Tab.	Mar. 14	Lloyd Perera	Paul Long
	Sacramento	Bethel Temple	Mar. 7-21	Tommy Barnett	Clyde Henson
	Taft	Taft Heights	Mar. 16-21	Christian Hild	B. D. Bennett
Colo.	Pueblo	Park Hill	Mar. 14-28	N. & B. Carlson	Kenneth Crouse
Fla.	Auburndale	First	Mar. 9-21	Dave & Jan Olshevski	Jack F. Stewart
	Panama City	St. Andrews	Mar. 15-17	H. M. & R. Ronsisvalle	Howard J. Ridings
Ga.	Atlanta	Trinity Tab.	Mar. 10-21	H. Syvelle Phillips	William Lee
Ind.	Ellettsville	A/G	Mar. 16-28	Donald & Mrs. Lunsford	Edward Helton
	Griffith	A/G	Mar. 14-28	Jerry Stegall	Leland McClanahan
	Indianapolis	Bethel	Mar. 7-19	Bill & Naomi Hayes	Gerald DeVore
	Plymouth	First	Mar. 14—	Bob Ludwig	E. J. Bruton
Kans.	Attica	A/G	Mar. 16-28	Norman & Evelyn Hays	Lynn D. Kanaga
	Great Bend	First	Mar. 16-28	James & Beulah Pepper	James O. Rosenberg
	Overland Park	First	Mar. 16-28	Steve & Pat Rexroat	Gail Howard
Ky.	Earlington	A/G	Mar. 21-Apr. 4	Hale-Turner Gospel Team	Wendell Carrington
	Madisonville	A/G	Mar. 16-28	Wilburn H. Fisher	George Bunch
	Paducah	Bethel	Mar. 7-19	Hale-Turner Gospel Team	Ivan Jones
	Versailles	First	Mar. 16-28	J. E. Friend	J. E. Fowler
La.	Mansfield	First	Mar. 7-21	Bobby Perry	Forrest Helton
	Shreveport	Glad Tidings	Mar. 14-21	Carl E. Reynolds, Sr.	J. M. Cason
Md.	Glen Burnie	A/G	Mar. 9-21	Peiffer & Harden Team	G. M. Litsinger
Mich.	Adrian	Bethany	Mar. 17	Bob Ludwig	Arthur Clay
	Detroit	Southfield	Mar. 16-28	Joel & Mrs. Palmer	Robert Clark
	St. Ignace	A/G	Mar. 16-28	Darryl & Kathy Olson	Herbert Kolenda
Minn.	Alexandria	A/G	Mar. 16-28	D. L. Nultemeier	Sherman Buschow
Miss.	Greenville	First	Mar. 15-28	J. C. & Mrs. Nichols	L. C. Cunningham
Mo.	Breckinridge	A/G	Mar. 21-Apr. 4	K. E. Matschulat	Don Crawford
	Fredricktown	First	Mar. 16-28	Bob McCutchen	Max Francis
	Fulton	First	Mar. 16-28	Maxine Willis	C. T. Parsons
	Kansas City	Sheffield	Mar. 7-21	Joseph DeGrado	C. W. Quattlebaum
	Lathrop	A/G	Mar. 16-28	C. M. Smitley	Taylor W. Stark
	Mercer	A/G	Mar. 9-21	Cox & Brown Team	A. M. Roberts
	St. Louis	Friendly	Mar. 15-28	Robert V. Holland	L. C. Ramsey
Mont.	Great Falls	Central	Mar. 17-28	Dave Tonn	Burdette Wiles
Nebr.	Ainsworth	A/G	Mar. 15-28	Loyd Middleton	J. M. Peck
	Chadron	A/G	Mar. 16-28	R. L. Courtney	James H. Holden
	Minatare	A/G	Mar. 16-28	Ray C. Eskelin	Wayne Allen
	Red Cloud	A/G	Mar. 9-21	Musical Lambertsons	Harvey Herman
N. J.	Millville	First	Mar. 9-21	Paul Coxe	Gerritt W. Kenyon
N. Y.	Hudson Falls	Gospel Lt.house	Mar. 17-28	Paul Hild	Robert Canterbury
	Jamestown	Calvary	Mar. 10-21	Werner & Mrs. Johnson	C. Stanley Cooke
	Utica	First	Mar. 9-21	William Caldwell	William Douglas
N. Dak.	Fargo	First	Mar. 7—	Paul Clark Family	O. W. Apple
Ohio	Dayton	Gospel Temple	Mar. 21-Apr. 2	Harry J. Steil	Keith Hume
	Delphos	First	Mar. 9-21	Oren Paris	Warren J. Campbell
	Hicksville	A/G	Mar. 23-28	Andrew G. & Mrs. Basell	Dale E. Neller
	Johnsville	A/G	Mar. 17-28	W. W. & Mrs. Martin	Terry Diehl
	Salem	First	Mar. 10-21	Musical Vanderploegs	Paul Taylor
	Wilmington	First	Mar. 14-28	Daena Cargnel	Marie Moore
Okla.	Eufaula	A/G	Mar. 10—	Quentin Edwards	Paul Spinden
	Kaw	A/G	Mar. 7—	Hazel Burns	M. T. Hoskins
	Purcell	Memorial	Mar. 15-28	Al Davis	Alfred Boykin
	Ryan	A/G	Mar. 15-28	Mathers-Pharr	Clarence Jeffcoat
	Tulsa	Dawson	Mar. 15	Bob Wilson	Erwin Moore
Oreg.	Cottage Groves	Blue Mountain	Mar. 14	T. L. Brooks	A. J. Quinn
	Hebo	A/G	Mar. 16-21	Ted & Hazel Silva	Guy Hamar
	McMinnville	First	Mar. 16-28	Walter & Ruth Lascelle	W. Cornelius
	Pendleton	A/G	Mar. 7-21	H. L. Hensley	G. W. Minton
	Portland	Evangel Temple	Mar. 21-Apr. 4	Watson Argue	Joseph Dunets
	Umatilla	A/G	Mar. 17-21	G. M. Perry	G. B. Robeson
Pa.	Hamlin	A/G	Mar. 10-21	Arnold & Anita Segesman	Ralph E. Midgett
	McKeesport	First	Mar. 14-21	Bob Watters	Paul J. Wislocky
	Pittsburgh	Wilkinsburg	Mar. 14-28	David Dean	B. Harold Conant
S. Dak.	Sisseton	A/G	Mar. 9-Mar. 28	Lee & Bonnie Krupnick	Dale Edwards
Tex.	Dallas	Skyline East	Mar. 16	Jimmy & Lenete Merritt	C. A. Bird
	Denver City	A/G	Mar. 14-21	Bob & Barney Huie	Edward Way
	Houston	Central	Mar. 16-28	Jack Martz	W. A. Wilkerson
	Lorenzo	A/G	Mar. 15-28	Franklin A. & Mrs. Burns	James E. Smith
	Plainview	First	Mar. 17-21	Winferd Mack	Don George
	San Antonio	First	Mar. 21-28	Wallace S. Bragg	Kernit Reneau
	Texarkana	Rose Hill	Mar. 9-21	Tommy Wilson	Paul Clark
	Tyler	Glad Tidings	Mar. 7—	Paul & Pat Emerson	L. H. Hubbard
Va.	Catlett	A/G	Mar. 16	John Higginbotham	Alden Yates
	Front Royal	Bethel	Mar. 16-28	Daniel & Mrs. Summa	Irving Johnson
W. Va.	Grafton	A/G	Mar. 16-28	Irving & Mary Lou Howard	Hazel O'Brien
Wyo.	New Castle	A/G	Mar. 16-28	Paul Clark Family	Howard Cummings
Canada	Kitchener, Ont.	Pentecostal Tab.	Mar. 9-21	Les Smith	George B. Griffin
W. Indies	Trinidad	Seaman's Wharf	Mar. 7-21	Paul Olson Party	Pat Ryan

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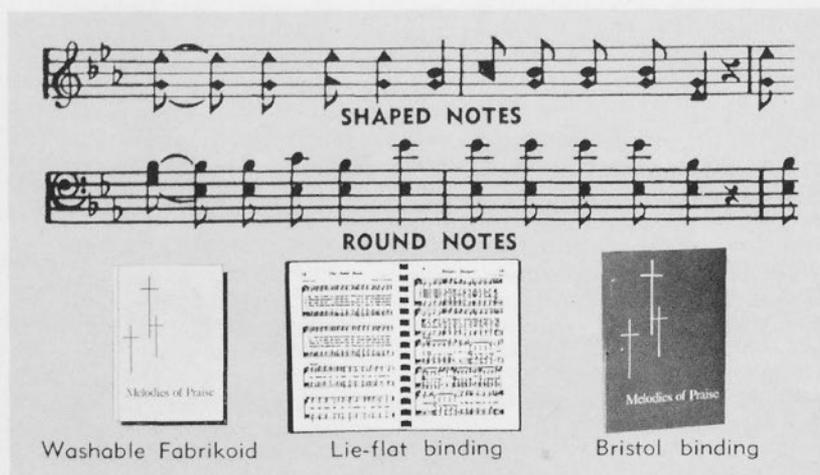
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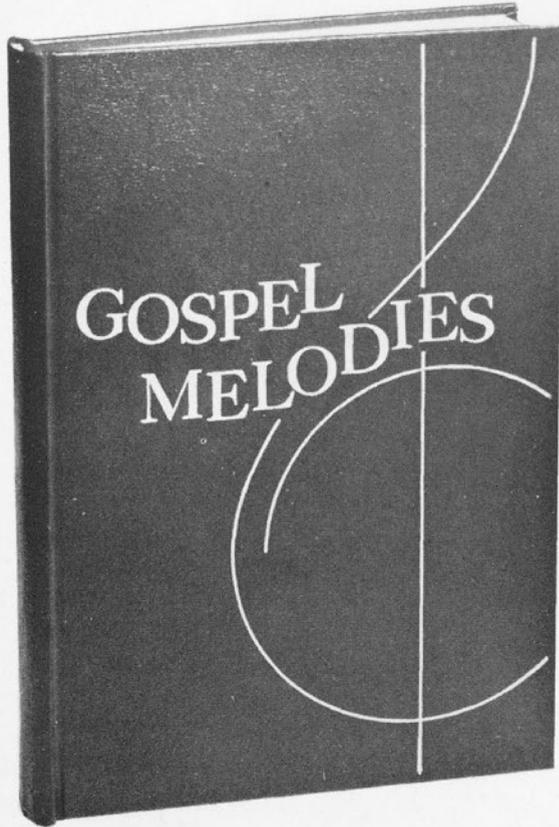
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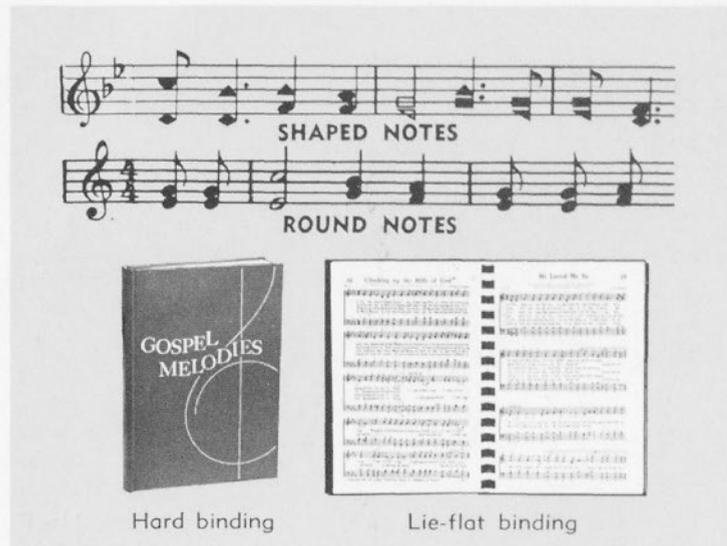
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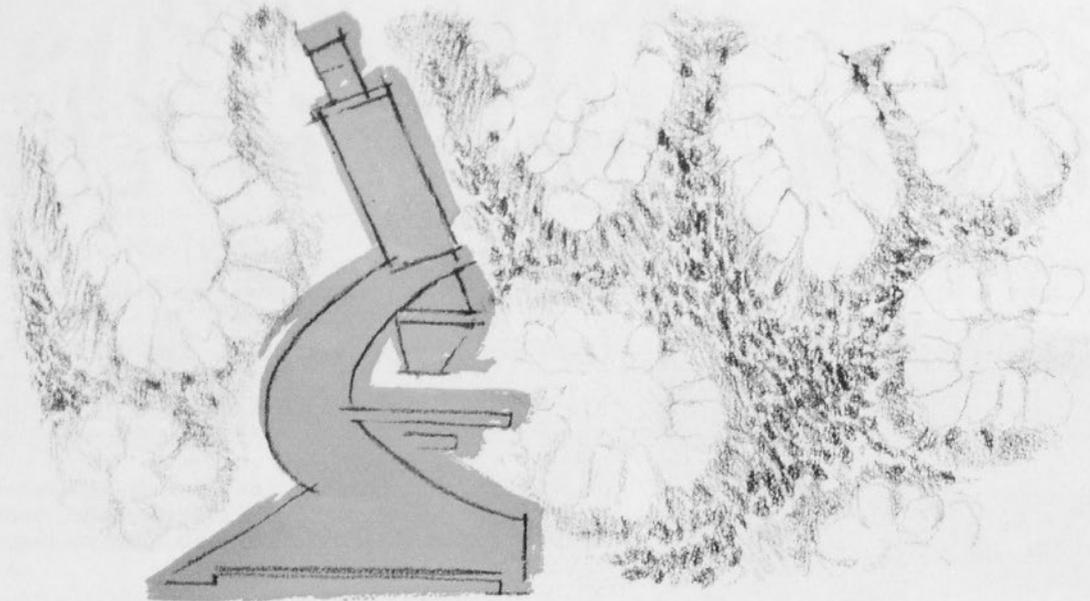
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Don't Blame Your Glands!

By **NORMAND J. THOMPSON**

RESearch in the fields of biochemistry and medicine has led to some interesting discoveries. For instance, it has been learned that glandular secretions play an important part in determining the health, characteristics, and even personality of an individual.

Take the thyroid gland for an example. Medical science has a great respect for this gland, located in the neck, for it controls the body's metabolism. Underactivity of the thyroid gland in a child interferes with growth and results in general retardation. In an adult, thyroid deficiency results in physical and mental sluggishness, and other symptoms such as obesity, anemia, and chronic headaches.

Strangely, the problem is corrected with thyroid tablets taken by mouth, and in some instances the addition of a tiny amount of iodine to the diet.

"One thousand millionth of our body weight per day of iodine in food or water, can change our characters and conduct," observed Canon Arthur Smethurst of Salisbury Cathedral, England. "Many perversions and defects

of human personality can be cured by rightly balanced nutrition."

The remedy is not as simple as that! Doctors sometimes find that symptoms which appear at first to indicate glandular disorders may actually be the result of a neurosis—fears of things known or unknown. Any thinking person must realize that scientific knowledge alone cannot cure the ills of this battered, unhappy, sinful world. Iodine may help our thyroid to behave, but it takes more than that to make us behave as God intended we should.

God holds us responsible for our conduct. John saw in a vision the coming judgment of human behavior: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, *according to their works*" (Revelation 20:12).

In that great judgment day, none will dare plead glandular deficiencies as an excuse for wrong deeds. If we are wise we will call our sins by their right names *now*, and bring them to Jesus for forgiveness and deliverance.

You may indeed need a change of diet; but something more than a formula for good nutrition is needed by every man. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

You need Him who said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

Proper diet may prolong your days on earth; but only this Bread of Life is divine, spiritual, and eternal, it satisfies every hunger of the human heart.

Take your need—all of it—to Calvary's cross. Only Christ can completely change your character and outlook. Only He can give you a hope that will destroy fear and uncertainty. The Bible says He can make you "a new creature" (2 Corinthians 5:17). ◀◀