

THE PENTECOSTAL evangel

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



Jesus said to her, "Mary!" She turned and said to Him, "Master!"

H. ARMSTRONG ROBERT

He Is Risen!



MARCH 29, 1964
TEN CENTS

The Mystery of the MATZA TASH

By Evangelist Ruth Specter Lascelle



The author is shown with the Jewish symbols for the Passover on the table. She is seen breaking the "middle loaf" in the ritual of the "matza tash." Ruth Specter Lascelle and her husband, Walter Lascelle, both of whom are Assemblies of God ministers, frequently demonstrate Jewish customs during their meetings.

Jews cannot explain why the middle loaf is lowered, wrapped, hidden, then raised for all to see!

IN THE CELEBRATION OF THEIR PASSOVER FEAST THE Orthodox Jews of today observe a most interesting and astounding ceremony. It is repeated year after year in the Jewish homes and looked upon with much importance; yet it remains a mystery all the while.

My grandfather, who studied to be a rabbi, and my great-grandfather (Lippah Saltzman) who was a priest (*kohen*—highest order of rabbis) in Jerusalem before him, observed this ritual without understanding the true meaning hidden therein. No rabbi today can give an explanation of this mysterious rite!

In front of the master of the household on the table is a *matza tash* (bag for unleavened bread), the outside of which is embroidered in gold. This "pocket" is peculiar in that it is *one* article and yet contains *three* compartments. Three cakes of unleavened bread (*matzoth*) are placed in this "matza tash," each one separated from the others by the cloth of the compartments.

During the ceremony the father holds these important articles high for all to see. There is a Hebrew word for "watch" sometimes printed on this container and everyone does watch very closely. The father places his hand in the second compartment and takes out the middle loaf. He blesses it and breaks it. The larger half is called the *afikomen*. In the Jewish Hagadah, read at the Passover services, we find this definition of *afikomen*: it is "the Greek word 'epikomos' which signifies 'after banquet,' hence, 'dessert.'"

There is no real dessert aside from this at the Passover, for the Jews are supposed to be satisfied with the meal served them. We who know Christ need no dessert

of the world. We need no addition to the deliverance He purchased for us, for we are satisfied with the Lamb!

But there is another Greek word for *afikomen*, which gives a full and satisfactory explanation, and where violence is not at all necessary to give it meaning. It reads exactly as the Hebrew. What does it mean? According to Liddell and Scott's Greek Lexicon, "*Afikomen* (or *aphikomen*) derives from the second aorist (past tense) form *ikomen*, with the preformative *aph*, of a verb *ikneomai*—'I come.' *Aphikomen* means 'I came.' Who came? The One, obviously, whom the broken matzo represents; namely, the Lord Yeshua (Jesus), the True Pesach (Passover)! In the *afikomen*, therefore, the Lord Jesus calls to all who are waiting and hoping for the coming of the Messiah: 'Why do you wait any longer? I *came* already! Afikomen! Open your eyes of faith, and behold me. I am the true Passover. I shed my blood to shield you from death and give you eternal life. I stand in the place of your Passover because I am its fulfillment!'"

This *afikomen* is hidden under a pillow or a stone. The smallest half is broken in pieces, and passed to each one at the table, as the father says: "This be the poor bread which our fathers ate in the land of Egypt. Whosoever is hungry, let him come and eat; whosoever is needy, let him come and celebrate the Passover. This year, here—next year, in the land of Israel! This year, slaves—next year, freemen!"

The service and the meal is continued, during which the children try to "steal" the *afikomen* from its hiding place; and if they are able to do this, they are given

a prize, a gift, at *Shavuot* (Pentecost) which is fifty days later. They can ask anything of their father at that time and if it is in his power he will grant them their request. But very seldom are they able to steal the *afikomen*, for the father has his eye upon it and *he only* can raise it at the end of the feast.

When the meal is finished at midnight, the father raises the *Afikomen*, wraps it in a napkin, and nails it to the ceiling until the end of the seven days, when he takes it down and unwraps it—revealing it—and then it is eaten by the family.

The Jewish people explain the matza container as the Jewish nation; the first matza being the priests, the middle matza being the Levites, and the third matza being the Israelites (sometimes called Abraham, Isaac, and Jacob). However, the Jew cannot explain why the *middle loaf is taken from its place*, why it is *brought down*, why it is *blessed*, why it is *broken*, why it is *wrapped*, why it is *hidden*, why it is *raised*, why it is *nailed to the ceiling*, then *brought back again and revealed*.

At the Last Supper Christ explained all these ceremonies and symbols to His disciples. He took the bread, *blessed it, broke it*, and said while passing it around to them: "*Take eat: this is my body, which is broken for you: this do in remembrance of me.*" Those of us who have had our spiritual eyes opened know the mystery of it all! The *matza tash* speaks to us of God, for He is One; He is an *echad* (Hebrew, *a united one*).

The *three* compartments in this *one* bag represent the manifestations of this *one God* in the Father, the Son, and the Holy Ghost. *Three in One*—a Trinity! Each is distinguished from the other, yet cooperating as one! The middle loaf is the Son who *left His place* in glory, *came down* to this sin-cursed earth, and tabernacled in the flesh. The Father *anointed Him* to preach good tidings to the meek, to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that were bound (Isaiah 61:1). And after three short years of this blessed ministry, His body was *broken* (crucified), He was *wrapped*, and *hidden* in the grave. There is a tradition among the Jewish people today that the disciples *stole* the body of the Lord Jesus and claimed that He arose from the dead; the truth is that the Father above had His eye upon the *afikomen* and *He only* could raise it! On the third day Christ *arose* victorious over death, "hell" (hades), and the grave!

Praise God, we do not have a dead Christ! He is a living, resurrected and glorified Christ! Death could not keep Him in the tomb! He tore the bars away! He is now *seated* at the right hand of the Majesty on high, and some day very soon He will *return* and be *revealed* in the clouds of heaven to His Bride whom He has purchased with His own precious blood!

The disciples who believed in the risen Lord were commanded to tarry in the city of Jerusalem to receive the Promise of the Father, and at *Shavout* (Pentecost), fifty days after the Passover Lamb was slain and was resurrected, they received the *gift* of the Holy Ghost. We who believe in the risen Lord today, who have found Him faithful to forgive our sins, can receive this same promise of the Father as the first disciples received at Pentecost, for *anything* we ask of the Father in the name of His only begotten Son will be given to us!



The Grave Christ Never Entered

BY E. B. CRUMP

District Secretary-Treasurer, North Texas Assemblies of God

IN ISAIAH 53:9 WE READ, "AND HE MADE HIS GRAVE with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth."

These words have presented difficulties to some expositors because the grave is mentioned before His death. But we have come to see that the passage needs no altering, as a grave was opened for the body of the Saviour in which His body never lay.

We might paraphrase the text, and make it more easily understood, as follows: "They made his grave with the wicked but he was with the rich in his death." It is a well-known fact that according to Roman law the bodies of crucified criminals were generally left to be picked by wild beasts, after which the bones were burned. In Judea a religious problem presented itself. The law of Moses taught that bodies of criminals must be removed and buried before sunset. In the case of Christ a second law entered the situation, for the day following His death was the Passover and must not be profaned by exposing the bodies of dead criminals.

Jesus was crucified between two criminals and according to Jewish custom *three* graves were opened to receive the bodies on the three crosses. There was an honorable man named Joseph of Arimathaea, a rich man, who had a tomb that he had bought for his own body. This man came before Pilate and begged the body of Jesus. When Pilate confirmed that Jesus was already dead he gave the body to Joseph. Thus, the body of Jesus was not placed in the grave that was prepared for it. The prophecy of Isaiah given many years before was literally fulfilled. "They made his grave with the wicked but he was with the rich in his death."

Joseph cheated a grave of its intended occupant. Matthew says he *begged* for the body. John says he *besought* Pilate. It was a big thing for Joseph to ask, but God caused the prophecy of Isaiah to be fulfilled.

The grave that was prepared for Christ's body, He did not enter. With the death of Christ His sufferings were ended and God would not allow Him to be buried with the criminals. He was buried with the rich, because He had done no violence, neither was any deceit in His mouth. ◀◀

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STATEMENT OF FAITH

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

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New Commission to Promote Spiritual Life—Evangelism

A new Commission on Spiritual Life—Evangelism has been established at the national headquarters of the Assemblies of God. It will function out of the office of the General Superintendent, Thos. F. Zimmerman.

The purpose of the new Commission will be to coordinate the spiritual and evangelistic thrust of our Fellowship through all departments, and to carry out the emphases drawn up by the new Evangelism Committee.

The General Superintendent is chairman of the Committee, which consists of the heads of all departments at the national headquarters.

In creating the new Evangelism Committee and the Commission on Spiritual Life—Evangelism the Executive Presbytery acted on instructions from the General Council. At its biennial meeting in Memphis last August the General Council expressed a strong desire to see a greater emphasis placed on evangelism in all phases of the work, and voted to elevate this responsibility to the General Superintendent's office. An Evangelism Department had been in operation since 1953.

D. V. HURST NAMED COORDINATOR

D. V. Hurst has been named Coordinator of the new Commission on Spiritual Life—Evangelism. His appointment, effective April 1, climaxed weeks of study and preparatory work by the Executive Presbytery and the Evangelism Committee.

Brother Hurst's 13 years of service at the national headquarters, in addition to his previous experience in pastoral work and Bible school teaching, have given him a thorough knowledge of his new situation. He was an official in the national Sunday school department for seven years as supervisor of workers training, national representative and assistant secretary. He transferred to the radio department in 1958 and served with distinction as department secretary and producer-narrator for *Revivaltime*.

Traveling widely he has participated in many *Revivaltime* crusades in major cities of the U.S., Canada, and foreign lands. He will resign from the position of secretary of radio to assume his new duties as Coordinator of the Spiritual Life—Evangelism Commission.

COMMISSION TO HAVE FOUR FUNCTIONS

"The scope of the new Commission has not been spelled out in its entirety," said Brother Zimmerman, in announcing the new development. "What we have done is to place evangelism at the heart of our headquarters operation. We have lifted it from a departmental status and made it the primary ministry of all our efforts.

"As currently envisioned, the Commission on Spiritual Life—Evangelism will have four main functions: (1) to coordinate the evangelism thrust of all departments and focus on movement-wide goals to win the lost of this generation; (2) to provide a placement service to assist laymen who are willing to move to a new area and help to support a pioneer church; (3) to plan and promote various spiritual emphases such as the Week of Prayer, Bible reading, and family devotions; (4) to service a fellowship of full-time evangelists. There is a wide scope of ministry for the new

(Continued on page eighteen)



PENTECOST
CRUSADE
MAY 10-17, 1964

IT WAS ON EASTER MORNING 1958 THAT GOD GAVE ME a portion of His Word on which to base my claim for divine healing.

I had chosen to preach a resurrection message from Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

In my sermon I began to apply this passage to the future resurrection when our bodies would be quickened and we would be raised from the dead. But hardly had I begun to preach when I saw something in that verse I had never seen before. I noticed that it said if the Spirit that raised up Jesus dwell in us, He would also quicken our *mortal* bodies. That meant He would do it now, not only in the resurrection.

And as I preached I prayed in my heart, "O God, your Spirit dwells in me. Now quicken this mortal body of mine."

I had good reason to pray that prayer. Less than seven weeks before this I had undergone exploratory surgery. The surgeons found a large cancer entwined about the bronchial tubes. So involved were the other organs that the tumor could not be removed. (The doctor told me later that though he could not see into the other chest cavity, he had reached through to the other side and felt many tumors of various sizes. He also told me this was a secondary cancer; that is, it had begun somewhere else in my body and spread to this area.)

Three weeks after surgery the doctor wanted to start the usual X-ray therapy, nitrogen mustard shots, and other treatments. I asked, "What's it going to do for me?"

"Well," he said, "if we are lucky, and we think we will be, we may give you three years of activity."

"Will it make me well?" I asked.

"No, it will not."

"In other words, Doctor, if I get well, God's going to have to do it."

"That's just about it," he replied.

So I said: "My wife and I knew you would suggest some therapy, Doctor, so we have already discussed it. We came to the conclusion that if the work is done, God is going to have to do it. We decided we could trust Him easier to do it if we did not complicate matters with treatments." I expressed appreciation for his help, and for his trying to do all he could.

The doctor called my wife in, and the last thing he said to us was: "If you change your mind, call me tomorrow morning and let's get started. But if you don't, call me any time, day or night, that you need me." Evidently he thought I was going to go home, go back to bed, and die of this disease.

But many were praying. Our ministers seminar had begun the day of the operation, and our ministers went on their faces before God. They interceded and their churches prayed and fasted. Friends all over the country, and even on the foreign mission field, prayed for me.

When I went home from the doctor's office that day I began to make plans to resume active ministry and to carry out my responsibilities as district superintendent. Five weeks after surgery I had preached in Baton Rouge. And now, two weeks later, God quickened that text to my heart as I preached.

Many Scriptures were made real to me in those days.

A Personal Testimony by

LOWELL C. ASHBROOK

Louisiana District Superintendent
Assemblies of God



Quickened by His Spirit

God knew what I needed. I had been strong and well all my life. Now that cancer had struck and pain racked my body, it was a real challenge to my faith.

On that Easter morning I was not immediately healed. In fact, I continued to have a battle in my body for almost three years. In the summer of 1958 a large and painful swelling came under my left arm. The entire arm ached. I was in Hot Springs, Ark., attending some meetings and I felt that lump a hundred times a day. I was discouraged and prayed: "God, help me. Give me faith. Give me courage."

That night at the service Sister Hardcastle, wife of the Arkansas district superintendent, saw that I was depressed and asked what was wrong. I told her of this painful lump. She said, "Oh, Brother Ashbrook, don't satisfy the devil by feeling under your arm." I took her advice and quit touching that lump. *Several weeks later I realized it was gone!*

A year after the surgery I awoke one morning spitting up blood. This continued for thirty days. The devil tormented me with the thought that it probably had spread to my lungs now and it would not be long until I would be dead as the doctor had predicted. But I kept looking to God and remembering this verse of Scripture that had become real to me on that Easter morning. I prayed many times: "O God, let the Holy Spirit who lives within me quicken this mortal body. Drive out this death that has taken hold of my life."

Today, after nearly six years, I am well and strong and busy in my work which requires traveling many thousands of miles each year. I have been free from all symptoms and pain for three years.

The doctors are astounded at my recovery and have no explanation. I know that God has had mercy on me and has healed my body, and that today I enjoy health and life through Christ. ◀◀◀

The Touch That Was Different

By EVANGELIST HART R. ARMSTRONG
Hollywood, California



RELIGIOUS NEWS SERVICE PHOTO

Many touched Christ's robe that day, but none was healed except the one with desperate faith.

THE PEOPLE OF CAPERNAUM WERE HAPPY. THE PROPHET from Nazareth had returned. Now they would hear more of His marvelous stories and see His amazing miracles!

Children (and grown-ups, too) ran ahead to clamber on a high wall or into a tree to see the Master better. Doors and windows along the street popped open as people looked out to see Jesus. Surely something wonderful would happen today as it had on other days when He had come.

And something did happen that day. Amid the throng, Jesus stopped suddenly and said, "Who touched my clothes?"

The disciples looked at one another. "Touched Him?" Indeed! A dozen people had touched Jesus in the last few moments. It seemed as though everyone in town was trying to push ahead of others in their eagerness to get close to Jesus. How could He have noticed A TOUCH THAT WAS DIFFERENT?

But the Lord insisted: "Someone has touched Me. I felt virtue go out of Me." Someone in that crowd had touched Jesus with a touch that had a different quality than all others, but what was the secret? Why did this touch bring virtue [healing power] out of the body of Jesus while the others did not?

If we can learn this secret, and can apply it to our own lives in a practical manner, we will have the secret of a life of joy and victory. Let us read Mark 5:21-34 and see what caused this woman's touch to be different.

We see her kneeling at Jesus' feet. For twelve bitter years she had tried in vain to stanch the hemorrhage of blood from her body. Her own methods and those of the women around her could not help. The doctors who treated her had not been able to cure her. She had reached the place where she knew she must get help or die. Her need had become DESPERATE. This is one reason why her touch was different!

The average Christian today has many needs, but not often does he get really serious with God about them. Sometimes God has to let us get into a corner in order to bring us down upon our faces in desperate prayer.

It is like a man who sits in his stalled car. He is annoyed. He pumps on the accelerator; he switches the starter on and off. He needs help to start the car. But he is not seriously concerned until he hears the hoarse horn of a diesel locomotive and realizes his stalled car is across the railroad tracks. Suddenly he is desperate for he is in mortal danger!

This woman had gone so far in her sickness that she was utterly desperate. She had heard of Jesus, and what she had heard brought faith into her heart. How excited she was the day she heard the gossiping women at the well tell about the wonder-worker from Nazareth. It seemed that Jesus might be able to help her. The more she heard, the more she believed in Him, for "faith cometh by hearing." That is what faith really is: hearing and believing!

I have heard many definitions of faith, but the one I like best is this: "Faith is KNOWING Jesus well enough to trust Him!" This little woman knew enough about Jesus to have faith in Him. When she saw Him she knew this was "her time." So FAITH which comes by knowledge was another ingredient in this "touch that was different."

But need and faith are not enough. Even though the need has grown to desperation, and the faith is well founded in knowledge, faith must be extended into ACTION, or it is not complete. Action is the handle that releases faith.

This woman said within her heart, "If I may touch but His clothes, I shall be whole." This was the thing she knew she must do in order to express her faith. God shows us what we must do to prove our faith. It is up to us to ACT in faith if we want the reward of faith. Naaman, the leprous captain, almost missed it when he refused at first to dip in the Jordan.

Faith will dictate the action. This is seen in our normal life every day. When you go to bed at night you have faith the bed and mattress will hold you up. You do not show your faith by standing there a half hour while you admire the bed, nor do you repeat some affirmation

of faith in that bed. No, you show your faith by action—you lie down and rest!

And so it was that, on that day in Capernaum long ago, this woman dragged her dying body through the crowd and fought all obstacles until she was close enough to Jesus to perform the action her faith had told her to take. She saw the fringe on the hem of Jesus' garment, and with tremulous fingers she made the final contact. She brought her faith to its full climax.

A glorious, divine, and perfect healing flowed from the Son of God. THE TOUCH THAT WAS DIFFERENT had touched the heart of God. His power had to flow, just as the electric current pulsating in the wire must flow when the perfect connection and complete channel has been provided.

Your faith can touch God today. Let it be a touch of need and desperation. Let it be a touch of faith which has come through knowing and trusting Jesus. Above all, let it be the touch of action which carries out the voice and the thought of faith. And once again Jesus will say, "Somebody hath touched Me; for I perceive that virtue is gone out of Me!" ◀◀

Another in the 50th Anniversary series of reminiscences by veterans of the faith.



1918



1964

I Remember

By FRANK M. BOYD

REMEMBER HOW GOD LED ME, AS A YOUNG MAN ENGAGED in worldly pursuits, into a Bible class in Oakland, Calif. In my restless search for the meaning of life I had left my home in Pennsylvania in July, 1906, and found work in California. At a crucial time came an offer of a position with the branch office of a company for which I had worked in Pittsburgh. This proved to be providential, for it was in Oakland that I attended a Bible class for young people, and there found Christ as a result of studies on the Second Coming.

I was one of at least 25 young people out of that Bible class who went to the Missionary Training Institute in Nyack, N. Y., and later entered Christian serv-

Frank M. Boyd, born December 24, 1883, was ordained in 1912 by Bethel Pentecostal Assembly, Newark, N. J., and served as principal of Bethel Bible School 1917-23; principal of Central Bible Institute 1923-29; dean of Southern California College 1929-32 and 1936-39; dean of Bethany Bible College 1944-47; instructor at Central Bible Institute 1947-63; director of correspondence courses, Berean School of the Bible, 1947-57; was on leave of absence from CBI 1960-61 for ministry in Japan. Though "retired" Brother Boyd continues to engage in a vigorous Bible-teaching ministry among the churches. He and Mrs. Boyd reside in Santa Cruz, Calif.

ice. In the fall of 1908, shortly after I enrolled in the school, God sent another gracious outpouring of the Holy Spirit, similar to the one which occurred there in 1906. Many students were filled with the Spirit. All-night prayer meetings, confessions, and times of rejoicing characterized this positive visitation of the Spirit.

Upon graduation at Nyack I became pastor of a Community Church in Ossining, N. Y. There I met Miss Minnie Draper, who with other believers was organizing Bethel Pentecostal Assembly in Newark, N. J. Although I did not go to Newark then, my interest in that work continued. In 1912 I was ordained to the ministry by the laying on of hands of Brother Leonard, an early missionary to Egypt; Brother Way; and our esteemed Brother John T. Boddy.

Bethel Bible Institute was formed at Newark and in 1917 I became principal, serving six years. Also in 1917 E. S. Williams became the pastor of Bethel Pentecostal Assembly. He had great missionary conventions each year. Here such Pentecostal stalwarts as A. G. Ward, John Boddy, William Pocock, the Robert Browns, George and Eleanor ("Mother") Bowie, the Schoenborns, Heaths, Potters, and others fellowshipped together.

In 1923 our beloved General Superintendent J. W. Welch asked me to come to serve as principal of the new Central Bible Institute in Springfield, Mo. I remember many things about those early days at Central Bible Institute. The school convened in the old boxlike frame building which was then Central Assembly. A single room in the basement served as both classroom and dining room, being transformed from one to the other everyday. The kitchen was next to the classroom, and the smell of food and the sounds of pots and pans and dishes were part of the classroom atmosphere. But the grace of God was sufficient for this confusion, and the joy of His presence filled our hearts.

The entire personnel of the General Council headquarters, including officials, editors, secretaries, typesetters, pressmen, and others, numbered about 40. How good the Lord has been to bring us from these humble beginnings to our present force of 600 workers with adequate facilities and efficient organization!

At my antiquated rolltop desk at headquarters I carefully counted the small coins sent in by our loyal constituency in response to our plea for funds to begin construction of the first unit of Central Bible Institute. This was the first step toward transforming the newly acquired wilderness of scrub oaks, underbrush, and stones into the beautifully landscaped campus our young people enjoy today. I remember the lift that came when, after counting so many nickels and dimes, we received a gift of \$1,000 from a spiritually minded Presbyterian lady. This was the largest gift that came toward that first building effort.

Many were the problems and great were the victories in those days. But the same Lord who provided for us then is still providing in many ways for our great movement now. It may be on a larger scale, but the needs are just as real, the miracles just as great as in the early days of our movement. When, like the Psalmist, "I remember the days of old; I meditate on all thy works; I muse on the works of thy hands," I can say with conviction, He is the same, yesterday, today, and forever. ◀◀

Isaiah Calls for Repentance

Sunday School Lesson for April 5, 1964
ISAIAH 1:1-4, 11-19

BY J. BASHFORD BISHOP

Our lessons for the second quarter of the year have to do with the decline and fall of the kingdoms of Israel and Judah. They cover a period of approximately 200 years during which time God in His infinite grace, patience, and mercy sent prophet after prophet to minister to these backsliding nations. Our first lesson and the six following are concerned with the ministry of Isaiah, the evangelist of the Old Testament.

Isaiah began his ministry during the reign of Uzziah, under whose leadership Judah had regained much of the economic and military strength it had lost since the reigns of David and Solomon. The temporary restoration of prosperity, however, brought with it formalism in worship, love of pleasure and luxury, and moral decay—evils threatening our nation today. In the midst of such circumstances came the call of God to Judah through Isaiah, as recorded in our lesson.

1. *A Rebellious People* (vv. 1-4). "Hear, O heavens, and give ear, O earth." As elsewhere in the Word, the

universe was called upon to witness and, by implication, to judge as God made clear His case against the nation (Deuteronomy 4:26; 30:19; 31:28; 32:1).

"I have nourished and brought up children, and they rebelled against me." God's love and tender care of Israel was contrasted with their rebellion against Him. In these verses God charged them with.

a. *Ingratitude and Heartless Stupidity.* Even the ox and the ass—two of the least intelligent of all animals—instinctively know to whom they belong; yet God's own children did not "consider" Him and their relationship to Him.

b. *Evil Doing and Evil Influence.* They were a "sinful nation, a people laden with iniquity." They were "children that are corrupters." Such were the charges laid against the people whom God had chosen to be the custodians of divine revelation and to spread the knowledge of Jehovah to other nations! The greater a nation's privileges, the greater is its potential for either good or evil. It is man's peculiar glory that because of his nature and capacity for God he may rise to sublime heights of blessed influence upon others, or he may sink below the level of the animal.

Yet for all their unfaithfulness and rebellion God called them His "people" and His "children." Though they had turned from Him, yet the door of hope and mercy was still open!

2. *A False Worship* (vv. 11-15). In later chapters Isaiah again and again rebuked and charged the nation with specific outward acts of sin and wickedness. In the verses before us we have the cause of these sins—formality in worship. In striking language Isaiah described God's attitude toward their religious exercises.

"What unto me is the multitude of your sacrifices?" God was "fed up" with religious ritual that was not accompanied by true attitudes of heart. These people knew well enough that "to obey is better than sacrifice" and that no amount of religious ceremony could substitute for righteous living or compensate for sin.

That which should have delighted God had become an abomination unto Him. That which should have brought them the sense of His presence brought upon them divine wrath. Long prayers, attending meetings, giving generous offerings, cannot please God unless this all springs from a clean heart that loves God.

3. *A Loving Call* (vv. 16-18). It is not without reason Isaiah has been called "the evangelist of the Old Testament"! Here is "the gospel according to Isaiah." God's invitation to the people through the prophet illustrates:

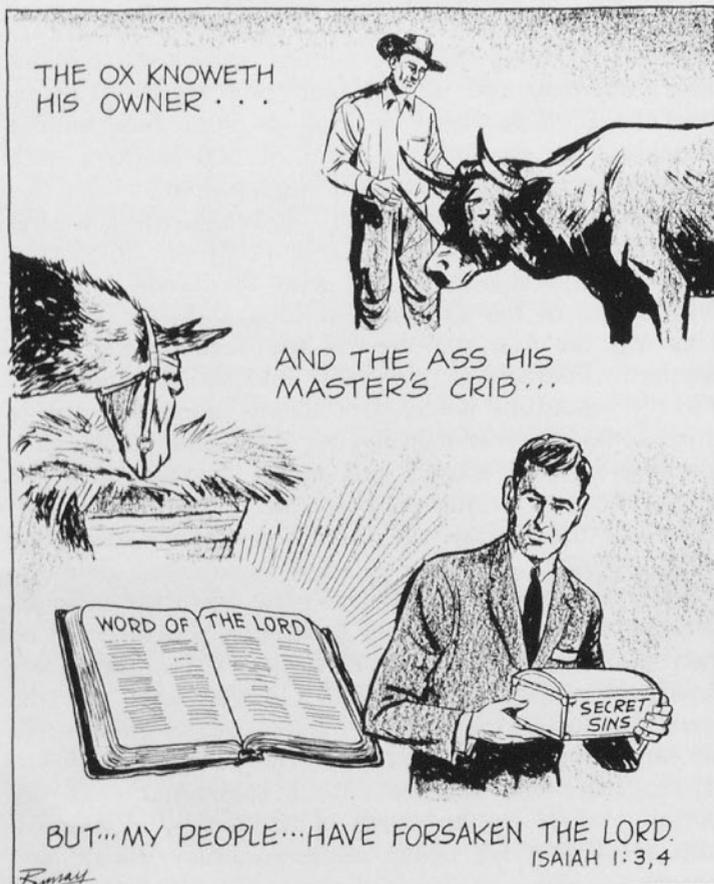
a. *The Reasonableness of Religion.* Unbelievers consider the gospel "foolishness," but it is *sin* which is *insanity*! Since God in His grace has provided an atonement for sin in the shed blood of Christ, how unreasonable it is to refuse it!

b. *The Transforming Power of Divine Grace*—"Though your sins be as scarlet, they shall be as white as snow." Atomic power may enable man to reach the moon, but only the blood of Christ can cleanse the heart and take him to heaven!

God hath given to man a short time here upon earth, and yet upon this short time eternity depends.

—Jeremy Taylor

WORSE THAN THE BEASTS!



THE PROGRESS OF FAITH

By DAVID B. OWEN

ANY PROGRESS IN OUR SPIRITUAL LIFE IS MADE ACCORDING to the development and exercise of our faith. This we see demonstrated by two blind men who met with Jesus (Matthew 9:27-30).

First, the faith exemplified by these two men was a *faith that comes by hearing*. We all know that faith comes by hearing; that is in the Word. But it comes with renewed force when we consider that these were blind men.

Lots of people believed on Jesus because of what they saw! They had seen Him instantly and completely heal the sick. They had seen Him feed the multitude and have more food left afterward than He had when He started. They had seen Him still the tempest. They had seen the lame made to walk, the blind made to see, and the many other mighty works which He did. But these blind men in our story had not seen these things—their faith came by *hearing*.

Second, this faith might be called a *logical faith*. It was based on a good foundation. There is nothing illogical about believing in Jesus. Had they not heard that Jesus raised the daughter of Jairus from the dead? If so, it was logical that He could give sight; because the lesser is included in the greater.

Death is when the body ceases to correspond with that which is around it. In death the ears cease to correspond with sound, the eyes with sight, the respiratory organs with air, the digestive organs with food. So if Jesus could restore all these things at once in raising the dead, they reasoned that He could restore their sight.

Our faith in the Lord Jesus is based on the greatest fact in the universe: the resurrection of the Lord Jesus Christ from the dead. If God could raise Jesus from the dead, it is incumbent upon us to believe He can do anything. How do we know He can save a sinner gone to the depths of sin? Because He did something greater when He raised Jesus from the dead. When one is racked with disease how can we know He can heal? Because He did something mightier when He raised Jesus from the dead!

Third, it was a *desperate faith*. It was a faith that cried out for its need—"they cried out." Sometimes respectability takes the place of desperateness before God. The story is told of a blind lady sitting toward the back in a large meeting. Many were coming forward for prayer, but she remained in her seat. When she was approached and asked if she would like to be assisted to the front for prayer, she replied, "What, in front of all these people? Not me."

David B. Owen, former pastor at Madison, Wis., is now pastor of Emmanuel Assembly of God in Allentown, Pa. This article is a digest of a sermon he preached at a fellowship meeting in Milwaukee as published in *Full Gospel Tidings*, organ of the Wisconsin and Northern Michigan District Council of the Assemblies of God.

She was blind and could not see them, but there was a reserve there, so she went without the blessing. People are going to a lost eternity because they are too proud to ask God to save them. They would rather hold on to a little bit of respectability than come to God and ask Him for what they need.

Fourth, the faith of these men was a *persevering faith*. Until the need was met, it did not flag. Jesus was passing by, and people were milling around him. When He was within earshot they said: "Thou Son of David, have mercy on us." Then they listened for an approaching footfall, but He did not come. Again and again they cried: "Thou Son of David, have mercy on us." But He did not come!

I think the devil must have whispered to them: "He isn't interested in you. What are you shouting about? You are only poor beggars. Sure, He raised the daughter of Jairus, but Jairus is a rich man." So they thought that Jesus was going off, but nevertheless they went in pursuit of Him. They would not be denied.

God tests our faith—not to the breaking point but to the proving point. I do not think we should get everything we ask immediately—I do not see that in the Bible. You can stand the strain that a loving God will put upon your faith. The Bible says: "Through faith and patience possess ye your souls."

Jesus' heart was with them to see if they would come. He was talking abstractly while in the house hoping they would come (v. 28). Then He saw them coming, bruised perhaps from falls they had in their walk to find Jesus.

Jesus put the crucial question to them: "Believe ye that I am able to do this?" Now they might have said: "Oh, Jesus, if we didn't believe we wouldn't have made an effort to come where you are." Many come who do not have faith—they only have hope—but instead these men said: "Yea, Lord."

Christ's penetrating gaze went to their heart and to the faith that actually reached God. He touched them (v. 29). It was not their faith that healed them, it was the touch of Jesus. When He touched their eyes the nerves and muscles long dead began to quiver. Light began to seep through. Their eyes were opened. They looked at each other and probably said: "That's you and not me!" They looked at the blue of the heavens above; they looked at the variegated hues of the landscape. They must have said: "Men have tried to tell us about these things, and of their beauty, but they never could. We had to see it for ourselves!"

What blessing do you require? What healing do you need? What touch of God do you want? You must press through to Jesus. If He touches you, you shall be blessed. A preacher can preach about it; your friends can tell you about it; but there is nothing like getting it yourself and having the touch of God upon you! ◀◀

Chemist Hired For City Post

James Everett Baker, 28, of Idaho Falls, Ida., has been employed as sanitary chemist at the southwest sewage treatment plant, effective May 6. Personnel Director Granville Willoughby announced today.

Miracles Behind the Headlines!

By VIRGINIA COUCH

A TWO-LINE HEADING IN THE SPRINGFIELD, MO., newspaper stated that a chemist, James Everett Baker, had been hired for a city post. Few readers—if any—realized the series of miracles behind this story.

Mrs. Barbara Baker, wife of James Baker, Idaho Falls, Idaho, was afflicted with arteriosclerosis. She lay suffering with the disease for more than a year. Finally she obtained faith that God could heal her. She writes that on January 30, 1963, she made the decision that "if it were not God's will to heal me, He would give me the strength to live with my condition. I sent a prayer request to C. M. Ward for healing."

After declaring her faith and requesting prayer, Mrs. Baker began noticing divine intervention in the pattern of her life.

During the long siege of bedfastness, she says, "I lived for each *Revivaltime* broadcast. The messages of faith and healing meant so much to me."

As the Bakers had no relatives living in Idaho Falls, it was imperative that they move closer to their parents in Springfield, Mo. The grandparents were needed to help care for the small Baker son. So they added the need of a job to the prayer request for healing. They sought God earnestly for these needs.

Soon doctors noted a definite improvement in the patient's condition. They were no longer sure what was causing her heart murmur. A concurrent miracle was that out of five houses on the block which were for sale, the Bakers' home was the only house sold. The transaction was completed March 16, 1963. They were ready to move.

However, Mr. Baker still needed employment in Springfield. On March 29 they received a letter of encouragement from C. M. Ward, *Revivaltime* speaker. Two days later, they received word of a chemist job opening in Springfield. Some would call it coincidental; others term

it miraculous. Out of 47 applications to different states, their first preference opened up.

Receiving a long distance telephone call inviting him to come for an interview, James Baker began to realize the part faith was playing in their time of need. He took his family by train to Springfield.

After being interviewed, James was told it would be a week before the outcome could be announced. A little discouraged, he planned to go to St. Louis to apply for work. But that same evening a telephone call relayed the message that the chemist job was his if he wanted it.

One of their two specific prayer requests was answered, and the Great Physician was working on behalf of Mrs. Baker's need for healing. By May, 1963, Barbara's doctor in Springfield said she *did not have heart trouble*. After looking over the X rays and electrocardiograms he concluded that the doctor in Idaho had made a mistake. Barbara had only a nervous heart, and the murmur was a functional one; it did not mean anything. He took her off all heart medicine. It was obvious that a Power stronger than medicine had taken action.

"I wish to thank *Revivaltime* for prayer," writes Barbara. "Now I am active in church and do all my housework. God has used this experience to strengthen our faith."

Mrs. Baker has witnessed of her divine healing so that others might be uplifted. There are many ways in which we can strengthen the weak. In fact, Barbara Baker mentioned the great blessing she received while in a St. Louis bus station on Easter Sunday. Going into the women's lounge to wash her hands, she heard the familiar strains of, "There's Room at the Cross for You," the invitational song at the close of each *Revivaltime* broadcast. She discovered that the lady custodian carries a small transistor radio with her so she can tune in *Revivaltime*. While cleaning the floors, she sings right along with the choir. This is her way of telling others about Jesus.

Means of testifying are unlimited. We can go to far-away lands or tell those in our immediate vicinity. We represent Christ to the world; our message is that Christ lives and reigns in us.

Throughout the year, *Revivaltime* proclaims the resurrection message to more than 12 million each week. It is a message that individuals can hear whether working, traveling, lying helpless in bed, or relaxing at home. With the continued prayer and support of concerned Christians, *Revivaltime* is telling the story of Jesus to the nations. ◀◀◀

EASTER OFFERING FOR REVIVALTIME

The First Assembly of God in Terre Haute, Ind., (William D. Saunders, Jr., pastor) undertook a special Easter project last year. They pledged and gave \$400 as an Easter offering to *Revivaltime*.

Pastor Saunders and his church showed praise for the resurrected Saviour by giving their entire Easter Sunday offerings to spread the gospel to others. Is there a better way to thank God for salvation than to offer others the same experience?

You can make this Easter Sunday the most blessed ever by sending a sacrificial gift to the *Revivaltime* broadcast ministry. Give that others might receive. Send your offering to *Revivaltime*, Box 70, Springfield, Missouri 65801.

O Grave, Where Is Thy Victory?

By F. HELEN JARVIS

WHERE DOES THE SPIRIT GO WHEN THE EYE NO longer flashes with light, the ear no longer tunes to sound, the nerves no longer send their racing, quivering messages, and the heart is forever still? When physical life ceases, what happens to the real person who once lived in the now lifeless house of clay? What is *death*?

Some believe death is *extinction* of being, but actually, can anything be utterly consumed or annihilated? Even the hydrogen bomb cannot annihilate anything—it only rearranges the atomic order! If physical components are not really destroyed, what shall be said of entities that are spirit—a higher order of creation?

God's Word affirms continued existence of the human spirit after death. Paul wrote, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (2 Corinthians 5:8). John speaks specifically of two human beings seen in the lake of fire 1,000 years after their incarceration (Revelation 19:21 and 20:10). Jesus said, "I go to prepare a place for you . . . that where I am, there ye may be also" (John 14:2, 3). There would be no need of a place for us if we ceased to exist. The Book of Revelation contains magnificent descriptions of heaven with all the redeemed praising and glorifying God.

The dying attest to a life beyond the grave. Sinners may cringe and scream in terror as they look into a Christless eternity, but children of God rejoice with a bright and glorious anticipation of "going home." In death the issues of life are starkly real. Even the courts of the land recognize this principle—known as "the moment of truth"—and give due respect to testimonies given at such a time.

The Lord Jesus taught there was conscious existence after death, and by His own resurrection demonstrated it. His words to the repentant thief, "Today shalt thou be with me in paradise" (Luke 23:43), were evidence of it. Indeed, were there no life after death there would have been no reason for God to send His Son to redeem fallen man.

One of Jesus' most graphic word pictures of life beyond the grave is the story of "the rich man and Lazarus" (Luke 16). With this illustration Jesus was not challenging the Pharisees' doctrines of the hereafter (for the record agrees fully with their traditions) but their attitudes. If their ideas regarding hades, or sheol (as the Hebrews called the place), had been incorrect He certainly would have pointed this out.

The Gospel of Luke was especially directed to Greek thinking, but when Luke recorded this particular story he depicted something far more vivid than the shadowy



Grecian concept of hades and life after death. Surely the conscious existence of the rich man, of Lazarus, and of Abraham is a refutation of the motion that death ends all.

Death and *life* are not merely specific and definitive terms. A thoughtful reading of the early chapters of Genesis indicates that their meanings are relative, broad, and inclusive. God told Adam and Eve that in the *day* they ate of the forbidden fruit they would die. Physically, they did not *die* that soon; nevertheless before night-fall they had lost their delightful Eden, their spiritual touch, their fellowship and communion with the eternal One. Death that day was *separation* from God.

A few chapters later we read of Enoch, who walked so close to God that he bypassed the grave and entered directly into heaven. Here life was *fellowship*.

In our modern speech when we say certain things are *dead* we do not mean they molder in a casket—we mean they lack vitality and force! Jesus spoke of physical death as a *sleep*—a time when the *natural* faculties of the body are suspended, inactive, and dormant.

The concept of death in the Word of God goes beyond the physical and is used in other areas. We read of a *present* spiritual condition, of persons being "dead in trespasses and sins" (Ephesians 2:1). This is what Adam experienced and passed on to his posterity. (See Romans 5.)

In Revelation 20:14 and 21:8 there occurs another expression—"the second death." It follows the Millennium. Specifically, it consists of the casting of the devil and his servants into the lake of fire where they "shall be tormented day and night for ever and ever" (Revelation 20:10). They do not cease to exist. Therefore death may be defined not as a cessation of being but as a *separation*, a conclusion, an end of a particular state of being, an *emergence* into another realm.

Physical death brings grief and sorrow to those who are left, and is regarded as an end of many pleasant things. Because of sin, "It is appointed unto men once to die, but after this the judgment" (Hebrews 9:27). Whether we die or bypass the grave as Enoch did, we may so live in fellowship with God that for us there awaits a larger and fuller life than we can possibly know here. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:54-57). ◀◀



Young people worship in the Tokyo Evangelistic Center.



Japanese Christian distributes Light-for-the-Lost tracts.

Our Gospel Witness in ...

The World's Largest City

BY EARL TAYLOR, MISSIONARY TO JAPAN

THE TOKYO EVANGELISTIC CENTER IS IN AN EXCELLENT location for reaching the masses. Tokyo, Japan, is the world's largest city, having a population of ten million. The center is near the Ikebukuro Station, terminal for a government-owned railroad and two private lines as well as subway and streetcar lines.

The evangelistic center was established in March, 1953, with funds provided by C.A.'s from all over the United States. Before long it outgrew the facilities. In 1961 property was purchased a few blocks away and a large four-story ferro-concrete structure became the new home of the Tokyo Evangelistic Center.

In October, 1963, the General Presbytery of the Japan Assemblies of God asked me to become the missionary pastor of the center. Realizing this would be a tremendous challenge, I was both honored and humbled by their request.

Soon after we arrived at the center we had our first evangelistic campaign—a Light-for-the-Lost meeting sponsored by the American Men's Fellowship program. The evangelist was Dale Hundsdoerfer, pastor of Servicemen's Center Chapel in Tokyo. Prior to each service we took a group of the young people from the church to hold a street meeting in front of the Ikebukuro Station.

Each night as we began the meeting we noticed a group gathered just behind us. It was soon evident that they were believers in a post-war religion known as Sokka Gakkai, a political-religious group which is gaining momentum throughout Japan. It is Buddhist in background, intolerant by nature, and very militant. However, in spite of the opposition of Sokka Gakkai, each evening we were able to take a number of interested people back to church with us for the service.

It is impossible to tabulate the results of the Light-



Choir sings at the special Light-for-the-Lost meeting.



Personal worker speaks to a newcomer at the Evangelistic Center.

for-the-Lost campaigns which are being held in the Tokyo Evangelistic Center and in other churches throughout Japan. The gospel witness is not only being given out through the street meetings and the evangelistic services in the churches, but millions of pieces of evangelical literature containing an adequate gospel witness are being placed in the hands of people with hungry hearts. As this program is thoroughly saturated with the prayers of earnest Christian intercessors, surely the impact upon Japan will be tremendous. ◀◀

Our Missions Conventions Pay Dividends

By PASTOR PETER PILOT
Salt Lake City, Utah

DURING 25 YEARS AS A PASTOR I HAVE UNDERTAKEN many worthy endeavors, but I have never promoted any program in the church that has produced as many spiritual values as our missions conventions here in First Assembly in Salt Lake City.

A little over two years ago the Holy Spirit began to impress upon my heart my responsibility and that of my church to God's worldwide program. Mark 16:15 became vividly real as God dealt with me about missions. The words *ye, all, and every creature* stood out more boldly than all other words in the Bible. As the Holy Spirit quickened this verse to my heart, I realized that lost souls in every corner of the earth were partially dependent upon me and my church for spiritual life and spiritual food.

At first I argued: "Lord, I have taken missions offerings in every church I have pastored. In spite of the fact that our financial load is almost more than we can carry, we take monthly missions offerings in our church. Besides, Utah is itself a 'mission field.' We cannot possibly give any more."

I am sure that God heard all the arguments. Then in His infinite wisdom He directed the Holy Spirit to command us more urgently, "Go *ye* into *all* the world and preach the gospel to *every creature*." The voice of the Spirit was emphatic: "*You* have a responsibility to a lost world!"

At last, convinced that God must have something new in store for His people in Salt Lake City, we planned a missions convention for February, 1962. We advertised it as the first Assemblies of God missions convention in Utah which, as far as we knew, it was.

Our hearts warmed as we saw the immediate enthusiasm of our members. The WMC's decorated the church so well that when convention time came the atmosphere was charged with the spirit of missions. ◀◀

Only the weather did not cooperate. During the entire three-day convention the city was enveloped in heavy fog. It was so thick that our speakers, J. Philip Hogan and Wesley R. Hurst; almost did not get out of town at the close of the convention. In spite of this, our young people came to the services and pledged toward world missions. People who had been giving either coins or dollar bills in the regular missions offerings now pledged \$5, \$10, or \$15 a month.

Even at this point there were some questions in my mind. What would this convention do to our church budget which was already strained to capacity? What would it do to my personal support which was on a percentage basis? Would people use their tithes to pay their missions pledge? But God had promised to supply all our needs, and I determined to put His promise to the test.

Time proved that God keeps His promises and that His Word will stand any test. Within three months after we received missions pledges, the regular church income started to climb. It has increased steadily and now exceeds any previous giving. The year 1963 was, by far, our best year financially.

Our attendance also started to climb. People realized that our church has a purpose, that it is part of God's worldwide program and eternal plan to take the gospel to every creature. Many people want to be associated with a church that is closely related to God's pattern for reaching lost souls.

Because of Mormon influence much of the population of Salt Lake City is transient. Although we transfer from 75 to 100 people a year through our Sunday school, our attendance has increased by one-third since our first missions convention. My conclusion is that a church which has a missions vision and shares God's plan to preach the gospel to *every creature* is bound to be a growing church.

But more important than numerical growth is the fact that we are able to support more missionaries, thus sharing in the work of God everywhere. Before our first missions convention we designated funds to only two foreign missionaries and two home missionaries. Now we plan to add two more to our support list. We also give \$20 a month to the Salt Lake City Youth for Christ which is a vital Christian program in this area. Our church assisted several other missions projects this past year, and shared in helping two churches here in Utah that were in desperate straits. The Home Missions "Sites for Souls" program was presented to our church this year, and recently we were able to send a check for \$100 to this worthy project.

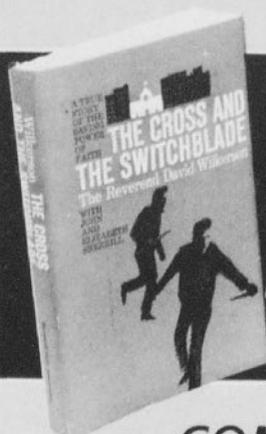
What joy to have such a widespread interest in the harvest of souls! We are now helping reach all the world with the gospel. This brings a deep satisfaction to my soul as a pastor. My flock is greatly enriched as it shares with others. ◀◀

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Your Questions

Answered by Ernest S. Williams

Was Luke a Jew or a Gentile?

In Colossians 4:11 Paul ceases to enumerate those of the circumcision who were closely associated with Paul. Then he names some fellow workers who were Gentiles, and Luke is named among these (vv. 12-17).

Did the confusion of tongues at the tower of Babel mean that God destroyed the language spoken before that time and gave the people new languages?

Adam Clarke's Commentary says, "This confounding did not so much imply the producing of new languages, as giving them a different method of pronouncing the same words, and leading them to affix different ideas to them."

Is it wrong to swear if called to testify in court? (Matthew 5:34-37; James 5:12).

God's Word, confirming His covenant, was with an oath (Hebrews 6:17; Genesis 22:16). People were not to swear by the name of God falsely (Leviticus 19:12).

In Jesus' day, swearing to tell the truth had lost its sanctity. People swore by heaven, by earth, by their heads, by the altar, by the temple, by the gold that was upon the temple, without intending to do what they promised. So Jesus and James said, "Let this cease." As Christians our word ought to be reliable, without additional proof.

On the other hand, courts of law have to use legal means with which to make a man responsible for his testimony. Therefore, I see nothing wrong in obeying the law by swearing to tell the truth, the whole truth, and nothing but the truth. If any object to taking an oath in court, they are permitted to use the word "affirm," instead of "swear," but the meaning is the same. In either case they have obligated themselves under the law to be responsible for their testimony.

Could a person keep all the ten commandments and still be lost?

The purpose of the law was to condemn sin. No one but Christ ever kept all the commandments. "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Romans 3:19, 20).

The law could not give spiritual life, "for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe" (Galatians 3:21, 22).

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. 65802. Brother Williams will answer if you send a stamped self-addressed envelope.

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Attach one of these special tags to your automobile and help advertise our Fiftieth Anniversary. If you plan to attend the anniversary convention in April, this would be a good way to let folk know about it as you travel. But whether you come to the convention or not, send for one of these tags today.

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I SAW HIM THE FIRST TIME WHILE helping our youth group finish a work project for the church. As he walked by, I said "hello." He replied with a smile and a wave of his hand.

Dressed in overalls, with a lunch-box at his side, he strolled down the street to the mill where he was employed.

The second and last time I saw him was a cold and dreary day in early February. Raindrops fell softly through the overhanging tree boughs. The wind stirred slightly at my back and I pulled my coat collar high about my neck. To my right stood a few of the men who work with this man. To my left was parked the familiar, long, black hearse. Before me lay the still, lifeless form of a man who never really lived!

Earlier in the week I had been notified by phone of the man's death. I was asked to care for the graveside service. All arrangements for the funeral were being made by the as-

The MAN Who NEVER Lived

He did have a name—and he did die—but his life was nothing but a blank page.

By WARD M. TANNEBERG
Forks, Washington

sistant manager of the mill where this man had worked.

When I sought information concerning the man's past life, I ran into a blank wall. No one knew anything about him.

He had come, it was thought, from somewhere in Oregon. He had moved into the area some years ago and had found employment at the mill. His work record was reasonably good. He was considered reliable. But even his fellow employees did not really know him. He kept to himself. He lived alone. He never talked about himself or about his past.

He had no close friends. He had no church or organizational affiliations. He made no profession of Christ.

One day this man failed to check in for work. Some thought he might be sick. But when his home was checked, his body was discovered upon the floor. He was dead.

After much effort, relatives were located in another state. They were not interested. They had thought he was dead years ago. No, they would not come to the funeral, nor care for its expenses.

As I stood before the open grave I wondered what could be said. All I knew for certain about him was his name and date of death. There was no further record. He was a man who, as far as this world was concerned, had never really lived! Oh, he had walked and talked, he ate and drank and breathed—but his life was a blank page in the book of human affairs. At his death he left only a memory behind, a memory that can never be erased from my mind.

I have thought much about it since that rainy day in February. About life—and death—and eternity.

James put it well when he defined life as "a vapour, that appeareth for a little time, and then vanisheth away" (James 5:14).

And death—there is much to be said about death. It has closed the door on many a precious human relationship and moved men's hearts into deepest anguish.

But, what about eternity? What about that vast realm of reality existing beyond life—and beyond death? Through the testimony of God's Word we have learned of this wondrous hope of the soul. The Bible has revealed to mankind the veracity of

heaven and of hell. The Holy Spirit has shown to us the way, made available through Jesus Christ, to avoid the one and attain the other. It is the way that leads to happiness here and heaven there. We do well to learn that "God so loved the world... he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

That simple promise holds the riches of eternal life for the powerless and the powerful; for the ignorant and the intellectual; for the down-and-out and the up-and-out. Eternal life through Jesus Christ awaits those whose names we may never know in this life, as well as the one who makes a mark that brands him among the famous, or the great souls who have rendered humanity and the Church outstanding service. For it is not the greatness of our deeds, but the faith that lives within our heart, that really counts for God. And simple acts of love become rarest pearls of blessing before the Lord.

You may never do anything that brings the plaudits of mankind; your name may never become a household word; but if you will put your faith in the Name which is above every name, you will have made the courts of heaven ring with rejoicing! And your name will go down in the Book of Life to be numbered with all the redeemed around the throne of God.

Whatever your standing in society, be it high or low, you are as one who has never really lived until Christ comes into your heart. For the inner man is truly "dead in trespasses and in sin." There is no true life outside of the Lord.

You may think you have hidden your sin well. It may be carefully concealed under the cloak of respectability, popularity, perhaps even church membership. But one day all sin will be laid bare before God and before the hosts of all the ages. It will be called by its true name and your account will be brought up for final settlement.

Friend, today you can do something about that account; but in the great and terrible Day of the Lord it will be too late! Put your life in His hands right now. Seek the Lord while He may be found.

"Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Believe, and live forever. ◀◀

Noah, the Family Man

BY WILSON A. KATTER
Minneapolis, Minnesota

JESUS SAID THE DAYS OF HIS SECOND coming would be like "the days of Noah." That is the time in which we live today! How are we to face these tremendous problems of living with declining moral and spiritual values? Is it still possible to follow a way of life pleasing to God when most of the world is interested in pleasing self? As the song writer has said,

Change and decay in all around I see,

O, Thou that changest not, abide with me.

How did Noah make it through? Somehow he arose above his environment. With a fermenting society all around him, he was able to keep his thoughts above the moral corruption of his day, kept his mind clean, with the support of the gospel and the Spirit of God.

Noah was a man of faith. "By faith Noah, being warned of God of things not seen as yet, moved with (godly) fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

In the midst of a world of doubt and unbelief, when so many are denying the existence of God and mocking at all that is true and holy, just and good, faith in God and His Word will preserve us because our confidence is in the solid Rock.

Noah was a man of works. "He prepared an ark." He was not a passive Christian. He believed in God, demonstrating his faith by his works. Many in our churches need to relearn this truth that "faith without works is dead." We should do much more than we do to advance the kingdom of God. In this spiritual building program every piece of good literature should be given out and never left lying around the church. We must take our testimony to our neighbors as did the believers of the first Pentecostal church who "daily in the temple, and in every house, ceased not to teach and preach Jesus Christ." Yes, Noah did all that the Lord commanded him. So must we.

Noah was a man of the altar. He "built an altar unto the Lord." We must have an established time and place for meeting with God. How else can we know just how the Lord would order our individual lives unless we take time to let Him speak to us? It is while we are alone with Him in prayer and meditating on His Book that He can whisper to us by His Spirit, "This is the way, walk ye in it." It is at the altar of worship that we rebuild our spiritual energies. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:



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* * *

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Anniversary Convention Committee
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Springfield, Missouri 65802

31). Is our testimony weak because we fail to "wait"?

Noah was a family man. He was more interested in the spiritual welfare of every member of his family than in worldly success. As a young Christian I never forgot the lesson learned from hearing of a man in our town who was looked upon as a moral giant but who became so involved in his work that he lost his only son to the world. I would rather we should be able to say, "Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts which dwelleth in mount Zion."

Noah, his wife, his sons and their wives all entered into the ark of safety. *Faith, works, prayer, and obedience preserved them all!* Not one of the eight was missing. Every member of the family was accounted for! May we follow the example set by this patriarch and see all our loved ones secure in Christ, the Ark of Safety.

MUSEMENTS FOR MINORS

Easter Puzzle

BY DICK CHAMPION

				T
			C	
		S		
	H			
			D	

Some words are missing in the following account of the Easter story, taken from Mark's Gospel. Fit those words into the proper places in the puzzle, by matching the letters of the word with the letters already in place on the puzzle. (All words go across.)

When you have finished the puzzle, you will have two words in the gray squares—one going across and the other up and down—which sum up the story of Easter.

Mark 16:2. And very early in

the morning the _____ day of the week, they came unto the sepulchre at the rising of the sun....

5. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; _____ they were affrighted.

6. And he saith unto them, Be not affrighted: Ye seek _____ of Nazareth, _____ was crucified: he is risen; he is not here: behold the place _____ they laid him.

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Age Birthday
MONTH DAY YEAR

Male Female Single Married

In school now? Yes No What grade?

If not, what was the last grade completed
..... Year

NEW COMMISSION

(Continued from page four)

Commission. We believe God is moving in these directions and we expect His abundant blessing to be upon Brother Hurst and all of us as we place a greater emphasis than ever on spiritual life and evangelism."

PENTECOST CRUSADE PLANNED

The new Evangelism Committee has laid plans for a Sunday-to-Sunday observance of the Pentecost Crusade, May 10 to 17. The emphasis of the crusade will be on soul winning and Spirit-filled living.

The fact that so many thousands of earnest Christians in non-Pentecostal denominations have been baptized with the Holy Spirit recently indicates a widespread interest in Pentecostal doctrine. The Pentecost Crusade will be an opportune time to tell the people of each community what we believe and what we have received from God.

An inspirational address by Brother Zimmerman concerning these matters has been put on each side of a 33 rpm phonograph record and one of these records is being mailed to each church. One side can be played during the church or Sunday school hour on May 10; the other side on May 17.

Other publicity concerning the Pentecost Crusade, including a poster, is being mailed to each church by the new Commission on Spiritual Life—Evangelism. Included in the mailing are suggestions as to how all departments in the church can participate in the Crusade, together with a letter to all the churches from the General Superintendent. If the Crusade is to succeed,



D. V. Hurst named Coordinator of new Commission on Spiritual Life—Evangelism.

it is felt that each department must share in it.

**SPECIAL CRUSADE ISSUE
TO BE OFFERED**

A special Crusade Issue of *The Pentecostal Evangel* will be published April 26, for general distribution during the Pentecost Crusade. This 16-page issue will answer the questions of many persons in all denominations who are wanting to know more about the Spirit-filled life.

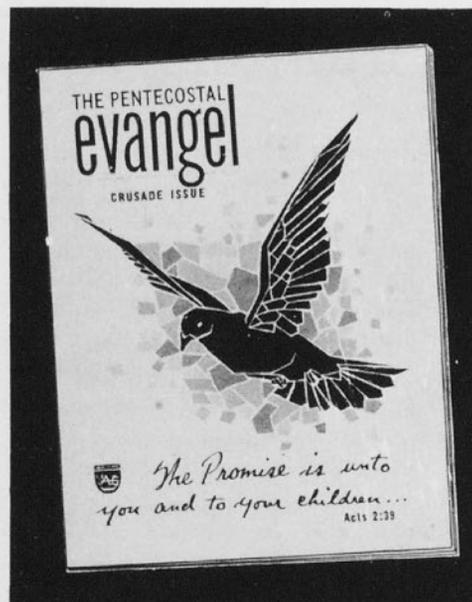
Printed in two colors, it will carry articles on the baptism of the Spirit, the Spirit's work in the individual, the Spirit's work in the church, the glossolalia (speaking with tongues), tongues understood without interpretation, personal testimonials, and other outstanding features.

Every department of the church is urged to participate in the distribution of this special Crusade Issue. It will be off the press by April 20 so it can be seen at *The Pentecostal Evangel* booth at the 50th anniversary convention.

A goal of *one million copies* has been set. Coming as it does during the celebration of our 50th year, and at a time when people throughout the entire church world are awakening to the need of the Holy Spirit, it is expected that this issue will have a greater circulation than any previous issue.

A low price of \$2.50 per hundred copies will enable churches and groups to order many hundreds of copies and make a widespread impact in their communities by means of this special Crusade Issue. The theme of the issue will be the theme of the Pentecost Crusade: "Since ye believed, have ye received?"

May God grant that the Pentecost Crusade, climaxing on Pentecost Sunday, May 17, will mark the beginning of a new life in Christ and a life in the Spirit for many thousands of people.



A CONTINUING SONG

BY EDITH
ARMSTRONG

HAVE YOU EVER FOUND YOURSELF humming a tune late in the day—one which you had heard another singing hours earlier?

This year's Loyalty Campaign is sure to plant a song in the hearts of true Christians—a song that will live on. As the Loyalty keynote, "Great Is Thy Faithfulness," is sounded in your church on the first Sunday of April, recall the faithfulness of the Lord to provide redemption, to give us His Word, to protect the Church, to preserve our country, to furnish temporal blessings, to keep our families, and to send us the Holy Spirit.

Your joyful response to the goodness of the Lord will be an increase of personal loyalty. You will want to tell others of salvation; you will be drawn to renewed Bible study. Your thanksgiving for temporal blessings will be expressed by efforts to maintain God-honoring homes and a God-fearing country. Your loyalty will be seen not only in faithfulness to the church, but also in your desire to know the fullness and power of His Spirit for effective witnessing.

Loyalty is something that will live

beyond May 17, the last Sunday of the Campaign. The Lord is not discontinuing His faithfulness to us at the end of a special effort. Throughout the ages His promises have remained certain; they will be constant in our tomorrows.

We are told in Psalm 92 that it is a good thing to give thanks to the Lord and to show forth His faithfulness. Two aspects are presented: *giving thanks* and *showing forth*. Continued loyalty—consistent dedication—beyond the seven weeks of the campaign, is the most effective way to give thanks and tell of His faithfulness. Through the harmony of your life, another will be encouraged to sing the melody of His faithfulness.

Remember, however, failure in faithfulness has as far-reaching results in the opposite direction.

You may be tempted to feel only your life will be affected by neglect of God's house, by lack of faithfulness in reading the Word and in prayer. But who can know of those who are listening to your life—of the one who will only come to know the Lord by your example?

Let your lips and your daily walk tell of His faithfulness.

For those in charge of the Loyalty Campaign: Use this last week before the campaign to see that all is in readiness. Are all posters and attendance displays in place? Have mailing lists been checked so postcards may be sent the week after Easter? Have you made arrangements for newspaper ads? Make full use of the items prepared by the Gospel Publishing House to help you carry out the "Great Is Thy Faithfulness" theme. Suggestions for each week of the campaign are given in the Loyalty Planner sent to your church. May the Lord richly bless you and each member of your church as you *Sing of His Faithfulness and Pledge Him Your loyalty.*

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 65802.

BIBLES REBOUND

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

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

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MUSICAL INSTRUMENTS

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MISCELLANEOUS

WHEN IN YOUR NATION'S CAPITAL we invite you to attend Trinity Assembly of God, 12th and Rhode Island Avenue, Northeast, Washington D. C. Herbert A. Nunley, pastor. Phone 584-4909 or 529-3130.



LEADING THEIR DISTRICTS

TOP CHURCHES IN SPEED-THE-LIGHT GIVING



JANUARY 1—JANUARY 31, 1964

ALA—Hicks Chapel A/G, Mt Olive \$ 84.00	N TEX—1st A/G, Garland 85.00
APP—A/G, Dorothy, W Va 7.03	N WEST—Calvary Temple, Seattle, Wash. 1,200.00
ARIZ—Central A/G, Phoenix 1.00	OHIO—1st A/G, Akron 164.60
ARK—A/G, Trumann 96.58	OKLA—Home Garden A/G, Tulsa 50.00
EAST—1st A/G, Wilmington, Del 74.80	OREG—1st A/G, Eugene 477.85
GA—Buena Vista Rd A/G, Columbus 51.00	PEN FLA—Midway A/G, Lakeland 84.96
ILL—A/G, Pittsfield 110.00	PO—Carney A/G, Baltimore, Md. 58.00
IND—A/G, Washington 50.00	RKY MT—A/G, Sunset, Utah 83.00
KANS—A/G, Fredonia 30.00	S CAR—Southside A/G, Greenville 125.00
KY—Faith A/G, Maysville 25.00	S DAK—A/G, Huron 149.50
LA—A/G, Cullen 37.00	S CALIF—Glad Tidings A/G, Hanford 212.50
MICH—A/G, Shepherd 265.54	S IDAHO—Central A/G, Boise 62.00
MINN—Peoples Church, Minneapolis 37.03	S MO—Revival Tab, Maplewood 40.82
MISS—Bethel A/G, Hattiesburg 100.00	S N ENG—1st A/G, Worcester, Mass 69.85
MONT—1st A/G, Billings 160.00	S TEX—A/G, Alvin 183.51
NEBR—A/G, Long Pine 40.00	TENN—A/G, Whitehaven 50.00
N J—Capitol A/G, Trenton 105.00	W CENT—Pent A/G, Fort Madison, Iowa 208.00
N MEX—1st A/G, Albuquerque 150.00	W FLA—1st A/G, Crestview 502.00
N Y—A/G Pentecostal Ch. Huntington Station 64.00	W TEX—1st A/G, Monahans 24.00
N CAR—Bethel A/G, Windsor 100.00	WIS-N MICH—Parklawn A/G, Milwaukee, Wis. 54.00
N DAK—A/G, Minot 122.00	WYO—Calvary Temple, Cheyenne 40.70
N CALIF-NEV—1st A/G, Berkeley, Calif. 293.00	
N NEW ENG—A/G, Concord, N H 37.80	

PARDON, PLEASE—Unfortunately there was an omission in the list of churches published February 23. The Assembly of God in Westwego, La., gave \$695.10 to Speed-the-Light during 1963, leading all other churches in the Louisiana District.



A Trophy From Prison

The True Story of No. 61589

By PAUL R. MARKSTROM

National Prison Chaplain, Assemblies of God



Harry Cole

WE STAND AMAZED AT THE POWER of God as we see Him at work in many prisons across our country. The following is a true account of what God has done in the life of a man once convicted of murder. Harry Cole, former prisoner No. 61589, tells his story.

"I was three years of age, the youngest of seven children, when my father decided to leave the church over a petty matter and do his worshipping at home. He never took me to any other Sunday school to learn of God. My religious training at home was limited to saying 'Now I lay me down to sleep.'

"We had a large smokehouse on the old farm. We used one of the shelves in this smokehouse to stack old newspapers and magazines. I was with my mother one morning as she was cutting up some meat and, childlike, I was looking through the old discarded papers and magazines. I came upon an unfamiliar book which had been damaged by mice or rats. I asked Mother what the book was. She replied hesitantly, 'It's—the Bible.'

"The sordid story of my brothers and sisters and of my own life is most tragic and heartbreaking—drinking, divorce, adultery, crime, untimely death, suicide and what else? There seems to be no end.

"Two of my brothers married and divorced four times. One sister divorced and remarried once. Another sister married a divorced man. One sister died at the early age of twenty-six as a result of sin. One brother, bound by alcohol and narcotics, committed suicide.

"As for me I was a drunkard. While still in my teens, I had lain in the

wharf houses along San Francisco's waterfront covered with drunkard's vomit. The sanctity of the home, honor of parents, dignity of life, respect for my fellowman, and the fear of God were all foreign to me. Such a life came to its natural climax when one night I took a man's life in a drinking party. Another suicide would be chalked up to the list had not the law stripped me of anything with which I could harm myself when they locked me in a cell and told me I had killed my friend.

"Yet how abruptly a story can change. I found under my prison cot mattress a *Christian Digest* magazine. This was used by God to change my whole life. When I found this magazine, I wondered whether there was anything to that Christian stuff! For want of something to read I propped myself up against the wall and was soon absorbed in the first Christian literature I had ever read. When I became aware again of my surroundings, I was conscious of scalding hot tears coursing down my cheeks. The solution to the gnawing problem I had grappled with all my life had been discovered. I was a sinner.

"That first prayer was no theological masterpiece: 'God—I don't know how to pray. I need help. I'm so afraid.' The God who hears and answers prayer, the God who knows how to save to the uttermost all who come to Him by Jesus Christ heard, answered, and saved my soul that day.

"So gross was my ignorance of God and the church at the time I was saved that I didn't even know there were Old and New Testaments in the Bible. I could not have related the story that Jesus died on the cross."

Mr. Cole's story, due to the grace of God, has a happy ending. From that day of salvation, he avidly read the Word of God, spent time in prayer, and attended Bible study classes. Soon the prison officials saw Harry's sincerity.

In the course of events, Harry Cole was paroled and stepped out into free society. He faced the customary problems of finding work and providing for his family. Many nights, Harry would sit up until the wee hours of the morning in meditation, calling upon God for help and guidance. The Cole family became active members of the Northside Assembly of God of which G. A. Green is pastor. Pastor Green assisted Harry as did Frank M. Boyd, then director of the Assemblies of God Bible correspondence school and a teacher at Central Bible Institute, Springfield, Mo. Brother Boyd consistently visited Harry and corresponded with him while he was in prison. His personal interest was a great help to Harry.

In the nine and a half years since Mr. Cole's release, he has become assistant expeditor of printing of the Gospel Publishing House and also the pastor of a rural Assemblies of God church. He is still serving capably in these two capacities today.

Pastor Cole has prayed for several years for the privilege of returning to prison as a visitor to witness to the inmates of God's wonderful saving and keeping power. The Prison Division of the Assemblies of God was instrumental in obtaining this permission and Sunday, December 1, 1963, Brother Cole and I journeyed to the Missouri Intermediate Reformatory.

Pastor Cole brought a dynamic mes-

sage on salvation and the abundant life. In response to the altar call several young men sought God. It is our prayer that those who sought God in this chapel service will also become successful Christians as Harry Cole has.

As we returned from the chapel service Harry's dimpled-cheeked, eight-year-old girl, holding a small doll, came running out of the home and in her rush to Daddy almost tripped over a small puppy. Middy reached her father before he had time even to leave the car. I could only say as I saw her hug her daddy, "Thank You, Lord, for Your saving grace."

A second or so later here came Boyd, Harry's six-year-old son, named after Frank M. Boyd. He too jumped up and down for joy at the sight of Daddy.

Steven, the oldest son, who is attending high school and presently serving as student body president, recently said to his aunt, "My daddy and I are more than father and son. He is the best friend I have." Each day the Cole family meets around the family altar for a season of communion with God.

Pastor Cole states, "I heartily recommend the courses provided free of charge to prisoners by the Prison Division. An inmate has a lot of time on his hands. What better way could it be spent than in the study of God's Word."

* * *

The Home Missions Department provides a set of eight Bible study courses for prisoners free of charge and the courses are very popular with chaplains and prisoners alike. A set of books and postage for sending them to a prisoner cost the department about \$10. One course can be sent for \$1.50. You may share in this ministry by sending an offering to provide Bible courses for prisoners. Please send it direct to the Home Missions Department, 1445 Boonville Ave., Springfield, Mo. 65802, and clearly designate it for PRISON BIBLE COURSES.

HOME MISSIONS PACKETS AVAILABLE

The Home Missions Department has prepared packets of informative materials which present the work of the Church Extension and Special Ministries divisions, as well as a packet for the pioneer pastor. These are available free upon request. Write the department at 1445 Boonville Avenue, Springfield, Missouri 65802.



This attractive new church at Arnold, Mo., was dedicated by one-year-old congregation. Kenneth L. Brown (inset) is pastor.

Missouri Church Dedicated on First Anniversary

ON NOVEMBER 4, 1963, THE YEAR-old First Assembly at Arnold, Mo., was dedicated, with Cleo Tapp, superintendent of the Southern Missouri district, bringing the dedicatory message. A capacity crowd attended.

The attractive new church now averages about 60 in Sunday school and morning worship, and attendance reached a high of 70 recently. Twenty-eight families have begun attending services. The church's progress in so short a time has been amazing.

With only \$560 outside help the local members and friends financed the building. The church is now completed, with the exception of a few minor jobs.

Pastor Kenneth L. Brown conducted services in the basement of a business establishment for a year. Twenty-five people attended the first service. Interest and attendance increased steadily.

As the winter became more severe, this young church's problems increased. The building was almost unheated so many services were conducted with the temperature at 45 degrees. Many parents faithfully brought their children to services in a building with one door, no windows, and four lights in the entire area.

With the coming of spring, the church laid plans for the erection of a new building in a suitable location. They purchased ground and construction began on August 3, 1963. With the guidance of several men who were skilled in different phases of the construction work, a well-built church was erected. A total of 1,500 hours of labor was donated by church members. The sacrificial giving of time, strength, talent, and money by the congregation is already yielding dividends in the extension of the kingdom of God in the area. ◀◀

Evangelism **BREAKTHROUGH**



ST. LOUIS, MO.—God so moved in a recent meeting at the Friendship Assembly of God here (with Evangelist Leroy W. Morgan of Lafe, Ark.) that the services continued for four weeks. About 30 came forward for salvation, and many were filled with the Spirit. The Lord confirmed His Word "with signs following." Injured backs were healed, eyes strengthened, and tumors disappeared. Men believed God for jobs and received them. The Sunday school attendance increased by 25 per cent. The nightly crowds were the best in years. —*Ancil Wampler, Pastor*

* * *

RICHMOND, IND.—The ministry of Evangelist J. B. Woolums of Carlisle, Pa., was deeply appreciated by the First Assembly of God here in a recent meeting. Night after night people were drawn closer to God and souls were saved. The congregation tarried for hours around the altar. Many received the infilling of the Holy Spirit.

—*George Yarian, Pastor*

* * *

LYONS, OREG.—In a three-week meeting with Evangelist Ernest A. and Mrs. Welk at Santiam Chapel here, which closed February 9, six backsliders were reclaimed, and old-fashioned confessions came freely.

—*Douglas Mentze, Pastor*

* * *

CRESAPTOWN, MD.—Evangelist Daniel Summa of Irvington, N. J., has just concluded a five-week crusade at the Assembly of God here. There were 12 saved, six reclaimed, and three filled with the Holy Spirit. Several miracles

of healing occurred—one was that of a baby brought from the hospital almost lifeless. When prayed for it sat up, and before the end of the service it was crawling about. A special feature of the crusade was the Saturday night youth rallies with the auditorium filled to capacity.

—*Ruth C. Cowgill, Pastor*

* * *

MODESTO, CALIF.—The Airport Assembly of God here was edified by the ministry of Evangelist and Mrs. Leslie C. Eldridge in a recent revival. Some 40 came forward for salvation.

—*Velma A. Lackey, Pastor*

* * *

HELENA, ALA.—Evangelists Mae Horne and Sue Spears recently closed a revival at the Fungo Hollow Assembly of God here. Several came forward for salvation and many received healing.

—*Charles E. Miller, Sr., Pastor*

* * *

EUGENE, OREG.—The First Assembly of God here is thankful to the Lord for a recent revival conducted by Evangelist Watson Argue. The first Sunday, January 5, was especially blessed. In the morning service 21 persons (some of whom had been seeking for years) received the baptism in the Holy Spirit. In the evening some 50 came forward for salvation, and many backsliders were reclaimed. In another service 15 more, including a Methodist minister's wife, were filled with the Spirit as they stood and praised the Lord at the altar. Each night record crowds attended and souls were saved. When prayer was offered for the sick, a large lump



HATTIEVILLE, ARK.—This was the scene outside the Macedonia Assembly of God as Pastor Walter J. Baughman and brethren of the congregation burned the mortgage. Though the members are not numerous, they paid for the new church in three years.

immediately disappeared from the neck of one of the ladies. On Sunday morning, January 19, 100 persons indicated definite interest in joining the church.

—*M. W. McLees, Pastor*

* * *

CANALOU, MO.—The Assembly of God here was blessed with a four-week revival led by Evangelist J. L. Campbell of Leachville, Ark. Several were saved and filled with the Holy Spirit. Revival fires are still burning.

—*Roy G. Bennett, Pastor*

* * *

UNIONTOWN, PA.—Good meetings were conducted at the Assembly of God here by Evangelist T. L. Stewart. A number of people went to the altar for salvation. The attendance was high each night with many visitors present. The Sunday school broke its

previous record and reached 118.

—*Paul Jacobs, Pastor*

* * *

SEMINOLE, TEX.—Attendance was good at a two-week revival recently conducted at the Assembly of God here by Evangelist Harold J. Baker. Four were saved, six were filled with the Holy Spirit, and a number received healing.

—*L. A. Harper, Pastor*

* * *

TAMPA, FLA.—Evangelist Jack Martz of Atlanta, Ga., has just closed a meeting at the Sulphur Springs Assembly of God here. A spirit of unity prevailed and people sought the Lord. Among those who came to Christ was a young couple who were united in marriage toward the end of the revival.

—*Joseph R. Hardt, Pastor*

VISITOR FROM ENGLAND RETURNING TO U.S.

William Hartley, a pastor and evangelist affiliated with the Assemblies of God in Great Britain and Ireland for 15 years, states that he and his wife will be returning to the U.S. this summer for another preaching tour. Their schedule is as follows: May, Missouri; June and July, Kansas to Washington; August, Kansas and Oklahoma; September to October 3, Indiana, Pennsylvania and New York. Assemblies wishing to invite the Hartleys for evangelistic services and Bible teaching should address them before May 1 at 90 St. Andrews Road, Southampton, England.



Crowd attending Watson Argue Crusade at First Assembly in Eugene, Oreg., where M. W. McLees is pastor.

GOVERNOR WELCOMES EVANGELIST TO NORTH DAKOTA

District Superintendent Kenneth E. Olson reports that the Assemblies of God in North Dakota enjoyed a unique outreach ministry recently as Evangelist Neil Eskelin toured among public schools



Governor William Guy (right) welcomes Evangelist Neil Eskelin to the state.

throughout the state. He spoke in over 240 school assemblies to some 100,000 students. His lecture at the schools was on his two journeys to Africa and included films of Assemblies of God missions on that continent.

The evangelist was welcomed to the state personally by Governor William Guy.

In addition to the schools, Evangelist Eskelin spoke in 17 Assemblies and attracted large crowds of people, many of whom found Christ as their Saviour.

ANNOUNCEMENTS

DEDICATION of new sanctuary, Aloha Assembly of God, 18370 Southwest Shaw, Aloha, Oreg., April 5 at 2:30 p.m. Located in suburbs of Portland, adjacent to new Somerset West development. Dedication speaker, N. D. Davidson, Oregon district superintendent.—by John H. Fuiten, pastor.

34TH ANNUAL WEST TEXAS DISTRICT COUNCIL—April 27-30 at Immanuel Baptist Church, 1212 N. Stevens, El Paso, Tex. Convention headquarters at 3928 Montana Ave., El Paso. Wm. F. Hageman, chairman. Dwight H. McLaughlin of Bakersfield, Calif., guest speaker.—by Charles J. Eastes, district secretary.

Seventh Pentecostal WORLD CONFERENCE Helsinki, Finland JUNE 23-28, 1964

For reservation information write:

TAPANI KARNA
Urheilukatu 22A20
Helsinki, Finland

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR	
Alaska	Nome	A/G	Mar. 31-Apr. 12	Gospel Evangel-aires	Harriet Brown	
Ariz.	Mesa	A/G	Mar. 25—	James H. Black	J. D. Bell	
	Phoenix	Faith	Mar. 31-Apr. 12	Billy D. Young	Willis K. Hirschy	
	Lake City	A/G	Mar. 28—	Hale-Turner Team	Chester Esmond	
Ark. Calif.	Bakersfield	Calvary Evang.	Mar. 31-Apr. 12	Royce Peterson	Henry Fowler	
	Bakersfield	Calvary Full Gos.	April 1-12	Norman Jones	Douglas Hyatt	
	Garden Grove	First	April 1-12	Ward & Mary Popejoy	Ralph G. Markey	
	Hanford	A/G	Mar. 24-Apr. 5	Don & Mrs. Merrill	Bruce Yorke	
	Lindsay	First	Mar. 24-Apr. 5	T. W. Carlton	Roy Lee	
	Victorville	First	April 12—	Doug Payne	Vernon Nybakken	
	Ft. Collins	First	April 1-12	Steve & Pat Rexroat	James Musgrove	
	Del.	Washington	First	April 5-19	Musical Vans	Jacob Heinrich
	D. C.	Washington	Trinity	Mar. 29-Apr. 10	Victor Etienne	H. A. Nunley
	Fla.	Dade City	First	Mar. 31-Apr. 12	Jack Martz	D. J. Burrell
Ft. Lauderdale		Evangel	April 5-19	Gene Burgess	Jack Starbuck	
Haines City		First	Mar. 30-Apr. 5	Don & Sharon Parker	Gerald Jordan	
Noma		A/G	April 1—	Nettie Parham	James Smith	
Ga.	Atlanta	Bouldercrest	April 5-15	Edgar W. Bethany	Eugene Gustafson	
Idaho	Rupert	Spanish A/G	April 5-12	Demetrio Bazán, Sr.	Sammy Campos	
Ill.	Beardstown	A/G	Mar. 29-Apr. 12	Edith Swope	J. B. Nicholson	
	Edwardsville	A/G	April 1-5	Neil Eskelin	J. M. Graham	
	Paris	First	Mar. 31-Apr. 12	Bob & Paughnee Bornert	Fred Hendrickson	
Ind.	Columbia City	A/G	Mar. 31-Apr. 12	Paul D. Van Winkle	Don Rentschler	
	Hammond	First	April 1-19	Ernest & Mrs. Berquist	Paul Coxe	
	Indianapolis	West Side Tab.	April 1-13	Ernie Eskelin	Thomas Paino	
	Kokomo	Southside	Mar. 22-Apr. 5	Wilburn H. Fisher	Dave Dishman	
	Seymour	First	Mar. 31-Apr. 12	Peter DeLeon	E. E. Petroski	
Iowa	Charles City	A/G	April 5-19	Ivan & Mrs. Kimmel	Cecil Hancock	
	Keokuk	A/G	Mar. 31-Apr. 12	John & Faith Stallings	A. L. Ullestad	
	Sioux City	First	April 5-19	Joseph DeGrado	Kenneth D. Baker	
Kansas	Truesdale	A/G	Mar. 31-Apr. 12	Joel & Mrs. Palmer	Walter J. Hamelink	
	McCracken	A/G	April 5—	Roy Drumm	Harmel E. Moss	
	Morland	A/G	Mar. 31-Apr. 12	Norman & Evelyn Hays	Allen T. Musbach	
	Wichita	Central	April 1-19	Tommy Barnett	Victor Trimmer	
Ky.	Brooksville	A/G	Mar. 31-Apr. 12	J. E. Friend	F. Taylor	
Me.	Sanford	Full Gospel Tab.	Mar. 31-Apr. 5	E. Howard Anderson	George Hendrickson	
Mass.	Northampton	A/G	April 1-12	Pearl Saxelid	Harvey Saxelid	
	Springfield	Bethany	April 3-5	W. Clifford Nelson	W. C. Nelson	
Mich.	Reading	A/G	Mar. 31-Apr. 12	Ivan & Mrs. Ryan	William Kolenda	
Miss.	Biloxi	Central	April 5-19	Watson Argue	W. Douglas Carroll	
Mo.	Chaffee	First	April 1-12	B. R. Minton	W. H. Marshall	
	Hannibal	*Calvary	Mar. 29-Apr. 12	Dick & Nancy Messner	Robert Wenig	
	Kennett	Calvary	March 27-29	Dave & Jan Olshevski	Ray P. Roosa	
N. J.	Lakehurst	A/G	Mar. 31-Apr. 5	Rose Marie Meringola	Jerry Bricker	
	Paterson	Bethany	April 1-12	Richard DuBois	Roy T. Johnson	
N. Y.	Staten Island	El Bethel	Mar. 31-Apr. 12	Duane M. Wessman	James L. Tate	
N. C.	Wilmington	A/G	April 5-26	Roy Brewer	Wayne Barkley	
N. Dak.	Dickinson	A/G	Mar. 31-Apr. 12	Darryl & Kathy Olson	Paul Weresch	
	Fargo	First	Mar. 31-Apr. 12	I. E. Ade	O. W. Apple	
Ohio	Cuyahoga Falls	A/G	March 24-29	Duane M. Wessman	L. A. Thompson	
	Lima	First	Mar. 31-Apr. 12	William H. Kautz	Thomas E. Hartshorn	
	Springfield	First	April 1-12	Musical Lebsacks	Arthur Parsons	
Okla.	Barnsdall	A/G	Mar. 31-Apr. 12	E. L. Surratt	George Clements	
	Ringling	A/G	April 2-12	Culpepper-Gourlas Team	Virgil C. Boutwell	
Oreg.	Merrill	A/G	Mar. 31-Apr. 5	Ray & Elaine Leonard	Howard Peterson	
	Salem	Central	Mar. 31-Apr. 12	Tanner Team	Fred Versolenko	
Pa.	Ebensburg	Bethel	Mar. 31-Apr. 12	Stan Morris	P. O. McLane	
	Harrisburg	First	April 1-12	Calvin Melton	J. L. Pittman	
S. C.	Mt. Morris	Gospel Tab.	April 1-12	Arnold & Anita Segesman	A. E. Shuttlesworth	
	Greenville	Southside	Mar. 31-Apr. 12	Bob Claycomb	J. L. Gallman	
	Dyer	First	Mar. 31-Apr. 12	J. B. Woolums	Wesley Payne	
Tenn.	Humboldt	First	April 1-12	Daniel Summa	Bob Swaim	
	Aransas Pass	A/G	Mar. 30-Apr. 5	Roland & Leanna Hastie	Bob White	
Tex.	Big Spring	First	April 5-19	Don Martin	Homer Rich	
	Breckenridge	First	Mar. 29-Apr. 12	Ervin & Mrs. Asiatico	J. J. Stone	
	Garland	First	April 5-19	Maurice & Mrs. Lednicky	Leonard Wood	
	Killeen	First	April 5—	J. Nathan "Jimmy" Phillips	Bob Miller	
	Madisonville	First	Mar. 25-Apr. 8	John Robinson	William D. Brooks	
	Sherman	A/G	Mar. 29-Apr. 12	A. G. & Caloway	John Trotter	
	Wichita Falls	Bethel	April 1-12	Erwin Moore Trio	Fred James	
	Alexandria	First	Apr. 5-19	Irving & Louise Howard	O. L. Harrup, Sr.	
	Front Royal	First	Apr. 5-19	Jim & Tammy Bakker	Talmadge B. Pierce, Sr.	
	Triangle	First	Mar. 24-Apr. 5	Mildred S. Kimel	W. C. Blewitt	
Wash.	Aberdeen	First	Mar. 24-Apr. 5	Musical Mathans	Ralph Phillips	
	Cashmere	A/G	Mar. 31-Apr. 12	Lloyd Perera	Wilfred A. Gamlen	
W. Va.	Sunnyside	Templo El Horeb	Mar. 27-Apr. 2	D. Bazán, Sr.	Abelardio H. Reyes	
	Clarksburg	Full Gospel Tab.	Mar. 29-Apr. 12	Buddy Creel	R. W. Harvey	
	Fairview	Jakes Run	Mar. 31-Apr. 12	The Dullabauns	Earl Sims	
P. I.	Cebu City	Ministers Inst.	Mar. 31-Apr. 5	Dan & Anita Bogdan	Lester Kenney, Chm.	

*First week—Children's revival.

Due to printing schedule, announcements must reach *The Pentecostal Evangel* 30 days in advance.

■ The Koreans are a very polite people. If something of value is offered one of them, he bows and carefully takes it in both hands.

This custom is followed not only by Koreans but also by the Japanese and the Chinese. It may well be that this custom was also followed by the Israelites. If so, it may explain why the Lord Jesus, when on the cross, said, "Into thy *hands* I commend my spirit" (Luke 23:46).

Nothing was more precious to the Father than the spirit of His Son, who was obedient unto death, even the death of the cross. This precious spirit was given into both hands of the Almighty. —DOROTHY C. HASKIN

Newness of Life



For resurrection living there is resurrection power
And the praise and prayer of trusting God may glorify each hour.
For common days are holy and each year an Eastertide
To those who with the living Lord in living faith abide.
Break through my bonds whate'er it cost;
What is not Thine within me slay;
Give me the lot I covet most, to rise as Thou hast risen today.
Naught can I do—a slave to death I pine—
Work Thou in me, O Pow'r and Life divine! — GERHARDT TER STEEGEN



■ In Matthew 28:6 the angel said to the women, "Come see the place where the Lord lay." Jesus had blessed that place with His presence but it was now an empty tomb. We look back with mingled amazement and rejoicing but the angel said more. "Go and tell . . ." he said; and as they went they met Jesus, the risen Christ.

But how often we like to linger at the place of revelation. Perhaps it is the place of conversion, or the place of baptism, or the place of healing, or the place of a definite call, or the place of a great blessing. It is good that we do not forget, but it is better that we do not linger or we may miss the meeting with the risen Christ and His words of enlightenment. Had the women lingered on at the tomb they would have missed the Christ! And after all, it is Christ we need and not the place where He lay—nor the place where He laid His hand on us!

And "as they went . . ." How often it is *as we go* that He meets us! Not one step of faith do we take but He comes and meets us. Oh, may we never linger at the place, when we can have a Person instead. Let us, in obedience, go on to witness for only then shall we meet our risen Lord.

—OLIVE EVANS