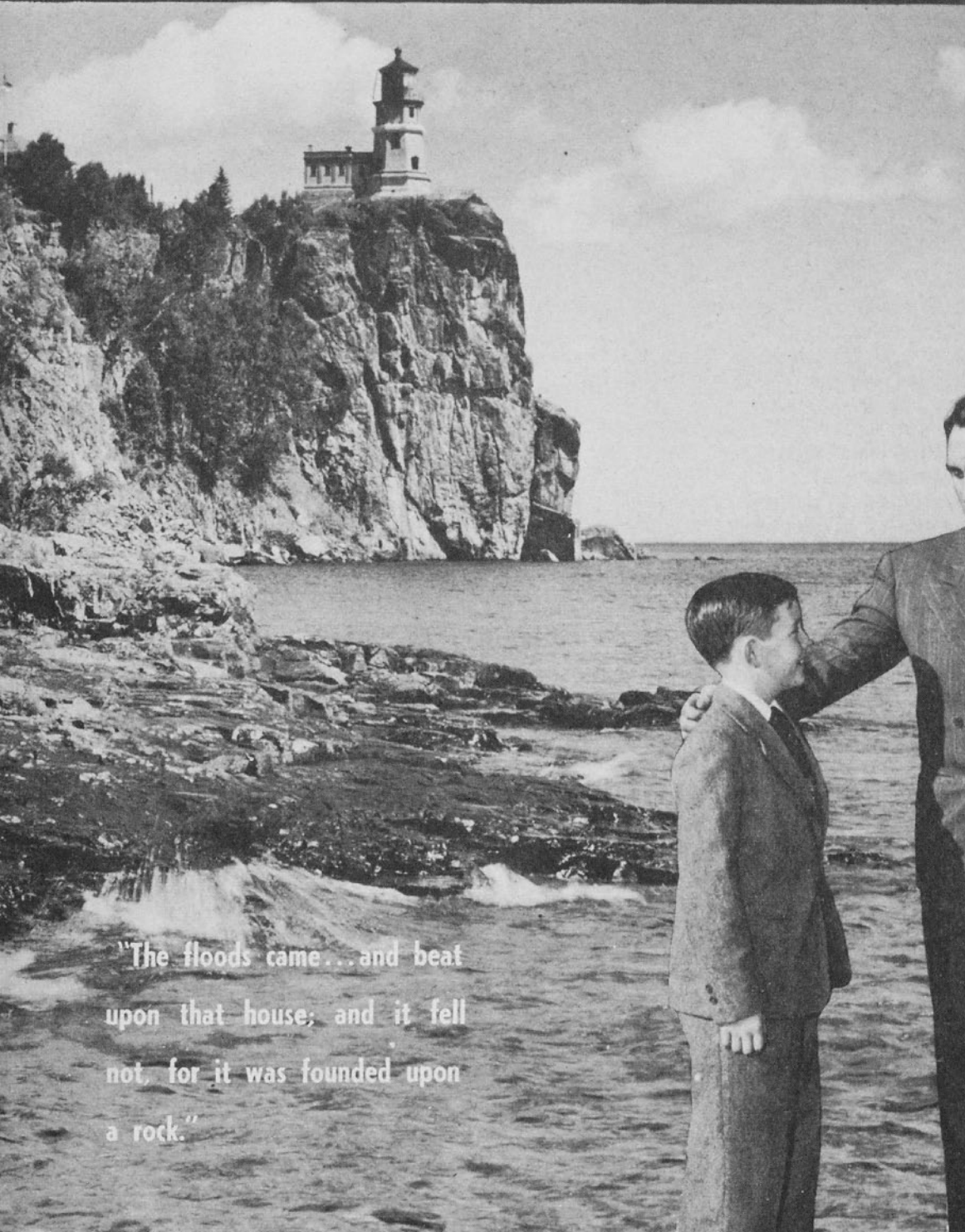


The Pentecostal **EVANGEL**

MARCH 25, 1956
FIVE CENTS

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

April 8—May 20
LOYALTY CAMPAIGN
in the
SUNDAY SCHOOL



"The floods came... and beat upon that house; and it fell not, for it was founded upon a rock."

**TEACH THEM STEADFASTNESS BY
YOUR FAITHFUL EXAMPLE**

We Died With Christ

There were several strange events on the day of the Crucifixion. When Jesus died the sun became black, the earth quaked, and the finger of God ripped the great curtain of the Temple in two. Not the least of the events that day was the conversation between the three dying men—Christ and the criminals.

One of the criminals mocked Jesus, saying, "If thou be Christ, save thyself and us." But the other rebuked him for his irreverence and impenitence; then he turned to Christ and said, "Remember me." It was a short prayer but Jesus granted his request. He said to him, "Today shalt thou be with me in paradise." Thus a dying thief became the first fruit of Calvary's bountiful harvest.

Notice the position of the individuals on the three crosses. The Man on the middle cross was dying *for* sin; one criminal was dying *in* sin; while the other was dying *to* sin. It is not God's wish that any person should die in sin. He has made a way of salvation that is so simple, so adequate, and so accessible that even a criminal in the last hour of his earthly life may be saved. God wishes only that everyone should die to all that is sinful. As the apostle Paul puts it, we are to be "dead indeed unto sin, but alive unto God" (Romans 6:11).

Conybeare gives a striking translation of Galatians 2:20—"I am crucified with Christ; it is no more I that live, but Christ is living in me; and my outward life which still remains, I live in the faith of the Son of God, who loved me and gave Himself for me." Here we see two aspects of the Cross. The apostle says, "Christ was crucified for me." He also says, "I was crucified with Him." The one aspect brings us deliverance from sin's condemnation. The other brings us freedom from sin's power. Some evidently have entered into the one aspect of Calvary and not the other.

Many of us are not yet free from pride, stubbornness, self-will and self-indulgence. Our Lord therefore wants us to identify ourselves more fully with His Cross. He wants us to realize that when He died, we also died; that when the sentence of death was inflicted upon Him, the sentence of death was imposed upon our entire life of sin and all our sinful ways. The Cross stands between us and our former way of life. The apostle tells us that our old life is crucified with Christ. To the Colossians he wrote: "Ye are dead, and your life is hid with Christ in God." To the Galatians, "They that are Christ's have crucified the flesh, with its affections and lusts." To Timothy he said, "It is a faithful saying, that if we be dead with Him, we shall also live with Him." And to the Corinthians he spoke of "always bearing about in the body the dying of the Lord Jesus."

Christ finished His work of redemption for us, but He has not finished His work of sanctification in us. That can only be accomplished through our co-operation. We must take our place at Calvary and die to sin. We must let God put His Spirit within us in order that we who have been crucified with Christ may also rise with Him and walk in newness of life.

Lord! day by day I view Thy wondrous Cross,
The cross of Calvary;
By faith each day I stretch my hands thereon
And die with Thee.

I daily see a surer, deeper death
To self and sin,
I daily see the great delivering power
That lies therein.

Oh! gracious Lord, how sweet to take from Thee
The daily Cross!
And know I cannot ever separate
Its gain and loss.

The daily Cross is daily loss of all
That keeps from Thee;
The daily Cross is daily gain of all
Thou art for me.

—Bessie Porter Head

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

MARCH 25, 1956

NUMBER 2185

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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 over the nations. WE BELIEVE that the only means of being cleansed from sin is through 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 present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly 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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Crucifying

THE LORD OF GLORY

Have we made self king? Are we unkind,
worldly-wise hypocrites crucifying the real King of Glory?

by ROBERT W. CUMMINGS

Central Bible Institute

THE SEASON OF THE YEAR WHEN Christendom turns its thoughts and attention to the Cross of our Lord Jesus Christ has again come upon us. A thoughtful mind may well wonder if it is not one of the artifices of the arch enemy of Christ to designate one day a year as Good Friday so that Christians might be lulled into believing that they had done their duty and paid adequate homage to Calvary when they remembered their Lord's death at every Lenten season.

Well might the adversary strive to minimize the time and attention that we give to gazing upon that wonderful Cross, for one of its supreme accomplishments was the exposure of the ugliness and cruelty of the natural wisdom of the world. God predicted that He would destroy the wisdom of the wise and bring to nought the understanding of the prudent (1 Cor. 1:19). Through the Cross that is what He does; and when the wisdom of this world is exposed and shown to be foolishness, then the grip of Satan upon the lives of men and women through the "pride of life" is broken.

"None of the princes of this world knew [the wisdom of God], for had they known it, they would not have crucified the Lord of glory" (1 Cor. 2:8).

The Cross cannot be understood by

natural reason alone. God has hidden the secrets of Calvary from the wise and understanding; and only by the Spirit's strong convicting power can those who have any pride in human wisdom ever hope to see the meaning of the Cross, for it is foolishness to those who seek after wisdom.

Christian, beware of any lurking pride in your own or your fellow-Christian's wisdom, for there is nothing that so quickly begets pride as a reputation for knowledge and wisdom. "Knowledge puffeth up," says the Word of God, and as soon as it puffs up it blinds.

The princes of this world crucified the Lord of Glory simply because they did not recognize Him. They were blinded by what they gloried in; namely, their pride in their own wisdom. So when their own Lord stood before them—the God who had created them and preserved their lives in His mercy and love—they not only utterly failed to recognize Him, but they crucified Him.

How indignant we are when we read of the treatment that the Pharisees and the Romans gave to our Lord! Rightly so! But let us turn that indignation

against ourselves. We must not be too hard on the Pharisees and Sadducees and their Roman rulers who failed to recognize the Lord of Glory, lest God send some prophet like Nathan to point his accusing finger at each of us and declare, "Thou art the man!"

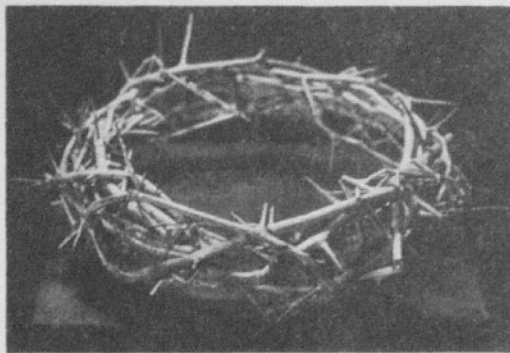
A certain minister of the gospel began to long for an understanding of the Cross. The study of the Scriptures convinced him of the great place of the atonement in the plan of God; but it was unreal to him. He knew it to be true that he was among those whose punishment Christ had borne, but Calvary had occurred so long ago that he could not feel its reality. So he determined to seek God for a personal revelation of the One who had borne his sins in His own body on the tree. Some time later he had an unusually vivid dream. He was in Gabbatha, the place of judgment, and he saw his Lord standing before Pilate. The scene was exactly as he had pictured it many times in his imagination. Distinctly he heard Pilate order Christ to be scourged. A Roman soldier, whose back was toward the minister, led Christ to a great pillar and bound Him to it. Stripping Him of His garments until He was bare to the waist, he began to lash His back with the cruel Roman scourge. After several horrible stripes had been laid upon that holy,

(Continued on next page)

precious body, the minister could stand it no longer. Rushing over to the Roman soldier, he caught him by the shoulder and swung him around to order him to desist. To his dismay, he came face to face with himself! It was he himself who had been scourging his own King! The shock of the realization was so great that even though it was only a dream it profoundly altered his life and his preaching. He had looked upon "Him whom he had pierced" and "mourned as one mourneth for an only son."

This is the vision all Christians need who are refusing to make Christ their King in reality. It is comparatively easy to profess (and to think we mean it) that we are making Christ our King. It is easy to sing, "All hail the power of Jesus' name...and crown Him Lord of all." It is comparatively easy to testify and to preach that Christ is the King of kings, but when the meek and lowly Jesus comes to us riding upon a meek and lowly opportunity to serve our brother and to count others better than ourselves, we find ourselves with the Pharisees and their followers. Our deeds shout silently, "This is not my ruler. Away with Him! I prefer pride!"

What Jesus do we serve? Is it the One who preached the Sermon on the Mount and told us that unless our righteousness was genuine, exceeding that of those who professed righteousness we could not enter the Kingdom of Heaven? Do we serve the One who demanded of His subjects absolute truthfulness, a forgiving spirit, deep purity of heart, love even for enemies, perfect trust in



His Father, freedom from judging others, and a life free from anxiety and worry? Have we made ourselves a king that will allow us to be hypocrites, unkind to one another, worldly, full of activity and natural energy and wisdom, while at the same time we profess to belong to Him who says, "Why call ye me Lord, and do not the things that I say?"

Christian brothers and sisters, let us be frank with ourselves and with one another. We were made to be ruled by love. We'll never be really satisfied and know deep joy until the Lamb sits upon the throne of our lives and rules our tongues, our thoughts, our attitudes, our feelings, our words, our deeds, and our spirits. No one is so deeply unhappy as he who has one foot in the kingdom of darkness and is trying to put the other in the kingdom of light.

When we see God sending a Lamb among ravening wolves to conquer by Calvary love and to rule over us, we know Christianity must be divine in origin. No human mind would or could have conceived such a conquest. And

when that gentle, meek, holy and loving Lamb of God, full of grace and truth, takes us to Calvary and shows us how we have lashed Him more cruelly than the Roman scourge with our pride and lack of love, our dishonesty and envy, our doubting and fearfulness and worry, our self-seeking, prayerlessness, love of worldliness, our unforgiving spirit, covetousness, and love of ease and self-glory, which we too often call common sense, then we see our evil natures in all their ugliness and disgusting corruption. Then we fall at His pierced feet, where we are broken as we never are broken elsewhere. Our gold grows very dim; our dreams and ambitions blow away like dust, and we find ourselves with only one deep longing: that He may be truly Lord of every area of our lives.

Only at Calvary do we understand why our names are engraved on the palms of His hands—why He cannot forget us. It is because we have cost Him so much! With nails more cruel than steel and sharper than needle's point we have pierced the holy hands and feet and heart of Him who is Love. But we have learned to wait in His presence and gaze upon Him; and we find that through that Cross He truly conquers us and leaves us with only one ambition—to do His will with delight, and to glory in the power of the Holy Spirit—to count all things but loss that we may gain Him, and be found in Him, not having "common sense" or the wisdom of this world, but having His very righteousness and holiness imparted to us by faith and the power of God.



HAST THOU NO SCAR?

Hast thou no scar?
No hidden scar on foot, or side, or hand?
I hear thee sung as mighty in the land,
I hear them hail thy bright ascendant star,
Hast thou no scar?

Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned Me against a tree to die; and rent
By ravening wolves that compassed Me, I swooned;
Hast thou no wound?

No wound? No scar?
Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole; can he have followed far
Who has no wound nor scar?

—A.W.C.

*There is a parallel between natural and spiritual laws.
Seed must die before there can be a harvest.*

LIFE out of DEATH

by R. L. Brandt

North Dakota District Superintendent

ONE DAY I STOOD ON THE ROCKY shores of the Toutle River in the State of Washington and watched a skillful fisherman land one of the beautiful salmon which inhabit its waters. These salmon are no small wonder to those who study their ways.

As tiny, almost invisible creatures they begin their cycle of life in the far reaches of the river system. Before long they have developed into the elusive trout which tax fishermen's skills. In the next stage of their lives the salmon make their way into the mighty Columbia River, and from there into the Pacific Ocean.

Then, after nearly four years, the life cycle of the salmon nears an end. These full-grown salmon return to the Columbia, then find their way mysteriously to the very river in which they were spawned—even though they may pass up a score of rivers and creeks en route!

Once in the river of its nativity, the salmon proceeds to the vicinity of its earliest existence. There the female lays her eggs, and there she remains until her offspring begin to hatch. Then an incredible thing occurs. The old salmon dies, and its decomposing body becomes the first food for its young.

This principle of life springing out of death was stated by Christ, in John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone:

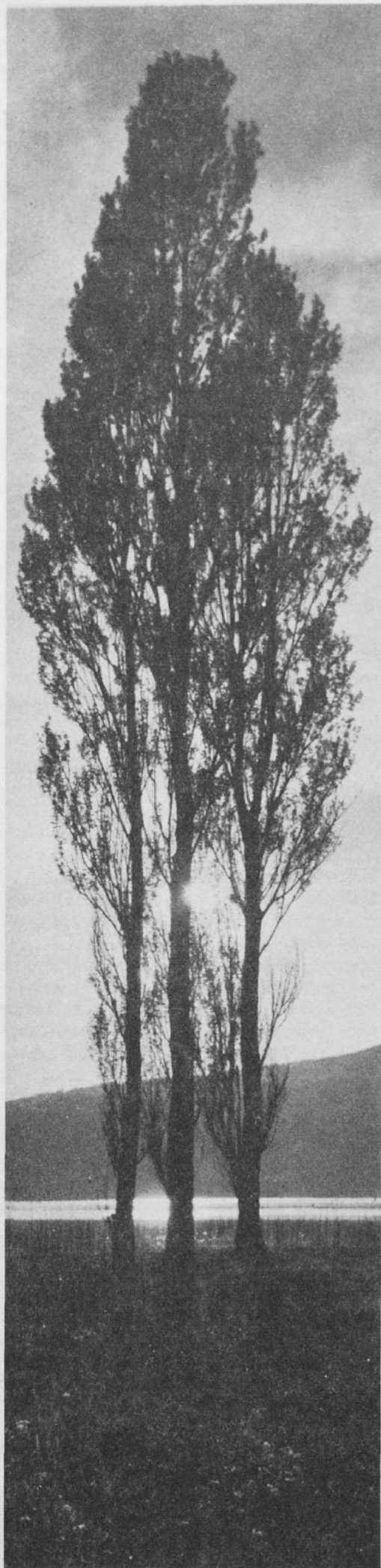
but if it die, it bringeth forth much fruit."

This spiritual principle is illustrated for us in many natural ways. We behold the mighty oak but seldom think of the lowly acorn whose dying was necessary to its existence. When we look at a field of golden wheat, we rarely think of the kernels that produced it. And while we like to think of the "many sons in glory," we are apt to forget that Christ, as the "corn of wheat," died so that there might be this fruit.

In John 12:24 Christ was speaking primarily of Himself. To reveal a two-fold purpose in His coming to earth He employed the illustration of the "corn of wheat." As it must be planted and die so that there can be a harvest, so He had come to die that there might be much spiritual fruit. Thus, *His first purpose in coming to earth was to die.* This is further shown by His declaration in John 12:27, "For this cause [that is, to die] came I unto this hour." Christ did not come primarily to work miracles, to be a godly example, to be a great teacher, or to heal the sick. Indeed, He did all of these; but if He had not died, there could have been no harvest for eternity.

Christ's second purpose in coming is closely allied to the first. He came to die *that He might bring forth much fruit.* The kernel of grain which does not

(Continued on page twenty-six)



"Into thy hands I commend my spirit..."

by NORMAN B. BOSS
Cedar City, Utah

AND WHEN JESUS HAD CRIED WITH A loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost" (Luke 23:46).

No one but the Father can ever know the horrible suffering which the Son of God endured for mankind as He hung upon the Cross. And no one but the Son can fully comprehend the utter horror of being separated from God. But in this simple statement the Son of God expressed His complete confidence and faith in His Heavenly Father. Our Lord knew that body and soul are distinct and separate, and that even though this physical "temple" be destroyed the soul of the righteous will return to God who gave it.

Jesus did not die because of the weakness and unfaithfulness of His disciples; nor did He give up His life because of the Jews, who so bitterly hated and opposed Him; nor was it because of Rome, whose Satanic power ruled all the world with an iron hand. No, of His own free will He laid down His life. He was the Good Shepherd, not a hireling, and He gave His life willingly for His sheep.

The attitude of the Saviour was one of supreme trust. He trusted the Father, confident that as He had come out from Him, so now He would return to Him and renew the sweet fellowship they had enjoyed together since before the world began.

Jesus trusted God to raise Him from the dead. He alone was able to say, "I am the resurrection, and the life: he that believeth in me, though he were

dead, yet shall he live." Christ looked forward to the time when not only He, but all who would believe in Him, would live with the Father in heaven as He had lived with Him before.

Jesus trusted God to deliver Him from the grave for the sake of the sheep who were without their Shepherd. He knew that they must be led beside the waters of life, and that they must be taken into green pastures so that the hunger of their souls might be satisfied. Because shepherdless sheep would wander and stray, the Father would raise Him up to lead them safely by His Spirit, even through the valley of the shadow of death. He would go before them to prepare the way, for they were not so strong as Jesus and must be gently led by their Shepherd.

Jesus knew the way, because He had travailed in the darkness of Gethsemane and walked the path to Calvary—alone and desolate, forsaken even of the presence of God—that He might do the will of the Father. He had been treading the winepress of the wrath of God, and judgment fell upon Him. He became sin that the sheep might be spared. He had done this because He loved the sheep and because it was the will of God.

One more thing these sheep required: they needed the Holy Spirit to comfort and guide them. And Jesus must return to the Father, for until He did the promised Comforter could not come. But when the Comforter had come He would lead the sheep into all truth, and not by dangerous paths. For He would speak of Jesus, thereby glorifying God in His obedient Son.

With what trust, with what understanding, yet with what depth of agony Jesus cried out, "Into thy hands I commend my spirit!"

RELIGIOUS SPOTLIGHT



THERE WERE NO OFFICIAL CHAPLAINS IN THE ARMY DURING THE REVOLUTIONARY WAR. THE FIRST ONE WAS APPOINTED IN 1791.

the CROSS

WHAT DOES THE CROSS OF CHRIST mean to you? To the Jews the Cross was a stumbling block. They could not understand how the Messiah could be crucified. To the Greeks the cross was foolishness. They could not understand its meaning or how it could be the means of salvation to others. Their intellect could not comprehend it.

Modern thinkers make similar mistakes. To some, the Cross was an unnecessary tragedy, and Christ a martyr. To others it symbolizes the Christian religion, and as such is a sacred symbol to adorn a church or home, or to be worn superstitiously around one's neck. In the hands of some it has become a work of art. To one who passed an illuminated cross above a church it was "so pretty." What does the cross of Christ mean to you?

There is nothing sentimental or "pretty" about the cross of Christ. The cross was a scaffold, a gibbet, a gallows, an instrument of cruel execution and death intended for criminals, but used by sinful human hands to kill the finest man who ever lived, the Christ of God. It became the meeting place of divine justice, mercy, and love with human sin and Satanic evil. At the Cross holy love once and forever overcame sin and Satan in a victory of sublime and holy sacrifice. It was a place where the innocent suffered for the guilty, that the guilty might be set free from the penalty of sin, which is eternal death, and from the power of sin, which is slavery to a sinful nature dominated by Satan.

Calvary is holy ground, the place of divine sacrifice for man. The Cross expresses the love and forgiveness of God against a background of human sin, and signifies our salvation through the death of the Saviour who met the judgment of sin in His own person. It exposes the murderous nature of sin and judges Satan, the author of it. Sin and Satan would ever murder holiness and place God on a cross.

Had he wanted to, Christ could have escaped the Cross. Twice previously Satan inspired sinful men to take the Saviour's life, and Jesus just walked through the midst of them. But he had come to give His holy life a ransom for

of Christ

many. On the cross therefore He gave Himself for us. He suffered in our stead. He died that we might live.

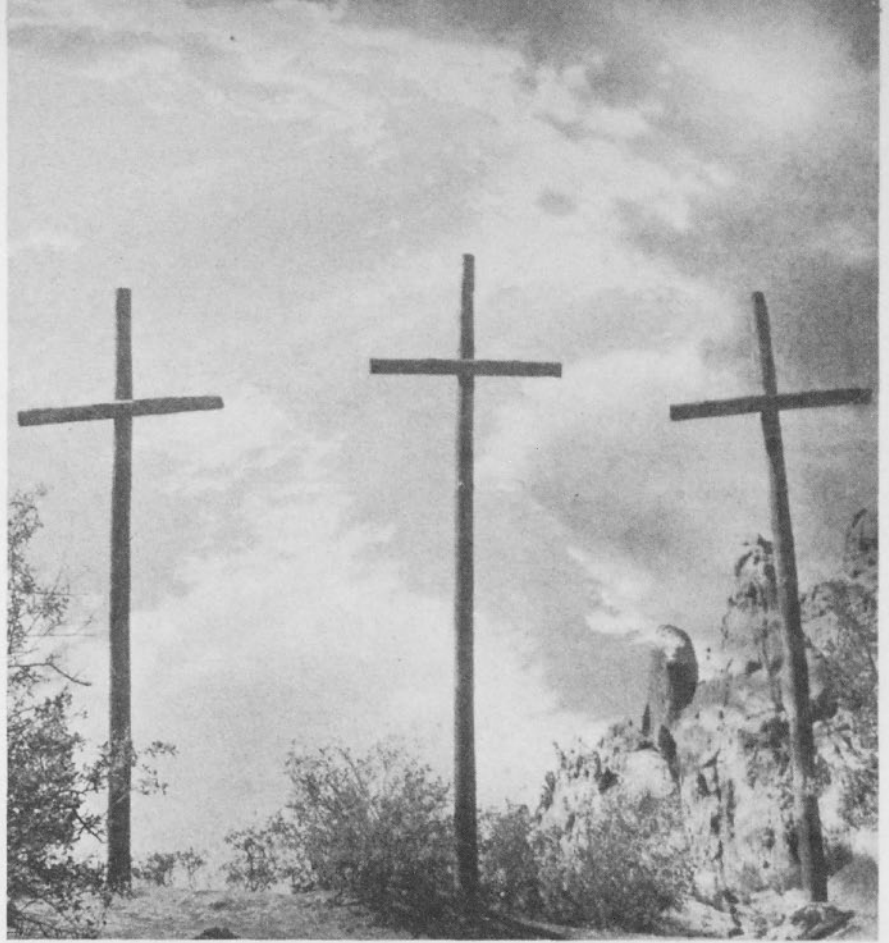
Have you considered the agony of the Christ of God, whose soul was made an offering for our sin? At Gethsemane He was offered the cup of human iniquity and judgment to drink, thereby to identify Himself with our sin that He might take the sinner's place and bear the sinner's judgment. He who knew no sin was made sin for us, that we might be made the righteousness of God in Him (2 Corinthians 5:21). Oh, the mystery of God's love and grace!

So great was His agony that His sweat was as great drops of blood. Have you watched Him, burdened with our sin, carrying the cross to the place of judgment, and there at Calvary offering His sacred life a ransom for us? Have you understood His forsaken cry, "My God, my God, why hast thou forsaken me"? The cry that should have come from us, forsaken of God for our sin, came from the lips of our Holy Substitute.

Have you heard those words of sublime victory, "It is finished"? Have you understood their eternal significance? He had paid the full price of our redemption, not with silver and gold, but with His precious blood; and now we can be set free from the stain and guilt of sin, as well as from its penalty.

If you are burdened by the guilt of sin and the fear of its consequences, let the blessed Holy Spirit bring before you the scenes of Calvary. Believe that He suffered there and died for you, and you will receive the assurance of His forgiveness! "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I want to tell you my personal experience of this salvation. I was born into a Christian family, baptized as an infant, and confirmed at the age of thirteen; yet I did not know Jesus Christ as my personal Saviour. For twenty years I continued to be a nominal Christian without the assurance of salvation. God in His mercy spoke to me twice in prayer: once at the age of fourteen to ask me not to try to impose my will on



Garden of the Gods, near Colorado Springs, Colo.

Him, and again at the age of seventeen when He said, "You are praying to God, but you do not know the God to whom you are praying." Instantly I was filled with a desire to know God and I replied, "I will not get up from my knees until You reveal Yourself." The peace of God flowed into my soul and remained with me a few days.

Subsequent to this experience I began to feel myself the most sinful man on earth. This conviction of sin continued with me many years. At about nineteen I left home to further my studies in India. I had been away about eighteen months when my father's death ended my career and brought a crisis into my life. Life now seemed meaningless and frustrated. The questions in my mind were, "What is the meaning of life? Why was I born? What am I living for?" I had no answer for them.

At this time the superintendent of the hostel in which I lived gave me two Christian books to read. While I was reading the second book, the Spirit of God began to speak with me directly. He brought before me the scenes of Calvary, the suffering and agony of Christ for me. So great was the reality that it seemed the crucifixion was taking place in my room, and I, forgetting that this had already taken place 1900 years ago, tried, as it were, to stop the crucifixion. I could not endure the suffering of Christ. My sinful heart broke before this suffering love; and godly sorrow for sin entered within, followed by deep re-

pentance. Instantly the burden of sin I had been carrying for twenty years fell away, and I experienced forgiveness.

The blessed Holy Spirit then entered within and, like a gentle flame, cleansed and purified me. I was now filled with divine love and joy unspeakable, and I heard the ineffable holy voice of my Saviour within. Oh, the wonder of the holiness, love, and purity of the Holy Spirit as He came within to abide! My whole life and its values were changed. The resurrected and glorified Christ became a reality to me through the blessed Holy Spirit. My life, had been self-centered and miserable; it now became God-centered and happy through Christ. I now bought a Bible and found in it wonderful meaning where I had found none before.

Will you now accept His sacrifice on your account, and pass from spiritual death to spiritual life? "Him that cometh to me I will in no wise cast out," said Jesus; and again, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Will you come to him and receive your salvation?

All you have to do is to repent of your sins, confess that you are a sinner, and call upon the resurrected Christ to save you. Have faith in the fact that He died for you, and believe that His Blood now cleanses you from sin. The Word of God says, "If we confess our sins, he [Jesus] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."



A Perilous Floating

WILFRED T. GRENFELL, THE HERO of the Labrador Coast, once spent a perilous night adrift on floating ice. It happened around Easter, when winter still lay heavy upon that far northern region.

Several men came to the church to urge Dr. Grenfell to go hastily sixty miles across the ice and snow to relieve a young man who was suffering from blood poisoning. The medical missionary set out immediately with his team of eight splendid dogs, carrying food and other supplies, including extra clothing so that he might be prepared for rain—for it was about time for the season to begin to change.

That afternoon he out-traveled the other dog team, and was gathering the people for prayer and worship at the village where he stopped when the others arrived. The next morning he let the other team start first because their dogs could not travel as fast as his.

In his journey he came to a place where a number of miles could be saved by crossing the ice on an arm of the sea. He was about a quarter of a mile from the landing point when the wind suddenly changed and blew toward the open sea. He discovered that he was traveling over loose "sish" ice, what might be called slush ice, made by the grinding of the ice cakes by the force of the wind and waves. With the change of the wind's direction this insecure ice was no longer forced compactly toward the shore. His sled began to sink, and as the dogs had to pull the harder they too sank into the loose ice. There was not a moment to lose. Dr. Grenfell tore off his oilskins, which he was wearing

because rain set in that morning, and shouted to his team to go ahead for the shore, but all were sinking.

Then came the struggle in the mush ice. Drawing his sheath knife he cut the traces so that the dogs might not become entangled; and then, wrapping the leader's trace about his wrist, he began to swim through the ice. The lead dog, his beloved "Brin," reached a piece of snow frozen together and climbed upon it. The dog turned and looked at the struggling man and the other dogs, and as the man pulled on the trace to help him in his struggle with the ice Brin turned and slipped the harness.

For a few moments Grenfell thought the end had come. There was no terror at the thought of dying. He merely wondered if anybody would ever know how it happened. He was growing drowsy when his hand touched the trace of one of the other dogs. Hauling himself along by this, he was much bothered by the other dogs, one of which got on his shoulder, pushing him farther down into the ice. But Grenfell was a fighter and he continued to struggle. Soon he was on a little piece of slob ice, to which he helped the dogs.

This piece of ice was too small for them all to remain upon it. About twenty yards away a larger cake was drifting farther from the shore. Quickly splicing the traces of the dog's harness together, and fastening one end to his wrist and the other to his lead dog, he tried to induce the dog to swim to this piece of ice, but he would not. He then thought of Jack, his retriever. He threw a piece of ice in the direction of the larger cake of ice and sent the dog for-

ward. Soon he was on the "ice pan," and he called to him to lie down. Then he shouted to his other dogs, to which the line was fastened, and all plunged in to make their way through the icy mass to this point of greater safety. The ice pan was reached, and soon all were on it, but he discovered that it was too small and was beginning to sink. In the meantime they were drifting farther and farther from the shore, the intervening waters being filled with the sish ice from below.

Another and larger cake of ice coming into view, Dr. Grenfell repeated the process, and was able to bring himself and all his dogs to a place of slightly greater safety. He found himself on a piece of ice about ten by twelve feet—hardly as large as an ordinary living room. It was not a solid mass and might go to pieces at any moment in the turmoil of the sea. The wind continued to drive them outward.

There was no hope now except the possibility of a rescue, and that hope was slight. No one lived around the bay, and there was little chance of being discovered.

There he was with his dogs, hatless and coatless and without gloves. His sealskin moccasins, reaching to his hips, had filled with ice and water in the first plunge, and he had taken them off and tied them to the back of one of his dogs. He now cut the tops of these moccasins off above the feet; then, opening them, he joined the edges with thongs from the harness and fastened the skins about his body as a kind of vest.

To keep from freezing he knew he must have the coats of several of his dogs. They were as dear to him as personal friends, but all of them could not live. With one of the traces he made a slip knot which he passed over the head and around the neck of one animal, tying the other end to his foot close to the dog's neck. He threw him on his back and stabbed him in the heart. The



Night on Ice

dog bit him, but nevertheless he held the knife close to the wound to prevent the blood from flowing over the fur, which would cause it to freeze and make it useless. In like manner two more of the dogs were sacrificed, the missionary receiving only one more bite, although all were in danger of being plunged into the water during the struggle on that floating bit of ice.

The skins of the dogs were quickly removed and made into a cloak, which Grenfell put about him. He could now sit down without sitting in water. He could remove his shirt and wave it in the wind to dry. He then remembered how the Eskimos dry their socks by placing grass inside the shoes. With his knife he began to rip up the flannel which was sewed around the dog's harness to make it soft against the dog's sides. He also raveled out some rope and put this inside his shoes, while his socks were placed inside his knickerbockers to help break the wind.

Night was now approaching. With the bare possibility of being seen he would stand up at intervals and wave his arms. He now thought of lighting a fire which might be seen in the nighttime. Fraying out a piece of rope into oakum, he mixed it with fat from the intestines of his dogs. Opening his matchbox, which was always chained to him, he discovered that it had leaked, and his matches were in pulp!

It was now night. Placing the carcasses of his dead dogs on a pile to break the wind, and wrapping himself in his rude cloak, he had his largest dog lie down, and he cuddled up to the warm body of his brute friend. In this position he went to sleep. He awoke with a start and found one hand almost frozen. He thought the sun was rising, but discovered it to be the moon—it was only a little past midnight.

The wind was steadily driving them toward the open sea where he could expect nothing but death, unless a miracle should intervene. "Somehow one

scarcely is justified in praying for a miracle," Dr. Grenfell said, "but we have learned down here to pray for things we want. And, anyhow, just at that moment the miracle occurred. The wind fell off suddenly, and came with a light air from the southward, and then dropped stark calm."

Again he slept, how long he did not know. When he awoke he thought of some method of signaling the shore when daylight should appear. He had no pole and no flag. He set to work in the dark to cut off the legs of his dead dogs, which were now frozen stiff. These he tied together with old harness rope. Cold as it was, he made up his mind to sacrifice his shirt for a flag.

As morning approached he began to think of something to eat. Having a rubber band around his stocking, he had taken it off to chew. Chewing that rubber band saved him from thirst and hunger.

At last the sun rose. He took off his shirt and fastened it to his strange flagpole. Thereafter every few minutes he would stand up and wave the flag. With the rising of the sun the frost came out of the joints of the dog's legs, making the waving of the flag much more difficult.

Grenfell discovered that due to the change of the wind he had not been drifting toward the open sea, and was nearer the shore than he had hoped. However, he felt there was no human possibility of anyone seeing him along that uninhabited coast.

He continued waving the flag and planning upon the sacrifice of another dog that he might drink its blood. Being without matches, he began to think about forming a piece of ice into a burning glass. It was a question now how long his ice pan would hold out under the sun's rays.

Once, while waving his flag, he thought he saw the flash of oars, but it was only the sparkling of ice.

As time passed he realized that he had no fear of death. He wondered whether his death might in some way further the missionary work among the people of Labrador. Running through his head all the time were the words of an old hymn:

"My God, my Father, while I stray
Far from my home on life's dark way,
Oh, teach me from my heart to say,
Thy will be done!"

With growing hunger he thought more about the sacrifice of another dog and the danger accompanying it. There was no smoke on the shore anywhere to give signs of life and hope. There were two miles of heavy running ice slob between him and the shore, and it did not seem possible that anyone could get through it, even if he were discovered.

He signaled once again with his flag. Again he thought he saw the glint of a white oar. Watching, he discovered the black streak of the hull of a boat. He knew that rescuers were coming. He believed that if his ice pan should hold out another hour he would be saved.

When the boat came within shouting distance they cried out to him: "Don't get excited; keep on the pan where you are." In fact, they were more excited than was Grenfell, for to him it seemed natural now that he should be saved, just as half an hour before it had seemed inevitable that he should be lost.

The boat touched the side of his ice pan, and the man in the bow leaped on to the ice raft and grasped both hands of the missionary. Not a word was uttered, but he trembled with emotion. Then they both cried like men.

After the handshake came a cup of warm tea that had been brought with

(Continued on page twenty-six)

The Christian's Loyalty Oath

As a Christian I must be loyal to my God by putting first things first; by attending the house of God regularly; by being a faithful witness and by giving in service for the furtherance of His kingdom.

As a Christian I must be helpful to my fellowman that through me he may see Christ glorified; that through me he will not be made to stumble; that through me he may find Christ as his Saviour.

As a Christian I must be loyal to myself. I must place right values in making choices. I must keep the ultimate goal of life in mind—to please God by

living a life that is in agreement with His statutes.

As a Christian I must not let temporal things blur my vision and deter me from the path of righteousness.

* * *

In order that loyalty may be instilled in each pupil's life, the Loyalty Campaign has become a part of the Sunday School calendar in the Assemblies of God. The campaign begins Easter Sunday and continues seven weeks. This year's theme is, "BE YE STEADFAST."

When your Sunday School conducts its Loyalty Campaign, be sure to lend your loyal support.

THE FIRST OBJECT SEEN BY THE worshiper upon entering the court of the ancient Tabernacle in the wilderness was an unpretentious and ghastly looking altar made of shittim wood (acacia), covered with brass (copper) and sprinkled with blood. It was made according to the directions God gave to Moses on Mount Sinai and placed at the door of the Tabernacle, where the sacrifices were repeated every morning and evening.

Upon each of the four corners of this foursquare vessel was a projection, called a horn, pointing upward and outward, to which the sacrifices were bound. This altar was the tallest article of furniture in the Tabernacle. But it was only three cubits high (4½ feet) and rested on the ground, so that it was easily accessible to all.

The Hebrew word for altar is "miz-beach," meaning "slaughter place." And truly it was a symbol of suffering, bloodshed, and death. The only approach to a holy God in His Tabernacle was by way of this object of wood and brass.

The altar would have been of no avail without the offerings which were presented to God upon it. No Israelite could approach it without the sacrifices and the blood. "Without shedding of blood is no remission." The best, cleanest, and finest of the Israelites' bullocks, sheep, goats, and fowl were brought according to the law of the Lord. These were brought to the horns, slain, and burned upon the altar.

What do we see in all this? What is the meaning which God was trying to convey to the children of Israel? What significance does it have for us today? Here we see God's goodness and severity, His love and wrath, His righteousness and peace. It is here that the heart of man and the heart of God are revealed, and atonement for sin is made. At this altar the innocent bore the judgment of the guilty, and God was

reconciled with the sinner who killed and shed the blood of the sacrifice. This "slaughter place" pictures the cross of Calvary, a vessel on earth which is the only way of entrance into God's presence. It depicts the Cross which is easily accessible to the world but towers over all the wrecks of time, the cross upon which the Prince of Glory died, where He was bound with the cords of love for lost humanity. This brazen altar foreshadows the Cross, universal in its mercy as well as its judgment—the horns pointing Godward and manward, inviting "whosoever will" to come!

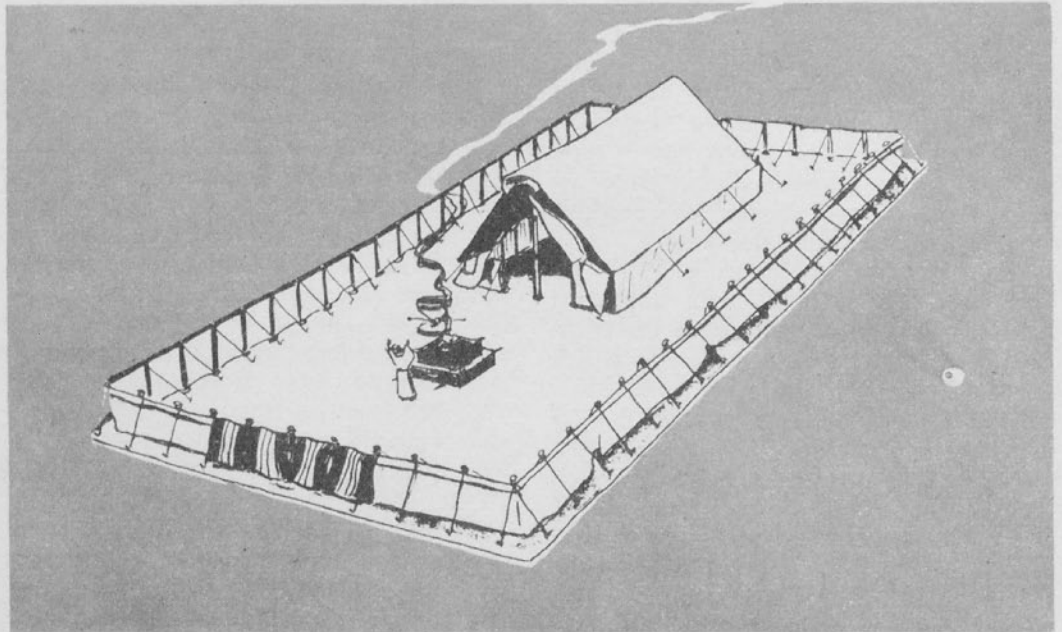
The sacrifices brought to that altar—the innocent doves and pigeons with their heads wrung off, their feathers plucked from their bodies, their blood wrung at the side of the altar; the bullocks cut to pieces and burned; the lambs and goats sacrificed—all of these tell of the Lord Jesus Christ. He is the innocent Dove of the heavens who came to earth, whose head was crowned with thorns, whose beard was plucked from His cheeks. He is the Ox (bullock) of God who was cut to pieces (bruised) by the whip of the Roman soldiers, whose blood was shed, who was burned with the fire of God's judgment upon Him for the sins of the whole world. He is the Lamb of God, whose heart melted within Him like wax, who opened not His mouth in His own defense, who was led to the slaughter, and whose visage

was marred more than any other man's.

Day by day, year by year, continually the offerings were being made upon the altar of the wilderness Tabernacle. These sacrifices continued in Solomon's Temple until the Great Sacrifice upon the "brazen altar" of Calvary. From the Cross on Golgotha we hear the words from the lips of our Lord Jesus Christ: "It is finished!" The types, the offerings of the Old Covenant were now done away, fulfilled in the Messiah of Israel and the Saviour of the world.

Some years ago a Jewish rabbi said in a radio address: "Speaking as a Jew, I ask you to believe me when I say that I know what the Cross has meant to believers through the centuries. I know that the simple and the learned, the grieving and the rejoicing, the toiling and the driven, beheld in the Cross of Christ the symbol of a love that is sacrificial, the sign of a hope that is redeeming, the token of an inner peace, which the world could neither give nor take away. But I want you to know also that to a Jew the cross of Christ represents no such sacrificial love, no such redeeming hope, no such inner token of peace. To the Jew, the Cross is a symbol of persecution, opposition, discrimination, of pyre and gibbet. It is by the sign of the Cross that hundreds of Jewish communities were annihilated, thousands of Jews slaughtered, millions

(Continued on page twenty-three)



the **Brazen Altar**

by Evangelist Ruth Specter



A BOW WITHOUT AN ARROW

God said, "I do set my bow in the cloud" (Gen. 9:13).

BOWS AND ARROWS: HOW MANY IN history have been slain thereby! The arrow has sped on its way, and met its mark. A little thing, but it has pierced with the piercing of death. The bent bow speaks of judgment, and not only man's, but also God's bow is displayed (Hab. 3:9).

Yet pause, and wonder. We have found a bow without an arrow. Is it useless, or has it been used? What is the meaning of this bow? It fills the sky, and shines in its glory. The RAINBOW is beautiful, but it is more than beautiful. It is God's messenger; it is a reminder of His truthfulness. There is the removal of the storm, and the brightness of mercy is seen, but the rainbow would not be there without the storm. The judgment is removed, but not denied. Grace shines on the background of wrath satisfied. Every claim of God's law must be met, but how?

God said, "I do set my bow in the cloud" (Gen. 9:13). There is music in the words "my bow." Oh, the marvel of grace: "And I will look upon it." Surely the rainbow-token (Gen. 9:13, 16) is as the passover-token, and that also is before God's eyes. He said, "When I see the Blood" (Ex. 12:13).

How precious it is to call to mind another verse of Scripture: "Mine eyes and mine heart shall be there continually" (2 Chron. 7:16). Where? The place where the Blood was. The only token God owns is pictured before us. The Blood speaks of the sword, and the rainbow of the arrow. But the sword of Genesis 3:24 has gone from between the cherubim, and Blood is there instead. And the arrow is gone, and the token is there instead. Grace reigns through righteousness (Rom. 5:21).

God speaks in nature, and He has not sent another flood, nor will He. But he will deal with the earth by fire. His promise stands. Yet the type surely tells of a greater Antitype. The billows of wrath broke on the Saviour of sinners,

and for all who trust in Him there is no more flood. The token shines brightly, for God delights to give assurance to His people (Luke 1:77), and they joy in the knowledge of eternal salvation. Do you?

In nature we have the unveiling, and "analysis" of light in the rainbow, but He who arranged nature thereby tells of a far greater unveiling—"the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:4). Calvary reveals the amazing and harmonious attributes of God, the variegated glory of Him who is Light, and in whom is no darkness at all (1 John 1:5). We need the storm to show His holy character, but it is not the storm alone. "God is love," poor, troubled sinner, and you will find Him to be so. Never was an earthly shepherd more tender than He is to the lost sheep, foolish though it has been.

The arrow has gone: it was turned away from the sinner (Isa. 12:1; Hos. 14:4). And in what direction was it turned? The bow has been used. The wrath has been unveiled. Look at the rainbow. The arrow has been shot heavenward. It has met the Holy One, the Lord Jesus from heaven. Thus is there peace—peace with God, through our Lord Jesus Christ (Rom. 5:1). Is it yours?

Behold the Rainbow once again. There is no arrow there now, and it cannot shoot earth-ward. It is a token. It is at rest, and therefore I am at rest. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15). Reader, do you know Him, or is God's arrow still waiting for you? When the Lord Jesus comes again, He who met the sword has the sword of His mouth (Rev. 19:15). When He appears, He who met the arrow will Himself be manifested as the Battle Bow (Zech. 10:4). Is it wise to ignore God's way of salvation? Is it not a vain thing (Ps. 2:1)? What a sin, to despise the Son of God's love!

The rainbow touches earth, as it were, at two points, for salvation is unto Jew and Gentile. No nation, or age, or condition is excluded. The arch is in heaven, and as with Jacob's ladder, God thereby shows the uniting of heaven and earth in Christ. But now we see the parts of His ways (Job 26:14); soon redeemed ones will behold a complete circle of glory—"round about the throne" is the testimony of Revelation 4:3. Will you see this? Will you see the Lord

Jesus, and be changed into His glory (Ps. 17:15)? Or will you as Balaam behold Him afar off (Num. 24:17)? He truly met the arrow once, only once. It meant death to Him. He will not come again to die. He suffered once. He did not shrink. He loved us unto the end. Was ever love like this shown to worthless enemies? Do not turn aside to other subjects, and ignore your soul's need. Behold God's rainbow. He still looks upon it. He is satisfied with the work of Christ. Are you? Or do you desire something else? A wondrous salvation is free, and there is an arrowless bow as an evident abiding monument of a finished work, a settled debt, a satisfied claim! Satisfied! Yes, God is satisfied. And so am I, a guilty sinner by nature, but now in Christ. And tell me—what is Christ to you?

—Author Unknown

HARD PLACES

Hard places help us to know the resources of God. It is under difficult circumstances that we know His all-sufficiency. Israel must first stand still, and next, behold the salvation of the Lord. When they ceased from their acting, God revealed His power. So He tells them that the reason He led them through the wilderness, and exposed them to a situation where there were no natural supplies of any kind, was to teach them that He was adequate for every need, and that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God can only become real to us up to the measure of our actual needs, and every difficult situation is just a vessel for Him to fill, and an occasion for Him to show Himself in His infinite wisdom, power, and grace.

The Apostle Paul tells us that he was exposed to every sort of difficulty in order that the power of Christ might rest upon him according to his needs. Therefore he welcomed each new situation as another vessel for God to fill and another occasion for Him to say, "My grace is sufficient for thee."

Beloved, are we thus proving and finding Him equal to all the conditions of our lives, and glorying in being able to tell the world that our God shall supply all our need according to His riches in glory by Christ Jesus?—A. B. Simpson.



THIS PRESENT WORLD . . . NEWS AND NOTES ON OUR TIMES

General Harrison to Speak at Sunrise Service

General Wm. K. Harrison of the U. S. Army will be the principal speaker at the Sunrise Service at the Rose Bowl in Pasadena, Calif. on Easter Sunday. Now commander-in-chief for the Caribbean area, General Harrison is probably best known as the U. N. delegate to the truce meetings at Panmunjom, Korea, in 1952. He is an outspoken born-again Christian believer.

Caribbean Constitution to Respect Religious Freedom

At London, delegates to a conference on forming a British Caribbean Federation agreed that a guarantee of religious freedom will be included in the proposed constitution. The British Caribbean Federation is expected to come into being some time in 1957. It will include Jamaica, Trinidad, Tobago, Barbados, the Leeward and Windward Islands, British Guiana, and British Honduras.

Over 2,000 Tribes Still Without the Scriptures

According to the Wycliffe Bible Translators, there are over 2,000 tribes that still do not have any portion of the Bible translated into their languages. Years ago the figure was thought to be about 1,000 but recent surveys indicate that there are about 1,200 languages in New Guinea, Indonesia, the South Pacific Islands, and interior Australia alone—only 100 of which have any portion of the Scriptures at present. Never was there a greater need of world-wide missionary work than there is today.

Cathedral Abandons Idea of Atomic Furnace

Atomic heating is not practicable at present, as far as the Washington Cathedral of the Protestant Episcopal Church is concerned. The cathedral has decided to install a four-boiler conventional coal heating plant instead.

Earlier, contractors had studied new developments in the atomic field, and had set their hearts on an atomic furnace; but they found the cost entirely too high. Besides, two nuclear scientists would have to be in attendance constantly to comply with Atomic Energy Commission regulations—and where could the cathedral find two scientists willing to serve as church custodians?

President of Ecuador Honors Evangelical Missionaries

On February 16 the Supreme Government of Ecuador conferred the National Medal of Merit on Abe Van Der Puy, president of the Inter-mission Fellowship of Ecuador. In a simple and dignified ceremony held in the Government Palaces, the President of Ecuador with several of his Cabinet ministers honored the memory of the five missionary martyrs recently killed by Auca Indians in the Ecuador jungle.

It was perhaps the first time in missionary history that the combined mission forces in any nation have been so favorably recognized and rewarded by the government. The U. S. Ambassador to Ecuador was present at the ceremony. The Minister of Foreign Relations spoke feelingly of "the unceasing, unselfish and sacrificial service rendered by your missions to our nation," and of "the true Christian spirit that motivates each one of the missionaries."

Israeli Government Relents on Excavation

The Israeli Government modified an order barring further excavations at the site of a recently discovered tomb in Jerusalem. It will permit archaeologists to continue digging, provided that any bones found in the tomb are left intact. This particular tomb is thought to be 2,000 years old. It should furnish greater knowledge of Palestinian life prior to Christ's birth.

King Solomon's Copper Mines Discovered

An archaeological expedition directed by Professor Nelson Glueck in the Negeb wastelands has come upon one of Solomon's biggest copper mines. According to the *San Francisco Chronicle*, Professor Glueck found "twenty-five acres dotted with the remains of dozens of small stone structures, mostly small furnaces in which copper ore, obviously mined in the immediate vicinity, was crushed and smelted."

29,605 Israel Immigrants in Past Year

A total of 29,605 persons migrated to Israel during the twelve months ending August 1, 1955. Of these, 25,474 came from North Africa, 2,040 from Asia, 1,163 from Europe, 40 from South Africa, and 888 from the Americas. No longer are immigrants herded into camps of tin and tarpaulin huts. They are moved into homes in settlement and development areas immediately upon their arrival. Housing is finally catching up with immigration in Israel, where the number of dwelling apartments has doubled in seven short years.

World's Jewish Population Near Twelve Million

The latest Year Book published by the American Jewish Committee shows that the world Jewish population increased over 58,000 last year and now is 11,908,443. Nearly half of the Jews live in the United States. Whereas in the entire world only four people out of a thousand are Jewish, in the U. S. thirty out of a thousand are Jews. The Jewish population of other lands is: 2,000,000 in the Soviet Union, 1,500,000 in Israel, 450,000 in England, 360,000 in Argentina, and 230,000 in Canada.

The Year Book states that "tens of thousands" of Jews in the Soviet Union are in prisons and forced labor camps.

Is Human Effort Necessary in Israel's Restoration?

The historian Toynbee condemns the movement to bring about the restoration of the Jews to Israel by human efforts as an impious interference with the Divine Will. The Jewish orthodox doctrine, according to Toynbee, is that the restoration must proceed from Divine initiative without human aid.

Abba Eban, Israel's Ambassador to the United States, puts it this way: "There are countless refutations of that premise both in the prophetic Hebrew writings and in later literature. It is true that the Hebrew orthodox doctrine of history describes the restoration as a Divine purpose, but it also describes it as a Divine purpose which human effort should strive to accelerate. Indeed, Judaism rejects this division between the Divine Will and human duty. If something is willed by God, then it is the duty of man in his material life to strive for its fulfillment."

Communist Officials Apologize to Christians

The Communist mayor and City Council of Brandenburg, in the Soviet Zone of Germany, apologized to church authorities for a sacrilegious incident that occurred during a recent carnival. It seems that at the carnival an actor belonging to the Communist local committee for the promotion of atheistic "youth dedication" ceremonies masqueraded as Christ. He burlesqued the Saviour's sermons and bestowed his "blessings" on the crowds in devilish mockery.

In the apology, the city officials sought to disassociate themselves from the planning and carrying out of the blasphemous incident.

Youth for Christ Workers to Minister in Prisons

Robert Rudell will spearhead a new program by which Youth for Christ International hopes to win many teen-age lawbreakers to the Saviour who is able to transform them into happy, useful, law-abiding citizens. Brother Rudell, an ordained minister affiliated with the Assemblies of God, is chaplain of the Nebraska State Penitentiary at Lincoln, Nebr. and recently was named assistant warden of that institution.

The fact that approximately one and a third million teenagers had some dealing with the law last year has spurred YFCI President Bob Cook and his associates to launch the new program of Youth Guidance in an effort to get the gospel to these delinquent young people. An Advisory Board comprised of Judge Luther W. Youngdahl, of Washington, D. C., and other well-known figures has been appointed to work with Chaplain Rudell. The Youth Guidance program will include personal counselling in various juvenile institutions, and conducting of gospel meetings there, plus assisting with placement of institutional chaplains and the general promotion of evangelistic work in reformatories.

Last Jews Leave Yemen

A thousand Jews, the last of those left in Yemen, have been expelled by King Seif Allah-Ahmed, and have gone to the British colony of Aden, according to a Jewish Agency report. Sixty Jews who refused to go were forced to accept Mohammedanism.

Reds Boast Earth Satellites Will Disprove God

East German Communists have a new propaganda line. They have now included earth satellites in their anti-religious arsenal. A Stalinist newspaper, commenting on a report that the Soviet Union will launch an artificial earth satellite this year, said: "We are convinced that this satellite, which in the belief of the Church will travel in heavenly spheres, will finally remove the legendary figure of God from His throne."

First Women CO's Are in Israel

The Jewish state of Israel has made the first woman CO's (conscientious objectors) in history. While requiring all unmarried Israeli girls to serve two years in the army, doing behind-the-front auxiliary jobs, the Government will exempt a girl on two conditions: (1) She must maintain religious scruples against bearing arms or doing auxiliary service; and/or (2) she must prove that she is moved by her own or her parents' convictions.

After serving two years, the girls are called up for reserve duty each year until they are 29. Young men in Israel are also required to serve in the armed forces, of course, but there is no provision for them to be CO's.

Greeks Ask for Orthodox "Vatican"

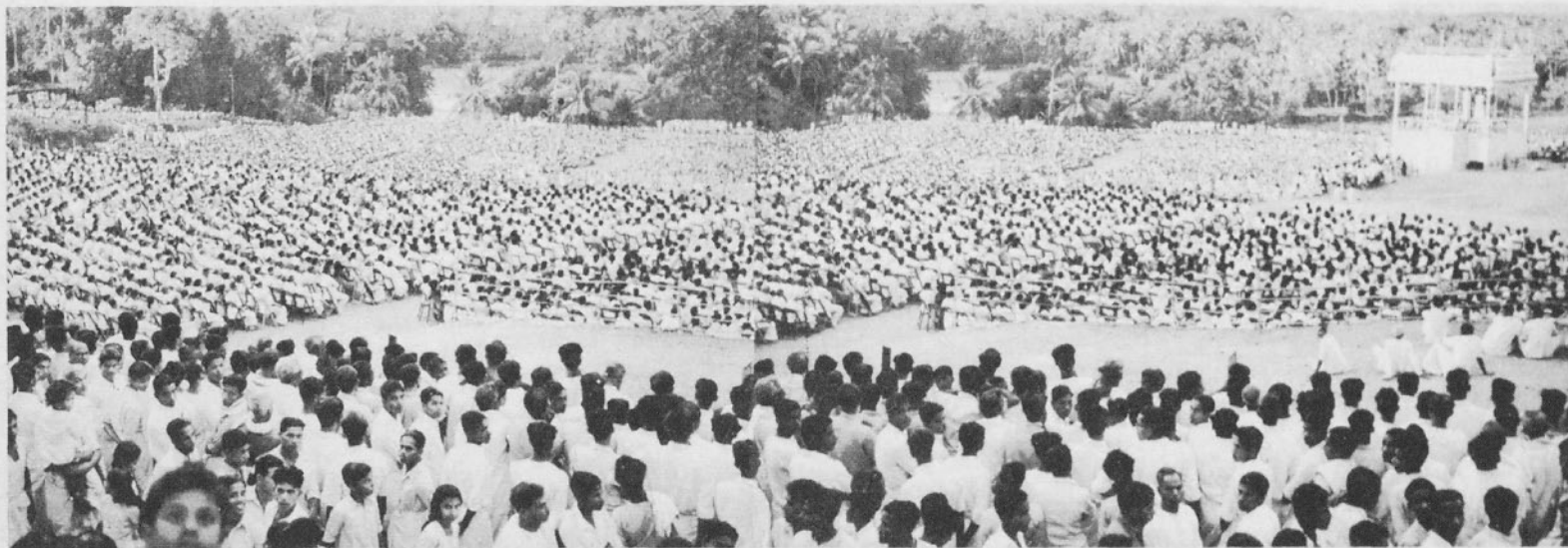
The principal prelate of the Greek Orthodox Church now wants Greece to present to the United Nations a proposal that the district of Phener in Istanbul be declared an Orthodox free state, analogous to the Vatican at Rome.

Scripture Sales Jump in Japan

Sales of Bibles, New Testaments, and Scripture portions in Japan last year totaled 1,872,313—an increase of more than half a million over 1954, the Japan Bible Society reports. Sales of complete Bibles more than doubled.

Non-Christians Multiplying in India

In spite of several generations of missionary work, there are more non-Christians in India today than there were when William Carey landed in 1793. Out of a present population of some 362 million, at least 230 million are Hindus, 70 millions are Mohammedans and 50 millions are Buddhists.



Part of the crowd estimated at over 100,000 that attended the Billy Graham and Bob Pierce meeting in South India.

HUGE CROWDS ASSEMBLE TO HEAR THE GOSPEL IN SOUTH INDIA

The above photo shows part of the crowd that attended one of the Billy Graham meetings in South India last month. Before Billy Graham brought the main sermon, Bob Pierce addressed the crowd for a few minutes. Protestant missionaries of all denominations supported these great evangelistic rallies. There were as many as 100,000 in some of the meetings and more than 3,000 made "decisions for Christ" at a single service. The missionaries tell us that never before in the history of India have so many Hindus and non-Christians attended gospel meetings.

On February 5 Evangelist Billy Graham, accompanied by Bob Pierce, paid a visit to India's Prime Minister Nehru. "He was friendly," they reported, "but adamant that the time has come for the prop of foreign leadership to be taken away and for the Indian himself to lead his church. Practically every missionary we have met feels that missionaries have only months (at the outside, five years) to prepare to leave. Indian soul winners, evangelists, teachers, and leaders must be developed at crisis speed."



Progress on the Home Front

CHURCH EXTENSION

MORE NEW CHURCHES HAVE BEEN REPORTED, bringing the 1955 total to 477.

This includes the new churches in our foreign branches. The Latin American Branch reports 24 new churches started in 1955. The German and Greek Branches each opened one, and the Russian Branch four.

The Polish Assembly in Westfield, Massachusetts is co-operating with the new English-speaking Assembly sponsored by the Assembly in Springfield, Massachusetts. Mr. and Mrs. Donald Gustafson are pastors of the new Westfield Assembly. The Springfield Assembly also has opened a new work in Northampton, Massachusetts with Elinor Gligor as pastor.

NEW CHURCH AT DURHAM, N. C.

The new church in Durham, North Carolina, which was featured in the February 19 issue of the *EVANGEL*, has been enjoying the continued blessings of the Lord.

In the near future they plan to excavate under the recently remodeled building in order to have a children's department with adequate Sunday School space. They have room behind the present building for a three story educational building in the future.

(We regret that in the article mentioned above we stated the pastor, H. M. Harrison, formerly pastored the Glad Tidings Church in Norfolk, Virginia. This was an error in editing. Brother Harrison pastored the Calvary Assembly, 204 Delaware, Norfolk, Virginia, and not the Glad Tidings Church. Unfortunately there were other typographical mistakes in the article as well.)

INDIAN WORK GOING AHEAD

The Indian work is moving forward under God. It is not without opposition, but God is giving the victory. Several buildings are nearing completion, and our Indian workers give thanks to God for the funds that have come in for that purpose.

The Indian church at Ajo, Arizona, where Miss Blanche Carpenter now ministers, has a new roof. Miss Car-

penter and some of the Indian people worked side by side on the project until it was completed.

The Indian workers of northern California, under the direction of George Effman, will meet March 28-30 at Bethel Temple in Sacramento for their second annual convention. All workers among the Indians are invited, as well as other friends interested in the Indian work.

DEAF MINISTRY EXPANDING

A new feature of the work conducted by Miss Maxine Strobridge in Muskegon, Michigan, is a class for the hard-of-hearing children in that city. Miss Strobridge has conducted services for the Deaf in Muskegon, Flint, and Saginaw (Michigan) for the past two years. Most of these services have been with the use of the sign language. However, the work with the hard-of-hearing children is accomplished with visual aids and lip-reading techniques. The children have responded well to the gospel message. Miss Strobridge regularly holds a story hour session for some sixty boys and girls at the Michigan School for the Deaf in Flint.

Mr. and Mrs. Robert Nathan recently opened a work among the Deaf in Anderson, Indiana. This is in addition to their work at Fort Wayne.

ALL-ALASKA CONVENTION

The All-Alaska Assemblies of God Convention, held every two years, will be held this year at Valdez, June 19-24. Visitors will include Mr. and Mrs. Gayle F. Lewis and Mr. and Mrs. Victor Trimmer from headquarters.

The work at Sitka under the direction of James Reb is progressing. Brother Reb reports that they are now in their new building, although it has not yet been completed.

Alvin Capener, who opened a new work at Barrow, Alaska, in 1955, is continuing with the building program there in order to accommodate the growing work.

A revival in progress at Ketchikan has already resulted in an outpouring of the Spirit, with a number filled and others refilled with the Spirit. Homer Rugwell is the pastor there.

Mr. and Mrs. Charles O. Hirschy, who built the church in Petersburg, Alaska, a number of years ago, are pioneering a work at Kodiak. They report progress, with 37 in Sunday School one Sunday recently and a move of the Spirit in their midst.

PRISON CHAPLAIN PROMOTED

Robert Rudell, who has served as chaplain at Nebraska State Penitentiary for about three years, now is associate warden.

NEW CONFERENCE GROUNDS

The Italian Branch of the Assemblies of God in the U.S.A. has recently purchased a former T. B. Sanatorium for use as conference grounds. It is known as Pine Crest and is located in Herkimer County, New Jersey.

WALKING WITH GOD

G. MATHESON

"They shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isa. 40:31).

They shall mount with wings! They shall run! They shall walk! Is not this a strange descent in the scale of aspiration? To begin with flight, then to subside into a run, and at last to settle down into a sober walk—it seems a process of decline. But no! It is the true order of the spiritual life. When the Spirit of Christ first enters into my soul it causes a fluttering of the wings. I am caught up as in rapture. The world with its allurements fades in the distance, and its inhabitants are as grasshoppers. My faith as yet is but a flight.

By and by I touch the solid earth, but only as the runner touches it, with swift and momentary step. The first flutter of the heart has subsided, but the even pace has not yet come. My faith is not weary, but it is running.

At last the race itself subsides into a walk, and that world of common day which the wings of the Spirit has scorned becomes again compatible with the religious life. Without fainting, my faith can now face the things of common day—I have learned to walk with God.

This is the triumph of a Christian life—to be able to walk with God. Flight belongs to the young soul; it is the romance of religion. To run without weariness belongs to the lofty soul; it is the beauty of religion. But can you keep yourself unspotted in the world? Can you walk in white through the stained thoroughfares of human life? When you touch the vile and polluted ones of earth, do your garments remain pure? Can you contact the sinful without being defiled yourself? Then you have finished your course with joy—you have surpassed the flight of the eagle.—Selected.

Modern delinquency stems from a false conception of the nature of God.

THE FEAR OF GOD

THERE ARE MANY WHO THINK THAT anger is opposite to love and that they cannot co-exist in a consistent character. Therefore, if God be a God of love, He cannot be capable of anger. A whole theology has been built on this conception of God's character, ruling out the ideas of a judgment and an eternal hell, and eliminating a ministry of preaching that would emphasize these things.

The ultimate in wishful thinking is to deny that there is a hell simply because we do not want to believe that it exists. Therefore, the accent in preaching must be on love, and to use fear as a motive for getting people saved is regarded as illegitimate.

However, it is a demonstrable fact that people do not get saved under this kind of teaching, whereas they do get saved when the fear of God lays hold of their hearts. Under the thunderings of a John Knox or a Jonathan Edwards, a John Wesley or a Billy Graham, men become concerned about their spiritual state and begin to seek God. But under a sugar-coated theology that presents God as turning a blind eye to our sins, men go to sleep. This, above everything else, accounts for the modern spirit of indifference and empty churches.

If there is a reversal of this trend, it is because of a growing awareness of the world crisis; and, underlying this, an increasing consciousness that this world is under judgment and facing a nameless doom. These conditions are causing men to become concerned and to seek the God of their fathers. *Even as juvenile delinquency may be traced to adult delinquency and a breakdown in parental example and discipline, so adult delinquency stems from false conceptions of God and a denial of the elements of discipline inherent in His nature.*

Of course, God is love. The Bible says so. "God so loved the world that He gave His only begotten Son" to bear the penalty of sin for us, which is death, "that whosoever believeth in him should not perish, but have everlasting life." God hates sin, and "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men"; nevertheless, God loves the sinner and would "have all men to be saved, and to come unto the knowledge of the truth." He is "not willing that any should perish, but that all should come to repentance."

The love of God is seen in His provision of a Substitute, His own Son, who bore our sin and condemnation in His own body on the tree, and in the fact that "through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things." God so loves that He will readily blot out any man's account of sin, provided he will put a heart-trust in the Saviour. That is all God requires. He does not ask us to wear our fingers to the bone trying to make ourselves good enough to enter heaven, but simply to believe on the Saviour from the heart. It is "by grace . . . through faith."

God's wrath upon sin simply reflects His zeal for righteousness. This is seen in Jesus' cleansing of the Temple with a whip made out of cords, and the saying, "The zeal of thine house hath eaten me up." It is also in the incident of the

man with the withered hand: "And when he [Jesus] had looked round about on them with anger, being grieved for the hardness of their hearts." Paul writes: "Knowing therefore the terror of the Lord, we persuade men." And away back in Proverbs we read: "The fear of the Lord is the beginning of wisdom."

Jesus said: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" [*Gehenna*, the place of everlasting burning].

How much conception have we of the holiness of God, of the awfulness of sin, and of the fearfulness of God's judgment upon sin? "It is a fearful thing to fall into the hands of the living God!"

—E. Leslie Thomas

The Second Advent is the Christian's hope, and should be our constant inspiration. The assurance that our Lord will come again should nerve us for the fight, and steady us for our task. It should cheer us in our lonely hours, and move us to fresh effort when we are inclined to despair. "What will it be when the King comes?"—W. Graham Scroggie.



THE CROSS IN GOD'S BLUEPRINT

The cross did not change God. "I am the Lord, I change not."

The work of Christ on the cross did not influence God to love us, did not increase that love by one degree, did not open any fount of grace or mercy in His heart. He had loved us from old eternity, and needed nothing to stimulate that love. The cross is not responsible for God's love; rather it was His love which conceived the cross as the one method by which we could be saved.

God felt no different toward us after Christ had died for us, for in the mind of God Christ had already died before the foundation of the world. God never saw us except through atonement. The human race could not have existed one day in its fallen state had not Christ spread His mantle of atonement over it. And this He did in eternal purpose long ages before they led Him out to die on the hill above Jerusalem. All God's dealings with man have been conditioned upon the cross.

Much unworthy thinking has been done about the cross, and a lot of injurious teaching has resulted. The idea that Christ rushed in breathless to catch the upraised arm of God ready to descend in fury upon us is not drawn from the Bible. It has arisen from the necessary limitations of human speech in attempting to set forth the fathomless mystery of atonement.

Neither is the picture of Christ, going out trembling to the cross to appease the wrath of God, in accordance with the truth. The Scriptures never represent the Persons of the Trinity as opposed to or in disagreement with each other. The Holy Three have ever been and will forever be one in essence, in love, in purpose.

We have been redeemed not by one Person of the Trinity pitting Himself against another, but by the three Persons working in the ancient and glorious harmony of the Godhead.

—A. W. Tozer in *The Alliance Weekly*



Famine sufferers from all over the district rush to the mission for food.



This old man is too weak to stand, but gets carried along in the line.



The right thumb must be daubed with ink—so he won't get in the line twice!

Relief Aid Saves Souls in Pakistan

“Inasmuch As Ye Have Done It Unto One of the Least of These . . .”

GOD HAS BLESSED AMERICA IN BASKET and store! Warehouses, storage bins, even ships, are bulging with surplus food supplies. And at the same time, half the world goes hungry!

The American government has released tremendous quantities of this surplus food for free distribution. Our Assemblies of God missionaries are distributing this food in various parts of the world—in Korea, in Pakistan, in India, in Europe. We must bear the distribution cost—the government furnishes the food free of charge.

In East Pakistan, the relief program has brought countless hordes of people in contact with our workers; has given us great favor in the eyes of the government; has enabled the gospel to be sent

to many sections which were otherwise unreached. Many people who would perhaps have been dead by now are very much alive—and very grateful to those who have given out this life saving food.

Our ability to distribute is only limited by the amount of funds available to carry on the program. Financial help is urgently needed. Please send your

contributions to FOREIGN MISSIONS DEPT., E. Pakistan Relief Fund, 434 W. Pacific St., Springfield 1, Mo.

What He Is to Me

What the hand is to the lute;
 What the breath is to the flute;
 What the fragrance is to the smell;
 What the spring is to the well;
 What the flower is to the bee—

That is Jesus Christ to me.
 What's the mother to the child;
 What's the guide to pathless wild;
 What is oil to troubled wave;
 What is ransom to the slave;
 What is water to the sea—

That is Jesus Christ to me.
 —C. H. Spurgeon

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
 434 W. Pacific St., Springfield 1, Mo.

Pouring out the cooking oil.



The people brought their own dishes



A student records names and addresses.



Chinese Converts IN HAWAII

MRS. ROSE KEHR, Honolulu

FOR OVER FIVE YEARS MY HUSBAND and I have worked with Eldon Vincent, enjoying God's blessing on the work. Now we have been privileged to open a new work in Honolulu. At present we are meeting in a schoolhouse but will have to vacate at the end of July. We trust that the Lord will provide a proper building for us. Our work is called the Calvary Assembly of God.

God set His seal on the work. At the very first service we had forty-five adults and twenty children. Two souls were saved the first day.

We are in a strategic position, and though the work will be uphill, we know that with God all things are possible.

During the past several months, many LST's have passed through Honolulu on their way to Formosa. Through some of our people we have been able to contact Chinese Nationalist sailors and hold services with them. A goodly number of these men have given their hearts to the Lord. Some of them had heard the gospel in different parts of China through missionaries, but had not accepted Christ as their personal Saviour.

Now, with the opportunity presented them, they have gladly surrendered their hearts and lives to Him.

Some of these sailors were Buddhists, but after hearing the way of salvation made plain to them, they too accepted Christ. How thrilled we were when twenty-four were baptized in water.

The testimonies of these men brought tears to our eyes. One precious boy told of losing his father, mother and the rest of the family when he was but ten years of age. He traveled for 2,000 miles alone, and during that time did not know what it was to go to sleep until he had cried himself to the state of exhaustion. He was lonely, deserted and forsaken. However, he had been brought up in a Christian home and had prayed to God. He had reached Formosa safely, then San Diego, and finally had come to Honolulu where Christ was made real to him. His future is settled in Christ and he cares not what might happen to him now that he is a child of God.

Prayer is needed for this Chinese work; not only for those passing through, but for the more than 32,000 here



Some of the Chinese sailors enjoying a meal with Mr. and Mrs. Kehr and others



Thirteen of the twenty-four Nationalist sailors baptized by Mr. Kehr in Hawaii

without Christ. Pray that we may be so endued with the power of God that we may be able to point them to Christ.

MISSIONARY News Notes

The missionaries pictured below have recently returned to their fields: Pray that God's blessing will be upon their labors overseas.

Mr. and Mrs. Harold Jones recently returned from West Africa. They can be reached at 631 W. High St., Springfield, Missouri.

* * *

Ruth Breusch and family have arrived from India. They are staying at Mission Village, Route 5, Box 720, Springfield, Missouri.

The J. J. Friesen family welcomed little Robert Grover into their home on January 23rd in the Belgian Congo, Africa.

* * *

A. W. Hargrave and family have returned from Brazil on furlough. Their present address is 3108-17 Ave. South, Minneapolis, Minnesota.



Mr. and Mrs. Samuel Beckdahl, India



Evelyn Withers, India

Mrs. E. Shaffer South Africa



Mr. and Mrs. John Jackson, Chile

SUNDAY'S LESSON



THE RISEN CHRIST

Sunday School Lesson for April 1, 1956

John 20:1, 14-16, 19-29

The resurrection of our Lord Jesus Christ is the central theme of the New Testament. Not all of the four Gospels tell of Christ's birth; but every one of them tells in full the story of His death and His glorious resurrection. The basis of the faith of the New Testament believer is that Christ arose from the dead. He revealed Himself with "many infallible proofs" (Acts 1:3).

When Renan, the French infidel, wrote his version of The Life of Christ, he concluded his account with Christ's death on the cross. Renan wrote the word "Finis" as if that were the end of it all, and the publisher, as unbelieving and as bigoted as Renan himself, put on the fly-leaf after that dismal word "Finis" a wood cut of the crucified Saviour. There He was, hanging on the cross with drooping head and matted hair, His face pale and blood-streaked. Everyone had deserted Him, the storm clouds had gathered in the sky, and black-pinioned birds circled through the gloom. Everything about the scene spelled defeat.

If Renan's conclusion and that artist's conception were true, then all was defeat! Paul wrote, "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15: 17). When Christ uttered the words, "It is finished," He did not mean that He was finished! He meant that the fulfillment of the Old Testament types of the coming Redeemer was completed; that the perfect sacrifice for sin was now offered; that the work of Redemption was finished!

But Christ was not finished! For thirty-three years in His flesh He had engaged the powers of darkness in conflict. He left His body on the cross while He descended to the lower reaches of the kingdom of darkness, where He utterly defeated the enemy of all mankind, stripped him of the keys of death and hell, made a shambles of his kingdom, took captivity captive. Then He arose in thrilling victory (Ephesians 4:8-9)!

CHRIST VACATES THE TOMB

The apostle John records several of the many appearances of the risen Christ. Mary of Magdala was the first to come on that wonderful morning. She had been gloriously set free by Christ from demon possession (Mark 16:9). The darkness of early morning still shrouded the tomb, when Mary came and saw that the stone had been rolled away. She immediately ran to find Simon Peter, and the apostle John. The fact that she found them together seems to indicate that John took not only Mary, the mother of Jesus, into his home, but also Peter, who had denied his Lord. The men ran to the tomb; and John, the younger of the two, got there first. He peered into the tomb, but did not enter. When Peter got there, he boldly entered, and John "went in also." What did they see? G. Campbell Morgan says, "They saw the linen clothes which had been wound about the body of Jesus, with all the spices in the windings undisturbed, except that those wound around the body had fallen flat. They were not unwound. The most significant statement is that the napkin was lying by itself, separately, and that it was still in the

folds as it had been about the head of Jesus." Our Lord vacated the graveclothes without disturbing them!

The stone was rolled away! The linen clothes of Jesus lay undisturbed! He was gone! It could mean only one thing! He was risen, as He said! John "saw, and believed" (John 20:8)!

How else can you explain the empty tomb? There are only three possibilities: (1) that His enemies stole His body; or (2) that His disciples stole His body; or (3) that He rose, as He predicted He would. It is easy to eliminate the first from serious consideration. If Christ's enemies had stolen His body from the tomb, then they could have produced His body, and thus made the apostles the laughing-stock of Jerusalem when they preached His resurrection! They would have loved to do this! The only reason they could not, and did not, was that they did not have His body! They had not emptied the grave of our Lord.

The disciples did not steal His body from the tomb! This was the doctrine that caused them all their trouble when they preached throughout the world. Wherever they went, they faced a storm of opposition as they proclaimed Christ as the risen Lord! To a man, they sealed their testimony with their life's blood. Not once did they retreat from the position they held! Their Lord was risen from the dead! Do you think it possible that the apostles would willingly and gladly go to their death for a message they knew to be untrue? Peter had denied his Lord once to save his face; would he not deny Him again to save his life? It is unthinkable that each of the disciples would separately go to his death for something he knew very well was a lie! Yes, possibility number two can be completely eliminated!

This leaves the third possibility as the only answer as to why the tomb of Jesus was empty! He rose from the dead, just as He said! Hallelujah! Christ is risen!

CHRIST APPEARS TO HIS DISCIPLES

The risen Christ appeared to His disciples with "many

ECLIPSES DON'T LAST



infallible proofs of His resurrection." He swept away every vestige of doubt. He gave every reason for absolute faith and trust. To Mary, as she wept by His tomb, He spoke in accents both thrilling and wonderful. She knew beyond the shadow of doubt that her Lord was risen. "How do you know that Christ is risen?" asked a skeptic of a dear old child of God. "Because I talked with Him this morning!" was the Christian's quiet reply. Thank God, like Mary we may hear His voice; we may talk with Him, and know Him in glorious reality.

Christ appeared in the midst of the disciples as they met behind locked doors. They feared for their lives. The authorities who had put their Lord to death might even now be searching for them! And the Christ who had left the linen graveclothes undisturbed as He left the tomb, now entered their tightly shut room.

Thomas was absent when our Lord revealed Himself to the disciples, and he missed the blessing of that revelation. When he heard their testimony concerning the Lord he said, "Except I shall see... I will not believe." As Wilbur M. Smith writes, "The Lord is always willing to convince doubters of the reality of divine truth by every legitimate means. He gave Thomas the opportunity of determining the reality of His resurrection by what we would term a scientific procedure; i.e., testing the resurrection by the senses of sight and touch. Not all spiritual truth can be verified by scientific processes, but there are thousands of facts in the Scriptures which can be verified by historic research."

Years ago, in England, two men undertook the task of destroying the foundations of the New Testament. These two men, Gilbert West and Lord Littleton, decided that the entire New Testament was built on the alleged resurrection of Christ and the alleged conversion of Saul of Tarsus. Littleton agreed to write a book exposing Saul's conversion as a myth, and West was to write a book exposing Christ's resurrection as a fallacy. After months of research they met for conference, and West asked Littleton, "Have you written your book?" "I have," replied Littleton, "but, West, as I have studied the evidence, and weighed it according to the recognized laws of legal evidence, I have become convinced that Saul of Tarsus was converted, and that Christianity is true!" And then West replied, "As I have studied the evidence of the resurrection of Jesus Christ from the dead, I have been convinced that Christ really rose from the dead, and I have written my book in defense of that truth!"

The facts are overwhelming! Christ's resurrection is one of the best attested facts in history. Praise God! He is risen!

—Emil A. Balliet



Coming in April



MANY SPECIAL FEATURES PLANNED

FOR YOUR READING ENJOYMENT NEXT MONTH

April 1

Watch for the big Easter issue of the EVANGEL which will come to you next week. It will contain several outstanding articles to make Resurrection Day more meaningful for you and your family.

April 8

The second Sunday of April will bring you a special Pentecostal issue, commemorating the fiftieth anniversary of the outpouring of the Holy Spirit in Los Angeles. You will be stirred by the various articles on the wonderful work of the Spirit. It will create spiritual hunger in the hearts of readers.

April 15

The third issue of the month will highlight the Christ's Ambassador program. It will be a special Youth issue carrying many stories, pictures, and articles. All who are interested in God's work among the young people will appreciate this issue.

Don't miss an issue!

Be sure to get your copy of the EVANGEL every week, and when you and your family have read it, pass it on to a friend. You can share your Pentecostal blessings with others by giving them THE PENTECOSTAL EVANGEL. One sure way to be sure that you—or your friends—get the EVANGEL is to subscribe. You can have the EVANGEL delivered to your home every week—at no extra cost.

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Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

CORTEZ, COLO.—Many were saved, healed, and filled with the Holy Ghost in a four-week revival conducted by Evangelist Jack Brock of Albuquerque, New Mex. The services were well attended. The church was greatly edified, and the revival spirit abides.

—Don Newman, Pastor

TULSA, OKLA.—Each service of the three-week campaign recently held at Bethel Temple by Evangelist and Mrs. A. R. Vanderploeg of Toledo, Ohio, resulted in souls seeking God for deliverance from sin and sickness. There were 25 conversions, a number of infillings and several definite healings. A man who had been given only two months to live was miraculously healed of cancer of the lungs. There was a good attendance with a great number of first-time visitors.

—G. A. Uldin, Pastor

BUSHNELL, ILL.—There was a gratifying response from local townspeople in the old-fashioned revival meetings conducted by the Kenneth L. Marshall Evangelistic Party of Hartford, Ill. Many from other denominations were reached and impressed with the anointed singing and preaching of the full gospel. A good number were saved, and the church rejoices over a spiritual uplift that surpassed all expectations.

—W. E. Thurmond, Pastor

DAINGERFIELD, TEX.—A three-week revival has just been concluded with Evangelist and Mrs. Billy Jones of Dallas, Tex. Despite inclement weather, there was a good attendance throughout the services. About 10 were saved, four received the Baptism of the Holy Ghost, and several testified to definite healings. The church was greatly stirred, and the Sunday School attendance increased.

—J. D. Lanier, Pastor

GENEVA, N. Y.—Following their policy of engaging in a special revival effort at the beginning of each year, the Geneva Assembly of God invited evangelist William Caldwell of Lancaster, Pa. for a 15-day revival. The rich anointing of the Holy Spirit upon the sound, scriptural preaching of the Word was accompanied with signs following. There were 17 decisions for Christ and numerous healings. Diseases of various kinds disappeared in

response to the prayer of faith. From the very first service the presence of the Lord was manifest. Attendance increased from night to night, and there was a warmhearted response to the gospel. The church rejoices over a rising tide of spiritual blessing and power. A new house of worship is being constructed this year to seat 450.

—George L. Hubbard, Pastor

FRISCO, TEX.—A great revival meeting has just been concluded at the Frisco Assembly with Evangelist M. R. McKnight of Houston, Tex. In response to the old-fashioned preaching of the Word, souls were stirred to seek God for salvation, healing, and the Baptism of the Holy Ghost.

—M. L. Milton, Pastor

NILES, OHIO—Meetings conducted at the Niles Assembly by the Tanner Team of Willmar, Minn. brought an excellent response. Over 15 were saved and at least 10 testified of healings received in answer to prayer. Attendance was exceptionally good throughout the services. The musical talent of this fine gospel team contributed much to the success of this revival.

—Carl E. Ladd, Pastor

CORPUS CHRISTI, TEX.—A good number were saved, some received the Baptism of the Holy Ghost, and several were definitely healed during revival services recently held at Bethel Assembly with Evangelist and Mrs. Glen Shinn of Fort Worth. A host of new people attended the services. The church rejoices over a great time of spiritual blessing.

—S. L. Davis, Pastor

DELPHOS, OHIO—Evangelist and Mrs. John Higginbotham of Cleveland, Ohio, conducted a very profitable three-week revival at First Assembly in January. The Christians were stirred to a renewed zeal for soul winning. Many were healed from chronic ailments of long standing. A sweet spirit prevailed throughout the services.

—Anthony DePolo, Pastor

EVANSVILLE, IND.—A very precious revival was recently held at Calvary Assembly by Evangelist and Mrs. Leonard Page of Greenville, S. C. Their burden for the lost was a challenge to the church. A number were saved and several

believers from other denominations received the Baptism of the Holy Ghost. The church and Sunday School were greatly benefited.

—Hansel P. Vibbert, Pastor

MEDFORD, OREG.—The blessing of the Lord rested upon a two-week revival conducted at Bethel Assembly by Evangelist Keith Fancher of Bell Gardens, Calif. and his assistants, Don Smith and "Granny" Cole of Oakland. The anointed preaching deeply stirred the church and the singing brought glory and praise to the Lord Jesus Christ. God honored the faithful efforts of this gospel team and strengthened the whole church.

—Lawrence D. Krause, Pastor

BAY CITY, TEX.—A two-week revival was recently concluded at Trinity Assembly of God with Evangelist Bert Clendennen. Several were saved, a number filled with the Holy Ghost. A woman who had been tongue-tied since birth was delivered from this affliction.

—B. A. Reeves, Pastor

STOCKTON, CALIF.—Calvary Tabernacle rejoices over a mighty visitation of the power of God in services conducted during the month of January by Evangelist Gladys Pearson. Her anointed ministry was a boon to the church. Many were saved, 19 followed the Lord in water baptism, and two were filled with the Holy Ghost including a board member who had sought the Pentecostal endowment for years. The church benefited immeasurably from the frequent times of waiting upon the Lord.

—Leonard H. Rogers, Pastor

NEWPORT, PA.—The sweet presence of the Lord was predominant in services conducted recently by Evangelist and Mrs. Don R. Tanner of Willmar, Minn. Their consecrated talent was a source of real blessing. A number were saved and one received the Baptism of the Holy Spirit. Following the revival another soul found Christ.

—Lloyd E. Kipp, Pastor

FARMERSBURG, IND.—"The move is on" at the new Farmersburg Assembly of God. During a two-week revival conducted by Evangelist Marshal Baxter,

30 were saved, nine were gloriously filled with the Holy Spirit, and many received healing. The Sunday School broke all previous records. Great things are expected from God as the spirit of revival continues.

—Glen Freeman, Pastor

ARCADIA, FLA.—During the month of January revival meetings were held with Evangelist and Mrs. E. E. Hayes. Their ministry of the Word and special music was a great blessing to the church and an inspiration to all who attended. Several responded to the salvation appeal, some healings were reported, and the Sunday School attendance was increased. Numerous new contacts were made, and some of these families remain with the church.

—G. M. Osborne, Pastor

COLUMBUS, GA.—A gracious outpouring of the Holy Spirit attended the special meetings recently conducted by Evangelist J. M. Graham of Jacksonville, Fla. By the start of the fourth week, 65 had accepted Christ as Saviour, 55 received the Baptism of the Holy Ghost, and a number testified to a definite healing touch in their bodies. One Sunday night, in particular, a mighty move of the Spirit was evident as 17 received the Baptism of the Holy Ghost, and 11 went forward for salvation. The church has been strengthened and built up through this revival.

—R. C. Wetzel, Pastor



REVIVAL FIRES BURN AT ASSEMBLY IN THAYER, MISSOURI

A one-night rally held at the Assembly of God at Thayer, Mo., in January kindled a flame of Holy Ghost revival in this area. At this initial rally which was conducted by Evangelist Warren Litzman of Waco, Tex., 35 received the Baptism of the Holy Spirit, a number were saved, and several were healed.

Arrangements were immediately made for Brother Litzman, who was then preaching in Springfield, Mo., to come to Thayer for a one-week revival in February. God met the folk in a marvelous way from the very start, even in regard to the weather. The results were tremendous as believers fasted and prayed and sought God for an outpouring of the Spirit. Folk who had been aware of the Pentecostal experience for years pressed in and received the fullness. As outsiders witnessed the mighty movings of God, they crowded into the prayer room and many received the Baptism of the Holy Spirit. Several Baptists were among this number.

Many attended from churches in the surrounding area. On Sunday afternoon, February 12, a rally was held at the West Plains assembly where 17 received the infilling.

During the nine-day revival approximately 50 were saved, a total of 118 received the Baptism of the Holy Spirit, and a number received healing through faith in the Lord Jesus Christ. (The accompanying photo shows the recently remodeled church at Thayer with its new Sunday School annex. James E. Griggs is pastor.)

INDIANAPOLIS ASSEMBLY MOVES INTO NEW CHURCH

Sunday, February 19, was moving day for the Central Assembly in Indianapolis, Indiana. A great victory parade set out from the old church with 105 vehicles, including a chartered street car, in the procession. Amid great rejoicing the procession made its way to the new church at 13th and Alabama, in the heart of Indianapolis. There were 684 in Sunday School that morning.

It is less than three years since the pastors, Mr. and Mrs. Ted L. Vibbert, came to take charge of the church. At that time (April 1954) the church was called the North Side Assembly. There were only 46 in Sunday School. The building was in poor condition.

The new pastors rallied the people to the task of remodeling their church. After that was accomplished, the Sunday School was departmentalized, and capable workers were installed in the various places of responsibility. It was not long until people were flocking in and the Sunday School was running over a hundred. They began to see the hand of God at work. The revival was on and souls were being saved.

By the middle of 1954 the building was crowded out, and the church bought the big house next door for "elbow room." The congregation continued to grow until there were over 600 in Sunday School. Further ex-

pansion of the premises was impossible. There was nothing to do but find a new location. In January 1956 the pastor and the board signed the final papers for the purchase of the First Friends Church at 13th and Alabama, which seats over 800 people. Directly across the street from the church are houses which the church is acquiring. These houses will be moved later to provide a parking area.

In the new church, Brother Vibbert and all the people at Central Assembly have room to continue their "march of progress," and their theme song is, "We're going on to a thousand for Jesus."

The new church home of Central Assembly, Indianapolis

Scene on "moving day." Pastor Vibbert shown in inset.



Life Is too SHORT

by OLIVE BISHOP BRANCH

LIFE IS TOO SHORT TO BE LITTLE," Disraeli once wrote. No one needs to labor to establish the fact of the brevity of life. Man's allotted time is three score years and ten, and though a few may live several years longer than this, life is only a brief moment in the eons of time and eternity.

We are in no danger of physical littleness. Doctors will tell us the number one health problem in the United States is overweight. But the great danger among church people today is spiritual littleness! How many of our troubles would melt away if we would only overcome our spiritual smallness and become spiritually big where it really counts!

Children often take a measuring stick to determine how tall they are, and the results of their measurements are sometimes amazing. One little boy insisted he was nine feet tall! How tragic it is when Christians childishly insist on a bigness that is simply an illusion!

If Jesus' disciples had been less intent on striving for the place of greatness and honor, they might have grasped more of the bigness of His spirit. He taught that to be great, one must be humble. Even the menial task of washing their dusty feet only magnified His greatness. While the small person is striving to advance himself, the one who is big in spirit is seeking to serve and walk the path of humility. Here he finds enlargement of soul and release from pettiness.

According to these standards, how big are you?

Can you see another advanced or honored while you and your efforts are ignored or thrust aside? Perhaps someone else was at the head of a project on which you labored long and arduously. When the accounting was made, praise went to the leader and your efforts went unnoticed. What was your size then? Did you feel resentment and

even jealousy? Or did you rejoice that the work was done and the cause of Christ advanced?

Can you give another person the right to an opinion even though that opinion may be counter to your own? There is a vast field of problems and questions to which we must apply the principles laid down in the Bible and we do not all arrive at the same conclusions.

Recently I tried to discuss a spiritual question with a Christian man who had evidenced little understanding of the subject. He would not listen to my opinion, but flatly stated his, with the attitude, "If you don't agree with me, you're wrong."

Much of our squabbling and divisions may be traced to smallness of spirit. "Most troubles in our churches are caused by people who are not big enough to see anything beyond their own pri-

vate opinions or ambitions. Some churches have been split wide open by little people who are more determined to save face than to save the world" (Miller).

Are you big enough to admit it gracefully when you are wrong? The big person can see a question from all sides and reason logically, without being swayed by prejudice or preconceived opinions. If he finds he has been wrong, he will change his opinion and admit it readily. Someone said, "A wise man changes his mind, but a fool never does." No doubt you have sometimes run into blind, biased prejudice even on religious questions. Such is the measure of one who is stunted in spirit.

Are you big enough to forgive, or do you feel that life is too short to get even with all the people you fancy have wronged you?

Can you face your sins and failures squarely, or do you try to justify yourself by comparing yourself with someone else who has failed? Or, worse yet, do you try to run down another person so you will appear in a better light? I've known Christians who try to dig up something in a fellow Christian's past and blacken his face so their own sins wouldn't appear so black. It's a big person who can assume full responsibility for his failures and sins, rather than trying to blame someone or something else.

How big are you? As you endeavor to accurately measure yourself, the Holy Spirit will bring to light other questions of spiritual smallness. And remember, in the light of the great task of getting the gospel out and the short amount of time we have in which to do it, "Life is too short to be little."

—Selected.

MORNING MEDITATIONS NO. 2

The Day Dawns

I have awakened. It is early. No one is stirring. My whole soul turns to God in worship and adoration. My body, oh, it is miserable, dull; it feels stupid; it says it wants more sleep. My heart and mind are heavy. Living deaths ever haunt one's way, springing out at every turn, and in every quiet hour. But from all of these I was delivered long ago, the night I crossed the Red Sea, and so my soul is free to worship the One I love.

Welcome sunshine, rain, snow, or howling storm—it does not matter. It is God's day. Welcome joy or sorrow; welcome sickness or health, abundance or lack, friend or foe, companionship or solitude, strength or weakness—what does it matter? My Heavenly Father orders my days—each day, and each hour of every day—as He sees my need. I care not what comes or goes, all has been committed unto Him. I have just one care, and that is that I rest in Him. I want to live this day for His glory—and how can He be glorified in me if I fuss and complain and grumble and sigh and moan and lament?

I am Thine, O Beloved Lord, and Thou art mine, and unto Thee I give thanks for everything. Thou hast put a song into my heart, and that is what the world shall hear from me today.

—Kathryn Parker Knudson

The Brazen Altar

(Continued from page ten)

of Jews robbed of happiness, by those who failed to grasp the significance for Christians of that drama of which the Lenten season is the monitor and Easter Day the culmination."

In the days of the early apostolic Church (composed of Jewish believers), there was a Jew named Saul who persecuted and put to death many who had embraced the cross of Christ. He hated that "ugly tree" and thought of it with contempt. He looked upon it as a symbol of shame, defeat, and a curse; for it was written in the Law: "Cursed is every one that hangeth on a tree" (Gal. 3:13). But something happened to Saul when the Lord appeared to him on the road to Damascus. His heart, as well as his name, was changed. Paul's eyes were opened to behold the true significance of the wilderness Tabernacle's brazen altar. His mind was illuminated to understand the meaning of the Cross. He declared not long afterwards: "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

What the Jewish people do not know is that in all their own Old Testament there are prophecies of the Cross they hate. We see it in Genesis immediately after sin comes into the Garden of Eden. God makes coats of skin for Adam and his mate. An innocent victim is slain and its blood shed, to provide a covering for these who had disobeyed God's law.

We see the Cross in the first promise of a Redeemer: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The seed of the woman, Christ, was indeed bruised by the serpent when He was lifted to the cross. But our Lord also dealt a death blow to sin, crushing the head of the serpent.

The Cross is pictured in the law of Moses and the history of the Jews. When Israel sinned in their wilderness journey to the promised land, God allowed fiery serpents to poison them. The remedy for their healing was a brazen serpent on a pole, upon which they looked in obedience to the command of God. The serpent, the brass, and the pole were symbols of sin, judgment, and the cross. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

We see the Cross pictured in the Tabernacle, too. The colors and materials of the curtains and coverings show forth the sacrificial death of the Messiah. In the pattern given to Moses on Mt. Sinai there was a peculiar arrangement of the furniture. It formed a Cross!

When God led the children of Israel to move this sanctuary to another place, there were specific directions as to how they were to march. It was in a cross formation!

The story of Abraham and Isaac reveals a coming Saviour. For Abraham declared in faith, "God will provide himself a lamb!" After Isaac had carried wood upon his back up the mountainside, he lay down upon it on an altar on Mt. Moriah.

In the lamb for Israel's Passover, and in the sprinkling of blood on the upper doorposts and sideposts, we see Christ crucified.

At the greatest council ever held on earth (Luke 9:28-31), the conversation concerned this most important subject. Moses, Elijah, and Christ on the Mount of Transfiguration talked about Christ's death "which He should accomplish at Jerusalem."

This is that in which all heaven was interested. This is the central theme of the Bible. It begins in Genesis and continues through Revelation. In that Book we read John's account of a scene in glory: he sees a Lamb as it had been slain! Yes, it is only at the Cross, through the finished work of the crucified Christ, that both Jew and Gentile can be saved.

Let us see the deep significance and spiritual application of the brazen altar. Let us view the scene at Golgotha afresh. Oh, let our hearts be warmed by the message of the Cross at this holy season until our hearts are filled with praise to God and our all is yielded to Him as a living sacrifice.

*Love so amazing, so divine,
Demands my soul, my life, my all.*

SHADOWS ARE HARMLESS

The Psalmist speaks not of the valley of death, but of "the valley of the shadow of death"; for death is not a reality, but a "shadow," to the believer. Therefore can he say, "I will fear no evil." The shadow of an evil will never harm, the shadow of a fire will never burn, the shadow of a storm will never destroy. And death, having lost its sting, becomes but a shadow. "O grave, where is thy victory?"—J. D. Smith.

HOW FAITH CAME

I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come.

One day I read in the tenth chapter of Romans, "Now faith cometh by hearing, and hearing by the Word of God." I had closed my Bible, and prayed for faith—I now opened my Bible, and began to study, and faith has been growing ever since.—D. L. Moody.



DID YOU KNOW . . .

That there are still thousands of servicemen in Korea—and they are desperately lonely?

That they can buy a lethal dose of heroin for just 25 cents? (Some servicemen die from dope, poisonous native liquor, or become permanently diseased and disabled from immoral living.)

That these boys are lost in sin?

AND

DID YOU KNOW . . .

That, in proportion, the Servicemen's Division receives more mail from servicemen in Korea than from any other place?

That they plead for our help and friendship?

That many have been saved and helped through the ministry of the Servicemen's Division?

BUT

DID YOU KNOW . . .

That the Servicemen's Division is greatly limited because of the lack of funds?

That the Servicemen's Division depends entirely on freewill offerings?

That the salvation of many servicemen may depend upon YOU and YOUR GIFT TO THIS WORK NOW?

Send Your Contribution Today to—

SERVICEMEN'S DIVISION

National C. A. Department
434 W. Pacific St., Springfield 1, Mo.

"With what body do they come?" This is a natural and common question. Even in Paul's day, when men began to inquire into what happens after death, they speculated as to what form they would acquire in the future state. Many and varied are the human guesses on this subject.

Paul's response to this skeptical question was first to brand the questioner a "fool" for even supposing that finite mind can begin to comprehend fully the mystery of the resurrected body. He used the familiar figure of the sowing of seed in the ground, pointing out the elementary fact that "thou sowest not that body that shall be." One does not plant an apple in order to reap an apple, nor a watermelon to reap a watermelon, but merely the seed of each.

Thus the Apostle reasons that the human body that is buried in the ground after death is but a faint and feeble "seed" compared to the glorious body that will emerge at the resurrection. For "God giveth it a body as it hath pleased him!" "It is sown in weakness; it is raised in power!"

—ARNE VICK

THURSDAY, March 29

HOPE OF RESURRECTION—Job 19:19-27

"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (v. 25).

Here is a great revelation of truth, given in the hour of suffering and perplexity. Breaking into his heart of understanding, Job prefaced his revelation with the cry, "Oh that my words were now written! oh that they were printed in a book!" Thank God, they are.

First for Job, and for all men, must come the truth of the living, resurrected Redeemer. Looking down through the centuries Job was able to see his Redeemer living, and standing in the latter day upon the earth. And though he had not heard Jesus say, "Because I live, ye shall live also," the fact of the resurrection came clear and strong to his life; he was able to say in positive terms, "For I know that my redeemer liveth. . . ."

With this great truth revealed to him, Job was able to see down through the centuries to the day of personal resurrection, to the time when he would stand in his Redeemer's presence and with his own eyes behold Him. Though this prophetic statement was made thousands of years ago and has not yet been fully consummated, it will surely come to pass. We are near the glad day that Job spoke of in verse 26 where he said (margin): "And after my skin hath been thus destroyed, yet from my flesh shall I see God." We all look forward to that day because our "Redeemer liveth."

—J. O. HARRELL

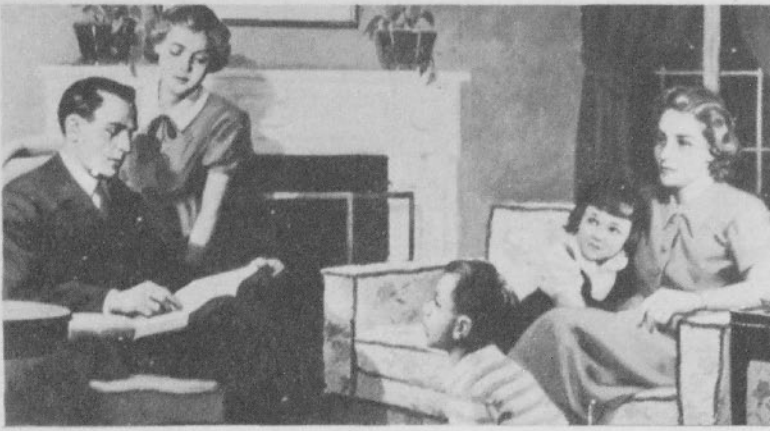
FRIDAY, March 30

RISEN WITH CHRIST—Colossians 3:1-7

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (v. 1).

If we have accepted Christ as Saviour and have risen from the altar of confession and repentance, from the cleansing fountain of blood, from the watery grave of baptism, we are risen with Him! Hallelujah! And Paul exhorts us to seek those things which are above.

What are "those things"? They are the graces of the divine nature, those spiritual qualities that will produce a Christ-likeness in those who profess to love and follow Him, and that will furnish the needed power to live the "risen-with-Christ" life. The world, the flesh, and the devil have conspired to tempt the child of God to seek the carnal things, the fleshly things, the material and worldly things. But as citizens of the "above" country we must make an inward consecration to seek first those things which are above. And



BIBLE READINGS BASED ON NEXT WEEK'S SUNDAY SCHOOL LESSON

DAILY DEVOTIONS

MONDAY, March 26

THE EMPTY TOMB—John 20:1-13

"For as yet they knew not the scripture, that he must rise again from the dead" (v. 9).

The Old Testament Scriptures inerrantly teach the resurrection of Christ from the dead. Nevertheless, because the disciples did not know the Scriptures, their souls were engulfed with sorrow at the death of their Lord. "The entrance of thy words giveth light; it giveth understanding unto the simple" (Psa. 119:130). A knowledge of the Scripture would have been a lamp to their feet, a light to the path of those disciples in the darkness of the crucifixion. But they were an easy prey to gloom and pessimism because of lost hope.

How necessary it is for us to know the Scriptures in this hour of uncertainty, confusion, and bitter strife. David made a truly startling statement in Psalm 138:2 about the Word of God: "I will worship toward thy holy temple, and praise thy name for thy lovingkindness and for thy truth: for thou hast magnified thy word above all thy name." Thank God, the Scriptures "are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15).

—HENRY C. BALL

TUESDAY, March 27

FIRSTFRUITS OF THE RESURRECTION—1 Corinthians 15:20-26

"But now is Christ risen from the dead" (v. 20).

Have you noticed the inscriptions on many tombstones? Often the phrase "Here lies . . ." precedes the name, date, and brief prayer or eulogy of the one interred. But how different with the Lord Jesus Christ! His tomb was but a temporary resting place for His body; He was in the grave only a short while.

Had there been time to inscribe some epitaph upon Jesus' tomb, it would have been the opposite of that appearing on other tombs. Not from words chiseled out of the cold, hard stone, but from the lips of an angel, was the glad message given, "He is not here; He is risen!" "Now is Christ risen from the dead, and become the firstfruits of them that slept."

The resurrection of Jesus Christ was the glorious, joyous theme of the apostles. If Jesus had only died, they might have considered Him a martyr, but when He rose from the grave they knew that He was the Saviour—both Lord and Christ.

We serve a living Saviour. Because He lives, we shall live also. Hallelujah!

—LELAND R. KEYS

this is fitting. We draw our life and sustenance from above. We owe our allegiance above. And we expect that one day we shall rise to be forever with Him in the blessed eternal "Above."

—RUTH E. GARLOCK

SATURDAY, March 31

THE FOUNDATION OF SALVATION—1 Corinthians 15:12-19

"And if Christ be not risen, then is our preaching vain, and your faith is also vain" (v. 14).

Christianity—and your spiritual experience, and mine—stands or crumbles upon the resurrection of Jesus Christ. If Christ did not arise from the dead, then He was a liar, for He predicted that He would rise from the dead. If He did not rise, then we are all still in our sins, for only the resurrection could prove that Christ was sinless and that His death was an atoning death. If Christ did not rise, then our faith in Him is powerless, because it is faith in a dead man.

A Mohammedan was conversing one day with a Christian missionary and seeking to show that the religion of Islam was superior to Christianity. With a great deal of pride he said, "Sahib, we can point with assurance to the very place where Mohammed is buried, but you have only an empty tomb." And he was right! It is this fact that makes Christianity unique among the world's religions. We worship not a dead man, but Jesus Christ, God's Son, who is the "same yesterday, and to day, and for ever," who "ever liveth to make intercession" for us; and who waits even now to reveal His living, loving presence to all who seek Him!

—J. BASHFORD BISHOP

REVIVALTIME NEWS FLASH

REVIVALTIME was released over the following new stations beginning the week of February 26.

THE DALLES, OREG. (KODL)

Sunday—3 p.m.

(1440 kc.; 1,000 watts)

Contact cleared through Ernest Bedwell

ROSEBURG, OREG. (KRXL)

Sunday—4:30 p.m.

(1240 kc.; 250 watts)

Contact cleared through V. L. Klemin

* * *

The following time changes are effective, beginning the week of February 26.

OSKALOOSA, IOWA (KOBK)

Now heard at 4 p.m. each Sunday

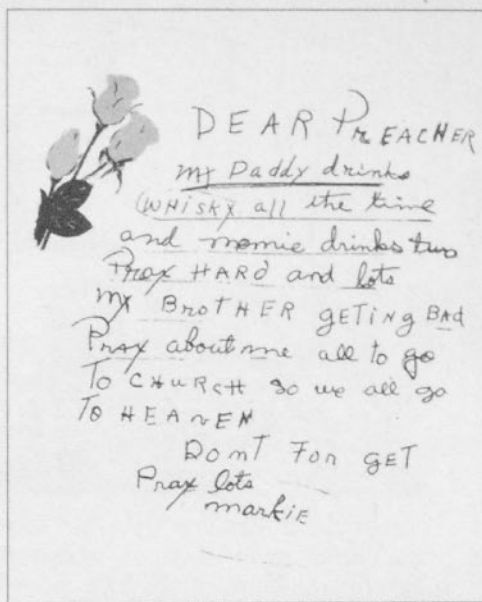
DOYLESTOWN, PA. (WBUX)

Now heard at 8:30 a.m. each Sunday

DUNN, N. C. (WCKR)

Now heard at 12:30 p.m. each Sunday

March 25, 1956



Children Turn to Revivaltime for an Answer



Boys and girls have their problems too! Their difficulties and problems are just as big if not bigger than some of the adults' perplexities. Some of the most heart-moving letters that come to REVIVALTIME are those from the boys and girls.

The letter photographed here is an actual letter written by a little boy. Will you pray that his whole family will be saved and go to heaven?

Let us share with you a few other letters that are just as stirring:

GREENVILLE, S. C.—Bobby writes:

"I am 11 years old and I have a brother 9 years old. Our Daddy was killed in a plane crash several years ago. Our mother has been dating a man that isn't a Christian, for three years. They are planning to be married in June. I ask God every day to not let them be married. Please pray with me that God will stop them from seeing each other and not let this awful thing happen."

(Bobby's grandmother enclosed a letter also: "My grandson hurriedly wrote you a little note before he left for school this morning and asked me to rush his letter to you by air mail as if his little life depended on it. This is a very serious matter and will indeed affect the lives of these little boys very much.")

BRIDGEPORT, CONN.—Pat writes, "I am just seven years old. I am asking you to pray for my mother. She has cancer in the stomach. She is very sick and she cries a lot. I want you to pray for my daddy too. He is overseas and he doesn't love us. God bless you."

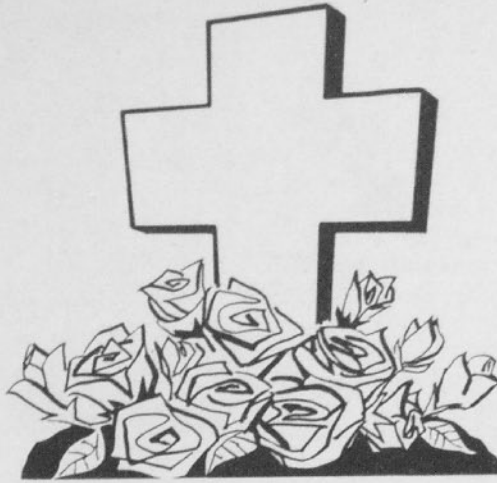
ELLWOOD CITY, PA.—Letitia sends this message: "I am ten years old. I listen to you preach every Sunday. My father isn't saved. Please pray for him. My mother smokes, pray for her. Pray for the rest of the family. We enjoy your program. You make it so simple I understand every word."

PARK RIVER, N. D.—Kathy writes: "I am 11 years old and listen to your program every Sunday. About a year ago I didn't know if I should believe in God or not. I wondered if there was such a thing as God. Then I started to think—Who made this world? Who made me? It must have been God. After that, I started listening to your program. It only made me believe stronger that there is a God. After about two months I had a strange dream. It was like God speaking to me Himself. He seemed to say that Jesus is coming soon—and I believe it! But a lot of other people don't know about Jesus, so let's try to help them and hope they will understand. All who see or hear this letter, I hope will believe in God like I do."

Will we give the boys and girls a chance to become members of God's family? Or will they in a few years be listed on the Juvenile Delinquency list? What will YOU do to help REVIVALTIME meet the spiritual need in these homes and give AMERICA'S BOYS AND GIRLS an opportunity to find eternal life? Only YOU can answer these heart-touching appeals.

REVIVALTIME—P. O. Box 70-Springfield, Missouri

"I Saw My Pal Die!"



HEAD DOWN, HANDS IN POCKETS, FEET lagging, he was making his way to the river, when a startling word sounded out in the night. A man's voice exclaimed, "Crucified! They crucified him!"

The young man stopped and glanced up. There, quite clear, he saw light streaming from the open door of a little mission hall and a speaker on the platform beginning his evening's discourse. Churches and preaching had never meant much in John Scott's life, but tonight he was ready to hear more about this story of a soldier who was crucified. He stepped inside and sat down.

A year before, the lad had fought in France. He had suffered serious wounds and illness in the war. Discharged from the army, unfit for war or work, he walked the streets of Bristol. "Nobody cares," he thought: "nobody!" And he planned to end his life that night.

But now the preacher's words held his attention. "A few months ago," he was saying, "our men were engaging the enemy on a certain sector in France. One soldier, badly wounded, lay helpless in a shell-hole between the lines. His friend shouted to the officer. 'My pal's out there! I'm going out to get him!'"

"So Bill dropped to the ground and crawled out toward John—nearer and nearer, until he was almost there. Then an enemy patrol spotted him. They ran out and seized him, clubbed him over the head, and dragged him back to their lines. They stretched him out against the wall of a wooden shed, and then, in the wickedness and hatred of their hearts, they crucified him and left him there to die."

At the repetition of that word "crucified," a shadow crossed Scott's face.

"They thought John was dead, and so didn't touch him. He lay there in a shell-hole and saw it all—the brutality, the suffering, the lingering death. As long as he lives, the wounded man will never forget how his pal died for him."

"Friends," the preacher continued, "have you forgotten that once a Man died for you—that Jesus Christ was

crucified on Calvary for your sins? The wonderful news is that 'whosoever believeth in Him' shall 'not perish, but have everlasting life.' Have you believed?"

As the service closed and young Scott moved toward the door, the preacher met him with outstretched hand. "My lad," he said, "have you received the Lord?"

"No, sir," he answered, "but I want to. I never knew before what the gospel was all about. But tonight I begin to understand. You see, sir, I was the man in the shell-hole. I saw my pal die!"

The two knelt in prayer, while John Scott, led by the preacher, accepted the Lord Jesus as His Saviour and thanked Him for all He had done.

—Selected

Life Out of Death

(Continued from page five)

die abides alone. Christ did not come to be a martyr for a cause. Rather, He came to be a "Seed" planted that there might be a glorious harvest. So fixed was His purpose that all else lost its power over Him. "For the joy [of the harvest] that was set before him, he endured the cross" (Heb. 12:2).

The principle of life springing out of death also applies to the church and the individual Christian. If there is to be fruit, there first must be death. This does not necessarily mean that one must be a martyr to bring forth fruit. There is a kind of dying which, although not physical, is necessary to fruit-bearing. Jesus spoke of this in Mark 8:34 where He gave us two steps in the Christian's dying.

(1) "Let him deny himself." The will of a man is the point in question. Many students of the Saviour's sufferings feel that a part of His dying took place in Gethsemane. It was there that the fearful "battle of the cup" took place. It was there that He was completely surrendered to the Father's will. With us, too, there must be a dying to self and

a complete submission to the will of God.

(2) Let him "take up his cross, and follow me." Death to self-will must be followed by the performance of the will of God.

The emergence of life out of death is the paradoxical principle God has chosen for His people today. It is necessary for successful Christian living—it is the only way to bear the fruit of the Spirit in our lives and bring others into the kingdom.

As surely as the death of Christ was necessary that there might be a harvest, even so our submission and obedience to the will of God—our "dying"—is necessary to the bearing of much fruit for God's kingdom. In this way life becomes the offspring of death.

A Perilous Night

(Continued from page nine)

the rescuers. Then Grenfell and his remaining dogs were taken aboard, and the five strong Newfoundland fishermen drove the boat through the ice to the shore.

"However did you happen to be out in the boat in this ice?" Grenfell asked. They told him that just at dusk the night before, four men had been on the headland cutting out some dead harp seals which had been left there to freeze. They had seen something unusual out on the ice and at once reported it. A man on the coast had a big spyglass. This was trained on the dark object far out on the ice, and it was seen that a man was afloat on the ice. There was no sleeping on shore that night, and before daybreak a volunteer crew was ready to push out to see if any trace of the man could be found.

After a good breakfast Dr. Grenfell set out on his journey to save the life of the boy. His mission was successful. That night as he went to sleep in a bed, the lines of the old hymn were still running through his mind. "Thy will, not mine, O Lord."

Surely Dr. Grenfell was a man with great love in his heart for the sick in body and soul. He risked his life, nearly perishing in the watery deep, before he was able to save the life of the dying boy. How much like the sacrifice of our Lord, who actually gave His life and was buried and rose again that He might rescue from eternal damnation all people who believe! And because God raised Him from the dead we may be "saved by his life." "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13).

—The Watchword.

A YEAR OF JUBILEE

*“And ye shall hallow the fiftieth year,
and proclaim liberty throughout all the land.”*

GOD SAID TO THE CHILDREN OF ISRAEL, “And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land. . . . A jubilee shall that fiftieth year be unto you” (Leviticus 25:10, 11). In Ezekiel 46:17 this year is called a “year of liberty.” In Isaiah 61 it is called “the acceptable year” or the year of acceptance—the year of good pleasure for Jehovah. God Himself rejoiced when His people were set free.

This was the year when slaves were to be set at liberty, the time when all lost estates were to be given back to their original owners. No wonder there was the sound of trumpets and the manifestation of joy! Certainly there were many shouts during this time of restoration and bringing back and setting free!

But there was more than jubilation, more than feasting. The Jubilee was an institution, and therefore must do service to the religion and to the independence and freedom of the people of God. Its purpose was to prevent a wealthy minority from oppressing the poor, reducing them to a state of permanent poverty; to hinder a select few from possessing all the land by purchase of mortgage; to prevent debts from multiplying until debtors would be forever in debt; to make sure that the bondmen and bondwomen should not be forever slaves. Naturally, such a time would bring shouting and rejoicing.

We are now in the fiftieth year since the Pentecostal Outpouring in Los Angeles. It is “The Year of Jubilee.” You will hear much on this theme in the coming months. Will it be just another program, or will it be a time of restoration? This will depend on us.

At the beginning of His public ministry, Jesus stood in the synagogue at Nazareth and unrolled the scroll of Isaiah to chapter 61 where he read, “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent

FIFTY YEARS OF BLESSING

The Pentecostal Movement has enjoyed fifty years of blessing since April, 1906, when God poured out His Spirit in Los Angeles. Many Assemblies across the land are planning simultaneous revival campaigns to mark the anniversary. They will hold prayer meetings on Friday and Saturday, May 11 and 12, and follow with eight days of meetings culminating on Pentecost Sunday, May 20.

me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable [jubilee] year of the Lord” (Luke 4:18, 19). He rolled the scroll, declaring, “This day is this scripture fulfilled in your ears.” I have a conviction that Jesus was proclaiming, “I am the Jubilee,” the One who brings liberty to me.

Jesus had taken to Himself the design and plan of His heavenly Father that He should “open the blind eyes, . . . bring out the prisoners from the prison, and them that sit in darkness out of the prison house” (Isaiah 42:7). He was sent “to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and . . . break every yoke” (Isaiah 58:6). He came to hear “the sighing of the prisoner” and to “preserve those that are appointed to die” (Psalm 79:11). He gives deliverance to the prisoners who languish in a “pit wherein is no water” (Zechariah 9:11).

We do not have to wait any more for the Sabbath of Sabbaths—a certain period of time that comes twice in a century. For Jesus is the Jubilee. He is the One that can make men free—free indeed. Those who are poor, broken-

hearted, bound, blind, bruised, oppressed, or broken may come to Him this very moment; and Jesus, our Jubilee, will grant the release that is needed.

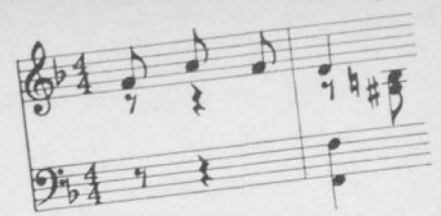
When John the Baptist was in the dungeon prior to his execution, a shadow of doubt passed over him for just a little while, and he sent his disciples to ask Jesus, “Art thou he that should come, or do we look for another?” The Master sent them back to John with the report that the Jubilee is still on—“Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them” (Matthew 11:5).

The Jubilee still continued in Paul’s day, and when he stood before Agrippa he declared that the Lord appeared to him, saying, “Now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me” (Acts 26:18). The Jubilee continues.

But there is a Jubilee of all jubilees yet to come. We look for our Lord to return from heaven. He stated in the synagogue, “I am the Jubilee; I am your Release; I am your Restoration. Through Me you can again possess all, and again see the landmarks of your inheritance in God.” Soon this Jesus shall come with the sound of the trumpet and with great glory, and we shall truly be released. We shall truly enter into our inheritance to reign with Him. Praise God, the Pentecostal Jubilee will continue forever!

Let me never fancy I have zeal till my heart overflows with love to every man living.—Henry Martyn.

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LORD KEEP YOUR HAND ON ME, words and music by Redd Harper. 5 EV 14802

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I'M SINGING FOR MY LORD, words by Oswald J. Smith, music by Redd Harper. 5 EV 14806

ALWAYS REMEMBERED, words by Oswald J. Smith, music by Redd Harper. 5 EV 14803

SAFE WITH THE SAVIOUR, words by Oswald J. Smith, music by Redd Harper. 5 EV 14805

SOMETIMES, words by Oswald J. Smith, music by Redd Harper. 5 EV 14808

"BACK TO THE PRAIRIES," words by Oswald J. Smith, music by Redd Harper. 5 EV 14804

COME WITH YOUR HEARTACHE, words by Oswald J. Smith, music by Redd Harper. 5 EV 14835

WHEN I'VE CHANGED MY ADDRESS TO HEAVEN, words by Oswald J. Smith, music by Walt Huntley. 5 EV 14811

I'LL SING, words by Oswald J. Smith, music by Lee Childs. 5 EV 14810

A WEDDING PRAYER, words by Oswald J. Smith, music by A. H. Ackley. 5 EV 14809

"SOMEBODY HEARD MY PRAYER," words and music by Lois Irwin. 5 EV 14814

WE DON'T HAVE MUCH FARTHER TO GO, words and music by Lois Irwin. 5 EV 14837

THE HEALER, words and music by Lois Irwin. 5 EV 14836

IT WAS JESUS! words and music by Lois Irwin. 5 EV 14815

I GAVE MY LIFE TO JESUS, words and music by Lois Irwin. 5 EV 14812

THE NARROW WAY, words and music by Lois Irwin. 5 EV 14813

THE LORD IS COUNTING ON YOU, words and music by Stuart Hamblen. 5 EV 14829

ONLY ONE LIFE, words and music by Jimmy Winkle. 5 EV 14828

HEADIN' DOWN THE TRAIL, words and music by William H. Keene. 5 EV 14827

AND CAN IT BE? arrangement by Less Barnett, music by John Wesley. 5 EV 14826

THE LORD WILL HELP YOU, words and music by Delbert (Deb) Dyer. 5 EV 14825

BESIDE THE STILL WATERS, words and music by Ted Silva. 5 EV 14824

JESUS, HOW DEAR YOU ARE, words and music by Maxine Baker Lucht. 5 EV 14823

JESUS WILL COME, words and music by Paul B. Fischer. 5 EV 14822

PRAY! PRAY! PRAY! words by Warn Johnson, music by Sam Furman. 5 EV 14821

I'LL LIVE FOR JESUS, words and music by Paul J. Schulz. 5 EV 14820

OUR THANKS TO THEE, words and music by Freddie Chiodo. 5 EV 14819

FROM MY HEART, words and music by Lee Childs. 5 EV 14818

ON THE CROSS, words and music by Clara E. Carlson. 5 EV 14817

LORD, SEND ME, words by Clarkson, music by Paul B. Fischer. 5 EV 14816

50c
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SUNRISE IN HEAVEN, words and music by Mr. and Mrs. Pierce Williamson. 5 EV 14834 25c

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HE'LL GUIDE YOU ALL THE WAY, words by Mrs. E. R. Bernard and music by Pierce Williamson. 5 EV 14832 25c

JESUS THE ONE I LOVE, words and music by Mr. and Mrs. Pierce Williamson. 5 EV 14833 25c

THE HINDU PILGRIM, words and music by Ken and Bess Robinson. 5 EV 5092 25c

HARVEST TIME and I'LL GIVE MY ALL, words and music by Mrs. Wanda Smith. 5 EV 5091 25c

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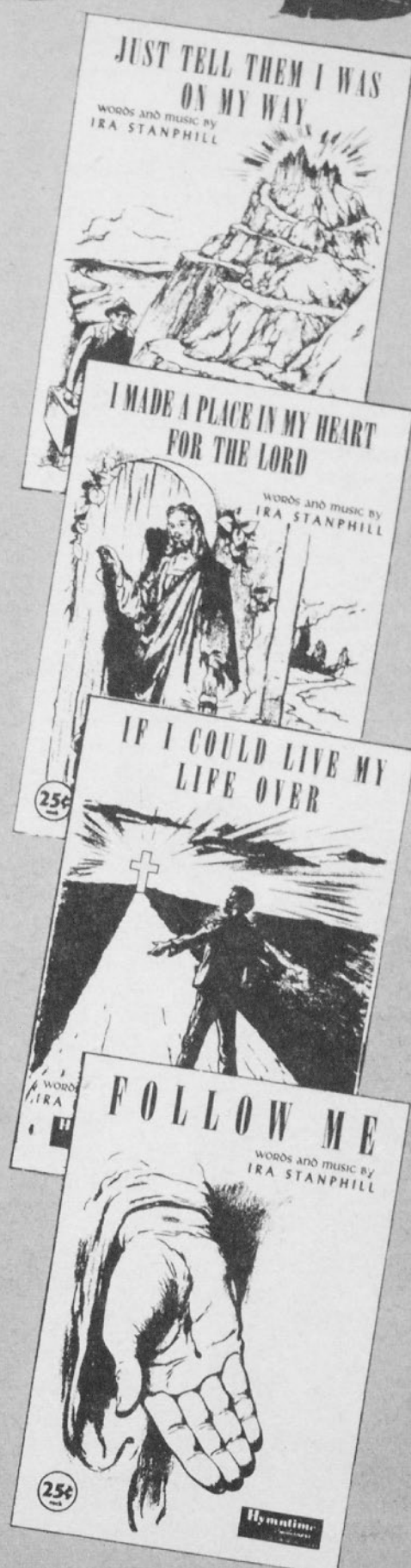
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- 5 EV 5050 The Gospel Medley
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- 5 EV 5054 Drifting
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- 5 EV 5057 David and Goliath
- 5 EV 5058 I'll Trust In Him I'm So Glad
- 5 EV 5059 Say a Prayer for Me Just the Name of Jesus
- 5 EV 5060 Eternity I'll Tell Someone About Jesus Today
- 5 EV 5062 A Crown of Thorns God Can Do Anything
- 5 EV 5063 Side By Side With Jesus
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- 5 EV 5066 Mansion Over the Hill Top
- 5 EV 5095 Inside Those Pearly Gates
- 5 EV 5067 I Took My Troubles to Calvary
- 5 EV 5068 I Know Who Holds Tomorrow Lift Up a Standard

- 5 EV 5069 Thirty Pieces of Silver
- 5 EV 5070 We'll Talk It Over
- 5 EV 5071 Supper Time
- 5 EV 5072 Old Camp Meetin' Time
- 5 EV 5073 The Wages of Sinning
- 5 EV 5074 Beyond Tomorrow Is This the Day
- 5 EV 5075 Oh! Get Ready Brother
- 5 EV 5076 Follow Me
- 5 EV 5089 Never Forsaken
- 5 EV 5090 None to Compare
- 5 EV 5086 Just Tell Them I Was On My Way
- 5 EV 5087 If I Could Live My Life Over
- 5 EV 5088 I Made a Place in My Heart for the Lord
- 5 EV 5093 Be Thou My Guide
- 5 EV 5094 I'll Wait a Little Longer
- 5 EV 5096 My Faith
- 5 EV 5097 I Will Not Complain
- 5 EV 5098 No Regrets

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COMING MEETINGS

Notices should reach us a full month in advance, due to the fact that the Evangel is made up 23 days before the date which appears upon it.

AUGUSTA, GA.—Mar. 18-Apr. 1 at First Assembly of God; Evangelist Don Carroll, Columbus, Ga. (S. Joseph Westbury is Pastor.)

GENTRY, ARK.—Begins Mar. 21 at First Assembly of God; Evangelist and Mrs. Bobby Brock, Paris, Ark.—by Otis Beshears, Pastor.

GEORGETOWN, S. C.—Begins Apr. 3 at First Assembly of God; Evangelist and Mrs. Charles R. Shuss.—by A. T. Hickman, Pastor.

FAIRFAX, OKLA.—Began Mar. 12 at Assembly of God; Evangelist and Mrs. D. L. Bullock, Bixby, Okla. (Carl Martindale is Pastor.)

CROSSETT, ARK.—Apr. 1-22 at Beulahland Assembly of God; Evangelist Erling Saxelid, Ceres, Calif. (W. E. Hand is Pastor.)

CHICAGO, ILL.—Mar. 20-Apr. 1 at Calvary Tabernacle, 5100 W. Diversey Ave.; Evangelist Stanley MacPherson.—by Loren D. Doss, Pastor.

PERRY, OKLA.—Mar. 25-Apr. 8; Evangelists Beauford and Celia Hannum, Oklahoma City, Okla. (Oscar H. Bolen is Pastor.)

FORT WORTH, TEX.—Apr. 1-15 at Hemplill Heights Assembly; Evangelist Billy Keen. (O. B. Braune is Pastor.)

COLLINSVILLE, ILL.—Mar. 29-Apr. 8 with Evangelists Helen Cox and Mabel Brown, Virginia, Ill. (Howard Wicker is Pastor.)

AMERICUS, GA.—Began Mar. 18 at Assembly of God; Evangelist and Mrs. Jesse Ray. (A. V. Hendrick is Pastor.)

HUMBLE, TEX.—Begins Apr. 1 at Humble Assembly of God; Evangelist and Mrs. LeRoy Fleck, Houston, Tex. (Paul E. Davidson is Pastor.)

BRIDGEPORT, NEBR.—Mar. 18-Apr. 1 at Assembly of God; Evangelist and Mrs. James Mayfield, Dalton, Nebr.—by J. C. Garrett, Pastor.

CAMP POINT, ILL.—Begins Apr. 3 at Assembly of God; Evangelist Walter D. Lascelle, Seattle, Wash. (James L. Watkins is Pastor.)

KINGSBURG, CALIF.—Begins Apr. 3 with Evangelist and Mrs. Carl W. Oney, Pleasant Hill, Mo. (Gordon and Wanda Faye Jaus are Pastors.)

MILWAUKEE, WIS.—Apr. 12 at Full Gospel Church; C. M. Ward, REVIVALTIME evangelist.—by Edward F. Lutz, Pastor.

Near **NEWBURN, TENN.**—Began Mar. 18 with Evangelist Jay Alford, Little Rock, Ark. (E. T. Echols is Pastor.)

MADISONVILLE, KY.—Mar. 25-Apr. 8 at First Assembly of God; Evangelist Bill Ferrell, Dallas, Tex.—by James H. Pruitt, Pastor.

MOBERLY, MO.—Began Mar. 18 at Assembly of God; Evangelist Morris Lefkovitz, Oklahoma City, Okla.—by C. P. Melvin, Pastor.

MISSOULA, MONT.—Mar. 18-Apr. 1 at Assembly of God; Evangelist and Mrs. Oliver Johnson, Powers Lake, N. Dak. (Eugene A. Born is Pastor.)

WARREN, OHIO—Mar. 20-Apr. 1 at First Assembly of God, 235 Highland Ave. S. W.; Evangelist W. C. Nelson, Dayton, Ohio. (H. E. Eicher is Pastor.)

LEBANON, OREG.—Begins Mar. 27 at Assembly of God; the Singing Wyricks (Al and Wilma), Covelo, Calif. (H. D. Robeson is Pastor.)

MALVERN, ARK.—Begins Apr. 1 at Glenrose Assembly of God, Rt. 3; Evangelist O. R. Ball, Ripley, Tenn. (O. A. Lorton is Pastor.)

BAY MINETTE, ALA.—Mar. 18-Apr. 1 at Assembly of God; Evangelist and Mrs. Nelson E. White, Ft. Myers, Fla. (Gordon Earls is Pastor.)

SAYRETON, ALA.—Begins Mar. 25 at First Assembly of God; Evangelist and Mrs. Jack Fowler. (Robert Gowins is Pastor.)

PORTLAND, OREG.—Apr. 1-15 at Evangel Temple, 75th and Foster Rd. S.E.; Musical Mathans, Kansas City, Mo. (Joseph Dunets is Pastor.)

VALLEJO, CALIF.—Mar. 18-Apr. 1 at First Assembly of God; Evangelists Christian and Grace Hild, Fargo, N. Dak.—by Keetah Jones, Pastor.

STERLING, COLO.—Began Mar. 20 with Evangelist Dan Flaming, San Jose Calif.—by James A. Call, Pastor.

MEMPHIS, TENN.—Mar. 18-Apr. 1 at First Assembly of God; Evangelist Bill Lewis.—by James E. Hamill, Pastor.

SPRINGFIELD, OHIO—Mar. 18-Apr. 1 at First Assembly of God; Evangelist H. Paul Holdridge.—by Arthur H. Parsons, Pastor.

STIGLER, OKLA.—Began Mar. 18 at First Assembly of God, 303 S. E. "B" St.; Evangelist and Mrs. Ray Hood.—by Dale D. Starling, Pastor.

BEAUMONT, TEX.—Apr. 1-15 at First Assembly of God; Evangelist Paul Copeland.—by Charles C. Oldenburg, Pastor.

CHILLICOTHE, MO.—Mar. 18-Apr. 1 at Assembly of God; the Shull Family, Iberia, Mo., Evangelists. (Orville Grace is Pastor.)

ENGLEWOOD, COLO.—Apr. 1-15 with Evangelist Don Stover, Farmington, N. Mex.—by D. Paul Perry, Pastor.

CLINTON, IND.—Begins Apr. 1 at Assembly of God, 223 N. Main; Evangelist Harry V. Vibbert, Evansville, Ind.—by Enos J. Bruton, Pastor.

HIALEAH, FLA.—Mar. 18-Apr. 1 at Hialeah Full Gospel Church; Evangelist and Mrs. J. Earl Douglass. Dinner on the grounds Easter Sunday.—by Roy Wasdin, Pastor.

WORCESTER, MASS.—Mar. 25-Apr. 8 at First Assembly of God, 52 Belmont St.; Evangelist Hattie P. Hammond.—by William E. Bailey, Pastor.

BAYTOWN, TEX.—Mar. 25-Apr. 8 at Trinity Assembly of God; Evangelist and Mrs. Bob Alsup, Oklahoma City, Okla. (W. S. Graham is Pastor.)

OVERLAND, MO.—Began Mar. 11 at Faith Assembly of God, 9740 Lackland Rd.; Hastie and Hanley Evangelistic Team.—by Glenn Gilder, Pastor.

HAMMOND, IND.—Mar. 11-Apr. 1 at Hesseville Assembly of God, 7350 Kennedy Ave.; Evangelist and Mrs. Jimmie Brown.—by Don L. Bond, Pastor.

GARY, IND.—Mar. 18-Apr. 1 at Glen Park Assembly of God, 3935 Washington St.; Evangelist and Mrs. T. W. Stark, Grinnell, Iowa.—by Anthony Vigna, Pastor.

CASPER, WYO.—Mar. 25-Apr. 8 at Faith Assembly of God, 1852 S. Poplar; Evangelists Wendell and Verla Reed, Denver, Colo.—by H. R. Kennedy, Pastor.

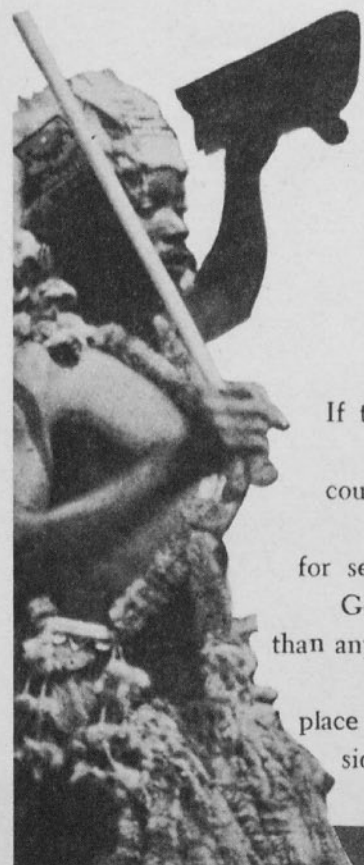
MANCHESTER, TENN.—Begins Apr. 8 at First Assembly of God; Evangelist and Mrs. Carl W. Barnes, Tullahoma, Tenn.—by Jerry A. Jones, Pastor.

RAISIN CITY, CALIF.—Mar. 15-Apr. 1 at Welcome Tabernacle; Evangelist Virgil J. Boutwell, Sacramento, Calif.—by Herbert W. Lilly, Pastor.

PASSAIC, N. J.—Begins Mar. 25 at Trinity Pentecostal Church, 163 Autumn St.; Evangelist and Mrs. Paul Graban, Vineland, N. J. (Albert E. Blaise is Pastor.)

OTTUMWA, IOWA—Apr. 3-15 at First Pentecostal Assembly of God, 733 Church St.; Evangelist Arthur H. Graves, Springfield, Mo.—by W. B. Friend, Pastor.

HENRYETTA, OKLA.—Missionary Convention at Assembly of God, Mar. 23-25; Carl Holleman, speaker. Afternoon service on Sunday at 2:30.—by H. A. Strange, Pastor.



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July 1, 1955

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PUEBLO, CO.—Begins Apr. 1 at First Assembly of God, 702 S. Main St.; Evangelists Cordelia Donnel and Mildred Holler. (R. D. Emerson is Pastor.)

ST. LOUIS, MO.—Mar. 18-Apr. 1 at Trinity Tabernacle, 7629 Natural Bridge; Evangelist Ed-dreth Ethridge, Tulsa, Okla.—by Orville D. Persons, Pastor.

ELIZABETH CITY, N. C.—Mar. 27-Apr. 8 at Assembly of God, 714 Greenleaf St.; Evangelist and Mrs. William F. Voodre, Durant, Fla. (D. B. Lawrence is Pastor.)

LINDEN, N. J.—Mar. 25-Apr. 1 at Linden Assembly of God; R. J. Bergstrom, District Superintendent, Washington, N. J., speaker.—by Fred D. Drake, Pastor.

FORT SMITH, ARK.—Apr. 3-15 at Faith Assembly of God; Evangelists Lee and Bonnie Jean Krupnick, Tulsa, Okla.—by Ray Wilkerson, Pastor.

SAUSALITO, CALIF.—Apr. 1-15 at Assembly of God, 29 Caledonia St.; Evangelist Charles Senechal, San Lorenzo, Calif. (James C. Walton is Pastor.)

ALUM BANK, PA.—Mar. 27-Apr. 8 at Pleasantville Assembly of God, on Route 56; Evangelist and Mrs. A. Alan Alaimo, Brooklyn, N. Y.—by Willis I. Murray, Pastor.

TULSA, OKLA.—Mar. 18-Apr. 1 at Sheridan Assembly of God; Evangelist and Mrs. O. E. Gaddis, Arkansas City, Kans. (Glenn Millard is Pastor.)

BUCKEYE, ARIZ.—Began Mar. 7 at First Assembly of God, Sunland Ave. and 10th St.; Evangelist and Mrs. E. R. Winter, Deming, N. Mex.—by L. H. Gundlach, Pastor.

CLOVIS, N. MEX.—Mar. 27-Apr. 1 at First Assembly of God, 6th and Mitchell; Evangelists Oran and Audrey Duncan, North Hollywood, Calif. (Paul W. Savage is Pastor.)

YAZOO CITY, MISS.—Apr. 1-15 at Court House; Evangelist Louise Nankivell, Chicago, Ill. Sponsored by five full gospel churches.—by Robert O. Cook (Pastor, First Assembly of God), Chairman.

NEBRASKA DISTRICT COUNCIL—Apr. 3-5 at Assembly of God, 9th and Missouri Sts., Alliance, Nebr.; Ralph M. Riggs, General Superintendent, guest speaker. (C. A. Rally on Monday evening, Apr. 2.)—by Lester W. Dickinson, District Superintendent.

SOUTH DAKOTA DISTRICT COUNCIL—Apr. 3-6 at Huron, S. Dak.; A. N. Trotter, guest speaker. For information write host pastor, D. J. Geist, Box 1413, Huron, S. Dak.—by Silas S. Rexroat, District Superintendent.

N.A.E. CONVENTION—The 14th annual convention of the National Association of Evangelicals will meet in Cleveland, Ohio, Apr. 10-12. For information write N.A.E. Headquarters, 108 N. Main St., Wheaton, Ill.

GREER, S. C.—Begins Mar. 26 at First Assembly of God; Bible Prophecy Week with A. T. Hickman, Georgetown, S. C. (Mrs. Hickman, State W.M.C. President, will speak at 10 a.m. and 2 p.m. on Mar. 27 which is our W.M.C. Day.)—by C. Grant, Pastor.

MILWAUKEE, WIS.—Milwaukee Gospel Tabernacle, 5511 W. Burleigh St., celebrates Golden Anniversary Mar. 25-Apr. 1; T. J. Jones, Principal of North Central Bible Institute, guest speaker. Friday, Apr. 13, at 7:30 p.m. Revivaltime speaker, C. M. Ward, guest speaker; Apr. 15-20, Alfred Cawston, missionary from India, speaking. Revival beginning Apr. 29 with Evangelist B. R. White, Conway, Mo.—by Harvey L. Flaherty, Pastor.

OPEN FOR CALLS

EVANGELISTIC

G. E. Strickland, Box 74, Walhalla, S. C. "Travel with house trailer."

PASTORAL OR EVANGELISTIC

Wilbur Weygandt, Box 252, Collinsville, Okla.

SUNDAY SCHOOL DIRECTOR

William F. (Bill) Taylor, Box 605, Hawkins, Tex.

NEW ADDRESSES

Harry and Grace Rupp, 702 W. Austin St., Webb City, Mo. "Pastoring First Assembly of God." Reg. A. Yake, Harrodsburg, Ind. "Pastoring Assembly of God."

W. O. Henin, 711 Alabama St., Beaumont, Tex. "Pastoring Lamar Assembly of God."

Hopeless Cripple Healed

During a two-week revival meeting at the First Assembly in Daytona Beach, Florida, numbers of folk were saved and filled with the Spirit, and many were healed. Quentin D. Edwards was the evangelist.

In the closing Sunday night service a hopeless cripple named Mr. Smith attended the meeting. He had worn the brace shown in the accompanying picture night and day for nine months, and the doctors had told him he would live in this condition the rest of his life.

This man first came to the altar and was thoroughly saved. Then when Brother Edwards prayed for him he felt that the Lord had healed him. He asked if there was a place available where he could remove his clothing and take off the brace. This he did, and with the help of two brethren he walked back into the auditorium. He was released by one brother and escorted by Brother Edwards across the front of the church. Then he walked back across by himself.



Evangelist Edwards, Brother Smith, and Pastor Ralph Francis

The meeting was extended through Wednesday night. On Monday night Brother Smith returned to church praising God, completely healed, and showing only a slight limp. We thank God for the meeting, for the manifestation of the power of God, and for the ministry of Brother Edwards.—by Ralph C. Francis, Pastor.

Evangelist Clifford C. Truitt, 423 S. Lexington, Springfield, Mo.

Russell and Susie Umphenour, Box 396, Beaver City, Nebr. "Pastoring Assembly of God."

Lloyd Shoemaker, 305 W. McClure Ave., Peoria, Ill. "Pastoring First Assembly of God."

M. C. Johnson, Box 66, Pawnee, Ill. "Pastoring First Assembly of God."

Paul J. Broyles, Box 83, Canutillo, Tex. "Pastoring First Assembly of God."

Pastor and Mrs. A. R. Kennedy, R.D. 2, Cherry Tree, Pa.

Ray D. Murphy, 304-16 Avenue N., Nampa, Idaho. "Pastoring First Assembly of God."

Robert D. Clark, Rt. 6, Box 471, Bakersfield, Calif. "Resigned church in Redlands to re-enter evangelistic field."

W. E. Hubbard, Box 156, Waterford, Calif.

Fernie L. Strength, 145-a Oak St., East Natick, Mass. "Pastoring Wellesley Park Assembly of God."

H. E. Moss, Box 685, Haynesville, La. "Pastoring Haynesville Assembly of God."

Charles and Ida Shuss, 1782 Union St. S. W., Warren, Ohio. "Entered evangelistic field on Mar. 15."

Pastor and Mrs. John R. Bryant, Box 34, Gillett, Wis.

Pastor and Mrs. G. A. Gaddis, 1039 W. 4th St., West Plains, Mo.

J. R. Tuttle, 1608 W. Houston, Paris, Tex. "Pastoring First Assembly of God."

Evangelist David A. Lewis, Box 357, Mitchell, S. Dak.

Pastor and Mrs. J. C. Garrett, Box 752, Bridgeport, Nebr.

Louis Mattea, Oak Hills, Rt. 2, Box 312, Caseyville, Ill.

A. H. Drake, 2922 N. Madera Ave., Kerman 2,

Calif. "Pastoring Kerman Grace and Truth Tabernacle Assembly of God."

Evangelistic Billy Jones, 7319 Hines Pl., Dallas, Tex.

C. U. McMullen, 1310 Malcolm, St., Garland, Tex. "Entering evangelistic work."

Kathleen Briggs and Myrtle Adamson, 1740 N. Santa Fe Ave., Compton, Calif. "Formerly pastored in Arkansas and served as District W.M.C. officers there."

MISCELLANEOUS

WANTED—Musically talented young couple to work in new Assembly. Must be wholly consecrated and be able to lead and teach children and young people.—O. M. Loflin, 1427 S. Knoxville, Tulsa, Okla.

WITH CHRIST

ARCHIE B. KEITH, 39, Shreveport, La. was killed in an automobile accident in December 1955. Brother Keith was ordained in 1938. He did pastoral and evangelistic work in Arkansas and Louisiana.

GRACE P. HENDERSON, 63, Oklahoma City, Okla. went to be with the Lord in February 1956. Sister Henderson was ordained in 1943. She pastored in Seaside, Ore. for 13 years, where she pioneered and built a church.

EDWARD L. SLAVENS, 45, North Sacramento, Calif. went home to be with Jesus February 17, 1956. Brother Slavens was ordained in 1936, and he pastored churches in Kansas and Missouri. He was also active in evangelistic work. His last pastorate was in North Sacramento.

ALLEN R. SHAFFER, 82, Twin Falls, Idaho went to be with the Lord January 22, 1956. He was ordained in 1923 and was on the evangelistic field for 20 years. He ministered in all the states west of the Missouri River.

Hear C. M. Ward on REVIVALTIME . . .

IGNORANCE (Luke 23:34)

SERMON SUBJECT FOR MARCH 25

SUNDAY 10:30 P.M. ABC NETWORK



Christ in Gethsemane



This woodcut by the 17th century German artist Rudolf Schaefer was made to serve as a companion piece to Paul Gerhardt's great hymn "A Lamb Goes Uncomplaining Forth," four stanzas of which are added here for our meditation.

*A Lamb goes uncomplaining forth,
The guilt of all men bearing;
Laden with all the sins of earth,
None else the burden sharing!
Goes patient on, grows weak and faint,
To slaughter led without complaint,
That spotless life to offer.
Bears shame, and stripes, and wounds, and death,
Anguish and mockery, and saith,
"Willing all this I suffer."*

*This Lamb is Christ, the soul's great Friend,
The Lamb of God, our Saviour;
Him God the Father chose to send
To gain for us His favor.
O wondrous Love, what hast Thou done!
The Father offers up His Son—
The Son, content, descendeth!
O Love, O Love, how strong art Thou!
In shroud and grave Thou lay'st Him low
Whose word the mountains rendeth!*

*From morn till eve my theme shall be
Thy mercy's wondrous measure;
To sacrifice myself for Thee
Shall be my aim and pleasure.
My stream of life shall ever be
A current flowing ceaselessly
Thy constant praise outpouring.
I'll treasure in my memory,
O Lord, all Thou hast done for me,
Thy gracious love adoring.*

*And when Thy glory I shall see
And taste Thy kingdom's pleasure,
Thy blood my royal robe shall be,
My joy beyond all measure;
When I appear before Thy throne,
Thy righteousness shall be my crown—
With these I need not hide me.
And there, in garments richly wrought,
As Thine own bride, I shall be brought
To stand in joy beside Thee.*