

FILE COPY

The Pentecostal
Evangel

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



"Praise God, from Whom all blessings flow"

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Immigrants in Israel

A total of 143,417 immigrants entered Israel in the first seven months of 1951, according to official figures. This compares with a total of 90,483 for the same period in 1950.

The First Russian Immigrant

The first Jewish immigrant from Soviet Russia arrived in Israel recently. She is the 73-year-old mother of a member of a communal settlement. She waited three years for her application for a passport to be granted by the U. S. S. R. On the immigration visa the Israel consulate in Moscow stamped, "Number One."



It's hard to realize that old folks were once young as we, isn't it? You'd hardly believe that an enfeebled old man once took his young bride's hand, as they walked through a crisp November evening, and made glowing plans for the future. They talked of the home they'd have, with radiant hearth and happy children.

They had the happiness, in spite of hardships. But it wasn't quite as planned, for they had answered God's call to pioneer ministry. Now, in declining years, there is no hearth, for home had been a dozen places, and none their own.

Instead, there is a chilling loneliness as winter comes.

Such is the plight of a number of our aged ministers and missionaries who can no longer serve in active ministry. They are our own. Let us kindle for them a warmth of love and appreciation by giving abundantly, and from our hearts, in this year's offering for our aged ministers and missionaries.

This Sunday, November 18, is the day most churches are taking the offering. If you miss that offering, slip your gift in an envelope and send it to the Department of Benevolences (Fred Vogler, Director), 434 West Pacific Street, Springfield 1, Missouri.

Self-Murderers

Last year more than 16,000 people in the United States met death at their own hands, while countless others maimed or wounded themselves in 100,000 unsuccessful suicide attempts.

Illegal Gambling

In his new book, *Crime in America*, Senator Estes Kefauver, former chairman of the Senate Crime Investigating Committee, estimates that illegal gambling runs at the rate of \$17 billion to \$25 billion a year—in other words, between 7% and 11% of the nation's income!

Christians Protected in Punjab

Christian residents in the village of Matta, near Lahore, Pakistan, were attacked by Moslems recently. As a result, Punjab authorities arrested sixty-seven persons, and the Chief Minister of the Punjab gave his assurance that the authorities will enforce the law against any disturbers of the peace.

"From Here to Eternity"

In August a great airliner was lowering for the landing at Oakland, Calif. For some unknown reason the plane hit a hillside, killing all 50 aboard. Someone picked up a book which apparently some passenger had been reading. The title was, *From Here to Eternity*. How little any of us know these days how near to eternity we may be!

The Gospel in Mexico

Walter M. Montano, former Bolivian monk who is now director of Christ's Mission for Converted Priests in New York, recently conducted evangelistic services throughout Mexico under the sponsorship of the Evangelical Council of Mexico. Everywhere the services drew large attendance. The people of Mexico are hungering for the Bread of Life, and all Evangelical preachers (including our Pentecostal brethren in Mexico) are seeing many souls saved.

So successful is the evangelism that persecution is greatly increased. Handbills and posters opposing Protestants are being circulated throughout certain residential sections of Mexico City. "Catholics—be loyal to our religion and our fatherland!" they proclaim. "Eject from your neighborhood disruptive Protestantism." A so-called "manifesto" is being widely distributed which reads: "Protestants act as the allies of communism, because they sow division among Mexicans. . . . Fight them!"

The Baptist congregation at Zacatecas, with permission of the Mexican federal government, tore down its old building and leveled the ground for a new one, when suddenly the governor of the state sold the entire property to a bus company for a terminal! Since all church property belongs to the nation, and not the state, the governor's action was illegal and probably will be rescinded.

Streams in the Desert

There were joyous celebrations among the people of the Negev (the great desert area in southern Israel) at the official opening of the water pumping station near Beersheba. Built in eight months by Yemenite immigrants under the direction of Swiss engineers and Israel water experts, it is the first of four stations planned by the Government at a cost of two million Israel pounds, which will irrigate about 25,000 acres.

News from South America

Some months ago in La Paz, Bolivia, at the headquarters of "Catholic Action," a Roman Catholic woman made an address in which she gave the results of her personal research into Protestant activities in Chile, Argentina, and Bolivia.

According to *Presbyterian Life*, she began by showing the steady growth of Protestantism during recent years, noting that this was not a matter of an unimportant minority, but of a healthy and compact body which is growing in quality as well as in numbers. She observed that among the Evangelicals it is not the pastor or the missionary alone who is in charge of propagating the faith, but every member of every church feels himself a real missionary and acts accordingly.

She outlined the Evangelical program in detail—the commissioning of colporteurs and lay preachers; the training of nationals as pastors in ever-increasing numbers; the training of nurses and school teachers. She explained the magnificent organization of work among women, youth, and children; the lessons and Bible studies presented so skillfully and well within the understanding of the pupils. In short, she praised Protestant work, making it clear that it was filling a great need and that the people respond immediately.

Let Us Give Thanks With Samuel

EBENEZER—"HITHERTO HATH THE LORD HELPED US"

Josephine E. Turnbull

READ IT in 1 Sam. 7:12. "Hitherto hath the Lord helped us." The Lord hath helped us! The Lord hath helped me! Can you say it? *Hath helped me!* Poor, indeed, is the soul that cannot look on the past and recall a single thing that the Lord hath done for it—there are no recognized Ebenezers, no hithertos of the Lord's help. No matter what accomplishment there may have been in that life, no matter how many earthly gains acquired, if there has been no cry to God for help, and no receiving of help from Him, that one is to be pitied; that soul is really barren; it is closed out of heaven, out of a blessed eternity with the Lord who helps men. Indeed, He is rich unto all that call upon Him. Rom. 10:12.

Sad to say, there are men and women who will not acknowledge their need of the Lord. "I can help myself, thank you," is their attitude. I heard of a recently saved soldier whose young wife wouldn't have the Lord. She wouldn't let Him help her. A little later when her baby was born it did not live. Then the soldier husband, so sure of the Lord's help in his own life, pleaded again with the wife to accept Christ as her Saviour, and she, heart-broken and feeling her need, called for help from above and was saved—the Lord helped her.

See the story from which our text is taken in 1 Sam. 7:1-13. God had given marvelous help to His people over and over again, and now in the time of their extreme need Samuel at their request calls again upon the Lord for help. Miraculous deliverance from the Philistines is given and the faithful prophet, Samuel, sets up a stone of memorial and calls it Ebenezer, saying, "Hitherto hath the Lord helped us." He wanted them and the coming generations to know that God lives and hears man's call for help; he wanted them to remember God's definite help in time of need.

Ebenezers! Stored-up memories of God's help in our lives. How often we are blessed in looking at our hithertos of God's help! Our hearts are made tender, melted before the Lord. And oh, how we need melted hearts before Him!

Sister Turnbull is the wife of Louis F. Turnbull, Pastor of Bethel Temple, Assemblies of God, in Los Angeles, Calif. They celebrated their fiftieth wedding anniversary in Atlanta during the recent General Council meeting.

The influence of the world is to harden our hearts; spiritual things seem unreal and the Lord afar off. Look back at your Ebenezers with tender thanksgiving, for they may be joy-producing and faith-quickening factors in your present days of pressure; they are, let us say, a pledge that He who hath helped will help again.

Remember David, fleeing from Saul, every day in peril in the wilderness of Judah (1 Sam. 23:14 and Psalm 63:6-7). During that experience he says to the Lord, "When I remember thee upon my bed (probably on the ground) and meditate upon thee in the night watches. Because *Thou hast been my help* (Ebenezer), therefore, in the shadow of Thy wings will I rejoice." How blessed and assured his soul was in remembering the Lord's help in the past, and how his soul reached out to God in confidence for the next day and the next! "I can commit my whole future to Him," said David in faith. So may we. So *must* we.

There is a great blanket promise for our lives in Isa. 41:10. It is so worded, using the personal pronoun "thou," that each individual Christian may claim it as God's special word to him. And in the midst of this promise is God's own pledged word, "Yea, I will help thee," as though He would say to us, "Verily, verily, I will help thee." Let us quote the whole promise—"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; *yea, I*

will help thee; yea, I will uphold thee with the right hand of my righteousness." Let everyone who reads those inspired, forever-living words of the Lord say in appropriating faith, "Amen, I believe and accept that promise, Lord."

If you have no experience of God's helping you, no Ebenezer in your life, begin today to call upon the Lord for His definite help (first your soul's help, and then help in your affairs) and even tomorrow you can look back at your first Ebenezer and say, "Hitherto, even yesterday, the Lord helped me." When memory would taunt with things we have done that were not pleasing to God, would taunt us with our past failures, how wonderful it is that the Lord will come to our help with the precious cleansing blood of Jesus and show us that he puts our sins behind His back—away out of His sight and out of His memory! See Isa. 38:17; Jer. 31:34c; Heb. 10:17.

There is help for us today! Let us see that the Word of God extends His help to us. In Psalm 89:19 there is a prophetic word concerning our Lord Jesus—"I have laid help upon one that is mighty." Help for whom? Help for mankind. Sufficient help, necessary help for body, soul and spirit for everyone who will receive. Help has been promised and provided for us through Jesus, the Mighty One presented in this prophecy. There is no situation too hard for Him, and all the promises are in Him yea and amen. 2 Cor. 1:20. We New Testament saints may say, "My help cometh (cometh, cometh continually) from the Lord which made heaven and earth" (Psalm 121:2 and Psalm 124:8). "The river of life, with blessing and supply, flows through the channels of a thousand precious promises," so that we may know how to ask and receive, says a Spirit-taught teacher of God's Word. The help is laid upon that mighty, conquering Son of God, who today for us sits in the place of power and authority and help-giving.

Let me give you a few of the promises of help extended to us in the blessed Word of God.

Help in temptation. 1 Cor. 10:13. "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also

A Cause for Thanksgiving

God always keeps His word. We have to look to His promises and rest in them, expecting their literal fulfillment. Some put asking in the place of accepting. Some wish it were so, instead of believing that it is so. We have never to wait for God's giving, for God has already "blessed us with all spiritual blessings in heavenly places in Christ." We may reverently say, He has nothing more to give; for He has given us His ALL.

—J. Hudson Taylor

SOPHIE LEARNS A LESSON

"That bird, he nefer goes to church," said Sophie, the scrub woman, "und yet the Books says he never falls to the ground without Father knows it; und I vas worth more cause I vas His child. We forgets how He minds us; but He nefer forgets us. Only the other day I vas learned a lesson on that thing.

"In the mornink I always get down the Bible. I call it my love letter from Father. Sometimes He scolds a little in the letter, but it vas for 'reproof and correction'; und we need that sometimes. Well, this mornink I opened to the prayer, 'Our Father which vas in heaven,' and I says, 'O Father, I know that by heart. Gif me something fresh.' So I read something else.

"That mornink I had no money to get the coffee und roll; but I did not worry. I thought I gets my breakfast where I vas to work; but they vas all through when I got there. Well, I say nefer mind, I wait till dinner. Before dinner the woman goes out und forgets all about me, so no dinner. I got through early and I vas so hungry I go home ready to cry und I say, 'Father, how is

this you say you nefer leave me, but I work all day without anything to eat.' Und I begin to complain.

"'Look here, Sophie,' said Father, almost speaking to my soul plain. 'Look here, this mornink you read in My Book, und when you comes to the prayer where it says, 'Gif me this day my daily bread,' you don't read it; you say gif me something fresh. Is that stale? Because every day these things come, you forget to be thankful.'"

"At once I see where I sin, und gets down quick, und say, 'Father, forgive me, gif me this day my daily bread, for Thy child is hungry.'"

"When I got off my knees there came a knock und my landlady vas there with a cup of coffee und some biscuits. She said, 'I thought you were tired und might not like to get supper; so I brought these in.' Then I thank Father und begin to shout."

"I tell you, brutter, we so quick forget those everyday blessings what come right along. So many people nefer are polite enough to say thank you to God for the hundreds of everyday gifts."

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

Help sufficient, divine help for the strain and pressure of life. 2 Cor. 12:9. "My grace is sufficient for thee." Help in trouble. Psalm 46:1. "God is a very present help in trouble." Some of us have precious Ebenezers of this help.

Divine help when the enemy is like a flood against us. Isa. 59:19. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

Help in prayer. Rom. 8:26. "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for (nor how to pray) as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

Our help must come from above for every department of our life. We are exhorted to seek His help. Remember King Uzziah, the king whom the Prophet Isaiah loved so much. 2 Chron. 26:15, 16. "He was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his own destruction." Pride and self-confidence began to rule him. What a warning lest any, having begun humbly, seeking and receiving God's help until success comes become proud, self-sufficient, less prayerful, less careful in seeking God's will, and turn to doing wrong things!

But the precious Word of God says to us, in Heb. 4:14-16: Look yonder by faith and see our great High Priest, Jesus the Son of God; He is passed into the heavens for us. He is the Mighty One of the prophecy upon whom God has laid our help. He is touched with the feeling of our infirmities; He knows how much we need help, for He was tempted in all points like as we are—yet without sin. Therefore, let us come confidently—keep coming—unto the throne of grace that we may obtain mercy and find grace to help in time of need. Ah, yes! Hitherto hath the Lord helped us; that is wonderful. Past experiences are glorious. But now, today get fresh help continually from the throne of divine grace, for there Jesus, our Jesus, is constantly in power, extending help to us.

He who holds nearest communion with heaven can best discharge the duties of everyday life.

The Meaning of Prayer

The supreme triumph of the praying soul is not found in supplication to God, but in revelation of God.

This explains our Lord's all-night prayers—not so much all-night asking or interceding, as a spreading out of His whole spirit before the Father. The closet is not an oratory only, but an *observa-*

tory—a place of vision. The first lesson in prayer is that we *shut ourselves in with God alone* in order to have a vision of God. The greatest necessity of the spiritual life is "to believe that He is, and that He is a Rewarder of them that diligently seek Him." *In the secret chamber the believer learns to know God.* Prayer is therefore more than asking; it is receiving, it is *learning of God—a converse and communion in which He has much to say, and we have much to hear and learn.*

Prayer is the most effectual way to flood the Word of God with light. Prayer is the most effectual way to *cultivate personal acquaintance with God*, and to enter upon a holy walk with Him; and to deliver one from the foes of the spiritual life, as well as to achieve the highest spiritual attainments.—A. T. Pierson.

Divinely Disciplined

No horse gets anywhere until he is harnessed. No steam or gas ever drives anything until it is confined. No Niagara is ever turned into light or power until it is tunneled. And no life ever grows great for God until it is disciplined, "pressed out of measure" and dedicated to the Lord.—Selected.



ROBERT C. CUNNINGHAM, Editor

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(Courtesy Union Pacific Railroad)

Our Mission in the Mid-Century Crisis

J. Philip Hogan

at the Missionary Rally during the General Council

FOR A Scripture text may I call your attention to Ecclesiastes 3:1: "To every thing there is a season, and a time to every purpose under heaven."

This missionary rally gives us a wonderful opportunity to do two things which we ought to do. First, we ought to rejoice and thank God for the blessing of these past two years. We ought to be glad for nearly five million dollars given by our Assemblies to the cause of preaching Christ in the regions beyond. The other thing we ought to do is to ask God to give us new momentum to carry the gospel farther to the ends of the earth.

Lest anyone should think that we have time to stop even for a little rest, just note the following fragmentary facts:

Out of a world population of 2,300,000,000 at least 1,700,000,000 yet remain to be won to Christ. There are more than 2,100 languages in the world and the Scriptures have been translated into only about 1,130. Aboriginal tribes in many areas which are open have never been reached with the gospel. Only one person out of a thousand in the world has accepted the Pentecostal testimony. The challenge of the unharvested fields is before us. What will we do about it?

Nearly 675 missionaries are ministering but our goal is 1,000. We have 3,519 national ministers but we need 10,000. Some 50 Bible Schools are training Christian workers, whereas the need is to establish a Bible School in each principal field. Five printing plants help provide literature; however, a printing plant is needed on each major field.

If there is any disposition toward self-satisfaction, we fall directly under the condemnation of the apostle who said, "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves and comparing themselves among themselves are not wise." 2 Cor. 10:12. Our standard is not the figures that Brother Perkin and his staff may bring to this Council meeting. Our standard is the measure of the unfulfilled task remaining out there in the far corners of the world.

We need to be like Robert Moffat who said,

*"My album is the savage breast
Where tempests brood and shadows rest
Without one ray of light.
To write the name of Jesus there
And see that savage bow in prayer
And point to worlds more bright and fair,
This is my soul's delight."*

It is well for us to rethink clearly so that all of us will know exactly what has been the motivating force, the well-spring of energy, the line of consecration that has sent all of these emissaries of the Cross around the world preaching the gospel.

It has not been the thrill of world travel. It has not been the call of exotic places. It has not been a yearning for adventure. Rather it has been some truths of the Word of God that have arisen like a mighty volcano in their souls, covering up and putting out of consideration all their lesser ambitions and hopes, until that mighty mountain of the call of God has displaced everything else, and they have gone abroad in response to that call.

The missionary program depends upon four great truths in the Word of God. The first is this:

This world is a fallen world.

Compromise on that score one little bit and you may send experts around the world but not missionaries. Give in on that score one little bit and you may send doctors, nurses, technicians, and



J. Philip Hogan

specialists in agriculture who may do a great deal of good, but there will be no passion in their souls, no prayer on their lips, and no Bible in their hands. They will raise the standard of living, relieve a great deal of pain and misery, but they will not lead men to Jesus.

This is a fallen world, and since its fall is spiritual its recovery must also be spiritual. We have written about the barbarisms of the past. We have taught our boys and girls about the cruelties practiced by Nero the Roman and Attila the Hun. But you and I have just lived through a decade in which more men have died by cruelty than in any other generation of history. We have more money and less mercy; more plush furnishings, more plumbing, and less real satisfaction and peace. We have better penitentiaries but more crime; more policemen but more murder. This age can be characterized as an age of pleasure without purity; power without principle; wealth without work; knowledge without character; worship without sacrifice; and culture without Christ. George Bernard Shaw said: "We have built the highest buildings, but we are no nearer God. We have published the most books, but we are farther from the truth. We have made it possible for man to send his voice around the world in a moment, at a time when he has nothing really worth while to say." It is a fallen world.

The *second great truth* that has been the motive for our missionary work is this:

The gospel of Jesus Christ is the only remedy for this fallen condition.

It is not the United Nations. It is not American dollars, nor American blood, nor American weapons. The only hope for this fallen world is the gospel of Christ. When I think of yellow fever I think of Dr. Walter Reed and Dr. Lazear. When I think of typhoid and diphtheria I think of Louis Pasteur. When I think of cancer, I think of Madame Curie and her discovery of radioactive material. But when I think of sin I do not think of saffron-robed priests coming out of their mountain monastery to beg in the villages of some Indian or Chinese plain. When I think of sin I do not think of a fetish stone somewhere in an African jungle with a few wisps of chicken feathers

and some goat's blood around it. When I think of sin I do not think of a hideous idol in a smoke-begrimed temple. When I think of sin I do not think of a Tibetan prayer wheel, or a sacred mountain, or a holy man. When I think of sin, I think of "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man; and being found in fashion as a man He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord to the glory of God the Father." The only answer to the problems of this fallen world is *Jesus*.

The third truth I want you to notice is this:

This fallen world cannot hear or believe unless the gospel is preached to it.

It has discovered much by itself. Knowledge has been increased from generation to generation, and environment has been improved. But the gospel, like democracy and freedom, must be presented anew to every generation. "How shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?"

The fourth truth is this:

The only people God will ever use in getting this gospel message out are the folk that have heard it.

*The great world's heart is aching,
Aching fiercely in the night;
And God alone can heal it,
He alone can give it light.
The ones to bear that message
And to bring that sacred word
Are you and I, my brother,
And the others that have heard.*

*Can we close our eyes to duty,
Can we fold our hands in ease,
While the gate of night stands open
Through the pathways of the seas?
Can we close up our compassions,
Can we leave our prayers unsaid,
Until those whom sin has blasted
Have been rescued from the dead?*

God sometimes uses world conditions to suddenly fling open a door that has been closed for years. My text has said there is a time to every purpose under heaven. I believe God is using the crisis of this mid-century era to reactivate these four great truths on which our missionary work is built. We do not like to hear about crises, for we are predominantly people of the *status quo*. We desire everything to be normal and we resent anything or anybody coming in and breaking up our well-laid plans. We are somewhat like Jeremiah, who complained to God about having to view the apparent prosperity of the wicked and to preach against their sin. God's answer was "Jeremiah, if thou hast run with the footmen and they have wearied thee, how canst thou contend with horses? If in the land of peace wherein thou trustedst they wearied thee, then how wilt

thou do in the swelling of Jordon?" I have a conviction that we have seen the end of normal conditions. We might just as well get ready for the abnormal. We will never see the *status quo* again.

All that is transpiring around us would seem to shine the spotlight on the Church, and say, "You are not responsible for history, but if the inexorable march of God through time and history has brought you to this hour, then, play your part well!"

World crisis becomes the motivator of a new vision.

It is possible that world events will suddenly thrust the Church into an importance that is out of all normal proportion to its former position.

A few years ago, in the wilds of Northern Ontario, there lived an old country doctor, a general practitioner, who went around with a little black leather case, and out of it dealt with the ills of the country people. One night he received a call to the home of a poor French farmer. He went as usual but found a situation that was most unusual. The next morning in that farm home there were five little black-haired, dark-eyed baby girls, the first living quintuplets in the world's memory. This old country doctor, who answered the call of duty, went with his calomel and aspirin and thermometer and found himself suddenly thrust into world prominence. He was no more a baby specialist than I am, but in a few weeks he was heralded the world around as a great pediatrician. You could go into any drug or ten-cent store and buy "Dr. Defoe baby bottles," and "Dr. Defoe safety pins." Why? Because events altogether beyond his control had suddenly spotlighted him to top importance.

What kind of people ought we to be? Peter, in talking about this crisis time, used language that is different from any other language in the Bible. The Bible is not a science textbook. It makes no claim to be such. Don't ever try to argue the various branches of science from the Bible. It has scientific truth revealed in it as it unfolds the plan of

redemption, but it is not a textbook of science. Neither is the Bible a history textbook. It has some history, but only as it backs up the main story of the book, the story of redemption. But it would seem that in order to help us see this hour, Peter leaps ahead to this present age and chooses words that are as modern as tomorrow. Notice this. He said, in 2 Peter 3, "The *elements* shall melt with fervent heat." Six years ago we did not know the meaning of those words as we know them now. But now we are *elements-conscious*, for the word *element* partakes of the very nature of the atom.

"Seeing these things are about to be dissolved." That is also scientific language. It is so modern it might have come from the notebook of Robert Oppenheimer or Harold Urey. "Elements being dissolved" speaks clearly of what we now know as the action of nuclear fission. Peter said in effect, "Seeing this age of imminent dissolution is upon us, what kind of people ought we to be?" What does this crisis demand?

First of all, it demands that we live as though this present day were just a temporary uncertain period. In my mission field, the Island of Formosa, there is a narrow belt that lies across the southern end of the Island. More earthquakes occur there than in any other place in the world. We have over 360 earthquakes a year. Fortunately they are seldom serious. They just shake the dishes a little and rattle the window panes. However, one time they did have a devastating quake and since that time no one trusts that place. The government allows no one to build anything permanent in that earthquake belt. Because of that fault deep down in the earth, the buildings, bridges, roads, and everything are temporary. No one makes any great investment. All living has a temporary nature about it.

I remind you that we are living in a very transitory, fleeting time. Over every minute there is the shadow of a great cataclysm. What kind of people are we to be? Pilgrims, who hold the world very lightly. The writer

Thanksgiving Day

Oh, glorious were the maple leaves on that bright autumn day,
And glorious rose the crimson sun, and drove the mists away,
While in the fields, the shocks of corn stood up so stout and bold,
With pumpkins strewn between them, shining apples all of gold.

Then far across the stubble fields the glad bell sent its sound.
As up to church the farmers thronged from all the country round;
And full and strong the hymns of praise rose up to God most High
For the bounty of the harvest, for the wheat and corn and rye,
For the peace which He had given and the blessings that it brings.
And that their only monarch was the mighty King of kings.

The scholar from his study and the merchant from his store,
The woodman on the mountain and the fisher on the shore,
The statesman from his thinking and the children from their play,
Look up to the All-giver on glad Thanksgiving Day.

O peerless land, thy glory lies not in thy fields of corn,
Nor in thy brightly radiant leaves by autumn winds upborne,
Not in the marble palaces wherein thy rich men dwell,
Nor in thy poet's measures, though harmoniously they swell,
Not in thine armies or thy ships, though mighty they may be;
But in the Lord of Hosts alone, who guards thy liberty.

JAMES CARTER

John said, "Love not the world, neither the things that are in the world." I think the trouble with a lot of us is we have bowed down to the god of *things*. We have set up these glorious automatic gadgets which are the hallmark of this inventive age, but they are *things* and they will be dissolved. We ought to hold them very loosely.

Just north of Atlanta, in the great area of the TVA, several years ago some government engineers came in and set a line of little white stakes around some of the valleys. They said to the native population, "One of these days, everywhere below these stakes will be under water." Nobody believed them. There had never been any water in those valleys. They laughed at the engineers. They went ahead and shingled their barns and painted their houses; but one day, just as the government engineers had said, the water slowly rose and it came to a stop right where the engineers had set their line of little white stakes. I get around the country quite a lot, conducting missionary conventions, and everywhere I go I see God's people improving property they soon will have to abandon. The judgment that is stored up for this last age, that is gathering momentum right now, will swamp their lands. May God help us to see that this is a temporary age.

The crisis of this mid-century demands a kind of sacrifice that we know little about. When I think of sacrifice, I think of Communist college students who a little over a year ago swarmed the island of Formosa to do "missionary" work. They were picked up by the secret service men of the nationalist government and shot in their tracks. They kept coming by the boatload every night, the cream of Chinese youth, zealous to give their lives for their strange god of Communism. They just kept coming and kept being shot. I saw them stacked up like cordwood beside the road. I saw their bodies blown across the green rice fields. As I stood over them, moved with great emotion, I said to myself, "What is the strange god of these young people that will cause them to make this kind of sacrifice?" It is going to cost us something to preach Jesus around the world in this hour.

*"Hast thou no scar,
No hidden scar, on foot or side or hand?
I hear thee hailed as mighty in the land;
I hear them claim thy bright ascended star:
Hast thou no scar?"*

*"Hast thou no wound?
Yet I was wounded by the archers, spent,
Leaned me against a tree to die, and rent
By ravening beasts that compassed me, I
swooned.
Hast thou no wound?"*

*"No wound, no scar?
Yet as the Master shall the servant be;
And pierced are the feet that follow Me,
But thine are whole. Can he have followed
far
Who has no wound, no scar?"*

I was on one of those fast Detroit-Chicago passenger trains during the war. To our surprise the train stopped and pulled off on a siding out in a cornfield. There was a businessman in the coach near me chomping away on a cold cigar, cursing under his

breath, wondering how late we would be in Chicago. The conductor came by and the man said, "Look here, I have a business date at the Stevens Hotel and I want to get to Chicago."

The conductor said, "Sir, we have to pull over for a freight train."

He said, "A freight train? whoever heard of stopping a crack passenger train for a freight train?"

I heard a gathering thunder in the night and pressed by eyes to the frosted glass. There on the other track I saw a westbound train go rushing by, loaded with tanks, their angry snouts pointing into the Pacific. Boys were dying out there because they didn't have these tanks. That two-by-four businessman was crying because we set aside a passenger train for a few minutes to get some weapons out there! Missions must have priority and that requires sacrifice. We cannot have all we want and get Jesus around the world in this day. We'll have to decide which things we can do without, and put them all in one basket to preach Jesus where He needs to be preached.

Let me bring you one more thought. What kind of people ought we to be? We ought to be folk of a mighty faith. A few years ago General Marshall stood before the Appropriations Committee of the Senate and said,

"Gentlemen, I want 42 billion dollars to finance the European Recovery Plan."

They gasped and said, "That is the greatest give-away program of all time."

General Marshall said, "It will not guarantee success, but whatever the black record of history may be, it will say it was the least we could do. If we go down doing that, we will go down doing the right thing."

A few weeks ago General Eisenhower asked for thirteen American divisions on the East German front. He said, "It will not be enough, but history will rise up and say, 'We ought to do it even though we can't guarantee success.'"

When you invest in World Missions you contribute to a program about which there is not the slightest doubt of victory. We don't have to guess whether this Program is going to be successful or not. All the bulletins of this battle are already in, and they read "*victory*." How can you lose a battle that is already won? You and I are just going through some of the mopping up skirmishes. The main battle was fought on a green hill far away without the city wall." There Jesus met the onslaught of the enemy and got the victory.

All God wants you to do is to do what you *can* do. If you will do what you *can* and *ought* to do, the victory is assured.

A Pioneer's Thanksgiving

When Thanksgiving comes around the Lowden family always come together in the old homestead, where Grandfather and Grandmother Lowden still live. It is a large family, with many sons and daughters, and grandsons and granddaughters, too; and it is widely scattered. Some of the members live in cities, some in the country; but wherever they are when the great day comes, they go back to the old farm. And when they have eaten the big dinner, all except the nuts and raisins, some one of the children is sure to say, "Now, Grandfather, the story!"

Grandfather laughs and says, "You have all heard that story till you know it by heart." But they protest. They have forgotten just how it happened, or they do not remember what it was that the Indian did; and so at last grandfather says, "Well, if you must have it, here it is.

"I was a boy then, twelve years old and my sister Ellen was only fourteen. Father had come into the wilderness and started to clear his farm when I was three years old. He had built a log house and a log stable, and had cleared enough land to raise good crops of wheat, corn, potatoes and other vegetables. Neighbors had taken up land below us, and there was one family above, but the nearest house was a mile away. The log cabin that we lived in stood right where this house stands. Father put it here because of the fine spring water.

"We had a good summer that year, and the little hole under the house that we called a cellar was full of vegetables, and the stable packed with grain. From the beams of the kitchen hung hams and bacon from our own hogs, and strings of apples were drying. By Thanksgiving time everything was ready for



the winter, even to the great banking of dry leaves round the house, to keep it warm.

"The day before Thanksgiving mother had been making soap in the great iron kettle hung over a fire outdoors. In the middle of the night we were all awakened by the barking of old Ben, our dog, and when I sat up in bed, I saw that the room was as light as day. For a moment I couldn't tell what the matter was, but it didn't take long to see that the house was on fire. One end was already burning fiercely, and the blaze was leaping higher every minute. It had started outside. Probably the embers of the soap-making fire had come to life in the night wind, and blown into the banking of leaves.

"Father had just time to snatch blankets from the bed and wrap them around my mother and my sister and me, and hurry us out into the cold night. It was useless to try to save the house. The only water was that in the spring, and there were only two or three pails to carry in. We did what we could, but the fire soon drove us back, and in a little while the house was only a pile of glowing coals.

"We had been so busy watching and fighting the fire that we had given no thought to the stable which was behind us; but

by and by I heard a crackling and looked, and saw the roof all ablaze. Father and I got out the two horses and the cow, but the building we could not save. And so, on Thanksgiving morning, we stood, wrapped in blankets, with neither a roof over our heads nor any food. My mother and my sister were crying, but my father spoke only once, and said, 'The Lord will provide.'

"It was just getting light enough in the morning to see, when out of the woods behind the spot where the house had stood, a figure came. I could not see who it was, except that it was a man, and that he had something on his back. He walked straight up to where we stood, and threw down in front of us the load he was carrying.

"Then we saw it was old Sebattus, an Indian whom father had found lying with a broken leg beside the trail a year or two before. He had brought him home and set the leg, and kept him till he was able to travel again. The load that he had thrown down was a hind quarter of venison and six partridges, and about a peck of parched corn in a little sack. While we all stared at him, the old man straightened up, and said, 'How! Sebattus see fire and know, so he come. By and by come again.'" Then he went back into the woods.

"That was the finest Thanksgiving that I ever remember, and the best dinner. We cut slices from the venison and broiled them over a fire built against the big rock out here in the yard. The partridges father rolled in soft clay, till the clay covered them all over, and then baked them in the ashes. When he

raked them out and cracked open the ball of clay, each one contained a bird that was cooked as tender and juicy as any that your grandmother can cook in the oven of the range. The parched corn we ate for dessert.

"All those things I remember, but best of all I remember what father said when we sat down to eat. He told us what the day meant, and how thankful we ought to be. And then he made a prayer of thanksgiving that was the most beautiful I ever heard.

"The Lord did provide, as father said He would. Neighbors came from far and near—some of them fifteen miles—and before the snow flew they had helped us put up another cabin, and had filled it with provisions; and the next year father built this house."—*Missionary Herald*.

CONGRATULATIONS!

The following Thanksgiving story appeared in the *Bulletin* of Glasgow, Scotland:

Every year on June 12 or 13, Wm. Angus of Miller Street, Carlisle, Lanarkshire, knows that the postman or a post office messenger will call with a letter or a telegram bearing a message that he can read before he opens the envelope.

He knows what the message will be because it has been coming without fail for 34 years. And it is always the same—"Congratulations on the 12th."

It comes from Lieut. James Martin. Its congratulations are on the Victoria Cross which Wm. Angus won by super-human gal-

lantry on that day when he rescued Lieut. Martin after a mine explosion had given him 40 wounds, and left him only ten feet from the German trenches, at the foot of the enemy parapet.

The parapet hid him from the Germans, though he was seen by his men in the British trenches. Warned by an officer that he went to almost certain death, Angus set off undisturbed on a one-man rescue mission.

Miraculously he reached Lieut. Martin and under cover of smoke and dust clouds raised by German bombs, the two got back, Angus supporting Martin.

Peace-time separated the two men. Mr. Angus went to work in London. Mr. Martin took up business at Edinburgh. Now both have retired—and Givenchy, the battlefield, is 36 years away.

Lieut. Martin has never left his rescuer in doubt of his appreciation. Year after year, regular as clock work, he sends his letter or telegram of gratitude.

Are those of us who have been saved from lost eternity and saved from wasted lives, as careful and as constant in our thanksgiving to our Savior, the Lord Jesus Christ?

Let us individually ask: "When did I last offer a real sacrifice of praise and thanksgiving to the Lord for what He is in Himself and for what He has done?" Let us say with the Psalmist: "I will bless the Lord at all times; His praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad." Psalm 24:1, 2.

ARAB REFUGEES STILL IN GREAT NEED

When Palestine was partitioned at the time of the Arab-Jewish conflict in 1948, thousands of Arabs fled to neighboring Arab countries, particularly to Lebanon, Syria, and the Hashemite Jordan Kingdom. It has been estimated that between 300,000 and 500,000 still are homeless and without employment. Many are living in caves, in tattered tents, or under trees. They face severe trials during the coming winter months unless they receive relief.

Among the refugees in these Bible lands are Pentecostal believers in dire need of assistance. They look to us for help.

"... Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Send all offerings marked "Arab Relief" to Noel Perkin, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri. Relief will be carefully distributed.

Left: No, it is not an air-raid shelter! It is "home" to this woman and child and their neighbors. The woman was glad to be under a roof, and the child went to sleep immediately from the warmth of the windowless, sheet-metal shelter. There are stones that can be rearranged for furniture. The bare ground is used for a bed. It is estimated that ten per cent of the refugees of the Near East are expectant or nursing mothers. Right: Two Arab men and a child in the Gaza area survey their new backyard—a hillside behind a blanket-tent. Those who have no blanket, or tent dig holes in the ground for protection from the weather. Thousands of Arabs, many of them Christians, are living under such conditions.



Church World Service Photos

SUNDAY'S LESSON

A PREVIEW OF NEXT WEEK'S LESSON BY E. S. WILLIAMS

THE REVIVAL UNDER JOASH

Lesson for November 25

2 Kings 12:1-14.

We think of revival as that which takes place spontaneously. Our lesson indicates that revival may be the result of long and patient planning and labor.

1. Zeal for God and for Revival

When Joash became king he "did that which was right in the sight of the Lord" (v. 2). In 2 Chron. 24:7 we learn that the temple had been brought into shameful disrepair during the reign of the wicked and idolatrous Athaliah, and that the dedicated things of the temple had been turned over for the worship of Baalim. What a corrupt administration this sinful woman gave the people!

With his heart burning with zeal for the house of the Lord, Joash found it difficult to arouse similar zeal in those who ought to have been foremost in it. Here is the record—"Howbeit the Levites hastened it not." The king desired funds by which the temple might be restored and our lesson tells of three sources from which the king expected the funds. (1) "All the money of the dedicated things that is brought into the house of the Lord"—freewill offerings that were brought in worship. (2) "The money that every man is set at"—This was the atonement money which was required (Exodus 30:14-16). (3) "And the money that cometh into any man's heart to bring"—this was unrequired offerings which sprang entirely from love and devotion (v. 4).

From 2 Chron. 24:5 we learn that Joash desired the priests and Levites to go throughout the cities of Judah and on into Israel, stirring the people and gathering funds that the house of the Lord might be restored for worship. Then we are told of the indolence of the Levites who "hastened it not." They were getting their living out of their religion and that was all they seemed interested in. God save us from self-centered religion.

2. Hindrances to Revival

While Joash was showing great interest in the house of the Lord and a return to "pure religion and undefiled," "the high places were not taken away: the people still sacrificed and burnt incense in the high places." These were places where idol worship was being perpetuated. One writer has said that Joash might have cleared Judah of the worship of idols since he had the high priest Jehoida on his side. This he might have done, but in doing so he might have wrecked the unity of the nation. In religion wisdom is needed more than human force.

It is when the people of God are willing to co-operate with godly leadership that such spiritual leadership is most effective. Righteous leaders need co-operation in righteousness. With this in mind we plead that all who name the name of Christ separate themselves from "all defilement of flesh and spirit, perfecting holiness in the fear of God." Let them be "not unequally yoked together with unbelievers" neither "conformed to this world." Joash gave a good example. He sought revival of the work of God. His difficulties were great. The priests and Levites were unspiritual and uninspiring; the people held on to their idols. From what we later learn, it seems that, although the high places were not taken away, their use became more and more deserted.

3. Persistence Toward Revival

While the priests and Levites, who should have led, were "at ease in Zion," the people showed much interest in having the house of the Lord restored. Needed money came in. But having money on hand, the priests and Levites still let the work drag until the twenty-third year of the reign of Joash. Some even surmise that, instead of using the money for the purpose given, the priests and Levites appropriated it to their own interests. Be this as it may, let us be warned and protected against any misuse of that which belongs to the Lord.

Whether the money given had been misused or not, Joash made a new start. He had a chest ("an offering box") made, and it was placed where all might give as their hearts and their consciences directed (2 Chron. 24:8). What a response this received! "All the princes and all the people rejoiced, and brought in, and cast into the chest, until they had made an end." Now the long-felt desire of Joash was seeing realization. Let this encourage those who have labored hard and long, who as yet have seen but little apparent success. Faithful service does not go unrewarded.

4. Means Toward Revival

When the time of building finally arrived Joash added to those who were to handle the money one that was "the king's scribe." This was a representative of the king. Had the priests and Levites, the proper authorities for handling such funds, become such that the king felt called upon to appoint a secular agent to work with them? This scribe was probably one to whom the king dictated his letters, or a person appointed to care for valued documents. Whoever he was, he was employed to be with the priests when they emptied the chest.

5. Realization of Revival

The people responded

to the appeal of Joash. Workmen were hired, the house was repaired, the vessels of the house were restored, and the continual burnt offerings were re-established (2 Chron. 24:12-14). Then we turn our eyes to what we often look upon as a sad scene, the death of the good high priest Jehoida.

Whatever might be said of any of Jehoida's associates, no evil could be said of him. Surrounded by priestly indifference, he was so revered that at his death "they buried him in the city of David among the kings, because he had done good in Israel, both toward God, and toward His house" (2 Chron. 24:15, 16). What a lesson to us that we be faithful even if surrounded by discouragements! "Jehoida waxed old, and was full of days when he died: a hundred and thirty years old was he when he died." He had been faithful in the days when the wicked Athaliah had reigned, had been instrumental in having the king crowned, had been steadfast during the trying years of Joash's reign. Then he died.

All of us must die, if Jesus tarries. Those who have been faithful will go to a good reward. The spiritual sluggard will have no reward. Blessed is he who leaves behind him that which may be remembered for good.

About us are many who name the name of Christ but who lack spiritual zeal and Christian consecration. May we maintain our faith and faithfulness. God is still with those whose hearts are perfect toward Him, and "in due season we shall reap, if we faint not."

THIS WEEK'S LESSON

Joash Becomes King (lesson for Sunday, November 18). Lesson text: 2 Kings 11: 1-12, 17, 20.

WHERE REVIVAL BEGINS



MISSIONS ABROAD

NEWS OF OUR MISSIONARIES

Miss I. Evelyn Hatchett, who has been stationed in the Philippine Islands, is at home for furlough.

* * *

Miss Virginia C. Hamlin, recently appointed to the field, sailed for North India on October 21.

* * *

Miss Edith V. Emhoff, who has been stationed in North India, arrived in the States in October for furlough.

* * *

Mr. and Mrs. Paul E. Brown sailed for Argentina on October 26.

* * *

The new address of Rosa M. Reineker is Rasavinthottam Road, Jaffna, Ceylon.

* * *



Paul E. Brown
Argentina

Mrs. P. E. Brown
Argentina

* * *

Mr. and Mrs. Orla S. Boyer, missionaries to Brazil, are in the States on furlough.

* * *

Miss Rachel R. Van Meter, a new appointee, is on her way to Pakistan.

* * *

A large tent is needed for gospel services in Transvaal and Southern Rhodesia. Inquiries concerning providing a tent for that purpose should be directed to Ernest L. Friend, Assistant Field Secretary for Africa, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

* * *



Rachel Van Meter
Pakistan

Virginia C. Hamlin
North India

DEFINITE THANKSGIVING

Why not be definite when we are thanking God? Dr. Torrey spoke a needed word when he said: "In approaching God to ask for new blessings, we should never forget to return thanks for blessings already granted. If any one of us would stop and think how many of the prayers which we have offered to God have been answered, and how seldom we have gone back to God to return thanks for the answers thus given, I am sure we would be overwhelmed with confusion. We should be just as definite in returning thanks as we are in prayer. We come to God with most specific petitions, but when we return thanks to him, our thanksgiving is indefinite and general."

GROWTH OF RITUALISM

The growth of ritualism in the United Church of Canada has provoked a controversy within the church. At a recent meeting of the General Council of the United Church, a ritualistic communion service was held. The service was of such a nature that the official periodical of that denomination wrote a sharp criticism of it.

Commenting on this, another editor says: "It is a truism in church history, revealed through many experiences, that to the degree spiritual religion declines dramatic ritualistic performances increase." Jesus protested against it, and all the reformers from Luther to Knox to Wesley have raised their voices against it.



A Monkmeier Photo

THE JOYS WE KNOW ARE SADLY LACKING IN OTHER LANDS

The joys we know in our land are sadly lacking among the people to whom our missionaries minister. Hunger, thirst, sickness, disease, homelessness, lack of clothing and warmth, unemployment and darkness ABOUND on practically all of the more than fifty-six foreign fields where our missionaries labor.

The Christmas season, now approaching, gives special opportunity to our missionaries to teach Christ in a formal way, and with Christ hope.

During the time given to observance of the birth of the Saviour our missionaries, out of compassionate hearts, somehow find means of teaching Christ in a practical way as well. Small gifts find their way from the missionaries' hands to those of the people to whom they minister to meet the needs known to exist among them, and to gladden their hearts. Ofttimes the missionaries dig deeply into their pockets in their practical ministry.

To provide the missionaries a bit of Christmas cheer for themselves and to refund them in part for their faithful ministry to the people to whom they have been sent, the fellowship has made it a practice to send a Christmas offering to missionaries and their children each year—\$10 for the missionaries, \$5 for the missionary children.

Back your missionaries around the world in their ministry for Christ this year by giving generously to the Christmas missionary offering. Send your offering—no matter how small—AT ONCE to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri. Designate "Christmas Offering" so we will know that it is for that purpose. More than \$10,000 is needed.

Opportunities in Europe

Gustave Kinderman
Field Secretary for Europe

WE ARE THANKFUL to God for the door still open to gospel work in Western Europe. Souls are being saved. In large gatherings it is not unusual for a dozen or more persons to confess Christ, particularly in Germany and Italy, and to some extent in France and Austria. Hundreds were baptized in water during the past summer months. Many also receive the Baptism in the Holy Spirit.

These wonderful results of gospel work, we are convinced, could be multiplied, if it were possible to extend help to some of our national believers in Western Europe, especially those willing to help in the evangelization of their own people.

The shortage of gospel halls presents a great problem to us. It is difficult to carry on work in private homes. That is being done in numbers of places. The great influx of refugees from Eastern European countries has absorbed every vacant room. It is impossible to raise funds among the people to convert and erect buildings because of widespread unemployment and the economic situation. A revolving fund of \$25,000 would provide loans toward the erection of halls at strategic points.

We have acquired a suitable building for our European Bible School in Stuttgart, Germany. Classes are beginning, but we do not have essential furniture and other equipment to accommodate the students. We are trying to take care of twenty students at present. Besides furniture and other equipment, board and room will have to be provided for most of the students.

Support for at least twenty-five national workers—\$30 for single workers, and \$60 for married workers—is an outstanding requirement for the field. These national workers, for the most part, are experienced in gospel work, and well able to lead their own people. They are unable to give their time unless their living expenses are met.

We had twenty-five workers in Poland, a number of whom were arrested in September of 1950. One was released, but the rest are still in prison. The worker who was released has appealed for aid for the families of those still in prison. Twelve dollars will provide a food parcel for one family. Food parcels should be provided for each month.

More than two years ago several of our workers in Bulgaria were sentenced to prison, some for life and others for five to fifteen years. The families of the workers are in need of sustenance, as also are the imprisoned brethren. Food rations in the prisons are so meager the men would starve were it not for food supplemented by relatives and friends. These are our brothers in Christ. Our care of them certainly will not go unnoticed among their relatives and friends. Providing for these workers is preaching Christ.

Although Hungary is under Communist regime, our brethren still are able to propagate the gospel there. We have had only \$75 a month to send to the brethren in Hungary, though our budget calls for \$575. There is much sickness among the workers of that country because of poor diet. One of the leaders—really the spiritual head—spent

several months in a hospital because of insufficient food. They cannot give their best when they are undernourished.

Religious liberty is increasing in Yugoslavia. One of our ministers, after spending two years in prison there, is now free to preach. Prior to the war Yugoslavia had a number of Pentecostal churches in the German-speaking districts, but these folks were expelled from the land. Many of them are refugees in Austria and Germany. Today the work in Yugoslavia is among the Croatians and Slavonians, who have been Catholic adherents. But though there is more freedom our workers cannot devote all of their time to spreading the gospel because they are so sorely pressed for food. Food parcels for Yugoslavia cost \$15.

We hope you will give your prayerful consideration to this appeal. The people of Europe need the gospel message.

All offerings should be sent to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri. Please designate "European Needs."

NEW WORKS IN DHANBAD

Mrs. Esther B. Harvey, North India

WE HAVE English and Hindustani works started in Dhanbad, Bihar, North India. They began with prayer meeting in our home. Two English and two Hindustani services now are held each week. Kathryn Schmidt, who is with me, also has a service for children on Saturday. It is the only meeting for children in Dhanbad.

Dhanbad has a population of approximately 50,000. The town is located in an industrial center with a population of perhaps 100,000 in the surrounding area.

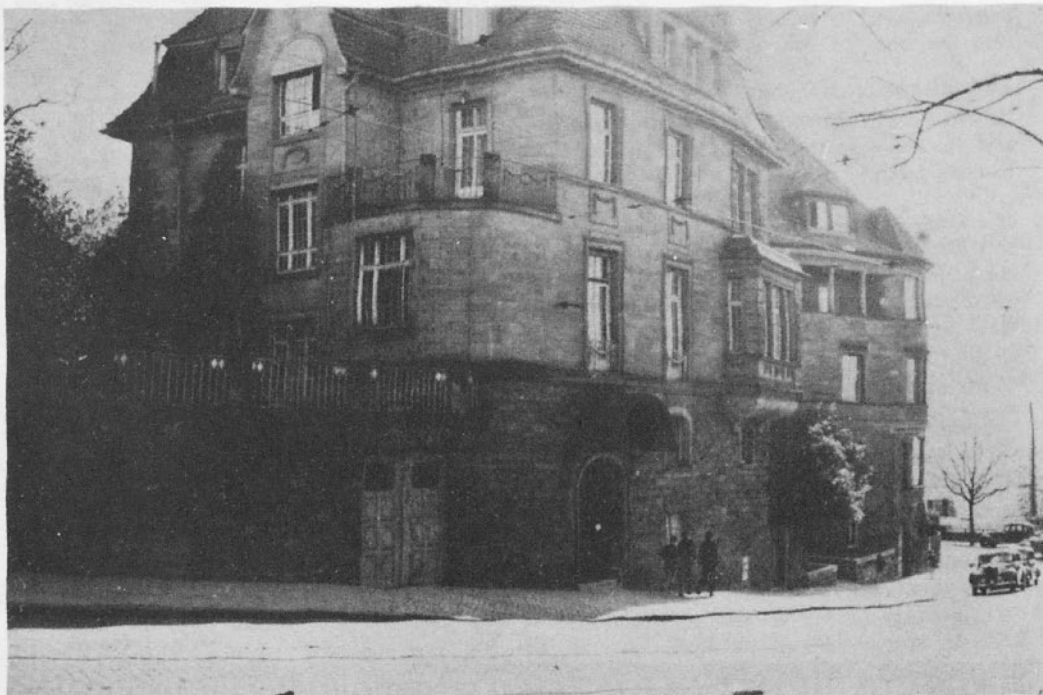
There are several Pentecostal families in Dhanbad. They are happy to have a place of worship.

Our national pastor arrived in May. He and his family live near us in a rented house. One large room of the home has been used for services.

We have had as many as one hundred persons in attendance at our Friday night meetings. Slides of the life of Christ have been used as a means of getting the gospel across. The people seem to grasp the message a little easier through use of the slides.

An English woman has become interested in the full-gospel message through our visits to her home. Her husband has been critically ill, and we have been going to pray for him. At first the family was not too receptive, but the Lord is working. We look forward to the day when both husband and wife will give themselves to the Lord.

In the surrounding towns there are a few Christian families. No services have been provided for them. They are asking that we come to hold services in homes. Possibilities here are great.



This is the European Bible School building at Stuttgart in Southern Germany, purchased recently. Close to twenty students, who have dedicated their lives to God, are being taught here. Equipment and supplies are needed for the building, and most of the students will depend on offerings to cover their expenses as they are unable to pay their own way.

Send Foreign Missionary offerings to
NOEL PERKIN, SECRETARY
FOREIGN MISSIONS
DEPARTMENT
434 W. Pacific St., Springfield 1, Mo.

MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners
Jews . . . American Indians . . . Alaska
Foreign Language Groups in U.S.A.

WHAT OF THE SILENT SHEEP?

"The glory of the Lord came down in a mighty way and there were messages in tongues and interpretation. Backsliders came back to the Lord and one was refilled. Many were revived! To God be the glory and praise!" So writes sister Fern Rolfe, evangelist to the deaf, concerning a recent revival in the "Church of the Silent Sheep" at Tulsa, Oklahoma.

God's "silent ones" in many places are being revived. Souls are being saved through the ministry of our faithful missionaries to the deaf.

Ronald DeBock of Seattle, Washington, writes: "We have seen God doing things among the deaf in this locality. Billy Graham's meetings (sermons interpreted in sign language by Brother DeBock) have left an indelible impression on them. Last week I baptized five new converts. . . . Conversions among the deaf are slow; but when they see others being saved, God leads them, too.

"We have moved to a larger and more central location in Seattle. I would like to see Pentecost break through the deaf ranks and that is my prayer."

This prayer is being answered, for a numbers of workers among the deaf-mutes have reported mighty baptisms in the Spirit, with the evidence of speaking in other tongues as the Spirit gives utterance!

Brother and Sister James H. Cotton of Long Island, New York, write: "We are thankful to the Lord for the way doors are opening for service among the deaf here in the East. Our work is so widely spread that it is difficult to reach every place effectively and devote the time that we would like to each. Our problem would be solved if we had more workers to take on the responsibility of some of these groups.

"It is difficult to operate without sufficient funds but we are trusting the Lord to meet our needs. We feel that if He wants us to carry on this work, He will send the necessary funds. The deaf people themselves do not tithe as yet, and it will take time to teach them, so we are dependent upon what comes in from the hearing churches.

"Very few people really understand our work, but we feel that the deaf must also have an opportunity to learn of Christ, and since we have the knowledge of the language, we must bring them the gospel. We covet your prayers as we do our best."

Many of our readers are acquainted with the fine work our Brother and Sister Paul C. Meacham have done among the deaf. At this particular time the Meachams are undergoing severe physical and financial testing. They will appreciate your prayers.

The Home Missions Department carries the responsibility of spreading the gospel among

the more than half a million deaf in America. It is our earnest desire to keep this work going forward, and to do everything we can to win the deaf to the Lord. Workers must be supported. Will you help them win the deaf? Your prayers and offerings are urgently needed at this time.

What if the lost sheep is silent? Does that make him any less precious to the Great Shepherd?

Your offerings for the deaf work should

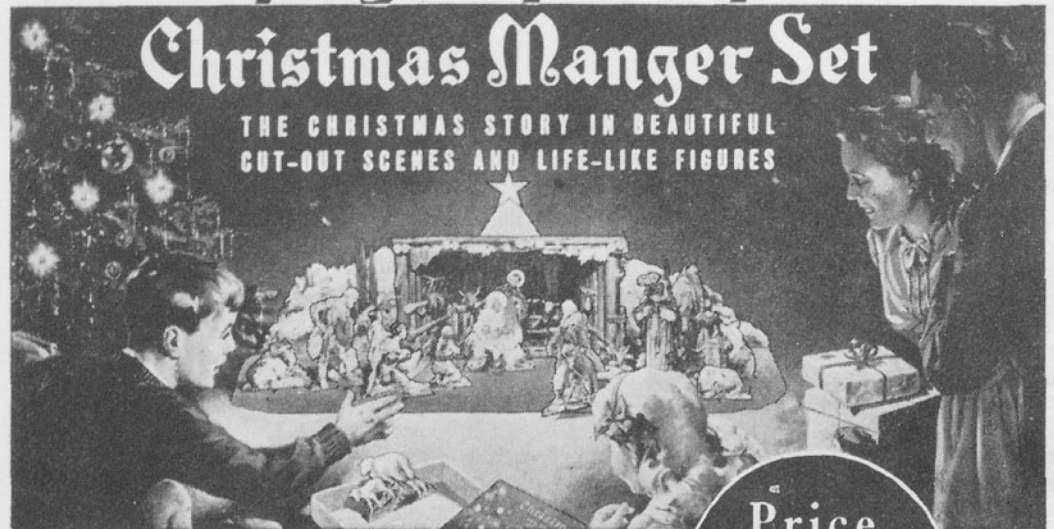
be sent to the Home Missions Department (Fred Vogler, Director), 434 W. Pacific St., Springfield 1, Missouri.

Oh, if God's people would only realize the power that is in the Word, and read and scatter it on every hand; that in the Book is a living force—for Christ is in it; and that at the back of it there is immeasurable might—for the Holy Spirit is there!

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"NEITHER WERE THANKFUL"

God's blessings are bountiful to His people. He has always poured out material and spiritual blessings. His grace has reached out through the ages and His mercy "endureth forever."

However, there is very little thanksgiving in the hearts of His people. It is strange to understand how man can drink of the goodness of God from day to day and fail to return thanks for His boundless mercies. We receive daily of His blessings, use them in our selfish living, and fail to give ourselves to Him. We are His by right of creation, and His by right of redemption, yet man persists in being in reverse, running away from God and choosing to live a life that is a curse instead of a blessing.

A thankful heart is a heart that is appreciative of the great love of God; a heart that has come to know Him, whom to know is life eternal; a heart that yearns for the spreading of the gospel that others, too, might know Him; yes, a heart that feels with God in compassion for the multitudes. A truly thankful heart is a heart that is conformed to God's will and is in accord with God's Word.

How then shall we give thanks? God yearns for the heart of man and reaches out even today in grace to unrepentant sinners that they might turn and receive Jesus, "the Lamb of God that taketh away the sins of the world." Receiving Jesus opens the door to God and to the Father's mansions. The Holy Spirit then becomes the Guide, the Comforter, and the Interpreter of the truth of God's Word. Hearts that are rightly related with God are truly thankful because they understand the depth of God's love and they have entered into God's program of bringing the reconciliation message to a lost world. They give their first fruits and offerings because they love Him; they give their time because it is rightly His to use as He would. They give their talents because these too, are God-given. They count nothing their own but yield their lives to serve their King whom they adore. They stay away from Satan's dens because they belong to Jesus and they have learned that they cannot serve both God and mammon. They refuse to let their money, their time, and their talents be used to promote Satan's wares and drag souls to hell.

Truly thankful hearts are consecrated in these last days to do the will of God wherever it may be, trusting in Him, resting in His promises, obeying His Word, come what may. Men are fainting for fear. War seems inevitable. Minds snap, homes break, children suffer and utter discouragement and restlessness is evident. Unless men and women will turn to Christ, be washed in the Blood of the Lamb, turn from their wicked ways to serve and obey the living God, we can expect nothing but the wrath of God. In Romans 1 we read: "For the invisible things of him from

the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse; because that, knowing God, they glorified him not as God, *neither were thankful*; but became vain in their reasonings, and their senseless heart was darkened."

Is this a picture of today? Perhaps the best challenge that can be made is that men and women glorify God and give thanks, lest the wrath of God be upon us.—Hannah N. Chalmers.

THE POPE AND THE PRESIDENT

An Editorial in U.E.A.

Almost simultaneously Pope Pius and President Truman have called for Christians to *unite under one banner* for opposition to world Communism and the preservation of Christian civilization.

On the big, broad proposition we agree. The menace of atheistic, imperialistic, internationalistic Communism must be met by a united front of all God's children working in the common task.

We must not let our doubts and fears of Romanism blind us to the necessity for the battle for survival which is being waged throughout the world. We must be in it alongside Rome and every anti-Communist force, giving our best until, *under God*, victory is ours.

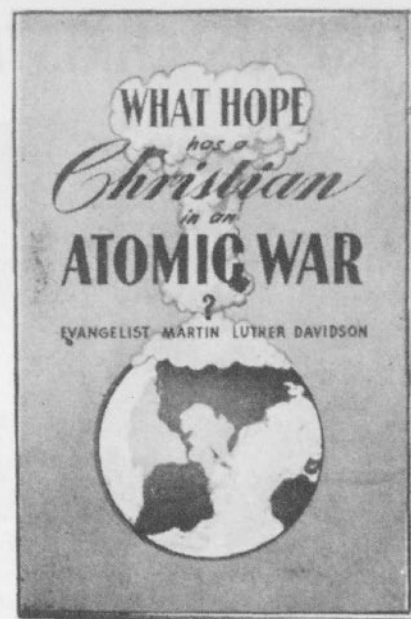
But we would be derelict in our loyalty to truth and right if we did not point out the subtle ecclesiastical and political strategy involved in the current appeal.

It is a well-known fact that Rome is using the present world crisis as a springboard for a campaign for the unity of all Christians under the papal banner. In America millions have been spent to convince Protestants that Rome is the chief hope of Christendom in the anti-Marxist battle. The leftist leadership in many sectors of Protestantism has unwittingly helped the propaganda.

President Roosevelt fell for this Vatican line when he appointed Myron Taylor as USA envoy to the papal court. Mr. Truman has gone along. Despite his acquiescence to the popular demand for Mr. Taylor's recall, the President has maintained a "pipeline" to the Vatican. This past summer Mr. Taylor was sent to the Holy See again. Upon his return Mr. Truman said (August 10) the mission had to do with "the mobilization of the spiritual forces of the world" in the fight against Communism.

Quite evidently the strategy agreed upon at that time eventuated in the Pope's Eternal King Encyclical issued upon the occasion of the fifteenth centenary of the Council of Chalcedon and in President Truman's widely publicized address before the Washington Pilgrimage of Churchmen.

Mr. Truman said: "Despite the barriers that divide the different churches, there is a common bond of brotherhood that underlies them all. . . . We must continue our effort to find those common ties, and to bring the churches together in greater unity in a crusade for peace. In this way, we shall come closer to the one God who is Father of us all. In this way we shall find greater power to meet the troubles of our time. God grant that we may speak together, as brothers, of His power and His mercy, and bear witness of Him against those who deny Him. May God unite



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ATOMIC WAR

One must be willfully unwilling to see not to recognize the fact that annihilating forces hang like "the sword of Damocles" over the heads of present-day humanity. We know from the history of World War II the power of the atomic bomb. Now we are hearing of larger and more powerful A-bombs, of H-bombs a thousand-fold more destructive than A-bombs, of bacteriological warfare, capable of destroying the total population of a country—men, women, and children.

Martin Luther Davidson unfolds in this booklet the place Russia holds in prophecy and the danger we face from that atheistic, Bible-hating government (not people). This unfolding is most interesting. A war is possible from that quarter of the globe.

Where shall we hide? "No place to hide," says the modern atomic scientist. But there is a place to hide, a place of "refuge in the time of storm," and Brother Davidson tells us of a bomb shelter, absolutely impenetrable to A-bombs or any other destructive force. Read all about it.

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the churches—and the free world—and bring us peace."

Said the pope: "All Christians must unite under one banner against the stormy assaults of the infernal enemy. Who is not horrified by the hatred and ferocity with which the enemies of God, in many countries of the world, threaten and destroy or try to uproot all that there is of divine and Christian? . . . Divided and dispersed, Christians cannot continue to lose time against the combined hosts of their enemies. . . . All those . . . who because of the iniquity of the time are separated from the bosom and the unity of the church, should render without hesitation the due, reverent homage to this primacy, following the example of the footsteps of their fathers."

When we "put two and two together" it means that the Communist threat is being used to build the Roman Church and elevate the pope as the spokesman for all Christendom in the crisis. *We will have none of it.*—"United Evangelical Action."



WITH CHRIST

FRANCISCO BONILLA, Porterville, Calif. went home to be with Jesus a few weeks ago. Brother Bonilla was ordained in 1937 and worked with the Latin-American District of the Assemblies of God.

MRS. LAVINA SCHMIDT, Highgrove, Calif. went to her heavenly reward September 2, 1951. She was 57 years old. Sister Schmidt collapsed in the pulpit and died after preaching the Sunday morning message. She was ordained in the General Council in 1932.

OREGON DISTRICT CAMP

Our camp meeting, which was held in June and July, was one of the largest in attendance that we have had, and in its spiritual benefit, it was the very best. The anointed ministry of our camp speakers, A. A. Wilson of Kansas City, Mo. and Bartlett Peterson of Springfield, Mo., was an inspiration to all who attended. The ministry of these two brethren was appreciated in the ministers' seminar which was held each morning.

Roy Blakeley of Portland was in charge of the children's work. His ministry was effective and much appreciated by the parents and children.—N. D. Davidson, District Secretary.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it.

EDNA, KANS.—Nov. 11—25; Evangelist and Mrs. O. E. Gaddis. (Howard Shelton is Pastor.)

HOBBS, N. MEX.—First Assembly of God, Nov. 6—25; Evangelist M. E. Parlotz, Fort Madison, Iowa. (Raymond Hudson is Pastor.)

AMERICUS, GA.—First Assembly of God, Nov. 25—Dec. 9 or longer; Evangelist and Mrs. H. C. Golden.—by A. V. Hendrick, Pastor.

BRYAN, TEX.—Tent meeting in progress; H. H. Leonard Evangelistic Party, Waco, Tex.—by W. W. Cothran, Pastor, College Heights Assembly of God.

WILKES-BARRE, PA.—Thanksgiving Convention, First Pentecostal Assembly, Nov. 21—25; Ralph Jeffrey, Hagerstown, Md., speaker.—by Byron D. Jones, Pastor.

BARTLESVILLE, OKLA.—Assembly of God, Frank Phillips Boulevard at Virginia St., Nov. 18—; Evangelist Paul Sturgeon, Waxahachie, Tex.—by C. H. Asher, Pastor.

OLEAN, N. Y.—Assembly of God, Front and Spring Sts., Nov. 13—25; Evangelist C. S. Tubby of Canada.—by Roy Nylin, Pastor.

FOND DU LAC, WIS.—Assembly of God, Nov. 13—25; Evangelist A. M. Selness.—by E. F. Erdmann, Pastor.

CUTBANK, MONT.—Assembly of God, Nov. 13—25; Evangelist Philip H. Hawtin, Santa Monica, Calif. (William McNutt is Pastor.)

PITTSBURGH, PA.—Glad Tidings Assembly, Nov. 11—24; Evangelists J. Lee and Myrtle Gorman. (John E. Horn is Pastor.)

PANAMA, ILL.—Meeting in progress; Evangelist C. E. Barr, Granite City, Ill. (Ivan Belmer is Pastor.)

NORFOLK, VA.—Glad Tidings Church, Nov. 18—; Evangelist Anna B. Lock.—by Charles V. Elliott, Pastor.

HICKORY RIDGE, ARK.—Smith Center Assembly, Nov. 14—Dec. 2 or longer; Evangelist Jean Lucy.—by Elmo Jones, Pastor.

YOUNGSTOWN, OHIO—Highway Tabernacle, meeting in progress; Evangelist Charles O. Neece.—by O. R. Keener, Pastor.

SANTA ROSA, CALIF.—Nov. 27—Dec. 9; Evangelists Eddie and Ruth Washington.—by L. R. Anderson, Pastor.

TRIMBLE, TENN.—First Assembly of God, meeting in progress; Evangelist R. E. Gilliam, Little Rock, Ark.—by Earl O. Crawford, Pastor.

STRATFORD, TEX.—Assembly of God, Nov. 18—Dec. 9; Evangelist and Mrs. E. C. Lagmay.—by I. L. Walker, Pastor.

WEST LOS ANGELES, CALIF.—Faith Tabernacle, Nov. 20—; Evangelist Stanley MacPherson.—by T. C. Cunningham, Pastor.

TALCO, TEX.—Nov. 18—Dec. 1 or longer; Evangelist Lee Denham, Sulphur Springs, Tex.—by C. I. Myers, Pastor.

GARY, IND.—Full Gospel Tabernacle, Nov. 21—Dec. 2; Evangelists Ernest and Virginia Berquist. (Lyman Richardson is Pastor.)

TURTLE CREEK, PA.—Assembly of God, Nov. 13—; Evangelist and Mrs. Merrill Rayner, Lonaconing, Md. (K. W. Wilkerson is Pastor.)

DRAGERTON, UTAH—Assembly of God, meeting in progress; Evangelist Dick Colson, Hillsboro, Ore. (R. C. Harris is Pastor.)

SOUTH NORFOLK, VA.—Bethel Assembly of God, Nov. 13—27 or longer; Evangelist Lillian Overstreet.—by Kelley Wigfield, Pastor.

BUFFALO, N. Y.—Riverside Full Gospel Tabernacle, Nov. 11—25; Evangelist Olive M. Kellner, Geneva, N. Y.—by Paul R. Buchwalter, Pastor.

PORTLAND, OREG.—Southeast Assembly of God, S. E. 75th and Foster, Nov. 11—25; Evangelist Hattie Hammond.—by Noble Ballew, Pastor.

WALNUT CREEK, CALIF.—Assembly of God, 1756 Lacassie Ave., Dec. 2—; Evangelist Martin Luther Davidson.—by William Vickery, Pastor.

BEAVER FALLS, PA.—First Pentecostal Church, 9th Ave. and 27th St., meeting in progress; Evangelist and Mrs. Harry E. Call, Spencer, Ind.—by Edwin S. Stevenson, Pastor.

BETHPAGE, L. I., N. Y.—Assembly of God, Stewart Ave. at Central, Nov. 18—Dec. 2; Evangelists M. Land and Ruth Thompson, Tampa, Fla.—by Garrett Kliphouse, Pastor.

OAKLAND, CALIF.—Bethel Tabernacle, 25th Ave. and E. 14th St., meeting in progress; Evangelist Fulton Buntain of Canada.—by Arthur M. Otteson, Pastor.

ST. PAUL, MINN.—City-wide Workers' Training Course, St. Paul Gospel Temple, Nov. 25—Dec. 2, with Duane Hurst, National Director of Workers' Training Division.

OKLAHOMA CITY, OKLA.—Southside Faith Tabernacle, 2124 S. W. 29th, Nov. 25—Dec. 16; Evangelist G. B. McDowell, Dallas, Tex. (Paul E. Riggs is Pastor.)

ARIZONA DISTRICT S. S. TOUR—Dec. 3—9; Victor Trimmer, National Sunday School Representative. (J. K. Gressett is District S. S. Director.)

HOUSTON, TEX.—Evangelistic Temple, Capitol Ave. at Riesnor, Nov. 18—Dec. 9 or longer; Musical Eskelin Family, Detroit, Mich. (R. T. and A. J. Richey are Pastors.)

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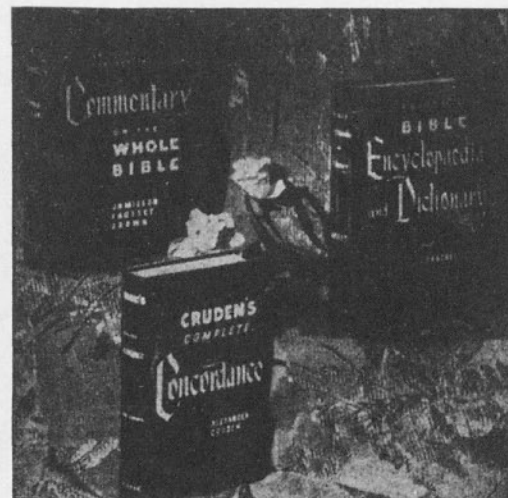
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OKLAHOMA S. S. CONVENTION—Oklahoma City, Okla., Dec. 3—4. George and Billie Davis of the National Sunday School Department, speakers. (L. B. Keener is District S. S. Director.)

LOUISIANA C. A. CONVENTION—District Camp Grounds, Alexandria, La., Nov. 21—22; James Cockman, St. Louis, Mo., guest speaker.—by J. M. Cason, District C. A. President.

CHICAGO, ILL.—Annual Missionary Convention, Calvary Tabernacle 2715 W. North Ave., Nov. 22, 23, and 25. Speakers, Maynard L. Ketcham, H. C. Ball, and Mr. and Mrs. James Watson.—by Loren D. Doss, Pastor.

SOUTHERN CALIFORNIA S. S. TOUR—Theme, "Whither Goest Thou?" Nov. 26—Dec. 11; Edwina Pollock, Assistant Director National Sunday School Department, speaker. (J. R. Ton is District S. S. Director.)

BAKERSFIELD, CALIF.—Gospel Gleaners Assembly, meeting in progress; Evangelist Gladys Pearson, Redlands, Calif. Missionary Convention, Nov. 20. Services afternoon and evening. Mr. and Mrs. George Carmichael in charge.—by Lawrence D. Krause, Pastor.

LORAIN, OHIO—Third Annual Missionary Convention and dedication of Sunday School addition, Nov. 16—18. Speakers, James W. Van Meter, Ohio District Superintendent; Mr. and Mrs. Hymes of Japan; and Anna Tomaseck of India.—by Earl J. Hance, Pastor.

TWENTY-FIFTH C. A. CONVENTION—Municipal Auditorium, Beaumont, Tex., Nov. 20—22. C. C. Burnett, Springfield, Mo., night speaker. Other speakers include Lonnie Calloway, Nigeria, West Africa; W. A. Wilkerson, Houston, Tex.; and Jack Holcom, Waco, Tex.—by Bob Willis, Texas District C. A. President.

ARKANSAS S. S. CONVENTION—First Assembly of God, North Little Rock, Nov. 29—30. Speakers, Paul Copeland, National Sunday School Director, Raymond White, Ruth Lyon, and Gail Straisinger all of the National S. S. Department. (D. B. Ballard is District S. S. Director.)

NEW YORK, N. Y.—Forty-fourth Annual Missionary Convention, Glad Tidings Tabernacle, 325 W. 33rd St., Nov. 4—25. Speakers, Niels Thomsen (Nov. 6—11), J. Philip Hogan (Nov. 11—25). Missionary day Nov. 18. Services each night except Monday. M. E. Brown is pastor.—by R. Stanley Berg.

OREGON C. A. CONVENTION—Evangelistic Temple, Salem, Oreg., Nov. 21—23. Main speaker, Kenneth R. Schmidt, Burbank, Calif. Walter S. Frederick is host pastor. For accommodation write Mrs. Ethel Gutekunst, 1353 Chemeketa St., Salem, Oreg.—by Robert W. Pirtle, Oregon District C. A. President.

MISCELLANEOUS NOTICES

RADIO PROGRAM—"The Gospel Voice," station WHWL, Nanticoke, Pa., 730 kc., Sundays 4 to 4:30 p.m.—by J. B. Woolums, Pastor, Luzerne Assembly of God, Luzerne, Pa.

RADIO PROGRAM—"Waves of Life," station WHBQ, 560 kc., Memphis, Tenn. Daily 12:30 to 1 p.m. and Sundays 1 to 1:30 p.m.—by James E. Hamill, Director.

RADIO PROGRAM—"Assembly of God Broadcast," station KBOA, 800 kc., Lake City, Ark. Sundays 1:30 to 2 p.m.—H. E. Wingo, Pastor, Box 62, Lake City, Ark.

OPEN FOR CALL—Albert H. Phelps, a British minister, is again visiting U.S.A. and expresses a desire to remain here in a pastorate. Brother Phelps visited the U.S.A. in 1949 and attended the General Council in Seattle, at which time he became acquainted with a number of our assemblies. He can be addressed in care of F. L. Blessing, Route 2, Box 880, Massillon Road, Akron, Ohio.

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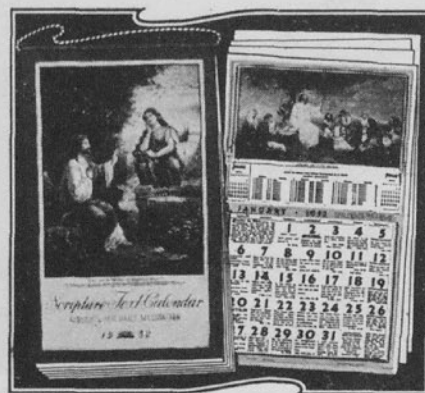
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