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THE PENTECOSTAL evangel

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

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INTERNATIONAL EDITION



READ ON PAGE SIX — **INDONESIA: LAND OF CHALLENGE**

A Sermon by A. A. WILSON



BE FILLED WITH THE SPIRIT

ANYTHING LESS THAN SPIRIT-FILLED LIVING IS BELOW THE NEW TESTAMENT STANDARD OF CHRISTIANITY

FOR A FEW MINUTES, let us consider one of the outstanding commands in God's Word—"Be filled with the Spirit" (Ephesians 5:18). This is a much neglected message, yet one that is all-important to every believing child of God. Charles G. Finney once stated: "It dishonors Christ and weakens the church when believers are not filled with the Spirit."

There are three important reasons why Christians should be baptized and filled with the Holy Spirit: (1) They need it. (2) It is a plain, positive command from their Father and they must obey. (3) It is God's provision.

The need is summed up in the one word "power." Christians need power for two things: for Christian living, and for Christian service.

POWER FOR CHRISTIAN LIVING

It is one thing to be "born again" by the Holy Spirit. It is quite another thing to be kept by the power of

God, the Holy Spirit. To be born requires only a moment of time. To be kept by the power of God requires the remainder of one's life. God has provided for both in the substitutionary sacrifice of the Lord Jesus. The Spirit-filled life is the normal Christian life, and the person who is not filled with and controlled by the Spirit is not living and cannot live the real Christian life such as God demands and expects.

The Baptism, or filling with the Spirit, is by no means identical with regeneration, the latter being a preparatory step to the former. That the apostles (11 of them at least) were born again before that Day of Pentecost upon which they were filled with the Spirit, is evident from the following considerations:

Jesus taught the doctrine of the new birth, as shown in John 3:1-8. If He taught it to Nicodemus He surely did to others. He chose 12 whom He named apostles (Luke 6:13-16). The word "chose" here is in the middle voice, aorist tense, and means "picked out for Himself," denoting a specific action that took place in unspecified past time.

FOR SANCTIFICATION, NOT FOR REGENERATION

The address in the prayer which Jesus, on two separate occasions, suggested as a model, is "Our Father."

A. A. Wilson, former pastor of First Assembly of God in Kansas City, Missouri, now resides in Springfield, Missouri. Though officially "retired" he continues to be busy filling preaching appointments across the country. Brother Wilson was an executive presbyter of the Assemblies of God for many years.

This implies a new birth and a new family. The word "Father" occurs 17 times in the Sermon on the Mount (Matthew 5 to 7). In Luke 11:13, it is not the Creator giving the Holy Spirit to the world (John 14:17) but the Father giving to His children. Jesus told the 70 sent ones to rejoice because their names were written in heaven, where the Lamb's book of life, the real church record, is kept. Surely the apostles were not on a lower plane. And by what authority can it be said that the name of an unregenerate is written in heaven?

Jesus told the apostles they were all clean, except one. Later, after Judas had gone out, He said, "Now ye are clean." He then prayed, not for their cleansing, but for their sanctification. The cleansing was regeneration.

There are two fathers, two families, and two births, and the only way to get into God's family is by the new, second birth which is regeneration. Since regeneration also includes cleansing, and since the 11 were taught to call God "Father," were enrolled in heaven, and were cleansed, therefore we must conclude they were regenerated before the Day of Pentecost. They were redeemed, clean men, honest, truthful, loving, free from fleshly corruption, and used of God to a certain extent; yet they were not victorious. Their human nature sometimes showed itself in weakness, fear, doubt, worry, selfish ambition, defeat.

They all forsook Jesus and fled just when He needed them most. Peter surely loved his Lord and would have died gladly for Him; yet from him came the threefold denial. They had a tremendous need. Jesus told them to tarry for the endowment of power, to receive the Holy Spirit, to wait for the promise of the Father—and He gave them the promise of the baptism with the Spirit and of the power that would come from this baptism (Luke 24:49; John 20:22; Acts 1:4, 5, 8). The promises were fulfilled and the need was met in the filling with the Spirit—a living Person (Acts 2:1-4). He changed their entire lives, bringing courage, victory, power, success.

THE NORMAL CHRISTIAN LIFE

The Epistle to the Ephesians, for example, treats of the normal Christian life, the Spirit-filled life; with Corinthians and Galatians on the one side showing the need, and Philippians, Colossians, and Thessalonians on the other side showing the results. Ephesians itself may be divided, with reference to this subject, into three divisions: (1) the need; (2) the command; (3) the results.

In chapter 1, there are 10 things which the Christian is saved for and chosen to be. In chapter 2, there are 18 things which he is saved from, and seven things he is saved for. In chapter 3 there are 10 more things which he is saved for and chosen to be, and 18 things he is saved from: making 63 in all, in the doctrinal part of the Book. Surely we need the Spirit-filled life to make these real. This is expressed in the second prayer, "Strengthened with power by His Spirit," and "Filled with all the fulness of God" (Ephesians 3:16, 19). The ultimate object of our salvation is shown in Ephesians 3:21—"Unto him be glory in the church."

THE SPIRIT AND THE FLESH

In Ephesians 4:1 to 5:17 of the practical part we have the five "walks" and the problem of the flesh, or
(Continued on page fifteen)

What the Baptism Has Done for Me



By OCTAVIO MORENO
Colombia, South America

THE BAPTISM IN THE HOLY SPIRIT revolutionized my Christian life. For a long time, I had doubted the reality of any definite work of the Holy Spirit apart from salvation. I knew the reality of that—for God had marvelously changed my life when He saved me.

But I wasn't convinced that any person could really speak in unknown tongues—and certainly not in a genuine language he had never learned.

While I was a student at Central Bible College, Springfield, Missouri, in the late 1940's, God graciously permitted me to hear another student speak in tongues. This student had never learned or studied Spanish, yet while under the Spirit's power he was speaking in such a perfect, clear Spanish that it made my own Spanish seem poor. Through that, God convinced me of the reality of this work of the Holy Spirit.

I began seeking earnestly to be filled with the Holy Spirit. In response to my cries, the Lord showed me that my pride was standing between me and the blessing I desired. The Spirit led me to a person who had always seemed to delight in making life difficult for me.

I argued with the Lord about going to this person. I told the Lord this person should come to me, since it was his fault. I sought in every way to avoid this humiliating step, but my rebellion finally broke and I went to this person. As a result, we both received a great blessing. My heart was made ready for the glorious infilling of the Holy Spirit which the Lord gave me the next day.

As several students prayed with me, God poured out His Spirit upon me. I spoke in other tongues for half an hour. Then I went apart alone to cry out to God. I not only wanted to speak in other tongues; I also wanted to walk in the power of the Spirit.

Since then I have enjoyed a daily walk in the Spirit and the continued blessing of speaking in other tongues in my daily prayer life. I have learned by experience that ministry is ineffective without the anointing of the Holy Spirit. It is an indescribable joy to experience the inspiration of the Spirit while preaching. God imparts His blessing both to the minister and to his ministry!

The Holy Spirit has helped me in many ways. I have been especially aware of His power as I have prayed for those who were demon-possessed. The Holy Spirit gives me a sense of security in these days of spiritual darkness and insecurity.

My heart always longs for a close walk with the Lord and a daily consciousness of the anointing of the Holy Spirit.

WHEN SICKNESS COMES

The Christian who lives by the Book always knows what to do when sickness comes. He finds clear instructions in the New Testament, which says:

"Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord" (James 5:14).

These words are addressed to Christian believers. They are not optional, but obligatory. They are a clear command as binding as any instructions in the Word of God, including those concerning water baptism or the Lord's supper. Those who refuse to partake of any one of these three sacred ceremonies do so at great spiritual peril.

Who are meant by "the elders"? They are the appointed leaders of the local churches (Titus 1:5). They should be men full of faith, for our Lord said it is "them that believe" whose word is confirmed "with signs following" (Mark 16:20). "These signs shall follow *them that believe*," Jesus said. "They shall lay hands on the sick, and they shall recover" (Mark 16:17,18).

What kind of oil should be used? We are not told; but we know the oil is not a medication of any kind, for it is the prayer of faith, and not the oil, that brings healing. Students of the Greek Scriptures from which our New Testament is translated will tell you there is only one reference to medical anointing in the Scriptures, and that is in Revelation 3:18 where the blind, backslidden church at Laodicea is told, "Anoint thine eyes with eyesalve, that thou mayest see." In all other cases the anointing is a ceremonial act—merely a form, though one that is very significant and necessary.

Pure oil of any kind will do, for it is used as a symbol of the blessed Holy Spirit. In Romans 8:11 we read that it is the Spirit of God who quickens, or gives life, to our mortal bodies. Not only can He quicken our spirits, giving us spiritual life (Ephesians 2:1), but He also quickens our mortal bodies, sending a surge of life to drive out the deadening effects of sickness; and one day, when the bodies of believers lie cold in death, He is going to send such a surge of that same power that the dead in Christ shall be resurrected just as the Saviour was. The same quickening Spirit who raised Christ shall raise us (1 Peter 3:18).

Notice the other points in the instructions to the sick. "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much" (James 5:16). God does not promise to answer a sinner's prayer, unless he repents. He does not promise to heal someone who has unconfessed faults. It is the prayer "of a *righteous* man" that He answers. It is the fervent prayer of faith that brings healing.

And let there be no doubt of the outcome. If the sick one calls for the elders, and if they pray over him in the prescribed manner, he shall be healed. When men do their part, God does His. There are three of God's emphatic "shall" in this verse: "And the prayer of faith *shall* save the sick, and the Lord *shall* raise him up; and if he have committed sins, they *shall* be forgiven him" (James 5:15). God is as ready to forgive as we are to confess; and He is as ready to fulfill His promise to heal as we are to follow His prescription.

—R.C.C.

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

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"There is no peace to the wicked!" warned Isaiah. In this time when we talk of a nuclear Armageddon the words of a priest in ancient Anathoth should trouble us: "They have healed the wound of my people slightly, saying, 'Peace, peace,' when there is no peace."

"Think not that I am come to send peace on earth," said Jesus. "I came not to send peace, but a sword." We must not forget that Jesus was the great Divider. He is the magnificent Trouble Maker, the great Disturber. He will not let us rest in our selfishness and our sins. We feel again and again the terrible thrust of

the SHAPE of the cross

By LON WOODRUM

His sword. He will put up His weapon only when we surrender to His will for righteousness; then will He bind up our wounds and there will be peace.

The Cross is shaped like a KEY. It is a key, one that turns the lock of our prisons and sets us free from sinful self. Jesus said, "Ye shall know the truth, and the truth shall make you free." Paul wrote, "You, who were dead . . . God made alive . . . having forgiven all our trespasses, having cancelled the bond which stood against us." And how did He effect all this? In the midst of the mighty victory there stands the shape of a Cross.

James Stewart has rightly said that at the Cross Christ identified Himself with our sins, our defeats, our weaknesses, so that at the same Cross we might identify ourselves with His righteousness, His victory, and His strength. "The Cross is the meeting-place between God and man."

Jesus said to the people of Nazareth, "The Spirit of the Lord is upon me . . . He hath sent me . . . to preach deliverance to the captives . . . to set at liberty them that are bruised." And the key He uses is the Cross. It is a key that would unlock all concentration camps of human misery and wrong.

The Cross is shaped like a royal SCEPTRE. It is a royal sceptre that has swayed the turbulent ages. They wrote on the Cross that He was a King. King He was, and is. What a King! Blood-smeared and thorn-crowned, mocked by the mob, but He was born King. The angel courier cried of Him before His birth: "Of his kingdom there shall be no end!" On the script that fluttered from the tree it was written in three languages that He was King.

Take another look at the Cross and see. It is a *sword* that cuts our conscience; it is a *key* that unlocks our prisons; it is a royal *sceptre* under which we live with Him in His Kingdom.

THEY CROSSED A COUPLE OF STICKS and started a new world. They took two pieces of wood and made a symbol that has "towered o'er the wrecks of time." They made a shape that has stood above the birth and death of nations.

In the world where this sign first arose there were various reactions to it. To the Jews it was offensive; to the Greeks, insanity; to the Romans, a threat to Caesar. To the Christians it denoted the power of God.

The shape of those gallows-sticks on Calvary still haunts the world. All efforts to shake off the emblem fail. For the Cross is forever associated with the God-man who only hurts us with His love. When our evil and hatred bring darkness down upon us, the Cross shines the brighter. Whether we like it or not, we are "stuck" with this execution-thing.

The Cross is shaped like a SWORD. It is a sword, thrust deep into the world's conscience, wounding it from age to age. We rage against the hurt but God will not draw it away.

At Christmas we sing the angelic anthem, "Peace on earth to men of good will"; and we forget that it is *only* men of God's favor who have peace! "Righteousness and peace have kissed each other," sang the old poet; he did not say that *evil* and peace had embraced!



Indonesia, with a population of 97,085,000, is the fifth most populous country in the world. It is made up of five large islands and more than 3,000 smaller ones with a total of 575,450 square miles of land. It is about 1,250 miles from one end of the country to the other.

By ANTHONY SORBO,
Indonesia

INDONESIA: LAND OF CHALLENGE

INDONESIA HAS BEEN much in the news in recent months. An attempted communist coup and the murder of top-ranking army officers touched off a series of events that changed many things. I am sure you have thought much about the missionaries and their work in Indonesia during this time. Much prayer has been made on their behalf.

We are happy to say that from all reports the Assemblies of God work in Indonesia is going on as usual. It was thought wise to close the Java

Bible School in Djogjakarta for a few months, but our two missionary ladies there chose to remain and keep it open. None of our missionaries or national workers has suffered physical harm, and from letters received it appears the situation is normal.

The Indonesian Assemblies of God is strongly indigenous, largely due to a strong national zeal and a limited number of missionaries. We have only 18 active missionaries in a country of over 3,000 islands and 97 million people. The main work of our mission-

aries is in Bible schools, though evangelistic work is also done in many areas. As of June, 1965, the statistics for our field were as follows: 103 churches; 121 workers; 4,028 church members; and 7,762 Sunday school members. New churches are being started every year with each church conducting one or more branch Sunday schools.

In the last five years several important building projects have been undertaken with missionary and national church cooperation. Attention is being placed on erecting permanent church buildings, especially in large population centers where no missionary is resident. Recently, an effort has been made to obtain land and build in the large city of Makassar, South Celebes, where our work has suffered in past years due to the lack of proper quarters. Our large evangelistic center in Ambon is beginning plans for a new building. This work

In June, 1965, the national ministers and the missionaries met at Djogjakarta for the Indonesian Assemblies of God General Council. The superintendent is Soemardi Stephanus.



For missionary information write to:

ASSEMBLIES OF GOD
Foreign Missions Department
1445 Boonville Avenue
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has been hindered for many years because of land problems. Medan has a beautiful new church, dedicated in 1965. The old church is being remodeled for use by the Bible school there.

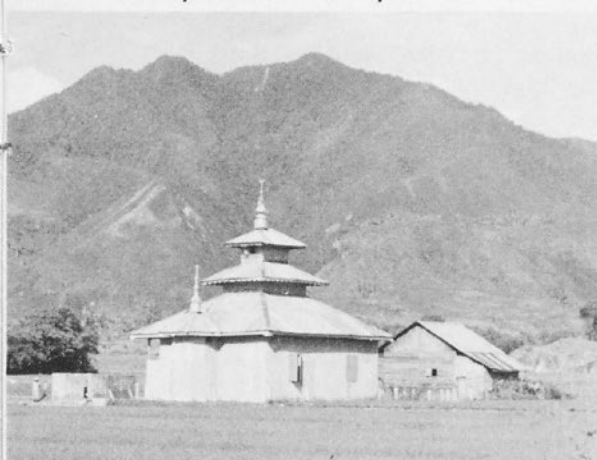
The missionaries have taken a step of faith in the purchase of 10 acres of land in Malang, East Java, as a new campus for the Java Bible School. One of the missionaries has been asked to supervise this building. At present, we have four three-year Bible schools operating with an enrollment of over 100 students. They are directed by missionaries who depend greatly on a staff of Indonesian workers. These schools have become the hub around which the local and area church program revolves.

For some years the missionaries have felt the need for an active literature program for the Indonesian church. There never has been a missionary who devoted full time to this work. We have been asked to take this responsibility when we return from furlough. A new building to house our printing and publishing house is to be built on the new Java Bible school campus.

The need for literature is greater than ever before, since the government is placing much emphasis on schools and education. There are many hurdles and red tape to overcome in this work, but it offers great promise.

Yes, Indonesia is a land of challenge. A vacuum has been created, idealistic dogmas have been torn down, and the people are ready and willing to hear the gospel. Doors are open today that may be closed tomorrow. Pray that the church in Indonesia may continue to grow, despite all problems.

Ninety percent of the people of Indonesia worship in Muslim mosques like this.



A BURMESE STUDENT TURNS... From Spirit Worship to Christ

By RAY TRASK, Burma

Elijah Dau Hkaung is studying at the Myitkyina Bible School in Burma. He and his fellow students need your prayers.



ELIJAH DAU HKAUNG turned from heathenism to Christ just three years ago, and now he is studying in the new Assemblies of God Bible school at Myitkyina, Burma.

He was brought up in one of the many tribal villages, where, after his parents both died of an epidemic that took many lives, he was shuttled from family to family. All of the people in the village were spirit worshipers who appeased the evil spirits by daily offering fruits and vegetables on their spirit shelves. Elijah grew up knowing only this form of religion.

At the age of 17, he traveled to a village not far from his home where he heard gospel singing for the first time in his life. These songs drew him back night after night. He wanted to know more about the strange meetings, but the language was different and he could not understand.

One day he ran away from his home and went to live in the Chris-

tian village. He obtained employment with the man who lived in the house where he had first heard the gospel singing; and in just one year he learned the Lisu language. He also learned about Jesus Christ through the songs and preaching.

Shortly after this, he moved to Mogok to work in the ruby mines, and while in our city he accepted Christ as his Saviour. Soon he was baptized. For more than a year we gave him work and lodging at the mission compound in Mogok, and during this time he made much spiritual progress. He kept saying to me, "I want to train myself for the Lord's work."

Today, Elijah Dau Hkaung is in Bible school and studying very hard to prepare himself for future ministry. This young man will be a great asset to the work of God in Burma, for he speaks and reads in six of the main languages of his country.



HISTORY'S TRAIL OF BLOOD

By D. M. PANTON

THE SACRIFICE OF A SUBSTITUTE is one of the oldest instincts of the world. Here is a cuneiform text from the Accadian, the most ancient of all civilizations: "The lamb, the substitute for a man, the lamb he [the offerer] gives for his life: the head of the lamb he gives for the head of the man, the back of the lamb he gives for the back of the man, the breast of the lamb he gives for the breast of the man," etc.

Substitutionary sacrifice was in the heart of the world from the very dawn of history. But substitution, thus groping after the actual redemption desired, inevitably became human. At Athens, for example, at a festival called the Thargelia, a man and woman were led forth from the city, wearing, as symbols of worthless character, white and black figs; then they were solemnly burned in a desert spot for the purification of the city, and their ashes cast away as unclean.

In China an ancient inscription bears the image of an emperor kneeling, in time of national calamity, before an altar, to be offered up as an atonement for the sins of his people. In Gaul, among the Druids, a gigantic figure of a man, made of wicker-work and filled with a hundred victims, was consumed by fire as an offering to the gods. Central Africa, Armenia, Ethiopia, Hindustan, Mongolia, the South Sea Islands, and Peru—everywhere there are traditions of human sacrifice. No nation has been without it.

What then lay in the heart of humanity in this awful holocaust? An Egyptian inscription tenderly and profoundly replies. An ox, about to be sacrificed, was stamped with a seal bearing the image of a man. On this seal the man's hands were bound behind him, and a sword-point was at his throat. The ox perished in the place of the doomed man.

A Babylonian treatise on astrology, speaking of children offered by their parents to the Moon-god, says: "The son who lifts up his head among men, the son for his own life must he [the father] give; the head of the child must he give for the head of the man, and the neck of the child for the neck of the man." It was substitution with a view to expiation.

In Greece reprobates, chosen as sacrifices and thrown

into the sea as an expiation of national guilt, were dispatched with the formula, "Become thou an *offscouring* for us!" (that is, adds Suidas, the ancient historian, "a means of salvation or ransom"). The sacrifice was a definite expiation.

Thus animal sacrifice, felt to be inadequate, became human. Moreover, in some cases the sacrifices selected were the dearest to the offerer that could be found. Deeply pathetic was the sacrifice of children. These were selected on two grounds: (1) as the most innocent, they could stand for the guilty; and (2) they were the sacrifices dearest and costliest to the offerer's heart. The parents stopped their child's cries by fondling and kissing it, for the victim had to be mute: the sacrifice must be wholly voluntary, and if either child or parent wept, the expiation was forfeited. Blind instinct of Calvary! So in Mexico, the offerer, to benefit by the expiation, must touch the body. Nor would an Egyptian taste the head of any animal, since on that head might have been laid the sins of others.

Jewish tradition, wholly apart from the Bible, prescribed these words to the offerer: "O God, I have sinned, I have done perversely, I have trespassed before Thee. Lo, now I repent, and am truly sorry for my misdeeds. Let this victim be my expiation." The touch identifying the offerer and the sacrifice (see Leviticus 1:4) made the substitution complete: it was appropriation by the hand of faith.

Now what has God to say of these human sacrifices? "They have built the high places of Tophet... to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart" (Jeremiah 7:31).

Jehovah's rejection of Isaac, and His substitution of the ram, reveals once for all His refusal of human sacrifices. The reason for God's rejection of human sacrifice is clear: no sinner can be a propitiation for another sinner. "Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?" (Micah 6:7). "None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalm

49:7). To offer up a sinner for a sinner is to add murder to a futile sacrifice.

Yet the matter cannot end there. How is it that all races and all nations have felt that sin can only be expiated by blood? It is obviously the terror of guilt, and the consciousness that only death can meet the transgression of law. If parents could so stifle human instinct as to offer their babes to a fiery or a bloody death, terrible indeed must have been the consciousness of their own guilt and doom. Human sacrifice, awful and murderous, nevertheless was the sole and inevitable mode of expiation finding an echo of uncleanness in the vast gulf of human need; it was the world's cry for an atoning Saviour.

And He has come! "For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body"—for human sacrifice (indispensable, if there is to be substitution for human sin)—"hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I"—the great Burnt Offering and Sacrifice for sin—"come to do thy will, O God. He taketh away the first"—that is, all former sacrifices—"that he may establish the second. By the which will"—that is, according to the purpose of God, in which the Lamb was slain from the foundation of the world, for God's beloved sinners—"we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:4-10).

For our Lord's death stands out solitary and unique. Without any precedent in inspired literature, in which no death was ever magnified, or regarded as sacrificial or redemptive; absorbing an enormous proportion of the Gospels, and so placed as to subordinate the life to the death; never regarded by Himself as a martyrdom to avoid apostasy, but always as the set, sacrificial purpose of His life; and so accepted by all who, for 1900 years, have walked with God, and understood God: the sacrifice of Jesus stands forth as the one great Burnt Offering of the world. He "both loved us, and hath given himself for us AN OFFERING AND A SACRIFICE TO GOD" (Ephesians 5:2).

we proved GOD'S FAITHFULNESS

By LOLA RUTH HANNA

DURING THE DEPRESSION YEARS of the 1930's our family had unusual opportunities to prove God's goodness and His faithfulness. My husband was a railroad shop employee, one of many who lost their jobs during those dark days. This was the beginning of three years of unemployment for him. Our three children, all in high school, took jobs as they could and were paid both in money and in hand-me-downs.

Our home was heavily mortgaged, and one spring day we drove into the city to try to borrow money on our Model T Ford, the only collateral we had left. In my purse I carried my weekly church pledge envelope containing \$2. Mustering up courage to mail it when I knew of many places we could use it, I asked my husband to stop at the next mailbox.

We mailed the letter and started home. We had only driven a short distance when a friend called to my husband from a passing car, "They're taking on men at the shops. Better hurry! They're only calling back a few."

We drove quickly to the shops, and Bill signed up for reemployment. Before the ink was dry on the paper the phone rang, and the man in charge was ordered to hire no more men. Bill was the last one reemployed at that time! Talking it over, we realized that if we had not stopped to mail the pledge money and turned at the next intersection, we would have missed the messenger of good news passing by just at that time. God proved His faithfulness to us when we were faithful to Him.

Our children are married now and have their own families. We are in our twilight years, and God has provided us with a lovely home and a good income to meet our needs. But we wonder how it might have been had we missed paying our pledge that one week.

"It is required in stewards that a man be found faithful."

"Thus far the Lord hath led us," the promise hath not failed;
The enemy, encountered oft, has never quite prevailed;
The shield of faith has turned aside, or quenched each fiery dart,
The Spirit's sword in weakest hands has forced him to depart.

Thus far the Lord hath led us; our need hath been supplied,
And mercy hath encompassed us about on every side;
Still falls the daily manna; the pure rock-fountains flow;
And many flowers of love and hope along the wayside grow.

Calmly we look behind us, our joys and sorrows past,
We know that all is mercy now, and shall be well at last;
Calmly we look before us; we fear no future ill,
Enough for safety and for peace, if *Thou* art with us still.

—Author Unknown

Hear of the Bible



**GREAT CHAPTERS
DAILY READING
PROGRAM**

GREAT CHAPTERS FOR THE WEEK OF FEBRUARY 6-13

Sunday	Deuteronomy 28
Monday	Deuteronomy 34
Tuesday	Joshua 1
Wednesday	Joshua 2
Thursday	Joshua 3
Friday	Joshua 6
Saturday	Joshua 7
Sunday	Joshua 9

PROMISE OF THE WEEK

"This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good success" (Joshua 1:8).

THIS PRESENT WORLD

EUROPE

Finnish Pentecostals Enjoy Blessings of God

Over 100 university students, young pastors, and workers in the Finnish Lutheran church have been baptized in the Holy Spirit, according to *Pentecost* magazine. This spiritual movement which has begun in the state church emphasizes evangelism and strongly opposes worldliness and modernism.

God has also been blessing the missionary work of Finland's 216 Pentecostal Assemblies. Some 185 missionaries now serve in 17 countries. Over 100 churches have been started since World War II, and these are served by about 150 national workers. The Finnish Assemblies have established Bible schools in five foreign countries, founded or support elementary schools in four countries, established 10 medical dispensaries in four countries, and have a radio ministry in three countries.

Missionary Exhibition Ship Popular in Norway

The Pentecostal Assemblies of Norway, third largest missionary movement in the country, recently highlighted their missionary activities aboard a floating exhibition ship, the *Sailing Fair*. The ship visited over 40 towns along the southern coast of Norway. Everywhere it received favorable publicity.

The tens of thousands of students who visited the ship were hosted by missionary guides who gave their personal testimonies of the saving grace of God. The "crew" of 25, mostly young people, conducted evangelistic services every night in the salon of the ship.

The touring evangelism effort was initiated by the Filadelfia Publishing House of Oslo.

Reorganized Romanian Church Shows Growth

Nearly 21 years ago the Pentecostal Church in Romania began the task of reorganizing the churches which had been closed preceding and during World War II. The Pentecostal Church now has about 900 local assemblies with 80,000 members. Its headquarters are in Bucharest.

The Romanian government granted official recognition to the Pentecostal Church in 1950.

Strong Pentecostal Revival Reported in The Netherlands

A report from The Netherlands indicates that a strong Pentecostal revival is continuing among God's people there. Pentecostal evangelists have been holding revival services biweekly at Amersfoort for five years with as many as 1,000 attending. One special service last fall had more than 6,000 visitors present. Often as many as

one-third of those attending the meetings are in a Pentecostal service for the first time.

Every two months a baptismal service is held for those coming from denominations which practice infant baptism. An average of 70 are immersed on each occasion. A number of these people have been excommunicated from their churches, but they are often instrumental in organizing new assemblies.

It is reported that hundreds of denominational church members have received the baptism in the Holy Spirit with the evidence of speaking in tongues.

NORTH AMERICA

Representatives from 27 Nations to Attend American Bible Society Anniversary

World attention is being directed to the 150th anniversary observance of the American Bible Society in New York City, May 11-13, 1966. Representatives of Bible societies from 27 countries will attend the observances prior to their gathering in Buck Hill Falls, Pennsylvania, for the triennial session of the United Bible Societies Council.

In connection with its 150th anniversary, the American Bible Society is engaged in a campaign to raise \$6 million for increased Scripture distribution around the world. Funds will be used for new printing presses, adequate stocks of Scriptures, new translations, production of more attractive and easier-to-read Scriptures, and programs to encourage Bible reading.

The entire year of 1966 has been designated as "The Year of the Bible," by the American Bible Society to signal the start of new programs to increase distribution and reading of the Holy Scriptures.

Church Leader Denies Resurrection

An off-the-cuff statement by Dr. Ernest Marshall Howse, moderator of the United Church of Canada, has blown up a storm of reaction, according to *The Presbyterian Journal*.

In a news conference, Dr. Howse declared, "I do not believe in the physical resurrection of Jesus Christ.... The resurrection cannot be understood as the return of a physical body from the grave."

Coming on the heels of a sharp controversy in the United Church over its new curriculum, the moderator's remark was too much for many. Reaction even pushed world news off the front pages of some Canadian papers.

Some of the words of Paul seem especially appropriate here: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection? ... If Christ be not risen, then is our

preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ. . . . And if Christ be not raised, your faith is vain; ye are yet in your sins. . . . But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Corinthians 15:12, 14, 15, 17, 20).

Five Million Visit USA in a Year

More than five million foreign nationals visited the USA during the year ending June 30, 1965, according to figures released by the U. S. Immigration Service. Of this total, approximately three million were here for a year or longer, and about two million newcomers were admitted during the 12-month period.

Commenting on these statistics, the bulletin of International Students, Inc., Washington, D. C., said: "The presence of these foreign visitors presents the greatest challenge to missionary outreach ever faced by the Church of Jesus Christ. Not since the Day of Pentecost—when a million pilgrims from foreign lands were gathered in Jerusalem—has there been such a concentration of people from every tongue and tribe and nation in one geographical location. All the foreign mission fields of the world have come to the churches."

New Pentecostal School to Be Built in Newfoundland

Construction of a new Pentecostal elementary school in St. John's, Newfoundland, is to begin in May. This will increase to 56 the number of Pentecostal week-day schools in the province.

The four-room \$70,000 school is being built by the Bethesda Pentecostal Church and Elim Tabernacle in St. John's. The structure will accommodate 180 students.

Newfoundland's Pentecostal schools now provide facilities for 4,400 pupils. Some 220 teachers are employed in these government-supported schools.

He Has The Healing Balm



Your Questions

Answered by Ernest S. Williams

Where does the Bible give the idea that God does not hear the prayer of sinners?

This was a belief in Israel: "Now we know that God heareth not sinners" (John 9:31). I do not know of any promise that God will hear the prayers of sinners, other than prayers of repentance and desire for salvation. Concerning this kind of prayer there is the promise, "And it shall come to pass that everyone that shall call upon the name of the Lord shall be saved" (Romans 10:13). If God hears any other prayers of sinners, it is the result of His mercy, not of His promises.

In Romans 14:11, we read, "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Does this refer only to Christians?

It means what it says. In Philippians 2:9-11 the same thing is emphasized, and no one is excepted: "At the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father."

How can we keep the Lord's Day in a manner pleasing to Him?

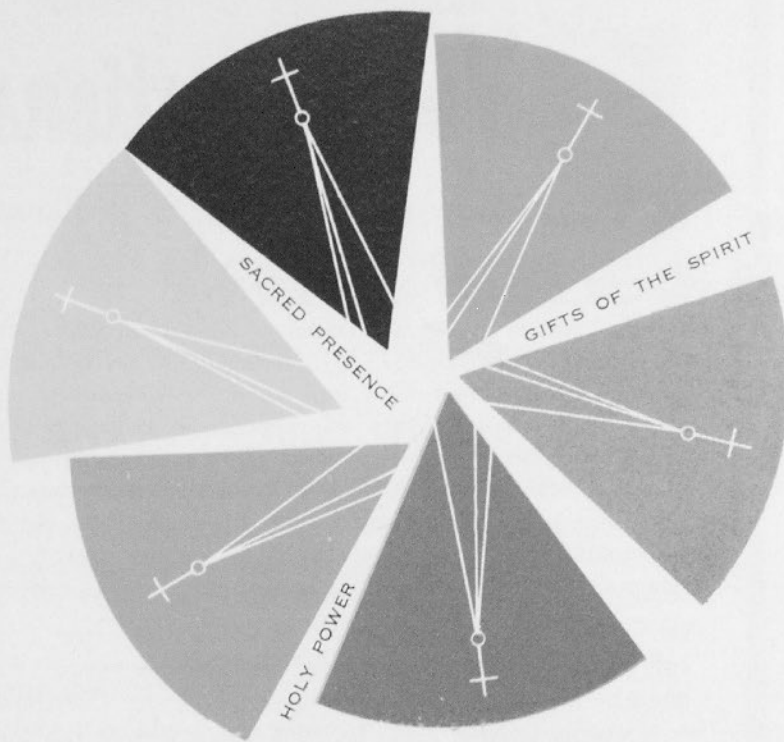
As far as possible under the Law, Jews were to make the Sabbath a day of rest and worship. They were not even to build a fire. But animals had to be fed and watered; and if an animal fell into a ditch, it was to be taken out (Luke 13:15; 14:5). The Pharisees placed the letter of the Law above its spirit when they objected to Jesus' healing of the sick on the Sabbath.

Since we are not under the Law, but under grace, we need to keep our hearts open to the Lord to guide us. But I believe the Lord's Day should be made a day of worship and rest from secular activities as far as possible.

A man has come into our community teaching that the New Testament Scriptures are not inspired; that they are only the work of human authors. This is troubling some. Can you give us an answer?

This man's teaching is wrong. The Scriptures themselves claim to have been inspired by God, not by man (see 2 Timothy 3:16). One of the main purposes Jesus had in choosing the disciples was that they might be with Him from the beginning of His ministry to communicate the gospel to others (John 15:27). He later said the Holy Spirit would guide them into all truth. "He shall receive of mine, and shall show it unto you" (John 16:12-14). Paul testified that he received his gospel by the revelation of Jesus Christ (Galatians 1:11, 12). So confident was he in this revelation that he said, "Though we, or an angel from heaven, preach any other gospel unto you, let him be accursed."

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.



The GLORY of the church

By HOWARD CARTER

ISRAEL'S GLORY LAY NOT in the structure of its tabernacle or its temple. Other nations had countless temples of their own, many of which doubtless were far more imposing in size and architectural design, more adorned with precious metals and jewels, more beautiful with carvings and statuary. But none of them contained the Shekinah glory, the manifested presence of the eternal God, as did the tabernacle of Israel.

No daylight penetrated the holy of holies of this tabernacle, nor lamplight illumined it. But in that innermost sanctuary the glory of God streamed in undimmed splendor from the golden mercy seat, between the golden Cherubim. So overwhelming was this Shekinah glory that the wings of the Cherubim "shadowed it," so that the high priest might perform his official duties on the Day of Atonement without being overcome.

This "hidden" glory was manifested to some extent outside the tabernacle by the pillar of cloud which was visible during the wilderness wanderings. It was this sacred and supernatural glory that evidenced the presence of Jehovah in the midst of His people. The children of Israel were thus assured that God, who had delivered His people from Egyptian bondage, was leading them across the desert to the Land of Promise.

In this present dispensation, God dwells not in temples made with hands. Yet there is a glory for His people, the supernatural manifestation of His presence in our

hearts. The supernatural speaking with other tongues as the Spirit gives utterance is a sacred evidence, as the Holy Spirit enters to make the believer a temple of the living God.

Some, with caustic comment and utter contempt, have designated the Pentecostal Movement as the "Tongues Movement." Actually this work of God should be called the "Glory Movement," since the Spirit of God gives the utterance and the Holy Spirit is the glory of the Church. For the Scripture states that "with stammering lips and another tongue will he speak to this people... yet they would not hear" (Isaiah 28:11).

Young people anxious to advance in the things of God have sought greater educational advantages, have taken courses in elocution, or have diligently read countless biographies, endeavoring to find the secret of success. But the secret is in the Spirit, not in the man (although consecrated learning and training may be of use when one is filled with the Spirit). It is not what we can do *for* God, but what God can do *through* us. The Spirit's working in a church makes human effort seem feeble in comparison. We "wrestle not against flesh and blood, but against principalities and powers." And supernatural conflict needs a supernatural endowment—superior power, the power of God.

Without the power of the Spirit we feel frustrated and tend to drive ourselves to greater activity and harder work, because we accomplish so little. By the power of the Spirit, on the Day of Pentecost, Peter was enabled to lead 3,000 Jews to decision for Christ. The Holy Spirit is the author of revival and the purifying flame of the Spirit cleanses the work of God wherever it burns. Ananias and Sapphira were scorched by the intensity of that flame, and great fear came upon all the church in consequence. Conviction, conversion and constant cleansing all proceed together when the Spirit of God is at work.

The glory of the church today is still the glory of the sacred Presence in the midst, the manifestation of holy power, the exercise of the gifts of the Spirit. When we lose the glory of the Spirit from our midst, the word "Ichabod" can be written across all our gatherings. God is our glory forever. 



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Boy Miraculously Healed of Dropsy

ABOUT EIGHT YEARS AGO the Lord healed our son David. He had dropsy, and was in an extremely critical condition; but God touched him and there was a miraculous change.

When David was stricken in 1957, I thought he was taking mumps, for he had been exposed and his face and neck had begun to swell. But the fluids went all over his body. Although he was only 5½ years of age he accumulated 18 pounds of excess fluid in his little body.

We took David to the best children's doctor we could find. The doctor rushed him to Methodist Hospital where the disease was diagnosed as dropsy. Physicians there told me he had from three to six months to live. They informed me that medical science did not know the cause of the disease and they had no cure for it.

David was hospitalized for 10 days. Every day he was in the hospital I went to the chapel and prayed. As I knelt in the hospital chapel I remembered how the Lord healed me six years before this. I had accepted Christ at Oak Cliff Assembly, where H. C. Noah is pastor. I had heard Brother Noah's radio broadcast, and as I was sick, and had lost all interest in life, his radio broadcast seemed to be a message direct from God. So I attended the next service, and was "born again." The next day the Lord filled me with His Spirit and healed me. After this miracle, my entire family was saved.

So, as I prayed for David there in the chapel, I remembered the mercy God had shown us in the past, and took courage. Every day I prayed for David's healing. Brother Noah continued to encourage our family to keep trusting God.

The doctor suggested we take David to the Texas Children's Hospital for additional treatment. We were told the treatment might not help him, but it would not harm him. At the strong urging of the doctors, I dressed David and took him to the Children's Hospital the following day.

While we were waiting for our appointment, God spoke to my heart. In the waiting room I began to cry as the Lord whispered to me, "Have I manifested Myself to you enough for you to believe My Word?"

Finally I said, "Yes, Lord, I believe You are speaking to me. I am taking David home now. If You don't heal him, he is Yours." I got up from my chair and, without waiting to see the doctor, walked out of the reception room, carrying David in my arms.

There were no signs of healing that day; the swelling was so intense the child could neither walk nor see. But, in just a matter of days, God completely drained every ounce of excess fluid from David's body and he returned to his normal size.

Today David is 14 and in perfect health. He has never been back to a doctor since that day I carried him out of Children's Hospital. He is full of life. He loves hunting and fishing and outdoor life. When he feels bad, instead of asking for medicine he immediately asks for prayer.

I am happy to share this testimony with others that they may know Jesus saves and heals today.—Mrs. Milton Rogers, Lancaster, Texas.

(Endorsed by Pastor H. C. Noah, Oak Cliff Assembly of God, Dallas, Texas.)

SIGHT RESTORED TO INJURED EYE

I THANK THE LORD that He has restored sight to my right eye.

I had an accident when I was about six years old—a screw driver was run into the pupil of my eye. An eye specialist treated the eye. The treatment helped for a few years, then I slowly began to lose sight in the eye. I again went to an eye specialist, and he prescribed glasses.

In the spring of 1965, Evangelist George Butrin was holding special services at the Berwick, Pa., Assembly of God. I was prayed for during the meeting, and I was wondrously healed. Praise the Lord!

I have not had trouble with the eye since and have not worn glasses.—Helen Raber, Bloomsburg, Pa.

(Endorsed by Pastor William Eaves, Assembly of God, Berwick, Pa.)

There is a vast difference between man's way and God's way of dealing with an enemy.

HEALED OF CANCER

MY HUSBAND HAD CANCER four years ago but God healed him. Today (December 29, 1965) he is well and working full time. We are so grateful for this miraculous answer to prayer.

It was in May, 1962, he became seriously ill. Doctors performed exploratory surgery and removed a tumor. He was found to have cancer. The doctors told me to call my husband's relatives as they did not expect him to live more than three days.

I called our church and many other Christian friends. The saints of God started to pray and by the next morning my husband was much better. The doctors were astonished at this. We knew God had answered prayer.

In September, 1963, my husband was again admitted to the hospital as he was bleeding internally. He had only 9% of his blood left and the doctors immediately thought it was cancer of the pancreas or liver.

Our pastor, Brother Enders, with Brother Charles Shaklee went to the hospital and prayed for my husband. A warm tingling feeling went all through him as they prayed, he said. The Lord had healed him!

When he left the hospital, the doctors told him he would never be able to work again, but, praise God, he has been working full time since October 1963. This truly is a miracle. All glory be to God.—Mrs. Art Kundert, Rupert, Idaho.

(Endorsed by Pastor Donald Enders, First Assembly of God, Rupert, Idaho)



THE MASTER'S KINGDOM

Sunday School Lesson for February 13, 1966

MATTHEW 13:31-35, 44-52

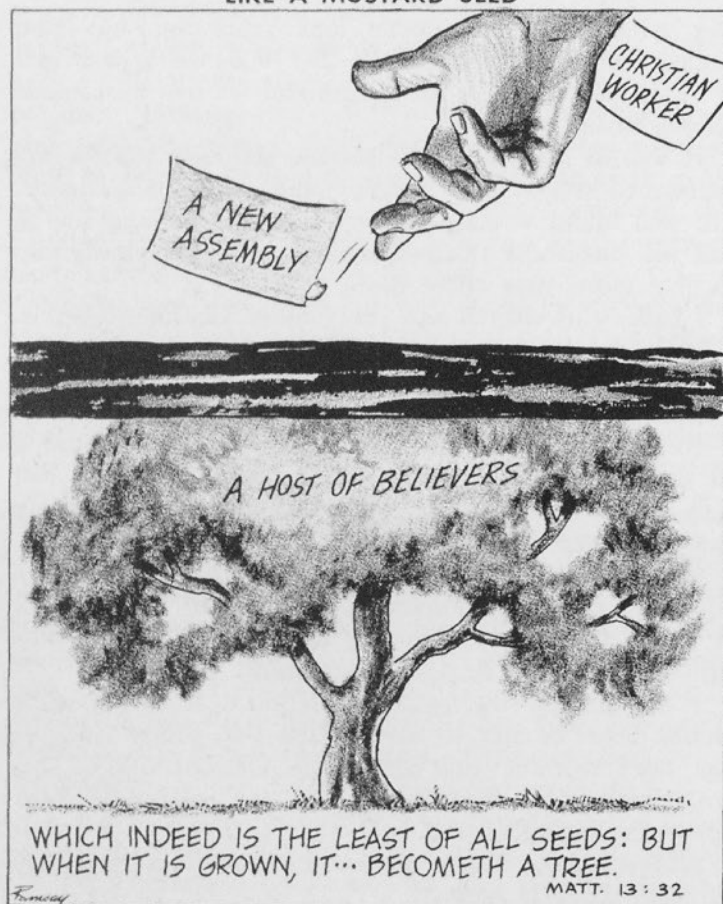
BY J. BASHFORD BISHOP

MATTHEW 13 CONTAINS SEVEN PARABLES, each of which gives us information concerning the kingdom of heaven. In this chapter "kingdom of heaven" means *the whole realm of professing religion*. The Parable of the Sower speaks of the reception of the preaching of the kingdom. The Parables of the Mustard Seed and of the Leaven speak of the outward development of the kingdom from the human viewpoint. The Parables of the Treasure and of the Pearl emphasize the value of the kingdom from the divine viewpoint. The Parables of the Tares and of the Dragnet stress the purification of the kingdom.

THE MUSTARD SEED (vv. 31, 32)

Contrary to the opinion of many, this parable does not teach that the world eventually will be converted through the preaching of the gospel. Such an idea is contrary to the plain teaching of the Word and the course of human history. We have instead a picture of an unnatural and abnormal growth which is contrary to the method and spirit of both the King and the true king-

LIKE A MUSTARD SEED



dom. The mustard seed normally does not become a tree. It is only a bush. Thus, such growth as Christ pointed out is unnatural.

Again, a tree in the Scriptures is a symbol of greatness and authority, and often represents men who are proud, arrogant, and rebellious against God, such as Nebuchadnezzar and Pharaoh.

Finally, the "birds of the air" are birds of prey—scavengers, symbols of uncleanness. Thus the parable teaches what history has borne out—the kingdom of God as represented by great religions has experienced tremendous outward growth. It has become, in many instances, politically powerful; it has sought dominion in world affairs, and has become a haven for all manner of people whose lives are inconsistent with the true spirit of Christ's kingdom. Let us not be deceived by size, pomp and show, nor permit in our lives any spirit of lofty pride and vainglory.

THE LEAVEN (v. 33)

Leaven throughout the Bible is a symbol of corruption, disintegration, and decay. Yet some would have us believe that the leaven speaks of Christianizing the world. On the contrary, the parable points out the corrupting influences which creep into the kingdom to contaminate and paralyze it spiritually. Thus the parable sounds a note of warning. As we endeavor to extend the kingdom, let us beware of the leaven of false teaching (Galatians 5:8, 9), hypocrisy (Luke 13:10-21), and impurity (1 Corinthians 5:6-8), for these influences bring about spiritual decay and disintegration in God's kingdom.

THE TREASURE AND THE PEARL (vv. 44, 45)

These parables have been interpreted in various ways. Some scholars see them as illustrations of the sinner who finds Christ as the Treasure and the Pearl, and pays the price involved in accepting and following Him; namely, giving up the world and sin, and denying self. Others see Christ as the man in the field and as the merchant who, seeing the true kingdom and the church hidden in the world, gives Himself to redeem and save those who make up the true Church. In my opinion, either of these interpretations is justified and yields many beautiful and inspiring lessons.

THE DRAGNET (vv. 46-50)

There are many who make a profession without possessing Christ, and who indulge in sin and worldliness, but the time is coming when there will be a separation. In this parable the sea is the world. The preaching of the gospel is the casting in of the net—and should not every Christian cast a net? The nets gather every kind of fish, just as the preaching of the gospel brings all kinds of people into the church. Many are truly born again, while others like Simon the sorcerer (Acts 8:9-23) may outwardly appear righteous while inwardly they are sinful and without Christ.

Christ makes it clear that the business of the church is to cast the net—to reach "every creature" with the gospel. But what about *cleaning up the church*? What about denouncing those whom we feel are not genuine followers of Christ and members of the kingdom? Jesus said, "Let both [the tares and the wheat] grow together" (Matthew 13:30). In His own time God will send His angels to "sever the wicked from among the just" (Matthew 13:49). We shall only get in trouble if we attempt to take the job out of His hands!

BE FILLED WITH THE SPIRIT

(Continued from page three)

self-life, which is personified and called "the old man." The old man is corrupt; his deeds are evil; he should be crucified. As the flesh, he has works; he has sins; he has a following; he has a mind; and some have confidence in him. He is placed in contrast with and in opposition to the Spirit.

All these are personal characteristics, and the probable reason why this sinful nature is treated as a person is to show his great power, and how utterly useless it is for us to try to conquer him, and to put a person against a person. He is older, wiser, and more powerful than we are. But there is a Person who is older and wiser and more powerful than he. This Person is the Eternal Spirit. We must know Him, rely upon Him, and cease our struggling with the old man.

In Ephesians 4:22 we are told to "put off" (that is, to "put away") the old man. In verse 25, the same word is translated "putting away." Colossians 3:9 says, "Ye have put off the old man with his deeds." The former shows the need, the latter the result, of being "filled with the Spirit" (Ephesians 5:18). The thought is to put him out and away. Becoming filled puts him out, while keeping filled keeps him out. He is thus crucified and destroyed, as far as the Spirit-filled Christian is concerned—not in the sense of being put out of existence, but he is put out of business (literally, rendered idle, inoperative, unemployed, inactive) within us; and all that he can do must be done from the outside—as long as we remain Spirit-filled. He tries to return, but the Spirit of Jehovah within puts him to flight. This is not annihilation, nor eradication, nor suppression; it is displacement, or expulsion by substitution. The old man is unconquerable, insuppressible, and irrepressible, except by the Holy Spirit.

POWER FOR CHRISTIAN SERVICE

Although the Great Commission had been given and the need for immediate action was pressing, yet the Lord commanded His followers to tarry for the power, to wait for the baptism with the Spirit (see Luke 24:40; Acts 1:4, 5, 8). The apostles had been with the Master for three years, yet they must tarry for the power. Even Jesus, the Son of God, upon entering His work, had to be anointed with the Holy Spirit and with power (Luke 3:22; 4:1, 14, 18; Acts 10:38).

In the Early Church, as soon as possible after a person was saved, workers made it a point to see that he received the Holy Spirit (Acts 8:14-17; 19:1, 2, 6).

VARIOUS TERMS DESCRIBE THE FILLING

No less than eight terms are used with reference to the one historical event, the filling with the Holy Spirit (Acts 2:1-4). Hence it is not fitting to dispute over terms. If one would call it baptism, another filling, another receiving, and so on, that is all right. What is meant is receiving Him in His fullness, being filled, giving Him full possession. The eight terms are:

(1) "Receive." In John 7:39, Jesus spoke of the Spirit which believers should *receive* after His glorification (resurrection and ascension). John 20:22 says that,

before His resurrection, He inbreathed and said, "*Receive ye the Holy Ghost.*" The act of inbreathing was perhaps to show how simple it would be to receive Him by faith when He should come. In Acts 10:37, the words "as well as we" show that the receiving at Caesarea was the same as the filling at Jerusalem on the Day of Pentecost.

(2) "Endued with." In Luke 24:49 the command was to tarry till they were endued (R.V., *clothed*) with power from on high.

(3) "Baptized with" (or "in"), See Luke 3:16 and parallels. In John's baptism the candidate knew when he was baptized, and so did the onlookers (Acts 2:33). Jesus said, "Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5). When the Holy Spirit fell on the Gentiles at Caesarea, Peter recalled this promise and said that the Holy Spirit fell on them "as on us at the beginning" (Acts 11:15, 16). If the filling were not the Baptism, then we have no record that the promise was ever fulfilled. The initial filling might well be called the Baptism. We are expected to keep being filled.

(4) "Came upon." But ye shall receive power, after that the Holy Ghost is *come upon* you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

(5) "Filled with." "And they *were all filled with* the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:4). This is the historical record of the fulfillment of all these terms.

(6) "Poured out." This is Peter's explanation of Acts 2:4. "But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will *pour out* of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams" (Acts 2:16, 17). In Acts 2:33, the same word is used in the Greek; in the Authorized Version it is translated "shed forth," and it is "poured forth" in the Revised Version. In Acts 10, "poured out" in verse 45 explains "fell on" in verse 44.

(7) "Fell on." Peter said that the Holy Spirit *fell on* the converts in Caesarea "as on us at the beginning" (that is, at Pentecost). (See Acts 10:44; 11:15.)

(8) "Given." Peter, rehearsing the Caesarean event in the Council at Jerusalem, said that "God gave them the like gift as he did unto us" (at Pentecost). (See Acts 11:17.)

RESULTS OF THE SPIRIT-FILLED LIFE

Some results of the Spirit-filled life include victory over temptation; a message of such power as to bring conviction and salvation to 3,000 souls; the ability to deliver a bold message before the hostile Sanhedrin. The Spirit-filled life caused the Christians to speak the Word of God with boldness in the face of extreme persecution and danger. It gave power to die triumphantly—even by martyrdom, as did Stephen. Saul was saved that he might be filled with the Holy Spirit as a preparation for service. It gave power to discern evil and courage to expose sin.

Oh, friend, if you do not have this blessed experience, we invite you to seek God and "Be filled with the Spirit," for it is God's command that every one of His children be filled with the Spirit.

RECENTLY A GAMBLER WHO WAS PLANNING a trip asked the airlines clerk, "What are the odds of someone having a bomb on that plane?"

The clerk replied smoothly, "Statistics tell us that only one passenger in 900,000 would bring a bomb on board."

"That's not good enough," the man said. "I don't want to fly unless the odds are better than that."

The clerk smiled and then mused, "Well, you could take a bomb on board yourself. That would take care of the one in 900,000. The statistics tell us there would not be more than one chance in ten million that two of you would be on board with a bomb."

The clerk's business was to reassure the would-be

his parachute would not open. That was a fearful death, but it is an even more "fearful thing to fall into the hands of the living God," unprepared.

Of course, you are probably not a sky diver. Neither am I, but I drive a car. Recently while in England to conduct meetings I drove cautiously into an intersection called by the local newspaper "one of Barnsley's accident black spots." Suddenly I was hit broadside by a speeding car. The world twisted and whirled in front of me like a drunkard's delirium. I was so certain death was upon me that I had no thoughts of survival. I thought only of meeting God. It pays to be ready to meet Him.

My little van was catapulted into the air, somersaulted several times, crashed over a wall and landed upside down. I was squashed inside. A crowd quickly gathered. Five or six men lifted the car off me and pulled me out the side where a door had been ripped off. The spectators were amazed that I was alive, and dumbfounded when they saw that I did not appear to be hurt.

Newspaper reporters at the scene could not believe I was not injured. One of them saw a jagged tear on the back of my trousers and reported that I had "back injuries." I was superficially bruised, but X rays revealed no injuries whatever! Thank God.

The people called me "the luckiest man alive." One newspaper headlined the story, "Miracle-Man Escapes."

But the fact that I am alive is not a matter of luck. Just as the Lord spared Paul from shipwrecks and other disasters so that his ministry could continue, so I believe He spared me so that I could tell *you*, my friend, of His desire to save you.

The Bible warns that if a man who knows God is barely saved, "where shall the ungodly and the sinner appear?" Jesus said that Satan comes to men and women

WHAT ARE THE ODDS?

By NORMAN ROBINSON

passenger as to his safety. And it is the devil's business to assure all people everywhere that they are safe from death—at least that the odds are against their dying very soon. Death is not a pleasant subject, but the healthy mind will think on it at least long enough to prepare for it. The Bible says, "There is... a time to die." Yet death almost always comes unexpectedly, especially for those who have not prepared for it.

Have you prepared for the inevitable event? A sky diver plummeted through the air with perfect confidence that his parachute would open when he pulled the rip cord. But before the horrified eyes of the many friends who were watching the stunt, he fell to his death because



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to steal, and to kill, and to destroy. "But I am come," He added, "that they might have life, and that they might have it more abundantly." The Bible teaches that it is God "who redeemeth thy life from destruction." Also, that "the Son of God was manifested that he might destroy the works of the devil." Have you asked Him to do that for you personally? He will, if you will trust Him now while you have the opportunity. But, "How shall we escape, if we neglect so great salvation?"

I hope you will call on Christ right *now*. He is the solution to your sin problem. And He is the *only* answer to death.