

The Pentecostal *Evangel*

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

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TEN CENTS

PHOTO BY H. ARMSTRONG ROBERTS



Eternal Spring

by Marie L. Olson

*Before the blossoming of spring
Lies winter, bleak and cold;
There must be stormy clouds and rain
Before the buds unfold.*

*There must be showers in the sky
Before the rainbow's glow;
There must be pruning of the vines
Before much fruit will grow.*

*Through death comes life, through
loss comes gain,
Then trust, rejoice and sing;
And labor on—ahead there lies
With Christ, eternal Spring.*

WELL DRESSED FOR EASTER

If you plan to buy a new hat or a trim expertly tailored suit for Easter Sunday, you still may not be well dressed for the occasion. Easter is the day our Lord was clothed in resurrection glory. Unless we put on those things His Word speaks about, we are not dressed to please Him.

In Psalm 61:3 we read of "the garment of praise." In Ephesians 6:11 Paul enjoins us to "put on the whole armor of God." Continuing in this chapter, in verses 14-17 we are instructed to have our "loins girt about with truth;" we are to put on "the breastplate of righteousness;" our feet are to be "shod with the preparation of the gospel of peace;" we are to take "the shield of faith;" we are to wear the "helmet of salvation;" and we are to carry the "sword of the Spirit."

This Easter, let us be less concerned with fine raiment than with our spiritual wardrobe. May our Lord adorn us with garments pleasing unto Him. If you have a new hat, never let it replace the helmet of salvation. New shoes must never take the place of the gospel of peace. A new suit should never substitute for the garment of praise. These are heaven's Easter apparel for those who know the power of Christ's resurrection.

—Ida F. Killian

IS YOUR DEBT PAID?

Forget not that your first and principal business as a disciple of Christ is to give the gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore ask yourself daily what the Lord would have you to do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether He would have you go yourself to the heathen, if you have the youth and fitness required for the work.

Or if you cannot go in person, inquire diligently what blood mortgage there is upon your property in the interest of foreign missions, how much you owe to the heathen because of what you owe to Christ for redeeming you with His precious blood. I warn you it will go hard with you when your Lord comes to reckon with you

We believe

the Bible to be the inspired and only infallible and authoritative Word of God. WE BELIEVE that there is one God, eternally existent in three persons: God the Father, God the Son, and God the Holy Ghost. WE BELIEVE in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal future return to this earth in power and glory to rule over the nations. WE BELIEVE that the only means of being cleansed from sin is through 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.

if He finds your wealth hoarded up in needless accumulations instead of being sacredly devoted to giving the gospel to the lost.

—A. J. Gordon

PILATE'S WEIGHTY WORDS

At Jesus' crucifixion, Pilate instructed that the inscription, THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS, be affixed to the cross. The Jews objected but Pilate maintained, "What I have written, I have written" (John 19:22). In Pilate's otherwise sorry performance, most appreciate this bit of obstinacy on his part.

There is profound truth wrapped up in Pilate's words. In the memory of each person are single acts, of seeming unimportance, upon which have turned the course of life. Each word, each act, each thought is written and cannot be unsaid or undone. History is past. It remains as it is written. God forgives according to His promise, but in the journey through life one can seldom go back to the fork in any road and take the other turn. We must live with our decisions. One act may determine destiny. There is finality in the stroke of a pen, writing, "I shall be pleased to accept your offer of a position..."

What we have spoken, we have spoken. Our words paint a picture of us, for "out of the abundance of the heart the mouth speaketh." As the slip of a brush can mar a masterpiece upon the artist's easel, so can a slip of the tongue mar the influence of a life. A careless word about someone may, like a flash of lightning over a darkened landscape, illumine more than its object. The speaker is revealed as well, as in the case of Peter who was told, "Thy speech betrayeth thee." Man may forgive and God may forget, but the words we utter are still the yardstick by which we are measured. By our own words we are committed!

When Caesar crossed the Rubicon, he made the immortal statement, "The die is cast!" and sealed an empire's doom. A word cannot be unspoken nor an act undone. It matters little if a decision be reversed, once the sentence has been executed. Sins may be forgiven, but the memory must remain forever with us.

What we have written we have written—but a new page lies before us each day. May we live each future day in such a way that our lives may merit the divine commendation, "Well done," at the end of the way!

—Catherine Tatum Weinaug

THE BEST THINGS

The best things are nearest: breath in your nostrils, light in your eyes, flowers at your feet, duties at your hand, the path of God just before you. Then do not grasp at the stars, but do life's plain common tasks as they come, certain that daily duties and daily bread are among the sweetest things of life.

TESTS OF LIFE

The tests of life are meant to make us, not to break us. Trouble may demolish a man's business but build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble is what we shall lose if we flinch or rebel.

—Maltbie D. Babcock

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King in Name Only

The Jews did not like the sign, "Jesus of Nazareth the King of Jews," that Pilate placed on the middle cross at Calvary.

The chief priests of the Jews said to him, "Write not, The King of the Jews, but that he said, I am King of the Jews" (John 19:21). They were embarrassed by the sign, for it was written in three languages for all to read, and it was situated very close to the city where many people would see it. But Pilate showed nothing but contempt toward the chief priests. He refused to change the writing on the cross.

The sign remained, but Jesus was King of the Jews in name only. They would not let Him reign over them. "Crucify him," they cried. "Away with this man. We have no king but Caesar."

Before we condemn the Jews too quickly, let us remember that they are not the only people who reject this King. God has decreed that His Son shall be Lord, not only of the Jews, but of all mankind, yet there are millions who defy the claims of the gospel of Christ and declare, "We will not have this man to reign over us."

Some of them profess to be His followers. They call themselves by His Name, yet in their daily lives they deny His authority. They cling to their old paths of sin even though they call themselves Christians. How few are they who kneel at the Cross, and crown Him as King of their personal lives.

Yet the Bible says there is no salvation apart from an acknowledgment of the Lordship of Christ. If any think they may receive Him as Saviour in order to have a passport to heaven, and continue to live in their sins, they need to be warned. The Scriptures plainly say that in order to be saved we must confess Jesus as Lord (Romans 10:9). In fact, we are not "born again" unless we wholeheartedly turn our backs on all sin and surrender our wills, our affections, our ambitions fully to Christ. Mere lip service will not do. The Saviour looks beyond our words—His eyes pierce to the depths of our hearts—and to many He must say, "Why call ye me Lord, Lord, and do not the things which I say? Depart from me, ye workers of iniquity."

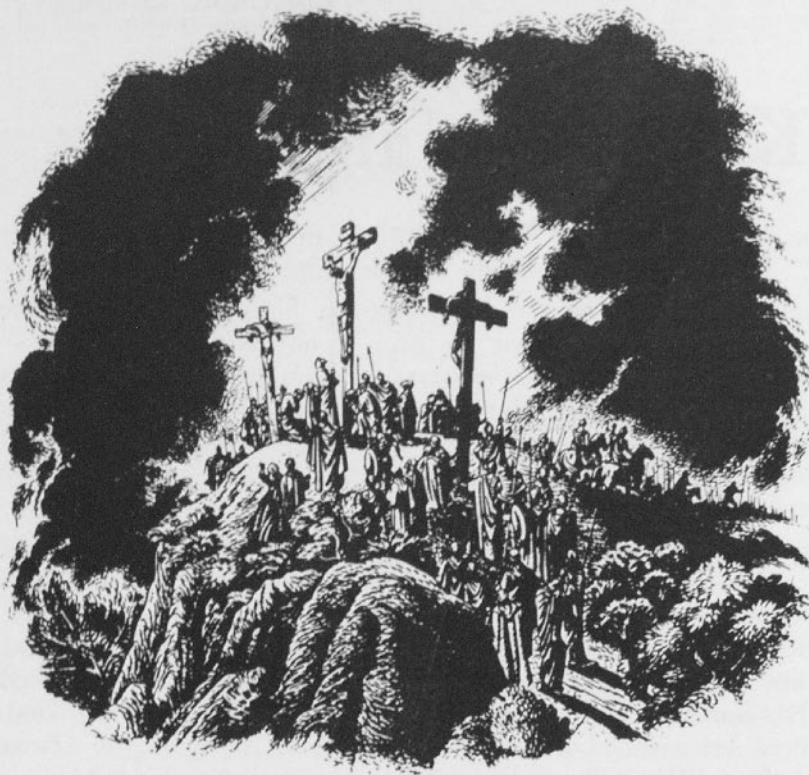
Happy are those who with John Newton can say:

"Lord, Thou hast won, at length I yield:
My heart, by mighty grace compelled,
Surrenders all to Thee:
Against Thy terrors long I strove,
But who can stand against Thy love?
Love conquers even me.

"Now, Lord, I would be Thine alone,
Come, take possession of Thine own,
For Thou hast set me free;
Released from Satan's hard command,
See all my powers waiting stand
To be employed by Thee."

It is the work of the blessed Holy Spirit to soften our hearts and reveal to us the Saviour's love. The gospel comes to expose our sin and show us that we need a Saviour. A conflict then begins in our hearts: shall we cling to our sins, or cling to the Saviour? We cannot do both. The Spirit helps us to make the right decision. He enables us to bow our hearts before Christ in deep repentance, and gives us grace to cast away each sin, and to plead for mercy. May this be the experience of every *Evangel* reader this holy Eastertide, so that Christ becomes our King—not in name only, but in deed and in truth.

—R.C.C.



THE CROSS

in Christian Experience

By GORDON D. FEE

Pastor, Assembly of God, Des Moines, Washington

*Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone
And there's a cross for me.*

SO WE SING; AND SO WE AFFIRM AN ETERNAL TRUTH—that at the heart of the gospel there is the cross, and that at the center of all true Christian living there must be the cross. The cross is a *must*—without it there is no Christian experience.

Frequently, however, in thinking about the cross, we consider it as a one-stop affair, as the place where we obtain the forgiveness of sins. But the cross involves more—far more—than one stop; it involves the entire man, his entire life. It is not a place of easy forgiveness; it is a place of radical changes. When a person accepts Christ, he also accepts the shadow of the cross—a shadow which makes him a “marked man” for life.

THE BEGINNING OF CHRISTIAN EXPERIENCE

All true Christian experience must *begin* at the cross. Confronted by the cross, Bunyan's Pilgrim asked, “Must here the burden fall from off my back? Must here the bonds that bound it to me crack?” The Bible answers a resounding, “Yes!” Yes, because through the cross man is justified before God (Romans 3:24, 25), is redeemed

to God (1 Peter 1:18, 19), and is reconciled with God (Colossians 1:21, 22).

Christian life must begin at the cross because there Jesus Christ effectively and vicariously took care of the great problem of sin. This, of course, involves the double cure: the forgiveness of sins (dealing with the past), and spiritual regeneration, or new birth (providing for the present and the future). Thus we have Paul's three-fold proposition: “He hath saved us,” “we are saved,” and “we shall be saved.”

Since this is true, we should expect it to appeal to the best instincts of man. We should expect to see men thronging to the cross. After all, who should not want the past forgiven, a new beginning, the promise of power to live above sin, and the hope of eternal life? And all of this free, in addition! But the sobering fact is that men are not thronging to the cross. Wherein lies the trouble?

The answer is to be found in Paul's suggestion that the cross is an offense, a stumbling block (Gr. *skandalon*, from which we derive *scandal*). But wherein is the scandal? What is the occasion for stumbling? Surely not in the forgiveness; nor yet in the regeneration—that which the cross effects *for* us. No, the scandal is in the basic concept of the cross itself, and this for two reasons: human pride and divine grace.

THE PROBLEM OF PRIDE

Confronted with the cross, I have one of two choices. Either I am right and God is wrong; or else God is right and I am wrong. Hardly a man has the audacity to declare the first; yet few are ready to admit the second—it is too humiliating. Yet herein lies the heart of Christian experience! To become a Christian is to turn over the reigns of one's life to Jesus Christ. It is to undo what was first done in Eden, and has been repeated in every life—the setting up on one's own, the putting of himself and his own will ahead of God and His will. This is the essence of sin in every life—to go one's own way instead of God's way. “We have turned each one to his own way . . .” says the Scripture (Isaiah 53:6); and this is the picture of man in sin.

To become a Christian, then, one must start at the cross. For to come God's way is to come to the cross and to ask for forgiveness on the basis of Christ's sacrifice. And this is a humbling experience, for it says that I am wrong—all wrong; and, as other pride-filled human beings, I simply do not like to be wrong. So the cross becomes a *skandalon*, a stumbling block.

THE PROBLEM OF GRACE

The second reason the cross is a scandal is that it is all of grace. It is distasteful enough that it says I am all wrong, but it goes beyond that to say that there is nothing I can do to make things right. Many of us are ready to pass the first barrier—to acknowledge that “we have turned each one to his own way,” that we are out of sorts, and need to be made right with God. But to acknowledge that salvation is by grace alone is something else again.

The very pride that is the basis of our fall comes into operation. We would be saved, we would be once more in God's favor, but we want to have a part in it. Almost

every heresy of the Church stems from this *skandalon*. Innate to sinful nature is the demand that I can do something to save myself. At least I can have a part in my salvation; I can do something to make God like me and to gain His favor. In fact, as the Judaizers of old, we would even accept the cross if we could add something of our own merit to it. But if salvation "come by the law"—or by being a good fellow, or by teaching a Sunday school class, or by tithing and giving to the poor—"then Christ is dead in vain" (Galatians 2:21).



REACHING OUT

His Cross was but
Of Cypress wood.
A common thing
Upon a tired hill
Desolate it stood;
And yet its arms have reached from sea to sea,
Arms so strong that they have set men free;
And love so bright burning long ago,
Changed the cross to gold with its glow.

My cross sometimes
Is a weary thing,
A tiny, ugly thing:
It floods my life
In hopeless care;
But with His love,
I, too, will make
That cross of gold,
And pour the dark,
Tear-stained wood
Into His mould.
My cross can never
Stretch its arms
From sea to sea;
But it can raise
My heart to God,
And set me free!



That grace is a problem may be demonstrated by the multiplication of the cults, which for the most part are merely ancient heresies in modern guise. (Christian Science, Gnosticism, etc.) The common denominator of every cult, be it Mormonism, Christian Science, Jehovah's Witnesses, or what have you, is self-salvation. They refuse to accept salvation as a gift of God to man, which man must accept by faith. The scriptural position, "by grace alone, by faith alone," is too humbling and they will have none of it.

A young man who was dabbling in Unity once said, "I accept Christianity, but not your concept of the cross. I will not 'let George do it' for me." By "accepting Christianity" he meant accepting the ethical teachings of Jesus; but one does not "accept Christianity" in the Biblical sense without accepting Christ's completed work on the cross as the only atonement for his sins. To him this was revolting and vulgar. God was going to accept him, he said, not on Christ's merits, but on his own.

But the cross rules out man's works and ways of salvation. The cross declares that salvation is of God—all of God. It is of grace alone, not by grace *and* works. The cross is God's act in which He, Himself, has taken the initiative to save fallen men. The only thing man can do is to put his full trust in Christ—His death and resurrection.

All true Christian experience must begin here. This humbling, self-demeaning, ego-crucifying experience at the cross *must* take place. Our salvation rests not on what we can do for ourselves, but on what God has done for us; consequently, we must put our full trust in Christ and not in our own goodness or works.

*These for sin could not atone;
Thou must save, and Thou alone:
In my hand no price I bring
Simply to Thy cross I cling.*

SUBSEQUENT CHRISTIAN EXPERIENCE

The cross is not only at the beginning; it must also be at the heart of all subsequent Christian life. "Except a man deny himself, and take up his cross daily, He cannot be my disciple," said Jesus. Pretty strong words these. Yet they are not so much a commandment, as an observation of a truth. It is not that everyone who follows Him *must* bear his own cross daily, but that he *will*. If I am not bearing my cross, I simply am not a disciple.

But what is this cross we are to bear? Much unbiblical sentiment has accumulated around this theme; our only true source of interpretation for our cross is His cross. Because His cross involved suffering, almost every kind of burden or human sorrow has been deemed a cross. I would not seem to belittle our burdens and sorrows, but in the New Testament they are called burdens and sorrows—not crosses.

Central to the cross of Christ is the idea of substitution. "How many things He suffered," says the Record; but that suffering was on behalf of others. What He suffered on the cross, He suffered for me! He was crucified, not because He ran afoul of the authorities but, because He was the divinely appointed "Lamb of God that taketh away the sin of the world."

The Church needs to catch a new glimpse of this element of cross-bearing. Much of our so-called cross-bearing is merely self-pity. To be bowed low by a cross of my own burdens, and never to help carry the burdens of another, is to miss a central truth of the cross. It is the giving of oneself for the needs of others; it is the burden borne for my neighbor's welfare which ultimately portrays the true meaning of cross-bearing. "Bear ye one another's burdens, and so fulfil the law of Christ" (Galatians 6:2).

The cross of Christ was also an emblem of shame—not only the shame of crucifixion *per se*, but the shame of the sin which forced that particular crucifixion. The cross I bear will also involve shame—all of the constant humiliation and ego-shattering that is involved in denial of self. We bear in our lives constantly the reproach of a usurper, who has now given place to the rightful King. By bearing my cross daily, I am henceforth reminded,

(Continued on page thirteen)



RELIGIOUS NEWS SERVICE PHOTO

THE LAST SUPPER

That upper room still
contains spiritual
secrets for us today

By VIOLET SCHOONMAKER

THE HOUR HAD COME WHEN THE Son of Man was to be glorified. Humiliated, debased, put to shame—yes, but through it all He was to emerge a victor over Satan, sin and death!

He had looked forward to this "hour" and had often spoken of it. He had looked forward, "with desire" to this last supper He would eat with His disciples (Luke 22:15). He had probably eaten two Passover suppers with them already, but this was to be different. He was to gather His little handful of disciples around Him and have the most intimate talk with them that He had ever had.

He was to commit them to His Father in earnest prayer.

So important was this supper to the disciple John that five long chapters of his gospel are devoted to it and the events connected with it. These chapters have been called the "Holy of Holies" of evangelical history. Here we find the record of the last hours our Lord and His disciples spent together before Calvary. Here we hear all that His heart, glowing with love, still had to say to them. He had on several occasions told them that He was to be delivered into the hands of men and that they would kill Him and afterward that He would rise the third day, but they could not understand these words and were afraid to ask their meaning (Mark 9:31, 32).

Coming down from the mountain where He was transfigured, He had told Peter, James, and John to tell no man what they had seen or heard "till the Son of man was risen from the dead." But they questioned one with another what "the rising from the dead should mean" (Mark 9:10).

At this supper Jesus was to make His words a little clearer to them. So He "took bread and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins" (Matthew 26:26-28).

For three years He had been with His disciples and had given them His example and His words but these were not enough. He was now to give Himself to them—*His flesh and His blood*.

He calls His disciples His "little children" and tells them how He loves them and how His Father loves them and how they should love one another. He tells them that He is going to prepare a place for them in heaven and will come back again and receive them to Himself that they may be with Him. He tells them to be of good cheer and although *in the world* they will have tribulation, *in Him* they will have peace. He promises to hear them when they pray.

Then He girds Himself with a towel and washes their feet that they may know the glory of self-abasement and loving service for others.

After this—oh, wonderful story!—

He introduces to them the third Person of the Trinity, the Holy Spirit, the Comforter, whom He will send to be with them. They knew practically nothing of this Person, although Jesus had mentioned Him on several occasions. But now He proclaims His coming, just as John the Baptist had proclaimed the One coming after him. He told them that this coming One would abide with them forever, would teach them all things, and would bring to their remembrance all that He had told them. The Holy Spirit would glorify Jesus by receiving of Him and showing it unto the disciples. He would guide them into all truth and He would "reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

He told His disciples many other things that night. He told them that they would be as closely united with Him as a branch is to its vine, and if they would abide in Him, they would bear much fruit.

And now He prays for them (chapter 17). We do well to study this prayer most carefully, for it was offered not only for these eleven disciples but for us also who believe on Jesus through their word (verse 20).

This is the only prayer of any length we have of our Lord's on record. We read short prayers He offered on various occasions. We know He prayed often, spending whole nights in prayer to His Father. We read the prayer Jesus taught His disciples to pray, but here we have Jesus' own prayer to His Father, word by word, as He uttered it.

He begins His prayer with "Father." What intimate relationship is this! Then He says, "The hour is come." He is not referring to an hour of sixty minutes.

We do not know just when this hour began or ended. Before this He had answered the Greeks, who were seeking Him, by saying, "The hour is come that the Son of man should be glorified" (John 12:23). At that time He had prayed the Father would glorify His name and there had come a voice from heaven saying, "I have both glorified it, and will glorify it again."

How long did this "hour" last? It may have extended to His ascension, for it is written in John 13:1, "that his hour was come that he should depart out of this world unto the Fa-

ther." Indeed, His "hour" may have included the "baptism of the Holy Ghost and fire" which John the Baptist had prophesied He would give.

John had prophesied two equally great things of Him. He was the "Lamb of God which taketh away the sin of the world," and "He shall baptize you with the Holy Ghost and with fire." Until He had accomplished both of these things, His work was not finished and His dispensation was not ended, nor had the dispensation of the Holy Ghost begun.

However long the hour—"His Hour"—may have been, it was to be an hour of glory for our Lord and for His Father. His prayer was, "Father, glorify thy name that thy Son may glorify thee." He told His Father that He had glorified Him on the earth and had finished the work which He had given Him to do. True, He had not yet suffered in Gethsemane or been nailed to the cross, but these things were so imminent that

He could speak of them as already accomplished.

Throughout His earthly ministry, He had given His Father the glory for every miracle He had wrought and for every word He had spoken. He had glorified Him by so expressing Him in His person, words, and walk that He could say to Philip, "He that hath seen me hath seen the Father."

Now He asks His Father to glorify Him. To us there seems little glory in what followed. Was there any glory in Gethsemane's sorrow, in the bloody sweat, in the crown of thorns, in being spat upon and scourged? What glory was there in being nailed to a cross between two thieves? Oh, if men had had eyes to see, they would have seen the greatest glory ever exhibited on earth in that cross of Calvary and that prayer, "Father, forgive them for they know not what they do." He asked for glory and the Father gave Him glory in sustaining Him through His agony and in raising Him from the dead and, in so doing, declared Him to be "the Son of God with power according to the Spirit of holiness by the resurrection from the dead" (Romans 1:4).

He had asked His Father for the glory He had had with Him before the world was. We cannot see that glory now, but when John had a glimpse of it, he "fell at His feet as dead" (Revelation 1:17). Three of His disciples had a glimpse of His glory on the Mount of Transfiguration and they, too, "fell on their [faces] and were sore afraid" (Matthew 17:6). The day is coming when we and all the tribes of the earth shall see the Son of man coming in the clouds of heaven with power and great glory (Matthew 24:30).

And now He prays for His disciples who had eaten the Passover supper with Him. Reader, come near! Come near enough to see these disciples plainly. They are not great men in the sight of the world. They are, in fact, common men, some of whom had been fishermen—one, a publican, a tax gatherer—when Jesus called them. Their clothing is cheap and rough. But Jesus is praying for them as though He loves them dearly, and so He does. They are *His own*. His Father had given them to Him. The world had not believed that the Father had sent Him, but these common un-


learned men had believed and had forsaken all to follow Him. They had been hated of the world because of Him. He had kept them while with them, but now He is leaving them, so He gives them back to His Father that He may keep them from the "evil one" and sanctify them through the truth. He tells His Father that He is sending them out into the world just as the Father had sent Him, and He prays that they may be one as He and the Father are one, so that "the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:23).

When will this prayer be answered? That it will be answered we have no doubt, but *when* depends largely on the church of Jesus Christ. Much is being said today about the churches uniting and merging into one. This may be accomplished in name, but this will not be the oneness for which Jesus prayed. The indwelling Spirit of the Father and the Son is the only true bond of oneness, drawing believers to one another as members of one family; then only will the love wherewith the Father loved the Son be in His church and His Son be revealed.

Jesus believed this prayer would be answered. Have you ever thought of the faith He had in that little group of disciples? He was entrusting to them, at this time, His whole program of salvation for the world. He knew they would not fail Him. His Father would keep them. The Holy Spirit would counsel them and endue them with power from on high. And through them the world would come to know that the Father had sent Him.

"And when they had sung an hymn, they went out into the mount of Olives" (Mark 14:26). This ends what we call "the Last Supper," but there will be another supper some day—not in the small upper room in Jerusalem, but in the royal palace of the "King of kings and Lord of lords." Our Lord's disciples will be there, and our Lord will drink of the fruit of the vine new with them in His Father's kingdom (Matthew 26:29).

Other "called" ones will be there out of every tongue, kindred, people, and nation. *Blessed* indeed are they who are "called" to this supper—the marriage supper of the Lamb (Revelation 19:7).

Do you expect to be there? If so, it is time to get ready. 

A Word from an Executive Presbyter
on the Subject of Church Membership

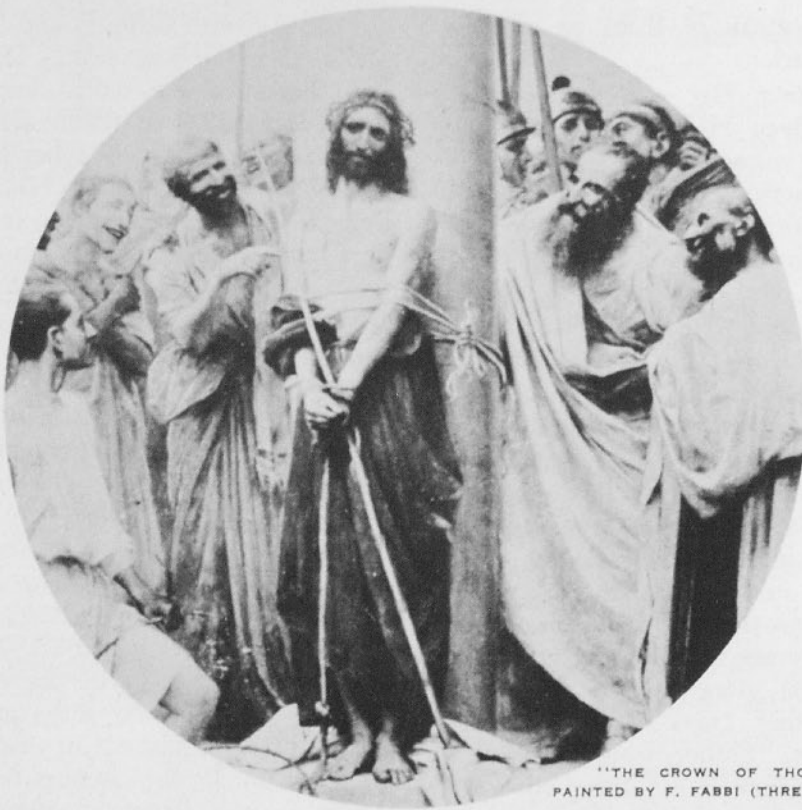


The Blessing and The Charge

From the beginning of time, privilege and responsibility—blessing and charge—have gone hand in hand in the program of God. In the Garden God blessed the first couple with all they needed, and He charged them with certain responsibilities. When God called Abram to go out of Ur, He promised to bless him, but He also said, "And thou shalt be a blessing." Isaac blessed Jacob—"and as he blessed him, he gave him a charge." Jacob blessed his twelve sons, "and he charged them." This law runs throughout the Word of God.

Today, God's people in our land are unusually blessed. We have freedom to worship God and to spread the gospel. This blessing, denied so many in the world, brings with it the responsibility to identify ourselves with others of like precious faith, and to unite our activities and resources for the advancement of God's kingdom. This can start with active church membership. Join the church and identify yourself with the cause of Christ in which you believe. "Unto whomsoever much is given, of him shall much be required" (Luke 12:48).

—G. F. LEWIS



"THE CROWN OF THORNS"
PAINTED BY F. FABBI (THREE LIONS)

How could the Crucifixion be called a crime if it made eternal life available to all mankind?

By GORDON CHILVERS
Norwich, England

IS IT POSSIBLE FOR GOD AND SATAN to be at the same place and take part in the same deed?

Christ's death on Calvary is the central event in the world's history. Whichever way we look at things, the cross immediately rises up before us and draws our attention. It is at Calvary that we see the amazing solution to our problem. We meet men there and notice their most sinful deeds. We find that God is there, too, as the Ruler of the universe.

On the Day of Pentecost, when speaking to the Jews, Peter made a statement which gives us light on our difficulty. This statement is so extraordinary that if he had not made it when inspired by the Holy Spirit we might have had considerable difficulty in believing it.

We ask this question: "By whose

action did the Crucifixion take place?" We answer: "Men's." As we look at their plans we see the blackest deed that vile men ever committed. Peter sharply rebuked the Jews as he said, "[Jesus] ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). It was without doubt the deliberate act of men.

After Jesus had raised Lazarus from the dead, the Jews determined to stop the popularity of Jesus from spreading. But they were perplexed as they tried to think of a method. Caiaphas, the Jewish high priest, then gave them his considered advice. He said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:49, 50). This advice was eagerly accepted. "From that day forth they

took counsel together for to put him to death" (John 11:53).

Many took part in this awful deed. There were the Pharisees and Sadducees who acted out of envy and malice. There was Judas who acted in treachery. There was Caiaphas who condemned Him to death out of sheer jealousy and hatred. There was the crowd that was stirred up to frenzy by the priests who clamored for His death. There was Pilate who gave Him up to crucifixion from sheer cowardice.

God in His providence leaves men free to set their hands to the noblest of achievements or the darkest of crimes. He has set up the awful throne of free will in the hearts of men that they may do evil if they wish to. The guilt of these men is plain.

On one historic occasion Lord Beaconsfield asked these questions: "If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Atonement? The immolators were preordained like the victim, and the holy race supplied both. Could that be a crime which secured for all mankind eternal joy?" The plain answer is: "Yes."

It was "by wicked hands" that Jesus was crucified. The deed was done not by the hands of God, but by the hands of men. The hands of Judas received the thirty pieces of silver for betraying Him to the Pharisees. The hands of the Jewish guards arrested Him. The hands of Caiaphas tore his high priestly robes as he condemned Christ. With palms of their hands the Jews smote Him. The hands of the Roman soldiers plaited and crushed on the crown of thorns. The hands of the centurion's assistants nailed Christ to the cross and pierced His side.

Behind these men stood the devil. He was the most wicked of the criminals. When Jesus was approaching Gethsemane, He said, "The prince of this world cometh..." (John 14:30). Later, He said to the men who came to take Him, "This is your hour, and the power of darkness" (Luke

GOD AND SATAN AT CALVARY

22:53). There must have been great joy in hell on the day that Christ was crucified. But it was limited to three days.

We ask again: "By whose action did the Crucifixion take place?" We answer: "God's." Peter says Christ was "delivered by the determinate counsel and foreknowledge of God . . ." (Acts 2:23). When it is said that Christ's death was a miscarriage of justice it is only half the story. He did not have to die because He had angered the Pharisees. He, Himself, makes this perfectly plain. "I lay down my life, that I may take it again. No man taketh it from me, but I lay it down of myself . . ." (John 10:17, 18).

If the Crucifixion had not been the predetermined counsel of God, it would never have taken place. The Lord could only be put to death if He, Himself, consented. "I have power to lay it [my life] down, and I have power to take it again . . ." (John 10:18). Our Lord's death was not dependent on the success of a wicked plan, but on the fixed purposes of God. He was "the Lamb slain from the foundation of the world" (Revelation 13:8). If Jesus had never been fastened to the cross by anything other than nails He would never have hung there at all. He was not the plaything of evil forces, but was always their conqueror.

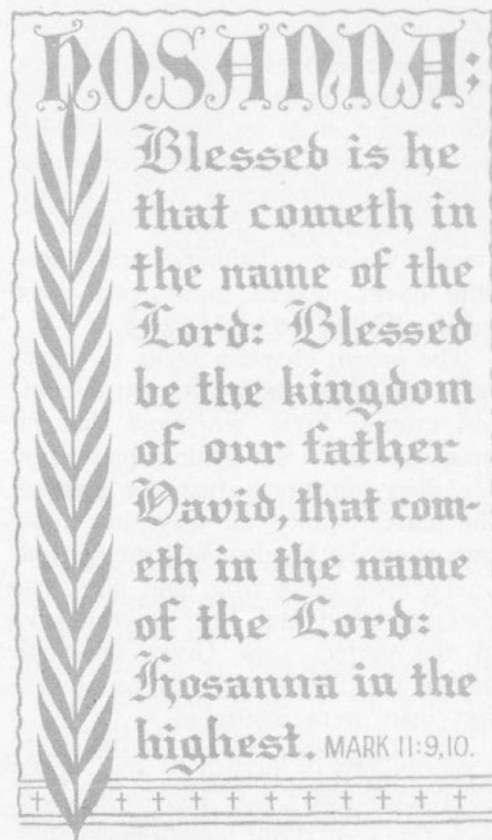
Further, it was the "determinate" counsel of God that was at work. It was not a vague indistinct purpose. God did not leave the crucifixion of Christ to an accident or to the uncertain will of men. It was clear, determined, and certain in date—in the manner of doing it and in the identity of the people who were to carry it out. The Crucifixion was not a victory of evil over God. It was not the result of wicked men getting out of control of God's hands. It was not an accident. It was the result of God's counsel.

God spoke of Christ's death very frequently. He spoke of the bruised heel in Genesis; of the sacrificial lamb in Exodus; of the sacrifices in Leviticus; of the piercing of hands and feet in the Psalms; of the wounds between the shoulders in Zechariah. As Christ saw with perfect clearness, the cross flings its shadow down the centuries.

Having arrived at a paradox, we

now seek the truth which is unfolded in it. How did it work? We must note that God in no way interfered with human freedom. He did not take away men's liberty or their power of decision. He allowed men to work out their own intentions and desires.

Further, God did not coerce them in any way. He did not compel men to crucify Christ against their wishes. He never said to them, "Thou shalt." He left men perfectly free, so free that they could spit in Christ's face; and they did. They were so free that they could put Him to death; and they did. God never stretched out His



hand to stop them from their plans.

Now we reach the *solution* of the whole problem. God worked through the intentions and affections of men. He allowed men to do their worst, yet He carried forward His own designs in spite of, or by means of, their wicked resolves. God's foreknowledge, which is the mirror of the Eternal mind facing the future, respects men's desires and actions, every one of which is known to Him beforehand. God foresaw what men wished to do to Christ. What He did was to allow them to do it.

Our Lord Himself stated the matter with extraordinary clarity. In the

Garden of Gethsemane He said to Peter, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matthew 26:53) The leashed armies of heaven would have flashed down to the earth with eager joy to preserve the Lord from men, if they had been allowed to. But they never came. Christ never asked for them, so the Father never sent them.

Jesus pointed this out to Pilate: "Thou couldest have no power at all against me, except it were given thee from above . . ." (John 19:11). But that power was granted. God lifted His restraining hand from the Jews and Romans and the Crucifixion naturally followed. God deliberately abstained from taking a single step that would have prevented the awful tragedy He foresaw.

The overruling providence of God takes into account the darkest crimes of men as well as their noblest achievements. The success of wicked men, or the devil himself, does not halt God's purposes, but these men become the very instruments through whom God works. He always leaves men room in which their free will can work itself out, while yet He so controls the results of all their actions that the most wicked acts will serve His own glorious purposes.

Gerhard Van Rad puts it this way, "God does not guide history and the destiny of men by continually opposing men in the projects they have taken in hand. On the contrary, He lets them act. To all appearances, they are acting simply according to their own plans and yet they cannot avoid becoming the instruments of God, and acting in reality according to His plan."

We can do nothing to hinder the purposes of God. Peter's words confirm this, "Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts 4:27, 28). Yes, God and Satan can be responsible for the same action. Heaven and hell can take part in the same event at the same moment.

The crucifixion of Christ was the most wicked deed ever conceived by hell. Yet it was the one which brought about the unspeakable blessing of our salvation. Only God could work in such a wonderful way. ■■



The Prison Chaplain's CHALLENGE

By ARTHUR D. WILLIAMS

Chaplain of the State Correctional Institution at Philadelphia, Pennsylvania

IS A CHAPLAIN IN A PRISON DIFFERENT from one not serving in a prison? My answer is, "Yes." He is not only "chaplain of a prison," but also is "chaplain in a prison."

From 1941 to 1947 I was an Army chaplain. For a number of years in Nashville, Tenn., in Petersburg, Va., and in Harrisburg and Emeryville, Pa., I served as chaplain for the mentally ill in state hospitals.

The prison chaplain's work is different. We, for example, have in our institution all male adults—today's population is 1,061. Every man the chaplain faces is in trouble. He is: separated from his family; separated from his friends; losing time; wasting life; burdened with guilt; poisoned with bitterness; stirred with hostility; lonesome and homesick; dehumanized by a number for a name, clothes of shame, common food, association—seven days each week, 24 hours each day, 168 hours each week, 730 hours each month, and 8,760 hours each year—with men of all classes, who, in turn, have been consigned to prison for crimes of all sorts and degrees.

We have men here with the highest academic degrees and also those with the lowest I.Q.'s. We have prisoners from Christian homes and from pagan backgrounds; from mansions, and from hovels. Incarcerated here are men with professional training and men who are illiterate; men with plenty, and men with poverty; men with families and men without families.

All of this tells us that being *unemployed* is not the sole cause of crime, since the majority of our men were employed. *Being poor* will not

explain the cause for crime, since some of our men come from wealthy homes. Not having a *trade* will not give the full answer, since we have represented here preachers, plumbers, policemen, politicians, physicians, teachers, students, scientists, authors, auditors, clerks, cashiers, bankers, and those who have engaged in at least three hundred other occupations.

The prison chaplain seeks to determine the urges that move men to commit crimes. First, we know that no man commits a sin against man only. He does not break just the laws of the state, county, or city, but most important, he breaks *the laws of God*. God's laws come first, and any laws that are good and just are the laws of the perfect Law Giver set forth before the laws contrived by imperfect man were instituted.

The Christian answer is the *only answer* to the problems of the prisoner. He may have a trade, a profession, wealth, or a family. He may know how to read, write, and count, but still he does not do right.

To recapitulate, the prison chaplain is different. His duties are different in character or intensity. He has physical, if not all mental, adults. All his men are in their troubles because they have been charged with offenses against others—offenses they would not want to be committed against themselves. The prison chaplain knows his men are no better or no worse than men out of prison. Many are in prison because they were "caught!" There are no innocent men. There may be innocent babies.

This I do know as a prison chaplain: that men are in prison because of selfishness. I cannot think of a

wrong, a sin, a trespass, or an iniquity that is not centered in *self*. War, greed, dishonesty, untruth, and all the sins in the catalog spring from self or selfishness.

Once again, self makes us feel guilty. We may escape the law, but we cannot escape a guilty conscience. It follows us everywhere and handcuffs our usefulness, often driving us to drink and to the use of drugs, resulting in diseased minds and death.

MOTIVATION FOR CRIME

Some claim that crimes are committed because of fear and concern for one's own weakness, to get the "quick buck," and to avoid labor—why work a week for thirty dollars when you, through crime, can get it in three minutes? Wine, women, and bad associates are often listed. Poor parental and moral guidance are offered as causes or occasions for crime. Take each one of these apart and we will see that *self* (*selfishness*) is the thing that triggers our trouble.

We repeat that all crime is due to the neglect of the teachings of our religious faith. Buddhism, Confucianism, Zoroastrianism, Brahmanism, Shintoism, Mohammedanism, Judaism, Catholicism, Protestantism, or any of the civilized fiats will teach a man to do to others things he wants done to himself. They teach that man must not hurt his fellow man by thought, word, or deed.

CRIME IS AGAINST GOD

The prison chaplain does not feel we "pay a debt to society," in that all society is in debt. Society often *creates* the crime and the criminal *commits* the crime. Society never gives us a receipt that the debt is paid. We pay our debt to God, not man, for our sins and errors. David had Uriah put to death to get his wife. When David was convicted, he did not say that he had sinned against Uriah or society, but in Psalm 51:4 he said to God, "Against thee and thee only, have I sinned." You can hurt man, but you sin against the only One who can forgive sin.

THE CHAPLAIN—A FELLOW PRISONER FOR CHRIST'S SAKE

The prison chaplain is different from other chaplains in that he knows that he, too, is a prisoner. In Hebrews 13:3 we read: "Remember those who are in prison [in bonds], as though in prison [bound] with them."

Or, it is also gramatically correct to translate it: "Remember those who are in prison as fellow prisoners." This convinces me that between sinners in prison and those who are free there is no difference.

The prison chaplain takes seriously Matthew 25:31-46. He is not there to help the "poor devils," the prisoners. He is there because of the high privilege it gives him to serve God and to help himself.

Low would be his motive and meager would be his inspiration if he were there to render help from man to man. Rather, he is there because Jesus said: "I was in prison and ye visited me." The disciples asked Jesus: "When saw we thee in prison and came unto thee?" Jesus answered: "Inasmuch as ye have done it unto the least of these [men in prison] . . . ye have done it unto me."

This means, to the prison chaplain, that whatever he does for the prisoner is not just for the prisoner, but also for Christ. This is the highest motive. This is the chaplain's finest source of inspiration.

THE RESTORATIVE WORK OF THE CHAPLAIN

The prison chaplain's task is to assist in the restoration of the prisoner. He has been told that the man is in prison either for punishment, deterrence, permanent custody, or restoration of the prisoner. The prison chaplain realizes a man may be rehabilitated—that is, he may become able to make a living, or may be restored to his former status in society—and still have moral levels as low as when he came to prison. Often the crime for which a man is sentenced would not have caused him to be sent to a penitentiary. In almost all cases, the man is in the institution mainly due to the fact that he has long neglected and rejected God; and so at last he is overtaken. He is really in prison because he has broken God's Law.

What the prisoner needs above all else is regeneration through Jesus Christ. That is the stepping stone. He may have a trade, education, and wealth and still not be restored morally. Whether the man is serving one year or a lifetime, the prison chaplain attempts to restore him morally—to give him by guidance, precept, and example motivations that will lead the prisoner to accept higher levels of thought, words, and deeds. The chap-

lain will seek to show the man that what he sows he will reap; that he can be sure his sins will find him out. He will seek to reassure him that no man is free from the occasional urge to be a criminal, but at the same time no man has to be a criminal.

The verse that satisfies this matter is credited to Paul's letter to the Corinthians: "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the

temptation also make a way of escape, that ye may be able to bear it."

* * *

Many prison chaplains, such as Dr. Williams, have been assisted in their work through the free Bible study courses provided for prisoners by the Prison Division of the National Home Missions Department. Many prisoners have been saved through these studies. Offerings for PRISON CORRESPONDENCE COURSES may be sent direct to the Home Missions Department, 1445 Boonville Avenue, Springfield, Mo.



Indian Mission at Winterhaven, Calif. before and after remodeling

California Assembly Helps Remodel Indian Mission

By W. H. WEAVER, JR.

Pastor, Lynwood Assembly of God, Lynwood, California

OUR WMC GROUP SPONSORED A PROJECT for gathering and sending a pickup load of toys and clothing to the Indian Mission at Winterhaven, Calif., last Christmas. When those who delivered these gifts to Winterhaven reported on their trip to our WMC's, they mentioned that Winifred Conley, missionary-pastor there, was very anxious to have the Mission remodeled. Previously, it had been a storage room and was remodeled only on the inside. Thus, since the Mission did not have the appearance of a church, it was very hard to find.

Mrs. Estelle Denman, president of our local WMC group, suggested that we take an offering to help remodel the outside of the Mission, which we did. Then four fellows from our church volunteered to do the work and camp out while thus engaged, since there was no way of providing a place for them to stay. One man was a Union carpenter, and others who could not go in person sent their power tools to speed up the job. While

the men worked, I visited the business places in Yuma to buy supplies. Every businessman I visited agreed to help cover the expense.

As a result of the cooperation and generosity of our WMC and other church members, as well as outsiders, the Indian Mission at Winterhaven now has a twenty-eight foot cross rising from the ground at one end and a beautiful planter across the front. Colored lights will light up the shrubbery to be planted later. Also, a spotlight illuminates the cross where it intersects itself. All the lights were connected to an automatic switch. At night the cross is visible all the way to Yuma, Ariz. A visitor now will have no trouble recognizing the Mission as a church. It will take at least \$150 more to complete the restrooms.

Sister Conley's seven-year-old daughter has been her only helper since Brother Conley passed away last summer. Recently, the John D. Swanks from Tempe, Ariz., who are also appointed home missionaries, have joined Sister Conley as her assistants. " "

The Watch of Unbelief



By DAVID H. McDOWELL
Cheltenham, Pennsylvania

"And sitting down they watched him there" (Matthew 27:36).

A "WATCH" IS NOT A NEW CUSTOM. MEN HAVE GATHERED about the deathbeds of the great in all ages to await the end. Before the *Tomb of the Unknown Soldier* in Arlington Cemetery tramps the rhythmic beat of a military watch of honor.

In the scene before us we have an *impromptu* watch. It is a gathering of all classes. Here we have the instigators of the plot; wealth and royalty are there; the military might of the world is represented; religion, cold and critical, is there; the boisterous rabble, now quietened, sits gazing; frightened and bewildered disciples look on in puzzled wonderment; a mother, pale and haggard, worn with sorrow and torn with grief as the "sword pierces through her own heart," stands close under the shadow; that alone and faithful disciple stands hard by the cross awaiting the tragic end, his eyes dimmed with tears.

And a great throng of the rank and file find some convenient point of view around the cruel post of execution.

There is something curious about this watch, *impromptu* as it is, for this Man was not considered among the great of earth. It would seem that such attention is unwarranted. Why sit gazing upon the wretched form of One so out of favor? But something holds them there. They are compelled to stay and see the end result of this fiendish business. So sitting down they watch *Him* there.

The custom of sitting down is usually associated with a work or task completed. It is associated with accomplishment, ease, relaxation, rest, self-contentment. They had done their *best* to surmount the difficulties that loomed to hinder the accomplishment of their criminal act. They had done their *worst* to the greatest man who ever crossed earth's scene of action. "And [now] sitting down they watched him there."

What did they expect to see, and what did they actually behold?

1. *They expected to see the miracle of self-salvation.*

The Record says, "They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself.

If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him" (Matthew 27:39-42).

That was the voice of cold, calculating, cynical religion speaking. That gaze of unbelief that has passed up all the other valuable, concrete evidences—while boasting behind the erroneous statement that it cannot believe what it cannot see—presumptuously chooses its own means of what it desires to believe. The chief priests were like the "father of lies" who, being defeated in the battle of the wilderness, cried, "If thou be the Son of God..." (Luke 4:3)—demonstrate your deity by doing what I suggest. Satan is still irreverently bandying the age-old doubts, "Hath God said?" and, "If thou be."

2. *They saw the execution of judgment on God's broken law.*

Paul writes, "For the wages of sin is death..." (Romans 6:23). Here is no alternative. Sin and death are associated eternally. There can be no separating of these eternal enemies of mankind.

The Man they now were watching was a voluntary offering for the sin of the world. Ponder the prophetic portrait of the heart cries of the Redeemer in the twenty-second Psalm, the Psalm of Sobs, and there behold the reason why He could save others, but could not save Himself. They saw their Substitute "bruised of God" and put to shame, being made a curse for us (Isaiah 53:10; Galatians 3:13).

3. *They saw the doom of all rebellion.*

The pomp, wealth, power, glory, and importance of their wagging heads; the power of military might; and the strength and fortitude of all self-confidence and human pride; here these crumbled before the stroke of divine wrath against sin. Could anything be more appalling? What happened here in our Substitute will happen to every lofty head that persists in violating the law of God by continuing in sin—by rejecting God's remedy for the heart's dire need. All human and satanic power

and greatness vanishes here on this hill of ashes—the place of a skull.

Unsaved brother, look with that motley mob and see the judgment of God on sin. See your own end, unmitigated in all its fury. The blackness and darkness of divine wrath is being executed against sin. Take one long look at the limpid form of the Son of Man on that cross, and then think of the penalty and the end of all rebellion against God and His Christ.

4. *They saw the accuracy of the prophetic Word.*

Jesus cried, "It is finished." What is finished? The whole plan of God? No! The seed corn had fallen into the ground in death. The word spoken through the prophets was steadfast. Not a jot or tittle had failed. There it stands before a world of sin and rebellion—the picture of God's faithfulness in dealing with the cause behind the problem of a universe out of balance because of sin. The cynical questions of the prince of darkness, "Art thou the Son of God?" and, "Hath God said?" are revealed here—as the hours pass—while they sit and watch.

5. *They beheld love in all its sublime fulness being poured forth.*

The first Word from the cross was unforgettable, "Father, forgive them; for they know not what they do..." (Luke 23:34). They had been "fulfilling all righteousness" and in their unbelief "wist it not." They meant it for evil; God meant it for good. They had done their worst; God had done His best.

6. *They saw the horror and agony of dying.*

The watchers of unbelief "saw" souls going out of this world into eternity without God and hope—alone. The last, dying question of the Son of God—"My God, my God, why hast thou forsaken me?"—meets the thundering answer that sounds down through the ages: "The wages of sin is death..." (Romans 6:23).

We hear amid the roaring thunder, the rending rocks, the quaking earth, and the trembling mountains—as darkness blacker than midnight settles down on that tragic scene, and men's hearts quake with fear—the voice of the eternal God crying out through all the forces of nature that *the wages of sin is death* and the end of all rebellion is the blackness of darkness forever.

Oh, that men would look, as the dying thief looked, with a look of repentance and faith, and cry out with him, "Remember me when thou comest into thy kingdom." Accept Him as your Substitute before God, and you shall be saved from eternal death. //

THE CROSS (Continued from page five)

"Not my will, but thine." And in this attitude I must walk daily; for the cross means an end to the self-centered life in all of its forms and manifestations.

May it be ours to bow once more at the cross of Christ; and then, in the light of that cross, take up our cross daily and follow. Remember: no cross means no crown. To avoid Calvary is to miss Glory. The cross is a *must*, not only for salvation, but also for discipleship.

*The consecrated cross I'll bear
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.*

The Evangelist's Key Role

BY E. M. CLARK

ILLINOIS DISTRICT SUPERINTENDENT

IT IS SIGNIFICANT, I BELIEVE, THAT EVANGELISTS are mentioned before pastors and teachers in Ephesians 4:11. "And he gave some . . . evangelists; and some, pastors and teachers." This does not mean evangelists are more important but it recognizes that their work is preliminary to that of pastors and teachers. The evangelist has an itinerant ministry. He goes about seeking new cities and new people who have never heard the Good News.

The Assemblies of God has Good News for everyone—saint and sinner alike. It is the Good News that Christ saves from sin, heals our bodies, and baptizes believers with the Holy Ghost and Fire. Evangelists take the message into new territory, pray and preach until there is a nucleus of converts, and in this way new churches are born.

Today we still find that a Holy Ghost revival is the fastest way to start a new church. In Illinois we hope to formulate a plan whereby the evangelists can spearhead the opening of new churches in many places. At present our pastors and evangelists are working together in many pioneer areas. God is encouraging a great many of our pastors to "do the work of an evangelist." In some instances pastors of small churches, particularly new churches, need the help of a strong evangelistic ministry to speed up growth of their work, but they lack the financial ability to undertake a strong evangelistic effort. The Illinois District is enlisting some of our most successful evangelists to go to these small churches for a two-week or three-week campaign. The District helps the church with the advertising budget and pays the actual expenses of the evangelist during the campaign. In this way the financial sacrifices are shared by the evangelist and the District, as well as by the pioneer pastor, and the growth of smaller churches is being speeded up tremendously.

We are confident that fruitful harvests and untold blessings lie ahead for those who are willing to "do the work of an evangelist."

District Superintendent E. M. Clark (left) presents check to Evangelist Samuel Reaves to finance pioneer evangelistic effort in Illinois District.

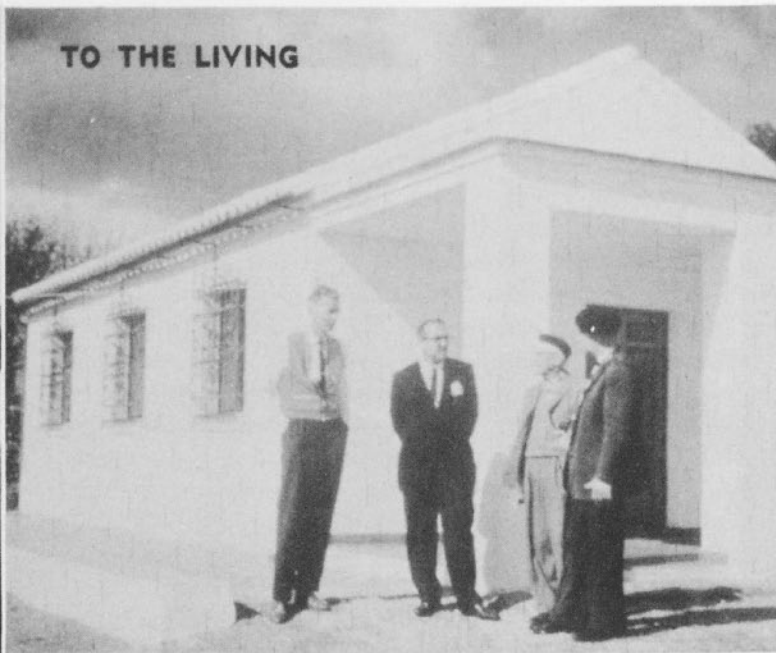


TO THE DEAD



Row after row of white crosses stand as a monument to those who have fought and died in Europe.

TO THE LIVING



Churches such as this one in Ronda, Spain, are living monuments to the victory of Calvary.

EUROPEAN MONUMENTS

By CHARLES GREENAWAY

Global Conquest Representative

CERTAINLY NO ONE WOULD DENY THE culture of this complex continent or ignore its contributions in the fields of medicine, science, music, and others to the past or to the present society in which we live. No continent has done more.

Yet, for some reason, Europe has been chosen as the battlefield of the world. More men have fought and died here than on any other continent. Every road, ravine, and river has been the scene of not one but many battles, like giant operas, but always with the same ending—another monument to defeat. Europe—constantly bathed in blood, rent, torn asunder, divided and redivided, spoiled and ravaged by civil wars, international wars, holy wars—has somehow survived until this hour.

Napoleon's Waterloo is here: Thousands upon thousands of white crosses tell the story of World War I. Guides lead you over the battlefields and cemeteries of World War II. The Waldenses, the Moravians, and the Huguenots died here. All this gives the feeling and one cannot escape it that Europe is one great monument to death and defeat. But let us turn

the page and look at the living monuments to victory.

We know that what has transpired in Europe is history. That we cannot change. But our generation lives here now. We have no promise of the future; all that can be assured is the immediate present. It is true that Europe, like the United States, has progressed well as far as the physical man is concerned, but the spiritual condition in Europe is no different than it was in the dark ages.

The fear I see on faces in Europe is the fear of a generation with no horizon of hope. This generation is living in a world that has almost succumbed to the inevitability of mass retaliation—a world in which science has given its resources to create new forms of mass extermination of the human race by H-bomb warfare, air pollution, soil poisoning, and water contamination.

Send Foreign Missionary offerings to
ASSEMBLIES OF GOD
Foreign Missions Department
 1445 Boonville Ave., Springfield, Mo.

However, any theological student would agree that there has never been a greater opportunity in any generation for a harvest of souls across this continent. Never has the sunlight of hope shone brighter. How long will this hope last?

Will it be like China, a part of the harvest we lost? Will we continue to travel millions of miles over Europe, take our thousands of pictures, gather material for wordy sermons to impress each other of what we have seen, and, when we are finished, realize we have added another monument to a dead opportunity which will never present itself again in our generation? God help us to arise and aid our brethren who are now fighting against every force of evil!

The prevailing idea that "Europe had the gospel before us, so let her find her way" does not relieve us of our responsibility. We can do something here. We can seize this era of golden opportunity to reach millions who will arise to bless us in eternity. Europe is hungry for spiritual leadership.

In every city, village, and hamlet

you see monuments to the dead. You ask yourself the question, how many dead men—lost souls—do they represent?

What a joy it is to turn from these monuments to the dead and look at living monuments to victory! What a joy to see what God has wrought through a mere handful of men—men whose rallying point and symbol is the cross. This symbol which Satan meant to leave us as a monument to death has become our symbol of victory. Our missionaries, working and representing us, remind us that all great men did not die with Wesley, Livingstone, or Martin; nor did courage die with the Huguenots or the Moravians; but faith, courage, and fire are born in hearts today. Our missionaries erect monuments to the living against the severest obstacles and pressures.

Let us visit together Assemblies of God Bible training schools in Holland, Germany, Belgium, and Italy. The spirit of thankfulness can be felt. It can be seen on the faces of the young people who are being trained in their own countries and in their own languages. The influence of these men and women will go far in this world and will linger long after our visas have expired and our opportunities to work for Christ are gone. There is no language on earth that can define the value of what is being done here.



Veteran Missionary Called Home

Henrietta Tieleman, daughter of Dutch immigrant parents, was converted at the age of eight. She was called to the mission field when she was 19, while actively engaged in Sunday school teaching, open-air services, and pioneer evangelism. In preparation for missionary service in China she attended Bethel Bible School, Newark, New Jersey.

Along with Alice Stewart, Sister Tieleman went to Shanshi Province, North China, in 1926. Her letters to the family told of orphan children, drug addicts, conversions, and idol-burning ceremonies; of primitive travel conditions, of bandits, and war lords. She spent five years in language study and evangelistic work, and also opened a new mission station.

During her first furlough, Sister Tieleman affiliated with the Assemblies of God.

The United States government is spending, and has spent, millions of dollars in Europe to prove that we are our brother's physical keeper. Our missionaries are proving we can be Europe's spiritual keeper as they work side by side with the brethren of each country, become fluent in their languages, and disregard their own personal feelings.

Fighting on a dozen fronts, they move on. They heed the call from Athens to Rome, from Paris to Frankfurt, from Copenhagen to Barcelona, from Brussels to Amsterdam. They wage their conquest in little rooms hidden away on narrow, crooked streets, in old store buildings, on the grand avenues. They print on offset presses in Rome or Erzhausen, or on a mimeograph in Paris or Copenhagen. When nothing else is available, the clattering of a typewriter producing lesson sheets in the language of the people can be heard. All are working as though today might be their last opportunity. They are all of one accord—the urgent need is for more presses, schools, Bibles, tracts, and training programs.

Never have I seen people in a greater hurry. If this army must ever retreat, it will not leave a monument to death, but to victory. Pray for Europe; and, if God lays it upon your heart to do something, do it today. Tomorrow may be too late!

She returned to China in 1934. When the Sino-Japanese war broke out, she and Sister Stewart remained in China and opened a mission for refugees, many of whom were saved and filled with the Holy Spirit. The church became too small for the congregation, so services were held in several places until they could build a church seating about nine hundred people.

Following Pearl Harbor, Sister Tieleman and her co-worker were interned for three weeks. In June, 1942, they were expatriated on exchange ships. But Sister Tieleman's heart remained in China, and when the Japanese left and communist revolutionists started their campaign in the north, she and Sister Stewart went to South China. The Red flag moved southward fast and the communists found numerous reasons for harrassing those engaged in missionary work. Again the missionaries were forced to leave the land of their calling. A church with 73 baptized believers remained as a monument to the two years these brave women spent behind the bamboo curtain.

After she left China, the plight of Chinese refugees in Formosa became the burden of Sister Tieleman's heart. It was not long until she and Sister Stewart returned to

the Orient where they worked with children of lepers and opened a work in Taipei, capital of Formosa.

The church at Taipei rapidly outgrew the existing building and another was erected. In 1961 this building was also filled to capacity. The last burden on Sister Tieleman's heart was enlargement of the church at Taipei.

During her recent illness, this pioneer missionary's faith and hope remained steady. She was always cheerful, even though her body was racked by pain from an abdominal cancer. On February 27, she left this world for her heavenly home.

Her concern for others, and her joy and faith in her Lord are remembered by those who knew her. Henrietta Tieleman left footprints, not in the sands of time, but in the hearts and lives of Chinese boys, girls, men, and women in both Formosa and mainland China.—Wilma Jones

Foreign Missions Department MONTHLY REPORT January 1962

CONTRIBUTIONS

Alabama	\$ 3,344.68	N Texas	11,726.55
Appalachian	805.78	Northwest	32,020.33
Arizona	2,361.22	Ohio	9,161.76
Arkansas	5,026.86	Oklahoma	16,617.84
Eastern	20,624.97	Oregon	13,273.91
Georgia	2,046.85	Potomac	8,980.98
German Br	1,398.21	Rocky Mtn	6,478.12
Greek Br	212.50	S Carolina	699.03
Hungarian Br	10.00	S Dakota	2,017.35
Illinois	10,261.57	S Florida	7,789.24
Indiana	5,633.83	S California	35,887.73
Italian Br	270.24	S N England	5,172.00
Kansas	8,968.62	S Texas	10,869.34
Kentucky	1,520.22	S Idaho	1,196.92
Latin Am Br	418.05	S Missouri	9,316.36
Louisiana	3,366.32	Span E Dist	168.00
Michigan	13,216.49	Tennessee	3,782.27
Minnesota	13,874.19	Ukrainian Br	131.20
Mississippi	1,618.41	W Central	5,322.45
Montana	3,498.54	W Florida	2,607.54
Nebraska	4,964.16	W Texas	4,180.93
N J	7,526.23	Wis-N Mich	5,941.80
N Mex	1,831.57	Wyoming	790.75
New York	10,975.70	Alaska	250.56
N Carolina	1,443.32	Canada	1,740.12
N Dakota	3,039.45	Hawaii	378.33
N N England	1,132.55	Foreign	2,604.37
N Calif-Nev	24,162.12	Miscellaneous	1,310.71

Total Amount Reported	\$353,969.14
District Funds	\$10,649.38
National Home Missions	2,649.57
Office Expense	4,646.19
Given Direct to Missionaries	494.99 18,440.13

Received for Council Missionaries	335,529.01
Received for Non-Council Missionaries	3,318.38
Missionary Offerings Not Allocated to Any State	5,233.14

Total Receipts	\$344,080.53
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DISBURSEMENTS

Support of Missionary Personnel	\$174,724.89
Missionary Equipment	43,689.57
Missionary Work	102,629.21
National Workers	8,728.22
Deputational Returns	1,740.10
Buildings in Foreign Lands	67,250.13
Missionary Transportation	58,642.39

	\$457,404.51
Transferred from "Hold Accounts"	113,323.98

\$344,080.53

Forty young people tell why
they devote hours each
week to help spread the gospel.

Why They Sing for Revivaltime

By LOIS HOKANSON

WHY DO FORTY YOUNG PEOPLE ATTENDING CENTRAL Bible Institute, Springfield, Mo., volunteer to sing for the *Revivaltime* broadcast?

They must devote hours of their time to practice; they only meet a small fraction of their audience; they seldom get to see in person the results of their ministry—the persons who have been saved, healed, encouraged, and helped by their singing. Yet each year two or three times as many talented CBI students audition for the choir as can be used on the broadcast, and those who are selected willingly give up many hours each week to prepare for each half-hour broadcast.

One factor may be that young people who love to sing find that working with the talented choir director, Cyril McLellan, is a rewarding experience. But far more important is the fact that these students have caught the vision of the ministry they can have through *Revivaltime*.

David A. Ferrell, a sophomore from Charleston, Mo., has served as an evangelist and personal worker, yet he says, "The *Revivaltime* choir is the greatest opportunity I have ever had to help so many. To read letters from those in distress and to go before the throne of God with these requests is the most rewarding work I've done."

"There's no other ministry where so many people in so many places can be reached at one time," says Carl Guiney, another sophomore, from Lafayette, Ind.

"I chose *Revivaltime* as an outlet for ministry," Gwen



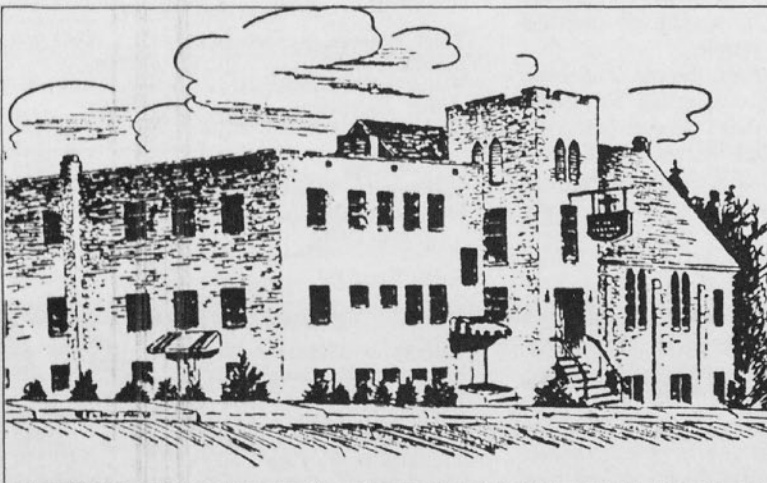
Members of Revivaltime choir give hours each week for prayer and practice in preparation for the broadcast.

Hestand, sophomore from Grandview, Mo., says, "because the broadcast's very foundation is to meet human need wherever it exists and to present Christ as the answer to that need. It is a thrill to share in this ministry which is not confined to any particular place or group of people."

Before they ever came to CBI, a number of the present choir members had decided to audition for a place in the *Revivaltime* choir. Freshman Esther Holmberg, Brooklyn, New York, is one who had been impressed with the ministry of *Revivaltime* while still in high school.

"While attending high school," she reports, "I would listen to *Revivaltime* over the radio Sunday nights. I always hoped that someday I could be part of this ministry helping men and women to find happiness in Christ."

"While in Pembroke," says another freshman, Murray R. Buschert from Pembroke, Ontario, Canada, "I heard *Revivaltime* every Sunday and enjoyed the broadcast very much. I determined that if I ever came to CBI, I would endeavor to get into the *Revivaltime* choir. God has seen fit to answer that desire."



First Assembly of God in Beckley, West Virginia (left), is sponsoring a *Revivaltime* origination to-night, April 15, climaxing a series of special meetings with C. M. Ward as speaker. T. M. Waldron is pastor. Tonight's origination service will feature the South-Eastern Bible College choir (right), of Lakeland, Florida, in place of the regular *Revivaltime* choir.

"Since being a member of this choir," he continues, "I have come to realize the wonderful work this broadcast is doing in reaching lost souls for Christ. I am thankful to God that I can have a small part in reaching millions of lost souls weekly for Him."

Another who determined to find a place of ministry with the choir was Lanita Millican, Memphis, Tenn. "I heard the choir sing at a Thanksgiving rally in Milan, Tenn., five years ago," she says. "I was very much impressed by their expressions. They sang as if they meant every word. From that time on, I desired to become a part of *Revivaltime*."

Sophomore Marianna Schmidt, Valdez, Alaska, is continuing a "Schmidt tradition." She is the fourth of her family to sing with the *Revivaltime* choir.

"Ever since I planned to come to CBI, I longed to sing in the *Revivaltime* choir," she explains. "Since serving last year as a member, I realize more than ever that the choir is not just an outlet for those who love to sing, but it is also a ministry to witness to lost souls who may never hear the gospel except by radio."

The choir members have formed themselves into a prayer band which meets weekly to pray for the broadcast ministry and also for prayer requests sent by listeners each week. Clifford R. Christensen, junior from Tacoma, Washington, echoes the feelings of many when he says, "It is a privilege first to be confronted with and then to pray for the needs of literally millions around the world."

With such dedication to the ministry of spreading the

gospel, it is not surprising that testimonies like these come into the *Revivaltime* office:

"I receive a wonderful blessing from the message and beautiful music," writes L. P., Alabama.

"I enjoy the singing so much. I like to sing along with the choir," testifies P. F., Oregon.

There is no limit to what God can do when people—young and old alike—consecrate themselves to obeying His will and doing His work. God is using these young people to minister to souls around the world because they have dedicated themselves, their time and talents, wholly to the Lord.

You, too, can help in this work as you pray, work, and give. Let us know that you are standing with the choir members in praying and giving to this radio broadcast ministry. Write today to REVIVALTIME, Box 70, SPRINGFIELD, MISSOURI.

Day by Day in Your Bible

Read It Through in '62



April 15—Begin 1 Kings 14

April 21—Finish 2 Kings 12

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BASED ON A TRUE INCIDENT

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The new filmstrip, *Muddy Feet*, based on a true incident, clinches the worth of VBS as mere sermonizing never could. In beautiful color, with accompanying 12" long-play record, the story moves quickly from the frustrations to the fruit of the vacation Bible school ministry. *Muddy Feet* cannot fail to move your audience as it reaches its climax in the sudden tragic death of Betty, a youngster newly won to Christ. Running time, 20 mins.

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Up! Up! Up!

A mountain climber made his way up a particularly hazardous slope. All along the way were niches and pitons left by earlier climbers. Soon, with a minimum of effort, he stood higher than any other had ever stood. For moments the climber was carried away by the exhilaration of the experience. Then he realized—"I am here because others left helps for me!" So, reaching still higher, he drove a pin, and another, and another. Some climber coming after, strength saved by *his* effort, would go on to even higher heights.

This story has an easy-to-find moral for the alumni of our Bible colleges: Young people coming up behind are depending on you. Working from the strength of your positions as pastors and leaders, you can drive new pins and carve new niches—not to make their way easier, but to make their climb higher! Encourage your congregation to join you as you support the strengthening and expansion of our Bible colleges through regular giving.

FOR FURTHER INFORMATION, WRITE
CENTRAL BIBLE INSTITUTE
SPRINGFIELD, MISSOURI

*THIS SERIES OF ADS IS SPONSORED BY A MICHIGAN
FRIEND OF EDUCATION WHO CONTRIBUTED FUNDS
FOR THIS SPECIFIC PURPOSE.

I TRIED TO MAKE A CROSS

By PAUL D. SHERMAN
Pastor, Bethel Assembly of God
Thedford, Nebraska

IT WAS FEBRUARY 4, AND I WAS PREPARING for a bimonthly morning service for the children of my church. I was especially desirous to open the mind gates of our kids to the meaning of the sacrificial emblems. "This will be easy," I thought, "I will make a cross." Little did I realize that this would be the most soul-shaking day for me since my call to the ministry.

I took two pieces of stripping which I sawed neatly into two lengths, one two feet long and the other about fourteen inches. I knew this part would be easy; for they are inset into pulpits, formed of glass to admit light, placed about the room as prayer reminders, and fashioned in gold and hung around the neck. They embellish sanctuaries, enhance majestic cathedral spires or lowly missions, adorn desks in various forms, and complement coat lapels.

This would be easy; and it was. Only two nails did the trick. I had created a two foot cross! Then I took three nails, placing two at each end of the cross beam and the other at the foot.

Now I realized I had reached the ultimate. How could I portray, with a box of shiny, smooth nails, the pathos of this stirring story? Crude, rough pegs were driven through my Saviour's hands! What would depict the sin which had caused it all? How could I show the handwriting of ordinances which were against us, pinned to the cross? What would reveal the thorns piercing that lovely head—the head that had no place to lie, but



now hung in anguish on a cruel tree?

What of the drama at the foot of the cross? The drunken jesting as the soldiers cast lots for His robe, the seamless robe—His remaining evidence of royalty. What of the cries of terror as darkness covered the earth? Darkness, as though God could bear the scene no longer and placed over it a shroud. The comforting words of the beloved disciple as he said, "Behold, Thy mother!"—mother, who, in spite of insinuations of nurturing an illegitimate child, remembered the words of the Angel and brought forth the Son of God; who, with Joseph, took Him to the temple to be blessed—the temple where He had felt as much at home as He had in the carpenter's shop where He played in the shavings. Mother—who had taught Him His first words, helped Him take His first faltering steps, comforted Him in illness, and rejoiced at His first tooth.

"If I can make them realize what took place at Calvary," I thought. I proceeded to stain the boards with red, at each of the three nails. I found that I, the minister, was receiving the greatest revelation. I found you cannot paint forgiveness with cake coloring; neither can a ransomed soul be etched in crimson red. How can you paint love? Where is the color so beautiful and rare called Calvary Love? What artist could reproduce the anxiety as He cried, "My God, why?" or the compassion when He said, "Father, forgive them."

Then I wept, because I couldn't make a cross. God carried me away to the lonely hill beyond the walls of Jerusalem. Calvary became very real to me again. I saw the crude pieces of tree which bore the body of Jesus. I saw the jeering crowds with blasphemous words to the Saviour. I saw the soldiers and the flash of Roman spears. I saw a disciple following afar off. But not least, I saw the minister forgiven, redeemed by a willing substitute.

No, the emblem on the lofty church spires and around the neck does not show the curses of the demon world, nor the ripping veil in the temple, nor the cry of repentance, nor the singing of heavenly hosts for a mission accomplished.

I am happy for what I saw; but I wept because I could not make a cross.

YOUR QUESTIONS



✧ *Are the Holy Ghost and the Holy Spirit two Spirits, or are they the same Spirit?*

There is only one "holy Spirit of God" (Ephesians 4:30). Holy Spirit and Holy Ghost are two names which are used interchangeably in the Scriptures to denote the Third Person in the Trinity.

✧ *The writer of a Sunday school teacher's quarterly says Jesus drove the money-changers out of the temple three years before the account in Matthew 21:13. Is this correct?*

The Scriptural record indicates there were two cleansings of the temple. One of these occurred early in the ministry of Jesus—described in John 2:13-17. The other time was when Jesus rode into Jerusalem and was honored by the people as their King. See Matthew 21:12, 13; Mark 11:15-17; and Luke 19:45, 46.

✧ *Is it true that God will prosper everyone financially who gives liberally to religious causes?*

God will prosper in soul all who seek to serve Him with their financial, moral and spiritual resources. Yes, I believe He will help us financially. But let no one think he can buy God's blessing with money. Peter said to the sorcerer, "Thy money perish with thee, because thou hast thought the gift of God may be purchased with money" (Acts 8:20).

✧ *Are the new heavens and the new earth which God will create—indicated in Isaiah 65:17—the same heavens and earth described in Revelation 21:1?*

There are those who believe so, and I think none would dispute such a fulfillment. But the description given in Isaiah is particularly applicable to the time of millennial blessing.

When Christ comes to reign, Satan will be bound a thousand years (Revelation 20:2), and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:9). This means there will be new

heavens and a new earth—morally and spiritually—with Jerusalem the center of government and spiritual life. See Isaiah 2:2-4.

A glimpse of the Millennium is given in the eleventh chapter of Isaiah. There will be planting, prosperity, and blessing. Animal life will be tame as it was during the time of Adam before he fell.

✧ *Is it right for a pastor to pay attention to some of the members in the church while ignoring others who love the Lord?*

The pastor should seek to serve his flock without showing partiality, but many things contribute toward causing some to feel they are neglected.

Some people are by nature friendly and warmhearted. They make themselves friendly with the pastor, and he cannot refuse their attentions without offending them. Others are reserved, timid, and shrinking. They keenly desire fellowship with the pastor but cut themselves off.

Try greeting the pastor. Tell him you appreciate him. If you will show yourself friendly, I believe you will receive a friendly response.

✧ *If we have been filled with the Spirit and live for Jesus, what Scripture assures us that we are saved?*

The Holy Spirit "beareth witness with our spirit, that we are the children of God" (Romans 8:16). We are kept by the same kind of faith by which we were saved. "The just shall live by his faith" (Habakkuk 2:4). The New Testament abounds in assurances of salvation, now and for all future time, to those who accept the atoning work of Christ and make Jesus their Lord. God saves us and it is He who keeps us. See 1 John 3:14; 2 Timothy 1:12.

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville Ave., Springfield, Mo. Brother Williams will answer either in this column or by a personal letter (if you send a stamped self-addressed envelope).



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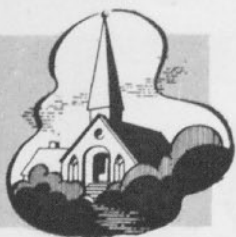
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Sunday's Lesson

RIGHTLY DIVIDING THE WORD OF TRUTH



Promised Rest Through a Risen Christ

Sunday School Lesson for April 22, 1962

JOHN 20:19-21; HEBREWS 4:1-11

The third chapter of Hebrews ends with a reminder that many of the Israelites failed to enter into the land God had promised them because of unbelief and disobedience. In the verses from the fourth chapter which comprise our present lesson, the inspired writer points out the following truths: (1) God has provided a "rest" for His people today; and (2) this "rest" is entered into by faith and maintained by obedience.

REST PROMISED AND PROVIDED

"There remaineth therefore a rest to the people of God." The "rest" to which the writer refers has to do with far more than the rest of initial salvation. It is not so much the rest which is the result of peace *with* God, as it is the rest which is synonymous with the peace *of* God. This rest is spoken of as being God's rest; that is, the very rest which God Himself experiences.

What Canaan was to the Israelites in Joshua's time, so "the heavenlies" spoken of by Paul in Ephesians is to the Christian—"the heavenlies" referring broadly to

GOD'S WAY TO PERFECT REST



the spiritual "territory" and privileges which are available to every believer.

Just as Joshua led the Israelites into their Canaan, so we are led into our "rest" through Christ.

REST EXPERIENCED THROUGH FAITH

God's promises to Israel were of none effect because they were "not mixed with faith." By contrast, Caleb and Joshua believed God and consequently entered the promised land. Similarly the life of rest, the life which is free from anxiety, strain, tension—the life which is marked by inner peace and tranquility—is a life which is entered into by faith and by faith alone. "For we who have believed—who have adhered to and trusted and relied on God—do enter into that rest" (Amplified Version). How important it is that we realize this.

Hudson Taylor, founder of the China Inland Mission and one of the most godly men that ever lived, entered this life of rest through faith in his oneness with the living Christ. He said:

"I strove for faith, but it would not come; I tried to exercise it, but in vain. Seeing more and more the wondrous supply of grace laid up in Jesus, the fulness of our precious Saviour, my guilt and helplessness seemed to increase. Unbelief was, I felt, the damning sin of the world; yet I indulged in it. I prayed for faith, but it came not. What was I to do? When my agony of soul was at its height, a sentence in a letter... was used to remove the scales from my eyes: 'But how to get faith strengthened? Not by striving after faith, but by resting on the Faithful One.' Ah, there is rest! I have striven in vain to rest in Him. I'll strive no more."

REST FROM ONE'S OWN EFFORTS AND WORKS

"For he that is entered into his [God's] rest... hath ceased from his own works, as God did from his." Here we have another all-important truth. There is a tendency within all of us to commend ourselves before God, to attempt to establish a righteousness before God on the basis of our good works. But this will never do! As Christ entered rest through death, so do we. We "cease from our works" by ceasing from self. And what a blessed relief it is to stop trying to merit the blessings of God and to appropriate Christ Himself as our all in all.

REST THROUGH THE MANIFESTATION OF THE SPIRIT

While our lesson text does not specifically speak of it, yet the fact remains that there is a most glorious spiritual rest and refreshing which comes through the exercise of praying and singing in other tongues in one's devotional life. In 1 Corinthians 14:21, Paul definitely links tongues with Isaiah 28:11, 12, in which it is said, "With stammering lips and another tongue will he speak to this people... this is the rest... and this is the refreshing." Who that enjoys this blessed manifestation of the Spirit does not thank God for the rest for weary nerves, body, and mind, which such communication with the Lord provides.

—J. Bashford Bishop

Bees gather honey from bitter herbs. Some hearts, like evening primroses, open more beautifully in the shadows of life. Spiritual flowers spring up in the storm, under the beating rain.—Richard G. Dunwoody.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Bessemer	Garywood	Apr. 8—	Charles Thomas	L. R. Self
	Needham	Mt. Olive	Apr. 15-29	B. R. Minton	J. A. Luker
Ariz.	Phoenix	W. Ind. Sch. Rd.	Apr. 8-22	John C. Poteet	Lester G. Searles
Ark.	Monticello	Oak Grove	Apr. 15-29	A. G. Calaway	L. W. Hoppers
	Viola	A/G	Apr. 16-29	Jackie & Peggy Nichols	William A. Sowell
	Waldron	Needmore	Apr. 15-29	Hershel Moore	George Garrett, Jr.
Calif.	Corona	Home Gardens	Apr. 3—	Lloyd Perera	L. W. Hicks
	Escalon	* A/G	Apr. 13-15	Christian Hild	Melvin W. Steward
	Fresno	Full Gosp. Tab.	Apr. 15-23	Ernie Eskelin	Robert Thomas
	Merced	First	Apr. 15-29	Marvin Schmidt	Earl Gould
	Sacramento	Glad Tidings	Apr. 15—	Fred & Sarah Byers	Gerald L. Baser
	San Luis Obispo	A/G	Apr. 19-May 6	The Bender Team	V. Ragsdale
	Santa Rosa	Central	Apr. 16-29	Archie & Mrs. Phelps	Wesley J. Griggs
	Stockton	Calvary Tab.	Apr. 17-22	Christian & Mrs. Hild	Leonard H. Rogers
Fla.	Niceville	First	Apr. 17—	Jimmy & Carol Snow	H. S. Phillips
	Palm Harbor	First	Apr. 15-29	N. B. & Mrs. Rayburn	Willis Middleton
	Pensacola	Ferry Pass	Apr. 9-22	Douglas Bartlett	Grady Sowell
	Tampa	Sulphur Springs	Apr. 17-May 6	Jack & Clara Peters	Joseph Hardt
Ga.	Griffin	First	Apr. 17-29	Calvin Melton	Ernest Pruett
	Meigs	Zion's Grove	Apr. 9-22	Shelvey Holland	Olin Loyd
	Warner Robins	First	Apr. 18-29	Perrello Brothers	H. F. Freeman
Ill.	Harrisburg	First	Apr. 10-22	Norman & Evelyn Hays	David Knight
	Rockford	First	Apr. 11-29	Stanphill-Ferrin Team	E. A. Manley
Ind. *	Bloomington	Lighthouse Tem.	Apr. 17-29	Paul D. VanWinkle	Marshall Baxter
	Crawfordsville	First	Apr. 17—	Asa L. Williams	John E. Smith
	East Gary	A/G	Apr. 11—	Charles E. Crank	Denver Baker
	Indianapolis	Calvary Temple	Apr. 18-29	Musical Lebsacks	Howard Skinner
Iowa	Ottumwa	First	Apr. 15-29	Larry Allbaug	Ernest Illum
	Storm Lake	A/G	Apr. 17-29	Robert A. Paul	Vernon Huffey
Kans.	Morland	A/G	Apr. 15-22	Carl Walker, Jr.	Allen Musbach
La.	Kenner	First	Apr. 8-22	Morris Lefkowitz	L. O. Waldon
	Sterlington	A/G	Apr. 22—	Melvin McKnight	J. E. Barton
Md.	Pocomoke City	Glad Tid. Tab.	Apr. 18-29	Earl & Mrs. Douglass	Paul E. Boyce
Mich.	Ann Arbor	Evangel Temple	Apr. 17-29	Edgar Rasmussen	T. Burt Evans
	Atlanta	Full Gospel	Apr. 17-29	W. Clifford Nelson	Lindsay MacPherson
	Fennville	A/G	Apr. 17—	John Higginbotham	V. Leon Barker
	Flint	Riverside Tab.	Apr. 18-22	George Hayes	Ivar A. Frick
	Harrison	Hiwy. Gosp. Tab	Apr. 17-29	Bobby Jackson	Daniel J. Miller
	Plymouth	A/G	Apr. 10-22	Ray C. Eskelin	John Walaskay
	Royal Oak	Calvary Temple	Apr. 17-29	Bobby C. Jackson	A. F. DiMusto
	Standish	A/G	Apr. 17-22	Robert J. Price	Herbert E. Stevens
Minn.	Wadena	A/G	Apr. 10-22	Robert Owen	Sherman Buschow
Mo.	Edgar Springs	A/G	Apr. 17-22	Glenna Byard	Melba Mace
	Florissant	** A/G	Apr. 15-20	Bob Olson	Lester Shockley
	Princeton	A/G	Apr. 8-22	Bonnie M. Ruble	Leslie Howard
Mont.	Bozeman	First	Apr. 15-29	Wesley Pollet	William Redmond
Nebr.	South Sioux City	A/G	Apr. 15-29	Jerry & Mrs. Spain	B. F. Correll
N. J.	Linden	A/G	Apr. 17-22	Bob & Pat Ludwig	Jack Kaylor
	Long Branch	Calvary	Apr. 17-29	Dan & Anita Bogdan	Wesley Clark
N. Mex.	Truth or Conseq.	A/G	Apr. 15-29	R. M. Hargis	Harold E. Hill
	Tucumcari	First	Apr. 15—	Melvin Boatright	E. R. Winter
Ohio	Columbus	Bethel	Apr. 15—	Ken & Jackie Haddaway	Raymond C. Fife
	Sebring	Calvary	Apr. 15-20	C. W. Hahn	C. M. Marple
	Toledo	First	Apr. 16—	Ron Ripley	G. G. Martin
Okla.	Henryetta	First	Apr. 8-22	Frank Martin	Edward L. Estes
	Jenks	First	Apr. 8-22	Bill Hayes	Jackie R. Hayhurst
	Wetumka	First	Apr. 15-29	Fisher-Cheek Team	Harold Baker
Oreg.	Ashland	A/G	Apr. 17-29	Ralph I. Cranston	R. Cornwall
Pa.	Harrisburg	First	Apr. 22-29	Tommy Barnett	J. L. Pittman
	Hazleton	Faith	Apr. 19-21	F. L. Strength	Arthur R. Hontz
	Jersey Shore	A/G	Apr. 17-22	Olshevski Musical Tm.	Jack Provard
	Lewistown	A/G	Apr. 11-15	Olshevski Musical Tm.	Theodore Papit
	Littlestown	Bethel	Apr. 15-29	C. F. Radzinski	Samuel A. Garrett
	Mill City	A/G	Apr. 10-22	Andrew & Mrs. Basell	D. J. Paglia
	Red Lion	A/G	Apr. 22-May 6	Ralph A. Creider	Howard H. Fritz
S. C.	Greenville	Southside	Apr. 17-29	Bob Claycomb	J. L. Gallman
S. Dak.	Clark	A/G	Apr. 17-29	Wes & Pat Larson	R. O. Marsh
Tex.	Cleveland	First	Apr. 18-29	Leon Bayless	Lindell Buck
	Houston	Northwood	Apr. 22—	Harlen J. Pate	M. E. Lake
	Marlin	A/G	Apr. 15-22	Odell Roberts	Gerald A. Griffin
	San Angelo	Campus Blvd.	Apr. 22-29	Albert C. Bates	E. A. Pack
Va.	Vienna	A/G	Apr. 1-15	Mildred S. Kimel	Anderson Phillips
Wash.	Maple Valley	Tahoma	Apr. 15-29	Joseph Burke	Glen D. Cole
Canada	Golden, B.C.	Pentecostal Tab.	Apr. 17-29	John Eller	F. Clemo
	White Rock, B.C.	Evangel Tab.	Apr. 15-29	David R. Westerfield	Fred Hunter
	Brandon, Man.	Bethel Temple	Apr. 15-29	Musical Muirs	E. E. Austin

* Youth Revival

** Children's Revival

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that THE PENTECOSTAL EVANGEL is made up 25 days before the date which appears upon it.



START A FAMILY WORSHIP PROGRAM IN YOUR CHURCH!

The time is ripe to lead the families of your church into effective habits of regular family worship. The uncertainties of our world create a desire for spiritual reality, and for ways to reinforce family ties.

Help the families of your church get started by providing them with *God's Word for Today*. This beautiful little book contains interesting, enriching material for every day of a whole quarter. When ordered in quantities of 50 or more, they are only 15c each.* The poster illustrated above (9"x12", two colors) is included free in every order of 50 or more.



OFFER GOOD ONLY WHEN YOU ORDER ON THE QUARTERLY ORDER BLANK

CODE MESSAGE

FOR THE JUNIOR READER

BY DICK CHAMPION

CODE

Here's an important message to you in code, with the consonants switched around. The vowels—A, E, I, O, U, and Y are exactly the same as they appear in the message. But here's how the consonants are changed: B equals Z, C equals X, D equals W, F equals V, G equals T, H equals S, J equals R, K equals Q, L equals P, and M equals N. (Of course, if M equals N, that means that N equals M, too. The same is true of all the other letters.)

MESSAGE

VOJ TOW HEMG MOG SIH HOM IMGO GSE
DOJPW GO XOMWENM GSE DOJPW; ZUG
GSAG GSE DOJPW GSJOUTS SIN NITSG ZE
HAFEW.

(To check your answer, look up John 3:17).

Classified Ads

This column is offered as a service to our readers. All ads are carefully screened before acceptance but publication of ads does not necessarily indicate endorsement of the advertisers.

RATES: 35c a word; minimum charge \$5.00. Before submitting an ad, write for complete information and copy blank. Address: Advertising Manager, THE PENTECOSTAL EVANGEL, 1445 Boonville Avenue, Springfield, Missouri.

BIBLES REBOUND

INTERNATIONALLY KNOWN SPECIALISTS. Write for illustrated price list. Norris Bookbinders, Greenwood, Mississippi.

REBINDING MATERIALS

REBIND YOUR OWN BIBLE—Easy, simplified method. Kits, cover, glue end sheets—materials, instructions. Lexide cover, \$1.95; Morocco, \$5. State Bible size. U.S. Bible Bindery, Box 15051, Dallas 1, Texas.

CHURCH FURNITURE

PEWS, PULPIT AND CHANCEL FURNITURE. Low direct prices. Early delivery. Free catalogues. Redington Company, Dept. A., Scranton 2, Pennsylvania.

HOME STUDY COURSE

PIANO TUNING QUICKLY LEARNED with home study course. Diploma granted. Write American School of Tuning, Gilroy, California.

BOOK FOR MINISTERS

HOW TO CONSIDER THE CHURCH EVANGELIST—a "must" for pastors and evangelists. Tells what to do and not to do, etc. Recommended by Donald Gee and W. E. McAlister. \$1. Arthur H. Townsend, Box 337, Mission City, B.C., Canada.

MUSICAL INSTRUMENTS

ACCORDIONS: Christians buy direct from Christian importer. Save to 75%. Lifetime guarantee. Free accordion course. See and play Italy's finest accordions in your home before buying. Priced from \$50.00. High trade-in allowance. Sensational payment plan. Down payment as low as five dollars. Free large color catalog. Write direct to Crown Importers, Box 175E, Sioux City 2, Iowa.

ACCORDIONS! World's largest importer offers Christian families new 1962 famous makes at savings up to 75%. Free home trial. Easy terms. Trade-ins accepted. Free lessons! Lifetime guarantee. Big catalog free. ACCORDION CORPORATION OF AMERICA, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

GUITARS! Big discounts to Christians! Famous makes. Standard or electric. Five-day home trial. Easy terms. Trade-ins. Free catalog. Write GUITAR WORLD, Department PV, 2003 West Chicago Avenue, Chicago 22, Illinois.

WORLD'S FAIR VISITORS

ROOMS AVAILABLE ON CAMPUS June 11-Sept. 20. Thirty-minutes' drive to Fairgrounds. For information: Northwest Bible College, 11102 N.E. 53rd, Kirkland, Washington.

MISCELLANEOUS

WHEN IN WASHINGTON, D.C., attend the Arlington Assembly of God, 4501 North Pershing Drive, Arlington, Virginia. Write: Claude Qualls, Pastor.

ANNOUNCEMENTS

EASTERN DISTRICT C. A. CONVENTION—Apr. 19-21 at Zembo Mosque, Harrisburg, Pa. Tommy Barnett, speaker.—by Chester Jenkins, district C. A. president.

HOME COMING—Apr. 15-16 at Assembly of God, Wells, Minn. Mortgage burning ceremony Monday night.—by Keith L. Winrich, pastor.

NEW JERSEY C. A. CONVENTION—May 5 at Memorial High School, Pennsville, N. J. Seminars at 1:45 p.m. Services at 3 and 7 p.m.; David Flower, speaker.—by Ron Piedmonte, district C. A. president.

AUTO COST System Book

A Protective Cost Record—Covers One Year's Operation.

The ideal Auto Cost System Book for ministers. Furnishes an accurate record of car costs, acceptable as proof of deductions from your income tax. A necessity for professional men, business men, salesmen, farmers, anyone who is permitted these business deductions. Also enables you to gauge tire performance, gas mileage and operating expense. Keeps you reminded of oil changes, battery testing, engine tuneups, transmission and differential checkup. Strong fiber, wallet-type cover 9" x 4", can be carried in pocket or kept in glove compartment.

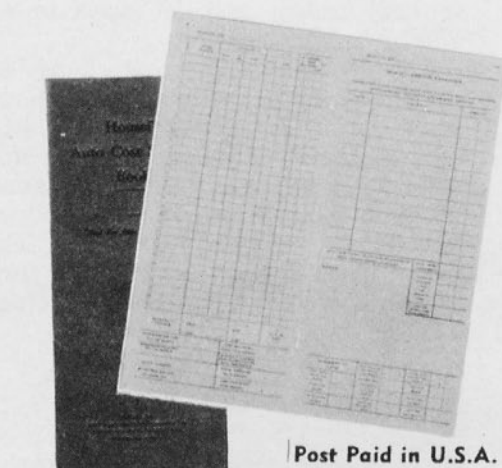
8 EV 5542 75c

G. Kenneth Tuttle, Minister, Detroit, Mich.

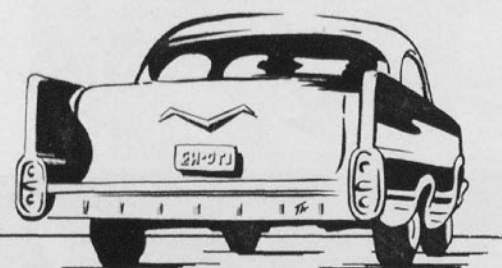
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Rev. Donald E. Brown, Denver, Colorado.

"I have used the Housel's Auto Cost System for nearly 10 years. It is the most convenient and accurate way I have found for keeping up-to-date records on my car."



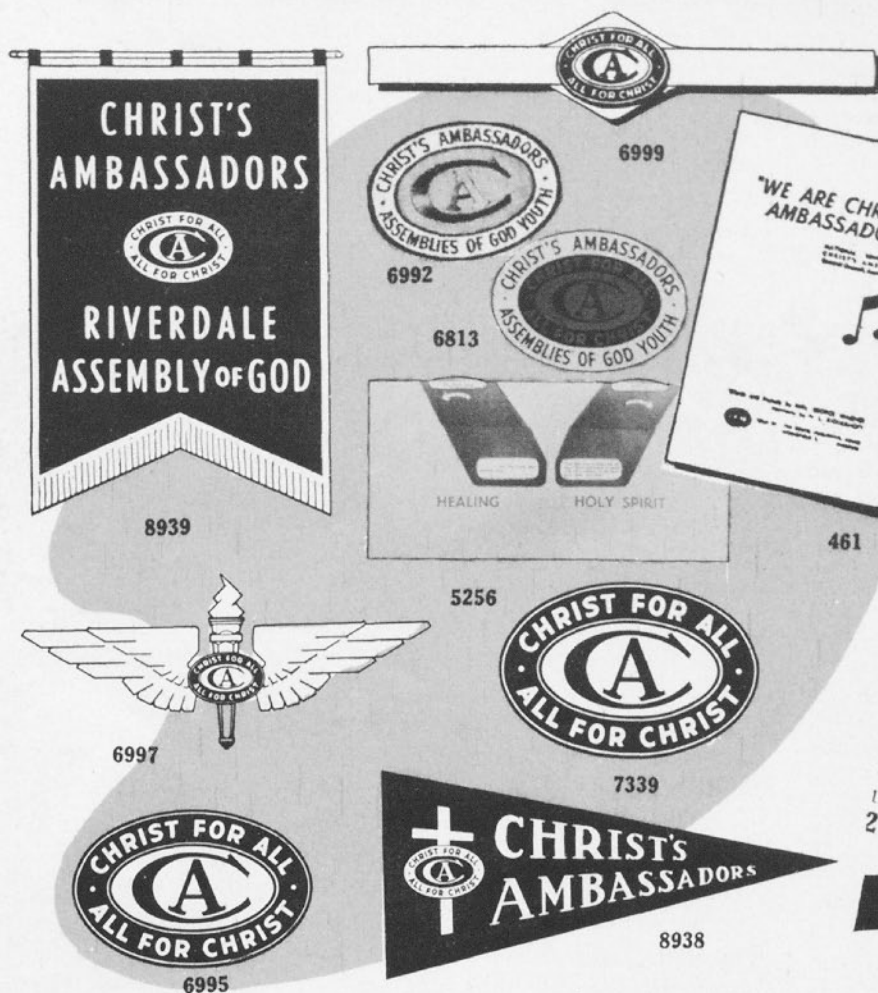
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FOR YOUR C.A. GROUP...



C. A. PIN

A neat oval pin with the official C. A. emblem design. The blue band around the white field bears the wording "Christ for all—All for Christ" in gold. In the white center is the C. A. monogram in gold. The pin is finished with gold trim, and has a safety clasp. **15 EV 6995 \$1.25**

SPEED-THE-LIGHT PIN

The Speed-the-Light emblem is in beautiful gold finish—a favorite with C.A.'s everywhere! The gold torch and wings bear the words "Speed-the-Light", while in the center is a miniature of the regular C. A. pin. It has a safety clasp and is approximately $\frac{7}{8}$ of an inch wide. Send for yours today. **15 EV 6997 \$1.25**

SCRIPT-O-DIAL

One of the best known aids for Scripture memorization is the Script-O-Dial. This unique memorization tool lists thirty-two Scriptures that embrace the four cardinal doctrines of the Pentecostal faith—Salvation, Spirit Baptism, Healing and Second Coming.

7 EV 5256 10c each; \$1.10 for 12; \$8.00 for 100

C. A. SWEATER EMBLEM

This beautiful, embroidered sweater emblem is oval shaped with the C. A. emblem in the center. The colors are, blue, golden-yellow, and white. Size is $3\frac{3}{4} \times 2\frac{3}{4}$ ins. **15 EV 6992 \$1.00**

C. A. PENNANT

Rich yellow letters and emblem on deep blue felt make this pennant most attractive. It is 25 inches long, and the C. A. emblem is $4\frac{3}{4}$ inches wide. Each member of your group will want one, and of course you should have one in your C. A. assembly room. Send for yours right away. **24 EV 8938 \$1.00**

C. A. BANNER

With a background of deep wool felt, and gold lettering, emblem, and border, this C. A. Banner is one of the most attractive specialties that can be added to your church. A total of 23 letters may be added to the bottom of this banner for the listing of your church and town. If more than 23 letters are required, 15c for each additional letter must be charged. Remember to state carefully the exact wording required. **24 EV 8939 \$10.95**

ALLOW 15 DAYS FOR DELIVERY



A Brand-new Book for C.A.'s Everywhere. **PORTFOLIO FOR AMBASSADORS**, by Warren McPherson. Down inside of every teen-ager is a deep-seated desire to live a life pleasing to God. Here, for every young person in America, is the answer to that longing. This book compares Christian service to the national diplomatic corps. From it you can learn how to be a better ambassador for the Lord Jesus Christ. Teen-ager, you owe yourself the benefit you will reap from a study of this brand-new book. **2 EV 687** 50c

C. A. AUTO IDENTIFICATION TAG

An emblem to be attached behind the license plate. In design and color it is the same as the C. A. Decal. Enamel on sturdy metal. **17 EV 7339 85c**

C. A. TIE CLASP

This distinctive gold-plated clasp bears the emblem exactly the same as the C. A. pin both in size and design. It makes an ideal gift for C. A. minded fellows. **15 EV 6999 \$2.25**

C. A. DECAL TRANSFER

This blue, golden yellow and white transfer is for use on glass or other smooth surfaces, is oval with the C. A. emblem in the center. A white band around the edge bears the words "Christ's ambassadors—Assemblies of God youth." Size $4\frac{1}{2} \times 3\frac{1}{2}$ ins. **14 EV 6813** 10c each; 25c for 3; 85c for 12

CHRIST'S AMBASSADORS SONG.

This is the familiar "We Are Christ's Ambassadors," complete with words and music for both verse and chorus.

5 EV 461 10c each; 25c for 12; 40c for 25

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What Would YOU Do?

BY NORMAND J. THOMPSON

RECENTLY A LEADING NEWSPAPER CONDUCTED A NATION-wide survey, asking the question: "If Christ walked the earth again, what would you do?" The thousands of replies were interesting, and revealing.

One minister thought the Lord would be an impractical dreamer in this modern world of wheels and wings. Another believed that Christ's re-appearance would gain Him many new followers and would enrich the faith of all Christians. A sociologist said that the teachings of Jesus Christ were "out of harmony with our civilized world;" and, therefore, he'd have to reject Him.

If Christ walked this world, what would *you* do? Supposing the Lord stepped up to you as you left your office this evening and invited Himself to your home for supper! Would you react joyfully, like Zacchaeus? Would the Master's gracious presence bring you to sincere repentance, coupled with restitution, to end your sharp business practices? What about your smoking as you took your Guest home in your car? Caught in the snarl of downtown traffic, would you also get caught snarling uncomplimentary opinions of other drivers? On

arriving at your home, would you have to kick filthy books out of sight, wipe the dust off the Bible, and make apologies for your cocktail bar? How would you explain that this was your *third* wife?

If you took Christ to your church, what kind of gospel would He hear preached? The kind that Paul was not ashamed of, because it is "the power of God unto salvation" to every believer? Or would Christ hear "another gospel" preached, the popular one of works without faith, or the equally fashionable "only believe" doctrine of faith without works?

Christ would surely be grieved that some 54,500,000 Americans never seek the house of God. How sad He'd feel that only ten per cent of church-goers are faithful in attendance and that the average Christian prays only ten minutes a day!

If He walked—but He *does*! Invisibly, yes. But He fills your home and your skyscraper office, the highest heaven and the humblest heart, as truly as radio and sound waves fill the world with song, and silent, powerful electricity gives it light.

In a Christian's dining room a wall motto reads: "Christ is the Head of this house; the Unseen Guest at this table; the Silent Listener to every conversation." The omnipresence of God is described by Solomon thus: "The eyes of the Lord are in every place, beholding the evil and the good."

A missionary in Africa writes: "The sin and degradation of this tribe is very great. The men are headhunters. No man is allowed to buy a wife until he has, in war or by ambush, taken the head of an enemy. A Kagoro woman usually has four or five husbands. The tribal customs are horrible—cannibalism, murdering of twin babies, the slaying of human sacrifices to appease the evil spirits. The lives of these people are tortured by fear and physical suffering. But the gospel light is scattering the dark night of paganism. Startling, indeed, is the contrast. No more juju. No more drunken religious dances; no sacrifices of chickens, goats, or humans to please the spirits and bring good luck. Now the men and women in the villages who know Christ sing as they work. Their faces shine. They are now 'clothed and in their right mind.'"

What wrought this amazing change? Not reformation, education, nor Western culture. But the transforming power of Almighty God cleansing sin-blackened hearts—the holy influence of Immanuel walking among men.

A prominent radio preacher tells of a businessman stopping him on a New York street and saying, "I've been a pretty bad guy in my time. I got so I couldn't stand myself. So one night I left the house and walked under the stars. In a lonely street, I said out loud, 'Jesus Christ, if you are anywhere about, please come and help me. I need you.' That was the first really honest prayer I'd ever prayed. I meant business. And do you know what happened? I felt His presence right with me. Just as real as you are standing there. Since then, things have been different."

The man had tears in his eyes, and so did the preacher. Silently they shook hands. Words seemed unnecessary. You, too, can have your life changed by Him who promised, "Lo, I am *with you always*, even unto the end of the world." Just walk in step with Him. ■■