

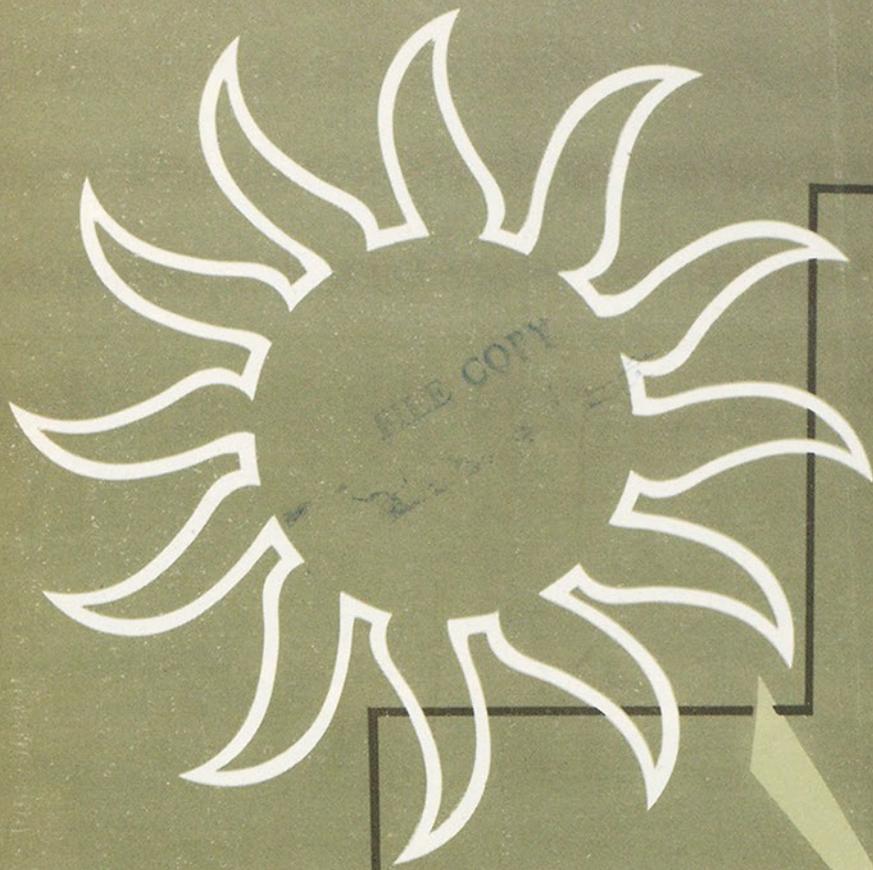
THE PENTECOSTAL  
**evangel**

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

APRIL 1969

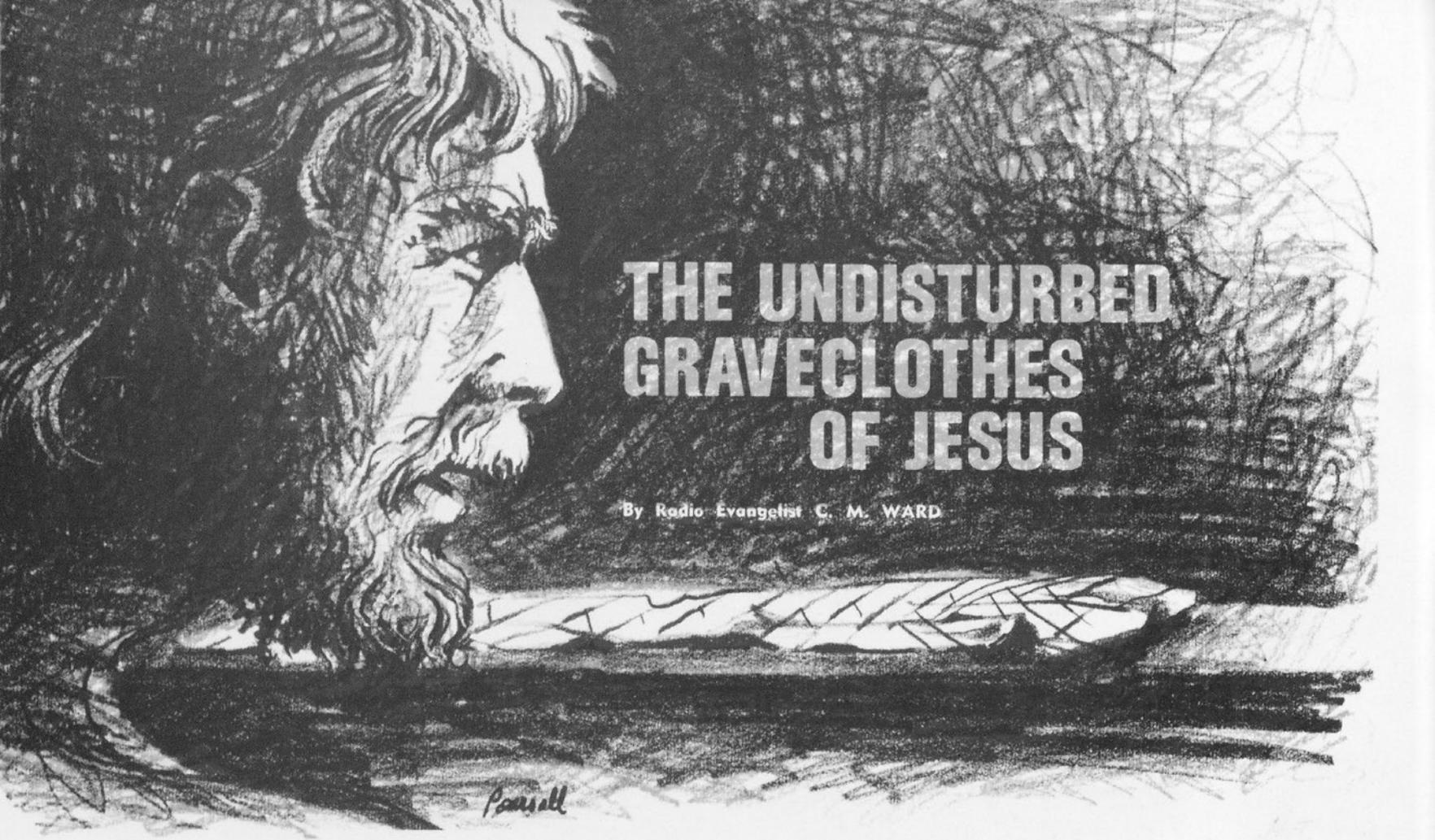
TEN CENTS

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# THE UNDISTURBED GRAVECLOTHES OF JESUS

By Radio Evangelist C. M. WARD

*“Simon Peter . . . went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, . . . and he saw, and believed” (John 20:6-8).*

I AM CONSTANTLY SEARCHING for details which strengthen faith. I think this is a detail that would astound and convince the greatest team of investigators in history. I wonder what a Sherlock Holmes would have done with it, or Scotland Yard, or the Central Intelligence Agency? *It made a believer out of John.*

John saw the linen clothes *lying*; that is, not merely remaining on the floor of the sepulcher, but *lying* there precisely as the body had lain there. There they were in exactly the position the body had occupied.

And the napkin was “in a place by itself”—not confused with the body clothes, but on the very spot where the head had rested. It was also “wrapped [or rolled] together”; that is, the head being removed, the napkin had collapsed and was shrunken. It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, *but that the head had been taken from out of it.*

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Evangelist C. M. Ward has been radio speaker for *Revivaltime*, the official international Assemblies of God radio service, since the broadcast first went on the ABC network in 1953.

There, then, they lay—linen clothes and napkin too—no bandage undone, none of the folds disturbed, no change of position; but only shrunken. The evidence is convincing. It answers so many questions.

When these original investigators, Peter and John, entered the tomb, they did *not* see the body of Jesus Christ. They *did* see the graveclothes. They saw some of the most important evidence ever placed on record. I want you to look at that evidence.

It had a total impact upon John. “He saw and believed.” What he saw were graveclothes without a body, and yet they were so lying as to suggest a body. The idea is that without a change of position they could have contained the body, and so were lying by themselves. Something glorious, miraculous had taken place.

The natural body, as we know it, had *dissolved* within its wrappings. It had *merged* in the spiritual body. There was a transmutation that no fastenings could tie down. There was such buoyancy of life that it could not linger amid the associations of death. It vanished from within the graveclothes and moved on its way through the great stone at the door of the sepulcher, which as yet had not been removed. Yes, there is such a body—the *resurrection body*.

John had been a witness at the Mount of Transfiguration. There Jesus “was *transfigured* before them. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white

them. And there appeared unto them Elijah with Moses: and they were talking with Jesus" (Mark 9:2-4). Now John "sees and believes." He knows there is another world!

Any trained investigator would have reached John's conclusion. If the friends of Jesus had taken Him away, they would not have removed the clothes from His body. If His enemies had taken Him, they would not have arranged the clothes this way. No human hands could have removed the body from its clothes without leaving behind marks of disturbance on both bandage and fold.

God had come to that tomb. The conclusion was inevitable. Those silent memorials, those shriveled clothes—undisturbed, as though by force of their unbroken adjustments still clutching at the vanished body—such a condition of things was as much a testimony to the presence and power of God as are the dry shores of a pond whose evaporated waters have floated upward in the invisible mist to form the clouds of heaven. The power of God was still present in that burying place. Both Peter and John felt it.

I love this passage. It fascinates me. The body which lay in the grave was the foundation of His resurrection body. *The body had not been discarded.* It was not there. There was no sign of it. It *had* been there. Every sign indicated that. The body was gone. The clothes remained. The new body had withdrawn from those clothes!

This corrects a false conclusion. It is not true that the mortal bodies of believers are exchanged for resurrection bodies at the moment of death. The spiritual and incorruptible body will emerge from the natural and corruptible body—but not until a time yet future.

One thing is certain. *The mysterious identity of each believer is imperishable.* "To every seed his own body" (1 Corinthians 15:38). Paul told the Corinthians, "It is sown a natural body, it is raised a spiritual body. There is a natural body, *and there is a spiritual body*" (1 Corinthians 15:44).

It is not implied that the same particles, numerically considered, must reappear in the risen body any more than that the buried seed, by which Paul illustrates the subject, is reproduced in the same numerical particles in the plant which it has produced. Yet the buried seed is the foundation and source of the plant; *its own identity passes into the plant*, and out of its own ugliness and decay there spring forth the wondrous stalk, the leaf, the flower, and the fruit.

Something else is determined here. The resurrection body is a definite, identifiable body—but *it is a body entirely different from the body of our flesh.* Its working principle is spirit. It is a material body—can be seen and handled—capable of physical function—but *controlled 100 percent by the spirit.* It is so fashioned, refined, and qualified that it is perfectly fitted, in all regards, to be the companion of the spirit.

The demonstration is there for complete examination. The body of Jesus moved without disturbance from the wrappings of the grave. *What Jesus did was in absolute contrast to what Lazarus did.* Jesus left behind Him the clothing of the sepulcher. Lazarus came forth "bound hand and foot with graveclothes" (John 11:44).

Lazarus returned to the same life as before. Jesus did not. The former came back to a mortal body with the same infirmities and limitations as before. The latter did not. The former died again. Christ lives eternally. *The difference is seen in the graveclothes.*

Our Lord was subject to certain physical limitations, before His death and resurrection. *All was different afterward.* He once was a dusty traveler, footsore, hungry, and weary. After He was risen and while conversing with the two disciples at Emmaus, when their eyes were opened to recognize Him, He vanished out of their sight—precisely as He had evaded, without loosing them, the fastenings of the grave.

Therefore, the resurrection is very different from mere revivification. *Jesus Christ experienced something that Lazarus did not experience.*

There is a great future for every believer. When Jesus Christ left His graveclothes behind, it symbolized that He had gotten rid of the flesh *as flesh*, that is, the restriction that flesh imposes, the infirmity that burdens us, the dimension that fastens us to this planet. *A change is to be worked in these bodies.*

When He left His graveclothes, He showed that He had attained to a spirituality of bodily condition. This is a condition independent of the laws of gross matter and having such freedom of motion as the wind which, when it blows, you cannot tell whence it cometh or whither it goeth. This is a condition of body *incorruptible*, fleet as light, grand, glorious, never weary. Yes, it is a reality!

It is redemption in *perfection.* The Son of God became man—and He will forever remain man, not in "likeness of sinful flesh" (Romans 8:3) in which human condition He was but a sojourner, but in a renovated humanity and in "the power of an endless life" (Hebrews 7:16). *He undertook all this for me.* He means this to be my destiny. The arrangements are completed. No obstacle remains to be overcome. *I am to share this same unchangeable glory.*

I owe it all to Him. He begins the good work. He authorizes the Spirit of God to change the course of my life—a course that sin had set and a course that could only lead to eternal death. He grants me citizenship. I have that now.

I bless the God of heaven for such wonderful credentials. And with this citizenship I look for the Saviour, who shall change my vile body that it may be *fashioned* like unto His own glorious body.

The everlasting power that is working *inside* every believer finally will find fulfillment in changing the *outside* of every believer. What a blessed hope!

## We Shall Live Forever

THERE IS A MONUMENT to Edgar Allen Poe in the Metropolitan Museum of New York, and on it the following words are inscribed: "He was great in genius; unhappy in life; wretched in death; but in fame he is immortal."

That is one kind of immortality. But there is a better kind; it consists not in our gift to posterity but in God's gift to us. It is not something we leave behind to be enjoyed by others; it lies ahead to be enjoyed by us.

It is ours through Christ "who hath saved us, and . . . hath abolished death, and hath brought life and immortality to light through the gospel" (2 Timothy 1:9, 10).

"Without a belief in personal immortality, religion is like an arch resting on one pillar, or like a bridge ending in an abyss," said Dr. Friederich Max Muller. But our faith rests on a solid foundation. Christ died for our sins, was buried, and arose from the dead (1 Corinthians 15:3, 4). He is alive today, and because He lives forever we too shall live forever.

Faith is the key. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him," the apostle said (1 Thessalonians 4:14). And he added, "We which are alive and remain unto the coming of the Lord shall not [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We shall live with Him forever and forever.

As one aged Christian said, just before he passed away: "Pastor, I love Jesus. He has been a great Saviour and Lord. I always longed to live to see Him come in person, but now I'm going. But I will see Him as soon as you do, for the dead in Christ shall rise first, and we shall all go up together to meet Him in the air."

Dr. W. B. Hinson told how his faith was tested after the doctors said he had only a few more months to live. "I walked out to where I live, five miles out of the city," he said, "and I looked across at that mountain that I love, and I looked at the river in which I rejoice, and I looked at the stately trees that are always God's poetry to my soul. Then in the evening I looked up into the great sky where God was lighting His lamps, and I said, 'I may not see you many more times, but, Mountain, I shall be alive when you are gone; and, River, I shall be alive when you cease running toward the sea; and, Stars, I shall be alive when you have fallen from your sockets in the great down-pulling of the material universe.'"

Blessed is the hope of all who trust in Christ. A. B. Simpson wrote: "As we drop our bitter tears upon the graves of our loved ones, as we watch the progress of decay creeping over our mortal frames, and feel the limitations of these mortal bodies as they hold back the boundless aspirations of our immortal spirits, it is glorious to think of that blessed morning when 'this mortal shall put on immortality,' and these bodies shall bear the image of 'His glorious body, and shall respond to every impulse of our higher nature with illimitable powers and through unending ages."

—r.c.c.

# THE PENTECOSTAL evangel

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

**T**HE CHIEF PRIESTS and the Pharisees who put Jesus to death apparently had more faith than did the followers of Jesus. They were the ones who came to Pilate and said: "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first" (Matthew 27:63, 64).

Pilate gave them what they wanted. So they sealed the tomb and set a guard around it to make it secure.

The sealing reminds us of the time Daniel was thrown into the lions' den and the den was sealed. Rope was fastened around the boulder to the cave, with a ball of wax sealing the ropes together and the signet of Pilate impressed into the wax.

The watch they set probably involved about 60 armed soldiers to guard against intruders. Certainly this was enough to ward off the weak, unarmed, timid disciples of Jesus who had run for their lives when Jesus was taken prisoner.

Now the chief priests and the Pharisees felt secure. The body of Jesus was inside by itself, lifeless, and the tomb was sealed and guarded.

Oh, the wisdom of God in allowing and ordering these circumstances of the Saviour's burial to preclude the possibility of deception. Had the securing of the tomb and the guard been handled by His friends, it might have been said that they only pretended to secure the tomb, and only pretended that He was dead.

But it was His enemies who took every precaution to substantiate Christ's resurrection! They made it humanly impossible! They were the means of furnishing conclusive proof that His death, burial, and resurrection were not a farce. What these enemies did rendered the resurrection all the more convincing to the disciples, to the Jews, to the Gentiles, and to us today.

Recall the events of that resurrection morning: the earth quaked; the angel descended and rolled away the stone from the door; the guards became as dead men. Then

those 60 soldiers became witnesses of the fact of Christ's resurrection—they furnished evidence of its authenticity. For they went immediately to the chief priests and Pharisees and described what had happened. The thing they had feared—and the thing they secured the tomb against—had happened, and the soldiers testified that it happened!

One indication of the reality of the resurrection came when Peter later stood before the Sanhedrin (the same ones who had condemned Jesus to death and who undoubtedly had requested the guard for the tomb) and affirmed Christ's resurrection before them (Acts 4)—*and they could not deny it!*

This is the glory of the sealed tomb!

But that is not all. Not only was the grave of Jesus opened at that earthquake, but the Bible says that other graves were also opened, and the bodies of many of the saints who had died arose and went into the holy city where many saw them.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. . . . Christ the firstfruits; afterward they that are Christ's at his coming" (1 Corinthians 15:20, 23).

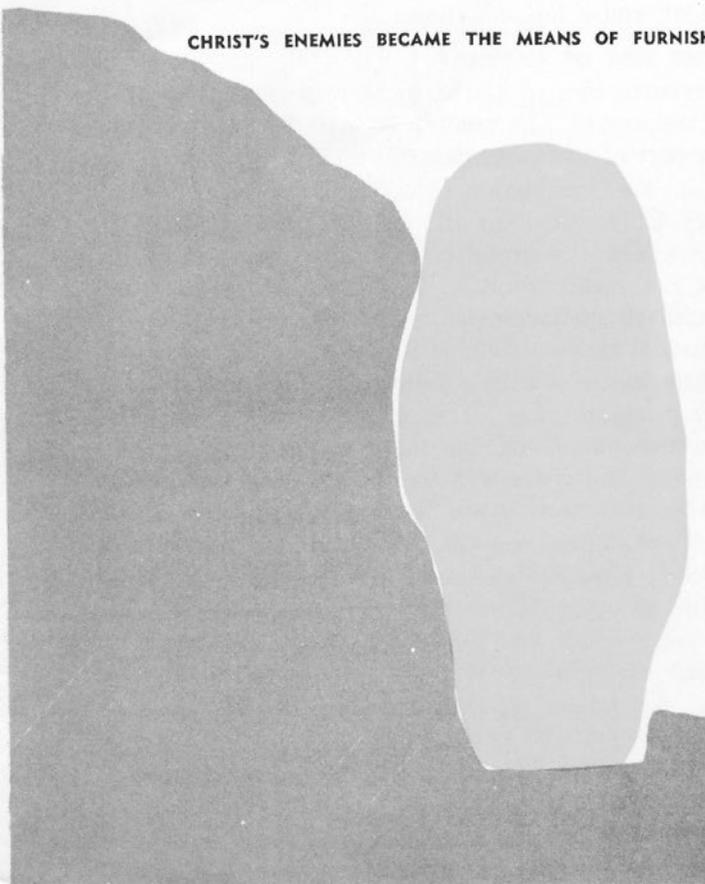
We, the children of God, shall rise to meet our Lord in the air. What may seem impossible by natural thinking yet will become possible because Christ arose from the dead.

Paul said: "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Corinthians 15:51, 52).

Does that seem impossible to you? Remember the miracle of the sealed tomb—and the glory that God brought out of His enemies' attempts to discredit Him.

Jesus Himself settles the argument: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:28, 29). 

CHRIST'S ENEMIES BECAME THE MEANS OF FURNISHING STRIKING PROOF THAT HIS DEATH, BURIAL, AND RESURRECTION WERE NOT A FRAUD.

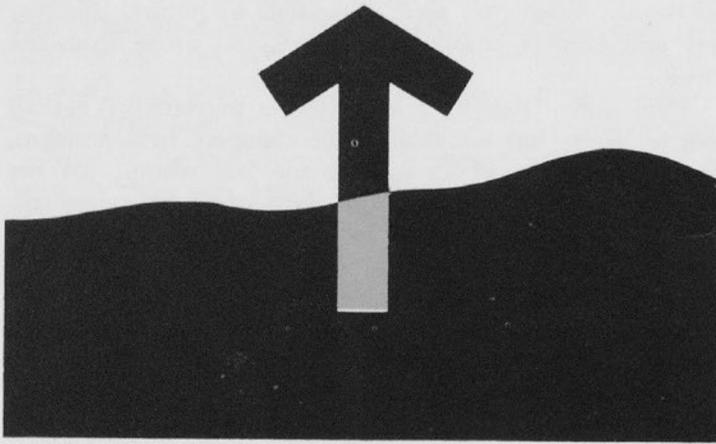


# **THE GLORY OF THE SEALED TOMB**

By **KENNETH A. RILEY**

*Pastor, First Assembly, Ada, Oklahoma*

# THE PLEDGES OF CHRIST'S RESURRECTION



By MYER PEARLMAN

CHRISTIANITY IS A HISTORICAL RELIGION based upon certain definite events that occurred in Israel over 1,900 years ago. It is not built upon the faulty foundation of myths, man-made creeds, mistaken emotions, nor upon clever reasonings. It is built upon the impregnable rock of historical events that can be verified.

This means that the only way an unbeliever can destroy Christianity is to get rid of the facts—if he can. But he cannot, for, as Napoleon said, "Facts are stubborn things."

## THE FUNDAMENTAL FACTS

In 1 Corinthians 15 the inspired apostle stated the fundamental facts of Christianity: (1) The atoning death of Christ. "Christ died for our sins according to the scriptures." But how do we know that this death was an atoning death and that Jesus was really the Son of God? Because (2) He rose from the dead on the third day. But how do we know that He rose from the dead? Because (3) He was seen alive by hundreds of reliable, competent witnesses, many of whom were still alive in Paul's day when he wrote to the Corinthians.

From these facts flow all the doctrines and power of Christianity, and by believing them men are saved, sanctified, and kept.

What is the lesson for us? The foundation for our experience is not feelings alone, for they are so variable; nor appearances, for they are often deceptive; but unchangeable historical events concerning a divine Person.

Victory and blessing come by believing and acting upon these facts, no matter what our circumstances or feelings may be.

## THE SUPREME MIRACLE

Among orthodox Jews it is the practice to say prayers for the dead. Some time ago a Jewish rabbi, to show that he held no prejudice against Jesus, prayed for Him when he was interceding for the departed. His well-meant service was absolutely unnecessary, for three days after the Crucifixion there was an empty tomb that all the reasonings of the unbelieving have never been able to fill.

On the tombstones of the dead for whom the rabbi prayed there would probably be inscribed the words: "Here lies So-and-so, etc.," showing that a deceased person was occupying the grave. But if the sepulcher of our Lord Jesus had been preserved to the present time, the only suitable inscription would be: "He is risen; he is not here" (Mark 16:6).

The miracle implied by the empty tomb is *the* indispensable miracle of Christianity—because if the Lord had not risen from the dead, ten thousand miracles would not have availed to establish His claims to divine nature and authority. He is "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).

Spinoza, a Jewish philosopher of the 17th century, said that if he could be convinced of the truth of the resurrection of Lazarus, he would accept the entire Christian system. But we affirm that once a person is convinced that Jesus rose from the dead, the acceptance of the incident of the raising of Lazarus, or of every other miracle in the Bible, becomes a simple matter.

The Lord Jesus Himself pointed to His resurrection as the final and full evidence of His divine character and heavenly mission. (See John 2:8-22; Matthew 27:63, 64; 12:38-40.) The *empty* tomb is essential to a *full* Christ, a *full* gospel, and a *full* salvation.

## THE BRIGHT SIDE OF CALVARY

Is the resurrection of Christ more important than His death on the cross? The answer is that the resurrection is really a part of the atonement.

1. *It is the completion of the death of Christ.* At Calvary Christ died for us; by His resurrection He lives for us. On the cross His life was laid down in shame; at the resurrection it was raised in honor. The cross seemed to spell defeat for Christ's cause; the resurrection was a proclamation of its victory. The cross led to the scattering of Christ's followers; the resurrection meant their regathering. The cross was the world's answer to the claims of Christ; the resurrection was God's answer. The cross was the dark side of the atoning work; the resurrection was the bright side.

2. *It is the evidence of the atoning nature of Christ's death.* How do we know that His death was different from any other death—that it really was a divinely appointed sacrifice for sin? Because it was followed by the resurrection.

3. *It is the power of the atoning death.* A dead

Christ could never be a present Saviour of men. It is not enough that He *died* for men; He must *live* for them.

#### A PLEDGE OF IMMORTALITY

The testimony of all ages and all races is to the fact that in the heart of man there is a craving for life after death. The persistence of this hunger for immortality is an evidence that there must be a future life to satisfy it, for God has not implanted within us persistent and recurring desires for which no satisfaction exists. Thinkers have sought the evidence of science and philosophy to supplement man's instinctive feeling of the existence of a future life. But science has replied, "We do not know whether there is a life beyond the grave." And the best answer that philosophy has given is, "There *ought* to be a future life."

After all the books that have been written on the subject, there has always come this objection: "But no one has ever returned from the grave and from the other world to assure us of life eternal." Someone *has* returned to tell us—Jesus Christ, who rose from the dead and said to His disciples, "Because I live, ye shall live also."

"The resurrection of Christ," writes Dr. Maclaren, "teaches us that life persists apart from the body. It teaches us that a man may pass from death and be unaltered in the substance of his being; and it teaches us that the earthly house of our tabernacle may be fashioned like unto the glorious house in which He dwells now at the right hand of God. There is no other absolute proof of immortality than the resurrection of Jesus Christ."

#### A PLEDGE OF BODILY RESURRECTION

The raising of Christ's body from the dead is a pledge and a prophecy that all belonging to Him shall rise. He is

the "firstfruits from the dead." Before reaping any of the newly ripe grain, the Jews in the time of Christ would reap one sheaf and offer it to the Lord; this was called the firstfruits. The consecration of *part* of the field meant the consecration of the *whole*; the reaping of one *sheaf* was a pledge that the Lord of harvest would permit the reaping of the rest of the sheaves.

Christ was the first One to be reaped from the field of the dead; this is a pledge that those who sleep in Him shall also be reaped in due time.

#### A PLEDGE OF COMPLETE TRIUMPH

The resurrection of Christ is a perpetual guarantee of the revival of the church in all ages. Time and again, persecutors of Christianity, by word and by pen, have read the funeral oration over Christianity and the Bible, and have complacently invited the world to "view the remains." But hardly have they finished their boasting discourses when, lo, a mighty revival has quickened the Church, and it has stood upright in new spiritual power. How can we explain this? The Church has a living Head who has said, "The gates of hell [*hades*—the world and powers of the dead] shall not prevail against it." The world that crucified Christ may also crucify the Church; but like its leader, the Church will rise again.

It is written, "For he must reign, till he hath put all enemies under his feet" (1 Corinthians 15:25). His resurrection is the pledge that He will reign—that He will triumph completely over all His enemies and the enemies of mankind; it is a prophecy that:

*Jesus shall reign where'er the sun  
Doth its successive journeys run;  
His kingdom spread from shore to shore  
Till moons shall wax and wane no more.*

# RESURRECTION LIFE

By FRED SMOLCHUCK

JESUS SAID, "Because I live, ye shall live also" (John 14:19), and "I am come that [ye] might have life . . . more abundantly" (John 10:10).

One of the most influential facets of the Pentecostal movement, and one which had a widespread impact on individuals in the early days, is the *life* manifested in Spirit-filled believers.

This life is observed in its songs and music, in its testimonies and prayers. There is life in its preaching, in the fellowship, the people's attitudes, and in their hope. This effusion of life attracts more people to Pentecost than does anything else.

This demonstration of life in changed individuals and congregations is not a product of human ingenuity or stimulated emotions. It is a genuine manifestation of God's

power. It is an impregnation of the individual man with the living presence of the Holy Spirit—the same Spirit that raised Jesus from the dead!

No wonder Paul advised believers to keep being "filled with the Spirit." The Spirit-filled life is the resurrection life. Paul was so thoroughly sold on that kind of living that he cried out, "That I may know him, and the power of his resurrection." Having already experienced a great measure of its power, victory, and joy, he wanted more.

Let us not be content with the baptism in the Spirit which we received sometime in the past. That experience was just an introduction to the abundant life. Now we must make room—more room for the fullness of the Spirit.

When people observe our actions, our worship, and our demeanor, do they get a picture of real *life*?

Jesus promised that we would have abundant, overflowing life. This kind of living is the testimony that will attract souls to Jesus Christ. This living is a reflection of His resurrection. And it is available to all of us through closer fellowship with the resurrected Christ.

Make room for Him. Say with Paul, "I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20).

# THE RISEN CHRIST AND MISSIONS

By WESLEY R. HURST

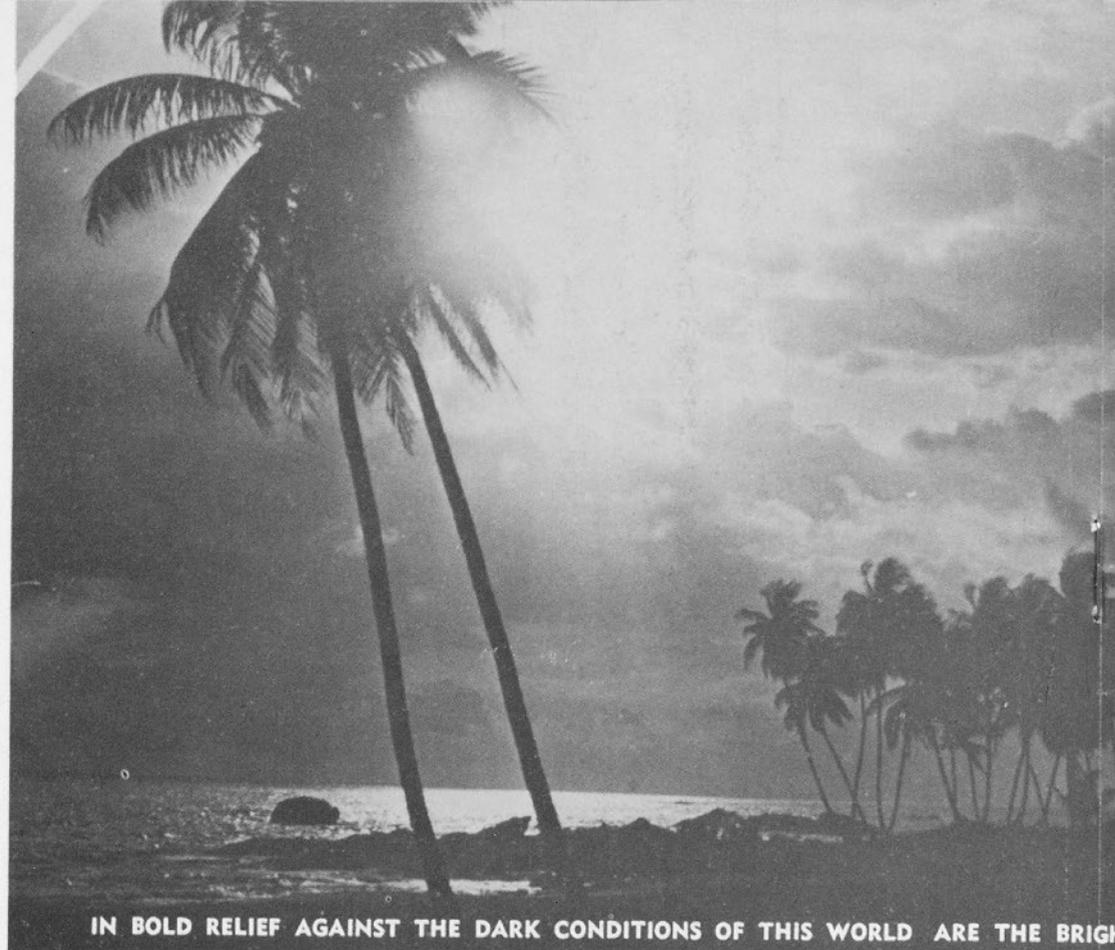
*Foreign Missions Home Secretary*

**B**EFORE GOD ASKED MEN to go—Moses to Pharaoh, Jonah to Nineveh, or Paul to the Gentiles—He planned that His Son would be the Missionary from heaven to all lost men. From “the foundation of the world” God conceived of His mission to earth.

In the words of Harold Lindsell, “The Bible is a missionary book, and the source of its missionary zeal lies in the heart of God Himself. Jesus Christ is God’s Missionary to a lost and dying world, and the entire sacred canon is a description of God reaching down and reaching out toward sinful man for the purpose of redeeming him.”

The Master’s outstretched hands of suffering on Calvary epitomize the agonizing reach of God toward depraved humanity. Considering this “reach” toward sinful man, we cannot conceive of a plan whereby God would embrace man in his sinful state and carry him in that state to an eternal existence with Himself. God rather included in His plan the sacrifice that produced the power to change man, to redeem him, that in truth he might again be embraced by a holy God. This individual redemption of every man who hears the message and accepts it is the essence of God’s missionary program.

The Bible is filled with the heart cries of God toward the lost world and the corresponding response of man. Whenever man drew close to God and came to a revelation of His purposes and plans, these bursts of compas-



IN BOLD RELIEF AGAINST THE DARK CONDITIONS OF THIS WORLD ARE THE BRIGHT

sionate longing were transmitted.

David sang, “Declare his glory among the heathen, his wonders among all people. . . . Say among the heathen that the Lord reigneth.”

Isaiah cried, “The God of the whole earth shall he be called.” Isaiah’s revelation of God sitting on His throne resulted in self-examination and a subsequent cry from heaven, “Who will go?” Through the centuries the missionary peoples of God have continued to say and to sing, “Here am I; send me.”

## THE COMMAND

It was the resurrection of Jesus that vindicated and verified the complete work of Calvary for man’s redemption. The resurrection gives witness to the world of God’s plan for Jesus to cleanse all repentant sinners and one day present them blameless to the Father. Jesus “was raised again for our justification.”

It is not surprising, then, that as soon as Jesus came forth from the grave, He began speaking of the plan for His followers to carry His message to the ends of the earth and the end of time. Just before leaving His disciples for the last time, Jesus told them to go and teach all nations, teaching them to observe all things He had commanded.

Receptive, prayerful study will re-

veal the depth of the dimensions of this all-inclusive command. These dimensions include the geography of the world where people live—the tribes and cultures of every origin, who they are, and how they live. They include the generations with their varying changes brought about by the revolutions of time—political, industrial, and scientific.

In this command is also the dimension of responsibility. To whom is the “go ye” directed—to the so-named *called* missionary, or to the entire Church of every generation and of every culture? The command of the risen Christ is to go with a gospel that meets the demands of the hearts and souls of the primitive heathen, as well as the sophisticated but frustrated professor on an American campus.

L. Nelson Bell wrote in *Christianity Today* (February 14, 1969), “The gospel . . . is a supernatural message about a supernatural *Person* that brings about supernatural changes in the lives of those who accept it. . . . When a house bursts into flames, it is good news that a fire brigade is on the way. . . . The gospel is the best news of all, for it is the answer to man’s greatest need. It is the offer of clean hands and a pure heart for those who are defiled. It is the offer of the divine heart transplant, a new heart for the old. It promises a renewed mind,



BRIGHT RAYS OF OUR LORD'S PROMISES.

one that can grasp the things of the Spirit."

The great task of the Church today is to pause long enough to hear the specific command of the risen Christ to each of us—the command that says, "Go ye!"

### THE PROMISES

The last recorded words of the ascending Christ, according to Matthew, were, "Lo, I am with you always, even unto the end of the world."

Someone recently said to Paul Lowenberg, superintendent of the Kansas District Council of the Assemblies of God, "All I have is Jesus."

Brother Lowenberg responded by saying, "If you have Jesus, you have healing, deliverance, and the accompanying power to raise the dead, cast out devils, and to live in total victory over the world, the flesh, and the devil!"

The fact is that Jesus is all we need. The promises of His linking arm in arm with us in the task of world evangelism is all that is needed.

The Jews as a race were an oppressed people. The believers in Christ were the outcasts of those oppressed people. As they took heart from His promise and strength from the presence of the Holy Spirit who indwelt them, they step-by-step planted the Church in hostile soil. The Church

grew amid thorns and bled from the slashes of the Roman persecutors and captors, but through all of this its spiritual heart kept beating and the body kept growing. The gospel was preached to the whole civilized world of that generation!

The promise of spiritual power to be available to all men, both young and old, and upon all flesh, both primitive and cultured, continues to be fulfilled today. The dimensions of this hour are similar to those of that first hour. Paul's admonitions are still applicable: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" (Galatians 3:3).

Satan must laugh when he sees Spirit-born men sharpening carnal tools for a strategy that seeks to meet flesh with flesh and to match human intellect with a logical rationale, based not in spiritual values but rather conditioned by the overburden of humanistic intellectualism.

God grant that here again the promise of the risen Christ will inspire us to appropriate His power.

### THE INSTRUCTIONS

Tied closely to Jesus' promises are His instructions. The command to go into all the world necessitated leaving Jerusalem. This has become a command that pertained not only to that generation and that group of men, but to the whole Church in the whole world.

It is interesting, however, to know that qualifying His own command the Lord said to His disciples in Acts 1:4, "But wait."

But wait for what? His instructions were to wait for the promise of the Father—the Holy Ghost.

It is significant that He specifically stated that they would not have to wait many days. Nevertheless, they were instructed to wait until the coming of the Holy Ghost on the Day of Pentecost.

Looking at the record of the Book of Acts, we discover that as the early Christians followed after the Spirit, there were many times when the Holy Spirit gave them specific instructions.

These instructions were articulated in various ways. Once the Lord said, "Separate me Barnabas and Saul." On another occasion, when the group of missionaries purposed to preach in Asia, they were "forbidden of the Holy Ghost." Thinking to go into

Bithynia, they were again told to wait, and "the Spirit suffered them not." Their dependence, even for the words they should speak, was to be upon the Holy Spirit.

In this day of international political intrigue—a day of wars and rumors of wars, including the starvation in Biafra and the torture in Vietnam—we can sense the risen Christ directing and instructing the task force that must tell the story of redemption to this 20th-century world.

### THE PREDICTIONS

Negativists today point to the population explosion, Communism, and decadent materialism, declaring them to be the inevitable waves of circumstance and the devices of Satan that will inundate the gospel completely.

Against the backdrop of this defeatism let us cry aloud with a strong voice the words of the risen Christ: "But ye *shall* receive power, after that the Holy Ghost is come upon you: and ye *shall* be witnesses unto me . . . unto the uttermost part of the earth."

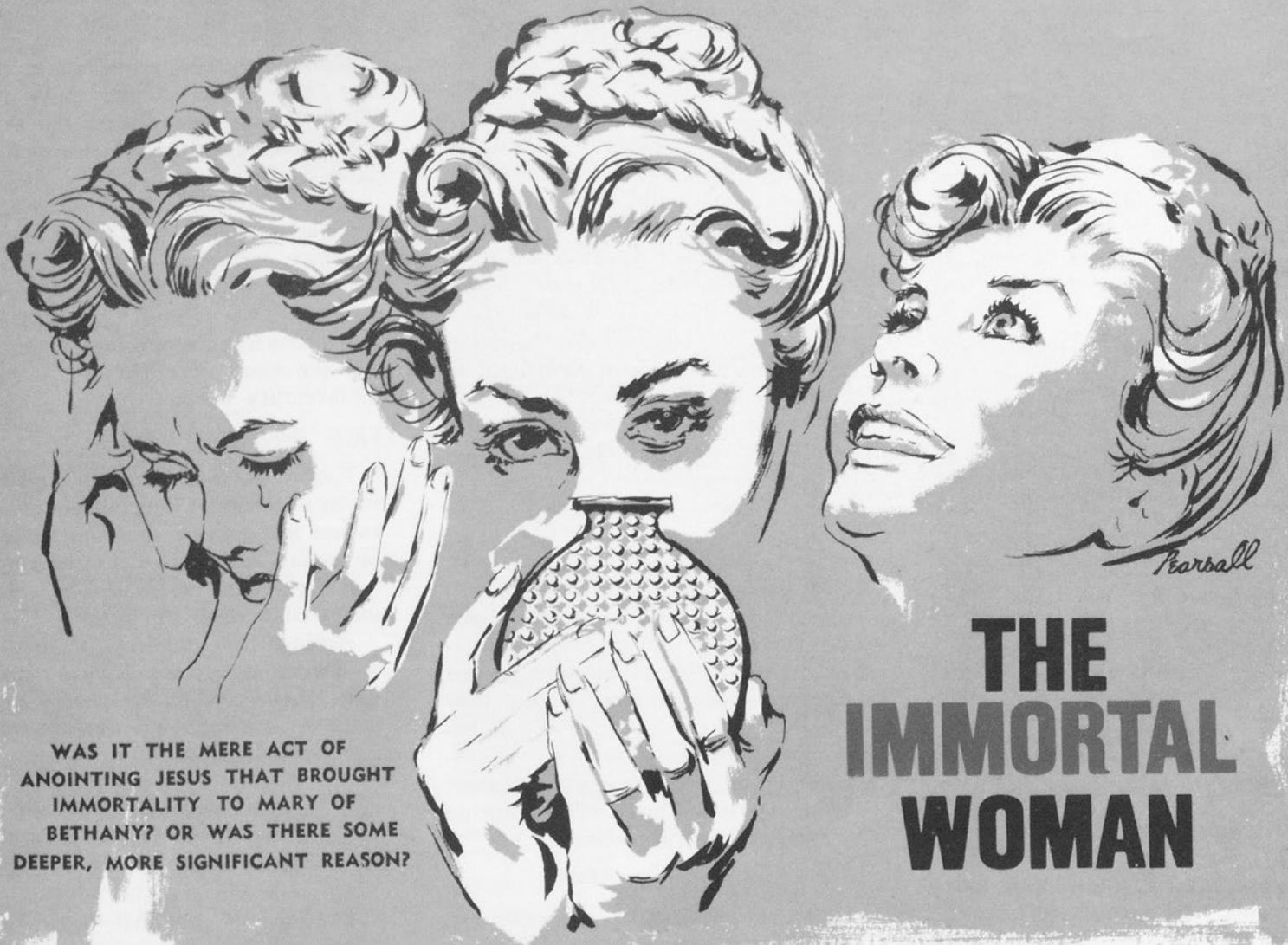
These words of God's Missionary from heaven must not be forgotten. This prediction *shall* be fulfilled.

Speaking of the last days, Jesus talked of the conditions which we now see clearly. In Matthew 24:7 He spoke of race against race, kingdom against kingdom, famines, pestilences, and earthquakes. He predicted afflictions, martyrdom, and hatred for the missionaries who would follow in His footsteps.

But in bold relief against this dark picture are the bright rays of the positive prediction: "And this gospel of the kingdom *shall* be preached in all the world for a witness unto all nations; and then shall the end come."

A. B. Bruce, a Bible expositor, commenting on the original Greek of this text in Matthew, says that these words "simply mean: extensively, even in the heathen world. But they have the merit of setting before the disciples a large program to occupy their minds and keep them from thinking too much of the coming catastrophe."

The words of the risen Christ must so captivate and inspire us as to make dim the coming catastrophe. The brightness of our hope for His coming gives heart to every member of His Church. His promise and His prediction give us the reason to have a single eye to the task of spreading the gospel "for a witness unto all nations."



WAS IT THE MERE ACT OF ANOINTING JESUS THAT BROUGHT IMMORTALITY TO MARY OF BETHANY? OR WAS THERE SOME DEEPER, MORE SIGNIFICANT REASON?

# THE IMMORTAL WOMAN

By G. H. BOFFEY

*"She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her" (Mark 14:8, 9).*

**M**ARY OF BETHANY WAS NOT AN OUTSTANDING PERSONALITY. Martha her sister far outshone her, for she possessed a force of character that made her a natural leader both in the home and in society. Yet splendid Martha is known to us only because of her relationship to Mary.

Christ immortalized Mary of Bethany. We might have expected the Lord Jesus to pay a great tribute to Mary His mother; but He did no such thing. Instead, His great tribute to a woman was paid to Mary of Bethany.

From the obscurity of her Eastern home, the character of this demure woman has shone to the ends of the earth. We do well to mark her sweet character; but we do better if we grasp the significance of her spiritual understanding.

On three occasions the Scriptures record that Mary came to the feet of Jesus. In each instance it was Martha who brought her there.

Martha was the warmhearted woman who first invited Christ and His disciples to enjoy the hospitality of their home. She evidently made a success of entertaining them, for the Bible mentions her zeal in serving. But the big thing is that Christ made her home His home whenever

He passed that way on future occasions. Martha deserves every credit as a hostess.

## THE FIRST VISIT

The outstanding incident of Christ's first visit is that Mary sat at His feet. Evidently Mary found in Christ the One who satisfied her soul's deepest longings—that great spiritual yearning which finds no satisfaction in purely physical or mental pursuits; that passionate longing and hunger of heart which no one knows we possess but we ourselves.

She found in Him the hidden Stream of Life, the Heavenly Manna in a desert world, the shelter of a Great Rock in a weary land. As a tired sheep she entered into a 23rd Psalm experience: while her body reclined at the feet of the Great Shepherd, her inner being wandered through green pastures and beside the still waters of His inspired words.

After that meeting, life for Mary was wrapped up in the person of Jesus. He had become the center of her world and the answer to her problems. He was both her sunrise and her sunset, and beside Him there was no other.

## THE SECOND VISIT

The second occasion upon which Mary came to the feet of Jesus was vastly different. Again it was Martha who brought her there.

Tragedy struck at the heart of the happy home. It came like an evil storm. They felt its hot breath and saw the thunder-laden clouds before the storm broke. Lazarus

their brother was ill and growing rapidly worse. It was a matter of life or death. They believed that Christ would come at their urgent request and heal him. They believed that the Christ who had stilled the turbulent waves of Galilee would still this storm. They dared believe that the storm would not really break upon them.

But it did. Lazarus, the breadwinner, died.

When Mary eventually rose up from beside the lifeless form of her brother, there was an agony in her heart and a pathos in her eyes that no tears could fully express.

Lazarus, her only brother, was dead. That was greivous. *But it was not the death of her beloved brother which was the deepest wound. It was that Christ had seemingly failed her.* Her world had gone to pieces because it had suddenly lost its center. She was now a weak and lonely soul facing a cruel world outside and an empty world within.

This bitter emptiness and hopelessness still prevailed when Christ eventually arrived, and it had only intensified with reflection.

Martha went to meet the Master. She felt it was her duty—so she stifled her sorrow and rose to the occasion.

Mary still sat in the house. She did not go to meet the Master because she could not. She had visualized Him arriving in time to restore her brother. But He had not come, and Lazarus had died. To her, Jesus had failed—and failed when they needed Him most. He was no longer the center of her life. She was blank and gray of heart with the mystery of desolation. The impact of events had turned the garden of her heart into a wilderness, scorched by fiery winds, and without a single flower to cheer. She had spent hours mentally stumbling through those desert wastes—beyond strength, beyond tears, and beyond hope.

Martha returned to say that Christ had asked for Mary. That news brought her to her feet. She arose and went. It was as automatic as a weary child gravitating to its mother's arms. She had lost faith in Him, but strangely, very strangely, He had not lost faith in her.

Christ seemed to take her by the hand and conduct her step by step out of the dark valley until she stood upon a plain of faith she had never known before. Her soul knew the exhilaration akin to standing on some lofty mountain where one catches his breath at the sight below and the sense of the rarefied atmosphere around.

She now recognized that the death of her brother had precipitated a spiritual conflict because it involved the honor of the Master.

It slowly dawned upon her that she was the main subject of the test, and that it was an honor to have been trusted to face such a fiery trial. The pain of it still remained—like wreckage after a stormy night; but a new light was dawning.

Christ came to the tomb of Lazarus. He stood alone amid the atmosphere of unbelief, for, after all, who could raise the dead? But if there was a kindred soul who dared believe, it was the woman whose faith had been shattered and then restored.

### THE THIRD VISIT

The Lord was moving into the deeper shadows of Calvary when He called at their home for the last time.

That supper which Martha prepared must have been one of the happiest occasions of their lives. The disciples undoubtedly were present and they were good company.

The home circle was complete, for Lazarus, who had been dead, was sitting at the table with them—what a thrill! And then there was the Master Himself.

It was a custom of Eastern hospitality to anoint the head and feet of guests. We are sure this courtesy was not overlooked. But during the course of the evening Mary went further; she came and anointed Jesus with a box of costly ointment—perfumed oil she may well have been keeping in anticipation of her wedding day. This she poured upon her Lord.

Jesus accepted this loving act, but He also perceived the motive which inspired it and said, "She is come to anoint my body to the burying." He went further and said that because of this act, Mary's name would be mentioned wherever the gospel was preached.

Why was it that Christ immortalized Mary? Was it that He gave preference to a reticent, devotional character in contrast to the practical, strong personality of Martha? No. Was it that He was moved over a generous act? No. Then what was it that Christ had to recognize and honor?

When Mary, in her deep sorrow, had learned that Jesus still loved her despite her bitterness, her love for the Master had been born afresh; and with that love had come faith.

When the corrupted body of her brother Lazarus had come forth from the tomb, animated with new life and inspired by the words of Jesus, her faith had been forever established.

When Jesus spoke of coming events—the Cross and His death—she was inspired to believe that He would rise again as her brother had done. She saw that His greatest triumph was going to come out of what would seem His greatest defeat.

This tremendous experience through which she had just passed had performed a quickening and illuminating work of grace in her own soul. She was now able to sense the nature of coming events, the isolation, the suffering, and the ultimate triumph which the Lord was about to experience. It was her desire to convey to her Lord and Master that she had begun to understand what He was about to go through, and she did so by anointing His body beforehand for the burial. She believed that when He died, He would not need to be anointed and embalmed *because He would rise again!*

When Christ was placed in the tomb a few short days later, loving friends came to embalm Him and they came early to the sepulcher. There was Mary Magdalene, Mary the mother of James, and Salome—but not Mary of Bethany. She had already anointed the Lord.

Christ valued the spiritual insight and faith He found in Mary of Bethany above all else. She had clearly grasped the truth that He was immortal, living in the power of an endless life, and knew that was why He had been able to impart life to her brother.

Because the revelation of Christ's immortality was understood by this frail woman, she became immortal. This was the message that all men needed to know. It was an essential part of the gospel—and in telling it her name would be mentioned, and so Mary would be immortal too.

Her name lives on with the gospel. She lives on with her Lord. She who shed the light of her faith upon the Lord in the hour of His temporary eclipse now abides in the eternal, sustaining light of His resurrected presence.

—Elim Evangel



# THE KINGDOM DIVIDED

Sunday School Lesson for April 13, 1969

BY J. BASHFORD BISHOP

1 KINGS 12:12-20

KING SOLOMON WAS DEAD. Led by Jeroboam, who had just returned from self-imposed exile in Egypt, all Israel came to Shechem with a proposition to present before Rehoboam, Solomon's son, who was in line for the throne.

### REHOBAM'S GREAT OPPORTUNITY (1 Kings 12:1-5)

What a simple and reasonable request the people made! It afforded Rehoboam an opportunity to endear himself to the hearts of the people by removing the extremely heavy taxation imposed upon them by Solomon. He might have lifted the nation out of political oppression, discontent, idolatry, and moral decay.

### REHOBAM'S FOOLISH DECISION (1 Kings 12:6-14)

Rehoboam stood at the fork of the road. He had to decide what principles would guide his life and what policies would govern his administration. He made an unfortunate decision. As one writer puts it: "By just one insolent and swaggering word, King Solomon's house lost forever the 10 tribes of Israel. And all Rehoboam's insane, suicidal history is written in our Bible for the admonition of all hot-blooded, ill-natured, and insolent-spoken men among ourselves."

### GENERATION GAP?



Observe these facts about Rehoboam's foolhardy decision:

1. *He forsook wise advice.* Instead of heeding the wise counsel of men of maturity and experience who had stood before Solomon, Rehoboam stupidly listened to the young men of his own age who doubtless felt they knew more than "the old fogies and has-beens." Youth do well to heed the counsel of those who have learned from experience.

2. *He had an exalted opinion of himself.* "Rule them with a rod of iron! Assert your authority!" So said the foolish young men. Why did Rehoboam accept their advice? Because it appealed to his pride and ego. He was ambitious to surpass his father and advance the monarchy to greater power and glory. He had forgotten his father's advice: "Seest thou a man wise in his own conceit? There is more hope of a fool than of him" (Proverbs 26:12).

3. *He had a mistaken idea of his office.* Rehoboam had a supreme opportunity to serve others but chose to serve himself. He forgot that the king was to be the servant of the people. He lacked the spirit of Him who said: "Even . . . the Son of man came not to be ministered unto, but to minister, and to give his life."

Do we understand that this is our mission in the world? God puts kings and other men in office to make them useful, not for them to be selfish! We have a God-given responsibility to serve others.

4. *He had a mistaken idea of human nature and of the invariable laws of God.* Rehoboam wanted perfect obedience from his subjects but he defeated his own purposes. The only way to have good servants is to be worthy of being well served. In his rough, insolent, tyrannical treatment of the people, Rehoboam only antagonized them and proved unworthy of their allegiance.

Men's hearts are the same in all ages. They respond to love, kindness, consideration, and respect. The golden rule is still the best principle for governing human relationships, and divine love "never faileth"!

### REHOBAM'S JUST REWARD (1 Kings 12:16-20; 14:21-31)

After Rehoboam decided, the people decided. His cruel words offered them nothing but further trouble. The result was one of the worst tragedies in the history of God's people—10 of the 12 tribes split off from the nation and followed Jeroboam, making him their king. Only Judah—David's own tribe—and Benjamin remained loyal to Rehoboam.

But this revolt was not the worst of Rehoboam's retribution. He had continual war with Jeroboam for the rest of his life and went down to his grave with these words as his obituary: "And he did evil, because he prepared not his heart to seek the Lord" (2 Chronicles 12:14).

And he, being dead, yet speaks a warning to every man among us—a warning of the need for clarity of vision to recognize in every circumstance an opportunity to glorify God; a warning of the need of enough wisdom, based on the eternal principles of Calvary, to make our decisions in the light of eternity!

We need not make Rehoboam's mistake. The Christian in need of guidance has this wonderful promise: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

# AFTER DEATH WHAT?

By HAZEN C. MacDONALD / Nova Scotia, Canada

**T**HE AGE-OLD QUEST OF MAN HAS BEEN, "Is there life beyond?" Philosophers have tried to answer the question. Socrates believed in the immortality of the soul. His teachings in 405 B.C. are proof of his reasoning in this regard.

The Biblical patriarch Job asked the question, "If a man die, shall he live again?" Job found an answer to that question, for later we read what was given to him by the inspiration of the Holy Spirit: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though *after my skin* worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another" (Job 19:25-27).

Nature prepares us for believing in the resurrection. All vegetation springs forth with new life from dried-up seeds each spring.

There is power in this life. Let an acorn fall into a crevice of a ledge of solid rock and take root in a small amount of soil; in time it will split the ledge, moving its thousands of tons sideways, to make room for the oak tree that comes from its gradual growth.

In the swamp where slimy serpents crawl, we see the

beautiful lily rise above the muck and mire of its environment. In the sight of God, are we not more important than that lily?

The prophets predicted the Resurrection. David said: "For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption" (Psalm 16:10).

Daniel declared: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Daniel 12:2).

Jesus promised that He would rise again. "Destroy this temple, and in three days I will raise it up," He said, speaking of His body.

Jesus proved the reality of His resurrection by appearing at least 14 times in His resurrected body. I believe the greatest of these is seen in the following: "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

The apostles all preached the Resurrection with power. Paul said: "Jesus . . . was delivered for our offenses, and was raised again for our justification" (Romans 4:24, 25). He further declared: "If Christ be not raised . . . ye are yet in your sins . . . [and] we are of all men most miserable" (1 Corinthians 15:17, 19).

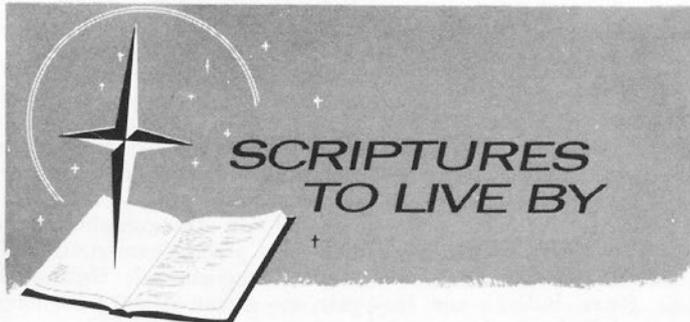
Peter said: "This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:32).

The resurrection of Christ is at the heart of Christianity. Take this away, and it is a lifeless thing. Christ is the only One in all the religions of the world who has ever risen from the dead. The leaders of all other religions remain in their tombs or graves, but Christ is alive.

The resurrection of Christ is the link which binds believers together. Jesus said, "Because I live, ye shall live also" (John 14:19). The resurrection of Christ is the life which sets us free from the law of sin and death.

Yes, Jesus is alive and has gone to prepare a place for us. He said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

After death, what? For the Christian, life eternal with our Saviour.



**SCRIPTURES TO LIVE BY**

**DAILY READINGS FOR APRIL 7-13**

Theme of the Week: **ALWAYS REJOICING**

Monday	Nehemiah 8:1-12	Thursday	Psalm 30:1-12
Tuesday	Psalm 16:1-11	Friday	Matthew 5:1-12
Wednesday	Isaiah 12:1-6	Saturday	Psalm 126:1-6
	Sunday		Philippians 4:4-23

"Rejoice in the Lord always: and again I say, Rejoice" (Philippians 4:4).

BELIEVES EDUCATION MAKES A DIFFERENCE

## Unique Program Adds Impetus to Anti-Smoking Campaign

### Tobacco Industry Attacked By Government Agencies

SALT LAKE CITY, UTAH—A unique stop-smoking program has developed here under the direction of Wayman R. Spence, M.D. Dr. Spence, medical director of the Holy Cross Hospital, is the son of Mrs. Inez Spence who served as director of women students at Evangel College in Springfield, Mo., from 1956 until her retirement in 1966. The new women's dormitory is named Spence Hall in her honor.

Cigarette smoking has long been a concern of Dr. Spence, and this concern grew until a little over a year ago Dr. Spence formed a company, "Truth About Smoking," to carry on his program in a broader scope.

So far three items have been designed by Dr. Spence and are available to the public as well as professional people in dealing with smokers.

### Lung Ashtray Frightens Smokers

One unique item is a Lung Ashtray which is an anatomical reproduction of the lungs mounted over an ashtray. Smoke is filtered through one lung but not into the other to demonstrate what smoke does to the human body. After just a few cigarettes, the buildup of discoloration begins to show dramatically what occurs in the lungs of a smoker.

"The demonstration is vivid—too vivid for some. You can clean

this ashtray but you can't clean your lungs," says Dr. Spence. "We don't expect many smokers to buy the ashtrays," he explains, "but it is the ideal gift to give to someone you want to stop smoking." It sells for \$4.00.

### Plaque and Badges Add Emphasis

Another item developed by Dr. Spence is a personalized office plaque designed for physicians, which states, "As a member of the medical profession I am convinced that cigarette disease is one of the foremost preventable causes of disability and death in the United States. I strongly urge my patients and their families not to smoke" (price \$9.00).

The third product is "battle against smoking" buttons which carry such messages as, "kill bad breath—stop smoking," "one pack a day takes eight years away," and "smoking makes you real gone! (about eight years sooner)." Price for 100 assorted buttons is \$4.50.

Eventually Dr. Spence hopes the anti-smoking buttons will be available to all schools throughout the country. He believes that education *does* make a difference and states that one million American children now in school will die of lung cancer alone if the present rate of smoking continues. He said parents must teach their children by example *not* to smoke.

He is confident that when people see that smoking is self-destruction, they will oppose it and the

habit eventually will become socially unacceptable.

These items should be ordered direct from "Truth About Smoking," P. O. Box 6322, Salt Lake City, Utah 84106.

### Tobacco Industry Under Fire

While Dr. Spence is waging his fight against smoking, the United States Public Health Service has again brought the tobacco industry under attack. Its report confirms Dr. Spence's statement that heavy cigarette smoking can, on the average, shorten life more than eight years.

These findings dovetail with new recommendations by the Federal Trade Commission urging laws to ban all cigarette advertising from television and radio. The FTC is also recommending a new and tougher warning on all cigarette packages, which would also be required in all advertising. The warning would read: "Cigarette smoking is dangerous to health and may cause death from cancer and other diseases."

### \$300 Million Spent Annually

Reportedly, over \$300 million is spent annually by cigarette man-

ufacturers to induce people to smoke their brands. More than \$200 million is spent in electronic media commercials, much of it designed to glamorize smoking and induce young people to acquire the habit.

Many researchers are upset over the continued popularity of cigarettes amid all the medical evidence associating smoking with heart disease, lung cancer, bronchitis, emphysema, and other diseases.

A pharmacologist at the Albert Einstein College of Medicine in New York states, "It's inconsistent that the sale of cigarettes, which are addictive, is legal, while other addictive drugs are outlawed."

It can only be hoped that Congress will acknowledge its responsibility towards protecting the American people and back the FTC recommendation.

The ultimate effectiveness of any program against smoking—whether government-sponsored or individually organized—will depend on how willing the public is to support these programs.

### Over 20,000 Conversions in Year-Long Effort

## Evangelism-in-Depth Campaign Ends in Unprecedented March

BOGOTA, COLOMBIA—Over 10,000 evangelicals, converging here during the final 15-day campaign of the yearlong Evangelism-in-Depth campaign, staged a march through the streets of the city as a witness to their Lord.

At the end of the parade, over 30,000 people stood quietly in the enormous Plaza Bolivar and listened to Paul Finkenbinder, an ordained Assemblies of God minister, as he spoke.

During the final 15-day campaign, there were 1,674 recorded decisions for Christ.

The Bogotá campaign climaxed a nationwide evangelism program which began with an all-night prayer meeting in December, 1967. The major aim of the program was to evangelize over 20 million people with a potential force of 250,000 believers. The method

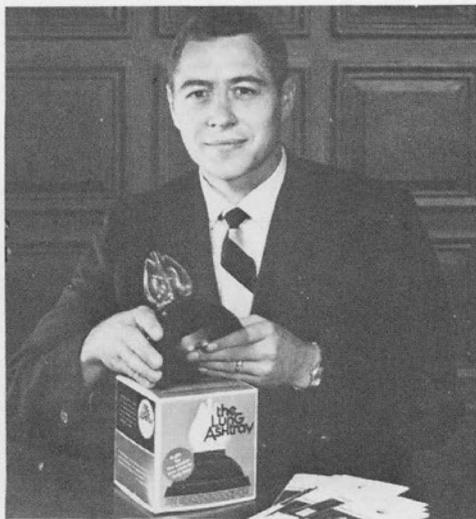
used to accomplish this was the program (developed by Latin American Mission) known as Evangelism-in-Depth, which had proved successful in other Latin American countries.

Some 650 evangelical churches in this predominantly Catholic country participated. During the year, more than 20,000 Colombians made professions of faith.

Currently, each denomination is participating in a strong follow-up campaign in an effort to conserve the results of this program.

Counselor coordinator Bob Lazear states, "Perhaps Evangelism-in-Depth's greatest achievement is the way in which it has triggered a new enthusiasm in our believers to go out and witness. . . . We have seen a mass movement onto the streets. I think this is the secret of effective evangelism."

Dr. W. R. Spence, who formed the company "Truth About Smoking," shows the ashtray he designed to portray the dangers of smoking. The hooded ashtray curls cigarette smoke through one lung but not the other to demonstrate how deposits of oily, greasy tars and nictines are deposited in human lungs. The vivid demonstration has proved frightening to some smokers, according to Dr. Spence.



## HUMANITARIAN ROLE FOR NEWEST U.N. MEMBER

NEW YORK, N.Y.—A tiny "microstate" with a population of 260,000 is the 126th nation admitted to United Nations membership. This new member is Equatorial Guinea, formerly a Spanish territory, which consists of the off-shore island of Fernando Po and

the Rio Muni enclave on the coast of Nigeria.

The new nation has been in the headlines in recent months because it became a staging point for international mercy flights into the stricken area of eastern Nigeria (Biafra).

### Four Years in Prison

## BAPTIST MISSIONARIES RELEASED BY CUBA

ATLANTA, GA.—Two Southern Baptist missionaries and their families arriving here were met with a tearful but joyous celebration.

The Herbert Caudills and the David Fite family set foot on U.S. soil for the first time since Mr. Caudill and Mr. Fite were

imprisoned nearly four years ago by the Cuban government on charges of illegal exchange of currency.

They admitted exchanging currency to help Cuban Christians fleeing their homeland. Reportedly, their action would have been legal in many other countries.

Release of the two missionaries was hailed as a remarkable answer to much prayer.

### Although Sentence Ended in 1967

## Watchman Nee Still Imprisoned

HONG KONG—Sources here report that Watchman Nee, founder of the Little Flock or Assembly Gatherings indigenous Chinese churches and author of several books, who was sentenced to 15 years imprisonment in 1952 by the Chinese Communist regime, has not been fully released although his sentence ended April 1967.

According to Asian News Re-

port, Nee is now in a Shanghai prison and is allowed home once or twice a month, a concession granted because of his completed sentence, but may not stay overnight.

ANR reports that he is paid a small salary by prison authorities for work he performs which mainly consists of translating technical books into Chinese.

## ... at a glance

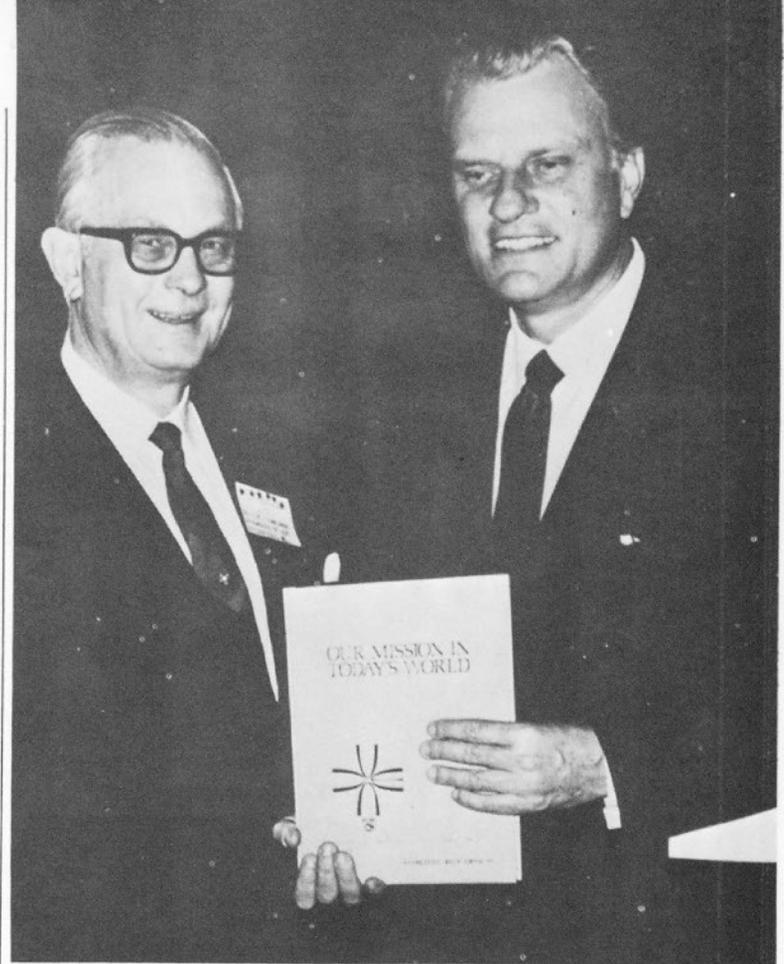
- • • Over 2,153,000 copies of Scripture provided by the American Bible Society were distributed to servicemen through the chaplains in 1968. This is a million copies more than in the previous year. The ABS states that the wave of demand for Scriptures is expected to continue for the duration of the war in Vietnam.

- • • "Africa Advance," a five-year program launched last year by the American Bible Society, is a comprehensive approach to the Scripture needs of emerging nations. This program aims at the completion of up-to-date, highly readable translations of the Bible into the 35 African languages in which they are most desperately needed at the present time.

- • • In spite of literacy campaigns sponsored by governments, missions, and other agencies, total illiterates still form about 41 percent of the world's population. So that more people may read the Bible in their own language when they do learn to read, the United Bible Societies, by translating the Scriptures and equipping the churches for distribution programs, have to work in advance of the literacy campaigns.

- • • More than 1,100 participants and observers from 25 Asian countries attended the Asian-South Pacific Congress on Evangelism in Singapore. One of the major outcomes of the interdenominational Congress was establishing a permanent coordinating Office of Evangelism in Asia.

- • • A public opinion survey published in Belgrade, Yugoslavia, found that 39 percent of Yugoslavians over the age of 18 believe in God. Of those questioned, 51 percent said they did not believe in God, and the remaining 10 percent expressed no opinion.



Thomas F. Zimmerman, General Superintendent of the Assemblies of God, presented a copy of "Our Mission in Today's World" to Evangelist Billy Graham during a recent meeting in Washington, D.C. Brother Zimmerman reports that he has encountered widespread interest outside the Assemblies of God in the results of the Council on Evangelism held in St. Louis last August. This book contains a comprehensive record of Council on Evangelism proceedings and may be ordered from the Gospel Publishing House, 1445 Boonville, Springfield, Mo. 65802, USA. No. 2 EV 563, for \$3.95.

### Founder of Volksmission Churches

## GERMAN RELIGIOUS LEADER IS WITH THE LORD

STUTTGART, GERMANY—Karl Fix, founder and chairman of the *Volksmission entschiedener Christen* (folks mission of determined Christians) here went to be with the Lord on January 19, 1969.

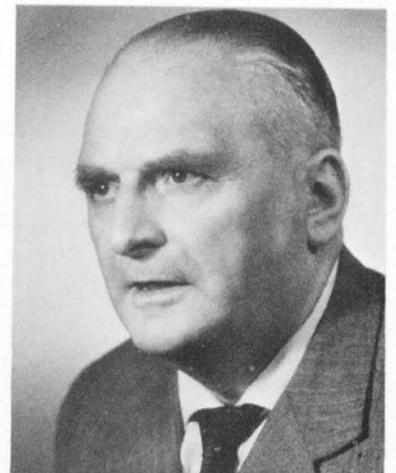
Brother Fix was born in Kupferzell on Aug. 14, 1897, and as a young man prepared himself for saleswork but later became a journalist and took an active part in politics.

In 1934, when he was very ill, he accepted Christ as his Saviour. Immediately he saw his responsibility to a lost world and founded the Volksmission church in Berlin. This church celebrated its 35th anniversary this past January.

During the Nazi years, Brother Fix and the church endured much at the hands of the Gestapo and he was conscripted to serve in the military, where he spent a total of 10 years.

In 1945 he founded the *Volksmission entschiedener Christen*. Under his leadership, churches came into existence all over Southern Germany.

Brother Fix served untiringly as



pioneer, evangelist, writer, publisher, and teacher right up to the time of his death. He conducted his first and last service for Christ in Berlin.

Assemblies of God missionary Harold Schmitt writes, "Truly the work of the Lord in Germany has lost a true and untiring worker, a very good and big man, and a wonderful Pentecostal leader."

THEY CAN NEVER BE FRIENDS—

# THE RIVER AND THE GRASS

By Sir JOHN ALEXANDER CLARKE

**W**HEN I FIRST CAME TO AFRICA, the language of the Luba people had not yet been reduced to writing. But even though they had no written literature, they had folklore, history, fables, and proverbs which were handed down from generation to generation.

The Africans' proverbs are wonderful, storing up wisdom and deep lessons in ethical matters, teaching truth and righteousness.

I remember once, after traveling through a dense forest, we came to a little glade. A mountain stream babbled through the clearing. There on its banks was long grass, tipped with beautiful flowers and feathery tops.

"Isn't it beautiful?" I said to my guide.

"Yes," he replied, "but the river and the grass can never be friends."

"What do you mean?"

"Haven't you heard what our fathers told us?"

"No."

"Well," he explained, "the river speaks and says to the grass: 'I am your friend,' but the grass answers, 'You are not.'"

"For a long time, as our fathers have told us, the river kept on babbling this word. One day the grass saw the approach of its enemy, the forest fire. Smoke was thick, and the sky was dark.

"The grass bent down to the river and said, 'Now is the time to prove it. Put your arms around me and protect me from my enemy.'

"The river just kept on babbling the same words, 'I am your friend.' But the fire came and burned up the

grass, leaving nothing but a black, burned, barren scene. No, the river and the grass can never be friends."

"And," I asked, "what does all this signify?"

He looked surprised. "Why, don't you see what is so evident, on the very surface—that the time of adversity is the best test of friendship?"

"Listen," I said to my guide, "do you know that when the storm of wrath and judgment was about to envelop my soul, God's Son came down from heaven and, putting His arms around me, He saved me from that terrible storm by bearing the judgment that belonged to me!"

No, he had never heard that story.

So I started at the beginning and told the old, old story of God's love in sending His Son to die, and to be buried, and to rise again.

"Yes," said the guide as He listened, "He must have been *God's* Son if He rose from the dead. We go every year to the graves of our chiefs and cry to them to come back, but they never come back. Yes, He must be *God's* Son if He came back from the dead."

Strauss, the German infidel, once said: "Let Christians but prove the Resurrection and they need prove no other miracle."

Thank God, He has emphatically proved our Lord Jesus Christ to be His Son "by the resurrection from among the dead."

He is a Friend who reaches down to enfold you, protecting you from coming judgment. Have you accepted His sacrifice for your sins?

—*Messenger of Peace*