

THE PENTECOSTAL  
**evangel**

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

MARCH 30, 1969 TEN CENTS

ED QUIGLEY



H. ARMSTRONG ROBERTS PHOTO OF "CRUCIFIXION" BY PETER PAUL RUBENS

# THERE I CRUCIFIED HIM

By **BILL POPEJOY**

*Pastor, Assembly of God, Bourbon, Missouri*

**L**AST OCTOBER I was privileged to visit the Land of the Bible. I saw the walls of Jerusalem for the first time. I visited the temple area. I saw many sacred spots.

But the things that happened in my soul at the foot of the hill called Calvary were so transcendent and so lasting that nothing else is worthy of comparison. From that day to this the very mention of the cross of Christ causes me to return to that rugged hill and tell God how very much I love Him.

For many years I have preached about the crucifixion of our Lord but—may God forgive me!—too many times I have told that story with dry eyes. A few times I have even described that awful scene as one would an automobile accident. I have told about the nails in His hands and feet, the furrows made in His back by a cruel lash, the crown of thorns, the spear that pierced His side.

At Easter I have preached about the words Jesus

spoke from the cross, reminding men of the physical torture He was enduring when He cried, "I thirst." I have discussed the theological significance of His cry, "My God, my God, why hast thou forsaken me?" And I have rejoiced in the victory of His final proclamation, "It is finished!"

But that night, in the wee hours of the morning, I was to learn truths I had never known before.

It has been my privilege to make many spiritual trips to the foot of Calvary's cross. This is a necessary, vital experience in the life of every child of God. The reason is simple: if we are not often reminded of the price paid for our redemption, we will begin, little by little, to yield to the strategy of the devil. He wants to play on our ego, to make us think that by our good works we have some small part in obtaining salvation. The temptation is subtle. And the only way to combat it is to visit spiritually the place where Christ died for us. When we do, we go away singing, "Jesus paid it all, all to Him I owe; sin had left a crimson stain, He washed it white as snow."

Let me emphasize this before going any further: There is no merit, no spiritual significance in merely traveling around the world and touching Golgotha's hill. Multitudes are thronging around that place every day and they do not even know it is there. The hill in itself has no particular virtue. The cross is gone. Christ's presence is no more real there than it is elsewhere.

It is the work that was done there that makes the place significant. To visit Calvary physically without visiting it spiritually would be wasted effort.

It was raining slightly when we left the hotel to walk the mile or so to Calvary. But we felt we could not wait. Tomorrow there would be too many people. Besides, how could we sleep knowing that the most important place in the world was within walking distance? Something within said, "You've got to go—tonight!" And I'm so glad we did.

One of the most surprising things about Calvary is its size. It is not a big hill. Yet as I knelt in the night, facing that skull-shaped bluff, I felt that this was the tallest hill in all the world.

Its influence reaches all people everywhere. Men living in straw huts in heathen darkness have listened to the story of Calvary and, accepting the work done there, have passed from that darkness to light. And I know by experience when that same story was told in the Ozark hills in a little schoolhouse turned into a church, a country boy found peace of mind and soul.

Kneeling at Calvary, with tears flowing, I thought of how people in palaces and luxurious penthouse apartments have been transformed as they have heard about Calvary. Drunkards in rescue missions have been delivered from the habits of sin and have begun life anew as they heard about it and believed

it. Dope addicts have been startled to hear that God loves them; they could not believe it until they heard about Calvary. Now they are new creatures in Christ Jesus.

Men behind bars have heard about this hill. Some were able to face even execution without fear because they had accepted the work done for them at this place. Of course, they did not want to die; but Calvary removed the fear of death.

Others, rather than deny the truth of what happened on this little hill, have chosen to accept being burned at the stake, sawn asunder, thrown to wild beasts, hated by those dearest to them. With Paul they have said: "But what things were gain to me, those I counted loss . . . for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In the semidarkness I looked at that ugly place called Golgotha (*the place of a skull*) and thought, *This is it! This is the place! How much He must have loved me!*

You see, though He suffered, bled, and died as man, He also was God. As God, He looked down through the centuries and had me in mind. Don't ask for an explanation; I can no more explain it than I can explain God. But if He did not die for me, then I am not guilty of His crucifixion and cannot share in His victory. But I am guilty! Let me tell you why.

On top of that hill I saw myself as I really was. I was there when Pilate gave the order to crucify Him. I beat His back until it was nothing but open, bleeding flesh, with the bones showing through. I plucked out His beard and spat in His face. Since He claimed to be a king, I made a crown for Him; but the one I made was of fierce thorns, and when I pushed it down upon His head, blood ran down His face.

Adding insult to injury, I put a royal robe upon Him and mocked Him. Since He could not see through the blood that covered His face, I slapped Him! Then I laughed and said, "You claim to be a Prophet! Prophecy and tell me who hit You!" He did not answer.

I put the cross on His bleeding back and ordered Him to carry it to the place of execution outside the gates. He never fell beneath the cross; but I was afraid He might die too soon, and I wanted Him to suffer all the agonies of crucifixion, so I forced another man to carry the cross part of the way for Him.

When we came to the top of the hill, I roughly hurled Him down upon the cross. I thought I was in charge at that scene. Of course, I did not know

that He could have called legions of angels to the rescue at any time.

I laid out one of His hands and put my foot on His wrist; then I set a spike and drove it through. I thought He would cry out, but He didn't. I did the same thing to His other hand. I brought His feet together and drove a large spike through them. His only words were, "Father, forgive him, for he doesn't know what he is doing."

I lifted His cross and dropped it into the hole I had dug for it. There He hung, naked and exposed, as the nails supported His pain-racked body. But I was not through yet. I mocked Him: "You claim to have saved others; why don't You save Yourself? Come down from the cross, and I will believe You!"

Once I heard Him say He was thirsty, so I dipped a sponge in vinegar and lifted it to His lips.

I sat down with the soldiers, and we rolled dice to see who would get His garment.

He spoke, and I listened carefully, but He was only telling one of His followers to look after His mother. Once I thought He cried out for Elijah the prophet.

The big disappointment came when I heard Him cry with a loud voice, "It is finished!" For when He did that, He bowed His head and died. I wanted Him to live a little longer. I would have broken

His legs, so He could not have relieved the tension on the nails that were tearing His hands. But he died. I took a spear and thrust it into His side. Can you imagine my surprise when blood and water came out? His heart must have been broken! Maybe that is why He died so soon!

Someone is saying, "Brother Popejoy, you know you're making all that up! You weren't there when He was, and you didn't do any of that! It happened nearly two thousand years ago—before you were born!"

It is true, of course, that physically I was not there when He died. But that does not make me any less guilty. My sins drove the nails through His hands. And it was His love for me that held Him to the tree. Yes, I was there!

And I felt it all that night as I knelt at Calvary. I felt as though I alone were guilty of the sufferings and the death of Jesus Christ. I could not even lift my head toward the spot where He died as I prayed "God, forgive me!"


I saw myself in a new light. Few words could be spoken, for when one is totally and inexcusably guilty what can he say? There was no way to hold back the tears. Now do you understand what I mean when I say that the very mention of the cross of Christ or of Calvary causes me to want to fall on my face and tell God how much I love Him?

We were kneeling on a paved lot behind a bus depot at the foot of the hill. Buses turn around there, coming within five or ten feet of Golgotha; but the Arabs are completely unaware of its real meaning. They know there is a Muslim cemetery on top, but they don't know about Calvary. They are so near the place, yet so far from the truth!

You may know more about Calvary than they do. Then your responsibility is greater! Maybe you have never seen the hill, but you know what happened there. The Arabs who pass that sacred place every day will rise up in judgment against you if you persist in rejecting the Christ of Calvary.

It must have been about three in the morning when we reluctantly began to leave that place of consecration. Just before the hill was out of sight, a verse of Scripture came to mind. In the Book of Revelation we read that in heaven the saints will sing to the Lord "a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."

A man's reaction to Calvary, and that alone, will determine where he will spend eternity. Some will sing a new song, for by accepting what happened on that rugged hill they entered into everlasting life. Others will weep and wail, for by rejecting Christ's work at Calvary they have entered into everlasting punishment.

Yes, Calvary is the tallest mountain in the world for it divides all men. On which side are you? 

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## *BECAUSE OF CALVARY*

*All-powerful Heavenly Father,  
Giver of all compassion and understanding,  
We dare approach Your throne  
To claim*

*The beauty to overcome  
the curse of ugliness,  
The joy to wash away  
the tears of sorrow,  
The sweetness to erase  
the cup of bitterness,  
The healing to soothe  
the pain of disappointment,  
The loving arms to comfort  
the brokenhearted,  
The forgiveness to cleanse  
the repentant soul,  
And Your peace to satisfy  
the longing heart—*

*Because  
All these benefits  
Were bought and paid for at Calvary;  
And now they are available  
To Your believing children  
Through faith in the matchless power  
Of Jesus' name.  
Amen.*

—VIOLA JACOBSON BERG

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## Accepting the Cup

THERE IS A MESSAGE for all of God's children in the words of the Saviour, as recorded in John 18:11—"The cup which my Father hath given me, shall I not drink it?" That cup was filled with suffering. It also involved the indescribable pressure of the world's sins—a spiritual pressure that crushed His sinless soul until, as He prayed in Gethsemane, He was moved to cry out, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matthew 26:39).

No one else has ever been asked to drink such a cup as that—and yet life may bring a taste of bitterness in various ways. When we are called upon to drink a bitter cup, let us remember that it comes from the hand of our heavenly Father, and that He loves us too well to let us suffer except for a very good cause.

A young couple went to Africa as gospel missionaries. The Lord gave them a darling baby girl and for many months she filled their home with joy. The Africans loved her. She was a ray of sunshine.

Then a cloud of sorrow came to blot out the sunshine. The baby took sick. For seven dreadful hours the malaria germ fought to gain possession of her little body.

The parents fought back, doing all they could to save her and praying earnestly for healing. "Her scorching body burned against my chest," the father said, "and her forehead stung my lips." Eventually the struggle ended and the baby girl lay lifeless on the bed.

These missionaries drank the cup the Father had given them. It was bitter to their taste, but it did not make them bitter in their spirits. Although they loved their baby, they loved God too, and they knew it was His dear hand that held the cup. It was part of the cost of carrying the Light to those who "sit in darkness."

The father wrote from Africa saying: "We are so close to death here. Too often we have to pray with some mother and father whose little one has been snatched away with something similar. How speechless we used to feel at these times. Now we feel closer to them in their sorrows and sufferings."

Whatever cup your Father may hold to your lips, accept it. Perhaps it is some circumstance that seems most unpleasant. Your plans may have gone wrong. Ambitions may be shattered. You may wish you could alter the situation. Don't fight it. Whatever God has planned, it must be for your good.

Do you chafe over your calling in life? Are you passing through a hard trial? Has some friend been untrue? The Lord Jesus was betrayed by a "familiar friend," the Scripture says, but He looked beyond Judas and saw it was His Father, not the betrayer, who was handing Him the bitter cup; therefore He drank it.

Happy is the man who accepts the cup His Father gives and drinks it, saying:

*"So my choice I make, and Thy will I take:  
That will that lifts me up  
To share with Thee in Thy victory  
As here I drink Thy cup."*

Remember this: it was the One who drank the cup in Gethsemane whom the Father later glorified and placed at His own right hand. He has said that we must suffer with Him if we wish to reign with Him in His throne.

It is not so hard to take the difficulties of today if we keep in mind the delights of tomorrow.

—Y.C.C.

**B**ECAUSE PAUL WAS A MAN OF MANY ACCOMPLISHMENTS, surely he could have boasted. Instead he boldly proclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Galatians 6:14).

Crucifixion was not uncommon in Caesar's empire. Traitors, thieves, and troublemakers were regularly executed on crosses.

The apostle, however, did not speak of a cross of shame and punishment; rather he pointed to the cross of our Lord. Today men can glory in that cross, as Paul did, because of the Person who died on the cross—the Lord Jesus Christ.

God, who sent Him into the world, said of Him: "This is my beloved Son" (Matthew 3:17).

Pilate, who ordered His execution, testified publicly: "I find no fault in this man" (Luke 23:4).

A thief who hung beside Him said of Jesus: "This man hath done nothing amiss" (Luke 23:41).

And a Roman officer, as he looked at the crucified Christ, declared: "Truly this was the Son of God" (Matthew 27:50).

#### THE CROSS—SUPREME LOVE

The cross of Christ is one of glory because in it can be seen the supreme manifestation of God's love for humanity.

In our world of violence and injustice it sometimes is very hard to believe in the love of God. But the cross shows us His love.

During the early days of the Korean War, our unit was in Japan awaiting transfer to the battle zone. While in Japan we were responsible to unload seriously wounded men brought by air from Korea. Sometimes the wounded were unloaded faster than the ambulances could get into position to pick them up and take them to hospitals.

One day I stood in the doorway of one of the large

planes looking down on the many rows of men and stretchers waiting to be picked up. *How can there be a God of love, I thought, if He allows men to be blasted apart as these fellows have been?*

I have learned since then that when I doubt the love of God, I need only to look at the Cross. There is a God of love, and He proved that love at Calvary.

"God commendeth his love toward us," Paul cried, "in that, while we were yet sinners, Christ died for us" (Romans 5:8). The world had never seen before, nor has it seen since, a love so rich and strong, so deep and true, as the love of God revealed in the cross of Christ.

#### THE CROSS—SURE VICTORY

We know also that men can glory in the Cross today because by the Cross came the greatest victory the world can ever experience.

A famous French Bible scholar wrote: "There is no tribunal so magnificent, no throne so stately, no show of triumph so distinguished, no chariot so elevated as is the cross on which Christ has subdued death and the devil."

Through His death Christ triumphed over the flesh, the world, and sin. "God disarmed the principalities and powers ranged against us and made a bold display and public example of them, in triumphing over them in Him and in it (the Cross)" (Colossians 2:15, Amplified).

At the Cross sin was atoned for, Satan was conquered, and death was rendered powerless to harm those who are in Christ, the mighty Conqueror.

God took the Jewel of heaven and sent Him into the world so the gates of Paradise might be opened for all.

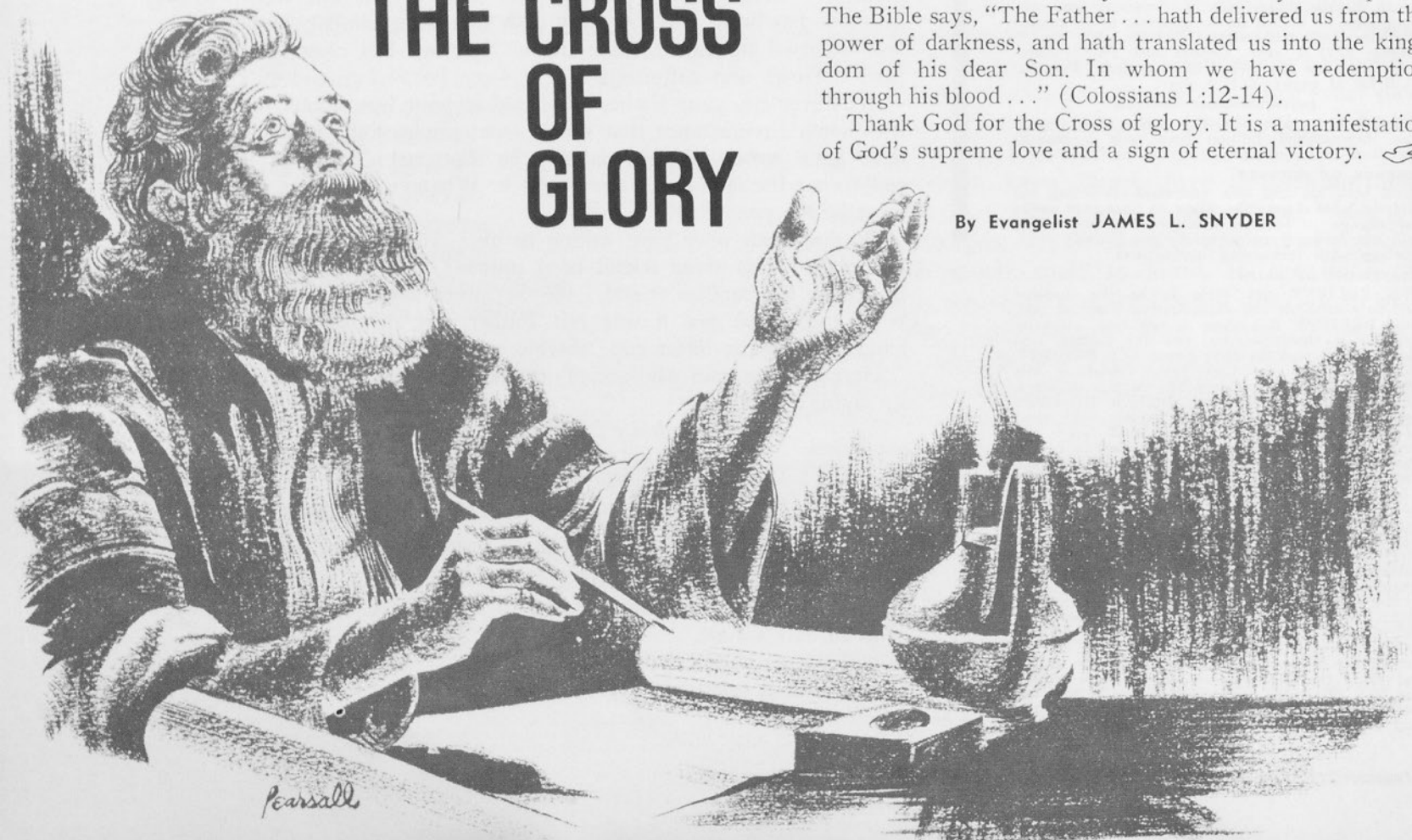
At a recent Communion service, as the emblem of the Lord's shed blood was being served, I overheard a mother say to her young son, "This represents the blood of Jesus; we musn't spill it."

I realize the woman was impressing on the lad's mind the sanctity of the emblem. But in my own heart I was thankful that the blood of Jesus had already been spilled. The Bible says, "The Father . . . hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood . . ." (Colossians 1:12-14).

Thank God for the Cross of glory. It is a manifestation of God's supreme love and a sign of eternal victory. ✍

By Evangelist JAMES L. SNYDER

# THE CROSS OF GLORY



# THE SIGNPOST

# WITH TWO ARMS

By J. POLITEYAN

**I**N HEBREWS 10:1 ARE THE WORDS, "The law having a shadow of good things to come." God in His wonderful mercy and love has given us His revelation in sundry places and in different methods, sometimes in parables, in similes, in types. Those sacrifices and feasts of the Old Testament are a kind of prophecy to be fulfilled in Christ. Therefore, God in His wonderful love first gives the shadow, then the Reality—Christ Himself.

Our Lord, like His Oriental compatriots, taught by parables; but in the Upper Room He adopted a more picturesque form of teaching. This was an acted parable, a more powerful means of impressing the minds and

that no lamb was fit for sacrifice unless it was free from all blemishes. If, for example, I had gone to the marketplace where there were those thousands of lambs to buy a lamb for my family, I would have no real knowledge of these lambs and I could not tell if there was any blemish in a particular one. But there were certain experts who had stayed 18 months or two years in farmhouses and learned all about these lambs. I would say to the expert, "Will you examine this lamb very carefully and see that it is free from all blemishes?" He would examine that lamb. I would give him his charge of twopence, and he would take a large seal which had only one word on it,

WHAT HAPPENED IN THE UPPER ROOM TAKES

ON NEW MEANING IN THE LIGHT OF THE EAST.

hearts of His hearers with the inner meaning of the feast. There is so much erroneous teaching about the Lord's Supper, but the lessons of the Upper Room should rectify these errors.

Let us go back in imagination to Palestine two thousand years ago and observe how the Jews kept their Passover. The Passover was preeminently a home gathering, not a service held in church or temple. The advent of the feast was a coming together of the nation as a united family. Thousands and thousands of Jews came from every part of the world, just as on the Day of Pentecost.

The Feast of the Passover came in the spring, in "the month of flowers," somewhere in March or April. This "month of flowers" came after the stormy weather, and therefore, in the month of Adar, *thousands of laborers were sent out to prepare the way for these Jews who came from every part of the world*, for after very heavy rains there were no proper roads. *There is a reference to it in Isaiah 62:10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones."* Almost that same thought comes in the New Testament: "Prepare ye the way"—not this time "of the people," but—"of the Lord," because the way is made crooked by the storms.

Having prepared the way of the people, four days beforehand every family of Jews had to procure a lamb, and Jerusalem was simply crowded from all parts of the world. *It is a remarkable thing that two thousand years ago this happened on that day—the day we now call Palm Sunday. On that day thousands of lambs were brought from all parts of the country.* Visualize them coming down the valley of Kedron, going inside the sacred enclosure within the temple marketplace to be bought by the faithful. You see the type and the antitype; the Paschal Lamb was an important type of Christ. "Behold the Lamb of God." *On Palm Sunday when these sacrificial lambs were coming in, our Divine Saviour walked down with them side by side—type and antitype.*

In that sacred enclosure these thousands of lambs were gathered; but when each faithful one came to buy a lamb, he had to be very careful. In Exodus 12 we are told that the lamb had to be fit for sacrifice; it must be under a certain age, *free from all blemish!* The rabbis taught the people that a lamb may suffer from 20 or 30 diseases, but

meaning, "*Wholly without blemish,*" so signifying that the lamb was fit for sacrifice.

A passage in John 6:27 may refer to it: "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." *When, two thousand years ago, our Saviour was brought before human judges, Pilate and the others could find no fault in Him, but He was pronounced by God Himself to be sinless. All these thousands of years the Jews, as these lambs were sealed, were looking forward to a Lamb of God without sin who would become a fit sacrifice for every one of us.* Paul declared: "Christ our passover is sacrificed for us." His atoning blood brought us salvation, joy, and hope. "Him hath God the Father sealed."

Having been sealed, these lambs were sent for four days to certain fields under special guardians—temple shepherds—who had the care and charge of the sacrificial lambs and also of sacrificial animals all through the year. Please visualize it. You are listening today to someone who was born in the Bible lands, where we talk in pictures like an object lesson. Come with me down near Bethlehem, where two thousand years ago there was a "tower of the flocks"—a tower of the temple shepherds who had the charge of the sacrificial animals. While these sacrificial lambs were kept there, close by, Christ the Lamb of God was born, and prophecy was literally fulfilled. That is why the first message was given not to the high priest in Jerusalem, but to the shepherds. *At Bethlehem the real Lamb of God came, so that these lambs were "a shadow of good things to come."* It is a most remarkable picture—again the type and the antitype.

Now we must come back to Jerusalem. The Passover is the feast of home, and therefore the home must be purified. So the day before the Passover the head of the family went around with a broom and a lamp and searched for leaven. Sometimes the little sons out of mischief strewed a few crumbs of leavened bread in the way, but all must be found and put on the fire and burnt.

If you want to realize the atoning blood of Christ, if you would accept Him as your Lord and Master, there must be cleansing. "Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but

with the unleavened bread of sincerity and truth" (1 Corinthians 5:7, 8).

Leaven in the Bible is always a symbol of sin. The Feast of Redemption could not be celebrated with any disturbing element of corruption. The hearts must be cleansed and the leaven destroyed.

In the Jewish home it is the work of the father to find and destroy the leaven. Sometimes it is so little that it can hardly be seen. In the prophecy of Zephaniah, Jehovah as Father of His people says, "I will search Jerusalem with candles." It is God's prerogative to search, so if we want fully to realize what the Lord has done for us on the Cross, we must let God Himself turn upon us the searchlight of the Holy Spirit and find all that defiles. His search is wonderful and thorough, and He will remove those doubts that are hindering us from living the beautiful life to which Christ has called us. He will destroy even the microscopic sins and shortcomings which hinder blessing.

The Passover lambs were killed about three o'clock in the afternoon. Each was kept whole, and not a single bone was broken. The sacrificial lambs were killed in the temple, but not by the priest. The head of the family killed his own lamb, and the priest caught its blood in a golden bowl, and jerked it in one jet at the base of the altar. Then the lamb was skinned and prepared and was brought whole to the house where there was a wonderful family reunion.

The Upper Room two thousand years ago was a large room covered with a carpet, but without chairs. A mattresslike divan eight inches in thickness, and 30 in width, encircled the room. The only table used in the Upper Room might have been a large, round wooden one: there was also a brass or wooden tray placed on a round stool about 18 inches high, and sometimes a leather tablecloth was spread on the floor.

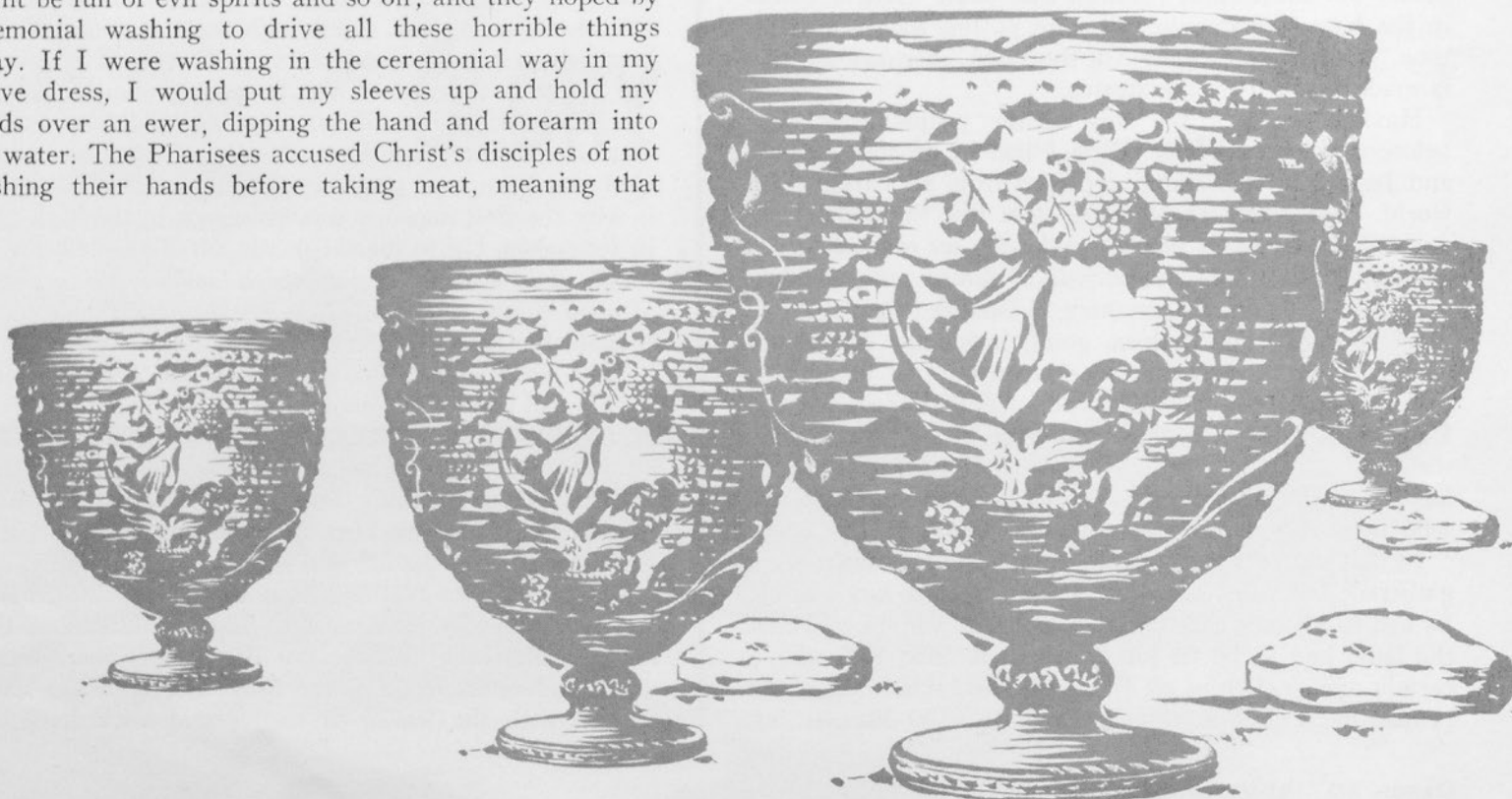
The guests first washed their hands, as they used their fingers for eating and therefore always washed their hands before and after. But besides this washing for cleanliness, the Jews had also a ceremonial washing, as they were highly superstitious and thought the room might be full of evil spirits and so on; and they hoped by ceremonial washing to drive all these horrible things away. If I were washing in the ceremonial way in my native dress, I would put my sleeves up and hold my hands over an ewer, dipping the hand and forearm into the water. The Pharisees accused Christ's disciples of not washing their hands before taking meat, meaning that

they had washed their hands like everybody else in the East, but being free from superstition they had not made a ceremonial washing like the Pharisees.

The head, the father, always sat against a cushion in the middle of the divan, and the rest reclined on their left side. The highest position or place of honor was on the right-hand or left-hand side. Those places were reverently coveted by the mother of Zebedee's sons when she said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." John sat on the right-hand side of the Master, next to the Lord; naturally his head would just touch the bosom of Christ. It is a wonderful picture.

On the table would be four cups of wine. It is the pure juice of the grape, with nothing put into it. Again we are talking in pictures, so those four cups of wine remind the Jew of God's four promises, which you will find in Exodus 6:6, 7, expressed in the Hebrew Bible in four words. God said to Israel at the exodus from the land of Egypt, "I will bring you out," "I will rid you," "I will redeem you," "I will take you to me for a people." At the Feast of Redemption, God's successive promises are remembered, typified by the four cups of wine.

These cups are drunk at different stages. The first cup is called the Cup of Redemption, or, Cup of the Feast. As it is drunk, these words are said: "Blessed art Thou, O God, King of the universe, who bringeth forth bread from earth, who createth the fruit of the vine." There are also three loaves—like wafer biscuits, but much larger. The host takes the middle loaf and breaks it in two, wraps the one half in a pure white linen cloth and hides it under a cushion until the end of the feast, when it is eaten as dessert. Then he takes the other part of the loaf and says, "This is the bread of affliction which our fathers ate in Egypt." This formula was used two thousand years ago and is used now. Our Saviour was a Jew. He knew the formula, and He said as He took the bread: "This is My body. Henceforth let this bread remind you of My broken body, of My sacrifice on the





Cross." It is not the very body of Christ, but it stands for and reminds us of it.

At this juncture occurs what is called the "showing forth." First of all the youngest son in the family says to the father: "Why do we have today this unleavened bread and these cups of wine? Here comes the home sermon: On the Passover Day the father relates how the Lord brought His people out of Egypt with a mighty hand and with the blood of the lamb sprinkled on the doorpost. All repeat the salient points of the Passover story, using the first person singular. "I was in bondage in the land of Egypt" (not "we were"). "The Lord brought me out of Egypt," and so on. This is called the "Haggadah."

Each time that we come to the Lord's Supper and take the bread and the wine, we proclaim what the Lord has done for us. "I was a sinner, but He died for me." Paul says in 1 Corinthians 11:26: "As often as ye eat this bread, and drink this cup, ye do show [Haggadah] the Lord's death till he come."


There is a wonderful sermon or lesson in the Lord's Supper. It is a signpost with two arms—the past and the future. The past points back to the death of the Lamb of God on the Cross, when He took away my sin; but the other arm points to the wonderful, glorious future—when He comes. The world is full of superstition, unbelief, and doubts, but this earth of ours will be filled—not only with the knowledge of, but with the glory (Shekinah) of the Lord as the waters cover the sea.

After the *Haggadah* the second cup is taken and the "Hallelujah" Psalms are chanted; then the lamb is eaten. Let me remind you that the "Home Service" is a supper—never taken in the morning, always in the evening. In Palestine only two meals a day are taken, the first about 11 o'clock, and the big meal in the evening, which is called supper.

At the end of the supper comes the Cup of Blessing—the third cup—with the words: "We will bless God of whose bounty we have been satisfied." Everyone takes the cup and says, "Blessed be our God." It was this cup that our Lord gave to His disciples, saying, "This cup is the new testament in my blood, which is shed for you." God had promised in the Old Testament that He would make a "new covenant" or a "new testament." His cup is a "last will." The cup is the pledge and symbol of the blood of Jesus, shed for the remission of sins. "I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . . For I will forgive their iniquity."

The barrier, placed by sin between God and ourselves, is removed, and through the precious blood of Jesus, we can approach the Throne of Grace, crying, "Abba, Father."

Some people, when they hear the words, "Take, eat: this is my body," think that the actual body of Christ is meant. They do not understand our Eastern metaphorical way of speaking. Philo used to say, "The Messiah is the good of the soul," and in the same way the words of Christ must not be taken in a literal way. Thank God, He comes into our hearts—He lives there.

If only people could visualize the happenings in the Upper Room in the light of the East, there would be no misunderstanding of the Lord's Supper, but its help and its joy would be fully valued. 

# YOUR QUESTIONS



ANSWERED BY ERNEST S. WILLIAMS

*When Jesus fell under the weight of the cross, was it from weariness? Or is there some other lesson in the fact that Simon, a Gentile, carried the cross for Him? (Matthew 27:32).*

I do not think Simon who carried the cross was a Gentile. I think he was a Jew, whose home was in Cyrene, and that he was at Jerusalem at this time to observe the Passover.

As far as I have ascertained, the Scripture does not say Jesus fell under the cross, although the Scripture implies that He was greatly weakened and unable to carry the cross. (See Mark 15:21; Luke 23:26.) Jesus had borne more than physical strength could bear: His agony in the garden of Gethsemane; the all-night trial before the Sanhedrin, then before Pilate; and, finally, the terrible scourging. His strength was exhausted, so the soldiers commandeered Simon to bear the cross to Calvary.

*Do you think Peter was a Christian from the time he began following Jesus? Had he been, would he have denied the Lord? I ask this because of Luke 22:31, 32.*

Peter was a true follower of Jesus. According to these verses, Jesus knew the coming darkness that would accompany His trial and sentence. He also knew Peter's strength and weakness, just as He knows ours. He would prepare Peter for the attack that was to come by saying to him, "Satan hath desired to have you, that he may sift you as wheat."

Peter, full of fervent zeal and possibly self-confidence, felt it would be impossible for him to deny his Lord. Jesus knew him better than he knew himself and warned that he would deny Him three times. But Jesus knew also that Peter would repent, for He had prayed for him that his faith would not fail.

May this teach us not to put too much confidence in our human ability. We need ever to trust Jesus for strength in the trying hour.

*Why do ministers preach so much against tobacco and liquor, but so seldom attack self-righteousness, materialism, self-pity, and other sins? Most of the people they preach to use neither tobacco nor intoxicating liquors.*

We do not believe the minister should be continually flogging people; he is called to feed the flock. But there is need of both negative and positive teaching. Ministers should exhort the people to Christlikeness, going on to perfection, self-discipline, and consistency of character.

Paul indicated the nature of his preaching when he said, "I count all things but loss . . . that I may win Christ, . . . that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Philippians 3:8-11).

*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.*

# GIFT OF HEALING



By HOWARD CARTER

**G**OD DELIGHTS TO HEAL HIS PEOPLE. During the 40 years that the children of Israel were marching across the desert, there was not one feeble person in all their tribes.

God can keep us all well; isn't that a pleasant thought? We can be well and strong in the Lord!

Gifts of healing—notice, please, that it is a composite gift; it does not say “gift” of healing, but “gifts.” (“To another the gifts of healing by the same Spirit”—1 Corinthians 12:9.) Although it is one manifestation, it is a composite manifestation, even as a bunch of grapes is not one grape, but a cluster of many grapes; so with gifts of healing, there are many gifts all clustered together in the one composite manifestation.

Why should He give gifts of healing and not a single gift? It is possible that one person may be used more specifically in one direction than in another; in fact, we have found this to be the case.

Smith Wigglesworth was particularly interested in people who had appendicitis or colic or some other internal disorder and was greatly used of God in praying for such people. Some servants of the Lord are used in opening blind eyes; some have a ministry particularly with goiters, growths, and cancers; not that they are not used in other ways, but more particularly in one line than another.

Now the gifts of healing must not be confused with healings wrought through the medical profession. The doctor doesn't heal by gifts of healing; his gift may be said to come from God (we have nothing but what the Almighty has given us), but the medical man heals

according to his ability, arising out of his study of medical science.

There are those who believe in the power of mind over matter; their healings are according to their power to control matter by their minds; but we do not classify such as divine healings or as coming within the category of spiritual gifts. We do not doubt that some people, by a great concentration of mind and thought, have been able to effect remarkable results; but since unconverted people can do that, it cannot be regarded as an operation of the Holy Spirit.

Gifts of healing are manifestations of the Spirit of God. You will remember that the prophet of the Lord was sent to Bethel and a miracle took place; when he cried against the altar, it split into two parts and the fire spilled out (1 Kings 13:5). The king, Jeroboam (who caused Israel to sin), reached forth his hand and said, “Lay hold on him,” and then found he couldn't draw his arm back again; he had been paralyzed in a moment. He turned to the man of God for help—to the one he was going to arrest and punish—to him he had to turn in humiliation and ask for prayer. The man of God prayed and that withered arm was healed in a moment.

Gifts of healing are manifestations of the power of God in the sphere of disease. Isaiah, for instance, prayed for Hezekiah, who had been told he was going to die, and he laid a poultice of figs upon the boil. I don't think there was any virtue in the figs themselves to heal the boil; figs are usually more beneficial when taken internally; but here a poultice was put on the boil, and the king recovered (2 Kings 20:7).

It seems as if faith at times requires some help. For instance, the Lord put clay on a blind man's eyes and healed him (John 9:6). I don't think there was any virtue in the clay; yet He put clay on the man's eyes

This article is an excerpt from a new book by Howard Carter entitled, *Spiritual Gifts and Their Operation*. Brother Carter now resides in Springfield, Missouri. Retired from office and free from Bible college responsibilities, he is available for Bible-teaching ministry in the churches.

and told him to go and wash in the pool of Siloam. He washed and came away seeing.

Now, talking of healing generally, let us note first of all that we are to pray for ourselves: "Is any among you afflicted? let him pray" (James 5:13) and that affliction means sickness. If we are sick, the first thing to do is to pray for ourselves, not to run to someone else and ask, "Please pray for me."

It goes on to say, "Pray one for another, that ye may be healed." Now that's a united effort in prayer. But first it says, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15).

Note, "the Lord shall raise him up"—that is, when you are sick in bed and you cannot get up, you can call for the elders; and if they are godly men and fervent in praying, they will pray for you, and the Lord will raise you up; and if you have committed sins, which perhaps have been the cause of the sickness, then the Lord will forgive your sins as He heals your body.

But in addition to these healings, there are gifts of healing in the Church, and gifts of healing are amazing.

I suppose one of the most astonishing instances of healing that has ever happened was through the brazen serpent, when God said to Moses: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live" (Numbers 21:8).

How can a look at a serpent on a pole cleanse the poison from one's bloodstream? I don't know, but I know that it happened, because God said, "Look and live." Those who were bitten and could feel the poison going through their bodies were healed when they turned their eyes to the brass serpent on the pole.

Now that was mass healing; that was not praying for one at a time, for a hundred could look at the same moment and a hundred would be healed instantly.

I want to give a personal experience. Some years ago

I came back from travels in Japan, China, and Korea with malaria. I went home across Siberia, and the malaria clung to me affectionately! I tried to leave it behind, but could not shake it off; so when I got home to England, I went to bed. First, the ague; then the fever; and then the exhaustion, day after day.

I was chairman of the Assemblies of God fellowship in the British Isles at the time; and when the annual conference time came, I was in bed.

They said, "What is going to happen?"

I said, "God must undertake for me; I can't go to the conference with malaria."

I had three hot-water bottles—one for my back, one for my feet, and one I hugged—and I still was not warm. When I did get warm, I got too hot, went on to the fever, then to delirium, followed by prostration.

The conference was to commence on a Monday, and I had been invited to take some meetings nearby on the previous Sunday. On Friday I said, "Now, Lord, this must be the test day; if I have malaria today I shall have to write to say I cannot attend."

*(Continued on next page)*

## Vivid Teaching on the Gifts

*Spiritual Gifts and Their Operation* by Howard Carter  
(Gospel Publishing House, Springfield, Mo. \$1.50)

FOR A BOOK ON THE GIFTS OF THE SPIRIT, what could be more interesting than the personal-experience, narrative style? That is what Howard Carter presents in this 96-page paperback volume. Practical rather than overly didactic, the book discusses each of the nine gifts of the Holy Spirit.

Basic material for this lively book by a veteran Pentecostal pastor, administrator, and Bible school leader came from a lecture series he delivered in New Zealand.

The simple language used throughout the volume makes it more readable. An extra bonus is the author's evident sense of humor.

Through the use of personal illustrations the author cautions Christians to be sure of their leadings before acting. One such illustration cited is that of a man who thought God was speaking to him all the time. Thinking he heard God direct him to a mission to minister, he walked 10 or 12 miles—only to find the mission closed!

Similar examples are given, but the emphasis of the book is on the positive use of the gifts of the Spirit. The thrilling stories related will help the reader understand how God works. The testimonies of the author's healings of malaria and a speech impediment should inspire the afflicted to look to the Lord for their own deliverance.

The vivid teaching on the gifts of the Spirit, coupled with the anointing one senses as he reads, is bound to strengthen the reader's beliefs in this important supernatural ministry of the Church. On the other hand, the miraculous portrayed on these pages should cause us to wonder about its absence from many churches today.

—WAYNE WARNER

**SCRIPTURES TO LIVE BY**

**DAILY READINGS FOR MARCH 31—APRIL 6**  
Theme of the Week: **OUR LIVING CHRIST**

|            |                     |             |               |
|------------|---------------------|-------------|---------------|
| Mon. ....  | Matthew 26:36-46    | Thurs. .... | Luke 23:26-49 |
| Tues. .... | Matthew 26:47-56    | Fri. ....   | John 19:31-42 |
| Wed. ....  | John 18:28 to 19:16 | Sat. ....   | John 20:1-18  |
|            | Sunday .....        |             | Luke 24:13-35 |

"Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

As I sat in a chair by the fire, I felt something happening. I hoped and wondered, dared to believe, and God be thanked, I had no malaria that day.

On Saturday I traveled; on Sunday I preached; and during that week I had three meetings a day and also extra sessions. We were busy from nine in the morning till nine-thirty at night, the entire week. People said, "I thought you had malaria," and I said, "I did up till last week."

The meetings ended on Friday, and on Saturday a friend was taking me home in his car. When he got near to London, I said, "Oh, step on the gas."

He said, "What is the matter?"

"Malaria!" I answered.

"Malaria?" he asked.

"Yes, get as quick as you can to London."

I reached home and crawled into bed. The hot-water bottles were there, and I was as bad as ever with malaria.

You say, "What happened?" I had enjoyed a week's exemption from the illness. I thought I was healed, but I wasn't. The Lord knew I had to take the conference. He had given me the office as chairman, so it was necessary to be supported in it, and for that complete week I was free.

A tour around the British Isles had been planned for me. The matron of the Bible school said, "You won't be able to go."

I said, "Now don't say that; you remember what God did for me during the conference." The malaria stopped, and I have never had it since. God is wonderful!

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by HOWARD CARTER

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# HOW CAN

SOME HELPFUL GUIDELINES

**W**HEN SAUL OF TARSUS MET JESUS on the road to Damascus, one of his first concerns was, "Lord, what wilt thou have me to do?" (Acts 9:6). That's good evidence of genuine, heart-felt religion!

Jesus said, "If any man will do his will, he shall know of the doctrine" (John 7:17). James 4:15 declares: "Ye ought to say, If the Lord will, we shall live, and do this, or that."

We see then that every true Christian ought to be vitally concerned about the will of God.

"How can I know God's will?" is a question Christians frequently ask. God does have a plan for our lives and He wants us to know it. Ephesians 5:17 exhorts us "Wherefore be ye not unwise, but understanding what the will of the Lord is." Paul prayed: "That ye might be filled with the knowledge of his will in all wisdom and spiritual understanding" (Colossians 1:9). And in Colossians 4:12 Paul reported that Epaphras prayed that the saints would "stand perfect and complete in all the will of God."

Romans 12:1, 2 says: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Knowing the will of God thus requires a proper condition of the heart—"a living sacrifice, holy . . . not conformed to this world . . . transformed." Some who are praying for the will of God are determined to have their own way and are merely trying to talk God into letting them have it. Such persons are not in tune with the will of God because they are not presenting themselves in humility before Him. Remember, "if we ask anything according to his will, he heareth us" (1 John 5:14).

The will of God has characteristics by which it can be identified. Let us consider several.

*God's will is always scriptural.* The Holy Spirit is the Author of the Bible and He will never contradict Himself by leading us to do something contrary to or inconsistent with His Word. When the Bible has spoken on any subject, that is God's will. If you know what the Bible declares concerning the matter, do not tempt God by saying, "I'll pray about it to see if it is God's will." Obey God's Word and pray for His grace.

*God's will is reasonable and wise.* His will is always best for us. It is always based on God's good and wise reasons. Of course, God may lead us to do things which neither we nor others fully understand at the time; how-

# I KNOW GOD'S WILL?

By J. W. JEPSON / Pastor, Pleasant Valley Community Church of the Assemblies of God, Grants Pass, Oregon

ever, He does not lead us to do things that are obviously harmful or that bring reproach upon Christ, His gospel, His Church, or our testimony. He never leads us to violate a clear moral obligation.

*God's will is practical.* His will always leads to that which is constructive and useful. Are you contemplating something that would lessen your usefulness and fruitfulness or would serve no useful purpose? Be wise and forget it!

*God's will is realistic.* God does set goals and visions before us which are far beyond our present natural abilities to achieve; however, if the vision is of God, He will confirm it by anointing and enabling us to fulfill it and by opening the doors before us. Romans 12, which exhorts us to prove what the will of God is, also warns us not to think of ourselves more highly than we ought to think, but to think soberly (realistically) and to consider the measure of faith God has dealt to each. The will of God for your life and your place in the body of Christ are always consistent with that individual "measure of faith." Do not draw back from it nor presume beyond it. Be faithful in it; ask God to increase it.


*Often the will of God is providential.* God may indicate or confirm His will by ordering circumstances or by providing proper opportunities. Sometimes the will of God is not so much something you "find" as it is something you do as a matter of course as you walk with God. *Many struggle to "find" God's will when all the time they are right in the middle of it, or it is lying right in front of them.* "The steps of a good man are ordered by the Lord" (Psalm 37:23). Usually the door of God's will does not have to be beaten off its hinges. Touch it; if it opens, enter.

*The will of God is positioned in faith.* God never wants you to be a quitter or to run from responsibility. God's will is never just the easy way out. It doesn't lead into defeat. Whenever you are seeking to know the will of God, be sure that your heart is in a position of faith. Paul was in God's will even in the Philippian jail. When duty is clear, the will of God is clear. Take the whole armor of God and stand (Ephesians 6).

*God's will is holy.* It is always His will for us to be Christlike, to manifest the fruit of the Spirit, to be truthful and holy, and to act like gracious Christian ladies and gentlemen. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" (1 Peter 2:15).

*The will of God is spiritual.* A careless or carnal attitude leads to trouble. Satan uses the careless moment to induce people to make impulsive and ruinous decisions.

We are always most open to the will of God when we are in a spirit of prayer. As we walk softly before God, we are sensitive to the leadings, guidings, movings, checks, and inclinations of the Holy Spirit. Make your decisions on your knees.

*The will of God is now.* You may feel that because you missed the will of God in the past you cannot be at your best for God now. Christian, the will of God is not something in the past—the will of God is now! Even though you might have missed opportunities, God has a plan for you right now. Therefore, "whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10). "In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thessalonians 5:18). 

## HIS VOICE

*On verdant slope, in flow'ring dell,  
Midst bracken green, near springing well  
Thy handiwork makes me rejoice;  
I sense Thee near, I hear Thy voice.*

*Within Thy house with saints of Thine  
Who love the courts of God sublime,  
In worship sweet I can rejoice  
For Thou art near; we hear Thy voice.*

*But in the bleak and darksome night,  
With sickness sore and no clear light  
And loved ones gone—can I rejoice  
And know Thee near, and hear Thy voice?*

*When life is past and heav'n begun,  
With no more pain, with vict'ries won,  
Around Thy throne I shall rejoice  
To have Thee near, to hear Thy voice.*

*O let me know Thee better still  
And ever do Thy blessed will  
On earth, as it is done above  
In realms of light and joy and love.*

—HOWARD CARTER



# He Lives Forevermore

Sunday School Lesson for April 6, 1969

BY J. BASHFORD BISHOP

LUKE 23:50-56; 24:1-12

CHRIST WAS ON THE CROSS. Roman custom would have left His body to be picked to pieces by vultures. Jewish law decreed (Deuteronomy 21:22, 23) that dead bodies should not be left hanging overnight. Yet who cared enough to attempt to give Christ a decent burial?

### THE UNUSUAL BURIAL

"And behold, there was a man named Joseph... this man went unto Pilate and begged the body of Jesus." A comparison of accounts in the four Gospels (Matthew 27:57-61; Mark 15:42-47; Luke 23:50-56; John 19:38-42) reveals the following facts concerning Joseph: (1) He was a rich man. (2) "He was an honorable counselor" who refused to consent with the others to the death of Christ—undoubtedly meaning he was a member of the Sanhedrin. (3) "He was a good man, and a just." (4) He was a disciple of Christ yet "secretly for fear of the Jews"—and for this he has been castigated and vilified. Yet his courage should not be overlooked. Consider:

1. Pilate's granting of Joseph's request was a fulfillment

### A PERTINENT QUESTION TODAY



of Isaiah's prophecy: "He made his grave with the wicked [dying between two thieves], and with the rich [in Joseph's unused sepulcher] in his death" (53:9). It was fitting that He who knew no sin or corruption should repose in an unused tomb.

2. Joseph refused to consent to Christ's death even though he knew his refusal would not change matters—thus proving his moral integrity.

3. To ask for the body of Jesus was a risky matter, yet Pilate's acquiescence was complete and amazing. Similarly, if we obey God, our action may accomplish far more than we anticipate.

### THE PERPLEXING DISCOVERY

Evidently the women who came to anoint the body of Christ were not looking for a risen Christ! However, it was much to their credit that they were so loyal and loving when their hopes had been smashed and all seemed so dark. Are we as faithful and loyal to Christ when things seem hopeless?

"And they found the stone rolled away from the sepulchre" (24:2). They had been worried about the problem of removing the huge stone, but an angel of the Lord solved the problem. So it is as we proceed along the path of love and loyalty and duty to Christ—God removes what appear to us as obstacles.

When the despondent women entered the tomb, they found it empty. But instead of realizing the glorious significance of the missing body, they were perplexed and horrified—probably thinking the enemies of the Lord had stolen His body.

### THE GLORIOUS ASSURANCE

To the perplexed women there appeared two angels with a message which would forever banish their bewilderment! The angels as much as said: "You are surprised at the fact that He is *not* here; but there would be far more reason for surprise if He *were* here. He told you He would rise again. How strange, then, to expect Him to remain among the dead!"

How well the words of the angel apply today! You will not find the living Christ in the tomb of religious formalism, moral reformation, gloom and despondency, or worldliness. Don't look for Him in those places!

### THE INCREDULOUS INVESTIGATION

When the overjoyed, breathless women told the good news to the disciples, they thought the women were only hysterical. They should have been looking for His resurrection, for He had told them about it, but it was the last thing they were expecting! Their very unbelief becomes a foundation for our faith, for it gives us this assurance: the disciples never would have believed, preached, and staked their lives on the gospel unless they had first received the most convincing evidence of His resurrection.

Upon reaching the tomb the disciples saw the graveclothes neatly wrapped and laid aside; they "saw and believed." Had the body of Jesus been stolen, as was falsely reported by the bribed soldiers (Matthew 28:11-15), the graveclothes would have been either carried off or roughly thrown aside.

But the empty tomb was only a negative proof of the resurrection. Christ must be seen alive—and He *was* on at least 11 occasions, and by groups representing more than 517 people—so many that no skeptic could dispute their testimony! Thank God, He lives!

**C**HAPTER 16 OF ROMANS has a list of Roman names that are difficult to pronounce. Yet the owners of these names were given the balm of gratitude by someone who knew them well and could call their names.

As the apostle Paul moved into the conclusion of his letter to the Roman church, he said, "Greet Priscilla and Aquila my helpers in Christ Jesus: who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house . . ." (Romans 16:3-5).

Then, he proceeded to list more than 25 individuals and households, with personal greetings and indications of their personal meaning to him. It is not difficult to imagine the warmth of spirit in which this letter was read. Each of these persons had contributed to the life and ministry of Paul, and he expressed his keen appreciation for every one of them.

In 2 Timothy 1:16-18 Paul further applied the balm of gratitude to those who had ministered to him: "The

Word in an orderly manner. What a contribution they have made!

And what about those teachers of the various Sunday school classes you've attended? As they have drawn out the meaning of the Word and taught these truths to you, they have given you a foundation upon which to build a life. They would be high on the list.

Also there are the church officers who have looked after the material aspects of God's work. As they have exercised the stewardship entrusted to them, they have contributed to the spiritual enrichment you have enjoyed.

The more you dwell on this subject, the longer your list becomes. For you must include the names of your family, and you cannot overlook the many friends who have been at your side in times of need. Many people have blessed you and contributed to your life. You owe the balm of gratitude to so many!

Your list may be even longer than Paul's. Of course, the Romans would have difficulty pronouncing *your* list! Yet it is not how the name is pronounced that counts. It

# THE BALM OF GRATITUDE

By MEL DE VRIES

Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: but, when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well."

In taking time to tell people what they meant to him, Paul was refreshed by his memories of these friends and their kind services to him. In this way his gratitude became a balm to them and to him.

As he acknowledged the personal effort and sacrifice involved in the service of his fellow-laborers, he challenged these people to expend more energy on behalf of the kingdom of God. In this way his gratitude became a balm to the work of the Lord.

We may not recognize the names of many of Paul's Roman friends. Nor do we have a deep insight into the service they performed. But it is obvious that Paul had a sense of thankfulness toward them and was not ashamed to say so. This kind of attitude is commendable.

Is Paul the only one with reason for gratitude? Did his friends have a corner on blessing people? Think for a moment of the many people who have blessed your life. There are the men who have pastored your church. Their task has been one of spiritual leadership. As under shepherds of Christ's flock, they have spent many hours in prayer and study of God's Word to be able to bless you. Do you remember the times of comforting and rejoicing they have shared with you?

There are the persons who have led your Sunday school. Their administrative duties are often done behind the scenes. Yet they have made possible the teaching of God's

Word in an orderly manner. What a contribution they have made!

is that personal relationship that gives you reason for including them on your list. It is interesting to note that Paul's friends were included on his list because of their spiritual relationship in him. He referred to them with such descriptions as, "unto Christ," "in Christ," and "in the Lord."

As we acknowledge those who have blessed us as gifts from the Lord, our appreciation for them is strengthened. Paul reminded us the Holy Spirit gave us the apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11). Truly the persons that have contributed the most to our lives are those to whom we have a spiritual kinship.

Paul had to confine his balm of gratitude to a written expression. He was miles removed from these friends. However, he longed to see them so he could repay them in a more personal manner.

Many of those we want to say thanks to are within our reach at this time. We have the opportunity Paul yearned for. We can apply the balm of gratitude in person.

The 1969 Loyalty Campaign of your Sunday school will provide you with ways to do just that. It is entitled "Profiles in Loyalty." The persons you want to thank are really the "profiles of your Sunday school." Starting the week after Easter you will be privileged to say thank you to a special person or group of persons each Sunday. And one of the best ways to exhibit your gratitude is to be present for the occasion when these persons are being recognized. Can you imagine the warmth of spirit that will fill your Sunday school and church as you apply the balm of gratitude in these practical manners? Everyone concerned will be blessed and the work of God will be benefited.



1. Flags from different nations fly above the big revival tent. A Gypsy woman and child are among the 20,000 Gypsies who have been reached with the gospel. 2. Brother LeCossec (right) speaks to the gathering, as the German translator waits to interpret. 3. Gypsies traveled from many locations to attend the first Gypsy revival conference. 4. The young ones came with their parents. The gospel can give the children something secure in their transient lives. 5. The Gypsies' "roulettes" are home; and their way of life is uncomplicated. 6. The mark of a past injustice—a tattooed number—reminds others of those who suffered during World War II.



**C**OME SHOW US YOUR ARM," requested Clement LeCossec of one of the Gypsies standing near the big revival tent in Mannheim, Germany.

The man rolled up his sleeve, and displayed a row of blue tattooed numbers.

"That's a common mark—a brand the Nazis gave them." Brother LeCossec continued, "More than 12,000 Gypsies from Germany alone were put to death in the concentration camps. No Gypsy family was untouched."

It is no wonder that many Gypsies still avoid traveling through Germany. The country awakens bad memories. Treblinka, Belzec, Buchenwald, Dachau are names the Gypsies know well.

This summer, however, Gypsies from many lands put aside such thoughts and headed toward the country that had brought them such sorrow in the past. They were not afraid. They had faith. Most of all, they were determined to make the first Gypsy revival conference in Germany a success.

"I think it was a very important thing—this revival," said Brother LeCossec at the close of the three-day conference, after the meetings had received local television and newspaper coverage.

"Perhaps, among other things, it showed some of the German people a different picture of Gypsies—that many of them are God-fearing people.

"The old prejudices still exist here,

Clement LeCossec is a national pastor in France who directs the Assemblies of God Gypsy program.





# People from Many Nations

## FAMILIES OF GOD GYPSIES MEET AT MANNHEIM

as they do in many countries. There was some difficulty in setting up this conference. Before we reached the campground, many policemen tried to turn us back.

"The old hatreds still exist, just below the surface. A housewife spots a Gypsy and calls the police. No matter what the Gypsy is doing he is taken away. They may be entitled to protection by law, but sentiment rules, and they are despised."

If anyone could change the Gypsy image to the world, it is Brother LeCossec—a dedicated, tall, dark-haired Frenchman. Already he has brought Christ to many Gypsies. More than 20,000 have been baptized in water since he led his first Gypsy to the Lord 17 years ago.

It was in the town of Lisieux, France, in 1950 that Brother LeCossec had his first encounter with a Gypsy family. The family became faithful believers through divine healing.

"Two years later, this same family attended a service of mine in a public auditorium in Brest," he recalled. "The next day I went to visit them."

He found it a "great pleasure" to enter their shabby little *roulotte* (the name given any type of van or wagon that Gypsies live in).

"How very meaningful Christ's words: 'Go out into the highways and hedges, and compel them to come in, that my house may be filled.'"

After baptizing the members of the family, Brother LeCossec found himself so touched by their faith that he resolved to do whatever he could for

the spiritual good of their people.

For the past 10 years he has traveled by caravan through Europe and the Middle East with the Gypsies. He has lived and worked with them exclusively.

"I had no choice. They needed me. I had to give up my regular parish. I had no time for it."

Brother LeCossec's family lives in Orlean, France, but during the summer when school is out, they travel with him. His teen-age daughter was on hand at the Mannheim revival.

Her brother, however, was unable to be there. "He's in Bible school in the United States," explained Brother LeCossec. "After he finishes his studies, he will travel with the Gypsies there."

"There is much work to be done among the Gypsies," he noted. "Most of Christianity has rejected them. Mandz, one of our first converts, made an astonishing confession to me after I baptized him. He told me he'd gone from one French pastor to another before he saw me again. He had begged them to baptize him, but they all turned him away."

"You can understand why they are so joyful when I go to them and tell them that *Barodevel* (the name they have for God) speaks to them through this Book—the Bible. He says through His Son, 'Whosoever cometh to me I will in no wise cast out.'"

"Those who drank and smoked and fought . . . they stop. They are a new people."

But Brother LeCossec does not be-

By ANN BERRES

lieve that in becoming an evangelist to the Gypsies and showing them the path to Christ, he should try to change the pattern of their way of life.

"Why should they not continue to roam the roads?" he asks. "Are people any better for living in houses?"

Brother LeCossec believes that the Gypsies have a different outlook on life from most Western peoples. It goes back to their Oriental or Asiatic origin.


"You can't understand them, their temperament, until you have lived among them in many countries as I have done. It was in India that I learned the most important lessons, for they lived so primitively there."

"I have also been with them in America. Do you know that an American in Los Angeles told me, 'There are no Gypsies here'? Within an hour 30 Gypsies were in his living room. He could hardly believe it. The French Gypsy with me spoke to them in their language—Romany. When they are together, they have no nationality; they are only Gypsies. In America, as everywhere, they are a nation within a nation."

"But it is sad there too. There are two types of Gypsies; those who establish homes, and those who travel roads always."

"In America the ones who have settled in communities fear to say they are Gypsies. One dentist I met calls himself a man from India. No one would come to him otherwise, he told me."

"The Gypsies are a persecuted people," concluded brother LeCossec. "They seem carefree at first, but they are very fearful. They are afraid of life a bit, and of death even more. Our church offers them hope. When they learn that Jesus loves them, they are filled with happiness."

Concerning the Mannheim Gypsy convention, Brother LeCossec said, "We will come to Germany again, and the next time there will be even more than these 80 *roulettes* on the grounds." 

### Special Offerings for FOREIGN MISSIONS

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ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue  
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# TO THE DEAF



Two or three times a year this missionary makes a trip to South Carolina to minister to deaf people who do not have a minister. Some of his services are conducted in Assemblies of God churches, while others are held in homes.

The number of deaf attending his services is not large in any one area, but the work has progressed and is reaching out to others. In Lebanon, he works with Mrs. Gann who started services with several deaf attending and is now ministering regularly there.

Brother Chainey finds odd jobs wherever he can to help support himself. His hobby is refinishing furniture and selling it.

There is need for more ministers like S. E. Chainey. At present, 17 states of our nation remain without an Assembly of God witness to the deaf. We are praying and believing God to supply 17 new workers by 1970 so we can begin to reach these states.

Further information on ministries to the deaf or blind is available from the Home Missions Department.

*Special offerings for*  
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## INFECTED LEG HEALED

"BLESS THE LORD, O MY SOUL: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities: who healeth all thy diseases" (Psalm 103:1-3). What comfort I found in this Scripture portion. I claimed its promise for healing as I faced a possible leg amputation. I have five small children who need a completely well mother.

I had seen the Lord touch and heal us many times. We almost lost our five-year-old daughter a year ago from complications following an appendectomy. But God intervened. Three years ago He healed me of serious stomach trouble and diabetes.

I remembered these things and I knew Jesus never turned away anyone who came to Him with a need. So I came with my varicose veins—infected and bleeding. The pain was excruciating.

Jesus honored the faith-filled prayers of my pastor and friends. He has made me well! The infection, pain, and swelling are all gone. Praise and thanksgiving to God who "is able to do exceeding abundantly above all that we ask or think." —Mrs. Robert McCloud, St. Louis, Mo.

*(Endorsed by Pastor William N. Sachs, Berea Temple, St. Louis, Mo.)*

## AGED MOTHER RESTORED TO HEALTH

THE DOCTOR TOLD US the whole town is talking about my mother's recovery. Her healing proves that nothing is too hard for God!

On May 27, 1968, I took my mother, Nellie Noble, to the hospital in an ambulance. Her health had been failing since November 1967. Now she had become weak from digestive trouble and diarrhea. Two nights before, the doctor didn't expect her to live until morning. She was so helpless I could no longer care for her at home.

Mother took little nourishment; a few spoonfuls of food created pain. On June 13 she was unable to swallow water. The doctor discontinued all medicine except for the relief of pain. Her breathing became very slow.

The following afternoon as I read from the Gospel of John about Jesus raising Lazarus from the dead, the Lord seemed to speak to me. He told me that restoring Mother would be like raising one from the dead, that He wasn't ready to take her home, and that I should pray for her to be healed. I immediately put my hand on her and prayed.

Although I didn't see any change, that evening I told my pastor how God had spoken to me. When he and his wife went to the hospital, they prayed for her also.

The next morning I noticed a big change. She had started drinking juice and had even talked some. Ten days later the hospital transferred Mother to a nursing home. She returned home in another four weeks.

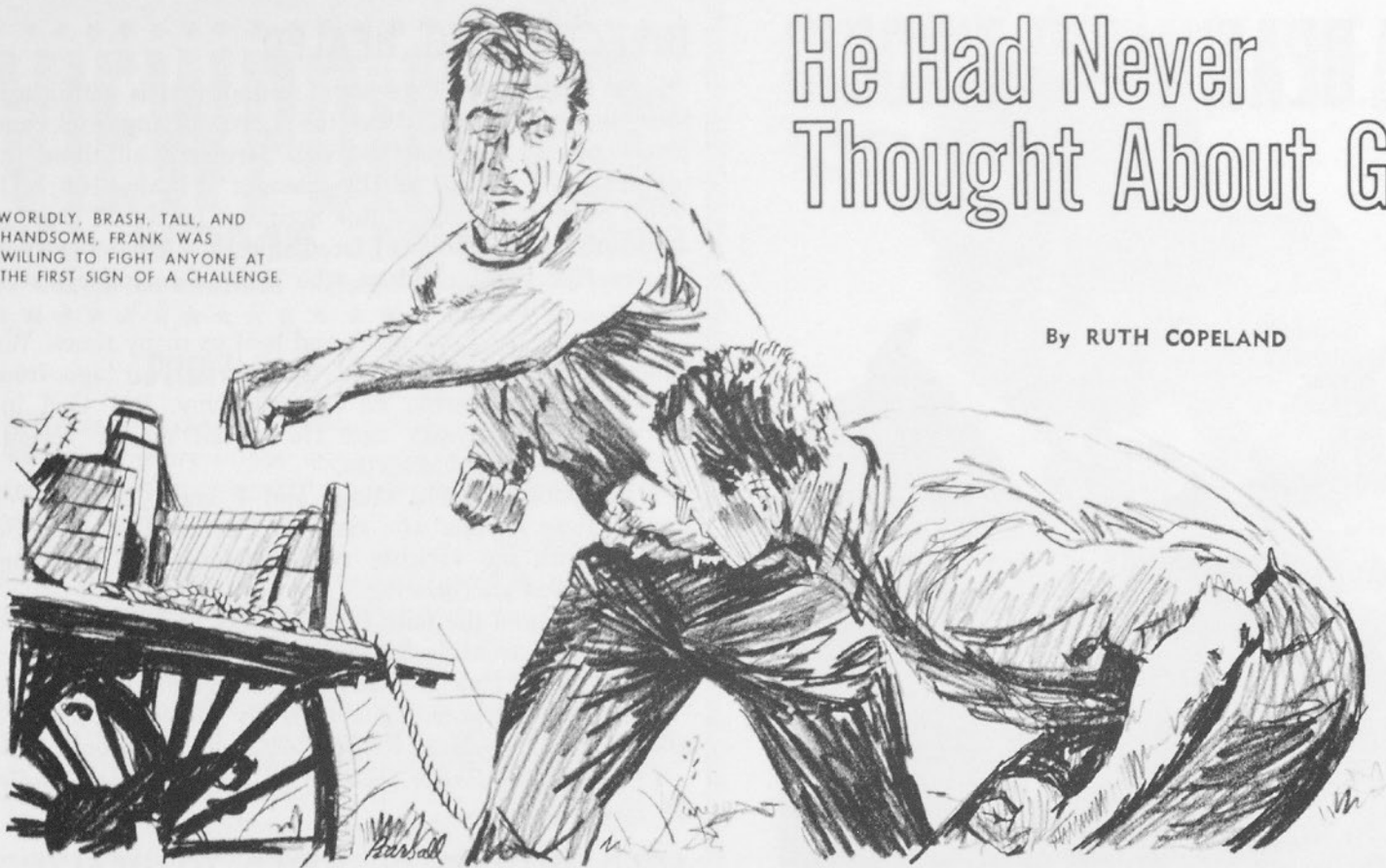
Mother is now 89. She goes to church, does some sewing, and even insists on helping with housework. It is amazing.—Iva L. McKee, Afton, Iowa.

*(Endorsed by Hugh Cerutti, pastor of the Assembly of God, Afton, Iowa, who states that Mrs. Noble is an alert and active person now. "Her big smile and friendly ways are a joy to see. The Lord has performed a miracle of healing.")*

# He Had Never Thought About God

WORLDLY, BRASH, TALL, AND HANDSOME, FRANK WAS WILLING TO FIGHT ANYONE AT THE FIRST SIGN OF A CHALLENGE.

By RUTH COPELAND



THE CONGREGATION STARTED THE LAST VERSE of the invitation hymn. The pastor looked at Ruth Link. She shook her head no. He wondered; she had promised to come to the altar tonight.

When the singing stopped, Ruth lifted her hand and asked to speak. "You're singing the wrong number," she told him.

The pastor apologized and asked the congregation to turn to the number she had given. Then, as the congregation sang the strains of "Lord, I'm Coming Home," Ruth Link stood to the full height of her diminutive figure and marched eagerly and joyfully to the altar. Though she wept, her tears were tears of joyful reunion with her Christ.

Her husband Frank had surrendered to the Lord that morning. She had chosen not to come with him, but had promised to come that night to the strains of, "Lord, I'm Coming Home." Her meeting with Christ was truly to be a homecoming!

It had all started 49 years before when tall and handsome (but rough and godless) Frank Link had come to court the soft-spoken daughter of the Widow Hungerford. Tiny and pretty with blue eyes and dark hair, Ruth was a born-again Christian. Her parents had entered her in the cradle roll of the Christian Church, and she had been converted at 14 years of age.

In those days in Western Oklahoma, all the churches

(Methodists, Baptists, Quakers, and Holiness groups) had revivals—the sin-scorching, Christ-exalting, glory-producing kind. Sinners wept their way to forgiveness with bitter tears, and came through shouting. The Widow Hungerford and her children went to the revivals every night with the buggy and horses—a 16-mile round trip.

Not far away Frank grew up in a vastly different world. One of nine children, he lived with his parents, grandfather, and a friend from the Old Country in a 12-foot-square log house and ran with the roughest youths in the country. He and his brother slept outside in a wagon bed year-round, and though it was often wet and bitterly cold, they loved this for they could come and go at will without parental oversight. And go they did.

A gang system soon developed among the youths of different neighborhoods. Fiercely loyal to their own group and brutally aggressive to other groups, they broke up each other's neighborhood dances and entertainments with gory brawls. And Frank was always right there with the others.

Law and order were scarce in Western Oklahoma in those days, and even a line-fence quarrel was likely to be settled by a gun. When Frank was 15, he watched two of his buddies shoot a man in the back for \$25 each! Once, unknown to him, he was followed for several miles by four youths from a rival neighborhood gang, one of whom had a gun pointed at his back. God in His mercy restrained his enemy from pulling the trigger.

When Frank got drunk on his father's whiskey, he would produce a startling array of curse words, and was ready to fight anyone at the first sign of a challenge.

Worldly, brash, tall, and handsome, he came to court Ruth Hungerford. He took her to church (though he never heard a word the preacher said), attended the big Sunday dinners the Hungerfords spread for church folk

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on Sunday, took Ruth for long rides in his shiny new buggy—and married her.

She became an exile from God for the next 49 years. Though in her heart she never tuned out her desire for God, Frank took her far away from church or made it impossible for her to attend.

Eventually they settled in Kansas City. The years slipped by and at the age of 74, Frank was feared by his sons and respected by his neighbors who dreaded his explosive temper and the ear-splitting volley of oaths he could produce when his will was crossed.

*He had never thought about God all those years!*

Then his son Charles and his family were gloriously saved. Donna, his little granddaughter, began a campaign on her grandfather.

"Grandpa," she begged, "go to church with us." He went once—a concession to his wife for Mother's Day. He did not know what a church song was. He did not understand anything that went on and got nothing from the service. So he would not go back though the pastor visited him often.

Then Christmas came, and with it great piles of snow. The pastor took sacks of Christmas candy to Frank and Ruth who were marooned due to the storm. Because of the deep drifts, the pastor had to leave his car and wade the snow several blocks to their home.

That one small act of kindness and love made an impression on Frank that he could never get over. He stood at the window of their tiny house and watched the form of the pastor retreating into the snow-filled road. "They must think an awful lot of us to bring us Christmas candy in all that snow!" he said.

So he came back to church. To span the barrier of his utter incomprehension of spiritual things and his illiteracy (he had attended school only two weeks), a special Bible study was set up once a week just for him. Using *Luther's Small Catechism* as a plan, the pastor and his wife went over the Word of God, helping Frank read it for himself, though it would take as much as 10 minutes to read one verse. Then they would explain it and answer his questions.

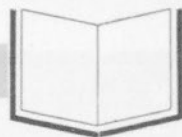
This was agonizingly slow and often discouraging. Once, about midway through the studies, he stopped and demanded to know why the Bible had any more authority than a newspaper! Often he would branch out into irrelevant subjects.

But patiently the pastor plodded on and prayed, fishing for Frank's soul. Many times they were tempted to speed things up by pushing him into a halfhearted commitment, but decided to let him make his own decision willfully, wholeheartedly, clear-cut and publicly.

And he did! That Sunday morning, many months after he had begun to read the Bible, as the invitation was given, Frank stood up straight and tall and strode to the altar. With tears of faith and joy, he claimed the Saviour as his.

The transformation was complete and instantaneous. His evil temper and profane habits dropped away. He became loving, sweet, kind, and hungry for God. He began to read the New Testament through—then he read the entire Bible.

Now approaching the age of 80, Frank is still rejoicing in his Saviour and his life is a testimony to all who know him.



## THE DIVINE GIFT OF SPEECH

By O. COPE BUDGE

*"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel" (Ephesians 6:19).*

ONCE THE DIVINE CALL CAME TO MY LIFE, it became imperative that I make known the gospel of Jesus Christ. I strongly petitioned God that I might make known the mystery of the gospel with the divine gift of speech—a speech that was free, confident, plain, and bold.



This particular verse has been my life Scripture for over 35 years. The inner impulse of the Holy Spirit has ever moved me toward an unctonized speech and a wonderful knowledge of the tremendous contents of the gospel of Jesus Christ which is the power of God to those who believe.

Effectual life and ministry are gifts of God's grace received through prayer and faith. Each Christian should pray for divine guidance so "when I open my mouth there may be given to me an utterance to make known the wondrous contents of the gospel."

Dr. Budge is president of Southern California College in Costa Mesa, California.

## LOVED AS WE ARE

"OUR MARRIAGE HAS BEEN WONDERFUL," an uncle remarked on his 50th wedding anniversary. "Wonderful, not because we are the perfect couple, but because we have continued to love each other in spite of faults."

Family, friends, and neighbors are often not as we would wish them to be. When another disagrees with us, it is easier to criticize than understand. When a loved one falls short of expectations, it is easier to be resentful than to accept his limitations and remain steadfast in love. However, if we are to help others and be in harmony with them, we must accept and love them as they are.

Christ is an Example, for He loves us in spite of our failures, mistakes, and shortcomings. Looking beyond our initial blunders and faults, He fans every spark of good in us into a flame with His heartfelt blessing and encouragement.

As Christ accepts our weakness with compassion, so we should accept with love the shortcomings of others. To emphasize their good rather than their faults calls forth the best in them. Love transcends human imperfections to bind people together in peace and love.

—MRS. A. L. CLARKE



The Congressional Breakfast was one of the highlights of the National Religious Broadcasters convention January 27-30 in Washington, D.C. Among government leaders attending the event was Congressman Durward G. Hall of Missouri who is shown here (left) with Thomas F. Zimmerman, General Superintendent of the Assemblies of God and first vice-president of the NRB. Dr. Hall accepted a complimentary copy of "Our Mission in Today's World," which contains the messages, seminars, and official papers of the Assemblies of God Council on Evangelism conducted in St. Louis last August.

semblies of God whose radio broadcast, *Revivaltime*, is now heard on 575 releases each week. Assemblies of God representatives to the convention included General Superintendent Thomas F. Zimmerman, reelected first vice-president of the NRB; *Revivaltime* Evangelist C. M. Ward, who was the convention's keynote speaker; and National Secretary of Radio Lee Shultz.

#### WELCOMED BY MAYOR

Walter E. Washington, mayor of Washington, D.C., welcomed the religious broadcasters to his city by telling them that his new responsibilities as mayor had occasioned a reaffirmation of his own faith. He said that he now holds two prayer breakfasts each week, with an attendance of over 150.

The mayor cited the patriarch Job, who said, "From

#### NRB COMMENDS ASTRONAUTS FOR READING GENESIS 1

## BROADCASTERS URGED TO DEFEND RELIGIOUS FREEDOM OF AIRWAYS

**N**OT EVERYONE WAS PLEASED when the three astronauts broadcast their Scripture reading from space last Christmas Eve. In their sessions January 27-30 in Washington, D.C., the 700 delegates to the National Religious Broadcasters convention learned that some people had written letters to the astronauts and members of government attacking the Bible reading from the moon-circling spacecraft.

Responding to this information the delegates adopted the following resolution:

"Be it resolved that the National Religious Broadcasters commend astronauts Commander Frank Borman, James Lovell, and William Anders for their interest in things spiritual, for giving God His rightful place in His creation in their reading of the Scriptures of the creation story from the Book of Genesis, chapter one, on their historic journey to the moon.

"As broadcasters meeting in Washington, D. C., we, this 29th day of January, 1969, do propose to also broadcast our commendation of these astronauts in each of our representative broadcasts and on each of our participating stations, recommending that our listeners also commend these astronauts."

The four-day convention was attended by 700 delegates and observers from five continents, 40 states, and three Canadian provinces.

#### T. F. ZIMMERMAN REELECTED

National Religious Broadcasters comprises 280 member organizations in radio and television, including the As-

sembly of God . . . the soul of the wounded crieth out" (Job 24:12, ASV). Challenging the broadcasters, the mayor said, "We must extend our religious commitment as far as we can in the face of urban problems."

#### C. M. WARD IS KEYNOTE SPEAKER

C. M. Ward's message, "The Gospel to a World in Crisis," followed the welcoming address by Mayor Washington.

He offered as a guide John 15:7: "Ye shall ask what ye will, and it shall be done unto you."

He cited the faith of men who caused the "sun to stand still," an "axhead to float," and who "walked on the water." He suggested that they were men who had negotiated a contract with God and moved as men with an authority under a contract that could not be broken.

The *Revivaltime* evangelist reminded the broadcasters that God is just as willing to work today as in the past. He challenged them to faith—faith that puts them into negotiation with God. "I am tremendously interested," he said, "in working and moving with a living God. What God did for Abraham, Elijah, Elisha, and Paul, He does again today for men of faith."

#### CONGRESSIONAL BREAKFAST HELD

One of the convention's highlights, the Congressional breakfast, opened with the NRB president, E. R. Bertermann, giving the organization's objectives. He stated that "the prime objective of NRB is the establishing

and maintaining of excellence in religious broadcasting by qualified speakers, and highest standards of ethical practices."

#### **BRITAIN BANS RELIGIOUS BROADCASTS**

Another speaker, Bishop A. W. Goodwin Hudson, once known across Britain as the "Pirate Bishop," spoke of the ban on broadcasting of religion in England. Hudson was dubbed the "Pirate Bishop" because he used the pirate stations situated in the English Channel to broadcast the gospel. The British government has now closed all these stations.

#### **BROADCASTERS HAVE MORAL RESPONSIBILITY**

Arthur A. Kron, of the *Lutheran Hour*, spoke of "the complexities that prevent bridging the formidable gap between what we in the religious broadcasting field would like to do in the utilization of mass audience facilities, and the totally inadequate and completely unsatisfactory restrictions under which we operate."

He said that in the past the major stumbling block was in reluctance of many station operators to air religious programs because it hampered their sale of time to commercial clients.

Calling on station owners to recognize their opportunity to influence the social and moral fiber of our country, Mr. Kron said:

"With crime substantially increasing—the use of drugs by young and old becoming a frightening specter—lowering standards of morals rampant—and dim prospects ahead for the sanctity of marriage and family life, it should be clear . . . that a new and more incisive look should now be given to what can be done to level off and then reverse these destructive trends.

"The strongest factor we could have at this time is the reconsideration, on the part of station operators and their association, of their restrictive stand on religious broadcasting."

Mr. Kron urged the members of the NRB to attempt to "convince the broadcasting industry of the vital necessity to them of bringing religious broadcasting into full partnership with them in order that the American people might fully realize the basic values of a life governed by spiritually motivated morals and ethics."

#### **AMERICA AT CRISIS HOUR**

Stephen Olford, pastor of Calvary Baptist Church in New York City, challenged the convention delegates:

"There is all over the country a central neurosis—a sense of emptiness. The young are confused with this new kind of paganism. It is a double philosophy. The feeling is, 'Go for the dollar and let the spiritual take care of itself.' There is an antigodism rampant.

"There is a basic dishonesty and dehumanism in our land. We need a mighty moving of the Spirit of God. J. Edgar Hoover, head of the FBI, has stated there are 28,500 crimes in a minute. Since 1950 crime has increased at four times the rate of growth of our population. There is insecurity in resources since 50 percent of the world is hungry. This is not poor distribution but a great spiritual problem."

#### **BROADCASTERS MUST REACH PEOPLE**

Joel Nederhood of the *Back to God Hour* warned the broadcasters against complacency:


"Unless we show that the Christian radio voice demands the right to address all of life, we will ultimately betray the great trust the Christian community has given us. And we will fail to discharge our responsibilities to those who need the message of grace so desperately.

"We must reconstruct the image of the audience we are trying to reach. We must think consistently of real people wrestling with fascinating and distressing configurations of problems. And let us think of them as intelligent, thoughtful, educated people who are looking for ballast, perspective, and insight for the here and now."

#### **BROADCASTING FREEDOM STRESSED**

Billy Graham, the final speaker Thursday morning, stated that he "appreciated the fellowship of NRB, and that the freedom all religious broadcasters are enjoying is because of what NRB is doing.

"We all recognize," he said, "the many social and economic problems in the world today. The problems in the Middle East have their roots in the Bible. Those who know the Bible know that these events will herald the coming of our Lord Jesus Christ. Therefore, we must warn, challenge, and comfort the people."

The nationally known evangelist warned the assembled broadcasters to be vigilant about keeping the airways open. "It is increasingly evident that we must stand together to keep the liberties we now have in proclaiming this gospel," he said. 

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## **WHAT GOD DID FOR A POLICE OFFICER**

WHEN I WAS A PASTOR in Kansas City, an old man entered the church one night, walking with two canes. He had thick, dark glasses on. When the altar call was made that night, he came forward. God not only saved him, but He also touched that old man's eyes so that he didn't need glasses the next morning. He came back to the tabernacle for the morning prayer meeting, and God baptized him with the Holy Ghost and fire.

I went to him and asked, "What is your name?"

"My name is Cross."

"Brother, God has been doing great things for you," I told him.

"Oh," he said, "you don't know the half. I had my ticket bought for the northwest to enter a sanatorium because of tuberculosis. I was in the last stages, and the doctor said I had to leave immediately. Last night I didn't cough once, and not a drop of blood came from my throat. I also took off my glasses. God has been doing such miraculous things."

I said, "Mr. Cross, where are you from?"

"Where am I from? Why, I've been here in Kansas City all of my life. I was on the police force for over 28 years."

Other policemen in my church told me he was the most hardened man in the police department at that time. They said his heart was like an adamant stone. But his conversion proved again that God is able to save to the uttermost.

—A. A. WILSON

# ELA IS EVERYBODY'S BUSINESS

**M**OST OFFERINGS for the Evangelism Literature for America fund (ELA) arrive by ordinary mail. But a few months ago one came by very special delivery—as if to remind us that our King's business requires haste.

A pleasant little widow with a kerchief tied around her head said a friendly good-bye to the airline stewardess as she got off a plane in Springfield, Missouri, that morning. Then she took a taxi to the Assemblies of God headquarters building.

Inside the building she asked to see General Superintendent Thomas F. Zimmerman. She had made no appointment, but the Lord had arranged her visit to coincide with his brief time in Springfield between two field trips. Shown into Brother Zimmerman's office, she placed an envelope on his desk and asked him to open it. To his amazement, out spilled \$5,000—in currency!

The visitor quietly explained that she wanted to give

the money for the winning of souls. Before she left, she had the satisfaction of knowing her offering would be placed in the ELA fund to help provide literature for widespread distribution. She boarded the plane for her return trip the next morning, rejoicing in the knowledge that she had done what she could to further the work of the Lord she loved.

She was not a wealthy woman, but as a child of God she demonstrated that God's business was her business, and she rejoiced that she could share in it. Her gift paid for hundreds of thousands of witnessing helps in the form of gospel literature and Bible Portions. These have already been distributed in the United States, including Alaska and Hawaii.

In St. Louis alone last summer during *Operation: Advance*, 331,097 pieces of ELA literature were distributed in a door-to-door witnessing campaign which brought hundreds of persons to know Christ as Saviour.


Plans are under way for an even larger witnessing operation for Dallas, Fort Worth, Denton, and surrounding Texas communities immediately prior to General Council, slated for August 21-26, 1969. Witnessing teams will also "invade" Alaska and Hawaii again this summer, using literature provided by ELA.

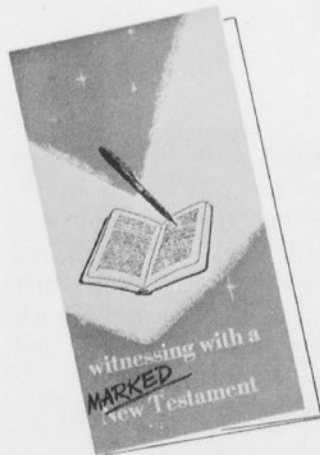
All of these operations will involve young people who give their time and pay most of their own expenses to be about the Master's business. Day after day they will "pound the pavement" or search in out-of-the-way places for lost men and women. House by house, block by block, the witnesses will go to fulfill the Master's mission of seeking and saving the lost.

*They must not go out empty-handed!* The task of providing ELA literature for them to leave behind as a continuing witness is the business of the whole church. It's the business of everybody who cares—from the widow who gave \$5,000 to the majority of Assemblies of God people whose gifts must of necessity be less.

It has been said that "between the great gifts we cannot give, and the small gifts we can, the tragedy is that we may do nothing at all." Let this not be the record of the Assemblies of God in this hour of unprecedented opportunity.

If our church is to make maximum impact in Dallas and other cities across the nation, the witnessing teams must leave effective literature behind as a continuing witness. Projected cost of literature needed in Dallas alone is approximately \$10,000. It is the business of every Assemblies of God member to see to it that our frontline representatives are supplied with the tools they need.

The literature is designed and written. The presses are ready to roll. The time to print is now. ELA is not only *everybody's business*, it is also *everybody's opportunity*. Now. 



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ELA, we'll send  
this brochure to  
help you in your  
witnessing.*

EVANGELISM LITERATURE FOR AMERICA is reaching multitudes through printed ministries. Your gift is needed now for projected summer outreach. As a token of appreciation we'll send a copy of "Witnessing with a Marked New Testament"—a new brochure detailing a witnessing plan you'll find most effective in helping you tell others of Christ's love.

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THE PENTECOSTAL EVANGEL





## NEWS OF OUR TIMES

### SCHOOL DISTRICTS TAKE ACTION; APPROVE BIBLE READING, PRAYER

#### Congress Urged to Pass Constitutional Amendment

HARRISBURG, PA.—A resolution submitted to Pennsylvania's General Assembly recently would ask Congress to endorse a constitutional amendment permitting the recitation of the Lord's Prayer and the reading of Bible verses in public schools.

However, several school districts in the state didn't wait for congressional approval but passed their own resolutions on this.

#### Philipsburg-Osceola

The Philipsburg-Osceola Area School District voted to allow Bible reading and recitation of the Lord's Prayer in its schools in 1969.

The school board unanimously approved a permissive resolution, leaving final decisions up to the

teachers in the school system.

The superintendent of schools stated that the public has always been in favor of reinstating prayer and Bible reading in the public schools, and added that the Supreme Court's ruling "is the most ridiculous thing that ever happened in the United States."

#### Clairton

The 3,200 public school students in Clairton voted almost unanimously in favor of Bible reading and prayer.

After Clairton's school board had ordered revival of the Bible reading and prayer ceremonies, the superintendent of schools sought legal opinions on this action from county and state authorities.

Impatient at inaction, residents bombarded the school office with calls urging compliance with the school board's order.

The superintendent called a staff meeting and then announced a decision "to start the program immediately... and take our chances. The worst that can happen is an injunction."

The stand taken by these school districts has inspired similar actions in other districts.

#### Constitutional Amendment

A constitutional amendment to reverse the Supreme Court ruling will be pursued by the 91st Congress. Reintroduced by Senator Everett Dirksen, the prayer amendment reads:

"Nothing contained in this Constitution shall abridge the right of persons lawfully assembled, in any public building which is supported in whole or in any part through the expenditure of public funds, to participate in nondenominational prayer."

#### Discusses America's Moral Responsibility

### Navy Chief of Chaplains Visits Vietnam

WASHINGTON, D.C.—Chief of Navy Chaplains, Rear Admiral James W. Kelly recently reported on observations he made during his fourth annual Christmas visit to Vietnam.

He gave his observations "in the hope that they would serve to help our nation's churchmen keep the changing war in proper perspective."

Chaplain Kelly's conviction is that America has a moral responsibility to God to continue in this defensive effort in South Vietnam.

"God defined morality and set forth guidelines of personal and national behavior. These are: 'Protect life. Preserve life. Love life. Help man develop to his highest capability.' These divine principles of human morality are ordained for expression in personal and national affairs, and represent the basic motives for our involvement in Vietnam," the Navy Chief of Chaplains commented.

"American involvement is a matter of moral necessity," he continued. "It is my prayer that we

shall in no wise weaken our resolve to see it through, or be tempted, for the sake of securing instant peace, to increase the load of public pressures carried by our national leadership."

Chaplain Kelly concluded, "Let us pray for an honorable and enduring peace in Southeast Asia, and for the blessings of security and prosperity for the beleaguered Republic of Vietnam."

Chaplain Kelly greets servicemen in Binh Thuy, Vietnam.



Apollo 8 stamp before Genesis 1:1 was reinstated.

#### Requests Reverse Decision

### BIBLE VERSE REINSTATED ON APOLLO 8 STAMP

WASHINGTON, D.C.—The quotation from Genesis, "In the beginning God," dropped from the original design of the commemorative Apollo 8 stamp, has been reinstated and will appear on the stamp when it is released May 5 at Houston.

The Post Office Department had dropped the quotation to eliminate possible protests. However, Postmaster General Winton Blount received so many requests that the Genesis quote be included that he decided to reinstate it.

The three astronauts read Genesis 1:1-10 on a "live" telecast as they circled the moon.

The stamp, based on a photo supplied by NASA, shows the moon's surface, with the earth some 240,000 miles distant.

### Churches Seek Increase On Loan Interest Limits

RALEIGH, N.C.—Legislation which would raise North Carolina's legal interest rate to 7 percent on loans for church building projects was introduced in the legislature here.

State law now limits such interest charges to 6 percent, with some exceptions. Sponsors of the bill said the measure was asked by church groups to allow them to raise money needed for church structures.

## Churches Should Concentrate on Religious Training

### Leave Secular Education to the State, Romney Says

LANSING, MICH.—A spiritual rebirth, especially in the public schools, was called for by former Gov. George Romney, newly appointed secretary of the U.S. Department of Housing and Urban Development, during a farewell testimonial dinner here.

Departing from his prepared text, Mr. Romney lashed out at what he called "the neutral ag-

nosticism in our public school system.

"The greatest need in this country today is for a spiritual rebirth and a greater faith in our Creator," he told 1,000 persons attending the testimonial.

Shortly before his departure to Washington, Mr. Romney had suggested that church-related schools get out of "secular education" and concentrate instead on religious instruction.

"I suggest that we seriously

consider whether it would not be more desirable to leave secular education to the state," he said, "with the churches—all the churches—concentrating their efforts on expanding weekday religious and moral instructions on a more formal and systematic basis for all the children of their faith."

This startling proposal drew immediate criticism from legislative leaders and those who have led a campaign to obtain state aid for nonpublic schools.

### Fears "Church-in-Home" Phenomenon

## Minister Objects to White House Services

LOS ANGELES, CALIF.—A retired minister, a supporter of Richard Nixon, feels that the President's decision to hold religious services in his quarters on Sunday mornings may hurt the churches. If American families follow the example of the "first family" the churches may suffer a decline of financial support and may be closed, he said.

This is the view of W. Clarence Wright who retired in 1967 as minister of Wilshire Presbyterian Church here.

"When President Eisenhower made a profession of faith and united with the Christian Church 16 years ago," Dr. Wright wrote in a letter to Mr. Nixon, "his influence led to the introduction of invocations at luncheon clubs

and other organizations which had not previously recognized God officially."

In objecting to Mr. Nixon's White House Sunday services, Dr. Wright said he recognized that one can worship God anywhere and that security precautions should be observed. But he added, "Now many others will join the plan of yourself and forsake public worship, and use such as an excuse for not supporting the church in its programs and financial requirements."

### Blasts Columbia U Chaplains

## NEW MORALITY THREATENS FAMILY, RABBI CHARGES

### Fears This May Become Moral Norm for All Society

NEW YORK, N.Y.—A Yeshiva University professor and rabbinic scholar has called the new morality a threat to modern society, opening the door to the eventual destruction of the family as the "fundamental collective unit."

Rabbi Norman Lamm, writing in *Tradition*, quarterly periodical

issued by the Rabbinical Council of America, said he found the new morality's emphasis on not injuring anyone and its deep concern for personal sensitivities "noble" but warned:

"This negative rule of not hurting anyone else is bound to become the sole normative criterion for all legal codes in the Western world.

"Thus adultery and homosexual-

ity will be legally permitted where both parties consent—and are of the age of consent—and no third party is injured thereby. And what becomes legally permissible tends to become the moral norm as well for society at large."

He had harsh words for the Columbia University chaplains who defended the off-campus love affair of a coed. The situation "revealed the bankruptcy of the moral relativism showing beneath their ecclesiastical cloaks," the rabbi asserted.

### In Old City

## Temple Site Is Excavated

JERUSALEM—Archaeologists are seeking to excavate the site of the ancient Jewish temple in the old city of Jerusalem. The original Herodian floor, which was laid about 20 B.C., has been reached, and about 12 yards of the temple walls have been uncovered. One find of special significance is a small limestone fragment bearing the Hebrew inscription "corban." This was a sacrifice article used in the ritual ceremonies of the second temple.

Several stones and pottery fragments of the Davidian kings (eighth or seventh centuries before Christ) have also been found.

A pillar that supported the royal bridge, described by Josephus as connecting the upper palace area of the city with the temple, has been identified.

### AMA Urges Law Changes

## U.S. Faces VD "Epidemic"

MIAMI BEACH, FLA.—The U.S. is in the grip of a teen-age venereal disease epidemic, according to doctors attending the 22nd clinical convention of the American Medical Association.

To combat this epidemic, the AMA passed a resolution urging changes in state laws to permit minors to get treatment without their parents' knowledge or consent.

The measure would speed up discovery and treatment, say the physicians.

However, most state lawmakers still believe that a secretive law such as this would only encourage more illicit relationships and increase the spread of VD.

## ... at a glance

- • • The world is now growing at the rate of 180,000 persons a day, according to the new United Nations Demographic Book. The annual 65-million increase brought world population to 3.4 billion by 1967. If the present rate of growth continues, the total will double in 40 years, the report said.

- • • Two missionary broadcasting organizations recently held celebrations to mark their years of broadcast ministry. HCJB in Quito, Ecuador, the world's oldest missionary broadcasting organization, celebrated its 37th anniversary. ELWA in Monrovia, Liberia, marked its 15th year of broadcasting.

- • • "Lucho," one of South America's famous motion picture and television stars, is now appearing over HCJB's missionary television channel and preaching the gospel wherever called. After starring in six motion picture smash hits in two years, he turned his back on fame and fortune and gave his heart to Christ on New Year's Eve, 1967, "for the more brilliant career that Jesus offers," he said. Lucho adds: "I want the prize that He offers at the end of the road."

### "Forgetting the Spirit"

## Education Has Failed Youth, Billy Graham Claims

CHICAGO, ILL.—Many student protesters today have a legitimate gripe against American education, Evangelist Billy Graham admitted at Youth for Christ International's 25th anniversary banquet here.

Addressing some 2,000 people, YFC's first full-time evangelist charged that "education has failed to answer the students' basic question: 'What is the purpose of my

individual existence?'"

Graham said there is a void in American education today because schools are educating the mind and "forgetting the spirit."

The spiritual search of America's young people makes them "more receptive than ever to evangelism," he said, adding that he hopes to do more evangelistic work on the campus.

### With Church of Scotland

## Queen's Participation Breaks 400-Year Precedent

LONDON—Queen Elizabeth plans to take Communion with the Scottish Presbyterians when she attends the Assembly of the Church of Scotland in Edinburgh next May, it was announced here.

The event will be unprecedented for the British monarch, who is

titular head of the Anglican Church.

Queen Elizabeth's participation in the Presbyterian Assembly will mark the first time a ruler has taken part in a Church of Scotland business session in almost 400 years.



NATIONAL SHUT-IN DAY—MARCH 30

# WMC Groups Find Blessing in Ministering to Shut-ins

## Compassion Gives Impetus For Effective Visitation

N. LITTLE ROCK, ARK.—Each year during the last week of March members of the Women's Missionary Council across the nation plan special activities for the shut-in population of their communities. These activities coincide with National Shut-in Day, March 30.

This person-to-person ministry is not restricted to one week in the year, however, for this service of love is carried on throughout the year by WMC groups everywhere.

The WMC's of First Assembly here are a good example of the women's involvement in this type of ministry.

"The secret of successful ministry to the shut-in is compassion," says Mrs. David A. Hastie, wife of the pastor of First Assembly. "Compassion has always been the motivating power of the true follower of Jesus Christ; for when the Christ-filled believer sees the crying need of humanity, he is stirred to do something about it."

Members of the senior WMC group of First Assembly visit the

county hospital twice each month where they conduct chapel services for those who are able to attend. They also make personal calls on patients confined to their beds.

This group regularly visits hospitals and convalescent homes where many of the residents formerly attended the church. Having friends bring them a bit of the church they miss so much means a great deal to the shut-ins.

David Turnage, an elderly min-

ister, and his wife often assist the women in arranging weekly Bible studies in the homes of other shut-ins.

A second WMC group composed of young homemakers goes once a month to Ft. Roots Veterans' Hospital for an hour of songs, testimonies, and Bible reading. Though many of the patients comprehend only a little of what is said, the music soothes their restlessness, and the refreshments

served at the close of each service tell them someone cares.

These WMC members are also welcomed at the Arkansas State Nursing Home where the elderly residents eagerly await the opportunity to choose their favorite hymns during devotions.

The visitation ministry of these two WMC groups offers companionship for the lonely. It results in improved physical and mental conditions and provides a clear-cut gospel witness to those in spiritual need.

"And," Sister Hastie points out, "the visitors are blessed too, for these visits help provide our WMC's with an enriched, worthwhile life."

Left: Members of First Assembly's WMC group, assisted by Brother and Sister David Turnage (standing at left) minister to a 92-year-old woman at County Hospital. Right: These WMC's have just concluded a chapel service for a group of shut-ins.



## 34 Years an A/G Minister

### The Henry Nesses Observe 50th Wedding Anniversary

HAYWARD, CALIF.—April 8 will be the golden wedding anniversary of Dr. and Mrs. Henry H. Ness of this city, formerly of Seattle.

The couple met in Minneapolis in 1917 and were married two years later. They have two sons (a third was killed during World War II), three daughters, and 15 grandchildren.

Brother Ness was a prosperous sales executive with Standard Oil when he answered the call of God to enter the ministry. Ordained by the Assemblies of God in 1925, his first pastorate was in Brainerd, Minn. He served other pastorates in Fargo, N. Dak., and Seattle, Wash., until 1948.

In 1934 while pastoring Calvary Temple in Seattle, he took the lead in starting Northwest Bible

College and was its president for 15 years. In 1948 he resigned from the church and school to accept a governor's appointment as chairman of the Washington State Board of Prison Terms and Paroles, a position he held for six years.

In addition to his church and school responsibilities, Dr. Ness was chaplain of King County jail for 13 years. He was active in the Seattle Council of Churches, National Association of Evangelicals, and International Christian Leadership.

Brother Ness made several trips to Europe following World War II in which he represented his church as well as other religious organizations. On these trips he met many top political and religious leaders.

In 1959 Dr. and Mrs. Ness moved to Oakland, Calif., where he served as pastor of First Assembly.

He is the author of several publications. His latest book, *Dunamis and the Church*, published by the Gospel Publishing House, came out in December 1968.

Plans were announced for a celebration of the golden wedding anniversary on Saturday afternoon, March 29, at the A/G church in Fairfield, Calif., where their son Eugene is pastor.

## Enrollment Now 1,066,128

### COMPUTER AIDS COMPILATION OF SUNDAY SCHOOL STATISTICS

SPRINGFIELD, MO.—For the first time in the 24-year history of the Assemblies of God Sunday School Checkup, statistics were compiled with the assistance of a computer.

Use of the electronic equipment speeded up the Checkup processing by approximately three weeks, according to Edith Denton, statistics coordinator of the National Sunday School Department.

The 1968 reports show an in-

crease in a number of areas over 1967 figures. The total schools increased from 9,097 to 9,120. Total enrollment grew from 1,027,688 to 1,066,128. Average attendance went up from 748,592 to 755,866. However, the number of teachers and officers decreased from 116,078 to 114,456. There were 46 new Sunday schools reporting by Checkup in 1968, and 760 of the reporting schools received top rating as Gold Crown Sunday schools.



Standing in front of the central processor unit of the IBM 360 Computer System, Sunday School Executive Director T. E. Gannon (left) and National Secretary W. E. Kirschke examine some of the final statistics provided by A/G Sunday schools on the 1968 Checkup.





ASSEMBLIES CHAPLAIN HELPS SPEARHEAD DRIVE

## Chapel Being Constructed at Arkansas Prison

### Inmates Provide Impetus For \$70,000 Chapel Project

TUCKER, ARK.—“An Island of Hope in a Sea of Despair” is the way one person described the chapel now under construction at Tucker Prison here.

With the conviction that God is the center of all rehabilitation efforts, architect Raymond Branton designed the chapel to accommodate a ministry to the whole man.

The new chapel will include a sanctuary suitable for all faiths. The building will also contain classrooms for the secular education of the inmates; counseling rooms and a psychiatrist's office for treatment of the emotionally disturbed; and visitors' rooms for families who come to visit their loved ones in prison.

This project is unique in that the desire for a place to worship came from within the walls of the prison. Inmates expressed their desire for a chapel to their chaplain, Charles R. Hembree, an Assemblies of God minister. He re-

laid their request to interested businessmen and churches, since state funds were not available for such a project.

With Dwight Linkous as chairman, a committee of business-

men was formed and a fund-raising drive begun. The news media gave wide coverage. Two inmates, James Dean Walker and Gerald Hutchinson, spoke at churches, schools, and civic organizations

presenting the need and desire for such a building at Tucker Prison. Much of the money for the project was raised by these two inmates.

Other inmates are providing the labor for construction of the chapel, and a substantial part of the building materials as well as \$25,000 in cash have been donated by concerned Christians. Construction supervisor R. L. Rosamond estimated that \$30,000 will be needed to complete the structure.

Paul R. Markstrom, national prison chaplain of the Assemblies of God, was present for the groundbreaking ceremonies. He states that he was “deeply moved by the concerned enthusiasm of the churches and businessmen of Arkansas as manifested by their interest in this project.”

Governor Winthrop Rockefeller spoke of his desire to have the presence of God radiate from the chapel to every inmate of the institution. The governor placed great emphasis upon the power of God in the rehabilitation of inmates.

**Left:** Dwight Linkous, chairman of the fund-raising committee, accepts a check from Governor Winthrop Rockefeller who made a large personal contribution to the project. **Right:** Chaplain Hembree expresses the inmates' appreciation to those who have aided the project.



Participating in the groundbreaking ceremonies of the Tucker Prison Chapel were (left to right) Bob Scott, Dwight Linkous, Chaplain C. R. Hembree, Governor Rockefeller, Victor Urban, and Don Bassett.



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AND  
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- \* A privilege and responsibility of every minister and church delegate

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**KANSAS CITY, MO.**—Bill Sharp (left), pastor of Englewood Assembly in Independence, Mo., gets a helping hand from Thomas F. Zimmerman, General Superintendent of the Assemblies of God, in handing over a giant-sized gavel to Milton Beckett. Pastor Sharp is the outgoing president of the Assemblies of God Ministerial Alliance of Greater Kansas City representing 45 churches in this area, and Brother Beckett is the new president for 1969. Brother Zimmerman spoke for the alliance at the recent annual ministers banquet. The alliance's activities have included sponsoring a World Missions Convention and the Billy Graham Crusade. Currently they are making preparations for the appearance of Evangel College's "Living Sound and Song" to be presented here April 11.

## Spring "Paraclete" Features Pentecostal Background Study

SPRINGFIELD, MO.—The lead article of the Spring 1969 issue of *Paraclete* is, "The Feast of Pentecost and the Day of Pentecost," by A. D. Millard, registrar of Northwest College of the Assemblies of God, Kirkland, Wash.

This study of the "institutional background of Pentecost" is of particular value as it relates to the Jewish Biblical ceremony.

The writer introduces his subject by stating, "What happened on the Day of Pentecost cannot be fully understood apart from some understanding of what the Feast of Shevuoth [Pentecost] meant in Israel and how it was observed by those 'dwelling at Jerusalem, . . . devout men, out of

every nation under heaven' (Acts 2:5)."

The current issue also contains the first of three articles dealing with the subject of miracles. The overall title of the series, which will run in sequence, is, "The Cessation of the Charismata."

Other features are: "The Holy Spirit in the Book of Judges," "Anointing with Oil," and "Spiritual Gifts We May Fail to Recognize."

Because of the limited number of back issues available, *Paraclete* will soon become a collector's item for those who desire a complete file of the journal for their libraries, according to H. W. Steinberg, editor.

### WITH CHRIST

**EDNA M. SNIDER**, 87, of Dayton, Ohio, went to be with the Lord on December 28, 1968. An ordained minister since 1933, Sister Snider served the Lord as an evangelist, but was superannuated in 1949. She also assisted her late husband Tice in pastorates in Kentucky and Ohio. She is survived by two daughters and one step-daughter.

**HERBERT A. JOHNSON**, 57, of Denton, Tex., went to be forever with Christ on January 15, 1969. He was ordained in 1945 by the North Texas District.

Brother Johnson was a pastor and former sectional presbyter. He had a radio broadcast in Denton for 28 years and began several churches in this area. He is survived by his wife Marie, a licensed minister, and nine children.

Two of his daughters are also licensed ministers. Mrs. F. R. (Opal) Patterson and her husband pastor the assembly in Irving, Tex. Mrs. Randall (Valda) Brown and her husband, appointed home missionaries, are working with the Pima Indians in Coolidge, Ariz.

**EDNA JOHNSON**, 59, of Florida, Ala., went to be with Christ on January 15, 1969. Sister Johnson, licensed by the Alabama District in 1954, served the Lord as a pastor in Pleasant Grove, Fla., and as an evangelist. She is survived by two children.

**MATTIE ARMSTRONG**, 68, of Rison, Ark., went to her eternal reward on January 14, 1969. A licensed minister of the Arkansas District since 1939, Sister Armstrong served as a pastor in Rowell and Rison, Ark., and was also

active in evangelistic work. She is survived by her husband Jess, one son, and two daughters.

**MARY E. JAMES**, 79, of Arcata, Calif., went to be forever with Jesus on December 27, 1968. Sister James was licensed by the Arkansas District in 1944 after serving for 26 years as a Salvation Army officer. She served in the Assemblies of God as an evangelist and as a pastor in Arkansas and California. She is survived by her husband Harvey and nine children.

**ETHEL SPALDING**, 67, was called into the presence of the Lord on November 1, 1968. Ordained by the Southern California District in 1954, she served the Lord as pastor of Community Chapel in Los Angeles, Calif. Sister Spalding is survived by one son.

**CIRO SANCHEZ**, 68, of San Antonio, Tex., went to his eternal reward on December 17, 1968. Brother Sanchez was licensed by the Latin American District. He served as pastor in San Antonio and as evangelist. He is survived by his wife Julia.

**RAY WALDEN**, 77, of Hungry Horse, Mont., was called into the presence of the Lord on September 19, 1968. Brother Walden, ordained by the Idaho District in 1939, was pastor in Pablo, Ronan, Martin City, Hungry Horse, and Columbus, Mont. He served the Montana District as camp custodian from 1950. He is survived by his wife Ida, two sons, and a daughter. His two sons, Ray E. and Clyde A., of Seattle, are ordained ministers in the Northwest District.

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## TEXAS CONGREGATION DEDICATES NEW CHURCH

Located in Third Largest Planned Housing Development

SAN ANTONIO, TEX.—Though a church dedication always gives cause for rejoicing, the congregation of Valley Hi Assembly here was especially thankful for God's goodness at the recent dedication of its new church.

Shortly after attaining an all-time attendance record, the former church was completely destroyed by fire on March 1, 1968. Church services were held in schools and mission buildings while the new church was under construction.

Speaker for the dedicatory service was Thurman Fountain, pastor of the Assembly of God in Seguin, Tex.

The new building is located in the third largest planned housing development in America (population 60,000).

The church, with 13,000 square feet of floor space, contains a sanctuary which will seat 400 and is decorated in red and gold with pecan paneling. The educational wing has 12 classrooms, nursery, two offices, a fully equipped kitchen, and a large fellowship hall. The entire structure has central heat and air conditioning.

The educational wing houses a kindergarten and child care center licensed by the State of Texas. After only four months in operation, there are 30 pupils enrolled in this school.

Pastor Elbert Smart served as general contractor for the build-

ing, and the congregation did a great deal of the work. The structure is valued at \$175,000.

Leon Morrow held the first evangelistic campaign in the new church in December. Pastor Smart states that this, the third campaign Evangelist Morrow has held for his congregation, was a great blessing to all.

**LAKE PROVIDENCE, LA.**—Evangelist and Mrs. Danny Rogers of Lamesa, Tex., recently held a series of successful meetings at First Assembly here.

Attendance was excellent with 65 visitors. Fifteen persons were saved, and three were baptized in the Holy Spirit.

—Lloyd E. Singley, pastor

**FORSYTH, MO.**—Riverview Assembly has concluded a three-week series of special meetings with Evangelist Duard Baldwin of Springfield, Mo.

Two persons were saved. A man who had been away from the Lord for 24 years was reclaimed and filled with the Spirit. Many were healed. The whole church was refreshed and revived.

—Gary Polland, pastor

**TUSCOLA, MICH.**—The Lord's presence was felt in each service at the Assembly of God here during meetings with Evangelist Charles Lance of Cahokia, Ill.

Several testified to definite healings, and three were filled with

the Holy Spirit. Others were reclaimed and refilled.

The young people especially were stirred and sought God around the altar.

—Max S. McCloud, pastor

**WICHITA, KANS.**—Trinity Assembly here was blessed recently by the ministry of Evangelist and Mrs. Ben Brumback of Augusta, Kans.

Several were saved and five were filled with the Holy Spirit. Many were refilled as the ministry of the Word engendered faith and challenged the hearts of the people.

Visitors were present in every service, and new contacts were made for the church. A gracious spirit of revival continues.

—R. L. Courtney, pastor

**MADERA, CALIF.**—Grace Assembly here was revived spiritually during recent meetings with Evangelist John C. Potteet of Costa Mesa, Calif.

Three persons were saved and one was baptized in the Holy

## EVANGELISTIC EVENTS

| STATE  | CITY             | ASSEMBLY                   | DATE            | EVANGELIST              | PASTOR             |
|--------|------------------|----------------------------|-----------------|-------------------------|--------------------|
| Ala.   | Greenville       | First                      | Mar. 30-Apr. 13 | S. P. Bostic            | Morris Pate        |
|        | Opelika          | First                      | Apr. 6-20       | Nettie Parham           | Leon Comer         |
| Ariz.  | Stanfield        | <sup>1</sup> A/G           | Apr. 7-20       | R. I. & Pearl Wynkoop   | A. M. Cranston     |
|        | Tolleson         | A/G                        | Mar. 30-Apr. 13 | Ward & Mary Popejoy     | Johnny Dickerson   |
| Ark.   | Fort Smith       | Northside                  | Apr. 8—         | J. B. & Mrs. Essary     | Lowell Snitker     |
|        | Harrisburg       | First                      | Mar. 31-Apr. 13 | Jim Mackey              | D. L. Rousey       |
|        | Little Rock      | Central                    | Apr. 8-20       | Glenn & Helen Kelly     | Bird Campbell      |
|        | Little Rock      | Cloverdale                 | Mar. 30—        | Tony Minick             | Alvin Hicks        |
| Calif. | Burney           | A/G                        | Apr. 1-13       | George & Susie Holmes   | Lawrence Langley   |
|        | Covina           | A/G                        | Apr. 6—         | Marvin Schmidt          | Judge B. Lindsey   |
|        | Fontana          | First                      | Apr. 1-13       | Don Mallough            | J. S. Manchester   |
|        | Long Beach       | Glad Tidings               | Mar. 30-Apr. 6  | August A. Anderson      | Allan Snider       |
|        | Los Gatos        | First                      | Apr. 1-6        | Larry Franks Party      | Kelsey Prinzing    |
|        | Manteca          | First                      | Apr. 1-13       | Star Thomas             | Don Annas          |
|        | Olivehurst       | First                      | Apr. 8—         | Roy & Dorothy Nielson   | Everett Gilbert    |
|        | Sacramento       | <sup>2</sup> Bethel Temple | Apr. 1-6        | Christian Hild          | Clyde Henson       |
|        | San Pablo        | Calvary                    | Apr. 9-20       | John & Robert Stephens  | J. S. Murrell      |
| Colo.  | Colorado Springs | Northside                  | Apr. 9-20       | Richard & Rhoda Field   | E. L. Schoneman    |
| Fla.   | Carrabelle       | First                      | Apr. 9-20       | Randall A. Walker       | Raymond Taylor     |
|        | Keysville        | A/G                        | Apr. 6-13       | Edgar & Mrs. Davis      | David Fernandez    |
|        | Panama City      | Callaway                   | Mar. 31-Apr. 6  | Randall A. Walker       | F. H. Wesley       |
|        | Tallahassee      | Evangel                    | Apr. 1-6        | David L. Grant          | Wiley T. Davis     |
| Ga.    | Augusta          | First                      | Apr. 6-20       | Billy & Cherie Cotton   | John Moore         |
|        | Columbus         | North Highland             | Apr. 1-13       | H. B. Kelchner          | Clarence O. Cope   |
|        | Thomaston        | First                      | Apr. 6-13       | B. W. Sykes             | R. Buford Collins  |
| Idaho  | Boise            | Calvary-First              | Mar. 30-Apr. 13 | Darrel & Della Bean     | Jackie Marshall    |
| Ill.   | Cottage Hills    | First                      | Apr. 6-20       | Charles & Judy McKnight | F. Maurice Burgund |
|        | Mascoutah        | Full Gospel                | Apr. 1-13       | W. W. & Mrs. Martin     | Floyd Porter       |
| Ind.   | East Chicago     | First                      | Apr. 2-13       | Lyman Richardson        | Elmer Marrone      |
|        | Evansville       | First                      | Apr. 8-20       | Charles E. Crank        | J. Donald Carroll  |
|        | Plymouth         | First                      | Apr. 1-13       | Wallace & Carol Joice   | J. W. Wainscott    |
|        | Speedway         | First                      | Mar. 30-Apr. 6  | Thom & Carolyn Loven    | Fred O. Rice       |
| Iowa   | Chariton         | A/G                        | Mar. 30-Apr. 13 | Jean Lucy               | J. C. Hook         |
|        | Grinnell         | First                      | Mar. 18-30      | Milo Harmon             | Sam Reaves         |
| Kans.  | Dodge City       | First                      | Apr. 9-20       | Gene & Heather Burgess  | Lloyd Bilhimer     |
|        | Fredonia         | A/G                        | Apr. 1-13       | Roy H. Tregenza         | Warren Goble       |
|        | Garden City      | Faith Tab.                 | Mar. 30—        | John & Freda Bryant     | Paul Bryant        |
|        | Kansas City      | Gospel Temple              | Mar. 30-Apr. 6  | A. M. Alber             | Burl Rogers        |
|        | McPherson        | First                      | Apr. 10-20      | Paul E. Morris          | Dan R. Ames        |
|        | Parsons          | First                      | Mar. 23-30      | Roy H. Tregenza         | Thomas Botsford    |
|        | Tribune          | A/G                        | Mar. 31-Apr. 6  | Ervin Asiatico          | J. Dave Vanley     |
|        | Wichita          | First                      | Apr. 8-20       | I. D. Rayborn           | J. Derald Musgrove |
|        | Wichita          | New Hope                   | Apr. 6-13       | Troy & Jean Guinn       | Jack Covert        |
| Ky.    | Corbin           | First                      | Apr. 1-6        | R. J. Pasquale          | Clyde Kite         |
|        | Henderson        | First                      | Apr. 9-20       | Kenneth & Theda Wright  | Wayne Hemphill     |
|        | Louisville       | <sup>2</sup> Evangel Tab.  | Mar. 25-30      | Paul Hild               | W. L. Rodgers      |
|        | Owensboro        | Calvary                    | Apr. 1-6        | Paul Hild               | Dwight Edwards     |
| La.    | Lake Providence  | First                      | Apr. 2-13       | Doyle Jones             | Lloyd E. Singley   |
| Md.    | Baltimore        | Calvary                    | Apr. 9-20       | Keetah Jones            | R. V. McIntosh     |
|        | Cedarville       | Full Gospel                | Apr. 8—         | Clara A. Peters         | W. M. Johnson      |
|        | Pasadena         | A/G                        | Apr. 6-20       | J. Earl & Mrs. Douglass | J. B. Goggin       |
| Mich.  | Albion           | A/G                        | Apr. 1-13       | Arthur & Anna Berg      | Stanley Andersen   |
|        | Battle Creek     | Springfield                | Apr. 8-13       | Carl E. Gammel          | Thomas G. Skoog    |

### EMPLOYMENT OPPORTUNITIES

Full-time permanent positions for experienced secretarial help are available at the Assemblies of God headquarters in Springfield. Applicants must be fast, accurate typists with knowledge of shorthand.

For further information write:  
Personnel Office  
1445 Boonville Avenue  
Springfield, Mo. 65802

Spirit. Several people were healed during the meetings.

Many were encouraged to renew their faith in the power of Pentecost. —A. B. Goossen, pastor

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**TONASKET, WASH.**—Evangelist Forest Hill recently conducted a series of special meetings at the Assembly of God here. Attendance was good despite very cold weather.

One person was saved, and three were reclaimed. Many lives were changed as people who had been bound spiritually found new freedom in praising the Lord.

—Ray E. Weaver, pastor

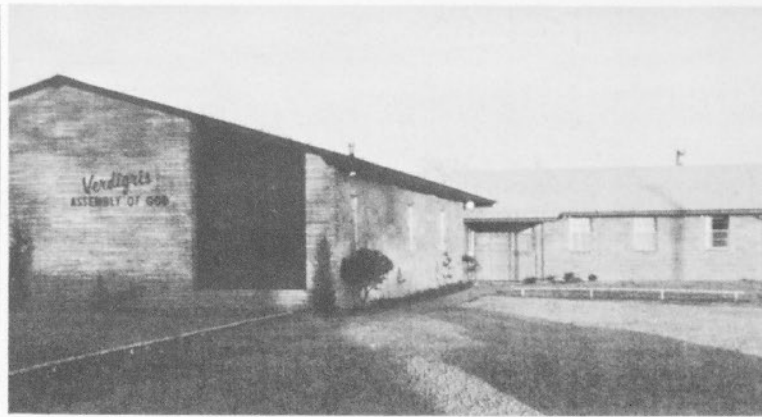
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**NAPLES, FLA.**—First Assembly here is praising the Lord for His blessings in recent services held by Evangelist Manfred Polk of Plant City, Fla.

Fifteen people received Christ as Saviour, and three were filled with the Holy Spirit.

The entire church has a new spirit of love and fellowship and a willingness to work.

—Othniel Taylor, pastor



Steady Growth Reported

## Sunday School Annex Dedicated in Oklahoma

**CLAREMORE, OKLA.**—The Verdigris Assembly here has dedicated its new Sunday school annex to the Lord.

R. E. Goggin, Oklahoma District superintendent, was speaker for the dedication. Special recognition was given to Mrs. Nancy Johnson who founded the church and served as pastor for 30 years.

The new 38-by-90-foot addition contains 11 Sunday school rooms, two rest rooms, a pastor's study, and a kitchen. During this building program, new carpeting and paneling were installed in the sanctuary. A new front entrance and a rock front for the church completed the building program.

Volunteer labor kept the cost



(L. to R.) District Superintendent R. E. Goggin, Mrs. Nancy Johnson, Pastor and Mrs. Royce Peterson.

of this expansion program to \$17,000. The church and property are valued at \$50,000.

Pastor Royce Peterson reports that there has been a wonderful move of the Holy Spirit in the church with a number receiving the baptism in the Holy Spirit. Thirteen families have come into the church over the past two years.

| STATE   | CITY            | ASSEMBLY           | DATE            | EVANGELIST                | PASTOR              |
|---------|-----------------|--------------------|-----------------|---------------------------|---------------------|
|         | Caro            | A/G                | Apr. 1-13       | Paul & Ilene Anderson     | Guy Trower          |
|         | Oscoda          | A/G                | Apr. 8-13       | Wesley Wibley             | J. R. Johnson       |
|         | Saginaw         | First              | Apr. 2-13       | Wilfred Millington        | Thomas Trask        |
| Minn.   | Worthington     | A/G                | Apr. 3-6        | Tanner Team               | John Everett        |
| Miss.   | Columbus        | Glad Tidings       | Apr. 6-18       | Darrell & Carolyn Pilcher | Walter L. Davis     |
|         | Poplarville     | A/G                | Mar. 19-30      | "Danny" & Patsy Rogers    | Gerald Horne        |
| Mo.     | Chillicothe     | First              | Apr. 6-20       | DeGreef-Cooper Tm.        | Orville Grace       |
|         | Kansas City     | North Oak          | Apr. 6-20       | Glenna Byard              | J. C. Bolin         |
|         | Lebanon         | First              | Apr. 8-20       | Al D. Hewison             | C. R. Hampton       |
|         | St. Clair       | A/G                | Apr. 1-13       | J. C. & Mrs. Nichols      | Lyall Parsons       |
|         | St. Louis       | Friendly           | Apr. 7-20       | Howard & Barbara Young    | Norman Hale         |
|         | Springfield     | Calvary Temple     | Apr. 6—         | Johnny Barton             | Stewart Robinson    |
| Nebr.   | O'Neill         | A/G                | Apr. 1-6        | Phil & Dave Hastie        | D. C. Palser        |
| N. J.   | Bridgeton       | Full Gospel        | Apr. 1-13       | Eddie Wilson              | Donald Veater       |
|         | Elizabeth       | Evangel            | Apr. 8-20       | William Caldwell          | Frederick Huber     |
|         | Hillside        | Faith              | Mar. 23-30      | Donald Kroah              | Donald B. Carvell   |
| N. Y.   | Franklin Square | Bethel             | Apr. 8-13       | Singing Kolenda Family    | Albert Andreason    |
| N. Dak. | Sawyer          | Calvary Chapel     | Apr. 8-13       | Paul Clark Tm.            | Harry Heidt         |
| Ohio    | Canton          | Mount Olivet       | Apr. 1-13       | Wayne & Vi Marshall       | Kenneth Haddaway    |
|         | Cleveland       | Glad Tidings       | Apr. 2-13       | Bobby & Sharon Jones      | Wm. L. Rhyand       |
|         | Uhrichsville    | A/G                | Apr. 8-13       | R. J. Pasquale            | J. J. Rhinehart     |
| Okla.   | Enid            | Spaulding          | Apr. 1-13       | Larry & Helen Hatfield    | Howard Snell        |
|         | Morris          | A/G                | Apr. 6-13       | Bill Albritton            | Henry Jacobs        |
|         | Okemah          | First              | Mar. 30-Apr. 13 | Hoyt Ming                 | Bob Benson          |
|         | Oklahoma City   | Sunny Lane A/G     | Mar. 25-Apr. 6  | Mike & Linda Murdock      | Robert Hill         |
| Oreg.   | Aloha           | A/G                | Apr. 1-13       | Lloyd & Carol Portin      | John Fuiten         |
|         | Roseburg        | A/G                | Apr. 1-13       | John Irish Smith          | Howard Flaherty     |
| Pa.     | Bedford         | The Village Church | Mar. 30-Apr. 11 | Gene & Esther Fiddler     | David L. Hardt      |
|         | Brookville      | First              | Mar. 25-Apr. 6  | E. A. Manley              | Vernon Boyer        |
|         | Fallentimber    | Pentecostal        | Apr. 8-20       | James L. Snyder           | Harold N. Imes      |
| S. C.   | Spartanburg     | First              | Apr. 9-21       | Ernie Eskelin             | Houston Miles       |
| S. Dak. | Vermillion      | A/G                | Apr. 2-6        | Paul Clark Tm.            | L. A. Shelton       |
| Tenn.   | Dyersburg       | First              | Mar. 23-Apr. 6  | Gene & Heather Burgess    | Jerald Ogg          |
|         | McMinnville     | First              | Apr. 1-13       | Frank Sanders             | G. M. Jordan        |
| Tex.    | Dallas          | First              | Mar. 30-Apr. 6  | Jack Dial                 | Edgar H. Palser     |
|         | Dumas           | Bethel             | Apr. 8-20       | Mike & Linda Murdock      | Glen Lester         |
|         | El Paso         | First              | Apr. 6-20       | Dale Van Steenis          | Wm. F. Hageman      |
|         | Houston         | Heights            | Mar. 26-30      | Bob Larson                | Kenneth D. Barney   |
|         | Lubbock         | Faith              | Apr. 2-13       | C. A. Nicholson           | Bob Goodwin         |
|         | Lufkin          | Glad Tidings       | Apr. 6-20       | H. A. & Mrs. Strange      | A. M. Freeze        |
|         | Seadrift        | First              | Mar. 30-Apr. 6  | Robert Summers            | R. G. Caddell       |
|         | Tyler           | Calvary            | Mar. 30—        | James & Peggy Hazelton    | C. W. McCulloch     |
|         | Wichita Falls   | First              | Mar. 30-Apr. 13 | Bob Larson                | S. E. Eldridge      |
|         | Wink            | First              | Apr. 6-13       | "Danny" & Patsy Rogers    | Jerry Venable       |
| Va.     | Alexandria      | Bethel Full Gospel | Apr. 6—         | Tommy Godfrey             | O. B. Harrup Jr.    |
|         | Alexandria      | <sup>3</sup> First | Apr. 3-5        | Singing Kolenda Family    | Wendel Cover, D-Cap |
|         | Bealeton        | Mount Hermon       | Mar. 30-Apr. 6  | Linwood M. Ball           | David Messick       |
|         | Virginia Beach  | First              | Apr. 6—         | V. M. & Mrs. Dullabaun    | Samuel D. Beiler    |
| Wash.   | Tacoma          | First              | Apr. 2-13       | Arne Vick                 | Fulton Buntain      |
|         | Walla Walla     | Bethel             | Apr. 2-13       | Roy & Arlene Brewer       | A. L. Batterson     |
| Wyo.    | Casper          | Faith              | Apr. 8-20       | James & Beulah Pepper     | H. R. Kennedy       |
|         | Gillett         | Pentecostal        | Apr. 8-13       | Phil & Dave Hastie        | Orvil L. Holden     |

<sup>1</sup> Youth Crusade

<sup>2</sup> Children's Revival

<sup>3</sup> C. A. Convention

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

### ANNOUNCEMENT

**N. MISSOURI DISTRICT COUNCIL**—April 8-10, Central Assembly, St. Joseph, Mo. Fay Hutchinson, will be guest speaker and W. B. Friend, district superintendent, will preside.—Donald L. Lada, host pastor

### EASTER "EVANGEL" TO BE SENT TO U.S. SERVICEMEN

OVER 15,000 U. S. servicemen, serving their country throughout the world, will receive a free copy of the 1969 Easter *Evangel* (to be released next week).

The Easter *Evangel* will be sent as another ministry of the Assemblies of God Servicemen's Division. This special edition will be a touch of home to men sacrificing to make our freedom possible. The message of hope of the resurrection through Christ must reach those facing death.

The Servicemen's Division has an ever-increasing challenge to minister to men and women in the Armed Forces. Added names mean added opportunities for ministry, but they also mean added expenses. If you would like to help send the *Evangel* to 15,000 servicemen, mail a gift now to the Servicemen's Division, 1445 Boonville, Springfield, Mo. 65802.

# WHAT MAKES PEOPLE THROW STONES AT JESUS?



By J. L. FLEMING

Pastor, First Assembly, Okmulgee, Oklahoma

*"Then took they up stones to cast at him" (John 8:59)*

**I**MAGINE, STONING JESUS! It seems absurd to us, but the Bible records the story in John 8.

It happened at one of those impromptu conferences where the scribes and Pharisees tried to entangle Jesus so they would have an excuse to end His ministry.

They accused Him of being possessed by an evil spirit; they said He was a Samaritan. In other words, they were calling Him names. But the climax came when Jesus said that those who followed Him would not taste death. Laughing, the mob thought the only answer was to stone Him and rid society of this One who knew so much.

We look on their reaction as absurd and smugly give thanks that we are free from such attitudes today. But are we? If Jesus were on earth now, how would the public receive Him? Were He to come into our churches, businesses, homes, or even our hearts and lives, what would He find and how would He be received?

It is likely that His reception would be much the same as it was when He was here.

*What makes people take up stones to throw at Jesus?* Four things, among others:

*Jealousy.* It is easy to weep with those who weep, but sometimes we find it difficult to rejoice with those who rejoice. The antagonists of Jesus' day were jealous of His popularity with certain people, of His teaching and their own inability to answer, and of His manner and method. In fact, they were so jealous they actually tried to stone Him!

Jealousy can also enter men's hearts today. It usually arises from childishness over some petty thing and is not anything to be proud of. It tears down the soul and should

be eradicated. Jealousy never indicates true love but is distrustful. It casts faith out the window as it eats away at the soul. When jealousy enters in, love departs.

As we allow jealousy to rule in our hearts, we are picking up stones to throw at Jesus because His Spirit cannot coexist with jealousy.

*Resentment.* Many people resent being given advice for any reason. In this passage in John's Gospel, Jesus was giving advice to the leaders of His day. They strongly resented it. They expressed their resentment by picking up stones to throw at Him.

People today still resent His advice which says, "Ye must be born again" (John 3:7). The self-satisfied person sees no need for heeding His words. Those who refuse to heed Him are throwing stones.

*Revenge.* The spirit of revenge is evil and can ruin a man's soul. Look at the mob in Jerusalem and see the bitterness of revenge working in their hearts.

Revenge will ruin a life today and heap stones on Jesus.

*Prejudice.* A stone that shuts out the light of truth and closes the mind against accepting anything different is prejudice. Prejudice closes the heart, soul, and mind by condemning before making an investigation. The mob in Jerusalem was filled with prejudice and refused to acknowledge the truth of Jesus' words. They closed their minds to what He said.

Those who allow prejudice to close their minds and hearts today to the truth of the gospel are guilty of throwing stones at Jesus.

We can avoid throwing stones by yielding our hearts to Him and allowing Him to guide our lives. He loves us with infinite love, and will not guide us wrong.

Are you throwing stones at Jesus?

