



JUNE, 1965
TEN CENTS

INTERNATIONAL ISSUE

THE PENTECOSTAL evangel

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



PEARSALL

PENTECOST SUNDAY

"For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39)

THE AUTHORITY

AS A MISSIONARY, I have spent several years in foreign countries. From time to time I have been confronted with the questions, "Why are you here? What right do you have to preach your doctrine in this country?"

It has been suggested I was an agent of Wall Street—that my missionary work was a form of Yankee imperialism. Some have challenged, "But these people have their own religion. Their religious beliefs have been handed down to them from past generations. They are happy as they are. Why do you insist on disturbing them?"

When a missionary considers that the religion and philosophy of those to whom he goes are deeply ingrained, when he sees their sincerity and sometimes fanatical faith, he may well ask himself: "What right *do* I have to tell these people that they must become Christians? What right have I to declare that Jesus Christ is the only Saviour? Am I a religious bigot for believing that Christianity must supplant every other faith? that Christ is truly and uniquely King of kings and Lord of lords?"

Every Christian, whether at home or abroad, must be sure of the authority with which he speaks. *What is our authority for preaching the gospel?*

After the resurrection and before His ascension, Jesus told His disciples, "All power [authority] is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matthew 28:18-20).

He had previously announced He would establish His Church in the earth. Now He describes the authority by which the disciples are to accomplish this. He tells them that those who believe shall be saved, but those who reject shall be lost. And He bases their authority to do this upon the fact that *all* authority in heaven and in earth has been given to Him.

If we could put ourselves in the disciples' place, it would help us grasp the impact of Christ's words. Think of what they had been through. They had left boats, nets, businesses, and quiet homes to take to the road and follow Jesus. For three years they had heard Him teach. They had seen His miracles and felt the strength of redeeming love. How they loved Him, and how they glorified in His wisdom and power!

Then the tide of His popularity turned. Envious religious leaders demanded His voice be stilled. He began to talk to His disciples of death and crucifixion. He gathered them together for the Last Supper and broke bread with them, saying, "This is my body which is broken for you. . . . This is my blood, shed for many for the remission of sins." That same night the storm broke, and Jesus was led away by soldiers to be accused and

OF THE GOSPEL

By **MELVIN HODGES**
Field Secretary for Latin America

sentenced to death. He was beaten and spit upon. His disciples panicked and fled. Even Peter denied that he ever knew Him. Jesus was left alone.

When Jesus was crucified, darkness covered the land. Did ever a greater darkness seize the hearts of men than that which fell upon the disciples after their Lord was taken from them?

"I go a fishing," said Peter. There was no use now to think of becoming fishers of men. There was no purpose in trying to keep alive dreams of a coming kingdom. *Jesus was dead!* Perplexed, confused, ashamed, and discouraged, the disciples forgot His promise of resurrection and were filled with despair.

Then as two of the disciples walked sorrowfully along the way to Emmaus, Jesus Himself drew near.

"What are you talking about? Why do you look so sad?" He asked. Gradually He drew the story from them.

"We had hoped," they said, "that it was he who should redeem Israel." But that hope had died with the death of Jesus.

"Now, three days have passed since that happened, and we are the more perplexed because this morning some of the women went to the tomb and found it empty. Also they said they had seen a vision of angels who told them Jesus is alive."

Jesus began to talk with them and explain from the Scriptures that the Messiah was to suffer and die and rise again. When they reached Emmaus, they persuaded the Stranger to abide with them. "And he was known of them in breaking of bread." Perhaps they saw the nailprints as He took the bread in His hands, and that is how they knew Him. At the moment they recognized Him, He disappeared.

That same night they hurried back to Jerusalem where they found the disciples met together in a room with the doors locked for fear of their enemies. The men from Emmaus pounded on the door and gained entrance. They found an excited group inside, who said, "The Lord is risen indeed and has appeared to Simon Peter."

With glad hearts they told their own story. They compared experiences and retold their stories. While they talked, Jesus Himself stood among them, and said, "Peace be unto you." But they were still afraid.

"Why are ye troubled?... It is I myself: handle me and see; for a spirit hath not flesh and bones as ye see me have."

What a wonderful day! Peter, writing about it long afterward, said, "God begat us again unto a living hope, by the resurrection of Jesus from the dead." This was a new birth to them. Death gave way to life, despair to joy, perplexity to purpose. Everything was all right after all! *Jesus was alive!*

Thomas was not there that day. Why go to church if Jesus were dead and it was all over? Later when the

disciples told him what had happened, Thomas dismissed it as wishful thinking. He was not going to get excited about it and insisted, "The only way I can believe is if I can place my finger in the wounds in His hands and put my hand into the wound in his side."

A week later when they met again Thomas was there too. He was willing to be convinced. Once again Jesus came and He gave Thomas the opportunity to touch His wounds. Thomas doubted no longer but cried, "My Lord and my God!" So the weak and doubting disciples were strengthened; new hope sprang up in their hearts.

It was against this background that Jesus met those disciples at a place designated by Him before His crucifixion. It was necessary to explain what had happened. They were to be commissioned to preach His message in all the world. They were to be His witnesses—the first of an army of twice-born men. They would meet opposition. Prison and death would be the lot of many. They must be fully assured of their position.

"I have all authority," He told His disciples, "and in that authority, go ye into all the world. Make disciples of all nations. Go, for I will go with you as long as the world stands."

Is it any wonder that the weakhearted became strong? They faced the opposition of Jews and Romans in Jesus' name. Had not Christ defeated death itself? Nothing could stop them now—neither opposing rulers nor prison dungeons; neither hunger nor sword. Even the prospects of death left them unafraid. Jesus lived. Because He lived, they would live also. A martyr's death would only mean life eternal and glory with Christ.

Their faith in the living Christ was so great that as they spoke His name, healing came to the sick and maimed. When amazed crowds gathered because of a mighty miracle, Peter proclaimed that God raised Jesus from the dead and faith in His name had made the man strong. So the Church grew and believers were multiplied. The message spread to far-off places.

And what a message it was! They proclaimed that Jesus was the promised Messiah. They preached about His crucifixion. But more than anything else they preached that Jesus had risen from the dead. He was the only Saviour. No other name had been given to men whereby they might find salvation.

Simple, but vital! They did not spend their time arguing or discussing philosophical questions. Jesus was alive. He was their message and theme. "Believe on Jesus, and you shall be saved. He lives to hear your prayers."

Their message derived its appeal and power from the authority of Christ's resurrection. There is no greater fact for us to consider today. This is the heart of the gospel. If Christ is not risen, said Paul, then our faith is vain and we are yet in our sins, but now is Christ risen! If this is so, it is the answer to the world's problems. If Jesus rose, He is living today. He is the Son of God with all power in His hands. He is with His believing Church still. What a difference it makes when we know Jesus lives.

The message of a living Saviour is God's answer to man's deepest need. This message is for *all* nations, *all* peoples.

What more authority does the missionary need for taking the gospel to all the world? What more incentive does any Christian need for sharing the good news with those he meets on the road of life?

A Gift For All

Paul said that when Christ ascended up on high, He led captivity captive and gave gifts unto men (Ephesians 4:8). Today, seven weeks after Easter, we celebrate the giving of the Spirit on the Day of Pentecost—the great gift of God to His blood-bought Church.

It is a red-letter day on the Christian calendar. For those who have received the heavenly gift, this is an appropriate day to thank the Giver. For those who have not yet received, this is a good time to ask God for the gift of the Holy Ghost. No greater blessing can come to a human being than for the Third Person of the Trinity to enter one's life and dwell within, filling the life completely with His wondrous presence and power.

This precious gift is available to all. As surely as those 120 men and women in that upper room at Jerusalem "were all filled with the Holy Ghost" on that Day of Pentecost in A.D. 33, every Christian believer may be filled with that same Spirit today in A.D. 1965. As surely as they "began to speak with other tongues, as the Spirit gave them utterance" on that historic occasion, we may experience the same miraculous gift of utterance today.

For the apostle Peter, on that same Day of Pentecost, said to the curious onlookers: "The promise is unto you [the first generation], and to your children [the second generation], and to all that are afar off [including us today]," even as many as the Lord our God shall call to Himself (Acts 2:39).

It is a personal Pentecost. We call it a Pentecostal experience because it is similar to that which the 120 experienced on the Day of Pentecost. Originally, Pentecost was a Jewish feast day, a festival of the firstfruits of the harvest. The Church turned it into a festival of the Holy Ghost. In the same way, the day any Christian believer receives the Holy Spirit according to the Pentecostal pattern, that day becomes his personal Pentecost. And every day of the year can become a Pentecostal day when believers receive new, refreshing, life-giving outpourings of the blessed Holy Spirit.

It is a personal power. The gift of God is given to make us adequate. We are called to be His witnesses, to live for Him and testify in such a way that sinners will be drawn to Christ. We are not able to fulfill this task in our own power. Therefore the Spirit of the Lord is bestowed upon us. With the gift of the Spirit we are "endued with power from on high" (Luke 24:49). Jesus promised this gift of power to all His disciples. The Amplified New Testament makes His words very plain: "But you shall receive power—ability, efficiency and might—when the Holy Spirit has come upon you; and you shall be My witnesses in Jerusalem and all Judea and Samaria and to the ends—the very bounds—of the earth" (Acts 1:8).

It is a personal Paraclete. The Spirit Himself is greater than His gifts, His manifestations, His power. We need His gifts; we welcome His manifestations; we pray for His power; but above all these, we rejoice that the gift of God is the Holy Spirit Himself. He comes to us as the "Comforter"—the divine Paraclete, the One who stands with us as Helper, Counselor, Advocate (John 14:16). This is the real glory of the Pentecostal experience; it is the fact that the Holy Ghost Himself is given, not only to dwell *with* us, but to be *in* us, and to abide in us until Jesus returns and takes us away to be with Himself. This is the gift that God offers to everyone who will receive. Have you received the Holy Ghost?

—R.C.C.

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JUNE 6, 1965

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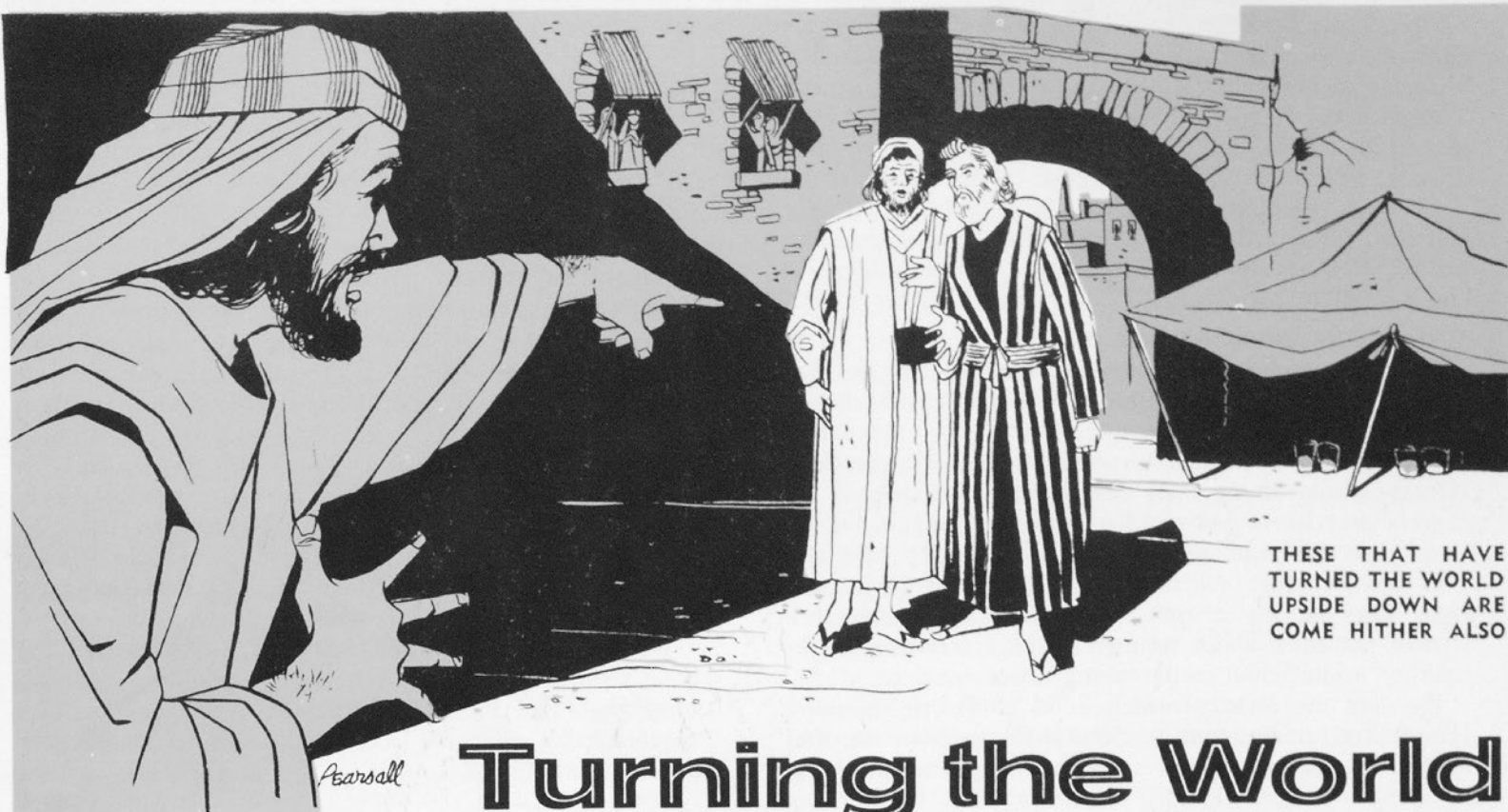
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STATEMENT OF FAITH

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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THESE THAT HAVE
TURNED THE WORLD
UPSIDE DOWN ARE
COME HITHER ALSO

Turning the World Upside Down

By J. ROBERT ASHCROFT

President, Evangel College, Springfield, Missouri

WHEN PAUL AND SILAS reached the city of Thessalonica, they found their reputation had preceded them. An angry mob raised a protest to the city fathers, saying, "These that have turned the world upside down are come hither also" (Acts 17:1-9).

To turn the world upside down is no easy accomplishment. I discovered it has to begin with me. I have to be turned right side up before the world can be turned upside down. Turning myself right side up, and turning the church inside out, makes it possible to turn the world upside down.

TURNING MYSELF RIGHT SIDE UP

Beginning with the individual, I think of Moses. In Exodus the Bible says that Moses *turned*, and that is the moment Moses really began to live. It occurred in a wilderness! You do not usually expect the providence of God to occur in a barren place. You don't expect the supernatural to occur in an ordinary circumstance.

What a surprise for Moses! Here is a manifestation of Jehovah, not in a temple but in a desert. Not surrounded by ritual or pageantry, but in the quiet simplicity of a desert!

This became a secret in Moses' life. It is the secret of all great men. They sense the sacred in small things. How revolutionary to our whole life is the recognition that the ground on which we stand is holy ground—even when it is a desert!

If the ground you occupy is holy because God is there, and if you are there not by any caprice or strange consequence of your own, or the will of others, but by the will of God, then in spite of your familiarity with

the ground—in spite of your exhaustion from its disadvantages, your exploration of its drawbacks—it is rich in moral and spiritual possibilities. You may not *do* much there, but you can *be* something!

The surprising thing is that God can meet you in a desert. This to me is exciting because we need not look for God's power only in the ritual or sanctuary.

Notice furthermore, that it was *a* bush—not any special bush. It was a scrubby, gnarled, desert bush of the common kind. And incidentally, Moses had cuffed and passed plenty of those bushes. God would like to talk to us out of the common places too. He would speak out of things very close to us—our own desert place. It may be a hard trial, deprivation, or illness. Seeing God in the ordinary reveals God as the extraordinary.

There is a positive relationship in *the ability to see God in something ordinary* that makes God manifest Himself in an extraordinary way. It is through the little things, the ordinary things, that God's greatness is revealed. Believe it or not, out of old wilderness bush God was able to speak! He said, "Moses, take off your shoes. You are standing on holy ground."

We are apt to think there isn't anything promising or valuable about our circumstances. Ah, that is where God wants to talk to us! He wants us to realize that any place is heaven if God is there; any place is a sanctuary if the Spirit is there; any place can be a holy place if your faith is there. When we learn this truth—God's presence with us everywhere—it will revolutionize our lives as it did the life of Moses.

So Moses took off his shoes. By an act of worship,
(Continued on next page)

reverence, and receptivity, Moses opened the way for God to meet his problem with potential. The earthly became the heavenly. Moses *turned*; that is the secret. That is a key to turning the world upside down. As we turn from self to God, from worry to worship, we start on our way toward God's purpose in our lives.

God was reaching out to Moses to come back to Egypt and turn the world upside down. Often God is reaching for us. Bushes are frequently aglow in our wilderness but we fail to turn aside. *Turned men turn the world.*

TURNING THE CHURCH INSIDE OUT

Saul, who attempted to tear the church to shreds, was the one God would use to turn the world upside down! Divine paradox. God captures an enemy to make him an evangelist. God turns a persecutor into a preacher. He takes hold of the man who is making havoc of the church, and he begins making heaven in men's hearts. God sends him out to turn the world right side up!

Observe further that if the world is to be turned right side up, the church must be turned inside out. It does not come about through some cataclysmic, earth-shaking event. God is not using these means.

He uses the orderly principles of church dynamics—His church moving out to Jerusalem, to Samaria, and to the uttermost parts of the world. Today's complacency,

self-sufficiency, and self-interest seem to have been paralyzed in the early days in Jerusalem. If world evangelism had depended on the Jerusalem church prior to the persecution, we might still be waiting. God turned that church inside out to make it an outgoing church. Someone has said of the Jerusalem church, "It died out because it didn't go out!" When the persecution came, the gospel went to Samaria!

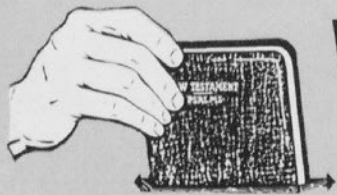
TURNING THE WORLD UPSIDE DOWN

Let's look at how they turned the world upside down. "These that have turned the world upside down are come hither also" (Acts 17:6). Just run your finger through Acts 16 and you get the sequence. The last thing you see is that they entered the house of Jason. They turned his house upside down. They turned the neighborhood upside down. They turned the jail inside out. They turned the city to God! Oh, the tremendous universal truth wrapped up in this idea. The church that is at large in the community with the love and power of God turns things upside down!

Perhaps you are walking through a wilderness. You have kicked the dust and the rocks; you have gone by some bush and thought to yourself, "Well, I don't see anything that suggests God around here." No manifestations, nothing spectacular, just a few old bushes and rocks and dust and a hard time. Is yours a common place? Remember God is there. Your wilderness bush is aglow! Open your eyes. See that old common bush burst into flame. Turn! Take off your shoes, because God can talk to you right there in that common place.

All along the way God was able to use the ordinary, commonplace things for His glory—a desert bush, a broken pitcher, a dead donkey's jawbone, a boy's lunch. This gives me courage. This gives me faith. I must look within myself and ask, "God, can You take this old stick? Can You take this ordinary thing and use it for Your glory?" *Yes!* That's the encouraging word!

Let's not forget that the secret of finding God's will is losing our own, and that is repentance—a humbled heart. Nothing is more valuable to a Christian than humility and brokenness before God. 



Walking with the WORD

SCRIPTURE READINGS FOR JUNE 6-13

Sunday—Psalms 66, 67

Monday—Acts 22

Tuesday—Acts 23

Wednesday—Acts 24

Thursday—Acts 25

Friday—Acts 26

Saturday—Psalm 68

Sunday—Psalms 69, 70

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind,



and it filled all the house where they were sitting.

4

And there appeared to them tongues as of fire,



distributed and resting on each one of them.

And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

5

URGE UNITED READING OF ACTS 2

Millions of Christians will again join in reading the second chapter of Acts as part of the observance of Pentecost Sunday, June 6. This universal reading is at the call of the United Bible Societies which sponsored a similar reading last year. Shown are the opening pages from a booklet entitled, "The Best Gift," the New English Bible Version of Acts 2, published by the American Bible Society. The Bible Societies suggest that each congregation read Acts 2 aloud at noon on Pentecost Sunday—thus joining other Christians in reviewing the Biblical account of what has been termed "the birthday of the Church."

Meet Raul Duron

By PAUL FINKENBINDER ■ Missionary to El Salvador

MEET RAUL DURON, one of our staff members. He has served LARE (Latin American Radio Evangelism) for four years answering Spanish correspondence, doing radio and film script writing, working on film productions, and acting in a number of LARE presentations.

Raul was born and raised a Catholic by a very strict grandfather, the local pharmacist and lawyer. He left his hometown of Gotera, El Salvador, at an early age and studied in a Catholic college for four years. Three of these years he served as an altar boy. During college years he learned to smoke, drink, and live riotously.

After graduation Raul became interested in the theater. He worked as a projectionist and stage hand in San Salvador and at a number of theaters in Honduras. He became very knowledgeable in drama and stage work.

Meanwhile, he continued to drink more and more. He obtained a good government position but lost it because of his drinking. His family and friends threw him out of their houses because he was drunk so often.

In 1955 he went to work on a coffee plantation, weighing the sacks of coffee. He stayed at a house close to a little preaching place. His friends attended religious services there in the evenings, and Raul was amazed to hear them sing so exuberantly after having worked so hard cutting coffee all day long.

Raul was so despondent he decided life held nothing more for him. He made plans to hang himself, but that very evening the pastor of the local group came to visit Raul and invited him to the meeting. Before the pastor left, the miracle of salvation took place. Raul met Jesus Christ. Now he had the peace and joy he had desired for so long. His life was truly transformed by the power of God.

One year later Raul met and married Juana Molina. They now have five children.

When LARE began its TV ministry a few years ago, Raul and his wife moved to San Salvador and began to pastor a local church. He helped with some of the programs and soon worked into his present full-time job.

Raul is a living testimony to God's great power to free a person from the bonds of habit and to give life a purpose. Through the radio and TV ministry of LARE he is helping to rescue others who are now slaves to vices and will surely perish unless salvation reaches them.

Top photo: Raul Duron participates in LARE productions.

Second from top: Missionary Paul Finkenbinder is director of Latin American Radio Evangelism.

Third from top: Biblical scenes are filmed for television presentation.

Lower photo: The Raul Duron family. The children range in age from five months to seven years.





Evangelist Bob Harrison (at microphone) speaks through an interpreter to 2,000 students at University of Dakar.

"Brother Bob" Enthusiastically Accepted

WELCOME IN WEST AFRICA

"GOD HAS GIVEN GLORIOUS MEETINGS," wrote Evangelist Bob Harrison. But his evaluation seemed like an understatement when the reports of his meetings began to arrive. In every place he visited throughout West Africa, men and women by the hundreds accepted Christ. The following reports indicate the sentiments of four missionaries who cooperated with the evangelist in his campaigns:

DAKAR, SENEGAL Missionary David Wakefield

Bob Harrison's campaign was held over a nine-day period and was a turning point in the attitude of the public toward the work here. The evangelist's picture was all over the town, the local press gave him a good write-up, and he was granted a radio interview as well as radio time to sing and play the piano. The Senegal government film service even filmed a Wednesday night meeting to be shown all over Senegal.

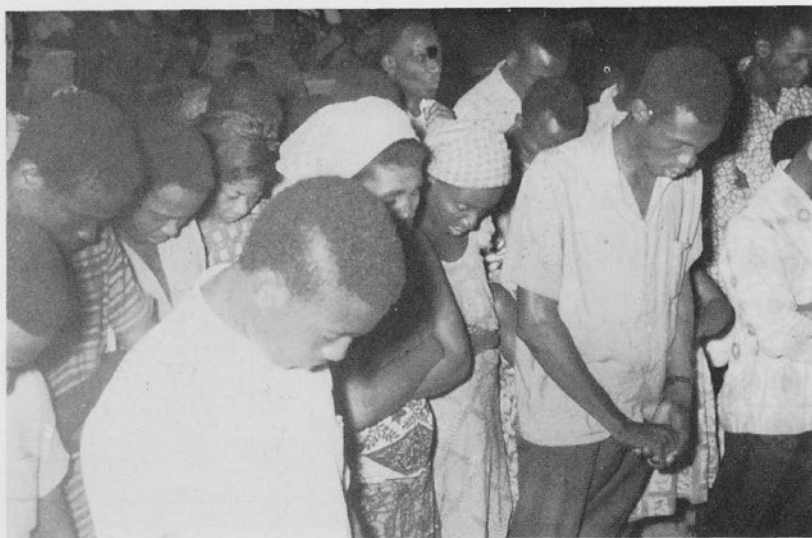
This was the first time we have had an American evangelist. On the last several nights of the campaign the church was completely packed. Many people had to stand. Most of those in attendance were hearing the gospel for the first time. After the meeting some were overheard to say: "This is the first time I have been told I could go directly to God and personally ask Him to forgive and save me."

Brother Harrison had a second meeting each evening

after the altar service, when the young people would gather around him in large numbers asking questions and seeking his advice.

During the campaign there were 100 decisions for Christ. This is a real victory in a Moslem city. As a direct result of the meetings we have just baptized 20 in water, and there is an outpouring of the Holy Spirit upon the young people.

Penitent Africans come forward for salvation during altar call at Accra campaign.



FREETOWN, SIERRA LEONE
Missionary George Hemminger

Prior to Brother Harrison's arrival, preparations were made so all would be ready for the revival to get off to a good start. Prayer bands were formed in our churches. Some of the women met daily to fast and pray.

Brother Harrison had been to Freetown two years ago, so the people remembered him and were very happy to welcome him back. They enjoyed his piano playing, singing, and preaching.

The meetings were held in our new Limba church, but it was not large enough to hold the crowds. We had to add several loudspeakers to the three already mounted on the roof and some extra lights to make it as convenient as possible for those outside.

The Prime Minister of Sierra Leone accepted our invitation and worshiped with us Sunday morning. This service was broadcast live over the Sierra Leone broadcasting station. Brother Harrison also visited a high school and the University College of Sierra Leone to meet with the students.

Every night a large number of people came forward to accept the Lord Jesus as their personal Saviour. On the last Friday night, which was designated as youth night, a large number of young people came from the high schools. Brother Harrison spoke on the problems confronting today's youth. It was a thrill to see young people respond to the appeal and give their hearts to Christ.

TAKORADI, GHANA
Missionary Edwin Ziemann

In the West African city of Takoradi, the usual port sounds can be heard—the clanging of chains, the whining of winches, the shouts of stevedores loading and unloading cargo. Ships from all nations are continually entering or leaving the harbor. The workers on these ships are rugged men—men who work hard to earn their eight or nine shillings (\$1.12) per day.

At the nearby Takoradi Assembly of God, a team of workers was recently folding and sorting gospel literature and tracts. This had been going on for many days in preparation for a combined literature saturation campaign and gospel crusade under the ministry of Evangelist Bob Harrison.

When the folding and sorting was completed, the

workers would fill their baskets and handbags with tracts and handbills about the Harrison crusade and distribute them throughout the city.

Over 40,000 pieces of literature provided by Light-for-the-Lost were given out before and during the crusade. And the results corresponded with the effort. Hundreds attended each service because of this personal contact. In the crusade itself more than 350 responded to the salvation appeal and 268 signed decision cards.

Among those hungry for reality were men who work on the ships. I am certain that today one can hear, through the din of those same clanging chains, many a gospel melody. And if one were to listen very closely, the song might be identified as the Negro spiritual often sung by Brother Bob, "Little David Play on Your Harp." They loved it.

ACCRA, GHANA
Missionary Robert Cobb

The sponsoring Evangel Church of Accra preceded Bob Harrison's crusade with a week of special prayer. Three days before the meetings began, the sector of the city surrounding the church was saturated with Gospels, tracts, and handbills advertising the crusade. Posters were placed in strategic locations all over the city.

During the crusade 40,000 tracts and Gospels, supplied by Light-for-the-Lost, were distributed. Many were saved simply because they read the tracts and came to the address indicated on the back. I was once stopped by a man who was carrying one of the tracts in his pocket. I was able to tell him the plan of salvation, and he accepted Christ as his Saviour.

From the first service of the crusade men and women were told of the love of God and responded by giving their hearts to the Lord. Through the evangelist's anointed playing and singing of Negro spirituals, he attracted many people. On several occasions as he was singing, passing cars stopped and the occupants came to hear him.

Many hundreds came forward to profess Christ and to accept Him. Of these, 369 signed decision cards and were dealt with personally by the young people of the church. In addition, three were filled with the Holy Spirit. Our hearts were thrilled by the new commitments made by all who attended the crusade.

Assistant police superintendent attends service with his wife who was filled with the Spirit during the revival.



New converts remain for prayer following night open-air service in Takoradi.



FROM A ONE-LOCAL-GROUP BEGINNING IN HOUSTON, TEXAS, IN 1925, THE WOMEN'S MISSIONARY COUNCIL OF THE ASSEMBLIES OF GOD HAS EXTENDED ITS BORDERS TO MINISTER TO WOMEN IN 25 COUNTRIES OF THE WORLD.

WMC'S SERVE around the world

By ANN AHLF

GUATEMALA WMC'S MEET IN CONVENTION

"The WMC's in Guatemala are on the march for the Lord!" according to Mrs. Ruby N. Shortes, missionary and WMC counselor.

Ladies came to the 1964 National WMC Convention from every part of the country. Some walked many miles to make bus connections for Guatemala City. By noon of the first day all 76 available beds in the Bible school dormitory had been spoken for. Latecomers gladly slept on straw mats on the floor.

Each delegate brought a fee of 50 cents to help cover the cost of her food for three days. Some brought corn for tortillas while others brought beans, rice, and vegetables. Over 300 ate three meals a day and there was plenty for all. The lack of water at the school posed a problem, but the city fire department came each day and filled the barrels without cost. Every need of the convention was met.

NIGERIA Missionary Martha Jacobson teaches a class in child care.



GUATEMALA WMC executive committee. Isabel de Paredes, national president, is second from the left.

Most of the WMC's attending were women of modest means, yet they were able to give \$876 toward the cost of building four new churches—one in each of the four zones of Guatemala. In 1965 they expect to join forces with the Christ's Ambassadors (youth) in an effort to purchase a campground for national meetings. At present there are 174 organized WMC groups.

The national president, Isabel de Paredes, is the mother of 10 children, seven of whom are in school. The older children help at home while she travels to all parts of Guatemala holding rallies and organizing new groups. Three other executive officers make up the national staff with Mrs. Shortes as counselor.

HOMEMAKING CLASSES FOR NIGERIAN WOMEN

Two hundred and fifty WMC members attended the special meetings for women held during the business sessions of the Pan-African Conference held in Enugu, Nigeria, in September, 1964.

In her welcome to the ladies Mrs. Stella Ezeigbo, national WMC director said, "Women's Missionary Council in Nigeria began barely 10 years ago under the direction of Mrs. Rex Jackson and other missionaries. It started in one division, but today there are strong groups all over the district. Capable leadership discovered among the Nigerian women has contributed greatly to the rapid progress of the organization.

"Besides holding spiritual services for WMC's, we teach many to read and write the native language. Classes are held each week in the local church.

"To give adequate spiritual guidance to women following the necessary change from ungodly customs, Bible schools for women have been opened. There are class sessions for systematic study of the Bible and other subjects such as cookery, hygiene, child care, washing and ironing, and the art of maintaining a Christian home.

"Many of the women can already prepare bread, *akara*, *mai-mai*, cinnamon rolls, and soups of various kinds, for their families. The schools have improved the standard of living in the homes of African Christians.



CALCUTTA WMC's of Bethel Assembly of God. Mrs. Roychoudhury, counselor, is at the left.

"We shall ever be thankful to the lady missionaries—Miss Bach, Miss Eckland, and Miss Jacobson—for teaching these classes.

"The women's branch of our church work has contributed much to the unity of our congregations. Where African women are neglected, much will be lacking both in the church and the home."

WMC'S OF CALCUTTA GIVE SACRIFICIALLY

In 1952 Pastor D. P. Roychoudhury felt the need to organize a WMC group in Bethel Assembly of God, Calcutta, India. He says, "With great joy we inaugurated the Women's Missionary Council. Since June of that year an average of 20 women have met in homes each Wednesday. During the noon hour they go two by two to other houses witnessing for Christ.

"Each Friday they meet at the church to spend three hours in prayer. Many of them fast that day. Our assembly has been greatly benefited through their ministry.

"During the past years the WMC's have helped the building project of the church with regular financial support. At first they tried to raise funds through the sale of their handwork, but gave this up because they felt sacrificial offerings would be the appropriate way to provide money for the work of the Lord.

"Our WMC's have helped me open three new preaching points. Through their visitation they bring new people to the church regularly. Some of them have been used of the Lord in the healing of the sick. Thus they have been welcomed to many non-Christian homes.

My wife is the counselor of this group. She also teaches in the Assemblies of God day school where more than 700 children, many from Moslem families, come under the influence of Christian teaching every day.

"Mrs. Roychoudhury has pledged all her salary to help clear the indebtedness incurred for the furniture of the church. Another member has pledged half of her pay for the same purpose.

"The WMC's are ones upon whom I, the pastor, can depend for many things. I praise God for them!"



Your Questions

Answered by Ernest S. Williams

We are taught that when Jesus came to earth He took upon Himself the form of man, emptying Himself of His deity. Was He then only a man, and not literally God?

Jesus, when in the flesh, was "God manifest in the flesh" (1 Timothy 3:16). "God was in Christ, reconciling the world unto himself" (2 Corinthians 5:19).

Deity and humanity were united in the person of our Lord Jesus. Without His deity, He could not have made atonement for all the world. When His birth was promised to Mary, the angel said, "That holy thing which shall be born of thee shall be called the Son of God." "Great is the mystery of godliness." We may not comprehend the depth of the mystery of the Incarnation, but its reality is made clear in the Scriptures.

What does "Neither cast ye your pearls before swine" mean? (Matthew 7:6)

The verse indicates it is unwise to testify to the goodness of God in salvation by grace to a person who will only sneer at it, or turn his antagonistic attitude toward Christ on you.

What is meant by "a better resurrection"? (Hebrews 11:35)

These words were spoken concerning the Old Testament worthies who were willing to die for their faith rather than compromise.

In the resurrection, rewards will differ. Jesus said, "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be" (Revelation 22:12). As we live faithfully for the Lord here, we are laying up treasures for ourselves in heaven.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection from the dead" (1 Corinthians 15:41, 42).

What did Paul mean when he spoke of partaking of the Lord's Supper unworthily? Is anyone worthy?

No one is worthy in himself. Our Christian worthiness is in our relationship to Christ. The person who partakes of the Lord's Supper, knowing he is not living as he should, partakes unworthily.

The Revised Version translates "unworthily" as "in an unworthy manner." The rich in the church at Corinth brought big spreads of food to be eaten at the love feast which in early days was enjoyed as a feast of fellowship in connection with the Lord's Supper. The poor, unable to provide such bounties, were thus embarrassed. Paul looked on this big spread by those who could afford it as partaking in an unworthy manner. We can sin by partaking of the Lord's Supper when we know we are not living right, or by partaking in a careless, non-sacred manner.

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



SUNDAY'S LESSON

Joseph Tests His Brothers

Sunday School Lesson for June 13, 1965

GENESIS 42:14-24; 44:3-5

BY J. BASHFORD BISHOP

THE MEETING

1. *Reason for the meeting.* A famine which threatened to extinguish the chosen family raged in the land of Egypt. Jacob sent his sons to Egypt for help, having heard that food was available there.

2. *Significance of the meeting.* Jacob's sons bowed in subjection before the prime minister of Egypt, not realizing he was their long-lost brother. Thus the dreams of Joseph as a boy were fulfilled at last (Genesis 37:7). That they did not recognize him was not strange. Twenty years would make a difference. Not only so, he was dressed in Egyptian attire and spoke the Egyptian language. The God who could work out the seemingly impossible dreams of Joseph will likewise fulfill those spiritual aspirations which He has placed in your heart.

3. *The nature of the meeting.* Joseph has been criticized by some because of his treatment of his brothers. Such criticism is unwarranted. Since God had always

been first in Joseph's life, there is every reason to believe he was divinely led in this matter. His brothers were tested for their own good.

4. *The power of conscience.* (See Genesis 42:21, 22.) How significant it was that the brothers instinctively connected their present predicament with their past misdeed! The law of association was at work. Their conduct revealed the following: (1) Conscience—"We are very guilty." (2) Memory—"We saw the anguish of his soul." (3) Reason—"Therefore is this distress upon us." Here are the elements of the true repentance which was to come.

5. *Jacob's shortsightedness.* "Ye have bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." These were Jacob's faithless words when his sons returned with the news that the prime minister would keep Simeon in custody until such time as they should bring Benjamin with them. How wrong Jacob was! First, he misinterpreted facts, for neither Joseph nor Simeon was actually dead. Second, he misunderstood the divine purpose behind the facts. Actually, the very things he felt were against him were for him, working together for his good and for the welfare of the nation which was to spring from his family!

How frequently we too misinterpret our circumstances and misjudge our loving Father! We may not always understand our circumstances but we can look beyond them and bank on a loving and faithful God!

THE TESTING

Joseph tested his brothers to see whether they were fit to receive the gracious plan he had for them. He intended to bring them into Egypt, but he must be sure a change of heart and life had taken place within them so they would not prove themselves unworthy and bring disgrace to their brother by any ignoble conduct.

God has a gracious plan for those who love Him—salvation and positions of responsibility in His eternal kingdom. But those who receive these things must be tested as to their qualification for them. Salvation is, of course, by grace. But even this is conditioned upon repentance.

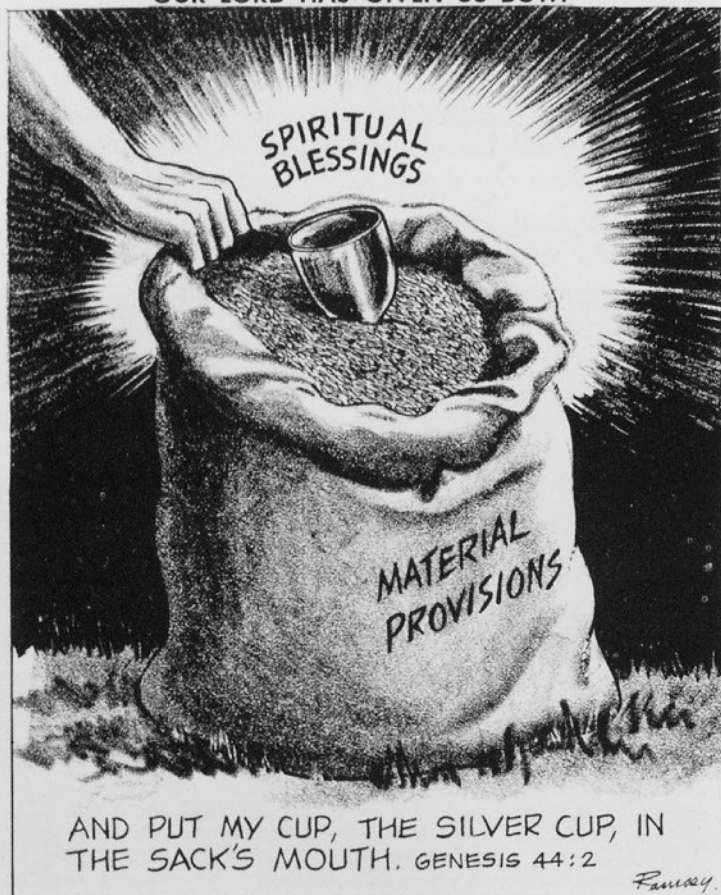
Notice that Joseph tested his brethren:

1. *As to their truthfulness and honesty.* In the past they had lied and deceived. Now they were truthful and sincere in all they said.

2. *As to their generosity of heart* (Genesis 43:34). Why did Joseph give Benjamin five times as much to eat as the others? Years before they had been envious of him; now he would find out if the same spirit still possessed them. Again they passed the test; they "drank and were merry with him." Are we envious or rejoicing in the midst of the success, popularity, and possessions of others?

3. *As to their love and consideration for their father* (Genesis 45:1-5). Why did Joseph test his brothers in this manner? If they had been heartless as of old, it would have been easy to agree that Benjamin either die for his supposed theft or else become Joseph's slave. Instead, Judah as spokesman for the brothers made an impassioned, eloquent plea in behalf of Benjamin and his father. Judah offered to take Benjamin's place rather than go home without the lad and risk breaking the heart of their father.

OUR LORD HAS GIVEN US BOTH



'Prayer Request No.1' Answered in Belize

**REVIVALTIME RELEASE IN BRITISH
HONDURAS ALREADY PAYING DIVIDENDS**

REVIVALTIME'S RADIO MINISTRY was recently introduced to British Honduras. Already dividends are being paid. A needy soul wrote, "I found a peace as I listened."

The inspiration this man received was a chain-reaction result of the miracle of prayer. The answer was witnessed in the city of Belize on January 10, 1965.

At the beginning of 1964, Missionary Russell L. Schirman, director of the evangelistic center in Belize, made a list of the many needs of his mission and posted it on the bulletin board. At the very top of the list he printed, "Pray that *Revivaltime* will be made possible."

During the months that followed, God's provision enabled the mission to scratch many requests off the list. But "Request No. 1" still remained and seemed to stand out as an impossibility.

Mike Wright, a new missionary, came to replace Russell Schirman who was preparing to leave on furlough. But before he left he said to the incoming missionary, "Mike, I want to try once more to see if we can get *Revivaltime* on Radio Belize before I leave."

Faith and determination paid off! At 8 a.m., January 10, Guy Sandifor, radio engineer for Radio Belize, placed the *Revivaltime* tape on the recorder and the long-yearned-for strains of "All Hail the Power of Jesus' Name" began to ring out on the air.

Missionary Wright wrote to *Revivaltime*: "As Lee Shultz announced, 'Around the world it's *Revivaltime*,' we knew we were listening to a miracle. What a thrill it was for this congregation to scratch off 'Request No. 1' as an answered prayer!"

The Christian workers in British Honduras truly appreciate the radio ministry of *Revivaltime*, for it enables them to reach thousands of homes with the full-gospel message.

There are an estimated 9,000 radios and 100,000 listeners in British Honduras alone. Radio Belize is an exceptionally powerful outlet. The station receives letters from Guatemala, Honduras, Mexico, and from some of the southern parts of the United States. The potential listening audience is in the millions.

Many villages in British Honduras are so remote they are accessible only by walking or by boat. The villagers cannot be reached regularly with the gospel by any other way than radio. Mike Wright states, "If we could visit a different village every week, we could only reach 52 a year. But *Revivaltime* is reaching every village every Sunday!"

Since the broadcast began its weekly release, comments from persons in virtually every walk of life have reached the radio station. A store owner testified, "Something stirred me deeply." A whole village said: "We have no church building, but we all meet in a home and listen to Brother Ward."

One person in the hospital said, "It is a healing balm."



Top: Lloyd Wright, national treasurer of the British Honduras Assemblies of God, scratches off "Request No. 1" as answered prayer for *Revivaltime* on Radio Belize.

Center: Missionary Mike Wright (left), and Everal G. Waight, chief broadcasting officer for Radio Belize, make final preparations for *Revivaltime*'s release.

Below: Villagers living in remote areas listen to the challenging sermons of C. M. Ward.

And a schoolteacher declared, "Listening to *Revivaltime* is like drinking from a stream of cool water."

The wife of a doctor in British Honduras exclaimed, "I've never heard a program like *Revivaltime*!"

Since the first release of *Revivaltime*, a regular moving of the Holy Spirit has been witnessed in the worship services of the evangelistic center. Many persons are being saved and some are receiving the baptism in the Holy Spirit.

"To begin this program took a step of faith," Missionary Wright declared. "We earnestly request that your prayers include our urgent need for pledges to keep *Revivaltime* on the air."

We are sure that God will supply the need in British Honduras, as in other countries, so the full-gospel message of *Revivaltime* will continue to stir hearts for God through its worldwide ministry.

THIS PRESENT WORLD

Unique Revival Draws Press Coverage

A unique revival among "mods" and "rockers" in Hanley, England, drew considerable attention in British newspapers.

The *Daily Express* reported: "The astonished congregation stopped singing abruptly as the church door opened in the middle of a hymn—and 20 long-haired 'rockers' carrying guns and knives, walked silently down the aisle to drop their weapons on the altar.

"The incident was a triumph for youth workers at the Assembly of God in St. John Street, Hanley, Stoke-on-Trent."

"Mods" and "rockers" are the British equivalent of U. S. teen gangs.

Ex-rocker Kenneth Greatbach had led the gang for 18 months prior to his conversion in February. He spent the following weeks persuading gang members to come to Christ. Kenneth's conversion came about through tireless efforts of youth workers in the church during the past two years.

Pastor Charles Harthern has spearheaded the drive to reach this "forgotten, unreached generation." When the "rockers" were converted and placed guns, knives, doped cigarettes, and thick-studded belts on the altar, they received Bibles in exchange.

Reports of the revival carried in newspapers throughout the area brought others into the church, Pastor Harthern reports. Some have been saved and filled with the Spirit, and the youth of the church have been encouraged to go out on the streets to reach other gang members.

The Outreach Edition of *The Pentecostal Evangel*, together with the "Christ Is Coming" newspaper-tract, have been used widely in contacts with the "rockers."

1,580 Languages to Go

Thus far the Bible or parts of it have been translated into 1,216 languages, according to the American Bible Society. The French Academy lists 2,796 languages and dialects in the world. Thus there are still 1,580 languages and dialects in which no part of the Bible has yet been printed.

However, of the world population of 3 billion, less than 125 million (1 out of 24) do not have some portion of the Bible in their language.

Bible translators have done a tremendous job of getting the good news to all men!

Zimmermans Dinner Guests at White House

Thomas F. Zimmerman, General Superintendent of the Assemblies of God, and his wife were dinner guests of U. S. President Lyndon B. Johnson on March 29. Honored at the formal White House dinner was Maurice Yameogo, President of the Republic of Upper Volta, West Africa.

The Assemblies of God began missionary work in Upper Volta in 1920. Currently there are 26 missionaries there, and 107 churches with a membership of 4,799 served by 188 national ministers.

A/G Missions Giving Increased over 8 Percent

Giving to world missions by Assemblies of God churches in 1964 exceeded \$8.75 million, an increase of 8.1 percent over 1963. In terms of dollars, the increase amounted to nearly \$642,000.

Programs underwritten by this giving include ministries through missionaries working at home and overseas, radio, literature, and evangelism.

Foreign missions giving rose from \$5,277,000 in 1963 to \$5,527,000 in 1964, a 4.7 percent increase. (This figure includes the Boys and Girls Missionary Crusade and Light-for-the-Lost.)

Assemblies of God people also gave \$1.36 million for home missions ministries; \$759,901 for the Women's Missionary Council projects; \$547,400 for *Revivaltime*, the radio outreach; \$517,374 for Speed-the-Light, the youth-sponsored program to purchase vehicles for missionaries; and \$29,607 for ministry to servicemen.

Top districts of the Assemblies of God in giving to missions in 1964 were: Southern California, \$1,147,851; Northern California-Nevada, \$782,142; Northwest, \$506,893; Eastern, \$376,807; and New York, \$331,378.

Top churches in world missions giving included First Assembly of God, Binghamton, New York, \$80,612; Calvary Temple, Denver, Colorado, \$77,944; Calvary Full Gospel Assembly, Inglewood, California, \$61,444; Calvary Temple, Seattle Washington, \$48,376; and Bethel Temple, Los Angeles, California, \$47,608.

Gang lays weapons on altar

A. whe have been

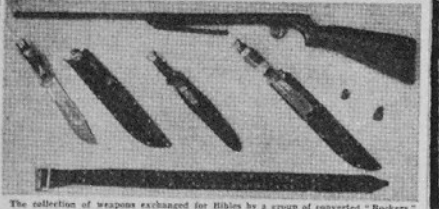
Rockers swap knives for Bible at city church

THE astonished congregation door opened in the middle of carrying guns and knives, walk weapons on the altar.

The incident was a triumph for St. John Street, Hanley, Stoke-on-Trent, an 18-year-old member, and the 434, 12 months ago.

He was 18 years old when he was converted. He had been a member of the church for 12 months.

A group of "Rockers" laid down their weapons on the altar.



The collection of weapons exchanged for Bibles by a group of converted "Rockers"

They had spent 12 hours as freemen, but in the town of Regent yesterday he had spent 12 hours as a prisoner. He had spent 12 hours as a prisoner. He had spent 12 hours as a prisoner.



The general executives of the Pentecostal Assemblies of Canada meet in a conference room in the new headquarters building.



The Mayor of Leaside, Mrs. Beth Nealson, signs the guest book. Standing, left to right, are Mrs. Allan; James Allan, representative of the Ontario Government; Mitchell Sharp, representative of the Federal Government; Mrs. Sharp; and Tom Johnstone, General Superintendent of the Pentecostal Assemblies of Canada.



C. H. Stiller dedicates the new headquarters of the Pentecostal Assemblies of Canada. Seated, left to right, are: Mitchell Sharp, James Montgomery, James Allan, G. R. Upton, Tom Johnstone, I. D. Raymer, Carman Lynn. Standing are P. Munro, Mrs. J. H. Blair, G. N. Fulford, S. R. Tilton, D. A. Emmens, J. H. Blair, and R. Bergeron.

The new PAOC headquarters building houses general offices, printing plant, and bookstore.

PAOC DEDICATES NEW HEADQUARTERS

TORONTO, ONTARIO—The Pentecostal Assemblies of Canada dedicated a \$500,000 international headquarters building at 10 Overlea Boulevard, Toronto, Canada, early this year. Senior cabinet ministers of the Dominion and Provincial governments took part in the official opening.

A nationwide census revealed that Pentecostal churches in Canada, in a 10-year period ending 1961, had a 52 percent growth—a greater rate of growth than any other denomination. Pentecostals in Canada number 144,000. Tom Johnstone is general superintendent of this fast-growing full-gospel fellowship in Canada.

The new headquarters consists of a modernly appointed 33,000-square-foot building embracing general offices, printing plant, and

bookstore. It stands on a two-and-one-half-acre site in Toronto's Thorncliffe Park.

The move to a new headquarters is the fifth move in the denomination's 46-year history. The Pentecostal Assemblies of Canada was initiated in 1919 when it was granted a federal charter by an Act of Parliament. First general offices were in Ottawa, the nation's capital. Before moving to Toronto in 1933, the fellowship headquartered in London, Ontario, for 11 years.

According to early 1965 figures, the Pentecostal Assemblies of Canada has 685 churches (including 17 French, 33 German, 26 Slavic, 10 Finnish) and five theological schools. One of these schools is conducted in the French language to accommodate Canada's bilingual population. Also maintained are five overseas Bible schools as part of the foreign missions program carried on in 13 overseas countries.

Among its many-sided homeland ministries are a Chinese work in British Columbia, a hospital at Hay River in the Northwest Territories, three senior citizens' homes, a home for unmarried mothers, a rehabilitation center for young narcotic addicts, and home missions work among Indians.

MANY CONVERTED IN CITYWIDE CRUSADE

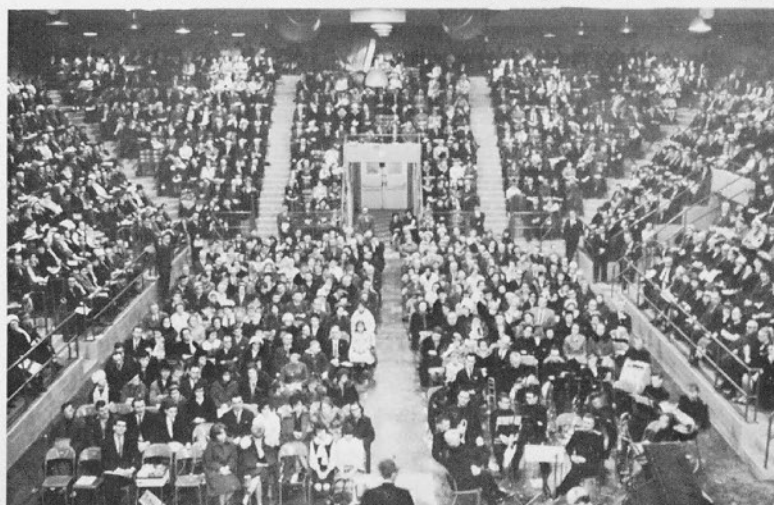
REGINA, SASKATCHEWAN—Decisions for Christ were made each night during the crusade recently held in the Exhibition Auditorium in this Canadian city.

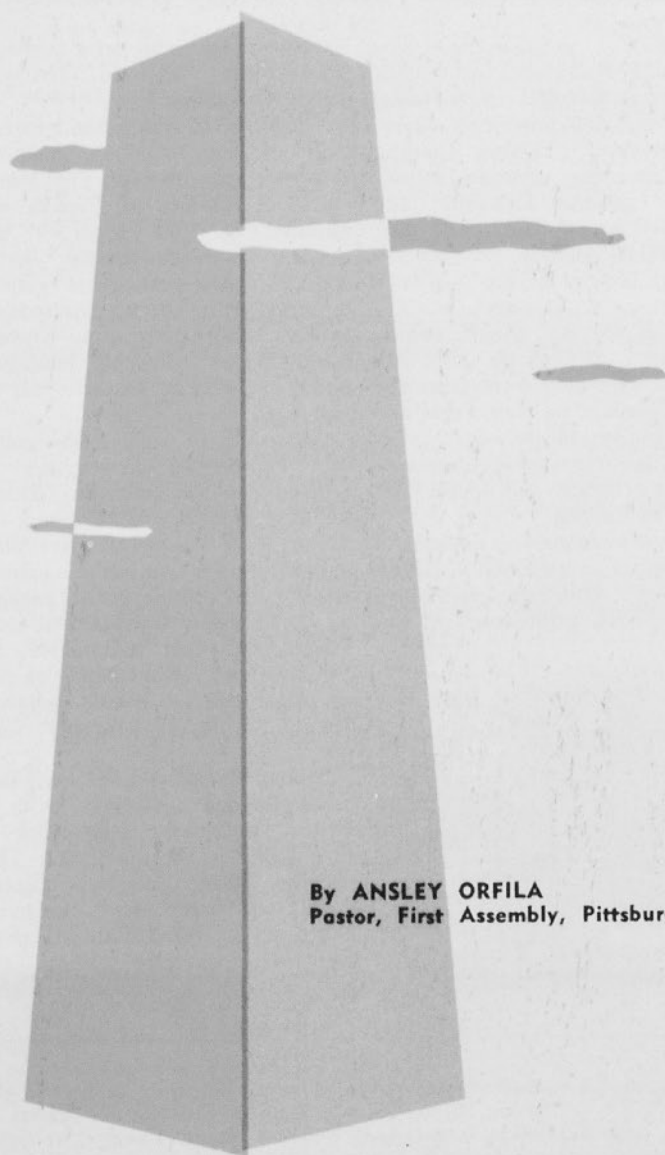
Watson Argue, evangelist, and Strat Shufelt, song leader, choir director, and soloist, ministered to large crowds during this citywide campaign. Cooperating were all the evangelical churches of the city (about 20) as well as the Canadian Bible College, Child Evangelism Fellowship, and Youth for Christ.

During the Crusade, noon meetings were held downtown for business people and shoppers. Several appearances of the evangelistic team on television, as well as in the university, made an impact on the community.

A Sunday afternoon missionary rally saw scores of youth at the altars dedicating their lives to gospel service. On the final night all the churches closed to permit their members to attend, and a great crowd of people came to the altar.

Part of the crowd which braved a severe blizzard to attend the closing service of the Regina Crusade for Christ in the Exhibition Auditorium. Watson Argue is seated at right.





By **ANSLEY ORFILA**
Pastor, First Assembly, Pittsburg, Texas

Rock of Ages or Stone of Stumbling?

SOLOMON'S GRAND TEMPLE "was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings 6:7).

Among the precut stones, according to a Jewish tradition hallowed by centuries of repetition, the builders found an odd-shaped stone for which there seemed to be no place. So they discarded it. As the temple neared completion, they discovered that the chief cornerstone was missing—the keystone of the arch which would bind the corners of the building together. At last a worker discovered that the rejected stone was perfectly cut to be the capstone. And so it was that an odd-shaped, ignominious stone became the head stone of the corner.

"The stone which the builders refused is become the head stone of the corner," wrote the Psalmist. "This is the Lord's doing; it is marvelous in our eyes" (Psalm 118:22, 23).

This incident was variously applied to Israel, David, and others. Imagine then the indignant surprise of the religious leaders who heard Jesus apply it to Himself and to them. No wonder they "sought to lay hands on him."

Yet their subsequent actions only vindicated Jesus' claim to be the "stone which the builders rejected." These verses in Psalm 118 became the Old Testament passage most often referred to in the New Testament, occurring seven times.

Adam Clark asserted that "this passage, as applied by our Lord to Himself, contains an abridgment of the whole doctrine of the gospel." Consideration of Jesus Christ as the Stone of stumbling reveals the truth of this.

"The stone which the builders refused" foretold the *rejection* of Christ. Isaiah looked ahead to Calvary and wrote, "He is despised and rejected of men." In this rejection Peter saw the antitype of the rejected stone: "The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient..."

This offence of the Cross has not ceased.

That this "stone which the builders refused is become the head of the corner" also foretold the *reign* of Christ. Rejected by men, He was crucified as a common criminal, and His body discarded in a rocky tomb. But He would not stay dead! He walked out of that tomb, and every step shook the powers of hell to their foundations.

Today, He reigns from the throne of the universe at the right hand of God. To Him every knee shall bow, either as Saviour or Judge: "Whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matthew 21:44).

This Stone is in every man's path. You may fall upon Him, repenting of sin and asking for mercy. He will then become to you the Rock of ages, a hiding place, a refuge.

The alternative brings dreadful judgment: "But on whomsoever it shall fall, it will grind him to powder."

Be sure you do not refuse this Stone of stumbling either by conscious rejection or by careless delay. For, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).