

FILE COPY

The Pentecostal
Evangel

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



Coffeyville, Kansas

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

A Million DP's Resettled

A million Displaced Persons have been resettled in the free countries, reports the International Refugee Organization. The millionth, a 47-year-old Czech refugee, who had spent the past six years in a DP camp in Austria, sailed from Germany last month. He and his family will settle in Midland, Texas. A total of 285,700 persons have been resettled in the U.S.A.

Catholics in the Lead

The International Refugee Organization has estimated that about 45% of the displaced persons resettled in the United States are of Roman Catholic faith, 31% are Protestants and 20% are Jewish. No doubt there are plenty of Protestants in Europe who would like to come to America but the Protestants in this country are not as well organized and are not as busy at the job as the Roman Catholics and the Jews.

Amish Parents Put in Jail

Five Amish parents who refuse to send their children to high school have been sentenced to serve thirteen days in jail at Lewistown, Pa. The jail sentences were imposed when they refused to pay fines totaling \$840. The parents had been arrested three times previously on similar charges.

School officials said the Amish could legally keep their children over fourteen from school on work permits, if they would certify that their help was needed for financial reasons. This the prosperous farmers refuse to do. The Amish raise no objection to their children attending grade school, but feel that the "worldly ways" of high-school life conflict with their religion.

Facts of Interest

The Bible is being translated into a new dialect on an average of every 32 days.

Eighteen years after repeal, 418 daily newspapers still refuse distilled liquor advertising.

The University of Minnesota "will go to the highest court in the land," if necessary, to maintain religious activities on the campus, according to Dr. James L. Morrill, president.

There are 40 Protestant foreign missionaries serving in Korea, as of Nov. 1, including eight trained nurses. Five are in the Seoul area; the remainder are working among refugees in the extreme southern area.

For Korea's War Orphans ...

"Operation Handclasp" brought in several tons of good clothing and over \$800 in cash to aid Korean war orphans this winter. Students of Phillips University in Enid, Okla., gathered the money and clothing from the Christian people of the city who gladly responded to the appeal when they learned of the pitiful condition of 400 Korean boys and girls who are being cared for by the U. S. Army medical staff.

An Abridged Bible

Another abridged Bible is being offered to the public under the title, "The Home Bible." The publishers claim that "the smooth-flowing chronicle has been masterfully constructed from the King James Version of the Old and New Testaments and the Apocrypha, in such a way as to retain the richness and variety of the original in about one-third its length."

We have not seen this book but we doubt whether the publishers have improved the Bible by leaving out two-thirds of it and by including the Apocrypha. The apostle stated that "all Scripture is given by inspiration of God, and is profitable. . . ." What a pity that a mutilated edition of the Scriptures should be offered to the public as a "Bible."

Bible-Preaching Premier

The Province of Alberta, Canada, is experiencing an oil boom rivaling that of Texas in 1900. Super prosperity has come to an area that already was well provided with rich coal deposits, forest reserves, and highly productive wheat land.

Ernest Manning, Premier of the Province, has not let this booming business expansion affect his private life. A recent issue of *Time* said of him:

"Neither his thriving political fortunes nor Alberta's booming business expansion have changed Ernest Manning's ascetic private life. He lives in a middle-class home in Edmonton's Garneau district. Mrs. Manning does her own housework. The premier mows the lawn in summer and shovels the snow in winter.

"Manning neither drinks nor smokes, and he has no use for card-playing. 'The family altar,' he comments, 'has been replaced by the bridge table.' On Sundays the Premier and Mrs. Manning travel 187 miles to Calgary. There he conducts a Bible class and broadcasts a sermon from the Bible Institute. His wife plays the hymns on the organ."

A Phone-Calling Committee

Seventh-day Adventists in Baton Rouge, La., have devised a new way of increasing their radio audience. Every Sunday morning a large number of boosters go to their telephones and invite their fellow townspeople to tune in to their program. The plan is catching fire. Why not try it to boost the Assembly of God broadcast in your community?

WHERE THE MONEY GOES

The U. S. Department of Commerce, Office of Business Economics, has compiled the following table of U. S. personal income and expenditures for the year 1950:

	Billions of Dollars	Per Capita	Per Cent of Income
Food	\$52	\$345	23
Housing, household operation	46	306	21
Clothing, accessories, jewelry	23	151	10
Transportation	23	150	10
Personal Taxes*	21	135	9
Personal care, medical, death expenses, personal business	20	134	9
Recreation	11	75	5
Personal savings	11	71	5
Alcoholic beverages	9	58	4
Tobacco, smoking supplies	5	29	2
Welfare activities, foreign travel, private education, research	3	24	1½
Religious bodies	1	7	½
Total personal income	\$225	\$1,485	100

*Total government taxes, \$65 billions—\$428 per capita—29% of personal income.

"The Greatest Thing in the World"

Evangelist Arne Vick

The Lord direct your hearts into the love of God, and into the patient waiting for Christ. 2 Thessalonians 3:5.

THIS PRAYER of Paul's is a remarkable one. It speaks not of external guidance but of internal guidance. "The Lord direct your hearts into the love of God." It is a prayer for guidance of the heart, and not just the feet. The apostle prays that God will give focus and direction to the spiritual life of the saints at Thessalonica.

Some people do not understand the spiritual sense in which God uses this word "heart" in the Bible. I well remember the first time I ever heard it so used. I was in my teens, unsaved, and with a number of other fellows I visited a Holiness meeting. We did not go for spiritual benefit, I assure you. Our purpose was more social. We were interested in certain young ladies who were present. I well remember that night when four or five of us young fellows who very properly could be termed "rough necks," sat through the service wishing the preacher would hurry up and get through. The altar call was given and a dear, little old lady, who should properly have the Congressional Medal of Honor for her audacity, tackled the five of us single-handedly. She came up to us and said very earnestly, "Boys, wouldn't you like to give your hearts to the Lord?"

It was the first time in my life that I had ever heard the word "heart" used in this sense. I stood there puzzled for a moment and I thought, "That's a funny thing to say." I was like the woman at the well when Jesus talked about the water of life. All she could think about was the water in the well. I thought, "How can I give the Lord my heart?" The only heart I knew about was this one under the fifth rib. I thought, "Why would the Lord want my heart anyway?" But since that day I have discovered a few things.

I have found that when God speaks of my heart, He refers to *my thought life*, for "out of the heart proceedeth evil thoughts"—and good thoughts too, I suppose, depending on the condition of

the heart. "Out of the heart proceedeth . . . thoughts."

Does this suggest that Jesus is at variance with medical science? Does this suggest that the Master considers the heart to be the organ of thought, rather than the brain? Of course not. Rather Jesus wants us to understand that when He speaks of "the heart," it includes the mind. It includes the *thought life*. Out of the heart, the inner life, proceed our thoughts.

What a very important sphere of life is this. If God doesn't have my thoughts, He doesn't really have me. It is impossible to think wrong and live right. It is impossible to think unclean and live clean. Life eventually comes to the level of habitual thinking, and the Word of God has declared it, saying, "As a man thinketh in his heart, so is he." In other words, "Man looketh on the outward appearance, but God looketh on the heart." God is concerned with what we are within. What a man thinketh, that is what he is. You may not be *what you think you are*—but what you *think*, you are.

Someone has said that men's minds could be likened unto swamps and streams. A swamp and a river both have water in them, but what a difference in the water! Water is a fine type of thought, for we speak of a "flow of thought" and "a flow of water." The water in the swamp is brackish and vile, germ-laden and poisonous. Why? One great reason is that the swamp has *no banks*. Nothing restrains the seeping creep of swamp water. It follows the

way of least resistance. Wherever it finds low-lying land, lower than itself, it will occupy it. It moves always downward.

But the water in the river is different. In our wonderful rivers in the Northwest, for example, the water is clear as crystal. It is so pure you needn't hesitate a moment to stop your car and get down there and drink from those mountain streams. Why is the water in the river pure? It has banks, and the banks determine the direction of the water's flow. The channel directs and dictates where the water in the river shall flow.

When the water in the river comes to a bend it does not say, "I'm tired of going around this bend. I'm going to take a short-cut across the field." It doesn't take short-cuts. It stays in the channel. I suggest, my brethren, that Holy Ghost living involves this sort of thinking. "To be carnally minded is death, but to be spiritually minded is life and peace." The Spirit of God builds barriers to the mind, so to speak. If a man allows his thoughts to wander everywhere, his mind is going to be like a swamp. But the disciplined, sanctified mind, the Holy Ghost controlled mind, is pure and Christlike.

So, when God says *heart*, I am sure He includes the mind, for out of the heart proceedeth either evil *thoughts* or good *thoughts*.

Not only that, but when God speaks of the "heart" He includes the realm of our *affections*, for the Bible says, "Thou shalt love the Lord thy God with all thy heart." Thou shalt love with thy *heart*. The world has gotten hold of this principle. The valentines that our children exchange in February often have the picture of a bleeding heart on them. Cupid's cruel dart has pierced this organ and the blood drips. Underneath, the inscription reads, "Will you be my valentine?" Our radios belch a constant stream of nauseating sentimentality having to do with broken hearts, lonely hearts, and aching hearts. Where did the world get the idea that the "heart" had anything to do with the affections? They got it in the Book. "Thou shalt love the Lord thy God with all thy *heart*."

If *heart* involves my affections, God
(Continued on page seventeen)



Brother Vick preached this sermon at Central Assembly in Springfield, Missouri, during a recent evangelistic campaign.

How to Maintain UNITY

Norman P. Grubb

Endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:3.

No one can be long in a Christian organization without being brought face to face with the necessity that, in a community of God's servants, the personal zeal and faith of its members must be accompanied by the ability to work together in harmony. The key to fellowship is seen to be the next most important acquirement to holy living and love for souls.

It must be admitted that among Christian communities of every type, zeal and knowledge far, far outrun the graces of dwelling together in unity, forbearing one another in love, and thinking no evil.

Unity is not the first fundamental. Unity is the lubricant essential to the operation of the machine; yet it is neither the machinery nor the motive power. First we must be sure of our engine before we consider its lubrication. Therefore, when we speak here of unity, we do not mean a unity without a doctrinal foundation, nor a unity which is made an end in itself with any sort of compromise to attain it. We mean the uniting of a section of God's people, based upon the common faith once delivered to the saints, and with the common objective of world-wide evangelization.

What are the causes of disunity? *In the vast majority of cases, they are the effect that the actions or attitudes of a fellow worker have on us.* A coldness or neglect towards us is observed and felt, some habit or mannerism jars us, some apparently unspiritual behavior or method of work meets with our disapproval. Now there may be real justification for this feeling. Our judgment may be true; there may be real cause for concern. But here lies the secret.

Christ gave it. He said words to this effect, "When you are tempted to criticize or resent, turn your attention to yourself and leave your brother alone." Recognize the beam of resentment and criticism in yourself; let the Holy Spirit deal with that, then you will be fitted to deal with your brother's mote. For either you will cease to notice it and it will be swallowed up in your renewed vision of all there is of Christ

in him, or you will recognize that your Lord, who tenderly removes your faults in His own way, is also his Lord, who will do the same for him without your interference. Or if, in a rare case, you are led to speak, it will be more a word of confession of your resentment than rebuke for his failure.

In other words, the first great secret of maintaining unity is that the moment I am inclined to criticize or resent a brother, I must recognize my spirit of criticism as the sin which concerns me, and not my brother's behavior; and I must keep on letting God deal with it till a spirit of appreciative love replaces it, by which I honor my brother instead of judging him, and rejoice in all of the image of Christ to be seen in him.

This is the outworking of the victory of Calvary. Even in problems of relationships, the way of life is through death. When we make it our occupation to see that we abide in Christ's death, the resurrection outcome is not merely the triumph of the spirit of love in our hearts, but also the conquest by Christ in our brother's heart. We find ourselves empowered to claim the disappearance of the offending characteristic (if it is truly an offending thing).

From another angle we may say that the key to the maintenance of happy and easy relationships between co-workers is the same that unlocks the door to all our problems—faith, but this time towards man. The immediate problem then arises; how can we trust fallible men, or they us? We can love them—but how trust them? The solution of this problem is that we are to act towards our brethren as we do toward ourselves. We do not trust ourselves, but we do trust Christ in us (Gal. 2:20); and as for ourselves apart from Him, although recognizing our many faults and fallibilities, we are quick to side with God in His long-suffering of us, and to comfort ourselves with the knowledge that He judges by the honest motive rather than the poor production.

Now let us apply to the other members of the body what we have applied to ourselves. Recognize Christ in them. Count on Christ in them. In so far as there is another nature observable in them, show them the same tolerance and sympathy as we show to ourselves. Believe that Christ is working Romans 6:11 in them also ("dead indeed unto sin, but alive unto God") and that they are co-operating with Him. Reckon on the earnestness and sincerity of their discipleship, as much as we desire them to reckon on ours. By so doing, we are effecting more than the maintenance of unity; by our faith we are building up our brethren in Christ, for faith is creative, just as, conversely, by our mis-

trust we help to pull down Christ's edifice in them.

For the maintenance of unity, therefore, we have only to look in the same direction as for the solution of all other problems; not to the solving of a problem in our brethren, or in circumstances, but within our own selves.

On the Cover Page

The Assembly of God in Coffeyville, Kansas, had the joy of dedicating this fine new building to the work of the Lord on Jan. 1, 1951. It is 90 by 120 feet in size, and is of pumice block and brick construction.

The equipment throughout is efficient and practical. There are facilities to accommodate a Sunday School of 500 normally. The central auditorium seats 500 with overflow space for 300 more.

The Pentecostal message was taken to this community early in the century by P. C. Nelson and John Goben, but the present church was not organized until 1925. The pastors who have served since that time include Charles Sheal, V. G. Greisen, Harry Bowley, Frances Sturgeon, Claud Asher, and the present pastor, Everette Ewing, during whose ministry the new building was erected.

God has done great things in Coffeyville in answer to the prayers of His people. Between 300 and 350 people gather for worship each Sunday. The average attendance at Sunday School during the past year was 304.



ROBERT C. CUNNINGHAM, Editor

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The "Glossolalia" in the Early Church

Historical Description of "Speaking With Tongues" From a Famous Book

IN THESE DAYS, when Christian people are so sceptical of the supernatural manifestations of the Holy Spirit, it is refreshing to come across the following descriptive scene of a gathering of primitive Christians. It is from the pen of the late Dean Farrar (former Dean of Canterbury) in his book *Darkness and Dawn*.

To appreciate the value of his testimony, it must be emphasized that, although this book is "a tale" illustrating the dawn of Christianity upon the darkness of paganism, the Dean claims for it the title of "an historic tale." In the preface he tells us that the whole story is "determined by the actual events of pagan and Christian history." He says, "Even for the minutest allusions and particulars I have contemporary authority."

We shall quote the passage referred to, which occurs in chapter 21, entitled, "Among the Christians." He is describing a secret visit paid by Britannicus, the young Roman prince whose heart was strongly drawn towards the Christian faith and the Christian people, the majority of whom were slaves, but on whose features, in spite of toil and hardship, "there was something of the splendor and surprise of the Divine Secret."

* * *

"The room in which the Christians met was a large granary in which Plautius stored the corn which came from his Sicilian estates. . . . In such a community, so poor, so despised, there could be no pomp of ritual, but the lack of it was more than compensated by the reverent demeanour which made each Christian feel that, for the time being, this poor granary was the house of God, and the gate of Heaven. . . .

"Every look and gesture was happy as of those who felt that, not only angels and archangels were among them, but the Invisible Presence of their Lord Himself.

"First they prayed—and Britannicus had never before heard real prayers. But here were men and women, the young and the old, to whom prayer

evidently meant direct communion with the Infinite and the Unseen; to whom the solitude of private supplication, and the community of worship, were alike admissions into the audience chamber of the Divine. Never had he heard such outpourings of the soul, in all the rapture of trust, to a Heavenly Father. How different seemed such intercession with the Eternal from the vague conventional aspirations of the Stoics towards an incomprehensible Soul of the Universe, which had no heart for pity, and no arm to save!

"But a new and yet more powerful sensation was kindled in his mind, when at the close of the prayers they sang a hymn.

"Britannicus listened entranced to the mingled voices as they rose and fell in exquisite cadence. He had heard in theatres all the most famous singers of Rome; he had heard the chosen youths and the maidens chanting in the temple processions; he had heard the wailing over the dead, and the Thallassio—chorus of the bridal song. But he had heard nothing which distantly resembled this melody and harmony of voices wedded to holy thoughts; and, although there were no instruments, the angelic, soft, trembling voices seemed to him like echoes from some new and purer region of existence.

"When the hymn was over they sat down, and Linas rose to speak to them a few words of exhortation. . . . Was not the day of the Lord at hand? Would He not speedily return?

"So far had he proceeded, when a



This feature appeared in one of the earliest issues of the *Evangel*. It is reprinted here as the final article in the Silver Anniversary Series commemorating Fifty Years of "Latter Rain."

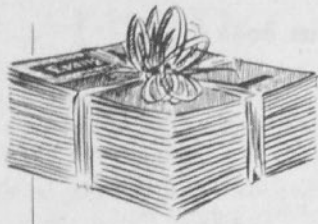
mighty answering 'Maranatha' of the deeply-awed assembly smote the air, and immediately afterwards Britannicus stood transfixed and thrilled to the very depths of his whole being.

"For now a voice such as he had never heard—a sound unearthly and unaccountable—seemed not only to strike his ears, but to grasp his very heart. It was awful in its range, its tone, its modulations, its startling, penetrating, appalling power; and although he was unable to understand its utterance, it seemed to convey the loftiest eloquence of religious transport, thrilling with rapture and conviction, and in a moment or two, other voices joined. The words they spoke were exalted, intense, impassioned, full of mystic significance. They did not speak in their ordinary familiar tongue, but in what seemed to be, as it were, the essence and idea of all languages, though none could tell whether it was Hebrew, or Greek, or Latin, or Persian. It resembled now one, and now the other, as some overpowering and unconscious impulse of the moment might direct.

"The burden of the thoughts of the speakers seemed to be the ejaculation of ecstasy, of amazement, of thanksgiving, of supplication, of passionate dithyramb or psalm. They spoke not to each other, or to the congregation, but seemed to be addressing their inspired soliloquy to God. And among these strange sounds of many voices, all raised in sweet accord of entranced devotion, there were some which no one could rightly interpret. The other voices seemed to interpret themselves. They needed no translation into significant language, but spontaneously awoke in the hearts of the hearers the echo of the impulse from which they sprang. There were others which rang on the air more sharply, more tumultuously, like the clang of a cymbal, or the booming of hollow brass, and they conveyed no meaning to any but the speakers, who, in producing these barbarous tones, felt carried out of themselves. But there was no disorderly tumult in the various voices. They were reverberations of one and the same supernatural ecstasy—echoes awakened in different consciousnesses by one and the same emotion.

"Britannicus had heard the *Glossolalia*—the gift of the tongue! He had

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been a witness of the Pentecostal marvel, a phenomenon which heathendom had never known.

"Nor had he only heard it or witnessed it. For as the voices began to grow fainter, as the whole assembly sat listening to the hush of awful expectation, the young prince himself felt as if a Spirit passed before him, and the hair of his flesh stood up; he felt as if a Power and a Presence stronger than his own dominated his being, annihilated his inmost self, dealt with him as a player does who sweeps the strings of the impulse. He felt terrified by it; but it breathed all over and around and through him, like the mighty wind; it filled his soul as with ethereal fire; it seemed to inspire, to uplift, to dilate his very soul; and finally it swept him onward as with numberless rushings of congregated wings. The passion within him was burning into irresistible utterance, and, in another moment, through that humble throng of Christians, would have rung in impassioned music the young voice of the last of the Claudii, pouring forth things unutterable, had not the struggle ended by his uttering one cry, and then sinking into a faint.

"As he seemed to be in a swoon, one of the young acolytes came to him, and gently bathed his face with cold water. And meanwhile, as the hour was late, and they all had to get home in safety through the dark streets and lanes through which they had come—some of them from considerable distances—Linus rose, and with uplifted hand dismissed the congregation."

Dean Farrar's picture of the Pentecostal worship of the early Christians is a veritable detailing and explaining of just those very Pentecostal phenomena which are so widely misconstrued and criticized today.

In the first place, the despised community of slaves, the poverty of surroundings (a barn for storing corn), with absence of all material refinement, splendor of ritual, is typical of the people and places where God first poured out His Spirit in this twentieth century.

Next, the seraphic harmony of voices, following the unrestrained outpourings of heart in prayer by men, women, and little children, corresponds to "the heavenly choir" as the "singing in the Spirit" is termed in Pentecostal assemblies today.

Again, the theme of the preaching in the Dean's narrative—the near coming of the Lord—characterizes the preaching in Pentecostal circles in these latter days.

As we listen to the glad spontaneous shout of "Maranatha" in the story, in response to the preaching, we cannot but hear the frequent burst of "Hallelujah" and "Praise the Lord" in Pentecostal assemblies today—so offensive to the refined ears of the world, yet so dear to the heart of God that they bring the very cloud of His presence over the gatherings again and again.

Then, how deeply significant the description of the use and varieties of "the tongues"! The most common objection raised today against the Gift of Tongues is that the purpose of the Gift is supposed to be purely and only evangelistic, and therefore it is contended that the tongues must be addressed to those present and must be immediately

intelligible to them. The Dean's knowledge of Paul's teaching on the subject, in his first Corinthian letter, and of all contemporaneous allusions to this Gift of the Spirit in the writings of the early fathers and historians of the Church, saves him from this common error.

Dean Farrar is aware that the more ordinary usage of the Gift was as a supernatural channel of worship and prayer. As Paul tells us, "He that speaketh in a tongue speaketh not unto men, but unto God; for no man understandeth." 1 Cor. 14:2. For this reason the apostle enjoins that in the public assemblies, where the Word of God is to be preached, the Gift of Tongues is not to be in the foreground, except in the way of Prophecy, for the interpretation of which definite prayer should be offered. (See 1 Cor. 14:5, 13.)

As we read this marvelously accurate portrayal of the manifestations accompanying the "glossolalia," it is difficult to realize that Dean Farrar had never been present at one of these latter-day Pentecostal gatherings. The extract we have quoted not only shows how faithfully and successfully he delineated from history the true Scriptural phenomena of the Pentecostal effusion of the Spirit; but the whole passage is, to our minds, a very convincing proof of how, whether we examine the workings of the Holy Spirit in the Christian assemblies of Nero's day, or of the twentieth century, "all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." 1 Cor. 12:11.—C. E. D. de L.

HIS NAME WAS WORTH A FORTUNE

Charles J. Crossman, 22, of Sydney, Australia, had a very rich great-uncle, who willed him \$114,800 on condition that he change his name to Statter, his uncle's surname, within four years.

Thus far the young man has not thought it worthwhile to do it.

"Charley thinks he has done well enough under his own name so far," his mother said. "Anyhow, under the will he has four years to make up his mind."

There are many young people in the world today who would not hesitate an hour to change their names for \$114,800—but that opportunity is not theirs. There is, however, a superior offer confronting them!

If they are willing to have their names changed from "Sinners" to "Saints," from "Creatures" to "Children," from "Aliens" to "Citizens," they will become "heirs of God, and joint-heirs with Christ." Romans 8:17.

The same Savior who said to one of old: "Thou art Simon . . . thou shalt be called Cephas. . . ." (John 1:42), is willing, ready and able to make good the offer.

"Christ Jesus came into the world to save sinners." 1 Timothy 1:15. All sinners who allow Him to save them, become saints and are told to act "as becometh saints." Ephesians 5:3. The Lord commanded that the gospel be preached to "every creature." Mark 16:15. All creatures who receive Him whom the gospel presents, become children of God. John 1:12. Aliens from the covenants of promise, having no hope, and without God in the world, can become "fellow citizens with

the saints" by placing their faith in Christ.

To become an heir of God and a joint-heir with Christ means more than any sum of money that could be mentioned!

But no one can be assured of four years in which to make up his mind. "Behold, now is the accepted time: behold, now is the day of salvation." "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."—Tom Olson, in *NOW*.

THE PERIL OF UNIVERSAL MILITARY TRAINING

The commission appointed by President Truman to develop a program for Universal Military Training and Service has done its work. The commission recommends that all young men should be drafted upon reaching their eighteenth birthday, with a few exceptions, and that these young men should be given six unbroken months of military training. About 800,000 youths would be trained each year. After receiving their training they would enter the Reserves for eight years.

When Congress reconvenes in January it will be called upon to take action on this bill so that Universal Military Training can get under way in 1952. Much pressure will be put upon Congress to act promptly in view of the world situation. We hope Congress will take General MacArthur's advice, however, and postpone the issue indefinitely. General MacArthur recommended that the decision on Universal Military Training should not be made now but later and in the light of experience when the present crisis is over.

The American people have always loved peace. We have felt that peace is basic to all our building and hope for the future. We have abhorred violence and, as a nation, have accepted it only as a last resort and as, at best, an evil. We have wanted to be a "good neighbor" to the other nations of the world and have felt that our success as a nation has often been measured by our ability to get along with the other nations of the world.

Of course, we have known that not all people accept this philosophy of life. People like Hitler, Mussolini, and Stalin have glorified war, have accepted violence as a matter of course, and have been more than willing to get along with other people by compelling them to obey—or to take the consequences.

Many Christian people have opposed Universal Military Training because they felt that it would so indoctrinate the minds of the young with militarism that it would imperil these ideals. They did not suppose there were people in America at work to put U.M.T. into effect for the deliberate purpose of destroying these moral principles! But evidently there are.

The American Friends Service Committee in Philadelphia has called our attention to a startling story which appeared in the October issue of *Coronet*. A series of fourteen movies has been prepared in close cooperation with the Department of National Defense to help young people meet the problems posed by military service.

"Why should military service pose such problems?" the article in *Coronet* asked. "Probably because of the cultural pattern of America in which these young people have been reared. The boys and girls now in high

school have grown up taking certain principles for granted.

"First, peace is basic. Youngsters have been taught to abhor violence and to value 'getting along with others.' This philosophy runs all through their training, from infancy through high school.

"With the beginning of the Korean War, and especially with the passage of the Universal Military Training and Service Act last June by Congress, the nation endorsed new principles which demand great psychological adjustments by our young people and by their parents."

If you will go over the article and film advertisement carefully, you will see that they might just as well have said, "Everything that the churches have taught must be rooted out of the minds of young people."

If the old principles of "love thy neighbor" are to be done away with, what principles will take their place? If peace is not basic, then war will be basic—and yet both General Eisenhower and General MacArthur have de-

clared that war is a failure and that war actually destroys that which it is intended to protect.

If we do not value "getting along with others" we must compel others to obey us—or liquidate them as the Communists do. To help young people—and their parents—make this transition from the principles of democracy and freedom to the bald acceptance of violence and war as basic and normal—which is characteristic of totalitarianism, Nazism, Fascism, or Communism—certainly will take a great deal of doing.

There is grave reason to fear that if America puts Universal Military Training into effect we will become a militaristic nation and will never go back to being a civilian nation. If adopting Universal Military Training will do that to our nation, and if it will force our young people to abandon Christian principles, then we are opposed to it. We should pray that God will keep Congress from passing such a plan, and we should let our Congressmen know how we feel about it.



Executive Offices

General Council • Assemblies of God

434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI

December 9, 1951

Dear Prayer Partner:

I can't refrain from sending you this picture of Susie. She's three years old now, and the youngest of the little girls at our National Children's Home at Hot Springs, Arkansas. Apparently she still cherishes her last year's Christmas doll.

We have nearly sixty precious children there just as winsome as Susie -- dependent little tots with no one else to love and comfort them, and splendid big boys and girls who have acquired fine self reliance and Christian character through the prayers and careful training of our consecrated staff of workers. Their Christmas this year, as usual, will depend on us.

Then we have other members of our family we want to remember -- those at the other end of life's journey -- our elderly ministers and missionaries who have finished their active ministry and are resting now at our lovely retirement home at Pinellas Park, Florida. They're young in heart, and Christmas is still a thrill to them. This may be the last Christmas for some of them, and I would like to make it a joyous one.

Prayer Partner, can you join me again in making Christmas a bright occasion for these who will otherwise have very little Christmas? When you send your offering, just address it to me in care of the Department of Benevolences, designated for the BENEVOLENCE CHRISTMAS FUND. May God bless you and grant that your own Christmas may be more blessed because of your sharing its joys with the guests in our benevolent homes -- both the young and the elderly.

Yours in Christ,

Fred Vogler

Director of Benevolences

FV/ew





Picture by John L. Franklin



Upper Left: E. M. Yeats, host pastor of the Fifth Annual Missionary Convention of the Magnolia Park Assembly in Houston, Texas, addressing the convention audience.

Upper Right: Note top figure on the illuminated goal chart used at the convention. It called for an offering of \$12,000, but the offering reached \$13,190. Missionaries present at the convention are in the foreground with church personnel. Standing at the front are I. Evelyn Hatchett, Philippine Islands; Pastor and Mrs. E. M. Yeats; Mrs. Louis Schaffer, missionary secretary of Magnolia Park Assembly; and Mrs. W. Lawrence Perrault, Cuba. On the back row are Mr. and Mrs. John L. Franklin, Guatemala; and Mr. and Mrs. E. L. Mason, Liberia.

Center Left: Mr. and Mrs. John L. Franklin, missionaries for fifteen years to Guatemala, Central America, are shown in Indian costume. Forty churches have been established in Guatemala, but "the work is just beginning."

Lower Left: Mrs. W. Lawrence Perrault giving an account of the great revival in Cuba during the past year. "All day long we were telling of God's salvation," she said. According to Mrs. Perrault's report to the convention, the opposition element in Cuba attempted to poison her husband. For three days and nights he suffered intense pain but God heard and answered prayer.

Outstanding Convention at Houston's Magnolia Park Church

FROM OCTOBER 7 to October 14 Magnolia Park Assembly of God church of Houston, Texas, had its annual missionary convention. Missionary giving at the convention totaled \$13,190, exceeding by \$1,190 the fondest expectations of the missionary speakers present.

It was the fifth annual missionary convention held at the church.

Speaking before the large congregation in attendance, Pastor E. M. Yeats told of being given a special prompting to build his church into a missionary church:

"Twenty-seven years ago God called me to Houston to pastor this church," he said. "Six years ago the Spirit of

God moved upon my heart to build the church into a missionary church. When I announced it to the church I found others had been given the same vision. We now hold tenth place in our General Council fellowship in total missionary giving, and second place in the state of Texas.

"The first year that we put on a missionary educational program our missionary offering increased more than \$6,000. At the end of the year we were surprised to see that our total church income was something like \$7,000 above that of the previous year. We had received several hundred dollars additional for operating expenses."



THE "ACCUSATION MOVEMENT"

A Cunning, Cruel Device for Venting Satan's Wrath Upon the Christians
in Communist China

THAT THERE should be anywhere in the world a movement with such a strange incongruous name seems impossible to us in free America, but the Communist ideology and tyranny is only fulfilling the prophecy uttered by our Lord: "A man's foes shall be those of his own household" (Matt. 10:36); and, "Then shall many be offended (caused to stumble) and shall betray one another, and shall hate one another" (Matt. 24:10). That this is a "last days" sign is established by the context of this latter passage.

These words are being fulfilled in Chinese families which are not Christian. For example, *Time* reported a letter written by a Mrs. Ling to the *Southern Daily*, Canton's official Communist newspaper, which printed it as a guide to fellow "progressives":

"For ten years there was hidden suffering in my heart. I knew my husband was a reactionary. During Kuomintang days, he was an officer in the 160th Division of Chiang's bandit army. In those days, he bullied me often, and I had to endure it. Then came the (Communist) liberation. . . .

"One day my son, who worked in a branch police station, came home, and I confided my thoughts to him. He answered me: 'Mother, we must accuse him.' My son tried to persuade his father to repent, but this bad man not only refused to reform but reprimanded us. After that my son told me, 'Mother, it is useless to spare this bad egg. You should not recognize him as a husband, and I should not recognize him as a father.'"

Then last month, the husband confided that he planned to flee to Formosa. "I was worried on hearing this, fearing that this criminal husband of mine would escape, so I said, 'Instead of leaving today, wait until tomorrow.' I went to the police. That night I could not fall asleep, but around midnight the police comrades came and arrested this harmful thing which was not my husband but my enemy. I feel happy to have got rid of a menace to the people."

It is hard to believe that such a spirit of faithlessness, betrayal, and accusation should prevail among members of the same family, but that it is found among professing Christians is indeed a staggering surprise. Yet well authenticated and reliable stories from behind "the bamboo curtain" prove that such is the case. Prominent Christian leaders of various denominations have apostatized and have sold themselves, their churches, and their institutions to the Communist ideology and leadership.

In April of this year a great Christian (?) conference was held in Peking at which the Accusation Movement was inaugurated. It was the decision of the conference that similar meetings should be carried into every Christian congregation and unit, and to every individual in China, in order to purge out what they designate as imperialistic and reactionary elements in the church. Such meetings were begun in May, but many Christian groups have been reluctant to yield to this Satanic ar-

rangement. So a New Summons has gone out from the Executive Committee of these leaders to intensify this Accusation Movement.

To let us understand what this Accusation Movement is, we quote from the Chinese proclamation as translated by Mr. Tom Lee of the Lutheran World Federation Home in Hong Kong and sent to us by Mrs. Howard Osgood, wife of our Field Secretary in the Far East:

"We summon the Christian Church and all its units throughout the whole country to develop and to intensify the Accusation Movement revealing the sin of America's imperialistic use of Christianity in invading China. This is the important task immediately before the Christian Church. If we do not propagandize well and accuse minutely, all other matters will not be worth mentioning.

"Since the publication of our Summons of May 2nd to 'Propagandize well, and Accuse Minutely,' there have been 63 big Accusation meetings held. Amongst them have been the ones in Shanghai, Nanking, Tsingtao and other places, which have been successful. There have been some which with great power have revealed how American imperialism has sinned in the occupation of China, in the name of Christian Missions. In these cases American imperialism has been severely attacked and the Church leadership has carefully examined itself laying open its former susceptibility to deception. In the large majority of other places the Accusation meetings have produced weak results; toying with trivialities and not touching on important matters. There have been accusations without self-examination, even to the extent of using accusations to build up self-defense, and to strengthen one's position in the face of faults. The Christians in many of the places have not had Accusation meetings, or perhaps they have held them only at the larger centers. So the Accusation meetings have not been successful in reaching every congregation and every individual. . . .

"Our Chinese Christian Church has received the harmful influence of American Imperialism for over 100 years. We want to purge out that evil influence and it cannot be done with the power of just one Accusation meeting. And what of the congregations which are originally opposed to Accusation meetings? Or to those who are suspicious of Accusation meetings? They say: 'We have nothing about which to make accusation,' or, 'We are unable to accuse.' This reveals how deeply they have been poisoned by American influences. So deeply that they have lost their

own feelings and understanding! It is as the proverb says: 'They that live amongst the evil ones are like those who lie in the fish-markets, who become oblivious to the repulsive stench!' Others say: 'We don't dare to accuse; we don't believe in it,' which also demonstrates the evil influence of imperialist elements who seek to destroy the effectiveness of the Accusation Movement. It is because of these types that we must increase our accusation efforts, and particularly CONTINUE TO DEVELOP AND INTENSIFY THE ACCUSATION MOVEMENT."

We have quoted only a small part of the proclamation. Mr. Lee, commenting upon it, writes:

"To you it may have seemed irksome to read these long statements in which there is so much repetition. It is not accidental. That is a principle in Communist teaching—constant repetition. Having read this you will appreciate the awful experience of Christians who gather to hear the Word of God, only to have such things droned in their ears. This *Summons to the Christian Church in China* should summon the Christians around the world to pray for China and for the followers of the Lamb there. The majority of the Christians are opposed to the trends today, but some of their leaders have yielded to it. Now the church dictatorship will seek to force the church and every individual Christian to fall in line. And yet, there are those who speak of Religious Freedom in China and say that there is no persecution of the church!"

Christian Life for October reported that whispered tales of torture and martyrdom have been grapevining from behind the "bamboo curtain" since late spring. Communist vengeance is being vented upon political enemies and missionary-trained workers are a prime target of their recent hatred. Accused of spying, many have been jailed, some killed and others deported. The religious thrust of this new Communist move to quell all opposition began with the religious conference described above. Out of this conference came four directives:

"All churches and leaders must break off with the missionaries; all churches must cooperate with the government in freeing themselves from missionary influence; all churches must take down the pictures of Christ and put up pictures of Mao Tse Tung; Christian workers must not preach on any subject remotely relating to politics, second coming of Christ, end of world, etc."

It is reported that "following the conference, Communistic policy stiffened toward Christians, as well as toward all political opponents. Hong Kong Communist papers reported that more than 700 enemies of the State were shot in two days in three major cities. Hundreds of bodies were left on the execution grounds until the stench covered the cities."

In the face of persecution, the modernist-controlled "Church of Christ in China" has continued to compromise. Unfortunately some evangelicals have sold out to the Communists, while on the other hand even some liberals have stiffly opposed them.

May an intense volume of intercession rise from God's people in America for their Chinese (and Korean) brothers in their hour of tribulation!

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SUNDAY'S LESSON

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

UZZIAH'S PRIDE ABASED

Lesson for December 16

2 Chronicles 26:1-8, 15-21

Our study concerning Uzziah ought to speak to all our hearts. To youth it should say, "God help me that I may walk with my heart turned to God." To persons in the responsibilities of life, it should teach us ever to be humble and conscious of our need of Divine help that we may perform our duties well. To those of older years it should warn lest, having begun in the Spirit, our latter end find us out of God's favor due to self-righteousness and presumption.

1. Uzziah's Good Start

Crowned king at the age of sixteen, Uzziah "did that which was right in the sight of the Lord." May we not give his mother much credit for his righteous start? All that we read concerning her is, "His mother's name also was Jecoliah of Jerusalem." Mothers often are not seen as prominently as fathers, yet their influence in the family often exceeds that of the father. Children usually live closer to mother than to father. Mother is at home with them while father is engaged in the affairs of a busy world. "Who can find a virtuous woman? for her price is far above rubies. She openeth her mouth with wisdom: and in her tongue is the law of kindness. She looketh well to the ways of her household. Her children arise up, and call her blessed. Favor is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." Prov. 31:10-30.

2. Uzziah's Early Rule

Responsibilities of kingship fell on Uzziah when he was only sixteen, which reminds us that responsibilities often fall upon the shoulders of youth when youth seems too tender to bear them. That Uzziah felt his insufficiency, sought the Lord, and appreciated the spiritual advice of the prophet Zechariah, endeared him to the people. Some have criticized youth in position of large trust, saying: "Youth is likely to judge without knowledge; youth is likely to be swayed by persons rather than principles." This may be true when youth depends on self.

Concerning "judgment without knowledge," much depends on whether youth feels its need of wise counselors. As to being "swayed by persons rather than principles," this depends on the persons by whom youth may be swayed. Uzziah had a good background. His father, while not as perfect as were some of the kings (2 Chron. 25:2), gave a fair accounting of himself. But there was that mother whose influence meant so much. This

young man was "swayed by persons," but by the right kind of persons.

In addition to the influence of home, he sought the right kind of counsel. "He sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper" (v. 5). Who this Zechariah was we may not know. He was evidently a prophet "who had understanding in the visions of God." He was likely the God-fearing tutor of the young king. He was not the prophet Zechariah whose writings bear this name, for this prophet lived following the return of the captivity from Babylon, and that event had not yet taken place in Uzziah's days. We would urge upon youth that they "be swayed by principle." We would also urge that they be influenced by godly persons of mature years.

3. Uzziah's Prosperity

As Uzziah walked in humble obedience to God he was victorious over "all the power of the enemy." The Philistines were subdued, as were the Arabians and the Ammonites. He built towers at Jerusalem and fortified the city. Towers for protection were built in the desert, and wells were dug. Fighting men were trained. The kingdom prospered and was made strong.

We cannot promise to all our youth the prowess and renown that came to Uzziah. Not all can become kings in a literal sense. But all may become "kings and priests unto God." We are not fighting against literal Philistines, neither are we fortifying literal walled cities. Ours is a spiritual fight—"We wrestle against principalities and powers." We are engaged in warfare against sin and the devil. We need to "fortify our power."

We need also to prepare the people of God for this holy war by training them to become "good soldiers" of Jesus Christ. Our manual of war is the Bible. In its study we learn the strategy of this holy war. In its sacred pages are given instruction also concerning spiritual husbandry, the cultivation of the soul that it might bring forth fruit unto God. Blessed is that youth who fills himself with the Word, and then imparts its precepts unto others. May our enemies be scattered; may the Kingdom of God prosper!

4. Uzziah's Sad Failure

Uzziah was marvelously helped till he was strong. In one sense he was strong from the beginning of his reign, but this strength was in the Lord. It was that strength which the apostle Paul exhorted all of us to have—"Be strong in the Lord, and in the power of His might." It was the kind of strength which David had when he was ready to meet the

giant of Gath. Daniel possessed this strength when he resisted the temptation to eat the food of Babylon. There was no spiritual weakness in Uzziah while he placed his whole dependence on the Lord and walked in humility.

It was when Uzziah "was strong" that he showed how weak he was. Turning from entire dependence on God, he gradually began to depend on self. Leaving the humility with which he had begun his reign, his heart became lifted up in pride and confidence in self. God had given him his great victories; had blessed his leadership with prosperity. Now he would take the glory to himself. Not content with his position as king, he would take to himself the prerogative which belonged to the priesthood only. How easy it becomes for a man to overstep boundaries when he leaves off dependence on God and turns to selfish desires. God save us from this as individuals, and save us as a Christian people!

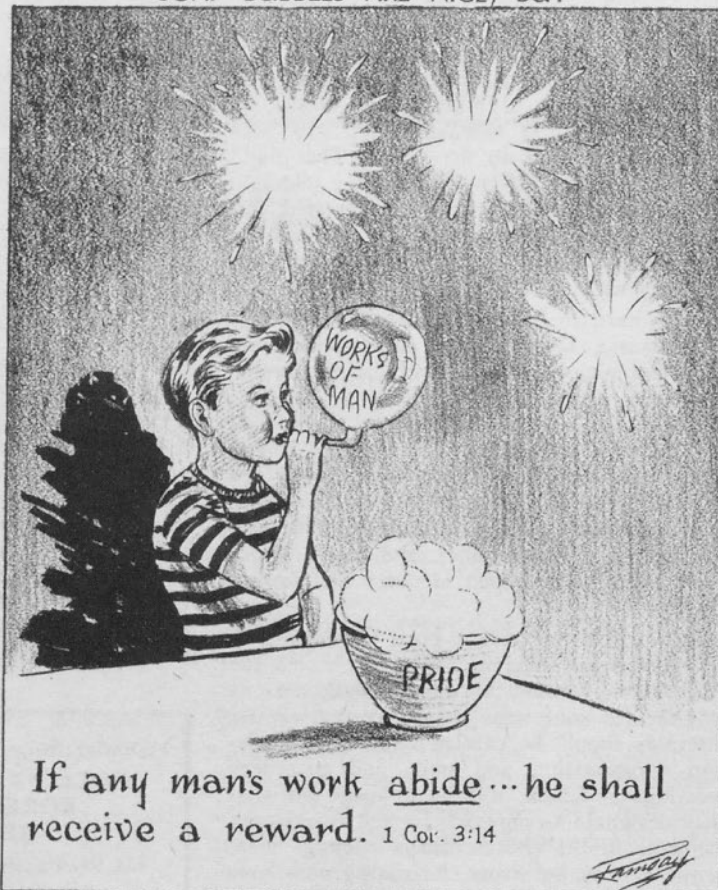
When Uzziah intruded himself into the priests' office, he went entirely too far. God smote him with leprosy. How harsh he had already become among the people we are not told, but we may assume that he was more overbearing than humble. We must watch from the beginning to the end of our pilgrimage here, lest we become "self-sufficient" and end in failure.

THIS WEEK'S LESSON

The Sacredness of God's Word (lesson for Sunday, December 9). Lesson text: Jeremiah 36:21-32.

"He stands best who kneels most;
He stands strongest who kneels weakest;
He stands longest who kneels lowest;
Bent knees make strong backs."

SOAP BUBBLES ARE NICE, BUT—



If any man's work abide... he shall receive a reward. 1 Cor. 3:14

Chinese Customs in Indonesia

A. Ruth Melching, Indonesia

HERE IN Indonesia the customs of the Chinese differ from those in China since they have adopted many things from the Dutch. Instead of everyone having a birthday at New Year, each Indonesian Chinese remembers his own particular day.

The custom for engagement to marry is also different here. In China, where marriage agreements once were drawn up by the parents before the birth or during the infancy of a child, a middle-man now does the arranging and the couple still does not become acquainted until after marriage. Here in Indonesia the young folk keep company for sometime and decide more or less for themselves if and when they wish to venture into matrimony. This decision made, they have a "toekar tjin tjin"—an exchange-of-rings ceremony. The missionaries have tried to bring them away from the heathen way, so they have sought to make it more sacred by having the ceremony either in the church or in the home with a Christian blessing.

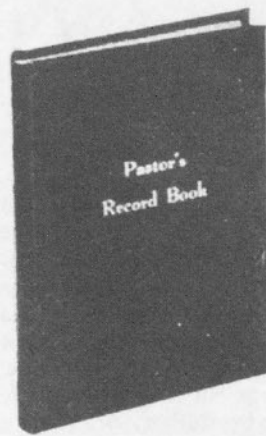
At such ceremonies two chairs are decorated with white cloth and pink crepe paper. There is a background of flowers. The couple sit on the chairs, as the minister talks to them for a short time. Then, as the couple stand, a young girl enters with two rings on a small pillow. The young man puts a ring on the girl's left hand and she does the same for him—the rings will be transferred to the right hands at the marriage ceremony. Prayer is then offered and all the guests go to the home of the bride-to-be for a feast.



Mr. and Mrs. Robert Merian (above) have received missionary appointment to North India. They left the States on November 14 for the field.



Mr. and Mrs. Earl V. Downey who sailed for Belgian Congo on October 30.



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We have had four weddings here recently. The novel feature of each wedding to me is the decorating of the bed. Of course, a mosquito net is a vital necessity, so it is glorified. Lace curtains are used or expensive netting with ruffles and lace, and fresh flowers and fern are pinned on it at intervals. Several angels and tinsel are placed above the bed. The spread, pillow cases and bolster covers are lush with embroidery. Every one is invited to inspect the bed before partaking of the wedding feast.

CONGO BIBLE SCHOOL

Grace Lindholm, Belgian Congo

THE FIRST three-month term of the Congo Bible School has been completed. A real interest in and hunger for the Word of God has been shown by the students and they are zealous for His work. The blessing of the Lord has been poured out upon the school with five students receiving the Bap-

tism and now others are seeking earnestly.

During the school term, the week-ends afford an opportunity for reaching new sections of our district. We take a group of the students and leave them at various villages along the road to evangelize, while we go on to villages farther away. On our return we pick up the students and return them to the station. As a result of these efforts many have been reached with the gospel and a number have accepted Christ.

While the school is on vacation the students spend the month at one of our mission stations doing evangelistic work in the surrounding area. This vacation they are to go to the Mabudu tribe. This is a real test to their consecration, as the Mabudus are considered to be steeped in witchcraft, and even some of our ministers have not entirely lost their fear of witchcraft. It has been a real trial to some, but all have been victorious and are preparing to go. Pray for them.

Why Not Just Be Christians?

Vance Havner

IN THESE days when the professing church is divided into isms and schisms galore, what with modernism and neo-orthodoxy, conservatives and fundamentalists, the regulars and irregulars, the come-outers and the stay-inners, I am reminded of a little incident of several winters ago. I was in Florida and was pondering the splits and subsplits and splinters which have broken out among even the Bible Christians. Riding along the highway I passed a church. On its bulletin board was a single sentence: "Why not just be Christians?"

Well, why not? I have long since learned that the issue is simply Jesus Christ. It is not Russia nor the atom bomb, but Christ or Anti-christ. "He that is not with me," said the Saviour, "is against me." If Christ is the issue then our business is simply to be Christians—to know Him and to make Him known.

How are we ever going to get the saints together? They are already together in Christ. We will never have unanimity and unification, but we have unity of the Spirit in Christ. We hear a lot about the ecumenical movements. There is a popular ecumenicity today promoted by liberals and ecclesiastical politicians. It is headed toward the apostate world church. But there is a true ecumenicity that does not get into the news, a fellowship of true believers, irrespective of denomination, class, color, language—all one in Christ.

Christ is the Great Gatherer: "He that gathereth not with me scattereth abroad." He is also the Great Divider: "I came not to send peace, but a sword." We read that "there was a division among the people because of Him." Loyalty to Christ is certain to cause division in hearts, homes, even churches. But we also read, "Mark them which cause divisions . . . and avoid them." Too many splits are caused by human personalities, and not by the person, Christ Himself.

Three New Testament verses contain the word "Christian." "The disciples were called Christians first in Antioch." That text suggests a *Person*. The disciples did not call themselves Christians, they were called Christians. I wonder, if the name had never been coined, would anyone call us Christ-ians? A Christian is one who lives by faith in and fellowship with the Living Christ. That faith and fellowship issue in faithfulness to Christ and fruitfulness for Him.

The Christian life is not a philosophy, a program, a mere set of principles. It is a Person. Christ is our life. A Christian is an en-Christed person. He can say, "Not I but Christ"—"Christ liveth in me." Paul did not say, "To me to live is to live like or for Christ." He said, "To me to live is Christ." Christ was the origin, the sustenance, the goal of Paul's life. He was Starter and Sustainer, Alpha and Omega, Author and Finisher. Christ was everything.

Nor did Paul say, "To me to live is

Christ, first." Christ was not only first but last and everything between; not only the Alpha, and Omega but all the other letters.

The Christian life is not our striving to live like Christ by God's help. It is the outliving of the inliving Christ. He did not come to take our parts but to take our place. He not only died for us but lives in us if He dwells in our hearts by faith.

The word "Christian" occurs again in Acts 26:28 where Agrippa said to Paul, "Almost thou persuadest me to be a Christian." This text suggests a *persuasion*. Paul was a persuader because he was persuaded. When I am asked, "What is your persuasion?" I reply, "My persuasion is Paul's persuasion: I am persuaded that He is able to keep that which I have committed unto Him against that day. I am persuaded that nothing can separate me from the love of God in Christ. And, knowing the terror of the Lord, I persuade men."

Here Paul is trying to persuade a king to be a Christian. Reconstruct this scene if you will. Behold Festus and Agrippa on the pedestal amid all the fanfare and royal splendor. Visualize that little Jew, an am-

bassador in bonds, with his bodily presence weak and his speech contemptible. But the king on the throne was a slave to sin and the prisoner at the bar was free. It was an enslaved king and an enthroned prisoner facing each other!

It was more than that. If ever Christ and Antichrist came to grips, it was here. Herod Agrippa was the last Jewish king in Palestine. Paul represented a King now rejected but who would one day sit on the throne of David. Agrippa's father had killed James the brother of John. His grandfather had killed John the Baptist. His great-grandfather had killed the children at the birth of Jesus. The spirit of Antichrist was three times distilled in Herod Agrippa.

On such a momentous occasion, with the odds apparently against him, would not you have expected Paul to say to Agrippa, "I wish that I were like you, a king"? Instead he said, "I wish that you were like me, a Christian." Thank God for a gospel that can make a preacher, instead of wishing he were a king, wish that all kings could be preachers! Young man, don't be president of the United States if you can be a preacher! How this generation of compromising believers, cowed and embarrassed before the rulers of this age, needs to recover the glory of just being Christians!

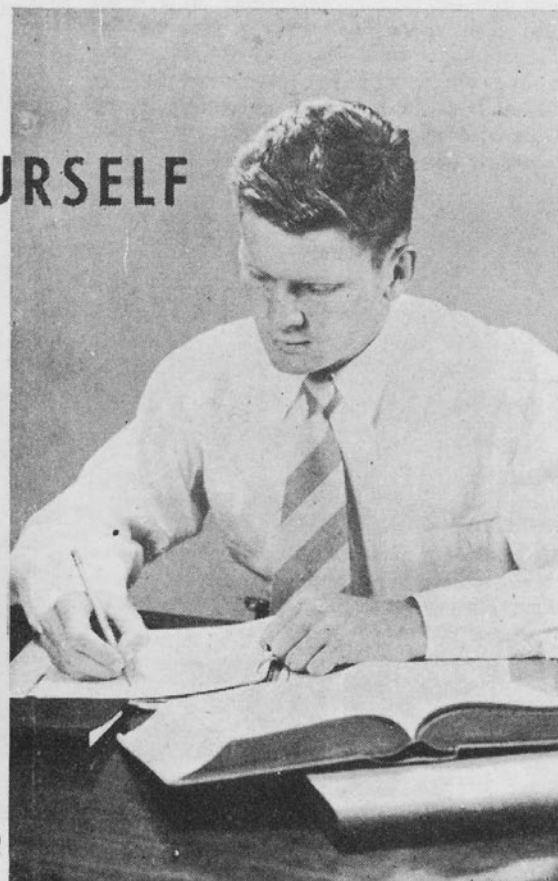
The word "Christian" occurs finally in 1 Peter 4:16: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." This text

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suggests a *persecution*. The whole context has to do with the persecution the early Christians who were beginning to suffer under Rome. The Roman Empire was in full sway. The emperor was also called a god, for the cult of Caesar was the state religion. And now those Romans, worshippers of Caesar, the Kaisarianos, was worried about the new cult of Christ-worshippers, the *Christianos*. It was the Caesareans and the Christians! Here was an empire within an empire. Here was another kind of people whose citizenship was in heaven, a colony of heaven on earth, worshipping a King who was to come back someday and take the government of the world upon His shoulder. Rome tried to stamp out this heresy with ten persecutions, but Caesar lost and Christ won.

However, the Caesars are not all dead. It has been "Caesar or Christ" through the centuries. Pilate had to choose between the two and so it has been ever since. We have called them Czars and Kaisers and Dukes and Fuehrers, but they will continue to appear periodically until the last of the Caesars, Antichrist himself. So there are two imperialisms today, Christ and Antichrist, God who became Man and the man coming who will claim to be God.

The present world-order is of Caesar. It is not just un-Christian, it is anti-Christian. And a real Christian will suffer persecution. Our Lord said that they hated Him and would hate us. James says whosoever will be a friend of this world is the enemy of God. Paul asks, "What concord hath Christ with Belial?"

It still costs to be a Christian. Salvation is free but discipleship will cost everything we have. It doesn't cost much to sing:

*To the old rugged cross
I will ever be true.*

Its shame and reproach gladly bear;

and then fold the reproach in the hymnbook and leave it in the pew as we go out of the church. It doesn't cost much to pay "church dues" in a duplex envelope and sip a little hot chocolate in a church basement. But try being a real Christian and you will find yourself up against a gigantic world setup of the powers of darkness getting ready for the last of the Caesars.

Some Christians take it easy because they have sold out to Caesar. The world does not persecute a worldly Christian. It is a spiritual Christian that rubs the world's fur the wrong way. Billy Sunday used to say, "They accuse me of rubbing the fur the wrong way: I don't . . . let the cat turn around!"

Christians are a minority group in a pagan world today. If we belong to Christ's empire, we may expect persecution from Caesar's empire. Peter wrote to Christians suffering under Caesar, and every true Christian will find his Epistles very precious—for they are up-to-date as today's newspaper, and ahead-of-date as well. Have we not come to the time when judgment has begun at the house of God?—*Selected.*

*"I am my neighbor's Bible,
He reads me when we meet;
Today he reads me in my home,
Tomorrow in the street.
He may be relative or friend,
Or slight acquaintance be;
He may not even know my name,
Yet he is reading me."*

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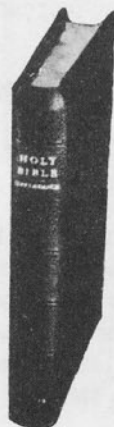
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The sermon on the mount

you, and shall say all manner of evil against you ¹falsely, for my sake.

12 ^cRejoice, and be exceeding glad: for great is your reward in heaven: for ^dso persecuted they the prophets which were before you.

^a 1 Pet. 4. 14
^b 1 Gr. lying
^c Jas. 2. 20
^d 2 Lc. Vain fellow
^e Luke 8. 23
^f Acts 5. 41
^g 1 Pet. 4. 13
^h Neh. 9. 26
ⁱ Acts 7. 52
^j ch. 8. 4

ST. MATTHEW 5

whosoever shall say to his brother, ^bRā-cā, ^a shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore ^eif thou bring thy gift to the altar, and there rememberest that thy brother

1 EV 146

1 EV 144

1 EV 150



1 EV 149

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I AM the true vine, and my Father is the husbandman.
2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

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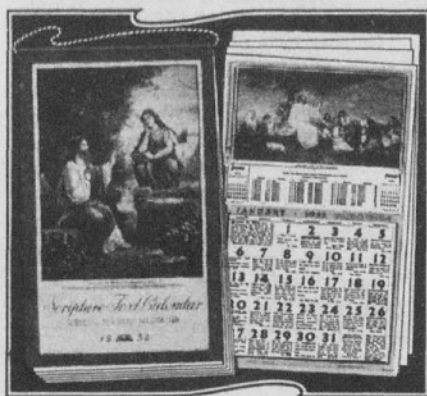
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This author is inclined to follow the "spiritualizing" principle in some portions of the prophets which relate to Israel's national destiny. The reader will have to be discriminating on this point. However, the recommendation of Dr. Alexander White concerning Dr. Pusey's writings—"Never without light and warmth"—is apt and true. Later archaeological discoveries might change some of the chronological data, but these volumes will always be a very valuable addition to any Christian worker's library.

"God is in every tomorrow, therefore I live for today—certain of finding at sunrise guidance and strength for the way, power for each moment of weakness, hope for each moment of pain, comfort for every sorrow—sunshine and joy after rain."

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The Parable of the Bamboo

Two facts about the Orient must be mentioned in order that this Parable of the Bamboo may be properly understood. One is that the most valuable trees on the hillsides of Kucheng District are often marked with the owner's name. The other fact is that a common way of conveying water from the mountain springs down to the villages is in channels made of lengths of bamboo fitted one to the other.

A BEAUTIFUL tree stood among scores of others on a lovely hillside, its stem dark and glossy, its beautiful feathery branches gently quivering in the evening breeze. As we admired it we became conscious of a gentle rustling of the leaves, and a low murmur was distinctly heard:

"You think me beautiful; you admire my tall stem and graceful branches; but I have nothing to boast of. All that I have I owe to the loving care of my Master. It was He who planted me here in this very fruitful hill, where my roots reached down and dwell in hidden springs, continually drinking of their life-giving water.

"Do you see those trees to one side, how miserable and parched they are? Their roots have not yet reached the living springs. They do not receive nourishment, refreshment, beauty, and strength from the hidden waters for their whole being, as I do. But I lack nothing.

"Notice those characters on my stem. Look closely—they are cut into my very being. The cutting process was painful—I wondered at the time why I had to suffer—but it was my Master's own hand that used the knife, and when the work was finished, with a throb of unutterable joy, I recognized it was His own name He had cut on my stem. Then I knew beyond doubt that He loved and prized me, and wanted all the world to know I belong to Him. I may well boast that I have such a Master."

Even as the tree was telling us of its Master, we looked around and lo! the Master Himself stood there. He was looking with love and longing on the tree, and in His Hand He held a sharp axe.

"I have need of thee," He said. "Art thou willing to give thyself to Me?"

"Master," replied the tree, "I am all Thine own—but of what use can such as I be to Thee?"

"I need thee," said the Master, "to take My living water to some dry, parched places where there is none."

"But, Master, how can I do this? I can dwell in Thy living springs and imbibe their waters for my own nourishment. I can stretch up my arms to heaven and drink in Thy refreshing showers, and grow strong and beautiful, and rejoice that strength and beauty are all from Thee, and proclaim to all what a good Master Thou art. But how can I give water to others? I only drink what suffices for my own food. What have I to give to others?"

The Master's voice grew wondrously tender as He answered:

"I can use thee if thou art willing. I would fain cut thee down and lop off all thy branches, leaving thee naked and bare; then I would take thee right away from this happy home among the other trees, and carry thee out alone on the far hillside where there will

be none to whisper lovingly to thee—only grass and a tangled growth of briars and weeds. Yes, and I would still use the painful knife, for all those barriers within thy heart should be cut away one by one till there is a free passage for My living water through thee.

"Thou wilt die, thou sayest; yes, my own tree, thou wilt die but MY water of life will flow freely and ceaselessly through thee. Thy beauty will be gone indeed. Henceforth, no one will look on thee and admire thy freshness and grace, but many, many will stoop and drink of the live-giving stream which will reach them so freely through thee. They may give no thought to thee, it is true; but will they not bless thy Master who has given them His water through thee? Art thou willing for this, my tree?"

I held my breath to hear what the answer would be. "My Master, all that I have and am is from Thee. If Thou indeed hast need of me, then I gladly and willingly give my life to Thee. If only through my dying Thou canst bring Thy living water to others, I consent to die. I am Thine own. Take and use me as Thou wilt, my Master."

And the Master's face grew still more tender, as He took the sharp axe, and with repeated blows brought the beautiful tree to the ground. It rebelled not, but yielded to each stroke, saying softly: "My Master, as Thou wilt." And still the Master held the axe, and still He continued to strike till the stem was severed again, and the glory of the tree, its wondrous crown of feathery branches was lost to it forever.

Now indeed it was naked and bare—but

FULL FORGIVENESS

There is only one way to forgive—utterly. That forgiveness which is less than complete is, by so much, short of being real forgiveness. They tell of a baker who laid the foundation of his fortune by breaking crackers in half, rather than give "down weight." Fortunes may, undoubtedly, begin thus, but forgiveness never begins at all with that spirit.

Forgiveness doled out and measured off scrupulously is not forgiveness. Forgiveness is a flood; it carries everything before it. It is a fire; it burns up even the bitterness of its own remembrance. It is a sunrise; it covers all with its own glory. Let us not use this great word unless we mean this great thing.

Do you say: "I can forgive, but I cannot forget"? Who asked you to forget? But that remembrance which is left after a great forgiveness has been purged of all poison. "I will remember them no more against you, forever," says God concerning our sins. He does not say He will not "remember," but that He will not remember them "against" us. —George C. Peck.

the lovelight in the Master's face deepened as He took what remained of the tree on His shoulders, and amid the sobbing of all its companions, bore it away, far, far over the mountains.

But the tree consented to all for the love of the Master, murmuring faintly, "My Master, where Thou wilt."

Arrived at a lonely and desolate place, the Master paused, and again His hand took a cruel-looking weapon with sharp pointed blade, and this time thrust it right into the very heart of the tree, for He would make a channel for His living waters, and only through the broken heart of the tree could they flow unhindered to the thirsty land.

Yet the tree repined not, but still whispered with breaking heart: "My Master, Thy will be done."

So the Master with the heart of love and the face of tenderest pity dealt the painful blows and spared not. The keen-edged steel did its work unflinchingly till every barrier had been cut away and the heart of the tree lay open from end to end. The Master's heart was satisfied.

Then again He raised it and gently bore it, wounded and suffering to where, unnoticed till now, a spring of living water, clear as crystal, was bubbling up. There He laid it down—one end just within the healing waters. And the stream of life flowed in, right down the heart of the tree from end to end, along all the road made by the cruel wounds—a gentle current to go on flowing noiselessly, flowing in, flowing through, flowing out, ever flowing, never ceasing. And the Master smiled and was satisfied.

Again the Master went and sought for more trees. Some shrank back and feared the pain, but others gave themselves to Him with full consent, saying; "Our Master, we trust Thee. Do with us what Thou wilt." Then He brought them one by one by the same painful road and laid them down end to end, and as each fresh tree was placed in position the living stream poured in fresh and clear from the fountain through its wounded heart, the line growing longer and longer, till at last it reached to the parched land and weary men and women and little children who had long thirsted came and drank and hastened to carry the tidings to others, "The living water has come at last—the long, long famine is over; come, and drink."

And they came, drank and revived. The Master saw and His heart was gladdened.

Then the Master returned to His tree and lovingly asked: "My tree, dost thou now regret the loneliness and suffering? Was the price too dear—the price for giving the living water to the world?"

And the tree replied: "My Master, no, a thousand, thousand times no! Had I ten thousand lives, how willingly would I give them all to Thee for the bliss of knowing, as today I know, that I have helped to make Thee glad."—B. E. Newcombe in *Daybreak*.

Ready to go—ready to stay—
Ready a gap to fill;
Ready for service, small or great;
Ready to do His will.
Ready to suffer grief or pain,
Ready to stand the test;
Ready to stay at home, and send
Others, if He see best."

"THE GREATEST THING IN THE WORLD"

(Continued from page three)

wants control here as well. I think of the human heart as a vine. If we want to be flattering, let's call it a sweetpea vine. When we plant sweetpeas, we always make arrangements in advance for the growth of the vine. We put strings up from the seed bed to some other object, or we put up chicken wire or netting of some kind. We know that when the sweetpea vine begins to grow it will have tendrils on it, and these tendrils will wrap themselves around the nearest object.

The vine itself is utterly lacking in discrimination. If we want the sweetpea bed to grow straight and symmetrical, we must put the strings there for the tendrils to wrap themselves around. If we want it to grow toward the east we must direct the string *that way*. If we want it to grow toward the west we must place the string the *opposite way*. Whatever the tendrils wrap themselves around will determine the *direction of growth*.

Now this is a picture, I think, of the human heart. The human heart has tendrils. The Word of God calls them "affections." As surely as the vine is inclined to wrap its tendrils around physical objects, so the human affections are inclined to become attached to earthly things. God has an answer for this condition—"Set your affections on things above." God would take in all these wandering tendrils of my heart. He would direct them heavenward; He would wrap them around Himself. If my affections be set on things above, it follows that the direction of my life will be that way. "Where your treasure is, there will your heart be also." "Set your affections," fasten your love, on things above. That is a positive formula for maintaining upward growth.

When the Bible says *heart*, it also includes *my will*. For the Scripture says, "Today, if you will hear His voice, harden not your heart." Now we know it isn't the literal heart that hardens when a man says "no" to God. You can resist His will, you can defy His commandments, and your physical heart may continue to function normally. Some of the most wretched reprobates, some of the worst atheists in the world, live the longest. When a man hears the voice of God and disobeys it, it isn't his physical heart that hardens. It is something else in his psychological, spiritual makeup that is affected by his resistance to God. *It is his will!* "Today, if you will hear His voice, harden not your will." Don't set your will against God. The will is involved in the Bible definition of "heart."

I wouldn't suggest the apostle Paul had all of this exhaustive definition in mind when he used the word "heart," but certainly the Scripture supports this definition, that when God speaks of my *heart*, He refers to my *thought life*, to my *affections*, and to my *will*. Can I still sing with full assurance, "All my heart to Him I give, ever to Him I'll cling"? Does Jesus Christ really have me in all of these inner phases and departments of my being? Is Christ Lord in my thoughts? Is

Christ Lord in my affections? Is Christ Lord in my will?

Now the apostle prays in effect, "May the Lord, having gained possession and control of your heart, direct it into the love of God." I think you will agree that this phrase—"the love of God"—has several connotations. The love of God can refer to *God's love for man*. It can refer to *man's love for God*, or it can refer to the *manifestation of God's love in a human being* towards another. The love of the brethren is a manifestation of the love of God. We do not love each other on a human level. We love each other with "the love wherewith He hath loved us." In fact, we love *Him* with that same love. He is the Author of it. He is the

Giver of it. He is the Fountainhead, and He "sheds it abroad in our hearts by the Holy Ghost. We don't love a fellow Christian because we like the way he dresses, or because we like the way he does his hair. It is *love divine*, the divine deposit in a human being it is one of God's own attributes, for "God is love."

I'll tell you what I think the apostle Paul really meant in this prayer, if you'll allow me to give you the A.V., the Arne Vick version. I think Paul prayed for these people with this in mind—"May the Lord so control and possess your life that, having gained complete supremacy of that life, He may be allowed to *lead you experimentally* into the state of grace revealed in the thirteenth



Photo by Monkmeier

HEARTS GO OUT TO THEM

A grandmother and her grandchild of a foreign field - - - -. The sores are real; the needs apparent. No doubt your heart goes out to them.

But there are only two persons here. What if you were surrounded day after day by thousands, even millions of persons, in great straits, some worse than those pictured? And what if, besides physical needs, you constantly were faced with the knowledge of their lost spiritual condition as well?

Have you ever paused to realize that most of your missionaries are surrounded with such physical and spiritual conditions constantly in their work? Poverty, undernourishment, disease, and spiritual darkness are all too common on foreign fields. It places the missionaries under much strain.

- We should all do everything in our power to make the missionaries' way easier and brighter throughout the entire year. Because of the sentiment of home connected with the Christmas season it seems especially essential at this time.

In other years our missionaries and their children have been sent special Christmas offerings. Our desire is to send them something extra again this year. Close to \$10,000 is needed for their fund. If you would like to have a part in brightening the holiday season for these representing the fellowship so faithfully abroad, you can have it by sending in an offering to be distributed among them. The smallest offering will help. Direct your letter to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri. Designate that the money is "for the Christmas offering."

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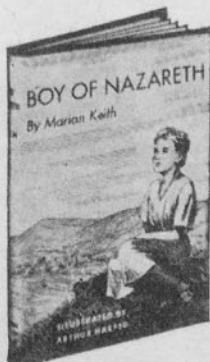
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chapter of First Corinthians." Surely First Corinthians 13 is ground that will bear re-examination in Pentecostal circles.

It is a baffling thing to me how we ignore the thirteenth chapter and get so excited over the twelfth and fourteenth chapters. It is tremendous what emphasis we lay upon these other two chapters. It is amazing what controversies can be stirred and what interest can be aroused concerning them. All the while we are agitated and aroused concerning the gifts and the power of God in manifestations and miracles and spectacular external things, there lies almost forgotten and neglected this beautiful thing called First Corinthians 13, concerning which the apostle Paul said, "I show unto you a more excellent way." Paul truly did say, "Covet the best gifts," and I am taking nothing from the twelfth chapter when I emphasize the thirteenth. I am detracting nothing from the value of the twelfth and fourteenth chapters when I stand beside the apostle Paul and say, "This is more important still. I show unto you a more excellent way." More excellent than gifts, more excellent than tongues, more excellent than manifestations of any kind, is the life that has found the experience set forth in 1 Corinthians 13.

I suppose the average Christian looks at this chapter, utters a sigh, and says it is beautiful. Literary men of all ages have marveled at the beautiful literary structure of 1 Corinthians 13. But God didn't give us this chapter to admire as a literary masterpiece. In my opinion, it is *God's portrait of a truly mature Christian*. Everything set forth therein is intended to be inwrought and worked out in the believer's life. Paul said, "May God direct your hearts into the love of God." He meant, "May God bring you experimentally into 1 Corinthians 13. May God give you the love that suffers long and still is kind, the love that seeketh not her own, that vaunteth not itself, that becometh not itself unseemly, that is not

puffed up. May God give it to you. May He bring your life into it."

For a sheer study in contrast, it would be difficult to find anything to excel the opening of this thirteenth chapter. To give us an idea of how tremendously important it is that Christians walk in love, that the love of God be the dominating, governing power in the believer's life, to impress upon us the great importance of this fact, the apostle Paul draws a contrast that leaves us gasping. He shows us first of all a man who speaks in tongues—and this is no experience to be despised or belittled. We allow the sacred to become so commonplace to us that we forget the wonder of that first time when the Spirit of the living God so invaded, occupied, dominated, and subjugated us that we found our power of speech being controlled by Another. We heard with astonished ears our own voice, using our own tongue in a manner that brought awe to our hearts and wonder to our spirits. It is no small thing to speak with tongues as the Spirit giveth utterance. It is a tremendous thing. But there is something else. Paul shows us a man who speaks with the tongues of men and angels, but he lacks this other sublime gift of God. Love divine is absent from his heart, and Paul writes a great big *zero* after that man's life.

In quick order he shows us a *terrific preacher and teacher*—"Though I understand all mysteries, and all knowledge." If any of these fictional characters whom Paul raises as example for us were to appear on the religious horizon today, they would command a world-wide hearing. Let somebody appear who understands all mysteries and all knowledge. Let such a preacher appear on any platform in America, and they would have difficulty seating the crowd that would come to hear him. He understands all mysteries—and yet this very man who so impressed the people, and whose name would be on everybody's lips, in the Book of God would have



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SCANNING THE SKIES

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a great big *zero* after his name, if he lacked love divine.

What about this other man who comes on the scene "having all faith"?—"Though I have all faith, so that I could remove mountains." What a sensation he would be! He would surely get pages of publicity in the magazines and newspapers. Here is a man who doesn't just *talk* about miracles. "I saw him move a mountain," someone would say. He could be elected President, I guess. Yet in this very man who would so impress people, God might see a glaring deficiency and put a *zero* after his name. If he doesn't have the love of God in his life, he is *nothing*.

Along comes a man who is a philanthropist par excellence. He "gives all his goods to feed the poor," and the world marvels at this generosity. But if God sees the lack in him of love divine He puts a *zero* after his name. He is *nothing*.

Then last and most incredible of all we see a man bound to a martyr's stake. The wood is piled about him, the torch is lit, and the flames leap high. He is giving his body to be burned. What more can a man do? But God isn't impressed. Paul says, "Though I give my body to be burned, and have not love, it profiteth me nothing." Another *zero*.

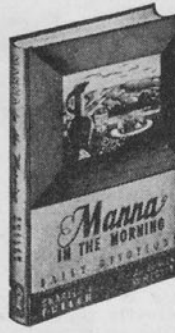
Finally the apostle says, "And now abide faith, hope, love, these three; but the greatest of these is love." Saints of God, we ought to be impressed by this word. We ought to re-examine our scale of values. We ought to be sure we are in tune with the Scriptures in our estimation of what things are really important, what things are first in the kingdom of God. The apostle Paul, writing in Colossians, said, "And *above all* these things, *put on love*, which is the bond of perfectness." Peter echoes it in one of his Epistles, saying, "*Above all things, have fervent love one for another.*"

So this, I think is the apostle's prayer—"May the Lord direct your hearts into the thirteenth chapter of First Corinthians *experimentally*." Notice verse 8—"Love never faileth." Divine love never faileth. Why are we so slow in accepting this divine formula for all ills?

The apostle Paul was given the thankless task of settling a church squabble. In the church of that day there were Christians divided over the eating of meat—the meat of animals which had been sacrificed upon pagan altars. Some of the stronger Christians said, "That is good meat. There is nothing wrong with it and it is ten cents a pound cheaper." So some of the Christians bought this meat from pagan altars and ate it in their homes. Evidently some even ate it in the heathen temples.

There were other Christians who were in consternation over this action. They said, "Isn't that terrible? It is wrong to eat that meat. How can God bless the meat of animals offered on pagan altars to heathen gods?" The church was threatened with a division over this matter. Into Paul's lap was dropped the task of settlement.

Sometimes the beatitude seems to read, "Blessed are the peacemakers for they shall have their heads cut off." If Paul had said to either party, "You folks are right," what would have happened to the other group? All the others might have backslidden. There was no possible way of decision except the



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application of the law of love. He made it work in the church. He said to these liberals, "It may not be wrong for you to eat that meat, but though the act itself contains no evil, yet its effect upon your brethren makes it damaging. Therefore, you are destroying with your meat those for whom Christ died. Suppose while you are sitting in that idol temple enjoying a T-bone steak, one of these young converts walks by and happens to glance in and sees you. That young convert will stumble. The devil will make him say, 'If that is religion, I don't want any part of it.' And you have driven a soul away from God. You have destroyed him with your meat."

"Now walkest thou not charitably," was Paul's final summation. In other words, you are not fulfilling the law of love, for "love worketh no ill to his neighbor."

But Paul didn't let the others go scot free. He said to them, "Let not him which eateth not judge him that eateth. Let not him that eateth despise him that eateth not. Let every man be fully persuaded in his own mind." But the greater burden of obligation rested upon the more mature Christians, because by their conduct they could tremendously influence the younger Christians.

Have you thought that the application of the law of love accepted by all Christians would positively mark the end, the complete termination, of all church strife, of all division, of all enmities?

I remind you, by way of illustration, of David's experience with Saul. Saul was king, but David was God's anointed. Saul was envious of David and tried to kill him repeat-

edly. David fled for his life and spent wretched months in exile back in the hills in the wilderness. On one occasion Saul was encouraged to believe that he could catch David. Saul and his "gestapo" invaded this part of the mountain where David was in hiding. The Bible says that one night Saul made camp. They knew David was somewhere in the general area, but they had no idea how near he was. David and his armor bearer were standing behind some bushes not far away and were watching the whole scene. Everything was organized; the sentries were placed; rank on rank of soldiers were lying sleeping; and Saul was right in the middle.

"A deep sleep from the Lord came upon them," the Bible says, and David and his armor bearer quietly left their hiding place and crept stealthily into the camp of Saul. They stepped over the sleeping sentries and made their way among all the soldiers until at last they stood in the center of the camp, looking down on the sleeping Saul. When David's armorbearer saw the situation he said to David, "Let him have it." He was so agitated with the desire to kill in revenge that he couldn't understand David's delay.

David shook his head, and his armor bearer said, "Let me smite him." He stood there egging David on.

Even under such extreme goading and with reasonable justification to act, David stood his ground firmly and said, "No, he is God's anointed. If God wants him dead, let the Lord kill him." What a magnificent son of Jesse David was that day!

He loved his enemies also. To the astonishment and disgust of his armorbearer David wouldn't touch Saul. He just took his spear and his water cruse. They climbed a nearby hill, overlooking a little valley where Saul's camp was. With the dawn, the camp stirred to life and when David saw that Saul was awake, he called down, and began to taunt Saul.

David said, "Oh, King Saul, this spear looks strangely familiar to me. I wonder if it could be yours."

Saul looked around and found his spear was gone. "How did David get that spear?"

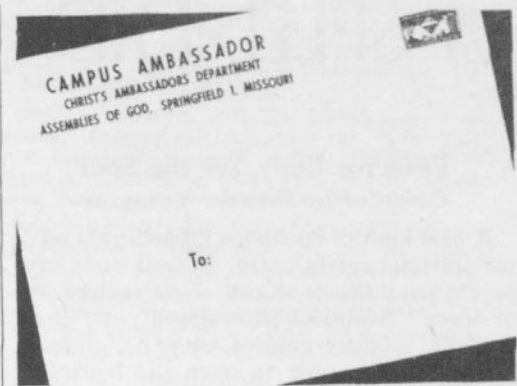
Then David held up the water cruse, "This water cruse, King Saul, has the royal crest on it. I'm sure it is yours. You must have dropped it somewhere in the woods. Could you identify it?"

Saul finally faced the fact that both the spear and the cruse were gone. He stood there looking up at David on the hilltop. Slowly the inevitable conclusion dawned upon him—"David must have been in this camp." The more Saul thought about this, the more he realized, "He could have killed me, but he spared me."

When the full realization hit Saul he cried and said, "Oh, David, thou art more righteous than I. If I had caught you asleep I would have killed you." And Saul repented.

"Love never fails." "If thine enemy thirst, give him a drink. If he hunger, feed him." Coals of fire are then piled on his head, and this action will do something to that man that nothing else in the world can do.

So let us join the apostle Paul in his prayer, "May the Lord direct our hearts into the love of God, and into the patient waiting for Christ."



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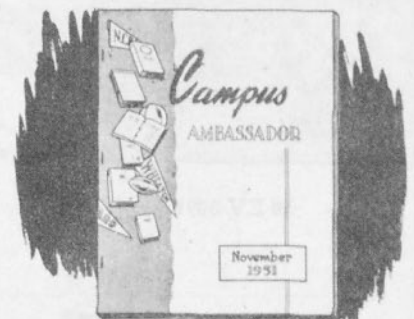
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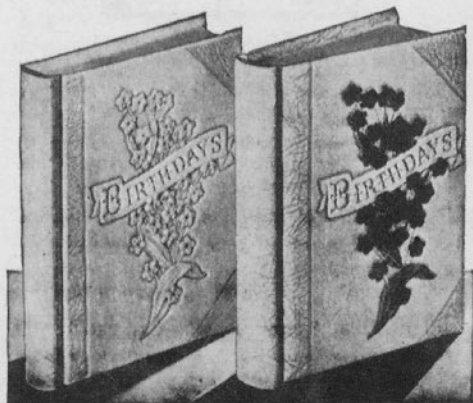
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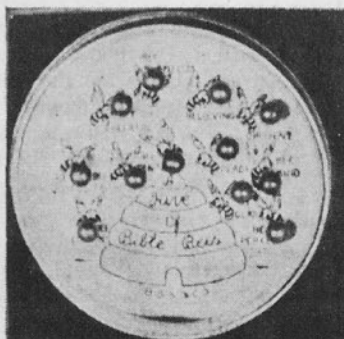


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NEWS

ALABAMA OFFICERS RE-ELECTED

MONTGOMERY, ALA.—The District Council which convened here in October had the largest attendance in many years. The spirit of fellowship, the preaching of the Word, and the presence of God throughout the entire meeting made it to be enjoyed by all those attending.

All officers were re-elected, as follows: T. H. Spence, District Superintendent; A. L. Shell, Jr., Secretary-Treasurer and Home Missions Director; and M. O. Bruce, Sunday School Director.

AMONG THE ASSEMBLIES

PORTLAND, OREG.—We had a good two-week meeting with Evangelist Raymond Osborn of Springfield, Ore. A number were saved and several backsliders came back to God. Several were healed.—F. J. Huntley, Pastor, Parkrose Assembly.

KEY WEST, FLA.—We had a two-week meeting with Evangelist and Mrs. B. M. McCutchen of Austin, Tex. Several came back to Christ and others made deeper consecrations. Many were healed. Everyone enjoyed the inspiring singing and musical numbers.—D. T. Newman, Pastor, Glad Tidings Tabernacle.

GALESBURG, ILL.—During the month of October Evangelist Lela Haycock of Columbia, Mo. was with us. Under her anointed ministry a number were saved and reclaimed. Twenty-two received the baptism of the Holy Spirit. Many said it was the greatest outpouring of the Spirit since P. C. Nelson started the church many years ago. The people saw the need and went to prayer. More than 400 hours of prayer were counted. This was besides the hours spent around the altar. We thank the Lord for His many blessings to us.—George W. Clark, Pastor.

CLAREMONT, N. H.—Three months ago we took over the work here. The Lord has blessed our efforts and the Sunday School has increased from nine to 63.

On October 16 we began special meetings with Evangelist Robert Wallace of Portland, Me. God was in our midst in every service and many were saved or filled with the Holy Spirit; others received remarkable healings. A young man bound by drink and cigarettes was delivered. A nurse who had been backslidden for years came back to the Lord and was filled with the Holy Spirit.

One young man testified of being healed of a bone cyst on his hip. He had not been able to lift his leg, and he demonstrated his healing by holding his leg high. A lady testified that a growth was removed from her nose in answer to prayer.

The assembly was greatly blessed and the attendance was good.—Morris Cerullo, Pastor.

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.

PLEASANTVILLE, PA.—Dec. 11—23; Evangelist Fred D. Drake, Buffalo, N. Y. (W. Murray is Pastor.)

NEOSHO, MO.—Assembly of God, 614 N. High, Dec. 4—23; Evangelist and Mrs. Lee Krupnick.—by A. J. Burk, Pastor.

DALLAS, TEX.—Lisbon Assembly, 4120 Opal St., Dec. 2—; Evangelists Dave and Gloria Laughlin. (L. E. Bascom is Pastor.)

HOLLY, COLO.—Meeting in progress; Evangelist R. E. Romain, Mexia, Tex.—by Ray C. Clark, Pastor.

PORT HUENEME, CALIF.—Assembly of God, Nov. 25—; Evangelist and Mrs. Bob L. Sheran. (John Edmonds is Pastor.)

LODI, CALIF.—First Assembly of God, Washington at E. Walnut, Nov. 25—; Evangelist O. W. Klingsheim.—by Kelsey C. Prinzing, Pastor.

RICHMOND, IND.—First Assembly of God, 315 National Rd. W., meeting in progress; Musical Fischers of Men.—by H. Warren Staats, Pastor.

CORTEZ, COLO.—Assembly of God, 26 S. Elm St., Dec. 9—23 or longer; Evangelist W. M. Stevens, Denver, Colo.—by Kenneth Crouse, Pastor.

FRANKFORT, IND.—Assembly of God, 400 W. Green, Nov. 27—Dec. 15; Evangelist and Mrs. Harold Duncan, and chalk artist, Gordon Matheny.—by James Morgan, Pastor.

WEST FRANKFORT, ILL.—First Assembly of God, 502 S. Monroe, Nov. 27—Dec. 16; Evangelist and Mrs. Edwin Weber, Bushnell, Ill.—by Howard T. Wicker, Pastor.

WICHITA, KANS.—Bethel Assembly of God, 1317 McCormick, Nov. 28—Dec. 16; Evangelist and Mrs. O. E. Gaddis.—by Taylor H. Davis, Pastor.

PHILIPSBURG, PA.—Gospel Tabernacle, meeting in progress; Evangelist and Mrs. C. C. Garrett of Florida.—by H. A. Christopher, Pastor.

WEST PALM BEACH, FLA.—Narcissus Avenue Auditorium, Dec. 2—23; Evangelist Norman Pearsall, Plymouth, Mich.—by D. J. Haidt, Pastor.

QUINCY, MASS.—Glad Tidings Church, Washington and Elm Sts., meeting in progress; Evangelist Carl Brumback.—by William Snow, Pastor.

HONOLULU, T. H.—First Assembly of God, Lunalilo and Victoria Sts., Dec. 5—16; Evangelists Stanley and Ethel MacPherson. (Eldon Vincent is Pastor.)

CLARINDA, IOWA—Special S. S. Meetings, Dec. 14—16. George Davis, National S. S. Representative, and Billie Davis, Associate Editor of "Our Sunday School Counsellor." (G. R. McGhgy is Pastor.)

FORT WORTH, TEX.—Missionary Convention, Polytechnic Assembly of God, Dec. 2—9. Speakers: Kenneth Godbey, Nigeria; John Franklin, Guatemala; and Mrs. W. E. Davis, South India.—by W. F. Mercer, Pastor.

SOUTHWESTERN PRAYER AND BIBLE CONFERENCE—First Assembly of God, 34th and Ave. S., Lubbock, Tex., Jan. 14—17. Districts participating are Louisiana, Arkansas, Oklahoma, Texas, New Mexico, and West Texas. H. M. Sheats is host pastor.—by S. E. Eldridge, West Texas District Secretary-Treasurer.

MUSICAL PROGRAM—Handel's *Messiah*, presented by 150-voice choir from Southern California Bible College, in three cities. LONG BEACH, First Assembly of God, Friday, Dec. 14, 7:45 p.m. COSTA MESA, Newport High School Auditorium, Irvine and East 15th, Tuesday, Dec. 18, 7:45 p.m. LOS ANGELES, Philharmonic Auditorium, Wednesday, Dec. 19, 8:15 p.m. For reserved seats in Philharmonic Auditorium, write Southern California Bible College, Costa Mesa, Calif.—by Gaylord Atwell, conductor.

MISCELLANEOUS NOTICES

RADIO PROGRAM—"The Voice of Deliverance," station KLUF, 1390 kc., Galveston, Tex., each Sunday 8:30 to 9 a.m.—by James W. Drush, Pastor, First Assembly.

RADIO PROGRAMS—"Gospel Echoes," station KWAD, 920 kc., Wadena, Minn., Sundays at 2:30 p.m. Broadcast on rotating schedule each fourth Sunday, 8:30 to 9 a.m. over station KXRA, 1490 kc., Alexandria, Minn. Next broadcast Dec. 9.—by Clarence H. Jensen Director, 1216 Broadway, Alexandria, Minn.



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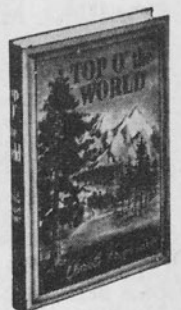
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