

FILE COPY

THE PENTECOSTAL evangel

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

MARCH 26, 1967

TEN CENTS



PHOTO BY LUOMA

RESURRECTION BLESSINGS

**WE HAVE A LIVING HOPE BECAUSE
WE HAVE A LIVING SAVIOUR.**

ONE OF THE MOST STARTLING COMMISSIONS ever given to mortal man is recorded in Acts 5:20. Peter had just been dragged out of prison by the delivering angel; and as he stood confused and bewildered in the gray morning light, he heard these words: "Go, stand and speak in the temple to the people all the words of this life."

The words of this life! What a definition for the gospel of Jesus Christ! In Him was life, and the life was the light of men. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." And so we read, "Jesus Christ... hath abolished death, and hath brought life and immortality to light through the gospel." Jesus Christ has brought life. This is the record—that God has given us eternal life, and this life is in His Son.

Peter was told to speak *all* the words of this life. He was commanded to preach a *full* gospel. He was to preach in one sermon, to unresponsive non-Christians, *all* the words necessary to make them wise unto salvation and lead them to life eternal.

I found myself wondering how he would prepare such a sermon, what points he would use to emphasize such a truth, what illustrations he would employ to help his hearers understand. Then the Holy Spirit led me to see that the sermon has been recorded for us just as it was preached, so that we also in our day may preach "all the words of life." This great sermon of Peter's is recorded in Acts 5:30-32.

CHRIST EXALTED

"Jesus, whom ye slew and hanged on a tree... hath God exalted."

"Christ crucified" is a needed emphasis, but it is not the whole gospel. "Christ risen again" may bring hope to the brokenhearted ones who have lost a loved one, but this message alone will not revolutionize the world. "Christ crucified, risen again, and exalted to the right hand of God" is the message with all the words of life for the people of every age.

Tradition tells us that the early Christians, recognizing this as vital truth, would greet each other, "The Lord is risen indeed." And the other would respond, "And sitteth at the right hand of God."

Christ is exalted to be a Prince (v. 31). When Christ came,

*"They all were looking for a King,
To smite their foes, and raise their
standards high:
He came, a little baby thing,
That made a woman cry."*

But that "little baby thing" is a Prince! He is the Prince of peace. The government rests upon His shoulders, and of the increase of His government there shall be no end. While the heathen rage and the people imagine vain things, His throne abides eternal in the heavens until the kingdoms of this world shall become the kingdoms of our Lord and of His Christ.

He is exalted to be a Saviour (v. 31). He is exalted, not to condemn the world which refused His claims and led Him to Calvary, but to save the world. "Wherefore he

is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

Our God is here revealed as One exalted to give. "Him hath God exalted... to give." I have visited the sacred shrines in India and have seen the gods who *take*. I have seen the tired despair in the eyes of the aged priest as he poured water on the face of his stone god. I have felt the indignation burn within as I watched the poor and undernourished bring daily offerings of rice, oil, coconuts, and flowers to greedy gods who take. Then I have knelt with new love and devotion at the feet of Him who said, "I will take no bullock out of thy house, nor he goats out of thy folds... If I were hungry, I would not tell thee."

Love is always giving; and God, who is love, is ever giving, ever expending Himself upon the unlovable. God the Father so loved the world that He *gave*. God the Son came to minister and to *give*. He loved me and gave Himself for me. "God's way of possessing us is to give Himself for us, and thus only can we possess after His similitude. To give all for love is a most sweet bargain."

EXALTED TO GIVE REPENTANCE

The privilege of repenting is the first blessing that proud, sinful man can receive from the exalted Christ. Repentance is not a human virtue. A sinful man can no more repent than an insane man can be rational or a blind man can see. It would be a contradiction to his nature. And we are called meekly to instruct those who oppose themselves, "if God peradventure will give them repentance to the acknowledging of the truth" (2 Timothy 2:25).

Christ gives repentance by revealing our need. Satan robs us of repentance by giving the false security of a past experience. He will permit us to have religious name tags and religious experiences if these rob us of a broken

PETER'S GREAT SERMON

By DAVID McKEE



and contrite spirit. Christ gives repentance by revealing us to ourselves in the burning white light of His holiness.

Augustine wrote of his experience in these words: "You took me from behind my back, where I had put myself all the time I preferred not to see myself; and You set me there before my eyes that I might see how vile I was. I saw myself, and was horrified."

As someone has said, "When I survey those around me, I am as good as they. But when I survey that wondrous cross, I pour contempt on all my pride."

Christ gives repentance by making us willing to repent. We do not want to repent! Self does not want to expel self, to sign its own death warrant; and the carnal mind cannot subject itself to the law of God. The Bible gives many examples of "repentant" sinners who went to lost eternity with unbroken hearts. Cain, Pharaoh, King Saul, Herod, Judas—all these repented, but not unto life.

The honest soul must cry to God, "Lord, I cannot repent, and even my desire to be religious is selfish. I want an accommodating Christ who will bless my work, give me peace, and, in the end, save me from perdition. I do not desire Thee for Thyself alone, but rather am seeking myself in Thee. God, help me to rebel against

myself. Help me to repent, that I may say, 'After that I was turned, I repented.'"

As such an honest soul stands before Calvary, God's miracle takes place. He begins to take God's side against himself. And God, who works within men causing them to will and to do His good pleasure, says, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

EXALTED TO GIVE FORGIVENESS

There can be no forgiveness which is not preceded by true repentance and brokenness; but where true repentance is found, it is *always* followed by full forgiveness. The two are inseparable.

Is forgiveness necessary? G. Bernard Shaw is reputed to have said, "Forgiveness is a beggar's refuge—I will pay my own debts." But the awakened soul knows his need of a *gift!* As the Spirit reveals to us what we were, fresh from the hand of God; what we could have been, fully surrendered to His control; then shows us what we are, in actual experience, each of us is moved to plead for forgiveness. We long to hear His word, "Son, be of good cheer; thy sins be forgiven thee."

Is forgiveness possible? Can a man live a life of sin and hope to be forgiven? The world replies with a blunt, "No!" The angry word spoken cannot be unspoken. The impure deed cannot be unwrought. The harmful influence cannot be negated. There is but dead despair in the words—

*"The moving finger writes, and
having written, moves on.
Not all thy piety nor wit can lure it back
Or cancel out a line of it."*

"Not so!" says the Scripture. In Christ's name the forgiveness of sins is preached to us. The Son of God, who prayed with His expiring breath for the forgiveness of His enemies, has power on earth today to forgive sins. In Him we have "redemption through his blood, the forgiveness of sins, according to the riches of his grace."

Is forgiveness moral and right? Is the doctrine of forgiveness a slur on the nature of God? Can God wink at my sins and still remain moral, true to His holy nature? The question is misleading. The message of life is not, "Behold a God who winks at sin," but rather it is this: "Behold the Lamb of God, which taketh away the sin of the world."

God's forgiveness turns the forgiven one away from sin and enables him to loathe it. Sin which is not forsaken is not forgiven—no matter how many accommodating teachings we may have to the contrary! And God is moral in forgiving sin, because by forgiveness He turns the forgiven one from sin to a life of holiness and conformity to His will.

EXALTED TO GIVE THE HOLY SPIRIT

Because Peter was commanded to preach *all* the words of this life he could not omit this emphasis! Christ has given repentance; He has given forgiveness; now He waits to give the Holy Spirit to those who obey! "A new heart... will I give you, and a new spirit will I put within you"—this is the New Birth, the miracle of regeneration as the Holy Spirit recreates us in the image

(Continued on page twenty-three)



A Tomb Full of Hope

THEY CALL IT AN EMPTY TOMB, and so it is. The fact it is empty makes it unique among the tombs in the Bible lands. Guides will take the pilgrim to David's tomb, Absalom's tomb, and many other famous tombs, but all of them are occupied. The Garden Tomb, located in the city of Jerusalem, Jordan, just outside the Damascus Gate, is different in that it is empty.

But it is a tomb full of hope. It thrills the heart of the Christian believer who enters and views the place where the Saviour's body was laid. This tomb carved in a rocky cliff fits the description in the Gospels. It is much more impressive than the spot covered by the Church of the Holy Sepulchre which, prior to the discovery of the Garden Tomb, was thought to be the site of Calvary. The British general, Charles George Gordon, found the hill which fits the description of Golgotha in the 1880's; and when they excavated the area nearby, they discovered the empty tomb also. Further digging a couple of years ago unearthed a winepress in the same quiet, wall-surrounded garden. It all seems genuine.

Archaeologists still maintain that the Church of the Holy Sepulchre, which is located inside the present walls, is the authentic site. When a Bible student points out that Christ was crucified outside the walls, they counter by insisting that this spot, revered by Christians for centuries, was outside the walls which existed 1900 years ago. If this were so, the fact the Garden Tomb is near the present wall would lose its meaning. But there is evidence to the contrary. When we were in Jerusalem last fall, we noticed considerable digging had been going on outside the Damascus Gate. We saw a very deep hole which exposed the foundation of the wall, and down beneath the present gate there is another smaller gate—now blocked up, of course, but still very clearly discernible—indicating that the present wall is built upon a former wall which existed centuries earlier. It would appear that when Jesus was led out to be crucified, the Damascus Gate could very well have been right where it is now; and "Gordon's Calvary," located opposite the gate, could very well be the place where He died.

Whether or not the Garden Tomb is authentic, it makes the story of the crucifixion, burial, and resurrection of our Lord Jesus very real to the pilgrim. This Easter morning, as usual, a sunrise service is scheduled, and many Protestants will be there to rehearse the glorious events and worship the risen Christ in spirit and in truth.

What a marvelous story it is. The body of our Lord was dead. The blood had been drained from the veins. The heart had been pierced with a spear. They had embalmed the body, placed a napkin on the head, wrapped the body in long bandages, and laid it away in the rock-hewn sepulchre. A great stone had been rolled across the entrance. The seal of the most powerful government on earth had been placed on it. Soldiers stood guard. But that dead body came forth alive. Visitors found the tomb empty. They found the bandages still wrapped but no body inside the bandages. Later the risen Christ appeared to the disciples and showed Himself alive by many infallible proofs.

Hallelujah! Christ arose! Thank God for the empty tomb. It is a tomb full of hope and with hearts full of joy we sing, "He lives, He lives, Christ Jesus lives today."

—R.C.C.

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

EVERY TIME a child in my class asks a question or looks up innocently and says, "I love Jesus," I thank God that He could save someone as bad as I was and give me the sacred trust of teaching little children about Him.

If I had found the Saviour when I was young, my life might have been different. When I was released after six years in a reform school, I could not go home because my father was afraid I would have a bad influence on my younger sisters. For my part, I never wanted them to know or see what I knew and had seen, so I willingly went away.

I tried to live decently, but I was very lonely and soon started to go into bars to meet people and have a few drinks. For 28 years I wandered from town to town, from bar to bar, keeping a job only until it interfered with my drinking. I worked as a waitress, nurse's aide, bar maid, and stewardess aboard ship.

My four marriages all ended in misery. At last, ill and dangerously overweight, I entered a hospital, expecting to die and fearful at the prospect.

When I could leave the hospital, a young couple had pity on the fat girl who couldn't stay sober, and took me home with them. It was wonderful to feel wanted, but the old restless feeling kept coming back to haunt me. I knew there was something I needed, but didn't know what.

Although I still drank, I finally got a job taking care of three children for a man whose wife had left him. I had weekends off, and managed to do my drinking between Friday and Sunday nights.

It was about this time that the Lord stepped in, although I did not recognize Him at first. All I knew was that I began to feel sorry for those three little kids. I did not want them to go through life searching hopelessly as I had done. I tried to find a church where we could go to Sunday school. Of course, this would mean that I could not get drunk on Saturday nights, because their father would never take them to Sunday school himself. He liked the idea. But I couldn't find a church within walking distance.

One day as I was waiting for a bus a lady said, "Pardon me. I've noticed you before and I've been meaning to speak to you. Do you go to church?"

"No," I replied, "but I am looking for somewhere to take the children to Sunday school." She told me we could ride her church's bus.

The children needed clothes, so I gave this excuse. Without being asked, their mother came and bought them shoes, and later she brought some other clothing.

The first Sunday morning that we went to church, the congregation sang "The Old Rugged Cross." Somehow I felt as though I had walked out of a deep dark jungle.

On Friday night I went to the bar as usual, but it was different. I had one drink, and it didn't taste right. I ordered another drink, but I left it and went home.

On Sunday I was in church and held up my hand for prayer. I even asked the Lord to forgive me, but I did not believe God could forgive a person as bad as I.

One Saturday evening the children had gone to spend the weekend with their older sister, so I went out. I got so drunk I don't remember how I got home. The next morning I didn't want to go to church because I knew

everyone could tell I had been drunk. However, I was sure I would never go back to church again if I stayed home that day. Thank God, I went.

That morning Pastor Leonard Nipper spoke on the subject, "Who Cares?" All afternoon I kept thinking: "Who cares?... *God cares!*... Who cares?... *God cares!*"

I took the children to the evening service with me. During the altar call the congregation sang, "Peace, Peace, Wonderful Peace," and I found myself weeping. One of the kids tugged at my arm and whispered, "Dollie, you said you'd never let us kids see you cry." But at that moment I knew that God did care, and that He had forgiven me. Praise His wonderful name!

READ HOW GOD DELIVERED A WEST COAST DERELICT FROM DRINK, PROFANITY, AND LONELY DESPERATION.

I Believe in Miracles!



BY DOLLIE HARDIN

He became real to me at that moment, and He has been real to me ever since.

My life is completely changed. First, God took away the desire for drink, and without my realizing it He took the profane language that was almost second nature with me. No more do I need to go searching. No more corners need to be turned in the hope I will find that elusive something for which I sought so long. I have found it. Its name is *peace*. Praise the Lord, He gave me *peace!* This happened April 26, 1964.

I consider the 48 years before I came home to God just wasted time. Shortly after I was saved I received the baptism of the Spirit and became a member of the church. I am now in Costa Mesa, California, where I attend First Assembly of God. I have the privilege of teaching in Sunday school. There is a burning desire in my heart to help lead little children and young people to the knowledge of our Lord.

In the years of my searching I never wanted to drive a car because I was afraid I would kill someone while I was intoxicated. Now I can drive, and hope soon to be able to visit homes and take children to Sunday school.

Do I believe in miracles? Yes, indeed I do! God performed one when He cleansed me, made me whole, and showed me how to live a happy life dedicated to Him and His work.

I pray that He will never let me lose my burden for others, or be too tired to show someone the way Home.

THE EASTER SEASON is one of the most joyous of all the festivals of the Church. For the resurrection of Christ meant a new beginning and a new radiant joy, and it brings with it some of the best blessings of Christ, the risen One, to His believing people.

1. PARDON

The resurrection of Christ brings and seals our pardon. "Who was delivered for our offenses, and was raised again for our justification" (Romans 4:25). The offering of Christ for us being accepted, and the Offerer being raised from the dead, God can now offer a full and complete pardon to believers in Christ. "God acquits the ungodly who believe in Christ and declares them just. . . . This acquittal, in so far as it is the act of God as Judge and Executive, administering law, may be denominated pardon" (A. H. Strong). Full and perfect pardon *now* is a blessing of the resurrection of Christ.

2. PEACE

Peace is a blessing of the resurrection of Christ. Just before His crucifixion and just after His resurrection He spoke peace to them. In the Upper Room He said to them: "Peace I leave with you, my peace I give unto you (John 14:27). It was to confirm that peace that He came to them in resurrection and spoke peace to their fearful hearts. "Then on the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you" (John 20:19). It was the word of the victorious One. He had made peace through the blood of His cross (Colossians 1:20); He now came to proclaim and confirm it in the person of the resurrected One.

3. PURITY

Purity of life is a blessing of the Resurrection. Chapters 5 and 6 of Romans teach it. The Christian needs more than pardon: he needs purity of life after pardon. In the resurrection of Christ provision is made for the Christian to walk in purity of life. Romans 5:10 tells us of it: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Bishop Handley Moule reads it, "We shall be kept safe in His life, in the life of the Risen One, who now lives for us, and in us, and we in Him."

In Romans 6 the provision for purity of life through the resurrection of Christ is "more fully unfolded" (Moule). There we are shown "the life-aspect, our vital incorporation with our Redeemer, our part and lot in His resurrection-life" (Moule).

Through the resurrection of Christ a pardoned sinner may live the life outlined in Romans 6—a life in which "he liveth unto God" (v. 10), a life in which "sin shall not have dominion" over him (v. 14), a life that is "free from sin" (vv. 18, 22) and that has its "fruit unto holiness" (v. 22). We need this purity of life, and we may have it. The Holy Spirit was sent forth by the living Christ to do in us subjectively what was done for us objectively on the cross of Christ. Robert Murray McCheyne wrote in one of his letters: "I often pray, Lord,



RESURRECTION BLESSINGS

PHOTO BY STAHLY BROWN, REDWOOD CITY, CALIFORNIA

make me as holy as a pardoned sinner can be made."

4. POWER

Power is a blessing of the resurrection of Christ. The apostle Paul desired to know Christ "and the power of his resurrection" (Philippians 3:10). The believer in Christ needs and must have power—the power of the resurrected Christ, whether it be the power of authority (*exousia*) or the power of action (*dunamis*).

Power is associated with and displayed in the resurrection of Christ more than in anything else connected with Him. We read of "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Ephesians 1:19, 20).

Herod associated power with resurrection when he said, "John the Baptizer is risen from the dead, and therefore do these powers work in him" (Mark 6:14, ASV). Our Lord's present resurrected life is by the power of God, as the Word says, "For though he was

crucified through weakness, yet he liveth by the power of God" (2 Corinthians 13:4).

5. PRESENCE

Perhaps the most personal blessing of the resurrection of Christ to believers is His presence. The last words of Matthew 28 are ones of great preciousness to believers. The resurrected Christ said, "And, lo, I am with you always."

The resurrection of Christ makes Him personally *present* with us: "I will not leave you comfortless [orphans]: I will come to you" (John 14:18).

6. PRIVILEGE

The resurrection of Christ brings with it a special privilege to the believer. Every believer is united with the resurrected Christ. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead" (Romans 7:4). It is considered a privilege to sit with certain persons at great banquets and on important occasions. Believers are privileged to sit with Christ in His resurrected state: "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Ephesians 2:6). We may never sit with the great ones of this world, but it is our privilege to sit with the resurrected Christ and to know that our life is hid with Him in God.

Many years ago, when I was a boy in London, I read a story I have never forgotten. Queen Victoria was giving a lawn party. A soldier was pacing to and fro in front of the grounds, keeping all unbidden guests from coming in. A little boy was peering through the gate trying to get a glimpse of his Queen.

Presently a gentleman at the lawn party noticed the little boy outside. He went out to him, took him by the hand, and led him past the guard into the presence of the Queen. After a brief interview, the boy, full of excitement, left the presence of his Queen, and was about to run past the guard. The soldier called out to him, "Do you know who that man was?" The boy did not know. "That was the Queen's son, the Prince of Wales," said the soldier.

What the Queen's son did for a brief moment for the little boy, the Lord Jesus Christ, the Son of God, has done for His people. He has led us into the presence of God to be with Himself, not for a moment, but for a lifetime.

7. PROMISE

Another blessing of the resurrection of Christ is a precious promise. It is stated in John 14:19: "Because I live, ye shall live also." It is a promise of our own resurrection. The Lord's resurrection is the promise and the guarantee of the resurrection of His people. "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus" (2 Corinthians 4:14). That promise has been a comfort to untold thousands of Christians throughout the Christian centuries.

A German Christian asked that the number 888 be put on his tombstone. Eight is the number of resurrection. Three eights is the resurrection emphasized, and it is the numerical value of the word *Jesus* (in Greek). This saint and scholar knew that, and so expressed his faith in the promise of the Lord Jesus, "Because I live, ye shall live also."

THE LORD JESUS CHRIST was "wounded for our transgressions" (Isaiah 53:5). It is very clear from Matthew 8:17 and 1 Peter 2:24 as well as other scriptures that the prophecy refers to Him. He suffered for *our* transgressions and *our* iniquities. He bore the wounds of Calvary for *us*.

Wounds, according to the definition of the surgeon, are divisions of the soft parts of the body by a mechanical force applied externally. They are classified by their different characters as: (1) contused, (2) lacerated, (3) penetrating, (4) perforating, and (5) incised wounds.

It is remarkable that in the simple statement, "He was wounded," there is included each kind of wound. The Saviour bore all five kinds of wounds when He died for our sins.

The contused wound: a wound produced by a blunt instrument. Such would result from a blow by the rod, as foretold in Micah 5:1: "They shall smite the judge of Israel with a rod upon the cheek." It was fulfilled in



The Wounds He Bore for us

By DR. H. A. CAMERON

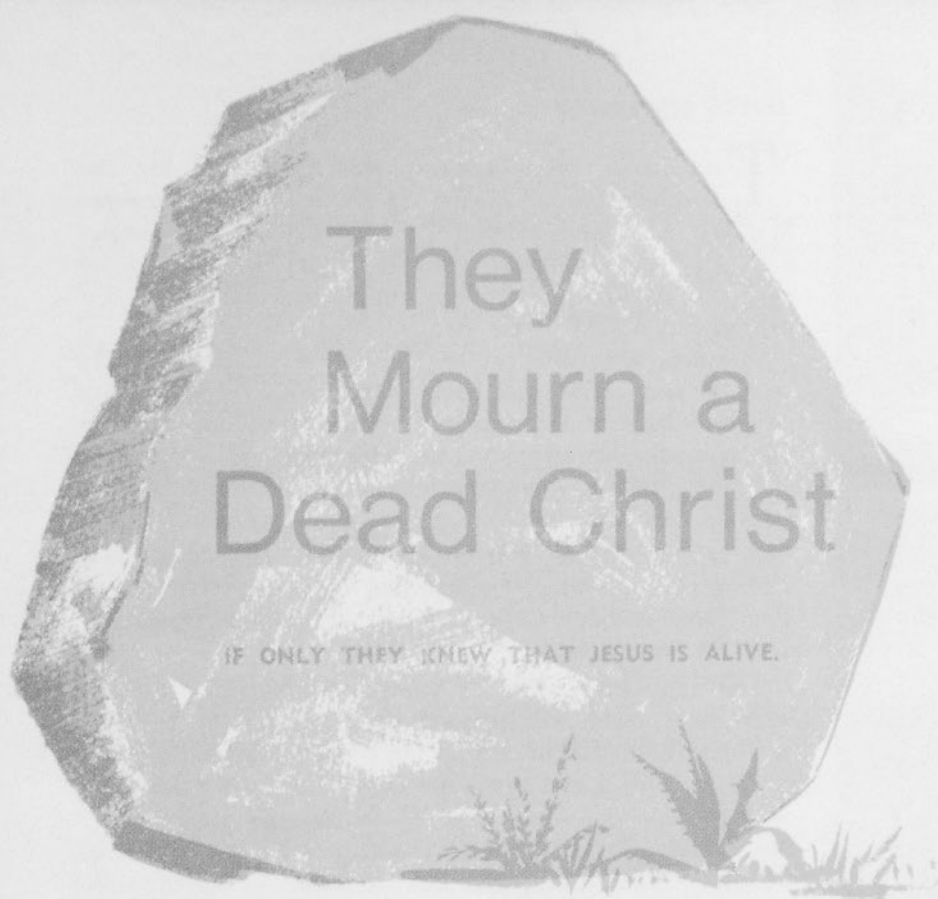
Christ's sufferings as recorded in Matthew 27:30: "They took the rod and smote him on the head," and John 18:22: "One of the officers struck Jesus with a rod."

The lacerated wound: a wound produced by a tearing instrument. Laceration of the tissues was the result of scourging, and scourging had become a fine art among the Romans at the time of our Lord's ordeal. The Roman scourge was a many-tailed lash, each thong tipped with metal or ivory; so that in the hands of a cruel expert, the sufferer might truthfully say, "The plowers plowed upon my back. They made long their furrows" (Psalm 129:3). Thus the prophetic word of Isaiah 50:6, "I gave my back to the smiters," found its fulfillment, as recorded in Matthew 27:26 and in John 19:1, where we read, "Then Pilate therefore took Jesus and scourged him."

The penetrating wound: a deep wound caused by a sharp-pointed instrument. This was exemplified in the wounds upon His head produced by the crown of thorns. The Jerusalem thorn, from which that "victor's crown" was platted, bore spicules four inches long. As the soldiers pressed down the cruel diadem upon His head, a circlet of wounds ensued, wounds which were deepened by the blow of the reed when they smote Him on the head (Matthew 27:30).

The perforating wound: from the Latin word meaning "to pierce through." It was written, "They pierced my hands and my feet" (Psalm 22:16). The iron spikes

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In the dim interior of the church Indians light candles and recite prayers.

By ILEEN COOPER • Missionary to Ecuador

THERE WAS a cold, drizzling rain on Good Friday, but we still went out and mingled with the mourning crowd dressed in black and followed them into their churches. Our hearts were moved as we witnessed the blind grief of a people who worship a dead Christ. We had a deep desire to understand them better in order to help them.

In a glass enclosure in the entrance hall of one big church was an image of the suffering Christ, the blood dripping from the crown of thorns. We stood to one side and watched as the people reached through the iron protective grating to touch the glass

and then kiss their hand and cross themselves. One woman sobbed as she stood there in her mourning robes and grieved for her Jesus who was dead.

We have read that the artists from Spain used glass in the eyes, real eyelashes, real hair, and every means possible to make these images appear lifelike.

The poor Indian, in the dim interior of the gold-adorned church, strains every nerve as he lights his candle, recites his prayer, and tries to see a sign of life and assurance that his prayer is heard.

In another large church we stood

in a shadowy corner and watched crowds pay for the privilege of kissing the image of the dead Christ lying at the feet of Mary. Mothers lifted up small children so they, too, could kiss his feet.

In other churches we gazed on similar scenes and also saw lines of kneeling people waiting their chance to enter the confessional booth. The cold drizzle penetrated our bodies and the despair of their grief penetrated our souls until finally we turned to each other and said, "He isn't dead! Thank God, He lives!"

At noon the big Procession of Penitence started. At the head of it a purple-robed and hooded man carried the "High Cross," and two others carried the banner, "Jesús del Gran Poder." This means "Jesus of the great power," or "the powerful Jesus"; but in none of it could we see a victorious, powerful Christ.

Hundreds of marching people carried candles, plastic flags, or pictures

People line the street as men carry heavy crosses in an attempt to attain forgiveness.



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of saints. In front of the churches were many vendors with religious trinkets.

We stood amazed as we watched barefoot men carrying heavy crosses, or having their arms roped to heavy poles which represented the crossbar of a cross. One man, bare to the waist, whipped himself with a leather thong tied in knots. Another had a cactus cross fastened to his bare back and another one to his chest. Through all the procession were the purple-robed men, wearing hoods with pointed peaks, covering their faces.

The image of the sorrowing Mary was in the procession, and people from the balconies threw flowers down on her. The climax of all was the large image of Christ carrying the cross, preceded by a band playing funeral music.

All the heavy images were carried on the shoulders of pious men who, in an effort to attain forgiveness for their sins, marched from noon until 6 p.m. over the cobblestone streets of the city.

But after the procession there was unrestrained drinking and feasting, and Easter Sunday had no significance whatever for them!

How we pray that God will help us bring to them the glad news that Jesus is alive, and that He transforms lives by His mighty power. 



Above: A sincere man punishes himself in memory of Good Friday, unaware of the glad news that Christ is alive forevermore.

Left: Lifelike images often have real hair and eyelashes.

Below: In the Procession of Penitence a statue of Christ carrying the cross climaxes the parade.



WHAT WOULD EASTER be like this year if there were no fuzzy bunnies, no colored eggs, no green cellophane grass in brightly painted baskets? It just wouldn't be the same happy holiday, would it?

Or would it? Isn't the main thing about Easter the resurrection anniversary of the Lord Jesus Christ?

Has it ever occurred to you that most of the extra things our culture has added to Easter have to do with the return of spring? The bunnies are hopping, the baby chicks are breaking out of their shells, the green grass is growing again, and all the world is returning to its bright colors after the drabness of winter.

The symbolism of our Easter didn't just happen; it all fits into a well-established pattern which goes all the way back to the early pagan religions of Europe. The Greeks, the Romans, the Germans, and the Anglo-Saxons all had their heathen festivals

Shout it around the world. . .

Jesus Christ Is Alive

to celebrate the coming of spring; and Americans still hold to some of the vestiges of this ancient past.


The resurrection story has to compete with a lot of things even to be remembered at Easter time.

Our Assemblies of God missionaries are constantly faced with the million and one little things that go to make up the clutter of heathenism. The jujus of Africa, the voodoo paraphernalia of the West Indies, the many images of Latin America, and the multitudes of gods of Asia . . . all of them compete for the souls of men.

And in the midst of all of this materialistic, religious rubble the voices of 920 Assemblies of God missionaries cry out for all to hear:

"Jesus Christ is alive forevermore!"

And every day—not just on Easter—men are hearing that message above the noise of this world. *Jesus Christ is alive!* They're laying down the silly little things that they used to think had something to do with religion and are following the living Christ with amazing vigor and dedication.

In the heart of every foreign missionary this Easter there is the unconditional belief that if every believer in Christ would really do his part, we could shout this message so loud and so clear that every man, woman, and child of this generation would know that the living Christ is Lord and Saviour. 

THE DIVORCED WIFE



"REVIVALTIME" EVANGELIST C. M. WARD WRITES BOOK ON MARRIAGE TRAGEDY

THIS YEAR some 400,000 American marriages are expected to break up. Only Egypt with its Islamic method of divorce by repeating three times, "I divorce you," has a higher marital death rate.

Among the nearly half million women affected by this alarming disintegration of life partnerships are many who will be forced into a strange widowhood. They will be given no alternative. *Their husbands will put them away.*

In *Revivaltime* Evangelist C. M. Ward's latest book, *The Divorced Wife*, he takes an extensive look at the life of one such woman whose plight is recorded in the Book of Esther. Her name was Vashti, wife of Ahasuerus, the Persian monarch. Her situation is in some ways similar to that facing many Christian wives with unsaved husbands today.

Brother Ward describes the difficult trial in the life of this queenly woman: "Under the influence of alcohol Ahasuerus gives way to the desire to exhibit his wife to a miscellaneous crowd gathered at his palace. . . . He is proud of her in somewhat the same sense as a man might in this day be proud of having on his wall the finest painting, in his cabinet the rarest jewel, or in his stables the best horse in the country. *There are men with attitudes like that.*"

Ahasuerus orders his chamberlains to bring Vashti with the royal crown on her head and set her before the people. Probably he flatters himself that even Vashti will be pleased to be thus honored.

"*But he has made a mistake,*" declares the *Revivaltime* speaker. "No marriage is meant to be a certificate of ownership.

"At length the troop of chamberlains reappears. 'What, and is not the queen coming?'"

"He soon hears the explanation of her absence. Bowing low, the chief chamberlain says that 'the queen refused to come at the king's commandment' (Esther 1:12).

"*A mere woman dares to cross him! This is unbearable. 'Therefore was the king very wroth, and his anger burned in him' (Esther 1:12).*

"The king's counselors find it easy to persuade one who is already a slave to wine and wrath. Pretending to be afraid of the effect of Vashti's example upon their own spouses, they recommend that she be deposed from her position as sultana, and another one chosen in her place.

"That is the story contained in God's Word. It must have been chosen and included for a purpose. *Was Vashti in the wrong?*"

As the radio speaker begins his evaluation of Vashti's decision, he outlines several crucial points.

First, it is important to realize that it was not the practice of Persian ladies to appear before anyone other than their husbands, fathers, and sons. Only women of lower class and low character were found at feasts such as the one given by Ahasuerus. Thus when Vashti refused to attend, it was because of a custom which she knew the king would not have broken if he were sober.

Proceeding further, Brother Ward says that Vashti knew the king would probably expect her to please the multitude by performing a sensual dance such as that performed by the daughter of Herodias in later times.

How literally are we to interpret the scriptural admonition, "Likewise, ye wives, be in subjection to your own husbands" (1 Peter 3:1) in the face of drunkenness and mistreatment?

According to Evangelist Ward: "Modesty—a sense of decency—is a privilege and sacrosanct to every woman. She has a right to consider herself a lady and the right to demand that she be treated as a lady at all times.

"Paul exhorted women to obey their husbands, but he immediately added, 'Husbands, love your wives, and be not bitter against them' (Colossians 4:19. *The law of love was to rule.*

"But Persian law," writes the *Revivaltime* speaker, "was heavily balanced in favor of the man. Vashti had no recourse. She was finished.

"She took all this into account when she made her decision. *It stands among the great moral decisions of all time.*

"We must jealously guard the sacred obligations of wedded life. Vashti did not walk out. *She was put out.*"

Among *Revivaltime* listeners are many "sisters of

THE DIVORCED WIFE

Please send my free copy of C. M. Ward's latest book, "The Divorced Wife." Enclosed is my special offering for "Revivaltime's" worldwide evangelistic radio ministry.

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THE PENTECOSTAL EVANGEL

Vashti." They have tasted her sorrow, her bitter disappointment. As this new book says:

"How many a woman has suffered and endured to the breaking point. Known only to themselves has been the dread of many a wife lest the knowledge of a husband's secret failing should get abroad. Known only to themselves the many shifts to make up for deficiencies for necessary household expenditures—deficiencies caused by a husband's extravagance and indulgence and recklessness.

"Known only to themselves also the many insults, the ill-usage, even the beatings to which they are subject—ill treatment, the results of inflamed passions and embittered spirits."

Paul affirms that "in Christ Jesus there is neither male nor female" (Galatians 3:28).

Peter says husbands and wives are made "heirs together of the grace of life" (1 Peter 3:7).

The Cross cannot be made compatible with the belittling and mistreatment of women. Vashti's record tells of the cruel, brutal demands made by a drunken, licentious husband. What shall be the decision of honorable women who face this barbarity of drunkenness and desertion?

Many of them will be included in the 400,000 broken marriages expected this year. But as Evangelist Ward writes, "Divorced by man, let us hope they are united to the heavenly and spiritual. That is the consolation offered to them."

Shunned and mistreated wives can look to Christ for an example of patience and longsuffering. Writes Brother Ward:

"The Son of God was bruised as no man has ever been bruised. Our sin bruised Him. He was lied about. His reputation was smeared. His honor was questioned. He was physically attacked. Murderous attempts were made upon His life before His death.

"His loneliness is a matter of record. He was misunderstood by His friends and family. He lived by faith. God had to supply His tax money. No one ever heaped the riches of this world upon Him. Authorities treated Him with contempt. In the end the crowds forsook Him. He was betrayed and denied by those who had shared His love and confidence. No one pleaded His cause. He was sentenced to die with thieves. *Jesus Christ was bruised for me.*"

No one understands your bruised soul, your heart-break, like Jesus Christ. Seek refuge and strength in Him. Reach out and take hold of the truth in Hebrews 4:15, 16:

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

It is the Christian's responsibility to offer help and encouragement to women whose lives bear the scars of divorce. The Radio Department is making available a free copy of "The Divorced Wife" for you to read and pass on to a friend whom you think may find inspiration in its message. To secure your copy, simply fill in the coupon below and mail it to *Revivaltime*, Box 70, Springfield, Mo. 65801.



Your Questions

Answered by Ernest S. Williams

With regard to the "God is dead" teaching, if Jesus could die, why not the Father also?

Only Jesus, the Son of God, became man; therefore, only Jesus could die. But He is alive today. We believe that every quality of His Spirit and soul and body shared in the suffering on the cross, but at death only the body was left to be taken to the sepulcher. Concerning His Spirit, He promised the repentant thief, "This day shalt thou be with me in Paradise."

Some say we will see the Father, the Son, and the Holy Ghost in heaven. Others say we will see the Father and the Son, but not the Holy Spirit. What do you say?

We shall have to leave clear understanding of this, along with other mysteries, until eternity. My hope is that I may see my Heavenly Father. "Blessed are the pure in heart, for they shall see God." Perhaps the best manifestation concerning God is to be found in Revelation 4.

We are being told that the yellow races are to rule the world. Is there Scripture to support this theory?

Some prophetic teachers have believed that Revelation 16:12, "That the way of the kings of the east might be prepared," indicates that Asiatics will have a big part in the last crucial days of this age.

I believe, however, that the Beast, the last world ruler before Jesus comes to reign, will likely rise from within the boundaries of the old Roman Empire. This would mean that whatever influence might come from Asiatics, they will not be world conquerors or rulers.

When a baby dies without being baptized, is its soul lost?

There is a teaching that all were in Adam when he sinned; therefore all are guilty of Adam's transgression, and even infants who die go to hell. This was the teaching of Augustine. It later became a doctrine of the Catholic Church, and was accepted by many Protestants. Realizing the severity of this doctrine, Augustine later introduced the doctrine of infant baptism as a saving ordinance. By baptism, he said, infants become heirs of the Christian covenant and thus are saved if they die in infancy.

My belief is that, since infants have not knowingly broken any commandment of God, they are not guilty of Adam's sin. They share what is called the Adamic nature, a bent toward sin, but they have not sinned. The Bible says, "Sin is the transgression of the law," and, "Where no law is, there is no transgression." Children are not guilty until they have knowingly broken the law of God. Jesus said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

The Scriptures teach, "Repent and be baptized." In no place do they teach infant baptism as a saving ordinance.

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

The Early Life of Samuel

Sunday School Lesson for April 2, 1967
1 SAMUEL 1:19 TO 2:2

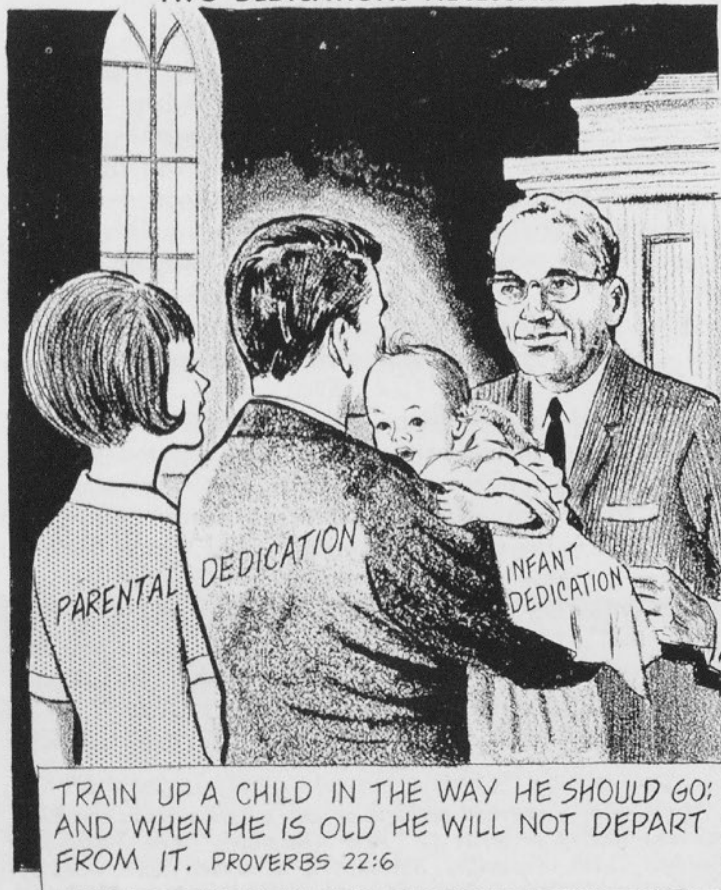
BY J. BASHFORD BISHOP

HANNAH'S SORROW (1 Samuel 1:1-6)

Hannah was eminently fitted to bring up children. Her character was beautiful. But she was looked upon as dishonored of God because she was childless. To make matters worse, she was cruelly taunted by Peninah, Elkanah's other wife, who had children of her own and lorded it over Hannah. In these verses a number of practical considerations appear:

1. *Domestic troubles may be brought about by failure to abide by God's law* (Malachi 2:15; Matthew 19:4). Elkanah was a godly man, yet there was one bad mark against him. Due to the hardness of heart of which Jesus and Moses spoke, he had married two women. If Hannah was his first wife, then Elkanah deserves the greater blame. With such a wife as Hannah he had no

TWO DEDICATIONS NECESSARY



excuse for having a second. But if, Hannah was his second wife, then she too must bear guilt. Whichever was the case, human weakness resulted in trouble in the home.

2. *Domestic troubles may be greatly aggravated by human cruelty.* Peninah, with malicious cruelty, mocked Hannah because of her childlessness. What untold grief in today's homes is brought about by modern Peninachs whose tongues become tools of the devil! And what a multitude of sins otherwise good people are driven to commit because they are provoked by Peninachs.

3. *Domestic troubles are a great hindrance to prayer.* There is much power in the united prayers of even a small family, for Jesus said, "If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them" (Matthew 18:19). But where members of a family are divided and harbor wrong inner attitudes toward each other, their prayers are greatly hindered (1 Peter 3:7).

HANNAH'S PRAYER (1 Samuel 1:7-19)

1. *The quality of Hannah's prayer.* (a) It was specific. She wanted a son. God grants specific answers to specific prayers. (b) It was intense. "She was in bitterness of soul... and wept sore... she spake in her heart; only her lips moved." Here are the marks of that wholeheartedness to which God always responds (Jeremiah 29:11-13). (c) It was persistent. "It came to pass, as she continued praying..." Jesus said, "Men ought always to pray, and not to faint" (Luke 18:1). (d) It was accompanied by a vow of consecration. As she sought the Lord, her natural desire for a son was subordinated to higher purposes, so that she dedicated her child to lifelong service to the Lord.

2. *The good use of trials.* (a) Trials are opportunities for us to seek the Lord. Though Hannah was "provoked" by Peninah's cruelty, she nevertheless was wise enough to seek the Lord. (b) Trials may deepen our sympathies and our spiritual sensibility. As Hannah sought the Lord, she became increasingly aware of the spiritual decay of the nation and of its need for godly leadership. She nobly resolved to dedicate her son to God to be used as a leader in Israel.

HANNAH'S CONSECRATION (1 Samuel 1:20-28)

Unlike many, Hannah faithfully kept the vow she had made to God. With Hannah's action as our example, consider the following truths in relation to vows:

1. *Vows should be made only for purposes which harmonize with God's Word.*

2. *Vows may be made to God in respect to:* (a) our use of time; (b) use of our property; (c) the training of our children; (d) use of our natural faculties and powers. (See Romans 12:1.)

3. *Vows ought to be kept once they are made—kept sincerely, wholeheartedly, promptly, cheerfully, gratefully.*

HANNAH'S SONG OF PRAISE (1 Samuel 2)

Hannah had made a sacrifice which cut right across all human affection. But God so blessed her with that glad heart-satisfaction which always follows acts of consecrated devotion to God that she burst forth in a grand song of prophetic utterance. In this song she rejoiced in God's salvation, recognized His glorious attributes, and predicted His judgment upon all who will not obey Him.



'MY CHURCH NEEDS ME'



By MEL DeVRIES
Program Coordinator
National Sunday School Department

SOME 300 YEARS AGO, in the dead of night, a force of French Canadians and Indians approached the little frontier town of Deerfield, Massachusetts. The hard-packed snow which had drifted against the palisade made it easy for them to climb over and descend on the village. After setting fire to the town and slaughtering 50 inhabitants, they captured more than 100 whom they forced to march over 300 miles to their Canadian headquarters.

How could such a tragedy occur? The watchman of the village had fallen asleep. He let the people perish without a warning. They had become the victim of an enemy without, combined with the enemy of indifference in one of their own villagers.

And it is indifference from within which makes churches in cities and communities across our land subject to defeat from the enemy without. There is a need for an alert, aggressive, and spiritual membership in the church. For the church is simply a composite of its members. Thus it can only accomplish that part of its mission that its members will fulfill. For this reason, the 1967 Loyalty Campaign will aim to motivate each member of every Assemblies of God church to repeat with conviction the theme of the campaign, "My Church Needs Me."

The subthemes for the seven Sundays of this Easter to Pentecost campaign spell out various ways in which the church needs each member:

- April 2—*My Church Needs Me... in Study*
- April 9—*My Church Needs Me... in Service*
- April 16—*My Church Needs Me... in Caring*
- April 23—*My Church Needs Me... in Prayer*
- April 30—*My Church Needs Me... in Fellowship*
- May 7—*My Church Needs Me... in Sharing*
- May 14—*My Church Needs Me... in Worship*

Two basic planning tools for the campaign are: (1) the Loyalty Campaign Planning Guide, contained in the March issue of *Advance* magazine as a 16-page clip-out

section. This will give direction for preliminary planning and provide aids to be used throughout the campaign. (2) *The Superintendent's Planner* (second quarter issue) which your superintendent probably orders through the Gospel Publishing House. It contains ideas for opening assemblies for adults, youth, and children for all Sundays of the campaign.

One of the special features of the Planning Guide is a two-page spread of suggested projects for the weeks of the campaign. Each project is related to the subtheme of the preceding Sunday and gives the members an opportunity to demonstrate their loyalty. These projects will lead to the idea that loyalty is more than faithful attendance. True loyalty influences our total relationship with our church.

In addition to these planning tools, there is a fine array of specially designed materials which will assist your school in achieving the objectives of the campaign. Many of these are in a sample packet of campaign materials available from the Gospel Publishing House for the nominal cost of 30 cents. If you haven't ordered your supplies yet, you may decide to schedule your campaign for a later date to take advantage of these materials.

We cannot deny that an enemy from without is stalking every move the church makes. But we can do something about the attitude in the church. And when every member of your church is studying the Bible, finding his place of service, caring for the needy, praying for the lost, showing himself friendly, sharing his finances, and worshiping God, it is not likely that your church will succumb as the village of Deerfield did.



ARE YOU PAYING YOUR PASTOR ENOUGH?

By JOSEPH R. FLOWER • New York District Superintendent

IT IS REPORTED that an Episcopal church in New York City pays its minister \$50,000 annually, and a few churches in the nation, mostly Presbyterian and Episcopal, pay their pastors between \$30,000 and \$35,000.

Lest we get the mistaken notion from this that the 350,000 Protestant ministers in the United States and Canada are overpaid, let us notice that not one clergyman in a hundred receives as much as \$10,000 a year.

In a survey made a little over three years ago, it was revealed that the median salaries paid to others who had a comparable education, such as teachers and college professors, was considerably more than that paid to ministers. In fact, many skilled laborers and self-employed individuals far surpass the minister in the compensation they receive.

It will be a sad day for the church if financial remuneration ever becomes the chief factor in deciding whether one enters the ministry or not. Progress in the work of the Lord has been made largely through the sacrificial labors of dedicated individuals, and the kind of ministers who do the most good for the Kingdom are those who make money and material considerations of secondary concern.

The apostle Paul, who often supported himself while preaching the gospel, said, "I would rather die of hunger than lose this glorious privilege of preaching to you without charge" (1 Corinthians 9:15, *Living Letters* translation).

On the other hand, almost in the same breath he stated, "The Lord has given orders that those who preach the gospel should be paid by those who accept it."

We need not fear that our pastors are being overpaid. The opposite is more often true. God will honor a proper attitude in this matter. Regular review of a pastor's salary should be made, no less than annually. This should be done in the light of increased living costs and the average wage scale. The pastor's remuneration, in view of his academic training, his position, and the demands made upon his financial resources, should certainly not be below the average. Many skilled workers (and truck drivers) receive from \$150 to \$200 a week.

It should not be expected that a church commit itself to more than it is able to carry. Yet God has often honored a step of faith on the part of a congregation. Many churches would prosper to a greater degree if the pastor were not handicapped by having to support himself through secular employment.

Those who have supported themselves through physical labor in order to do the work of the church are to be highly commended. And those who have trusted God for

their support and gotten along on a meager income so they would have a free hand to do God's work should be listed among God's noblemen.

A God-called man never has difficulty finding enough to keep him busy. The ministry is not an eight-hours-a-day, five-days-a-week job. Its demands are around-the-clock, and all week long.

Several points should be remembered when considering the minister's salary:

1. *Parsonage and Utilities*

While most churches provide living quarters and utilities for the minister, it should be remembered that the equity in the parsonage belongs to the church and not the minister. Thus many come to retirement age without having enough savings to provide a home. Furthermore, frequent moves often cancel out any advantage this might seem to give, in the depreciation of household goods.

2. *Car Expense*

A car is as essential to a minister's work as to that of a salesman. Many have had to subsidize car expenses from their meager salary. (In considering this it should be taken into account that the total cost of operating a car is at least three to four times the cost of gas and oil.)

3. *Extra Benefits*

Such things as retirement allowance, Social Security, and hospitalization insurance, which are received by most people in our society, should not be overlooked in the treatment of the minister. We have a fine Assemblies of God retirement plan known as Ministers Benefit Association, where both minister and church make regular contributions which will accrue to his credit toward the day of retirement.

4. *Other Expenses*

Keep in mind that in addition to the expense in preparing for his calling, the minister, to be effective, must also build a library and subscribe to various periodicals. This is costly.

He and his family must always appear neat and well clothed. This involves more than ordinary expense.

It is necessary to entertain a great deal, probably more than the average.

He often must set the example in giving, and the demands presented to him are manifold.

5. *Attendance at Church Functions*

It is the duty of the minister to attend district and national councils, fellowship meetings, rallies, ministers institutes, etc. These are vital to the unity and progress of a church that is national and worldwide in the scope of its operations. To bear the expense of these should

not be considered only his responsibility, for in a true sense he goes as a representative of the church.

These things of which we speak apply to the evangelist as well as the pastor, and perhaps even more so, since the evangelist does not have a parsonage provided for him. He often has gaps between meetings during which he gets no salary. Furthermore, he must usually travel great distances from one meeting to another, and this expense should be assumed by the church inviting him.

A faithful under-shepherd has a reward awaiting him at the coming of the Chief Shepherd—a crown of glory that fadeth not away (1 Peter 5:4). This is worth far more than any earthly remuneration, and to many will more than compensate for some of the deprivations they have had to suffer.

This fact, however, does not exclude the church from what is obviously its responsibility. Faithfulness is required not only of the pastor or evangelist, but of all. This is the basis of our Lord's commendation and reward for service. Consideration for the needs of the minister can be a contributing factor in what God has prepared for those who love Him.

—*Empire State Beacon*

THE WOUNDS HE BORE FOR US

(Continued from page seven)

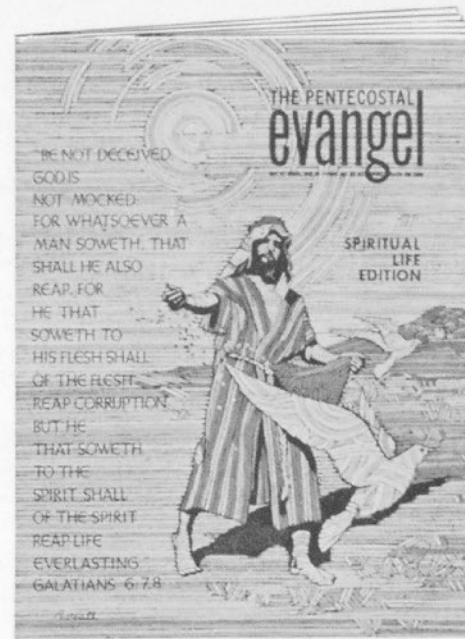
were driven between the bones, separating but not breaking them. Crucifixion was not practiced among the Jews, and the words therefore must have puzzled even the writer of the psalm; but centuries before Christ's birth God was thereby signifying what death He should die. But the question of Zechariah 13:6 was ever before the Lord.

The incised wound: a cut produced by a sharp-edged instrument. "But one of the soldiers with a spear pierced his side, and straightway there came out blood and water" (John 19:34). This wound was inflicted by the hand of a Roman soldier to make certain that whatever vestige of life was present would be extinguished. But while it did not cause death in this case, it is an assurance to all men that death had actually occurred. And from the wound (so large that Thomas could thrust his hand in it) came out blood and water—the water that flowed from the pericardium, and the blood that flowed from the heart.

The pericardium is a closed sac encasing the heart and lubricated by a small amount of fluid (about a teaspoonful) to facilitate the motion of the heart. How could John distinguish such a small quantity of water? Mallory and Wright's *Pathological Technique* says: "The small amount of the pericardial fluid is about a teaspoonful, but it may be increased to 100 c.c., or 24 teaspoonfuls, when the death agony is prolonged." Here then is confirmation by scientists of the mute testimony borne by the water to the intense suffering of our Lord Jesus Christ.

*Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.*

—*Selected*



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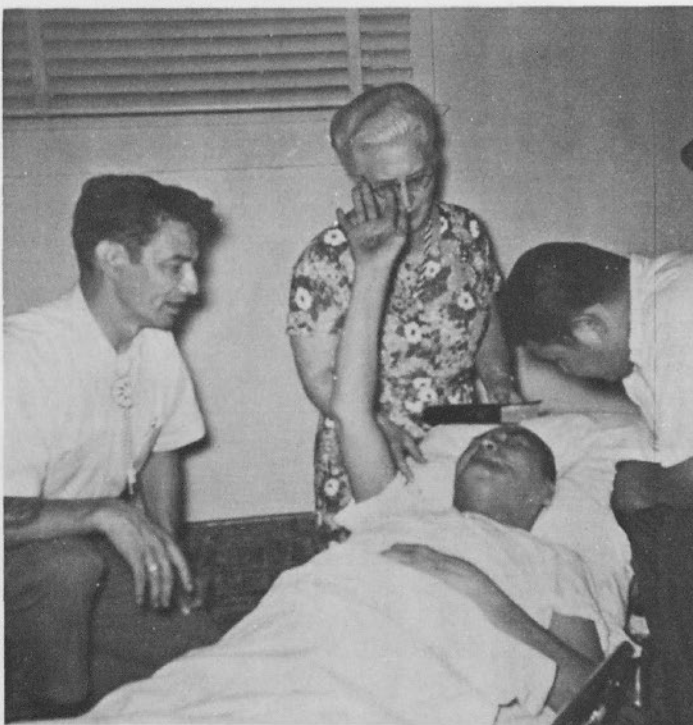
MEDICINE MEN FIND CHRIST



Top photo: Antonio Navajo, a former medicine man, praises the Lord for salvation. His son John rejoices with him.

Left photo: David Ethelbah, a former Apache medicine man, is a faithful member of the Cedar Creek Indian Assembly near Whiteriver, Ariz. Brother Ethelbah, now 98, has served the Lord almost 17 years.

Lower photo: Arthur Stoneking (left), pastor of the Indian Revival Center in Bell Gardens, Calif., and other workers gather around Antonio Navajo's cot as he praises God for the opportunity to attend his first church service.



STANDING AT THE BEDSIDE of the paralyzed old Navaho medicine man, the missionary pondered the great problem of communicating with him. The man was blind, partially deaf, and unable to converse in English. Beyond that he was steeped in the traditions of his tribe. How could he be told of the love of God and of the power of Christ to save from sin? Would he respond to the visit of a stranger?

Antonio Navajo, a well-known medicine man, used to visit his people and sing secret songs to drive away evil spirits—songs which only medicine men knew. Addicted to alcohol, he suffered a stroke which paralyzed the left half of his body. Discovering him in this condition, his relatives confined him to a convalescent home.

About that time, the Arthur Stonekings, pastors of the Indian Revival Center in Bell Gardens, Calif., were planning a trip to Phoenix, Ariz., and Mr. Navajo's children heard about it. (Three of his four children are happily serving the Lord.) Concerned for their father's salvation, the son and two daughters gladly assisted Brother Stoneking in preparing a tape-recorded message. In the only language Mr. Navajo knew, they testified to the change in their lives and how much Jesus meant to them. Then the missionaries and Mr. Navajo's children prayed earnestly that God would quicken the truth to the heart of the old medicine man.

Now, visiting him in the convalescent home, the Stonekings were face to face with the challenge. Praying silently, they began playing the tape recording. Soon tears began to trickle down Mr. Navajo's face. *Was he comprehending and responding to the message, or was he only moved emotionally at the sound of his children's voices?* they wondered. Brother Stoneking felt the Spirit of God had touched the man's heart, but the frustration of communication remained. How could the medicine man testify to them if he were saved? How could they ask him?

The missionaries decided to visit the American Indian Bible Institute in Phoenix, praying they would be able to find an interpreter. Wilson Nelson, a blind Navaho student preparing for the ministry, agreed to accompany them to the convalescent home.

Brother Nelson gladly testified to the paralyzed man of his experience with the Lord. Then Mr. Navajo told him of his decision, after hearing the taped message, to forsake his old ways and walk in the way of the God who loved him. How wonderful it was to be able to rejoice together and to pray for the old man's healing.

Six months later Brother Stoneking took Mr. Navajo's son John for a visit with his father. Again Mr. Navajo

confirmed his experience and said he was serving the Lord. He instructed the missionary to dispose of his medicine-making paraphernalia. The elderly man said that since he accepted Jesus, he could feel Someone near him all the time.

During a citywide revival conducted by Brother Stoneking in Phoenix a short time later, Antonio Navajo, for the first time in more than 82 years, attended the house of the Lord! As he lay on his cot listening to the gospel in his own language and enjoying the songs, the former medicine man raised his right hand and praised God for His goodness. When the love of God prevails, barriers are surmounted; and when the light of salvation dawns, prejudices are dispelled.

Three years later Brother Stoneking preached the Christian funeral sermon for Antonio. The Navahos who gathered at the grave heard about the One who could change their walk. After 82 years of walking in darkness, the medicine man found the Light of the world, and he is now with Christ enjoying eternal life.

The gospel came to Antonio near the close of his life. In contrast, another medicine man, an Apache, has served the Lord faithfully for about 17 years.

After practicing the traditional arts of the medicine man for 30 years, David Ethelbah found the Lord Jesus Christ as his Saviour at the age of 81. He has lived most of his 98 years among the beautiful mountains and hills

of the Apache reservation about 20 miles northwest of Whiteriver, Ariz., in the Cedar Creek Indian Assembly area.

"Brother David," as he is affectionately called, though nearly deaf and with failing eyesight, is remarkably well and active. A large family of sons, daughters, grandchildren, and great-grandchildren love and honor him.

His faith in God was evident to all when his wife passed away recently. Holy joy and a heavenly light shone on Brother David's face as he remembered the hope of a glad reunion in heaven.

The people of the community continued to respect Brother David as their leader since he was a former medicine man. His influence for God makes him a blessing to the Cedar Creek Indian Church.

To show their regard for Brother David, the Men's Fellowship group of the church more than once has named him "Outstanding Man of the Year."

Unable to read English, Brother Ethelbah attended every session of a recent workers training course and received an honorary certificate.

A devout man, Brother David frequently prays and praises the Lord. This rugged soldier of the Cross is typical of the best of his race. A brave leader of a brave race, Brother Ethelbah seeks to lead his beloved people to Christ. His life is a constant testimony to the saving and keeping grace of God.

WOULD YOU BELIEVE...?

By ELLEN WOFFORD
Los Angeles, California

WOULD YOU BELIEVE we have Sunday school in a cardboard box? Would you believe that for 14 long years pastors and Sunday school workers have carried all their equipment in boxes, back and forth every service?

It is true. The Chinese Assembly of God has no building it can call its own. Difficult? Yes, but not impossible. With Paul we can say, "I can do all things through Christ which strengtheneth me."

Bethel Temple of Los Angeles has graciously allowed us the use of their church ever since the first service. This has made it possible for our Chinese congregation to meet regularly each Sunday afternoon.

Dale and Wanda Barber pioneered the work in 1951 until they went to the Philippines as missionaries. We assumed the responsibility of the Los Angeles ministry to the Chinese in February 1962. For two years my husband Billy Lee taught and preached the Pentecostal truths. Then God began to fill hungry hearts with His Spirit. Now ours is a Pentecostal church not only in name but also in personal experience. Today the spiritual tide continues to rise.

God is faithful. Recently we were able to purchase a new Chevy Sportvan. Two trips are made each Sunday afternoon to pick up boys and girls for Sunday school. The payments for the bus are \$67.50 a month, and we are trusting God to supply this need.

Attendance in Sunday school averages 85. Except for a few of the teachers, the entire group is composed of Chinese between the ages of 4 and 22. We find the



Some of the Chinese Sunday school boys and girls riding to the Chinese Assembly in Chevy Sportvan.

young people to be studious and scholarly—seven are attending U.C.L.A. this year. It thrills our hearts as we see God blessing them.

Of the 25,000 Chinese in Los Angeles, most have never been reached with the message of salvation. At present we are limited to the Sunday afternoon service and attendance at the monthly C. A. rally. In order for our ministry to be more effective, we need to move out of our *cardboard box*, so to speak. With our own place of worship, we could have a regular schedule of services and also evangelistic campaigns from time to time.

Near our present location is a church building which may be available shortly. We are asking *Evangel* readers to join us in prayer that God will enable us to purchase suitable property so a more solid church may be established for His glory.



THE OCCUPANTS ARE BEING
VISITED BY THE HOLY SPIRIT!

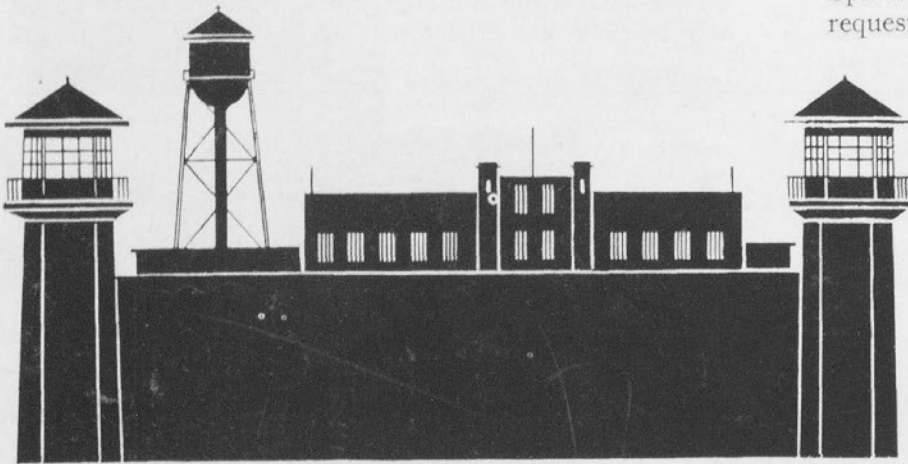
By PAUL C. SCHOCH
Oakland, California

THE FOOD IS FINE, the accommodations are good, the view is unexcelled, and reservations are not hard to come by. Everything about this "hotel," located on the western shore of the San Francisco Bay overlooking the skyline of the city, is appealing except its occupants. Everyone of them is a discard of society, a renegade, a troublemaker. That is why San Quentin Prison is so aptly called "The Devil's Hotel."

There are 64 murderers awaiting their fate in the famed Death Row. Nearly 4,000 other occupants have left their cruel marks on society.

Let me introduce you to two of them. First is Tony who received his room in the "Devil's Hotel" for burglary and trying to shoot a policeman. Tony used to swear at policemen. And he was always running, scared.

Inmate Fred bears scars across his throat from ear to



THE DEVIL'S HOTEL

ear. He is in for murder. Fred drank heavily and lived sinfully, even though at times he would go to a church service.

These are just two examples of hundreds of others like them who have come to this "hotel."

It was through Fred's efforts that something encouraging began to happen in the "Devil's Hotel." Eight months ago, he awakened to the truth he had heard in church services he had attended. He began to seek God and was genuinely converted.

Fred began gathering a small group of men together for services. Tony was one. He was a self-conscious, silent introvert; but after hearing what Jesus could do for him, he repented of his sin and became a new creature in Christ. *Now* you cannot keep Tony quiet! He disturbs the other occupants of this old "hotel" by his constant testifying. He says, "I'm not scared anymore, and I want to take my Lord with me in my heart forever. Even if

they stick a knife in my ribs, I want to stand for the Lord."

The "Devil's Hotel" is really shaking. The lives of so many of the old inmates have changed so drastically that any full-gospel Christian visiting would say a Holy Ghost revival has broken out.

Many Christian workers have laid the groundwork for what is happening, but it seems that this revival has come mainly through the efforts of the Teen Challenge team from San Francisco, under the leadership of Chuck Redger, evangelism director, and R. O. Shamp, assistant to the director.


The team started going once a week to hold services for the little group Fred had gathered together. The Holy Spirit has worked with them so mightily they now have four services a week! On Thursday night they have two services because so many wish to attend. The prison officials have limited the number who may attend at one time to 50. In one service recently over half signified by an upraised hand that they had been saved. There is an average of four confessions of Christ at each service, and many have received the baptism of the Holy Spirit with speaking in other tongues.

Great liberty has been given to the Teen Challenge team to conduct services as they feel led by the Holy Spirit. For the most part, the program is informal, with requests for songs to be sung coming from the congrega-

tion. The inmates furnish impromptu and unrehearsed special music which is blessed of the Lord. Once an inmate called Bud sang, "What a Friend We Have in Jesus," and then remarked that Jesus Christ is a Friend who knows all about you, yet *still* loves you! Testimonies are good faith-builders for all and are a part of every service. Next, a worker presents a sound devotional or doctrinal Bible study. Many times the service ends with everyone seeking God on his knees.

One inmate was saved in the first service on a Thursday night; and before the second service was started he had received a wonderful baptism in the Holy Spirit while sitting in his chair.

Another inmate is so thirsty for God, he stays up until nearly 2 a.m. finishing his studies in a correspondence course. He hopes to finish the course by the time he comes up for parole. Then he plans to enter the ministry.

Yes, the "Devil's Hotel" is going through quite a renovation these days! The occupants are being visited by the Holy Spirit and the atmosphere is different. Prison walls have become doors of opportunity for the Lord to walk through to manifest Himself. 

Paul C. Schoch is pastor of First Assembly of God, Oakland, Calif., and executive secretary of the administrative board for San Francisco Teen Challenge Center.

AMPLIFIER NEEDED FOR SPANISH WORK



Gustavo A. Jimenez

MIGRANTS in Ruskin and Sun City, Fla., are hearing the gospel through the ministry of the (Spanish) Missionary Assembly located at 3917 Carmen St., Tampa, pastored by Gustavo A. Jimenez. The assembly is one of the 161 churches of the Spanish Eastern Branch of the Assemblies of God. The congregation has outgrown its facilities and is hoping to be able to erect a new building before long.

Even though the church has needs of its own, it lives up to its name and continues to expand its outreach. Several members of the assembly minister to the large group of migrant, farm workers from Puerto Rico in Ruskin and Sun City. These migrants come every year to work on the farms. The squad also ministers to migrants from Mexico in still another town.

Missionary Assembly is anxious to take full advantage of this great opportunity to reach these migrants for Christ. These workers urgently need a portable amplifier and speakers. If any church or individual wishes to help provide this equipment, write to: C. W. Ringness, National Secretary, Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given.

THE TEEN CHALLENGE CENTER in Phoenix, Ariz., directed by Bob Stewart, now receives parolees from the Superior Court of Arizona. Brother Stewart also has invitations to speak in the Arizona high schools to warn students of the evils of drug addiction.

Plans for this year include the purchase of a permanent Teen Challenge Center where fellows and girls can be cared for separately; the enlargement of street ministry; clearing the 1966 deficit incurred in helping to rehabilitate addicts and troubled youth; and opening a Teen Challenge Center in Tucson.

Gifts for Phoenix Teen Challenge Center (or for any of the Centers), so designated, may be sent to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802. World Ministries credit will be given.

Phoenix Teen Challenge Recognized



Youth respond to the altar call at the Teen Challenge Rally at the Phoenix Union High School.



New Mexico's home missionaries and district officials and national Home Missions leaders attended the inspiring two-day missionary seminar in Albuquerque, N. Mex., December 8 and 9. In the photo at right are C. W. H. Scott (right), Home Missions executive director, and Curtis W. Ringness (left), Home Missions national secretary, guest speakers for the Albuquerque seminar. Raymond Hudson (center), superintendent of the New Mexico District, was in charge of the seminar. The theme was "Relationships."

"STUDIES IN ECSTASY" new work by Bernard L. Bresson—tracing the prophetic ministry of the Holy Spirit through 19 centuries of church history.

"PENTECOSTALISM"—new book by John Thomas Nichol—telling the story of the rise and spread of the 20th-century Pentecostal revival in the U.S. and around the world.



Two Outstanding Books of Pentecostal History

STUDIES IN ECSTASY

By Bernard L. Bresson (*Vantage Press*, \$3.75). Available from Gospel Publishing House, Springfield, Missouri 65802. Please mention number 3-EV-2620 and title when ordering.

THIS BOOK COVERS a vast and important subject—the prophetic stream in the history of the Christian Church. It follows the stream of supernatural utterance as it flows through the generations from apostolic times to the present hour.

The author begins with a study of the prophets in the Primitive Church as described in the Book of Acts and explains the difference between the gift of prophecy and the gifts of tongues and interpretation of tongues.

Formerly Brother Bresson was professor of history at Evangel College in Springfield, Missouri. More recently he has been a missionary in Nigeria engaged in literature and educational work. Before entering the educational field he spent many years in Michigan as an Assemblies of God pastor. His good work there won him such esteem that his fellow-ministers elected him to serve as the assistant superintendent of the Michigan District and named him as one of the three men to represent their district on the denomination's nationwide General Presbytery.

In the book he shows the role played by New Testament prophets in one revival movement after another, such as the Montanists of the second century and the Paulicians who came later, as well as the Familists, the Alligenses, and other groups, all of whom gave considerable prominence

to the work of the Holy Spirit.

For example, under "Prophets of the Reformation" he has this to say of the Camisards:

"... The Camisards in ecstasy spoke pure French when they were unable to speak anything but the Romance patois of the Cevennes. Reports said that from five to six thousand (probably an overstatement) children prophesied at one time in A.D. 1689. They had extreme manifestations—fell unharmed from places as high as twelve feet, drove sharp knives into themselves without any trace of it, fire did not burn them, quoted long passages of Scripture correctly, talked in tongues, prophesied coming events which were to occur a long distance from them, and afterward the event happened as foretold..."

Numerous passages such as the foregoing show the extremes to which some groups went in their zeal to emphasize the miraculous nature of the Christian gospel. In reacting against the empty ritual and cold formalism of the churches of their day they sometimes grew overzealous to the point of fanaticism; and yet, for all the bizarre, the extravagant, and the questionable, we must acknowledge a debt to these groups for keeping the charismatic flame burning in the Church.

Covering as it does 19 centuries of history, this book of 127 pages has to be sketchy and fragmentary in spots. This is true particularly in the first half (up to AD. 1700). In other places it gives a wealth of interesting historical details, such as the sections on the Quakers, the Shakers, the Moravians, and the Irvingites.

The chapter entitled, "The Prophets and Their Problems," contains this excerpt:

"Jonathan Edwards has said that when the Spirit is poured out on people who have never experienced it before, it is natural for extremes to appear, but this does not necessarily mean people are evil. He was sure that even when the Spirit of God moved in men's hearts and when men loved God there would be some corruption and many errors of judgment in matters of doctrine and practice. For this reason many have discredited the gifts of the Spirit. Each of the outpourings of history lost the purity and fire of its first enthusiasm." The author then gives specific reasons for such declines.

Brother Bresson's book adds a new dimension to our knowledge of the workings of the Holy Spirit. It shows that His workings do not change from one generation to another, but that in every century and every country, wherever men and women seek God with all their hearts, He sends gracious spiritual revivals characterized by utterances of ecstasy, miracles of healing, and divers gifts of the Holy Spirit.

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The great amount of research done by the author in pursuing this subject is indicated by an exhaustive bibliography. Students of church history, especially as it relates to the Pentecostal revival, will welcome this long list of books which offer so much information about the charismata in the history of Christianity.

PENTECOSTALISM

By John Thomas Nichol (Harper and Row, \$5.95). Available from the Gospel Publishing House, Springfield Missouri 65802. Please mention number 3-EV-2248 and title when ordering.

INFORMATION ON PENTECOSTALISM has not kept pace with its growth and influence. Though a number of good history works have appeared in recent years, references to Pentecostalism are still rather sketchy in religious encyclopedias, church histories, and periodical literature. John Thomas Nichol has tried to fill the vacuum, in a measure. He has dug into rare source materials—both in the U.S. and abroad—and produced a survey of worldwide Pentecostalism which probably is the most comprehensive work of its kind yet to appear in the English language.

The author teaches history in a Boston college. He is the son of John Nykiel, an Assemblies of God minister living in Dorchester, Massachusetts.

Being a history teacher, he has great respect for accuracy and authenticity. All his material is meticulously documented, though some students of Pentecostal history may dispute a number of minor points and not everyone will agree with all of his judgments. The scope of this book is so wide that no single individual could possibly bring together all the facts concerning Pentecostalism—its past history and its present status—in perfect focus at the present time. The movement is too vast, too varied, and too complex. But Brother Nichol, we believe, has achieved an amazingly high degree of accuracy in his 264-page book.

He begins with a discussion of Pentecostal faith and practice which shows that all the fundamental doctrines of Protestant Christianity are retained in Pentecostalism but certain new emphases are added, particularly the charismatic gifts. He says that the charismatic, including speaking in tongues, is the hallmark that distin-

guishes Pentecostals from other Protestants.

All Pentecostals emphasize this work of the Spirit, and all put great stress on divine healing, but apart from these characteristics, Pentecostals are not alike. Brother Nichol's book shows that Pentecostals range from "snake handlers" to highly cultured congregations. Their modes of worship vary from unrestrained freedom of expression to the decorum of well-planned services. And their differences of beliefs are similarly wide. "The early Pentecostals emphasized an experience rather than a system of doctrine or church government," the author says. "Thus, Arminians and Calvinists, Holiness folk who believed in a 'second work of grace' and Baptists who adhered to the theory of 'the finished work at Calvary,' Methodists, Brethren, and Anglicans—all of whom represented variant forms of church doctrine and polity—met around the same altar to pray and to expect the impartation of the Holy Spirit and His charismatic gifts."

He describes in some detail two of the earliest Pentecostal associations founded separately by Charles F. Parham and Florence Louise Crawford—both using the name *Apostolic Faith*.

He devotes a chapter to the Assemblies of God, the Church of God, and a number of other well-known Pentecostal denominations.

There is another chapter on regional groups of churches, racial and ethnic groups, certain other small groups, and cultic branches, showing that Pentecostalism runs the full gamut of American society.

The author does not pretend to survey all Pentecostal bodies. Instead he selects certain representative groups: the large and small, the Negro and white, the American and non-American, the sophisticated and the radical.

As he says in his preface, he tries "to portray the Pentecostals as they have been and are—sometimes crassly emotional, too often exhibiting holier-than-thou attitudes, often suspicious of change, anti-intellectual; but, on the other hand, genuinely sincere, vitally enthusiastic, and utterly evangelistic. They are members of a movement that represents a renaissance of Apostolic Christianity."

The book is very frank not only in accounting for the initial success of

Pentecostalism but also in explaining reasons for the violent opposition it encountered. He relates some of the early excesses and abuses. He quotes descriptions of certain early meetings, written by opponents, that are not the least bit flattering; but he also lauds the simple faith and complete devotion of the believers to the Lord Jesus Christ and cites the mighty works that were done in their midst.

The U.S. was the birthplace of 20th-century Pentecostalism, the author states; but it quickly spread across the Atlantic and across Europe; it penetrated the Orient; it was carried to Africa and Latin America. Today it is an international movement with many millions of adherents. The book contains a chapter on this worldwide spread of the Pentecostal revival. Then there is a lengthy chapter surveying the Pentecostal groups in Europe, and another chapter which surveys the groups in the other continents. These three long chapters on Pentecostalism outside the U.S. contain a great store of information which readers will not find in other histories published in the United States.

The final chapter deals with significant trends in Pentecostalism since World War II, such as: participation in the National Association of Evangelicals; beginning of the world Pentecostal conferences; organizing of the Pentecostal Fellowship of North America; resurgence of divine healing campaigns; abatement of sectarian traits; "tongues speaking" among non-Pentecostals.

Probably this book tells more about Pentecostalism than some of its adherents will wish to know, for parts of it are not complimentary. It mentions a number of Pentecostal ministers in whom most Pentecostals will take no pride. It contains information which our critics in the past have used to attack us. But perhaps the time has come for this broad story to be told. People who read the entire book will have to admit, in spite of the portrayal of human weaknesses and the recounting of human errors, that the Pentecostal movement has been raised up by God to demonstrate His amazing grace in these last days and to confirm the glorious gospel "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (Hebrews 2:4), as in apostolic days. —R.C.C.



GRANDPA'S MANSION IS FINISHED

FOUR-YEAR-OLD LINDA was deeply impressed by the Easter story, and she liked to talk with her mother about where Jesus is now. Her mother explained that He is in heaven preparing a mansion for those who believe in Him, and that when it is finished He will come for us and we will live in it.

One morning Linda awakened early, tiptoed into her grandparents' bedroom, and nestled down between them. "Grandpa," she said, "Jesus has gone to heaven to build us a mansion, and when it's finished He's coming to get us."

That very afternoon, while Linda took her nap, her grandfather answered the call to his eternal home. When the child awoke, her mother began to explain, "While you were asleep, Linda, something wonderful happened. Jesus finished Grandpa's mansion and came for him."

"Oh, did you see Him?" Linda asked eagerly. "Did you see the nail prints in His hands?"

"No, we didn't see Him, but we know He came."

This explanation accounted for her grandfather's absence and satisfied the little girl. When she saw tears in her father's eyes a little later, she said, "Don't cry, Daddy. Jesus has finished Grandpa's mansion and he's gone to live in it."

—MORRIS CHALFANT

GOD FINISHES WHAT HE STARTS

IN THE BIBLE God unfolds His everlasting purpose in Jesus Christ. It shows us the end from the beginning. If you compare the first three chapters of the Bible with the last three, you will be astounded at the correspondence between them.

In the first three chapters we see a new heaven and a new earth. "In the beginning God created the heaven and the earth." In the last three chapters we see the same thing: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away."

In the first three chapters we see Satan entering the earth to deceive and destroy; in the last three we see Satan cast out "that he should deceive the nations no more."

In the first three chapters sin and pain and sorrow and sighing and death enter the earth; in the last three we are told that sin cannot enter there, that there shall be no more pain and sorrow nor sighing, that there will be no death there—for God shall wipe away all tears from our eyes.

In the first three chapters we see the earth cursed with thorns and thistles because of man's sin; in the last three chapters we read, "There shall be no more curse; but the throne of God and of the Lamb shall be in it."

In the first three chapters we see man shut away from the tree of life in the Garden of Eden; in the last

three we see again the tree of life in the midst of the paradise of God and are told that the blessed and Blood-washed have a right to the tree of life and "enter in through the gates into the city."

In the first three chapters we see man brought beneath the dominion of death and the grave; in the last three we see "the dead small and great stand before God."

In the first three chapters we see the first Adam lose his dominion over the earth, being driven from the Garden of Eden in shame and sorrow; but in the last three chapters we see the Second Adam victorious over sin and death and hell, enthroned as King of kings and Lord of lords, reigning in triumph and glory forever and ever.

—W. R. WALLACE, Federal District Judge in *Salvation*

THE UNFINISHED TASK

IT HAS BEEN WELL SAID that, "A task without a vision is drudgery; a vision without a task is visionary; a vision plus a task makes a missionary."

This explains why our task is unfinished, and it also suggests an answer to the problem—vision. "Where there is no vision, the people perish" (Proverbs 29:18).

Renewed spiritual vision would focus our attention on four regions. First, we need to look heavenward to the *Regions Above*, where Christ sitteth on the right hand of God. We need to behold Him and to hear His searching inquiry, "Who will go for us?" We need to listen to His loving command, "Ye shall be witnesses unto me."

Second, we need to look outward toward the *Regions Beyond* (2 Corinthians 10:16). Jesus said, "The field is the world," and His marching orders are "unto the uttermost part of the earth." We miss the point if we concentrate our interests on our "Jeruselems" to the neglect of the regions beyond.

Third, we need a vision of the *Regions Below*, a Bible-based conviction of the eternally lost condition of those who die without Christ, "having no hope, and without God." The knowledge of the awfulness of hell brought Jesus from heaven to earth to die that men might not have to go there. It will draw us from our comfortable armchair Christianity into offensive battle with the enemy for the souls of men.

Finally, we need to give attention to the *Regions Within* our own hearts. Like Isaiah of old we need to see ourselves and then to cry for the cleansing, sacred flame that will make us fit to go forth to serve. Out of this experience will come the prayer of committal to the unfinished task: "Here am I, send me."

Such a renewed vision would alert us to be about the Master's business. We would be constrained to do all in our power to reach the lost with the all-powerful, saving gospel of Jesus Christ.

May God help us to fulfill our task of going and praying and giving, to the end that our Lord Jesus "shall see the travail of his soul, and shall be satisfied."

—NORMAN E. SCHLARBAUM

After 16 years as a teacher at Eastern Pentecostal Bible College, Peterborough, Ontario, Canada, Norman E. Schlarbaum has become pastor of the Parkside Tabernacle in Newmarket just north of Toronto, Canada.

The Day My Boss Came

WILL YOU PLEASE find me the blue book I had?" The appeal came from a little blonde six-year-old, whose nose barely reached the top of my desk.

I smiled and went to search through the books for the one she had read last week.

It was while I was on my knees checking the bottom shelf that the library door opened. There stood my "boss"—the county librarian, ready to check on my work. I had known she would come sometime, of course, but I hadn't known when.

It was during the busy time of the day. Schoolchildren came and went, making the usual requests for science books, special books for required reading, and fun books. From time to time I glanced at the librarian as she checked my records, my book cards, and the books on the shelf.

Two hours later, as she prepared to leave, she informed me that everything in the library had been more than satisfactory and that she was highly pleased with my work. I *had* worked hard, and it gratified me to have the effort appreciated.

As she left, my mind went immediately to Jesus' words in Matthew 24:44-46: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

We are not told in Scripture when our Lord will return, but we know He is coming. It is up to us to be ready, doing an efficient job when He comes.

When I was hired as a branch librarian, my duties were carefully explained to me. A set procedure of business was laid out and I was expected to follow it. Now, 10 months later, I had my first visit from my "boss."

I suppose I could have been successful for a while in

making false records, not properly serving my patrons, misplacing books. But eventually her personal visit would have brought the whole matter out in the open.

When we accept the Lord Jesus Christ as our personal Saviour our duties are explained to us, and a set procedure for this business of living the new life is laid out in His Word. In both Matthew and Mark the Great Commission is given to the followers of Christ, and again in Acts 1:8 Jesus sets forth the plan He expects us to follow.

The words of Mark 16:15-18 sum up the actual commands of Christ: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

Many of us who have heard this command of our Lord have neglected to fulfill our duties.

There would have been no way for me to have completed my library records or to have properly shelved those hundreds of books after my employer came: she was in the door before I knew she was even near. She found things as I had actually kept them.

And there will be no opportunity for us to quickly speak to the lost, be filled with the Spirit, or pray for the sick when Jesus comes, for the Bible tells us it will be "in a moment, in the twinkling of an eye" (1 Corinthians 15:52). When the Lord comes, He will find us where we have been living.

"Watch therefore, for ye know not what hour your Lord doth come."

—ELEANOR ELIASON MEIER

PETER'S GREAT SERMON

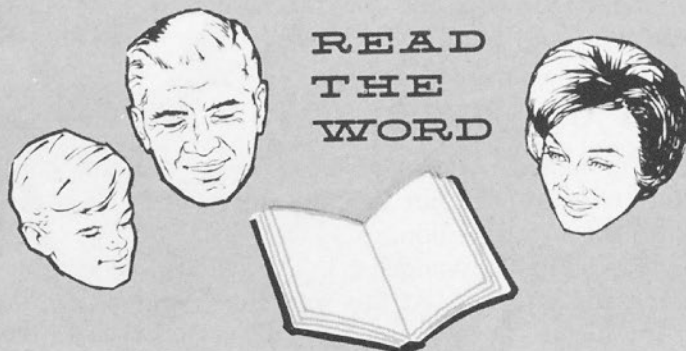
(Continued from page three)

of God." "And I will put my spirit within you"—this, a subsequent work, is the coming of the Holy One to fill the cleansed temple.

The Heavenly Father will give the Holy Spirit to those who ask—but only those already in His family can call Him Father.

The Spirit of Truth the world cannot receive, but those who are born again, who have been separated from the world by Christ, can receive Him. The promise is for us; it is the gift of the ascended Christ, who, "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost... hath shed forth this, which ye now see and hear."

Christ is exalted, *exalted to give!* May we be made worthy to *take!* To take brokenness for all our hardness, forgiveness for all our sin, the Holy Spirit for all our inadequacy and need. And in taking all, may we yield our all to Him.



CHAPTERS FOR THE WEEK OF MARCH 26—APRIL 2

Sunday	Leviticus 23, 24	Thursday	Numbers 4-6
Monday	Leviticus 25, 26	Friday	Numbers 7-9
Tuesday	Leviticus 27	Saturday	Numbers 10-12
Wednesday	Numbers 1-3	Sunday	Numbers 13-15

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the LORD's: it is holy unto the LORD" (Leviticus 27:30).

TESTIMONIES OF HEALING

JESUS CHRIST THE SAME YESTERDAY, AND TODAY, AND FOREVER (Hebrews 13:8)



RESTORED AND HEALED

AFTER PREACHING THE GOSPEL for a number of years, I allowed Satan to overcome me and I turned away from God. During the next 10 years my health began to fail. I had four major operations. Three times I suffered from broken bones, and once it was only through God's grace that I did not lose my right hand.

Arthritis racked my body until I had to take shots and other medication regularly for pain relief. Even with this help, I would sometimes walk the floor for hours at night because the pain was so severe.

During this time the Lord was dealing with me. I went to an Easter revival in 1965 conducted by Brother Wallace Bragg in Bethel Assembly in Dell City, Oklahoma. On the Friday night before Easter God mercifully restored my soul, and He began a healing work in my body.

My healing did not come instantly, but I began to improve at once. Soon I stopped taking the medication and shots. It has now been over a year since I have had an attack of arthritis. I am again enjoying good health and am happy in the service of the Lord.

All glory be to the Great Physician, Jesus Christ my Lord.—Rees Brunson, Oklahoma City, Oklahoma.

(Endorsed by Gertrude DeGraffenreid, pastor of Maranatha Assembly, Oklahoma City, Oklahoma.)

INJURED EYE MADE WELL

RECENTLY GOD MIRACULOUSLY HEALED my eye which had been painfully injured in an accident at work.

On August 19, 1966, a piece of steel flew from a machine I was operating. Involuntarily I threw up my hand to protect myself, but I hit the steel just after it struck my eye, and a portion of it broke off in my eye.

A doctor removed the steel and treated my eye. The steel had cut from the corners of the eye completely across the pupil, damaging it severely.

When I returned to the doctor the next day, he found the eye was not healing, and I was not able to go back to work. I was to come back on Monday for another checkup.

During the Sunday morning service our pastor anointed and prayed for me. I felt God's power go through my body and knew God had healed me completely. I removed the bandage from my eye at once.

When I went for the examination the next day, a

If God has healed you recently, we invite you to write out your testimony for publication. This can encourage others who need healing to believe and receive the Lord's healing touch. Please make your testimony as brief as possible, and ask your pastor to sign it. Then mail it to: *The Pentecostal Evangel*, 1445 Boonville Ave., Springfield, Mo. 65802.

different doctor was to check my eye. After closely examining both eyes, he had to ask which eye had been injured. I then testified to him that God had healed my eye. This has given me many opportunities to witness to the power of God to heal.—Robert Elliott, Waupun, Wis.

(Endorsed by Pastor Ross P. Simmons, Assembly of God, Waupun, Wis.)

INSTANTLY HEALED OF PARTIAL DEAFNESS

IN JUNE, 1966, while attending a service at First Assembly in Victorville, Calif., I was healed of partial deafness.

For almost seven years the devil had deprived me of proper hearing. I had a rumbling, buzzing noise in my ears which made it hard for me to hear. I had even told my wife I was going to quit going to church because I couldn't hear what was said.

I had been prayed for before; but on this particular night as the evangelist, Paul Cain, finished preaching on, "It is written . . ." God's presence was there in an unusual way. Everyone stood and began to praise the Lord. I also raised my hands, and as I stood there worshipping the Lord something happened. The roaring in my ears suddenly stopped, and I heard clearly for the first time in seven years!

Knowing God had touched me, I stepped forward and gave my testimony. Now I enjoy the services to the full. I am persuaded that we get only what we believe God for. Let us trust Him and praise His holy name forever!—Virgil Dake, Phelan, Calif.

(Endorsed by Vernon Nybakken, Pastor, First Assembly of God, Victorville, Calif.)

CURED OF EPILEPSY

I HAD EPILEPTIC ATTACKS since I was a small child. Doctors tried to help, but they told my parents there was no cure for my condition.

In March, 1948, Evangelist Leonard Page came to our assembly for a revival. At this time the Lord was dealing with me about teaching Sunday school. I promised that if He would heal me, I would teach Sunday school and work for Him.

Brother Page prayed for me, and I was healed. I thank God for this, and I intend to continue working for Him until He comes. I will always trust in the Lord, for He has done so much for me.—Helen Allen, Prichard, Alabama.

(Endorsed by Pastor James C. Kofahl, Assembly of God, Prichard, Alabama.)

NEW!...



This Is Our Hope!

By R.E. Orchard

Concerning the resurrection, the author answers these questions: "What will the new body look like?" "Will we all look like Jesus?" "Will babies be adult in heaven?" "What color will we be?" "Will we know our loved ones instantly?" "Will there be status in heaven?" "What about the state of the lost?" These and many other questions are answered in this easy-to-read, yet scholarly book. Excellent source material for pastors and students of the Bible—but written for a general readership. Exciting! Awesome! Informative! A free-and-easy manner! say the critics.

2 EV 617 \$3.95

Richard E. Orchard is an Assemblies of God minister at present pastoring an Assembly at Willmar, Minnesota.

Born and reared in Michigan, the author received his theological training at the North Central Bible College, Minneapolis, from which he received his theological degree. He furthered his formal training at Chico State College, Chico, California.

He has served as evangelist and Bible teacher at several camp meetings throughout the United States and Canada.



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QUOTES

EVANGEL READERS WRITE

Your card or letter will be most welcome. We cannot give space to all correspondence but will publish excerpts from our mail from time to time. Address: "Evangel Editor," 1445 Boonville Ave., Springfield, Mo. 65802.

God's Amazing Grace

The article concerning Jack Brown, an ex-convict, which appeared in the *Evangel* last October, was a story of the amazing grace of God.

Brother Brown came to Calvary Temple here in South Bend and told his remarkable story. His day began when he was interviewed on our daily television program, "Brighten Your Day." He then appeared on all three South Bend TV stations. His taped interviews ran for more than an hour on many afternoon radio stations.

St. Joseph Catholic High School listened spellbound to the Pentecostal message given on Monday morning in their convocation.

The St. Joseph County Evangelical Association has invited Mr. Brown to return to the area next spring. He will lecture in the colleges and schools during the day and give his testimony in the evenings.

—ROY H. WEAD
Pastor, Calvary Temple
South Bend, Ind.

The Gate to Paradise

I'm writing to express my benevolent satisfaction over the article, "The Gate to Paradise," by Francis Bevan. This article certainly bore witness within my spirit as to the reality of the spiritual gems it contained.

SERGIO BASABE
Calxico, Calif.

Chain Letters a Threat

I am enclosing a photocopy of a chain letter given to me by a member of my congregation. The letter presents itself as being scriptural, but basically it is a good luck charm—with a threat of bad luck if not circulated.

I feel that members of our churches need to be warned against participating in things such as this. They need to realize it is not scriptural. Letters of this type appeal to the superstitious mind which we Christians should be delivered from.

What we receive from God is not through any prayer of good luck—it is through the prayer of faith.

DONALD ENDERS
Pastor, First Assembly
Rupert, Idaho

"Next to My Bible"

I have been reading the *Evangel* for over 30 years. It is next to the Bible in my life. Sometimes I hate to give it away because I love to reread it. It is such a blessing.

I thank my precious Lord that I have good eyes for I love to read.

MRS. WILLIE FORTSON
Wynne, Ark.

Overhaul Layout?

You surely do need to overhaul your layout department as many of the article headings, titles, and pictures are getting so unsightly, misplaced, glaring bad taste in color, etc. Many titles are so devoid of Christian meaning whatever that sometimes the entire issue goes into the wastebasket.

BASIL HRITSCO
Hornbrook, Calif.



"Evangels" in a Binder

Enclosed is a picture of my *Evangels* which I have bound in book form. The 1962-64 *Evangels* have been bound every six months; the 1965 issues are all in one book. Several of the people of our church are planning to do this with their *Evangels*.

I feel that I have a "great jewel" and I consider the *Evangels* are longer lasting when bound. I work in a technical library, and this is where I got the idea.

Our church library has been sorting and compiling complete sets of *Evangels* back to 1954.

I have also ordered the index which you publish for the *Evangel*.

BOBBIE CLARK
Hawthorne, Calif.

(Information on the "Evangel's" five-year cumulative indexes will be sent to anyone on request.)

God Provided for Us

My father, David K. Worley, came into the Pentecostal movement under the ministry of our esteemed Brother Ernest S. Williams at the old Highway Mission Tabernacle in Philadelphia in 1921.

During his 18 months as pastor of the Never-Sink Mission in Reading, Pa., Dad felt he never should pass an offering plate. He simply committed our needs and those of the mission to God.

There were many times when

our faith was tried to the limit. On one particular night I overheard Dad and Mom discussing the fact that there was absolutely nothing in the house for breakfast the following morning.

As a five-year-old I was not overly concerned. Before going to sleep I mused on the story of God's preparing food for Elijah. After a few minutes I slipped out of bed and prayed simply, "Dear Lord, make a loaf of bread for us and put it in our cabinet for breakfast." I returned to bed confident that we would feast on supernatural bread the next morning and was soon asleep.

In faith Dad arose the next morning, built a fire in the old wood stove, put on the water for coffee, and laid out the other utensils for breakfast. He was going to awaken Mom, but at that moment had to answer the door. There two Catholic women greeted him. They explained that God had spoken to them. They had obeyed by bringing an old-fashioned bean hamper filled to overflowing with everything necessary for a sumptuous breakfast—and enough beside for several days.

This simple experience of answered prayer has been an inspiration to me through life, and especially so during my own 27 years of ministry, much of which has been spent in pioneer work. I hope it will be a blessing to some other modern-day pioneers.

D. A. WORLEY
Pastor, Eastgate Assembly
Greeneville, Tenn.

Two-Inch Error

I would like to call your attention to a typographical error in the February 19 *Evangel*. In the article, "Mighty Midget" (about the smallest Bible) the size is given as 3¾ inches. That is incorrect. It should be 1¾ inches.

I received one of these Bibles last year for bringing the first 30 people to a revival. As soon as I read the article, I compared sizes, dates, and where printed.

RUBY COYLE
Versailles, Ky.

Immaculate Conception

In a November, 1966, *Evangel* is an article entitled, "A Righteousness that Will Stand." A paragraph in it disturbs me: "The doctrine of the Immaculate Conception of Mary is a horrible heresy, for it makes it impossible for Jesus to be truly touched by the feeling of our infirmities." Would you explain this further?

A READER IN LOUISIANA

(The doctrine of the Immaculate Conception of Mary is a Roman Catholic doctrine which states that Mary was born without the taint of original sin. The effect of this doctrine is to promote the worship

of Mary above the worship of Christ. The doctrine of the Immaculate Conception thus has to do with Mary's condition in her mother's womb. It has nothing to do with the virgin birth of Christ. It is an attempt to establish Mary as the mediatrix and puts Christ into the background as the One who is Mediator. It is wrong to think that Christ's mother would be more touched with sympathy for humanity than Christ is.)

Likes Articles, Illustrations

Recent articles in the *Evangel* are so cherished—such a good choice of material. And Norman Pearsall's illustrations are eloquent.

EVANGELIST ZELMA ARGUE
Santa Monica, Calif.

Too Much Foreign Flavor

Recently I have noticed that most of the stories and testimonies in the *Evangel* have been from countries abroad. I would like to see more testimonies from right here in the U.S. Another feature I miss when it isn't there is the revival schedules.

A READER IN OKLAHOMA

(Yes, we do feature prominently God's work on the mission fields of the world. But if you will examine a whole month's issues of the "Evangel" you will find a balance between testimonies from the U.S. and those from overseas. The first issue of each month, for example, is our international edition. It is designed to serve the interests of English-speaking readers in foreign lands, as well as in the U.S. That is why you observed so many articles from outside the U.S. in that issue. Revival schedules are omitted from the international editions but appear in the other issues.)

Take Out "Pentecostal"

Some time ago I noticed in the *Evangel* a number of letters about taking the name *Pentecostal* out of the *Evangel's* title. I am sorry that many took the negative attitude.

For many years I have been distributing the *Evangel* among people of other denominations, sending for copies which seemed especially appropriate for distribution. People object to the name *Pentecostal* on the front page because of spurious groups here that carry the same name—such as those who pick up snakes and those who pretend to pray for the sick while appealing for money.

I believe I could distribute many more of our fine *Evangels* if they did not carry the name *Pentecostal*. I thought you might be interested in knowing of our situation here.

MRS. ALBERTA DANIELS
San Antonio, Tex.

CAMPUS COLUMN

Hardy W. Steinberg
NATIONAL EDUCATION SECRETARY

SAGC STUDENTS PLEDGE \$16,000 TO MISSIONS

"Partners All the Way" was the theme of the recent missionary convention at Southwestern Assemblies of God College, Waxahachie, Tex., in which the students pledged \$16,000 to missions. This exceeds last year's giving by \$4,000.

During the convention the student body was challenged by dynamic messages and stirring reports from the following missionaries: Delmar Guynes, Malaysia; Jim Anderson, India; George Koshy, India; Eddie James, Ceylon and England; Glen Stafford, Burma; Homer Goodwin, West Africa; and Norman Correll, East Africa.

The Spirit of the Lord moved among the students in an unusual way during the series of meetings and many students with part-time employment pledged to give the equivalent of one hour's wages each week to missions.

Money given goes to many mission fields for various needs. For a number of years Southwestern students have included Speed-the-Light in their missionary giving by contributing over \$2,000 annually. This year the total was \$2,600.

Not only are students at Southwestern giving money to missions, but many are giving their lives in service on the mission field. Today almost 100 graduates of Southwestern are serving God around the world under Assem-

blies of God appointment. Ten more received their appointment in 1966. In the college 85 missions majors are now preparing for service.

CBC STUDENTS WRITE TO SERVICEMEN IN VIETNAM

Students at Central Bible College, Springfield, Mo., have taken on a project which is providing an unusual opportunity for ministry and witness. They are corresponding with 100 servicemen in Vietnam, informing them of news from the States and letting them know that the student body is supporting them as they serve our country.

The Campus Missions Fellowship, student missionary organization, began sponsoring the project after several students expressed a desire to correspond with servicemen in Vietnam. With the assistance of the Servicemen's Division, names and addresses were obtained.

To create greater interest in the project, representatives from Fort Leonard Wood presented a film to the student body at a Friday night CMF service. Following the service, names of servicemen were offered to students.

Already this effort has proved to be an opportunity for Christian witness as well as a means of encouraging the servicemen. One student received a letter from a Catholic man with whom he was corresponding which said, "While in battle, for the first time in my life, I pray directly to God."

A letter from another serviceman stated, "I'm really thankful that I at last have a pen pal who knows the Lord."

One soldier said, "Usually I just barely have time to write my mother and fiancée; but when I get letters like yours, I have to answer them as soon as possible."

Another concluded his letter, "Sincerely, your pen pal, which is something of a new thing for me."

This unique ministry has already



Norman Correll, field representative for the Spiritual Life—Evangelism Commission, talks to Evangel College students about MAPS program.

proved beneficial to both students and servicemen. It is believed that more results will be seen in the coming months as CBC students continue to let our servicemen know they really care.

MAPS PROGRAM PRESENTED AT EVANGEL COLLEGE

"It is total and not token involvement that God expects of each of us in these days," Norman Correll, field representative for the Spiritual Life—Evangelism Commission, told Evangel College students in a series of morning chapel services, January 5, 6.

Brother Correll was at the college to challenge students to greater dedication to evangelism effort for Christ in every type of profession or vocation. He also introduced the opportunities available for service at home and abroad through the Assemblies of God Mobilization and Placement Service (MAPS). He pointed out that young people today want to get involved in the problems of the world. Dedicated lay people, as well as ministers, fill important places as front-line soldiers in the Christian army.

Brother Correll explained that MAPS has been formed to encourage and coordinate the efforts of Assemblies of God people in their missionary and evangelism efforts. It will help dedicated, qualified individuals find rewarding places of service.

Among the services of the program discussed by Brother Correll was assistance to college graduates in finding employment in needy areas both here and in foreign countries. Such individuals make a living at their vocation and use their spare time in helping the gospel work of that particular area. The opportunities are unlimited for college graduates and other qualified persons.

MAPS is also working with the Christ's Ambassadors Department in the summer witness program which started last summer, Evangel College students were told. This summer 80 to 90 youths will participate in witness crusades in six foreign countries.

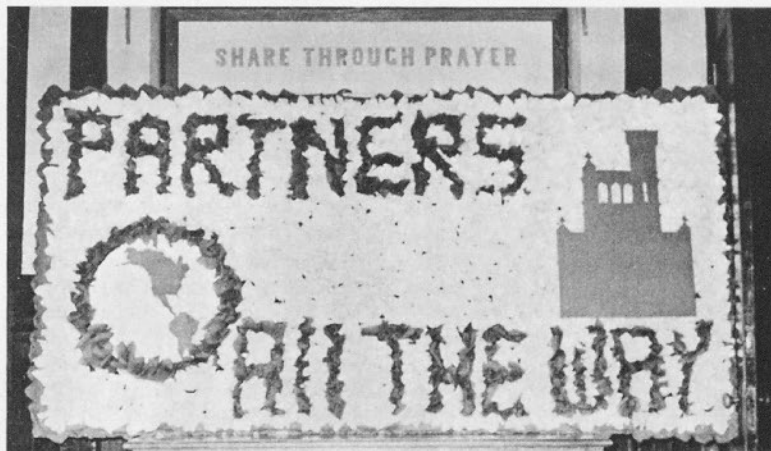
Following the challenging chapel services, the students responded by dedicating themselves to the task before them. Several came to Brother Correll and indicated their interest in serving in one of the capacities mentioned.

Already Brother Correll is working with foreign embassies and missionaries in placing qualified young people where they can use their energies and talents in winning people to Christ.

This kind of program is not new to the student body at Evangel. A similar service has been provided for several years through SCOPE, the student ministries organization.

George Wood, director of spiritual life on the Evangel campus, said the College will work closely with MAPS in encouraging and placing students where they can have an effective ministry for Christ.

Missionary Glen Stafford speaks at the missionary convention at Southwestern Assemblies of God College. At right is a sign displayed over the chapel door giving the theme of the convention.



General Council Speakers Announced

SPRINGFIELD, MO.—Speakers for the 32nd General Council have been chosen, according to J. Philip Hogan, chairman of the steering committee.

The biennial business convention, which will meet August 24-29 in the Long Beach (Calif.)

Arena, is expected to draw a peak throng of 10,000. Delegates and visitors will be present from churches throughout the U.S. and foreign countries.

Keynoting the 7:15 p.m. opening service will be Thomas F. Zimmerman, General Superintendent of the Assemblies of God since 1960. His message will set the convention theme, "Come, Lord Jesus."

Ministering in other evening rallies will be Darwin H. Heuser, pastor of Calvary Temple, Waukegan, Ill. (Friday); Evangelist Louis G. Neely, El Paso, Tex. (Saturday); U. S. Grant, pastor of First Assembly, Kansas City, Kans. (Sunday); and W. Glenn West, Dayton, Ohio (Monday).

Speaking in morning devotional services will be Jose E. Giron, superintendent of the Latin Ameri-

can District of the Assemblies of God, Albuquerque, N. Mex. (Friday); W. T. H. Richards, pastor in Slough, Bucks, England (Saturday); G. W. Hardcastle Sr., an executive presbyter of the Assemblies of God (Sunday); Evangelist Robert E. Harrison, San Francisco, Calif. (Monday); and N. D. Davidson, superintendent of the Oregon District and an executive presbyter (Tuesday).

Special convention features will include a live origination of the Assemblies of God ABC network radio broadcast, *Revivaltime*, at 6:30 p.m. Friday; as well as a Friday evening home missions emphasis; a Saturday evening youth spotlight; a Sunday morning communion and memorial service; and the traditional foreign missions service at 2 p.m. Sunday.

D. Mark Buntain, missionary

from Calcutta, India, will speak for the missions service. The colorful parade of foreign missionaries in costumes of the lands of their calling will also be a part of this service.

Special delegates to the convention will include Dr. John H. McCombe, executive secretary of the American Bible Society; and Dr. Clyde W. Taylor, general director of the national association of Evangelicals.

National coordinator for the convention is Warren F. McPherson, secretary of public relations for the Assemblies of God.

Members of the steering committee are: J. Philip Hogan, executive director of foreign missions; Bert Webb, executive director of publications and radio; and Thomas F. Zimmerman, General Superintendent.



Thomas F. Zimmerman



Darwin H. Heuser



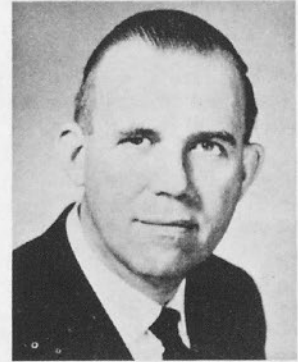
Louis G. Neely



U. S. Grant



W. Glenn West



D. Mark Buntain



Jose E. Giron



W. T. H. Richards



G. W. Hardcastle Sr.



Robert E. Harrison



N. D. Davidson

G. RAYMOND CARLSON TO SPEAK AT 14th ANNUAL A.C.T.S.

SPRINGFIELD, MO.—The 14th annual Advanced Christian Training School will convene on the campus of Central Bible College here, June 5-9.



A.C.T.S., a leadership training program designed especially

for Sunday school workers, offers specialized courses for district and sectional leaders, pastors, and ministers of Christian education, as well as Sunday school superintendents, officers, and teachers.

Featured speaker this year will be G. Raymond Carlson, president of North Central Bible College, Minneapolis, Minn., and a non-resident executive presbyter of the Assemblies of God. These offices,

plus his experiences as pastor, district Sunday school director, and district superintendent, eminently qualify him to speak to Sunday school leaders.

Some 24 classes—nine completely new, the others redesigned—will be offered this year. Typical courses are: Creating Visuals for Your Teaching; Programming Outreach Contacts; Teaching Pentecostal Values; Understanding the Times of Jesus; and Understanding the Child's Religious Experience. There will also be

classes in teaching each age level in the Sunday school.

For many years Sunday school workers across the nation have discovered that this exciting leadership program has been their passport to personal improvement.

The low cost of \$35 for the four days includes room, board, insurance, and tuition. For complete information and reservations, write the A.C.T.S. Registrar, National Sunday School Department, 1445 Boonville, Springfield, Mo. 65802.



Foremen and supervisors of the Gospel Publishing House receive awards at the Craftsman's Recognition night. Left to right are: William E. Reveal, night foreman; A. E. McGee, pressroom foreman; Murl Bellairs, cutter foreman; Marvin Knott, plant superintendent; William A. Morgan, executive director of Printing Industries of Oklahoma; Walter J. Starck, speaker and executive director of Printing Industries of Colorado; Bert Webb, executive director of publications; Homer Menzies, general manager; Galbreath Bowman, production coordinator; Elton Phelps, art supervisor; Addie May Williams, subscription room supervisor; Harry Cole, estimator; J. D. Woody, composing foreman; Robert E. Ready, plateroom foreman; Oral R. Owens, bindery foreman; Ralph Tunnell, folder foreman; J. W. Acker, mailing supervisor.

GPH CRAFTSMEN HONORED

SPRINGFIELD, MO.—The first Craftsman's Recognition Night for employees of the Gospel Publishing House was observed January 5. Walter J. Starck, executive director of Printing Industries of Colorado, was guest speaker at a dinner in the Assemblies of God Headquarters cafeteria here.

P.I.C. is an affiliate of Printing Industries of America, a national recognition body for printing craftsmen. P.I.A. consists of more than 3,500 printing concerns with approximately 15,000 members who have earned the rank of craftsman.

A total of 105 awards were

handed out, according to Homer L. Menzies, general manager of the Gospel Publishing House.

Four administrative achievement awards were presented, besides 12 foreman manager's awards, and 89 craftsman achievement awards.

A total of 97 workers and foremen in art, type composition, pressroom, platemaking, folders, cutters, bindery, mailing, and sub-

scription room received certificates.

Also participating in the program were Thomas F. Zimmerman, General Superintendent; Bert Webb, assistant general superintendent and executive director of publications; and J. Otis Harrell, former manager of the Gospel Publishing House (now retired).

JACKSONVILLE, FLA.—A continuing chain of fasting and prayer brought definite results during meetings with Evangelist Freddy Clark at Oceanway Assembly here.

Sixteen people were saved. Each night several testified to experiencing God's healing power in their bodies.

The church's testimony and influence in the community were greatly strengthened in answer to continuous prayer.

—Aubrey G. McCall, pastor

* * *

CROWVILLE, LA.—The Assembly of God here just concluded two weeks of meetings with Evangelist Robert Louis Stephens of Waxahachie, Tex.

Visitors from other local congregations also attended regularly. Attendance nightly was good.

Three people were saved, and two Methodists were filled with the Holy Spirit. In addition, a Methodist pastor's daughter was healed of convulsions.

—Billie F. Kirksey, pastor

* * *

EXCEL, ALA.—The Assembly of God here has just concluded a two and one half week meeting with Evangelist and Mrs. L. C. Eldridge of Bakersfield, Calif.

One man for whom the church

prayed over two years was saved. A Nazarene man was baptized in the Holy Spirit.

God met hungry hearts in a marvelous way. Many people continue to enjoy a revival spirit in their own lives and have a longing to see others saved.

—C. E. Robertson, pastor

* * *

PHOENIX, ARIZ.—More than 50 people came to the altar one night during special services at South Mountain Assembly here to renew their consecration to the Lord.

C. R. Welch was the evangelist for these meetings in which several were saved and others filled or refilled with the Holy Spirit.

A Vietnam war veteran was saved, and one man with stomach ulcers was healed.

—L. H. Gundlach, pastor

* * *

PHILLIPSBURG, KANS.—God gave First Assembly here a profitable meeting with Evangelists Norman and Evelyn Hays. Four were saved, two baptized in the Holy Spirit, and one was refilled.

Sunday school attendance reached a high of 62 during the meeting. Attendance nightly was good, despite blizzard conditions.

Three people joined the church.

—Jesse Shaw, pastor

TEN-YEAR-OLD VERMONT CHURCH DEDICATES NEW FACILITIES

SPRINGFIELD, VT.—Nearly 200 persons attended dedication services at the new Assembly of God here recently.

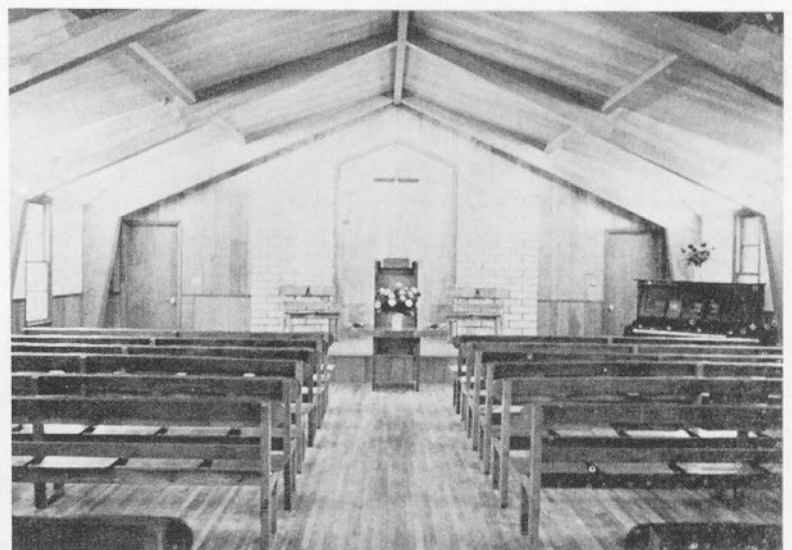
Carl O. Lindberg, superintendent of the Northern New England District, brought the dedicatory message. Other guests included Theodore Kessler, assistant superintendent, and Dumitri Turk, former pastor.

The new structure contains a

pastor's study, six classrooms, a kitchen, and a five-room parsonage, besides the auditorium.

During the 10 years history of the church the congregation has met in a small schoolhouse, a community house, or an assembly hall. The building project was begun in 1963 with labor supplied by members and friends of the congregation.

John R. Burnell is pastor.



MCEF OFFICERS MEET

SPRINGFIELD, MO.—The officers of the Ministers of Christian Education Fellowship (MCEF) had their first annual meeting at the Assemblies of God Headquarters here January 26, 27.

The purpose of the meeting was to discuss the program, promotion, and future of MCEF. Officers present included President Sam Peterson, minister of education, Central Assembly, Springfield, Mo.; Secretary Dwayne Turner, minister of education, Central Assembly, Tulsa, Okla.; and adviser Jerry Sandidge, National Sunday School Department.

Fred Chilton, vice-president of MCEF and associate pastor at Calvary Temple, Akron, Ohio, planned to attend; but heavy snow in Chicago grounded his plane.

Out of this meeting came finalization of the Fellowship policy, job descriptions for each officer, and plans for the future. Plans were also discussed for a place-

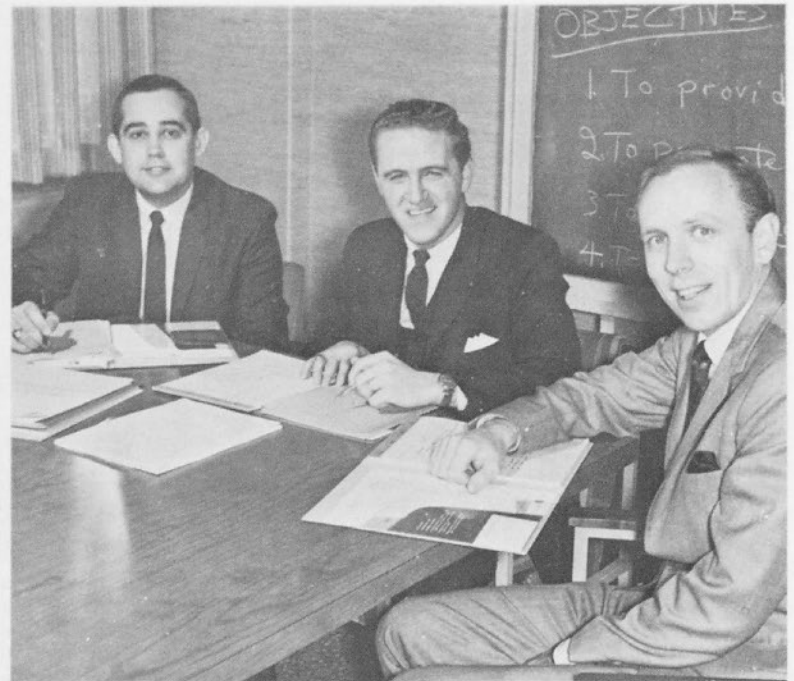
ment service of the Fellowship.

MCEF Communique was selected as the name for the Fellowship's bimonthly publication. The magazine is sent to all associate and regular members without charge.

After only eight months of operation, MCEF has 70 members from about 30 districts and two foreign countries.

A special class will be offered for ministers of education during the Advanced Christian Training School (ACTS), June 5-9, on the campus of Central Bible College, Springfield, Missouri. A meeting is being planned for MCEF members during General Council, August 24-29, in Long Beach, Calif.

The first official business meeting and election of officers will be held during the National Assemblies of God Convention slated for March 26-28, 1968, in Kansas City, Mo.



Officers of the Ministers of Christian Education Fellowship are (left to right): Dwayne Turner, secretary; Jerry Sandidge, adviser; Sam Peterson, president. (Fred Chilton, vice-president, not present for photo.)

ANNOUNCEMENTS

CORNERSTONE LAYING—March 26, at Calvary Assembly, Staten Island, N. Y. Speaker: Arthur Stegen, sectional home missions director.—by Charles Scrimale, pastor.

NCAG LAY COUNCIL—April 14-16 at Northwest College of the Assemblies of God, Kirkland, Wash. Speaker: C. M. Ward, *Revivaltime* evangelist.

53RD SOUTHERN MISSOURI DISTRICT COUNCIL—April 25-27 at Central Assembly, Springfield, Mo. Speaker: Kenneth Schmidt, pastor of First Assembly, Grand Junction, Colo.—by James E. Griggs, district secretary-treasurer.

37TH WEST TEXAS DISTRICT COUNCIL—April 24-26 at First Assembly, Midland, Tex. Speaker: General Superintendent Thomas F. Zimmerman.—by Charles J. Eastes, district secretary-treasurer.

WITH CHRIST

ALPHEUS EARL BAKER, 73, of Lakeland, Fla., went to be with

Jesus December 12, 1966. Brother Baker, ordained to the ministry in 1922, was a member of the Tennessee District. He served as an evangelist and as a pastor in Missouri, Iowa, Colorado, Indiana, Kentucky, Georgia, and Tennessee. He is survived by his wife Vena.



EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Atmore	Bratt	Mar. 28-Apr. 9	B. R. Minton	T. E. Barnes
	Fair Hope	A/G	Mar. 27-Apr. 2	James E. Radford	G. L. McKinney
	Huntsville	First	Mar. 29-Apr. 9	L. M. & Mrs. Addison	S. F. McManus
Ariz.	Mobile	Bates Field	Mar. 26-Apr. 2	Colen & Carol Lassiter	Norman Busby
	Sylacauga	First	Apr. 4-16	"Little Joe" Peterson	E. O. Cordle
	Buckeye	A/G	Mar. 19-Apr. 2	L. T. Bates	C. A. Jones
Ark.	Chandler	First	Mar. 28-Apr. 9	The Ellison Family	R. A. Jolliff
	Mesa	Calvary	Mar. 15-26	The Ellison Family	J. D. Lowder
	Booneville	First	Apr. 2-16	Lindell & Mrs. Ballenger	Ralph R. Dale
Calif.	Malvern	First	Apr. 5-16	Oren Paris	David Hastie
	N. Little Rock	First	Mar. 26—	Bob Larson	Phinis Lewis
	W. Memphis	First	Apr. 4—	The Stephens Brothers	Geoffrey Duncombe
Calif.	Barstow	First	Apr. 4—	Burl McAlister	Gary Nash
	Corona	Home Gardens	Mar. 29—	Glen Shinn	Leonard Hicks
	Elsinore	First	Mar. 28-Apr. 9	V. G. & Mrs. Mangram	J. R. Tucker
	Lodi	First	Mar. 26-31	J. G. Hall	Gene C. Forrest
	Manteca	First	Mar. 15-26	Don & Dixie Cox	Don Annas
	Napa	First	Mar. 28-Apr. 9	Doug Ramsey Family	Ralph Gaither
	Oakland	First	Apr. 5-16	Marvin Schmidt	Paul C. Schoch
	Oxnard	First	Apr. 2-16	Harry Steil	Elmer T. Draper
	Redwood City	A/G	Apr. 2-7	J. C. Hall	E. R. Scratch
	Salinas	Northside	Mar. 28-Apr. 9	Olshevski Musical Team	Jack Booze
	San Jose	Bethel Church	Apr. 2-9	Howard Rusthoi	Leland R. Keys
	Santa Maria	First	Mar. 29-Apr. 9	Don & Dixie Cox	E. J. Kumpe
Colo.	Tehama	*Full Gospel	Apr. 2-7	Charles Senechal	Ed Byram
	Westwood	*A/G	Mar. 26-31	Charles Senechal	Guy Hardin
	Denver	Glad Tidings	Apr. 5-16	Richard & Rhoda Field	R. C. Schachterle
Fla.	Pueblo	Park Hill	Mar. 21—	Bob & Alvena Wilson	Kenneth Crouse
	Rocky Ford	A/G	Mar. 26-Apr. 9	Clif & Betty York	Leon Brodrick
	Stoneham	A/G	Apr. 5-16	D. H. Thompson	John Booher
Ga.	Plant City	First	Apr. 4-16	Freddy Clark	Richard L. Beavers
	Tifton	First	Mar. 28—	Roger & Sandra Wood	O. L. Stokes
	Ill.	Collinsville	A/G	Mar. 28-Apr. 9	Leonard Negrin
Granite City		Tri City Park	Mar. 26—	Gene & Mrs. Thompson	Lloyd Shoemaker
Springfield		First	Apr. 2-14	F. R. McAdams Team	G. E. Mandel
Ind.	Staunton	First	Mar. 28-Apr. 9	J. C. & Mrs. Nichols	Newt Methenia
	Waukegan	Calvary Temple	Apr. 4-16	Joel Palmer	D. H. Heuser
	Clay City	A/G	Mar. 28-Apr. 9	J. E. Friend	Ed Summerfield
Iowa	Hammond	First	Apr. 4-16	Jerry Knibbe	Walter C. Hanneman
	Merom	A/G	Mar. 28-Apr. 9	Jerry Stegall	Virgil Pittman
	Council Bluffs	First	Mar. 28-Apr. 9	Norman & Evelyn Hays	A. L. Ullestad
Kans.	Lineville	A/G	Apr. 2-16	Matschulat Party	Wilford David
	Newton	First	Mar. 26-Apr. 9	Milo Harmon	Hilton Griswold
	Greensburg	A/G	Mar. 14-26	Norman & Evelyn Hays	Allen McNabach
Ky.	Haysville	A/G	Mar. 28-Apr. 9	D. L. Nultemeier	Vern McNally
	Frankfort	First	Mar. 29-Apr. 9	Charles & Mrs. McKnight	J. C. Ellis
	Allemands	Des Allemands	Mar. 15-26	Darrell & Mrs. Pilcher	Cecil Janway
La.	Collinston	First	Mar. 27-Apr. 9	Darrell & Mrs. Pilcher	Clifford V. Barker
	New Orleans	First	Mar. 26-Apr. 9	A. G. & Mrs. Calaway	Marvin E. Gorman
	Baltimore	***Trinity	Mar. 19-26	Guy Duty	A. H. Clattenburg
Md.	Hancock	Full Gospel Ch.	Mar. 29-Apr. 9	Irving & Mary Lou Howard	A. D. Kyle
	Hereford	A/G	Mar. 29-Apr. 9	Wayne & Vi Marshall	A. W. Beahm
	Detroit	Brightmoor Tab.	Apr. 4-9	Eddy Anderson	Bond P. Bowman

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
	Flint	Riverside Tab.	Mar. 30—	Arne Vick	Ivar A. Frick
	Grand Rapids	First	Mar. 29-Apr. 9	John & Faith Stallings	Gene Hogan
	Lincoln Pk.	Bethel	Mar. 28-Apr. 2	Eddy Anderson	Seth Balmer
	Midland	*A/G	Apr. 3-9	Carl E. Gammel	Harold Boland
	St. Louis	*A/G	Mar. 27-Apr. 2	Carl E. Gammel	Thomas E. Pace
	Troy	A/G	Apr. 4-16	Harry Vibbert	Louie H. Calaway
	Vicksburg	A/G	Apr. 4-16	Stan & Marilyn Morris	George H. Mitchell
Minn.	Alexandria	A/G	Apr. 4—	Jerry Fischer	Sherman Buschow
	Granada	A/G	Apr. 4-16	Don D. Miller	Don L. Shoff
	Moorhead	**A/G	Apr. 5-16	David E. Dean	Omer V. Kallevig
	Rochester	A/G	Apr. 4-9	Wallace S. Bragg	O. E. Carter
Mo.	Arnold	First	Mar. 28-Apr. 9	Dan & Marty Womack	Kenneth Brown
	Blue Springs	A/G	Mar. 15-26	Dan & Marty Womack	Edgar Phillips
	Cassville	A/G	Apr. 4-16	Glenna Byard	R. G. Batson
	Kansas City	Friendly	Mar. 28-Apr. 9	Loyd & Rebecca Middleton	William Cambers
	Kirkville	First	Mar. 28-Apr. 9	James & Beulah Pepper	Harold Scott
	New Haven	A/G	Apr. 2-16	Philip D. Combs	Martha Duvall
	St. Louis	Central	Mar. 26—	Koonce-Blackwell Tm.	R. M. Crenshaw
	St. Louis	Southside	Mar. 28-Apr. 9	O. H. & Mrs. Virgin	Manuel Shoults
	Winfield	Calvary	Mar. 29-Apr. 9	Bob McCutchen	A. D. Wright
Mont.	Billings	Parkhill	Mar. 26-Apr. 9	Roy & Arlene Brewer	Robert Ross
Nebr.	Chadron	A/G	Mar. 29-Apr. 9	Arnold & Anita Segesman	James Holden
N. J.	Elizabeth	Evangel Ch.	Mar. 28-Apr. 9	Bobby Black	Fred Huber
	Pennsville	First	Mar. 15-26	Bobby Black	Elmer Lindale
N. Mex.	Clovis	First	Mar. 22-Apr. 2	Tommy & Esther Lance	Melvin Sasse
N. Y.	Binghamton	First	Mar. 26-31	Watson Argue	R. D. E. Smith
N. C.	Asheville	W. Asheville	Mar. 26-Apr. 9	R. S. Peterson	J. Vernon Cardiff
N. Dak.	Hettinger	A/G	Mar. 29—	Bob Ludwig	Emil Wolf
Ohio	Akron	Westside	Apr. 2-16	Wm. F. Grams	G. Fred Zeller
	Martins Ferry	Trinity	Apr. 4-16	John Higginbotham	A. J. Jensen
	Toledo	Calvary	Apr. 5-16	Musical Vanderploegs	J. Donald McManness
Okla.	Beggs	First	Apr. 2-16	Hale-Turner Team	Bill Meyer
	Dewey	First	Mar. 28-Apr. 9	Ray & Elaine Leonard	L. A. Haymaker
	Jenks	Airview Tab.	Mar. 14-26	Ray & Elaine Leonard	F. C. Cornell
	Lawton	First	Mar. 29-Apr. 9	Corbett C. Crace	J. L. McQueen
	McCurtain	First	Apr. 2-16	Mathers-Pharr Team	Willis Lindsey
	Oklahoma City	Evangel	Mar. 13-26	Leonard Negrin	Floyd Poag
	Sapulpa	South Heights	Apr. 5-16	The Singing Lunsfords	E. R. Roberts
	Sweetwater	A/G	Mar. 21-Apr. 2	Danny & Elizabeth Kennedy	Billy Covey
	Tonkawa	A/G	Apr. 4-16	I. D. Rayborn	Glenn Davis
	Tulsa	Capitol Hill	Mar. 22-Apr. 2	The Stephens Brothers	Armon Newburn
	Tulsa	Central	Mar. 29-Apr. 2	Wallace S. Bragg	M. A. Groff
	Webbers Falls	A/G	Mar. 27-Apr. 2	Samuel & Patricia Calk	N. B. Rayburn
Oreg.	Corvallis	First	Mar. 21-26	Dan & Anita Bogdan	Nels G. Lien
	Halfway	Pine Valley	Apr. 4-16	Bill & Naomi Hayes	Alva E. Wunder
	Harbor	Gospel Lighthouse	Mar. 28-Apr. 9	Marlon Jannuzzi	Ron Keyser
	Tigard	A/G	Mar. 28-Apr. 9	Dan & Anita Bogdan	Oliver Summers
Pa.	Brookville	First	Mar. 26-Apr. 2	Lawrence Malone	Vernon Boyer
	Clarks Summit	A/G	Mar. 26-Apr. 2	Anthony Pagano	David Laquintano
	Connellsville	Calvary	Mar. 29-Apr. 9	"Gypsy" George Butrin	Charles Dale
	Mifflintown	A/G	Mar. 28-Apr. 9	J. B. Woolums	Handy Christopher
	Milesburg	A/G	Mar. 29-Apr. 9	Charles S. Morris	Clifton Wilkins
	Newport	A/G	Mar. 28-Apr. 9	William Schell	Wm. P. Strausser
	Roaring Spring	Faith	Apr. 4-16	John Hamercheck Jr.	Leonard Richendrfer
	Sweet Valley	Mooretown	Apr. 3-16	Willis Murray	Elmer Kipe
S. C.	Columbia	Central	Apr. 3-9	Bob & Maxine Wilkes	Glen D. Miller
Tenn.	Memphis	White Haven	Mar. 26-Apr. 5	Bob & Lillian Watters	Burton W. Pierce
Tex.	Dallas	Evangel Temple	Apr. 3-16	Eddie Wilson	Bracy I. Greer
	Galveston	Calvary	Mar. 13—	Dave E. Laughlin	Joe Beshirs
	Grand Prairie	First	Mar. 26-Apr. 9	Bill McPherson	S. Worth Williams
	Levelland	First	Apr. 2-14	Knott-Olson Team	Charles Gibson
	Livingston	Ace	Mar. 26-Apr. 9	Fisher-Check Team	Forest C. Land
	Longview	First	Mar. 28-Apr. 9	Morris & Mrs. Lefkowitz	D. E. Ferguson
	Malakoff	First	Apr. 2—	B. P. Carroll	O. B. Cook
	Midland	Garden	Mar. 29-31	Knott-Olson Team	Don McKinney
	Morton	A/G	Mar. 22-26	James Jones	Roy F. George
	Pasadena	Evangel	Mar. 14-24	Fisher-Cheek Team	H. V. Hayman
Va.	San Angelo	First	Apr. 5-16	Winferd Mack	Ted Vassar
	Arlington	A/G	Apr. 4-9	G. Jeffries Williamson	Claude R. Qualls
	Hampton	Bethel	Apr. 2-16	Keetah Jones	G. P. Hertweck
	Shenandoah	A/G	Mar. 29-Apr. 9	Don & Sharon Parker	Linwood Ball
Wash.	Anacortes	Pentecostal	Mar. 26-31	Christian Hild	Herman Kazen
	Anacortes	*Pentecostal	Apr. 2-7	Christian Hild	Herman Kazen
	Seattle	Richmont	Mar. 28-Apr. 9	Dave & Mona Lewis	Roy E. Southard
	Spokane	First	Mar. 22-26	David Lewis	B. P. Birkeland
	Wapato	Pentecostal	Apr. 4-9	Arthur & Anna Berg	W. A. Gamlen
	Yakima	Central	Mar. 28-Apr. 2	Arthur & Anna Berg	Leland V. Gross
W. Va.	Huntington	Bethel	Apr. 2-16	Nettie Parham	Gene Connally
	Keyser	A/G	Mar. 21-Apr. 12	Stan & Marilyn Morris	R. C. Lymburner
Wis.	Monroe	A/G	Mar. 19-24	Victor Etienne	Bob Olson
Canada	Selkirk, Man.	Bethel Church	Mar. 29-Apr. 2	Gene & Heather Burgess	R. L. Donnelly

*Children's Revival

**Deeper Life Crusade

***Prophetic Conference

Due to printing schedule, announcements must reach *The Pentecostal Evangel* five weeks in advance.

"JUNIOR COMMANDERS" INSTITUTED IN ROYAL RANGERS PROGRAM

SPRINGFIELD, MO.—Royal Rangers, the Assemblies of God program for boys 7-17, has adopted a new leadership category aimed at utilizing qualified young men in administering the local church outposts.

The category Junior Commander was instituted to develop leadership abilities of top young men in the Royal Rangers program and to give more assistance to local outpost commanders, according to Johnnie Barnes, national commander. Junior Commanders must be at least 15 years old.

Royal Rangers, founded in October 1962, lists approximately 2,700 active outposts in the U.S. An estimated 70,000 boys participate in the program.

The primary purpose of Royal Rangers, stated Commander Barnes, is to meet the moral, spiritual, and physical needs of boys through "exciting activities" such as camping, hiking, exploring, training in special skills, and Bible study.

HIGHER INTEREST AVAILABLE ON CBC BONDS

Bonds are still available to help liquidate the indebtedness on the new J. Roswell Flower Hall at Central Bible College, Springfield, Mo. Bonds maturing from April 1, 1978, through April 1, 1982, will sell at a discount to yield 6% to maturity. Bonds maturing from April 1, 1973, through April 1, 1977, will yield 5%. Send the coupon below for more information.

CENTRAL BIBLE COLLEGE
3000 N. Grant, Springfield, Mo. 65802

I am interested in helping to finance CBC's new J. Roswell Flower Residence Hall. Please send information.

I want to invest \$..... in bonds of the following denominations:

.....\$100\$250\$500\$1,000

Please indicate preference of maturity dates.

NAME

ADDRESS

CITY

STATE ZIP

when he suddenly stopped praying. When the person praying with him asked why he stopped, the boy replied, "Because I just found out that Jesus really did it!"

He did not have to guess or hope or wonder about it. The Holy Spirit in that instant bore witness with his spirit that the work was done. "He that believeth on the Son of God hath the witness in himself" (1 John 5:10).

Not only is acquaintance with God a personal matter, but this spiritual contact results in *peace*. "Acquaint now thyself with him, and be at peace." Only right relationship with God can quiet a troubled soul. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. . . . For he is our peace" (Romans 5:1; Ephesians 2:14).

Knowing God, besides tranquilizing the heart, proves to be a profitable experience in other ways. ". . . Thereby good shall come unto thee."

Knowing Christ gives one true purpose for living. "For to me to live is Christ" (Philippians 1:21). An interviewer asked nearly 2,500 people, "What do you live for?" Over 94 percent of them revealed by their answers that they were enduring the present and were

ARE YOU ACQUAINTED WITH GOD?

ONCE WHEN MARK TWAIN was in Germany, he was invited to visit the Kaiser. His little daughter who was with him was greatly impressed, and turning to her father she said, "Daddy, if it keeps on this way there won't be anybody left for you to get acquainted with but God."

Whether or not Mark Twain was acquainted with God, he, like everybody else, should have been. There is a verse in the Book of Job which urges man to become acquainted with God. "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (22:21).

Most Americans acknowledge God's existence, but acquaintance is something more than this. A Gallup poll revealed that 81 percent of Americans were "absolutely certain" that God exists, and 12 percent were "fairly sure." Yet this does not necessarily indicate that 93 percent of all Americans really know God.

To become acquainted with God one must enter into a personal relationship with Him through the Lord Jesus Christ. He is the only way to the Father. "I am the way, the truth, and the life: no man cometh unto the Father, but by me," Jesus said.

When we come to God through Christ, confessing our sins a spiritual transformation takes place. It is a change so radical it is called the "new birth." The believer becomes a child of God by faith in Christ Jesus.

"As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh. . . . but of God" (John 1:12, 13).

How does one know when he is born again? "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

A 12-year-old boy was asking God to forgive his sins

By VIRGINIA L. SCHNEIDER
Pastor, Mount Lebanon Assembly,
Frozen Creek, Kentucky

hoping for something better in the future. Christ is the answer to man's longing for abundant life here and now.

Faith in Christ sustains the Christian in life and secures his soul in death. A young Norwegian sentenced to death by the Nazis during World War II penciled this last message to his loved ones:

"I have today received the death sentence. . . . I am happy because my soul is resting on the blood of Christ. My mind and heart are filled with supernatural peace that passeth all understanding. . . . I go to a better life, and we will meet soon again. Glorious day!"

Our text from Job implies an urgency in becoming acquainted with God. "Acquaint *now* thyself with him. . . ." If we expect to dwell with Him forever, we must come to speaking terms with Him now!

There will be those who one day "knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say, . . . I know you not whence ye are. . . ." (Luke 13:25, 27).

Friend, if you do not want to hear God say to you, "I know you not," then become acquainted with Him today. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Corinthians 6:2). 