

The Pentecostal

EVANGEL

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

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10c

December 1, 1957

Father, we thank Thee for the night,
And for the blessed morning light,
For rest and food and tender care
And all that makes the world so fair.



The Holy Quest • 'Even So Send I You'
and other articles of spiritual interest

Antidote to Fear

Within proper limits, fear is a good thing. We cannot live either our natural or our spiritual lives without it. A child will burn itself unless it has a proper fear of fire. A pedestrian will be knocked down and killed unless he has a respectful fear of traffic dangers.

A man cannot be a successful builder until he fears to put one rotten timber in his house, nor can he be a successful Christian until he fears to put one rotten thought into his character. It is a healthy trait to fear danger and sin in all its forms.

But there is another kind of fear that is very unhealthy. This is the fear that brings torment. It may be a fear of the future. Fear of war and what war may bring. Fear of man. Fear of criticism or ridicule. Fear of failure. Fear of financial reverses, loss of income. Fear that some awful sickness or personal tragedy may lie ahead. These fears will paralyze a person. They may cause a physical breakdown. They poison the body and stifle the soul. They bind one's life with cruel knots.

The remedy for the "fear knots" of Satan is the "fear not's" of God. Someone has said there are 365 "Fear not's" in the Bible, one for each day of the year; and the best part is that when God says "Fear not" He always backs it up with good reason. Men often tell us not to fear but they can't tell us why we shouldn't do so. Whenever God says "Fear not" He always gives us a good promise on which to stand.

If you are afraid of war, read God's promise in Genesis 15:1—"Fear not, Abraham: I am thy shield."

If the fear of the future is haunting you, remember the word that came to Moses when the people were trapped in a seemingly hopeless situation—"Fear ye not, stand still, and see the salvation of the Lord, which He will show to you today..." (Exodus 14:13).

When tempted to be afraid of yourself, afraid your faith is weak, your abilities inadequate, turn to Isaiah 43:1 and consider these reassuring words—"Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine."

You need never fear failure or defeat, for the mighty God is with you. He says to you: "My Spirit remaineth among you: fear ye not" (Haggai 2:5).

You never need fear poverty, for Jesus said, "Fear ye not... ye are of more value than many sparrows" (Matthew 10:31).

Do not be troubled with a fear of death. In Revelation 1:17, 18 the Saviour says, "Fear not... I am alive for evermore, and have the keys of hell and of death."

Be not troubled with the fear of man. Read what God said to Isaac—"Fear not, for I am with thee, and will bless thee" (Genesis 26:24).

There is a monument to Lord Lawrence in Westminster Abbey which bears this inscription: "He feared man so little, because he feared God so much." There is nothing like a vision of the greatness of our God, and of His power and love, to reduce our troubles to their proper size. Therefore, "let not your heart be troubled." Have faith in God. Faith is the antidote to fear. Not faith in your faith, but faith in God. When temptation comes, say with the Psalmist, "I will trust and not be afraid." "I will fear no evil, for Thou art with me." There is no fear in love, but perfect love casteth out all fear. You can prove your love for God by trusting Him. Trust in His power. Trust in His Word. Always remember that He loves you. In fact, He loves you so much He never takes His eye off you, and He takes good care of all who trust in Him.

THE PENTECOSTAL EVANGEL

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The Holy Quest

BY LEONARD PALMER

District Superintendent, Northern California and Nevada

A LIFE IN THE SPIRIT SHOULD BE THE DESIRE OF EVERY BELIEVER

THERE IS A HOLY QUEST UPON which the Lord Jesus has told us to embark. This urgent command of His was spoken in the last moments of His earthly pilgrimage; and for that reason, if for no other, we ought to be concerned with following His command implicitly.

After His resurrection Christ had fellowshiped for forty days with His apostles and many of His other disciples. And now on Olivet's hill He spoke to His followers about the "Promise of the Father" and commanded them to wait in Jerusalem until they were endued with power from on high. Then Jesus ascended in a cloud bank into the glory.

Two angels stood by the disciples as they gazed up into the sky whither He had gone. They assured these "men of Galilee" that Christ would surely come again, as He had promised. With these awe-inspiring experiences in mind they returned to Jerusalem to wait, as He had commanded, for the infilling of the Holy Spirit.

THE SUBJECTS

Luke 24:52 says, "And they worshiped him, and returned to Jerusalem. . . ." Acts 1:14 tells us, "These all continued with one accord in prayer. . . ." But who were they? Acts 1:13-15 tells us that there were one hundred twenty, including Mary, some other women, and the brothers of the Lord, as well as the apostles.

There was *Andrew*. We don't know much about him. The Scriptures leave us with the impression that the greatest thing he ever did was to bring his brother Peter to Christ. But that was no mean accomplishment, indeed.

Then there was *Peter*, the impetuous but restored backslider, no more fol-

lowing afar off, but in the very vanguard of those who were waiting for the power of the Holy Spirit.

There was *John*, the beloved disciple who leaned on Jesus' breast and to whose care Jesus committed His mother at the cross.

Matthew, the erstwhile tax-gatherer, was there. *James* and *John*, the Lord's brethren, were there too. Yes, and can you believe it? Even doubting *Thomas* was there—no longer doubting, but believing.

Luke makes special mention that *Mary* the mother of Jesus was present. She, too, had come to tarry for the power of the Holy Spirit. My friend, if *Mary* the mother of Jesus needed the Holy Spirit for power in service, you certainly do too!

Then there were *the women*—those who had followed Christ in His ministry, and who had ministered to the many needs of the Master and His apostles. They also were gathered in the upper room with the rest of the apostles and other hungry hearts.

There were 120 waiting for the Spirit. But Paul says that 500 had seen Christ after His resurrection. Where were the other 380? Perhaps they were weary of this elusive Jesus, or else disappointed because there was no earthly kingdom in sight. They were like some people today who hang on to the big revival meetings when they are in progress, but are nowhere to be found when the excitement is over. But, thank God, the faithful 120 were there.

THEIR TIME

Where did these Christians spend their time? Much of it they spent in the Temple. Without question they were there at all the regular hours of worship. They were probably in the upper

room between the regular Temple services. Always they were listening to and obeying God's Word.

As I read the Scripture I feel sure they were not just sitting at home, like some present-day believers. Some who once served God wholeheartedly now only dream of the past and complain about the deadness of Pentecost; once they couldn't stay away from the church but now they look for an excuse to stay home. Is it any wonder that there is such a need for heartfelt revival? I feel certain that these 120 were not spending their time among the doubters, the scorners, the unbelieving, the ridiculers of Christ and the Holy Spirit. They were in the Temple with each other and with God.

How did they spend their time? The Scripture says, "These all *continued* with one accord in prayer and supplication." "And they . . . were *continually* in the temple, praising and blessing God." They were not tarrying spasmodically nor carelessly. They hungrily *continued* waiting for the Spirit.

THEIR OCCUPATION

The Christians were occupied in prayer and supplication. According to the dictionary, "Prayer is the act of offering especially reverent petition to God." The word *supplication* has an even stronger meaning. It means "to seek humbly by earnest petition, to beg, to beseech because of urgent need." The writer of Hebrews has told us that the Lord is the "rewarder of them that diligently seek him." Earnest, beseeching prayer and supplication to God must bear fruit, and will surely put us into the position to receive from God His mighty Baptism.

Since Pentecost not every one seek-

(Continued on page thirty)

WHEN MEN ARE SENT OUT FROM West Point, they are fortified with the military knowledge requisite to the defence of our country. Those who graduate from the schools of medicine are charged with the health of those to whom they will minister. But when young people graduate from Central Bible Institute it is for the express purpose of fulfilling our Lord's last and final charge, "Go ye into all the world, and preach the gospel."

Men in all other walks of life have the privilege to choose their own careers. But this is not the case with you. Of you Jesus said, "I have chosen you, and ordained you." Your work is graciously and divinely circumscribed by the one who has bought you with His precious blood. The call that comes to the individual Christian worker is similar to the call that came to Christ. He said, "Peace be unto you: as my Father hath sent me, *even so send I you*" (John 20:21).

Christ assures us that He came only to do His Father's will. He who, in His humiliation, voluntarily surrendered the glory that He had with the Father before the world was, turns to His followers and declares, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." He came into the world to bear the cross, and He commands those who would follow Him to "Take up the cross, and follow me." He came into this world for the express purpose of dying for all mankind, and He confides to the inner circle, "Some of you shall they cause to be put to death." Yet He adds not one word to soften the requirements of discipleship.

REVELATION

Christ came to earth to *reveal the Father* (John 1:18.) From this solemn undertaking He never deviated. Whether defying the laws of physics by walking on the Sea of Galilee, or overruling the laws of death and commanding that grim foe to release Lazarus at Bethany, or blessing the children, or healing the blind and the leprous and the infirm, He was always revealing the Father. When He walked along Galilee He left the footprints of Jehovah in the sands.

In our text He calls His followers into the same area of responsibility—"As my Father hath sent me [to reveal him], *even so send I you.*" He sends you to save the lost, heal the sick, help

still the human storms. He sends you to guide the erring to the Way and the confused to the Truth and to preach a gospel that brings the dead into Life. He sends you to minister bread to the hungry, to provide living waters for the thirsty, and to clothe the naked with the garments of His righteousness. He sends you forth to clothe the naked with the garments of His righteousness. He sends you forth to be as Christ, to minister as Christ, to love as Christ.

In memory's eye I can again see the Japanese beating their drums to arouse the spirits of their ancestors, ringing the bells to attract the attention of their elusive gods, holding their children over huge incense burners until the little ones nearly suffocated, prostrating themselves before dumb idols who have no ear to hear, no eye to pity, no hand to help, and no heart to understand. They worship, they pray, they seek, but they are dying! They have never seen Jesus. You are sent to reveal Him. Reveal Him as He always revealed the Father. The picture was always clear. The reproduction was always perfect.

REDEMPTION

Christ was sent not only to reveal the Father, but also to *redeem the lost.*

"Go"

Hear your commission, O Church of the Master;
Friends and disciples of Jesus take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Go—to the sheep that are scattered and fainting,
Having no shepherds, and tell them to come;
Go to the highways and tell every creature
Still the feast waiteth and yet there is room.

Go—the time shortens, the night is approaching,
Harvests are whit'ning and reapers are few.
Somewhere, perhaps, in the darkness are dying
Souls that might enter the kingdom with you.

Go—Church of Christ, for He goeth before you,
And all the way that ye take He doth know.
On the bright morrow He'll say, "Come ye blessed";
But till the dawning the message is, "Go!"

—Annie Johnson Flint

"Even

The cross, the blood, the crown of thorns, the awful agony were all a part of that redemption plan. Bethlehem was the gateway, Calvary the terminus. Whether in the Temple as a twelve-year-old boy, or in Joseph's workshop as the industrious son, He always had Calvary in mind. He had come to redeem. Then on the cross, when the eternal Judge draped over the shoulders of the Lamb of God the sin-stained garment of the world's innumerable transgressions, He died to redeem, died to buy men back.

See Him on Mount Olivet weeping over the beloved city, and then hear Him say, "Even so send I you." Remember the promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." And again, "They that sow in tears shall reap in joy." Weeping over souls seems a forgotten art. Perhaps we are too dignified, or too cold-hearted, or just too unconcerned to weep over the lost.

Paul wrote an amazing and curious sentence in his Colossian letter: "I... now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ." This is an astounding assertion! What is lacking in the sufferings of Christ? Is the ministry of reconciliation incomplete? Have Gethsemane and Calvary failed in fully removing the debt? This is unthinkable, impossible! The ministry of the Atonement is perfected. There is no outstanding debt. "Jesus paid it all" is our triumphant song. There is nothing lacking; the sacrifice is all-sufficient.

Then what did Paul mean? The sufferings need a herald; the story needs a teller; the gospel requires an evangelist; a court case demands efficient presentation; the monarch must repeat himself through his ambassadors; the atoning Saviour must express Himself through the ministering Saul; the work of Calvary must proclaim itself in the sacrificial saints. In his own sphere

So Send I You"

An Address by **PAUL E. LOWENBERG**
at Central Bible Institute, Springfield, Missouri

and in his own degree, Paul must be Christ repeated. As a minister of Christ in Greece and Asia Minor, Paul must reincarnate the sacrificial spirit shown by his Master in Galilee and Jerusalem. If Paul is to help in the redemption of Rome, he must himself incarnate the death at Calvary. If he is to be a minister unto life, he must die daily.

Likewise, if we are to fulfill our holy mission, the spirit of Calvary must be repeated in our lives—in Springfield and Singapore, in Missouri and Malaya, in Arizona and along the Amazon, in Texas and in Thailand, in steaming jungles and frozen wastes, on burning sands and in quagmires. The sacrificial succession is to be maintained through the ages if we are to fill up that which is behind in the sufferings of Christ. Christ died in Israel's Jerusalem, but there are ten thousand Jerusalems whose people have never heard the story of love divine. They must hear, and they can hear only as the spirit of Calvary indwells His chosen disciples of this hour.

I do not know how any Christian service can be fruitful if the servant is not baptized in a spirit of compassion. We can never heal the needs we do not feel. Tearless hearts can never be the heralds of Christ's passion. We must pity if we are to redeem. We must bleed if we would be ministers of the saving blood. We must repeat by our passion the passion of our Lord, and by our suffering sympathies we must fill up that which is behind in the sufferings of Christ. Put on, therefore, as God's elect, a heart of compassion.

I think of David Brainerd and his magnificent ministry among the American Indians. Gethsemane had its pale reflection in Susquehanna, and the strong-crying Saviour had a fellow laborer in His agonizing disciple. Here are a few words from Brainerd's journal, 150 years old, but still stained with the hot tears of his intense supplication: "I think my soul was never

so drawn out in intercession for others as it has been this night. I hardly ever so longed to live to God, and be altogether devoted to Him. I wanted to wear out my life for Him. I wrestled for the ingathering of souls, for multitudes of poor souls, both here and in distant places. I was in such an agony, from sun half an hour high till near dark, that I was set all over with sweat, but, oh, my dear Lord did sweat blood for such poor souls."

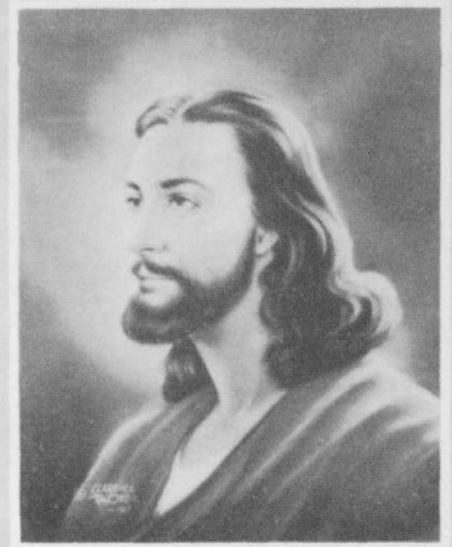
David Brainerd was filling up that which was behind in the sufferings of Christ. So intensely did he pray that snow around his body would melt when he had prostrated himself. Are we fit successors to such a ministry? We have been sent to *redeem*. "As my Father hath sent me, even so send I you."

RECONCILIATION

Christ was sent not only to reveal the Father and to redeem men, but also to reconcile the world to God. To reconcile means to bring two estranged parties together. Paul writes, "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." And again, "That he might reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity thereby."

Christ's reconciling ministry brought Him into personal contact with sin. In fact, He bore our sins in His own body on the tree. He grappled with death, spoiled principalities and powers, made a show of them openly, triumphing over them in it. He abolished death and brought life and immortality to light through the gospel. In His reconciling ministry Christ became all that man was. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, this is, the devil; and deliver them who through fear of death were all their lifetime subject to bond-

(Continued on page twenty-nine)



PAINTING BY CLARENCE THORPE

A PEN PORTRAIT OF JESUS

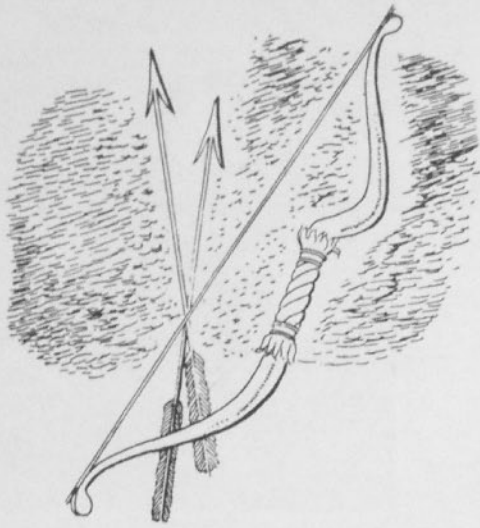
A reader sent us a newspaper clipping which contains a marvelous pen portrait of Jesus. It is clipped from a very old issue of the Kansas City "Star" which evidently reprinted the item from the New York "World." It is a dispatch from Rome and it reads as follows:

"From the dust of more than 1900 years a studious modern Roman has rescued a pen portrait of Jesus Christ. It was drawn in one of the letters that Publius Lentulus, who was a Roman proconsul in Palestine and knew the Saviour in Nazareth, wrote to a friend in Italy.

"There has appeared here a man of strange virtue," Publius Lentulus wrote. "His disciples call him 'The Son of God.' He cures the sick and raises the dead to life. He is a very handsome man and worthy of all our attention. His hair is blond and covers his shoulders in separate curls and is parted in the middle, after the fashion of the people of Nazareth. His forehead is smooth and serene, without marks or wrinkles; his countenance is pink; his nose is well formed; his beard, of the same color as his hair, is parted in the middle.

"In his gaze is an expression of wisdom and of openness; his eyes are blue, but shine terribly when he reproves people; but in conversation they are amiable. His observations are expressed with liveliness, although he always remains calm. Nobody has ever seen him laugh; but he often weeps. Of a good height and straight figure, he has very beautiful hands and arms. His manner of speaking is serious. He speaks but little, and is modest. In short he is as handsome as a man may be. They call him Jesus, the Son of Mary."

"Expert antiquarians and students of history pronounce the letters of Publius Lentulus to be entirely genuine. For centuries they were forgotten save by students of Latin and ancient Rome. The advent of Christmas brought the letter quoted to the mind of an old professor here. He translated it into modern Italian and sent it to some of his learned friends as a historical curiosity. It seems to verify the tradition that the Saviour had a fair complexion and light hair."



GOD'S BOWMAN AND HIS BOW

BY THOMAS A. LAMBIE

"But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Genesis 49:24).

* * *

THE DISCOVERY OF GUNPOWDER changed everything in warfare, but for thousands of years the bow and arrow were man's chief weapons—and very good weapons they were, as Agincourt and Crecy and a hundred other battlefields proved. Battles were won by longbowmen or crossbowmen. Much depended upon the bow, upon its strength and proper resiliency. When not in use the bow was always unbent so that it would retain its strength and its ability to come back straight against the pull of the string. Even in Christian work we sometimes need to relax—to "come apart and rest awhile."

The English bow was made of yew wood. As sufficient yew did not grow in England, those who imported baled goods from Spain often included three yew staves with each bale of goods. The American Indians probably used hickory wood for making bows; the Ethiopians used bamboo. It took a strong man to bend a strong bow. The arrow used in England, known as a "clothyard shaft," was a yard long with wing feathers of the gray goose and was made by *flecheurs* (the original of the name "Fletcher"), the arrow-makers, just as the bowyers were the bowmen.

No matter how carefully the bow was unstrung, nor how carefully it was oiled and wrapped, still it tended in time to become weak and to lose its resiliency due to its gradual drying out and the hardening of the resins in the cells

of the wood. It had not the right kind of strength for shooting arrows.

This is also true of Christian workers. They start well. Their lives are pure and sweet and strong for Christ, but little by little they let down, they lose their power. Their bow does not "abide in strength." King Solomon began his reign well but ended weak and useless. On the other hand, the prophet Elisha was one whose bow abode in strength. Even when on his deathbed, Elisha was one of that band of very few almost perfect characters in the Bible. He summoned the king of Israel to bring bow and arrows and to open the window. Then the old prophet placed his hands on the king's hands over the bow and over the arrow and he told the king to shoot an arrow. What a touching scene—the old graybeard leaning from the bed to place his gnarled and knotted hands (the hands that had been serving his God for many years and were still serving Him) upon the king's weak hands—a picture of Christ's hands upon ours, upon that steering wheel, that sewing machine, that drill press, that fountain pen. Our hands are weak and uncertain. His are strong and sure. When thus guided the arrows that we shoot are indeed arrows of the Lord's deliverance. There is no uncertainty when His hands are on ours but we have the ability to shoot straight and far.

In the days of chivalry, the yard-long shaft must be pulled back to the archer's ear—and the last span was the hardest pull. As the archer bent it farther and farther, the pull of the bow was terrific, but it was the ability to pull it completely back that gave the arrow power to go a long distance and pierce armor. The archer's muscles as well as the archer's bow must

abide in strength. Only thus could the victory be won.

How many times some weakness—like worry or lack of faith—saps the Christian's strength. When worry enters the heart, faith flies. The apostle Paul writes: "In nothing be anxious, but let your requests be made known to God with thanksgiving." A missionary in Palestine has a cryptic motto in the entrance hall: "Why pray when you can worry?" The opposite, of course, is true: "Why worry when you can pray?"

Another cause of the Christian's weakened bow is unconfessed sin. This is like a termite that, if permitted, will eat the heart out of the very best bow in the world. We cannot have a strong bow when unconfessed sin is gnawing at the bow's heart.

Pride will also weaken the bow, for "God resisteth the proud, but giveth grace unto the humble."

Lack of faith in God will render the bow practically useless. Even our Lord could do no mighty work in Nazareth "because of their unbelief." Faith in God is the sure key to unlock the storehouse of power.

Caleb, the Hebrew general, was a man whose bow abode in strength. Prolonged residence of the Canaanites in Hebron served to increase our respect for Caleb. It was at Kirjatharba, in Hebron, that the twelve spies sent from Kadesh-barnea saw gigantic men. Recently in Hebron I sat with the mayor and saw ten or twelve enormous mer file in and gravely shake hands with me. They were all very tall and strong—giants still seem to live in Hebron.

Ten of the spies were much alarmed and brought back their terror to Israel at Kadesh-barnea. They brought some wonderful grapes from Hebron (Esh-

col's grapes). But the terror in their words and in their hearts had more influence upon the Israelites than the magnificent bunch of grapes or the soothing, reassuring words of Joshua and Caleb. The ten spies had useless bows, and they perished in the Arabian desert with all of their generation, except only Joshua and Caleb. These two men lived beyond their eighty-fifth birthdays and passed over Jordan into the Promised Land.

The Israelites were afraid of the Hebron giants. We can almost hear them say, "Why cause a lot of needless bloodshed and endanger our lives?" Not so Caleb; his bow abode in strength. He looked over those pleasant hills "flowing with milk and honey" and he thought of those giants as grasshoppers in the sight of God's mighty power. He said to Joshua, "Now this place that we visited together with those craven spies, the place where Abraham, our ancestor, once lived, and where those giants still live, give it to me and I will conquer it or I will die in the attempt; God will help me, and I would like to challenge this mountain in the Lord. He will give me victory."

Oh, wonderful old warrior for the truth, for God and His faithfulness! God will not disappoint a faith like that. Caleb's bow abode in strength and Hebron became his inheritance when he had driven out the giants.

King David describes the man whose faith in God made him "like a tree planted by the rivers of water." Dry and brown and fruitless were other trees, but this one tree was green and fruitful. It may have been an old tree, but mere age did not matter. When other trees shriveled and died because of lack of nourishment, it continued to bear abundant crops of delicious fruit. Its boughs abode in strength. God wants us to be like that tree, not one eking out a bare existence with little or no fruit, but a tree that grows better and better all the time, putting forth its green leaves and sweet fruit because of its hidden resources underground. God wants us to have these resources too. If our life is hid with Christ in God, our bow will continually abide in strength.

Our Lord Jesus Christ was never too tired Himself to refresh another, never too thirsty Himself to fail to give a drink to a Sychar woman. He was never too pained to think of others, but always abiding in strength.

God make us like Him.

—A Bruised Reed



Three Checkbooks

A Modern Parable by James E. Adams

WHEN A MAN APPLIES FOR WORK, the Master never turns him down, for He is continually watching and seeking for good workers. One day He hired three men, and to each of them He presented a checkbook, saying, "Every man has the ability to be a good servant. While I expect you to be diligent and faithful, I want you to know that you can depend upon my support. Please note that the checks are signed. You need but to fill them in, and my resources will be at your disposal."

The first man put the checkbook in his pocket and departed. The second leafed through it, a faraway look in his eyes—perhaps thinking of what this would purchase. The third man held tightly to his book, as if it were almost too good to be true.

The years passed and each of these men experienced joy and sorrow, power and weakness, success and defeat. Finally, all three stood again before their Master.

The first man reached into his pocket and drew out the checkbook. "Master, I thank You for the checkbook," he said. "However, I had no need for it. We were blessed in life with a good income and good health. We wanted for nothing. I was a good church member, and attended almost every Sunday. Although I was asked on a number of occasions to teach a Sunday school class or help in church activities, I felt there were others who were more qualified than I.

"Sometimes our pastor spoke about

tithing, but it seemed the needs of the church were supplied. I thought my offerings were liberal enough. I provided well for my family and was respected in my community."

There was silence. Then the Master said, "Unprofitable servant!"

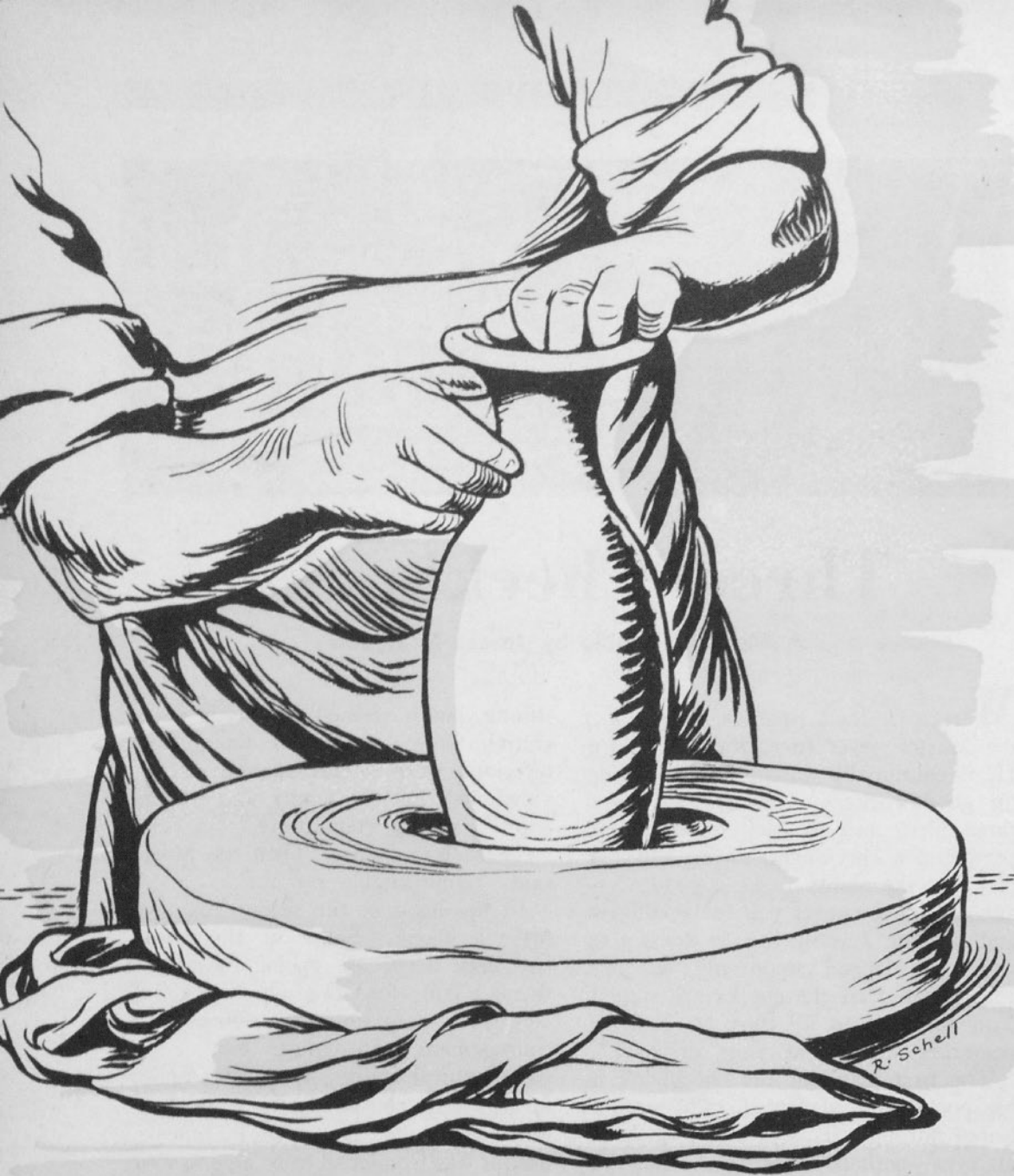
In the hand of the second man was his checkbook. Some of the checks had been used. He spoke, "Master, I thank You for the checkbook. It helped me many times—in sickness, discouragement, and danger too. I had some natural ability, so I could undertake various church duties without too much difficulty. However, in times of need it was wonderful to be able to write a check for guidance and help."

The Master said, "Good and faithful servant."

The third man was fearful. His voice trembled. "O Lord, I was so weak. Many time I was plagued by doubt and fear. I had no confidence in myself. But every time I was asked to work for You, and every time I had a need, I remembered the checks. It seems I was continually writing them. Your resources never failed. I am sorry—I have no checks to return."

"Well done, good and faithful servant," said the Master.

Which of these three servants do you resemble? It was T. L. Cuyler who said, "God does not give us ready money. He issues promissory notes, and then pays them when faith presents them at the throne." EACH OF US HAS A CHECKBOOK!



takes what Jesus Christ did for us 2,000 years ago and does it in *us*. We are His workmanship. We are God's own handiwork created in Christ Jesus.

THE SPIRIT AS THE CREATOR

The Holy Spirit is creating desires in our hearts to reach out after God. He is creating a desire for holiness. "It is God which worketh in you both to will and to do of his good pleasure." Phillips renders it, "It is God Who is at work within you, giving you the will and the power to achieve His purpose." And every iota of hunger and thirst that is in my heart is an evidence that God the Holy Spirit as Creator is doing His work, that I might keep pressing on to that finished article in Christ Jesus.

THE SPIRIT AS OUR CLEANSER

He is not only the Creator, but also our Cleanser. God isn't content with halfway Christians. And He isn't content to leave me with an experience of holiness that doesn't even satisfy my own heart. Why did Jesus Christ give Himself for us? To redeem us from all iniquity, and to "purify unto himself a peculiar people, zealous of good works" (Titus 2:14).

There is no sanctification, no cleansing, no purity, no holiness for you or for me apart from the work of the Holy Spirit—the Cleanser and Purifier. We talk about mortifying the body—but we can have that only if we "through the Spirit" do mortify the deeds of the body. The only way we can consecrate to God is the way Jesus Christ did—"through the eternal Spirit." We are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience" (1 Peter 1:2). And we read in Romans 15:16 that we are sanctified by the Holy Spirit.

THE SPIRIT AS OUR BAPTIZER

The Holy Spirit is also the Baptizer. There can be no vacuum in the spiritual realm. To me, the Baptism is a consummation of the work of cleansing which the Holy Spirit does when He applies the blood of Christ to our hearts. I don't understand how a man can be baptized with the Holy Spirit and remain carnal.

I rejoiced for some time in an experience of heart-cleansing and deliverance from conscious sin, before I knew anything about the baptism of the Spirit. I thought the two were synonymous. A few years ago I was trying to con-

We Are His Workmanship

By DAVID McKEE, India

THE APOSTLE PAUL, DESCRIBING THE work of grace in a Christian's life, declared, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephesians 2:10). Weymouth's translation gives it, "We are God's own handiwork, created in Christ Jesus for good works which He has pre-destined us to practise."

Sometimes we place such a tremendous emphasis upon man's free will that we rob God of the supremacy that is His. I don't believe the fall of man

caught God off His guard. I don't believe Calvary is an afterthought. I believe that God could do something after Calvary which He couldn't do before. He is going to make a race of men and women in Christ Jesus who will love Him with all their heart, with all their soul, with all their mind, and with all their strength.

I want you to see how the Holy Ghost takes that which is potential in the redemptive work of Jesus Christ and makes it actual and real in our lives. The Third Person of the Trinity

vince my fiancé that the baptism of the Spirit was an emotional extravagance which led into dangerous excesses, but the Lord took all of those theories out of my heart and gave me a real baptism of the Spirit.

I arrived in India, thinking that I had the Holy Spirit in all His fullness. God led me into a situation where I realized that I did not have enough of God to meet the need. Before I met a Pentecostal friend I had started praying to God. I sought for an "anointing," an "endowment," as I called it. I wanted the Holy Spirit to do something for me that He hadn't yet done. The theologians at home had told me this experience isn't for today. Others said, "You can have the experience, but there is no need for the physical manifestations today in this cultured, modern world. Those things were necessary only back there, to convince the heathen."

I started searching my Bible to try to find one verse that said God had stopped sending the manifestations which accompanied the baptism at Pentecost. I tried to find in my Bible one verse to show my wife that God had said He would baptize men now in a different way than He did in the Early Church—and I couldn't find such a verse.

I started seeking God. I said, "Lord, whatever people think, You know I am seeking You, not just a manifestation. I want to find You in such a way that I will know beyond a shadow of doubt that the Holy Spirit has baptized me and brought me into that which He has desired for me." And I thank God for the way He did that.

I had never yet seen anyone receive the Baptism, so I didn't have anyone to copy. But when God came into that bedroom of our little mission station at Chutupaloo the living waters began to flow! The experience lasted about four and a half hours. I was singing in another tongue, and I was talking to God in a language that I didn't understand. When I opened my eyes I looked up at my wife and said, "Oh, it's real. It's real!" I didn't need some theologian to come and tell me, "Brother, you have the Holy Ghost."

I thank God for what that experience means to me today. I can remember hearing a speaker in Faith Mission College in Edinburgh say, "The baptism of the Holy Spirit is supremely a revelation of Jesus, and anything else is just so much froth." And my ex-

perience tallies with that statement 100 per cent. Jesus Christ is real to me; His Word is real to me; His blood is precious to me, in a way that I never knew could be possible. And it's because I am His handiwork. I'm His workmanship, created in Christ Jesus unto good works.

THE SPIRIT AS OUR PERFECTER

The Holy Spirit is also our Perfecter. God the Holy Spirit hadn't really started to perfect me until after I received the Baptism. I found that it brought me into a spiritual realm that I just couldn't conceive of before. He comes to encourage the Spirit-filled person to press on to perfection.

What was the apostle's prayer for the Church? "Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight" (Hebrews 13:20, 21). He makes us perfect through suffering. "But the God of all grace, who hath called us into his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Peter 5:10). It is true of the believer as of his Master, "In the place where He was crucified there was a garden."

THE SPIRIT AS OUR GLORIFIER

Then, when our time comes to go home, the Holy Spirit will be our Glorifier. Right up to the last day we will be His handiwork. The consummation

of His work of grace will be seen on that day "when Christ, who is our life, shall appear," and we also shall "appear with Him in glory." "The God of all grace hath called us unto his eternal glory, by Christ Jesus." On that day, when Christ comes to put His finishing touches to the handiwork of God, He's going to take us into glory and present us to the Father "a glorious church, not having spot, or wrinkle, or any such thing."

In Phillips' version Romans 8:18 reads, "In my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own."

Are you willing to let Him have His way in your life? Let Him have His way as Creator, Cleanser, and Baptizer. Let Him have His way as Perfecter—whatever the cost may be. And then on that day we shall all be caught up together, and He will finish His work in us as the Glorifier. When Christ shall come to be glorified in His saints, we will be there, a finished article, an evidence of the wisdom and the power of God, who in the council chambers of a past eternity decided He would make you and me in His likeness.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs; they pass into laws; they pass into doctrines; they pass into consolations; but they never pass away and, after all the use is made of them, they are still not exhausted.

—Dean Stanley

PRAY FOR THESE LABORERS

Jesus told us to pray for laborers. Luke 10:2—"Pray ye therefore the Lord of the harvest, that He would send forth laborers. . . ." And pray for the laborers who are working today in His harvest. Remember the 227 Home Missionaries working on Indian reservations, in Jewish evangelism, in Alaska, preach-

ing the gospel in the sign language to the Deaf, teaching men behind prison bars; and pray for our recently launched effort to provide materials for the Blind.

Pray for hundreds of pioneer pastors, who with great consecration and dedication are taking the message of Christ to the unreached cities, communities, and families of our nation. Pray for these laborers!



VICTOR TRIMMER
National Home Missions Secretary





THIS PRESENT WORLD

SUNDAY SCHOOL

Plans Announced for Training Month

January is Training Month throughout the Assemblies of God, a period for special emphasis on proper training of Sunday School workers. A new book entitled OPERATION SUNDAY SCHOOL is this year's Training Month book selection. It is written by eight experienced Sunday School men.

"Every Worker Trained," the slogan for 1958's Training Month, applies to both teacher and administrator.

OPERATION SUNDAY SCHOOL and the correlated Instructor's Guide and visual aid for use with this course are available from the Gospel Publishing House, Springfield, Missouri. Information relevant to Training Month may be obtained by writing to the Workers' Training Division.

FBI Chief Honored by Sunday School Convention

J. Edgar Hoover, director of the FBI, was named by the All-New England Sunday School Convention to receive its first Christian Citizenship citation. "Among our nation's leaders, no one has contributed so much to Sunday School attendance and Christian

education as Mr. Hoover," the citation said.

During the convention it was reported that whole families are now going to Sunday School. Parents no longer send their children—they bring them. Delegates were told of one Rhode Island church where 400 parents go to Sunday School and the combined parent-child enrollment is 1,500. Ten years ago, when only children attended, the enrollment was 110. Some of the largest classes are made up of young parents.

EVANGELISM

Billy Graham Fears U.S. Very Near War

According to the *Associated Press*, Evangelist Billy Graham told 40,000 people at the Polo Grounds in New York City that war appears "more possible now than at any time in the past 10 years." The evangelist said, "I was told a few days ago by an American congressman that there is a small element within the Kremlin that believes that Russia should attack the United States within the next two years. We don't know when it is coming," he added.

The 38-year-old evangelist spoke at

a mass meeting climaxing "Visitation Week," sponsored by the Protestant Council of New York City. The week was especially designed to follow up converts from his New York Crusade which lasted from May 15 through September 1. The rally was held on Reformation Sunday.

Officials of Graham's organization said that 1,284 persons came forward to make decisions for Christ at the Polo Grounds rally.

Visitation Evangelism Gains Members for Methodists

Methodist churches in Minnesota's twin cities of Minneapolis and St. Paul have 943 new members as the result of a campaign of visitation evangelism. Some 500 Methodist laymen participated in the door-to-door campaign. They found 392 Methodists who have been inactive, or have recently transferred from other parts of the country, who agreed to join a church, and 551 persons who are joining a Methodist church for the first time. The project was a test run for a Church-wide evangelism effort which Methodists all over America have scheduled for the first week in March of 1958.

The president of the Methodist General Board of Evangelism, Bishop W. Angie Smith, said it was the emphasis on evangelism which gave The Methodist Church more than 475,000 new members during the past year. This is the greatest number of new members ever received in a twelve-month period, he said.

MORALS

Brewers Push for More Alcoholic Christmas Parties, Christmas Sales

The Methodist Board of Temperance has charged that the liquor industry is going to let loose this year with "the most intensive barrage of liquor advertising and propaganda in the history of Christmas." The Board said that liquor sales fell off last Christmas, and distillers are worried by the trend among business concerns to turn their annual Christmas parties into "family fun"

ASSEMBLIES RANK TENTH IN U.S. IN SUNDAY SCHOOL ENROLLMENT

Statistics released in the 1958 "Yearbook of American Churches" indicate the Assemblies of God is the 10th ranking denomination in the U.S. in Sunday School enrollment.

The revised listing also placed the denomination eighth in number of ministers, ninth in churches, 28th in church membership, seventh in Sunday School workers and teachers, and eighth in the number of Sunday Schools. The Assemblies is also the fifth largest denomination for the number of missionaries in the world, and stands first in the number of foreign Bible Schools.

Growth of the Assemblies of God can be credited to an active home missions and Sunday School program, according to officials of the movement. The denomination has averaged opening more than one church a day for the past eleven years.

Churches of the Assemblies of God number 7,929 in the U.S. and some 8,747 abroad. Membership in the U.S. Assemblies is approximately 471,115. Although in number of churches the denomination is ninth, in membership it is 28th. However, some churches have no formal roll and others place little emphasis on membership.

The Sunday School enrollment of the Assemblies of God is more representative of the size of the denomination, according to Bert Webb, Assistant General Superintendent of the organization and executive director of the Sunday School Department. At last count, the Sunday Schools had 878,080 members including 88,296 workers and teachers. A drive is under way to boost the enrollment to one million by 1960.

gatherings without alcoholic drinks.

One distiller is reported to have placed seven million dollars' worth of advertising in newspapers and magazines for November and December. Another is spending nearly five million on advertising tied in with Christmas. Over \$350,000,000 worth of liquor business is at stake, and the distillers are not at all happy over the way the "Christmas for Christ" campaign has hurt their liquor sales.

Part of the "Christmas for Christ" campaign is the sale and use of the temperance Christmas seal pictured at the left. These are available at low



Temperance Seal

quantity prices to Bible classes and others wishing to sell them. For information write the National Temperance League, 131 Independence Avenue, S.E., Washington, D. C.

Liquor in the Church

The City Attorney of Wichita, Kansas, may have fulfilled the letter of the law in a recent ruling on selling beer in a church, but we cannot feel that he fulfilled the spirit of it. His report stated: "It is illegal to sell beer within two hundred fifty feet of a church in Wichita, but there is no state or city law against dispensing beer inside the church."

The report came after a City Commissioner reported bingo games and beer drinking at a church affair. Apparently the church was taking no chances with the law, though. The report further stated that the "License Collector said he had issued a beer license" to the church in question.

Lawyers' Association Approves Uniform Chemical Test for Intoxication

Drinking drivers are in for trouble. A universal test for intoxication has been approved by two of the nation's most respected and powerful law-advisory organizations: The National Conference of Commissioners on Uniform State Laws and the American Bar Association. The act is The Uniform Chemical Test for Intoxication Act.

The Uniform Act puts more teeth in chemical testing than do the majority of statutes now on the books of 26 states. It makes submission to chemical tests mandatory; refusal means a six-month suspension of the driver's license.

The act also contains the usual American Medical Association-approved scale for interpreting results.

If the amount of alcohol by weight in the blood is five-hundredths of one per cent or less, it is *prima facie* (absolute) evidence that the driver was not intoxicated. If the amount is between five and fifteen-hundredths of one per cent, the evidence is relevant but not absolute proof of intoxication. If the arrested driver's blood contains fifteen-hundredths of one per cent or more by weight of alcohol, the test results are admitted as *prima facie* evidence that the person was intoxicated.

Under the sponsorship of these two powerful agencies, the new Uniform Act ought to receive the careful consideration and approval of a majority of the states.

MISCELLANEOUS

U. S. Catholics Worried Over Slow Growth

Despite the fact that immigration to the U.S. from Roman Catholic countries of southern Europe has been heavy during the past 50 years, the relative strength of Protestants and Roman Catholics has remained about the same. Concern about the lack of conversion to Roman Catholicism was expressed by John B. Sheerin, editor of the *Catholic World*. He wrote: "Last year, it took about 1,000 Catholics to produce four converts. We received about 140,000 converts into the [Roman Catholic] church in the U.S., a figure that was probably exceeded by leakage. We are increasing in numbers, but the increase is mainly due to the high Catholic birth rate. . . . If conversions are an indication of health, the Catholic Church in America is sick."

To Appease Arabs?

According to the *California Jewish Voice*, Imperial Chemical Industries, the largest British chemical firm and the largest foreign source of Israel's chemical imports, is planning to withdraw from the Israeli market. The move is reported to be fully supported, if not instigated, by the British government.

The announcement came on the heels of similar announcements by the Shell Oil Company and British Petroleum to end marketing activities in Israel under Arab boycott pressure. The oil companies have substantial investments in the oil-rich Arab lands.

Political observers feel that the ICI announcement could be an indication of a change in British policy toward appeasing Arab leaders at Israel's expense.

AT A GLANCE . . .

Australian Stamp Urges Religious Observance of Christmas. At the request of Protestant and Roman Catholic leaders, the Australian government announced plans to issue a special commemorative stamp on December 1 to urge a more religious observance of Christmas. Bearing the simple inscription, "Christmas 1957," the stamp depicts a small child kneeling in prayer before the Star of Bethlehem. It is the first such stamp in Australia's history.

U. S. Stamp Honors Flushing Remonstrance. A commemorative 3-cent stamp honoring religious freedom will be issued at Flushing, New York, on December 27, Postmaster General Arthur Summerfield announced. The stamp will honor the 300th anniversary of the Flushing Remonstrance, believed to be the first declaration of religious liberty by ordinary citizens in American history.

Thousands Converted in Korean Crusade. There were 5,656 decisions for Christ made at Seoul, Korea, in October during a three-week crusade conducted by Evangelist Bob Pierce. The crusade reached a climax in a great outdoor rally at which there were 31,800 present in spite of cold weather and a drenching downpour of rain.

Canadian Minister Preaches to 12,000 in Buenos Aires. Oswald J. Smith of Toronto, Canada, preached to a crowd of 12,000 in Luna Park Stadium, in the opening service of a two-week evangelistic crusade in Argentina's largest city. Three hundred local Protestant churches cooperated in the effort.

Mission Group Applies for Alaska Radio Station License. The Evangelical Mission Covenant Church of America has applied for a license to build and operate a long-wave broadcasting station "Voice of the Arctic" at Nome, Alaska. The group intends to use radio to evangelize northern Alaska and eastern Siberia.

Says Christians More Secure in Israel. An official of the Israeli government told a Protestant luncheon assembly in New York that "the Christian is more secure and better off in Israel than in perhaps most of its neighboring countries." Dr. Chaim Vardi, counselor on Christian affairs to Israel's government, said the government has given assistance toward the repair and construction of church buildings, and has provided care and upkeep of the Holy Places. He said it has provided religious education in the State-supported schools whereby each child may be taught according to his own religious faith.

WCTU Official Counsels Polish Government. An official of the Woman's Christian Temperance Union in London is visiting Warsaw to advise governmental authorities in Poland on methods of combatting alcoholism. The visiting official was to assist a campaign started by the Polish National Anti-Alcohol Committee against the excessive use of alcohol. Polish authorities are alarmed at the increase of alcoholic addiction among youths and even school children.

Indians in Los Angeles

Pastor Arthur Stoneking (in costume) and wife (at pulpit) with some of their congregation after a WMC meeting at the Indian Revival Center, Los Angeles



BY ARTHUR STONEKING

ACCORDING TO RECENT REPORTS THE Indian population in Los Angeles, California, has reached 20,000. This includes Navajos, Siouxs, Maricopas, Apaches, Comanches, Choctaws, and others from all the western States.

This westward move started during the war when good jobs and free transportation were offered by defense plants on the coast. After having a taste of this new kind of life, many who returned to the reservation at the close of the war were not satisfied with their primitive way of life. Newspapers told of their plight, and in 1948 the U. S. Government passed a bill to help the Navajos. In 1951 another bill was passed which would help to relocate ALL Indians who cared to be relocated off the reservations.

At present there are between twenty-five and forty arriving in Los Angeles each week through the help of government agencies, but there are many others coming independently. No accurate estimate of future arrivals can be made, since job conditions will somewhat regulate this.

In order for an Indian to be relocated he must first apply to the Indian Bureau. He is then provided with transportation to Los Angeles and food en route. He is given four weeks' subsistence money. Temporary accommodations is provided until permanent housing can be found. Usually it is

necessary to provide simple household articles such as dishes and cooking utensils. Furniture too is often provided, and a fund set up for necessary clothing. The whole family receives insurance for one year. The men are provided with jobs, and the children are referred to schools. Other essential benefits are provided as required, with the government agents looking out for their welfare generally until they become adjusted. About two thirds make good and remain; the others return to the reservation.

Our government agents are to be commended for their efforts to meet the physical needs and to equip the Indians for proper living. However, the most vital and desperate need of all is largely overlooked thus far—the spiritual! This is the task of the Church, and we must not fail.

There are many problems in this business of relocation. Number one is the problem of drinking! It is the same curse in the city as it is on the reservation. It is truly a tragedy that laws have been passed opening the bars to the Indian.

Perhaps the number two problem is the transition from the simple surroundings of open desert living to healthful homemaking in the city, from a life with few responsibilities to that of meeting regular obligations such as utilities and rent.

Problem number three is the lack of social life due to separation from their own kind, and the strangeness of their new neighbors and customs.

Problem number four stems from the lack of well-rounded education. The government schools have helped to give the trades, but much more is needed. Another serious problem is the door-to-door salesman and flashy advertising. They are easy victims of such and are shamefully exploited by "fast talkers," whether they be selling radios, television, cars, or anything else attractive. They also suffer at the hands of unscrupulous landlords.

When God laid the Indian burden so heavily upon our hearts about two years ago, we opened our home on Friday nights for Bible study. When our Indian group reached fifty-five, a hall was rented. As they got saved they were directed to various churches for regular worship, but all the time they longed for a church of their own. When the group increased to seventy and asked for a full program of church services I quit my job in order to be a real pastor to them. A larger hall was rented and regular services conducted. Many were saved, at least eleven were baptized in the Holy Ghost, and thirty of them were baptized in water. The Sunday School attendance has climbed to 75 and church attendance is 80, with a recorded membership of 40 Indian people. The attendance at mid-week services averages about sixty-five.

Ordinarily Indians of different tribes do not mix, but the miracle of salvation has wrought many miracles in their lives, including happy fellowship. Also the restoration of broken homes is gratifying. A typical incident concerns

EDITOR'S NOTE: According to an article in the Reader's Digest (March 1957) 8,000 Indians will have migrated to the cities this year. In order to encourage and help them make the tremendous economic and social adjustment to life off the reservation, relocation centers have been set up in San Francisco, Los Angeles, and San Jose in California; Denver, Colorado; St. Louis, Missouri; and Chicago, Illinois.

a mother and father of five children, who have two other children living with them. These parents were bound by the drink habit. They fell behind two months with their rent. The husband could not hold a job because of his drunkenness. He lost eight jobs in fifteen months. He was a continual problem to the Relocation Bureau. Their utilities were turned off and they were cooking by candlelight.

As their pastor I called on them every day for an entire month. After much prayer God saved the wife and delivered her from drinking. The following Sunday morning the husband was delivered and both have since been baptized. Their lives have been a real testimony to the transforming power of God. The husband has now held a job for many months, has paid up all their bills, and is purchasing a nice car in which he brings the whole family to Sunday School and church regularly.

Another one of our fine converts, a Navajo, will start attending Bible school in January. One of our Indian ladies was very sweetly baptized in the Holy Spirit in her own home one night.

Some months ago a church building was given for this work by the First Assembly of God in Bell Gardens. This generosity challenged the Indians to purchase a lot. They saved \$500 and then began to move in faith. With help from the Women's Missionary Council, the Southern California District, and the National Headquarters, we now have a lot and have moved this building onto it. God has stirred the hearts of skilled laborers and others to give of their time, talent, and materials.

Many needs still remain—the total indebtedness of \$14,000 at \$225 per month is one. Another desperate need is for helpers with a burden to pray with our Indians at the altar and to help bring them through to the baptism of the Holy Ghost. Skid row with its bars and the modernistic churches

with their social programs bid high for the American Indians in Los Angeles. Please accept this challenge and pray that, while this great government program is on for the social and economic advancement of these people, we shall be able to meet their spiritual need. We do need your help.

Your offerings for this work should be designated for "ARTHUR STONEKING, BUILDING FUND," or for the "INDIAN BUILDING FUND," and sent to

HOME MISSIONS DEPARTMENT
434 WEST PACIFIC STREET
Springfield 1, Missouri

The Church That Makes the Preacher

—by—

MARVIN FOREDYCE
Bingen, Washington

A MINISTER HAD BEEN CALLED TO fill the pulpit of a certain church during the absence of the regular pastor. In the course of conversation with one of the deacons of this church the minister remarked about the outstanding qualities of the present pastor and how fortunate this local church was to have the services of such a man of God. To this the deacon readily agreed.

The minister then began to think back in the history of this particular church and recount the different men who had pastored here. As he spoke of the success of the two former pastors and how fortunate this one church was to have been pastored by such able men, the deacon, speaking with finality, said, "This church makes great preachers."

The Scripture sets forth certain duties and responsibilities for both preachers and church officers, as in Acts 6:1-4 and Ephesians 4:11, 12. The task before us is urgent and there

is more need for co-operation than competition between the ministry and laity if we would finish the job before our Lord returns.

If the children of Israel could have buried Moses when he died, no doubt they would have built a shrine and worshiped there. But how much easier they could have made Moses' task if only they had shown some of their concern for the man of God while he bore the burden of leadership.

The apostle Paul was surely encouraged by the traits he found in the Christians at Philippi. He wrote an epistle to them, commending their sacrificial giving. In contrast, the letter to the Galatian church seems to show a picture of deep concern and burden resting on the aging apostle because of their doctrinal wanderings.

How many times a little strife, jealousy, or contention among the members of a church has killed the effectiveness of the minister and robbed the church of the blessing and results which are the real joy for which both have sought. There are church boards which have not produced or promoted one constructive project during their term in office, yet they wonder why their church never progresses. There are churches whose pastors leave, broken in health and discouraged in spirit because of the thoughtlessness on the part of the laity who left every burden for an uncomplaining minister.

Will your pastor be a better preacher for having ministered in your church? Do you ask him to exhibit a zeal and faith that you do not have? To make a sacrifice you will not make? To be faithful to the services that you will not attend? To live a life to which you will not commit yourself? Does your church make better preachers, or broken preachers? ◀◀

**"WELL DONE, THOU GOOD
AND FAITHFUL SERVANT"**

An unidentified Sunday School teacher died at the age of 99 in Port Melbourne, Australia, leaving behind him a continuous record of faithful Christian service since he was 17 years old. For 75 years he was a Sunday School teacher. On the day preceding his death he had gone out on the streets, as he had done each day for the past twenty years, distributing gospel tracts. On that day he gave out 138 copies. The next day he entered into the joys of his Lord.



Our Family Altar

Monday, December 2

Read: Psalm 77

Learn: "I will remember the works of the Lord... I will meditate also of all thy work, and talk of thy doings" (Psalm 77:11, 12).

For the Parent: The psalm emphasizes that our God is a great God. In times of difficulty, instead of despairing, we need to think and talk of the great things God has done for us in the past. He is all-powerful, and is able to lead us safely through all trials.

Question Time: In times of trial, what are some things the Christian should do? (vv. 11, 12) How does the psalmist answer his own question in verse 13? (vv. 14-20)

Tuesday, December 3

Read: Psalm 81

Learn: "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob" (Psalm 81:1).

For the Parent: Because God is a great God, we are to praise Him. Mention the various ways in which we can praise God. Then, from the rest of this psalm, point out how God is speaking to His people (vv. 6-14) reminding them of His deliverance and of the blessings that could have been theirs if they had obeyed Him. We should always walk in God's ways.

Question Time: How can we praise God? (vv. 1-3) What blessings did Israel lose by not walking with God? (vv. 14-16)

Discuss: What are some ways we can walk with God?

Wednesday, December 4

Read: Psalm 85

Learn: "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6).

For the Parent: The people of God are in continual need of reviving. We can never be content with what spiritual blessings we possess, but must ever press on for more of God. Point out the parallel between the return from captivity of Israel and the need of revival among God's people. Emphasize how verses 12, 13 answer the question of verse 6.

Question Time: With what note of hope is the question of verse 6 answered? (vv. 12, 13) What warning is given to us in verse 8?

Thursday, December 5

Read: Acts 25:13, 14; 26:1-29

Learn: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

For the Parent: (Additional material on "Agrippa and Bernice" will be found on Sunday's Lesson page.) From this passage point out: (1) Paul's defense before King Agrippa; (2) Paul's boldness in presenting the gospel; (3) Agrippa's response, v. 28; (4) the need for a complete commitment to Christ—"almost" is not enough.

Question Time: What position did Agrippa hold? (v. 2) What was the commission which the Lord gave Paul? (vv. 16-18) What was the reaction of Festus to Paul's sermon? (v. 24) of Agrippa? (v. 28)

Friday, December 6

Learn: "Thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth... that is to be ruler in Israel" (Micah 5:2).

For the Parent: This Sunday's Junior lesson deals primarily with prophecies of the Old Testament which look forward to Christ. Have the group look up the following pairs of scriptures, and then comment on each: Gen. 3:15—Luke 2:7; Isa. 9:6, 7—Matt. 1:1; Micah 5:2—Matt. 2:1; Isa. 7:14—Matt. 1:18; Isa. 53:2-12—Matt. 27:38; Zech. 12:10—John 19:34; Isa. 53:9—Matt. 27:57-60; Psa. 16:10—Matt. 28:9. These are but a few of the many fulfilled prophecies showing Christ to be the true Redeemer.

Saturday, December 7

Read: 2 Samuel 9 (Sunday's Lesson for Primaries)

Learn: "Be ye kind one to another" (Ephesians 4:32).

For the Parent: Review the story of the covenant made by Jonathan and David, 1 Samuel 20:14-18, and of the death of Jonathan, 1 Samuel 31:2. Point out that when David became king he remembered his covenant and showed kindness to Jonathan's son. God wants His children to be loving and kind to others, helping them in every way we can.

Question Time: How did David fulfill his covenant with Jonathan? (2 Samuel 9) What is the important lesson in this? (See above)

OUR TEEN-AGE JIM AND GRADE-school Louise were falling more and more into the habit of making excuses for not doing what they didn't want to do.

"I can't get this homework. It's too hard."

"I don't think I'll go to Sunday School today. I'm too tired."

"It's too cold out." Or, "It's too hot."

"I can't help with the housework now. I have too many other things to do."

As the children became more adept at excuse-making, I became more concerned about where all this evasion was going to lead. One Sunday morning I confronted my husband with the problem.

He frowned. "If they were as good at getting down to the business on hand as they are at getting out of it, they'd be happier and so would we," he said.

"But you haven't answered my question," I insisted. "How are we going to help the children break this habit of evasion by excuses?"

"I don't have the answer," Bill admitted. "But there must be an answer somewhere. Try the Bible."

That evening after services I did "try the Bible," and found many verses that dealt directly with the situation that was becoming our family's number one problem. Once I had found the verses I wondered how I could get them across to the children. As I sat thinking, I chanced to glance at the kitchen blackboard which we used to write messages to one another, record phone calls, list groceries needed.

The next morning the blackboard was cleared of all except the verse from Luke 14:27—"And whosoever doth not bear his cross, and come after me, cannot be my disciple." We discussed the verse at breakfast. Then as the children left for school Louise said: "God expects us to be willing to do hard things, doesn't He?"

"Yes," my husband nodded, obviously pleased with the impression the verse had made on her.

The next morning the words on the blackboard were: "Whatsoever thy hand findeth to do, do it with thy might" (Ecclesiastes 9:10). Jim read the verse several times. Then he sighed: "I can't seem to understand Silas Marner at all; but, like the verse says, I have it to do, so I had better try with all

The Kitchen Blackboard

BY EVELYN WITTER

my might and keep reading until it all gets through to me."

On Wednesday we had this verse: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." After we talked about this passage Louise turned to Jim with wondering eyes. "I don't know what that all means yet," she said.

"Just this," Jim explained: "we should finish what we begin."

On Thursday our verses were from Matthew 19:16-22. I listed the excuses, a rich young ruler made for not doing what Jesus wanted him to do.

On Friday I turned to Matthew 19 again, this time to verses 29, 30, about forsaking all for Christ. The children agreed before breakfast was over that sometimes we must give up things we

like to do in order to follow up with the things we ought to do.

Saturday the verses on the blackboard were from Luke 12:16-21, the parable of the rich fool. My husband read them aloud and asked: "Do you understand what is meant here?"

"Yes," answered Jim thoughtfully. "It means that once you've done what you believe to be your share, you should not stop and 'let George' finish it."

We smiled at this somewhat new interpretation, but we appreciated his thinking.

Sunday morning before Sunday School, we shared Matthew 10:37-39, "...He that taketh not his cross, and followeth after me, is not worthy of me..."

We must learn to put God first,

above everything else," I explained. Loving God, we do not make excuses for not doing as He would have us do."

This week of concentration on verses that dealt primarily with the subject of excuse-making didn't bring an immediate and revolutionary change in our two children. But their excuses became less glib and less frequent. Their attitudes toward excuses did a rightabout-face. Instead of being pleased with themselves for thinking up excuses, they apologized for them! And the blackboard has never been without a Bible verse since that first Sunday when we went to the Bible for help with our problem!

The Radiant Life

I presume everybody has known some whose lives were radiant. Joy beamed out of their eyes; joy bubbled over their lips; joy seemed to fairly run from their fingers tips. You could not come in contact with them without having a new light come into your own life.

If you look into the lives of such radiantly happy persons you will find that they spend a great deal of time in prayer alone with God. God is the source of all joy, and if we come into contact with Him, His infinite joy comes into our lives.

Would you not like to be a radiant Christian? Spend time in prayer. You cannot be a radiant Christian in any other way. Why is it that prayer in the name of Christ makes one radiantly happy? It is because prayer makes God real. You cannot have vital faith in God if you give all your time to the world, to reading the newspaper, to reading literature no matter how good it is. Unless you take time for fellowship with God, you cannot have a real God. If you do take time for prayer you will have a real, living God, and if you have a living God you will have a radiant life.

—R. A. Torrey

CODE MESSAGE FOR JUNIORS READERS

Here is another important message for you, but it is coded. You will find the code listed at the left and the message at the right. To read the message, simply fill in the letter that corresponds with the code in the space provided.

CODE

MESSAGE

A — ○	N — ▽	7 z M L	— — — —
B — ▽	O — L	∅ 7 ▽ z L □ □	— — — —
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To check your answer, look up I John 1:9.



That They M

BY GEORGE CARMICHAEL, SECRETARY FO

THE GOSPEL MUST BE PUBLISHED among all nations, say the Scriptures, before Christ returns. The Boys and Girls Missionary Crusade (BGMC) is one of the means God is using to speed the printed word to other lands—that *they might know* the glorious news of salvation. It is usually difficult to raise funds for anything as impersonal as a literature program, but the boys and girls of the Assemblies of God have joyfully accepted the challenge and to date have raised \$419,718.98 to finance literature programs in foreign lands.

Though the use of literature in missionary work is not new, its use is receiving renewed emphasis. Missionaries are recognizing the printed page as an indispensable means of reaching the multitudes. It is one of the most effective ways of spreading the gospel and has unlimited possibilities.

One of the most significant developments in our generation is the determined effort to teach people in other lands to read and write. Now literacy campaigns are wiping out illiteracy at an amazing rate. This prompts the question, "What will they read? Communist or Christian literature?" Whatever is sown in their minds the world will reap. Gospel literature can influence a nation for God. The newly literate nationals of backward countries are avid readers of any kind of literature. How great therefore is our responsibility to

provide them with Christ-centered literature.

"The pen is mightier than the sword," is a well-worn cliché, but it was never more true. According to the Reference Department of the New York Library, "The printed page still influences the minds of men more than radio or television." The Communists are aware of this and last year printed more than four billion pieces of literature, enough to provide two pieces for every person in the world. The various cults are also ardent users of literature. It is therefore imperative that we get Christian literature into the hands of the unevangelized.

It has been said, "The spoken word is carved in air, the printed word is cut in granite." People may forget the spoken message, but the printed word continues to proclaim its message and lives on after the spoken word is forgotten. It leaps language barriers and can go where the missionary is forbidden. Gospel literature reaches more people, for less money, than any other medium of missionary effort.

The predominantly Moslem Middle East has a significant and peculiar need for missionary literature. Personal witness to a Moslem is difficult, for he does not want to be seen talking to a Christian and he will rarely enter a Christian church. Literature, however, can be read by him in secret, at his



Might Know

FOR EUROPE AND THE MIDDLE EAST

leisure, and awaken in him an interest in the claims of Christ. Arabic is dear to the heart of an Arab, and he will read anything that is well written in that language. "My word . . . shall not return unto me void," is God's encouraging promise and one on which the missionary to the Middle East leans heavily.

Our missionaries in Egypt have carried on a literature program for many years. Many books have been translated and printed, besides Sunday School materials. The BGMC has made this literature available in Arabic for the Arabic-speaking peoples of the Middle East *that they might know* the Saviour.

One missionary leader has said, "Europe today is one of the darkest continents and demands our immediate attention." Thousands in Europe have never owned a Bible. Millions of Europeans are unevangelized. What a challenge to us to provide gospel literature for these millions *that they might know* the power of the gospel.

A striking reminder that time is running out and that the "night cometh, when no man can work" comes to us from behind the Iron Curtain: "Once we had the freedom to distribute tracts, but we failed to make the most of the opportunity. Overnight we lost our freedom."

Through our printing programs in Europe we are supplying large quantities of gospel literature for the peoples

of Europe. Anthony Piraino, director of the literature program in Italy, writes: "Six years ago there were few Sunday Schools in Italy and no Sunday School literature. Now thousands of boys and girls attend the Sunday Schools. Millions of pieces of gospel literature are pouring from our presses in Rome to provide material for the "Gospel Literature in Every Home Crusade." Many books have been translated into Italian. The BGMC is making a tremendous contribution to the evangelization of Italy.

Missionary Paul Williscroft tells about our printing program in Germany: "At the end of World War II the German people were very discouraged, for their country had been devastated by war. There were many faithful Christians, but they needed help. Sunday School literature was lacking and the cost of printing seemed prohibitive. Then the need was met by providing Sunday School material and Christian literature through the BGMC. Now Sunday Schools have sprung up all over Germany, Austria, and other countries of the continent."

Now is the time for a concerted literature program in Europe and the Middle East. May God bless our boys and girls as they unite their forces to accept this challenge to meet the goal of \$20,000 on BGMC Day, February 2, 1958—"THAT THEY MIGHT KNOW."



10



9

1. Missionaries Ruth Weitkamp and Hugh Jeter (right) send out literature from Tangier, N. W. Africa.

2. Primary children in Stuttgart, Germany, get Sunday School literature from Mrs. Paul Williscroft

3. Heidi Mohr of Germany prepares plates for printing visual aid material

4. Orphans in Assiout, Egypt, proudly display their Sunday School papers

5. Children in Hashemite Jordan Kingdom hold picture cards sent by BGMC

6. Sunday School children in Hamadan, Iran

7. The BGMC helped to provide literature for this Sunday School in Ronda, Spain

8. Sunday School in Beirut, Lebanon

9. Our Italian literature is welcomed by many young people like these in Catania, Sicily.

10. These Belgian children enjoy Sunday School literature supplied by BGMC



6



7



8

Sunday's Lesson

"RIGHTLY DIVIDING THE WORD OF TRUTH"



AGRIPPA AND BERNICE

Sunday School Lesson for December 8, 1957

Acts 25:13, 14; 26:19-29

After his arrest in Jerusalem, Paul the apostle was taken to Caesarea for protection from violence at the hands of Jerusalem Jews. He then spent two years in prison, after which time Festus, the new governor of the province, brought him forth in order that King Agrippa and his sister Bernice might see and hear this man who everywhere had caused such a stir. Our lesson text is taken from Paul's testimony before Festus and Agrippa, and it presents the three men in striking contrast.

PAUL. "Then Agrippa said unto Paul, Thou art permitted to speak for thyself" (Acts 26:1). Paul was undaunted by the pomp and display of the king and his consort. He was undismayed at the gleaming armor of the Roman officers. His answer takes up twenty-four verses and may be summed up thus—

(1) He gives his testimony. "I think myself happy, king Agrippa, because I shall answer for myself." Paul never tired of giving his personal testimony. Though he had been sorely tried and had been for two years a prisoner, the joy of the Lord was still his strength. When circumstances are not to our liking have we enough grace to recognize in them the opportunity to glorify and prove our God, and therefore to testify, "I think myself happy"?

Paul described to the king his life before his conversion and the vivid details of his conversion. And nothing else that he might have said could have been more effective. A changed life is the greatest and most convincing evidence of the reality of Christianity.

(2) He describes his ministry (vv. 16-18). These words apply to every Christian and describe the nature of personal witnessing. "To open their eyes"—the unsaved need illumination for their minds through the Word. "To turn them from darkness to light"—the illumination of the mind must be followed by the conversion of the will. "From the power of Satan unto God"—with conversion comes emancipation. The sinner receives deliverance from the power of the devil, to whom he has been enslaved, and is brought into direct touch with the power of God.

(3) He declares his obedience to God. "Whereupon . . . I was not disobedient unto the heavenly vision." What a testimony to be able to give! Can we make the same assertion?

FESTUS. "And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad" (v. 24). When he thus spoke Festus gave himself away! He unwittingly paid tribute to the gospel Paul preached! (1) He recognized Paul's intellectual attainments. "Much learning," was the expression he used. Some people wrongly charge that the gospel is believed and propagated only by the ignorant

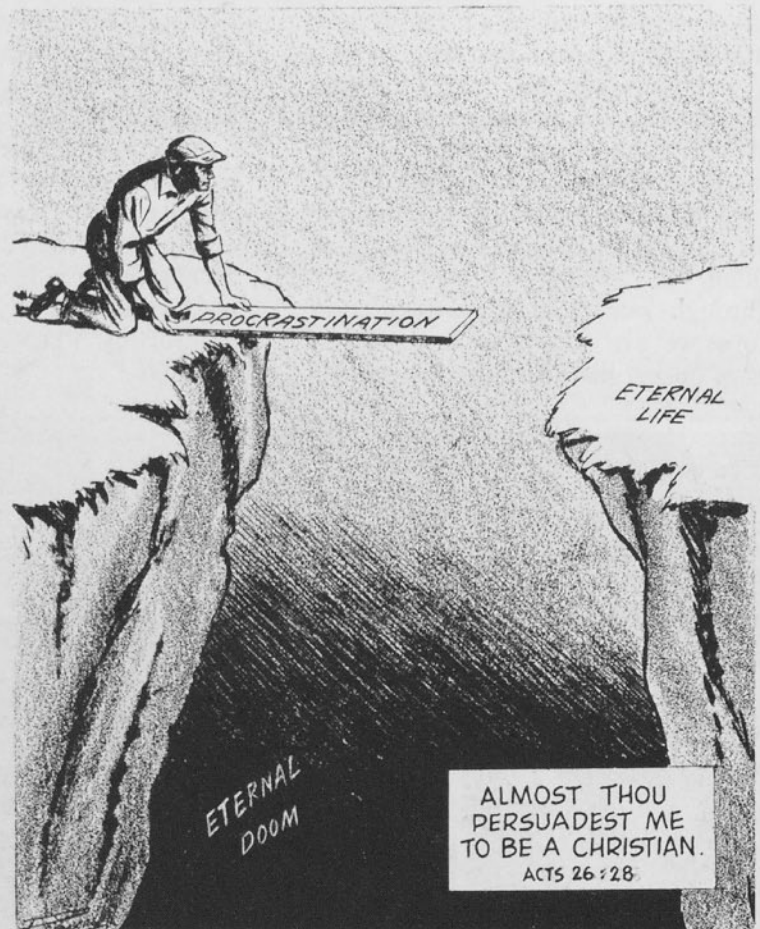
and unlearned. (2) He recognized Paul's spiritual anointing. "Thou art beside thyself." What was it about Paul which so troubled Festus that he interrupted Paul with "a loud voice"? It was the fact that Paul spoke with great earnestness and under such a heavy anointing of the Spirit! (3) He was nevertheless unwilling to face and accept the truth.

AGRIPPA. Something in the manner of Agrippa revealed that he, too, was impressed by Paul's testimony, for Paul asked him, "King Agrippa, believest thou the prophets? I know that thou believest." To which he replied, "Almost thou persuadest me to be a Christian."

Festus, Agrippa, and Paul—each of the three represents a specific class of people today. Festus represents those who entirely turn aside from the gospel, branding it as madness and folly. Agrippa represents those who have had the gracious privilege of being brought near the kingdom, and who have been enabled to understand something of its nature, terms, duties, and blessings, but who, in spite of all this, remain in their sins. Paul represents those who are not only convinced of the truth of the gospel, but who fully surrender to it and who love supremely the Christ it reveals. In which class do we find ourselves?
—J. Bashford Bishop

Time is money. We have no right to waste our own or others' time. Time is power. We have no right to throw it away. Time is life. We must value it greatly. Time is God's. He has given it to us for a purpose. Time is a sacred trust. We must answer for every moment. Time is preparation for eternity. We must redeem it.

TOO SHORT





New "Sta-Tru" Bible Picture Puzzles

Inlaid, No Table Necessary—Work Anywhere.

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Made of tough, durable chestnut board backgrounds. Each puzzle has the title and Scripture text on scroll design panel on picture front. Cellophane wrapped to assure cleanliness and to add glamour to these beautiful gift items. Children will love them. Wonderful for the convalescent; and for those shut-in days. Each puzzle is large 10¼x13¼ size.

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- 20 EV 18054 A Boy Shares His Lunch
- 20 EV 18055 Bedtime Prayer
- 20 EV 18056 A Journey to Egypt
- 20 EV 18057 Birth of Jesus
- 20 EV 8062 Little Girl in Flower Garden
- 20 EV 8066 The Boy Paul
- 20 EV 8067 The Nobleman and His Son
- 20 EV 8068 Joseph's Beautiful Coat
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- 20 EV 8125 The Good Samaritan
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No COD Orders—CHARGE ORDERS: Add 5% for Postage and Handling—WE PAY POSTAGE on all orders sent with cash.

WE PRAISE GOD FOR HIS BLESSINGS upon our annual short-term Bible school held in Lavras, Minas Gerais, recently. Fifty-two students were enrolled, coming from various parts of the State and the Federal District. The teachers included the following missionaries and pastors: Gustav Bergstrom, Joao Lemos, Bernard Johnson, Joao Oliveira, Luiz Rodrigues de Souza, Jose Pimentel de Carvalho, Alice Olson, and the author of these lines, besides Sgt. Milton Aza-vedo Santos.

During the day the classes studied such subjects as doctrine, Bible geography, pastoral theology, Portuguese,



New church in Camargos, site of the new hydro-electric power project

BIBLE SCHOOL BLESSINGS

BY E. LAWRENCE OLSON
Missionary to Brazil

and music with a view to training workers for more effective service in this great harvest field of Brazil. It is indeed gratifying to see how God has used this Bible school and similar efforts in various parts of the nation to raise up a strong national leadership which is bearing practically the whole load of evangelizing Brazil.

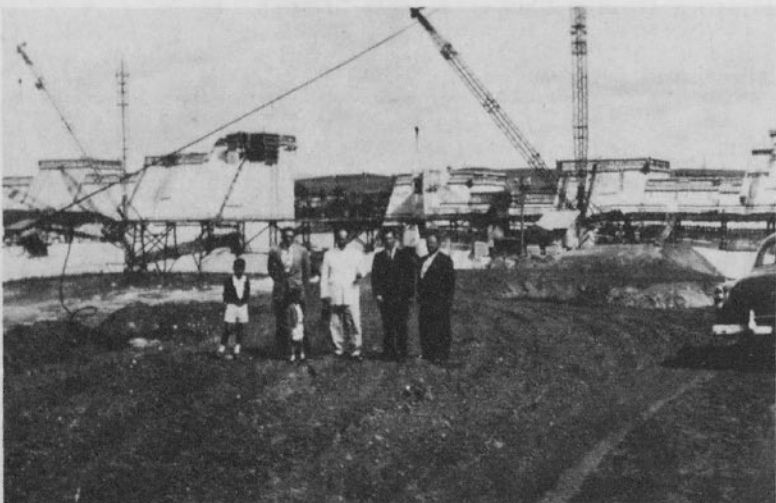
The evenings during the school were devoted to evangelistic meetings, preceded occasionally by street meetings in various *bairros* of the city. One Sunday we had our field "concentra-

tion" (rally), with several services. People came in from the outstations, crowding our church to overflowing. Four brethren were set apart as deacons, and one as an elder. During the final evening service we baptized twenty-one in water, nine of whom were from one family. We learned afterwards that they had become interested in the gospel thirteen years ago, through contact with a local brother. It made us realize again how important it is to continue to sow the Seed, as oftentimes it bears fruit where we least expect it.

Another highlight of the month's ac-

tivities was the inauguration of the Camargos Church.

In our area there are two new hydro-electric power plants being built by the American Morrison Knudsen Company at Itutinga and Camargos, just two miles apart, on the Rio Grande River. This is part of the present government's gigantic plan to electrify Brazil by power development. We now have about forty believers working on the Camargos project, including one of the head Brazilian engineers. These folk got together and built themselves a temporary church. When the dam project is completed about two years



Views of the construction of the Camargos Dam and the hydro-electric power project

REVIVAL CENTER URGENTLY NEEDED!

by JOHN M. LEWIS, North Africa

There is a *tide* in the moving of the Spirit of God, and Jabalpur in India has experienced such a tide! During a gracious revival a hundred people were saved, eighty accepted water baptism, and thirty were filled with the Holy Spirit. Now the work has grown until we have three hundred enthusiastic people attending our services—packed like sardines into our little Gospel Hall and sweltering in a 115-degree summer heat. People are being turned away from every service for lack of accommodation.

Frankly, there is no element of stability under conditions such as these. Here we have a modern industrial city, a hub for the vast central portion of India. We cannot invite people of consequence to such a building; we could not hold them if they were to come. With the great pressures against Christianity, people need a "rallying point." A substantial church building, a real church home, would be such a "rallying point." Those who are opposed to our message may find many opportuni-

ties to attack the work, calling it *Aya-gaya* (here today, gone tomorrow). The only way to still these voices is to make an adequate church home available.

Our local believers are active—oh, so active! They have a wide-awake WMC program and are running an elementary school. They are saving up their money to buy a lot. They have an excellent C. A. group. They are evangelizing the whole city of Jabalpur, but under today's inflationary prices they just do not have sufficient total income to erect a church building.

It will cost only \$6,000 to erect an adequate structure. May we appeal to the Christian friends in America to rally to our aid! If you cannot give a large sum, perhaps you can give \$5 per month over a period of one year. We could then start the work immediately and put up the church, brick by brick! Remember, the doors of India are closing fast, and we must ensure the continuation of a work which has been established through "sweat and tears."

from now, the little church will be torn down along with practically all the houses in the area. Nevertheless we had a wonderful time at this inauguration.

We also had a *festa* at the Cana Verde church on another Sunday, including a great open-air service. Friends may remember that some years ago at this same town we came very near to being shot down by the enemies of the gospel. But God has marvelously undertaken, and now we are no longer molested. Great interest is being shown and the work is moving ahead. Truly our God has worked for us! We ask a continued interest in the prayers of God's people everywhere as we proceed with the evangelization of Brazil's vast hinterland by every means at our disposal—the printed page, Bible distribution, radio, and national workers. ◀◀

THE MASTER'S CALL

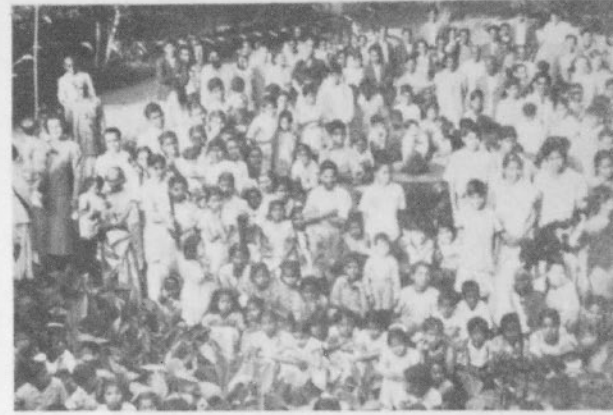
Have you heard the Master's call?
Will you go forsaking all?
Millions still in sin and shame
Ne'er have heard the Saviour's name.

Some may give and some may pray,
But for you He calls today—
Will you answer: "Here am I,"
Or must Jesus pass you by?

Soon 'twill be too late to go
And your love for Jesus show.
Oh, then quickly haste away—
Tarry not another day!

What if you refuse to go?
Someone then will never know
Of the Saviour kind and true,
And the blame will rest on you.

Will you then forsaking all,
Gladly heed the Master's call:
Answer quickly, "Lord send me!"
To the lands beyond the sea?



Part of the congregation at Jabalpur

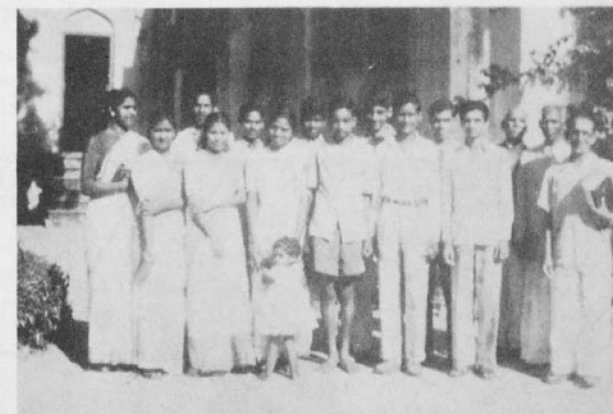


WMC's of Jabalpur, a very active group

We must also remember that this is the only Pentecostal work in all the central provinces of India with perhaps 20,000,000 people.

Please send all offerings to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri, earmarked for "Revival Center in Jabalpur, India." ◀◀

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



The C. A.'s at Jabalpur

CHRISTMAS LASTS ALL YEAR

Gifts sent to the National Children's Home at Christmas time are used all year long!

BY RUTH NOURSE

IT IS A SATURDAY IN DECEMBER 1956. Strange sounds fall on my ears as I walk toward the dormitory at the National Children's Home in Hot Springs, Arkansas.

"This one's heavy!" Thump! "It's for the Home. Wonder what's in it." Thump!

"Here's one for Marcia." Thump! "Davie." Thump! "Another big one for the Home." Thump! Thump! Thump!

As I draw nearer my curiosity is aroused even further by what I see. The station wagon is backed up to the steps and the "big boys" are excitedly engaged in an unloading operation. They are lined up, bucket brigade fashion, passing packages up the steps and into the reception room. It is the Christmas mail.

Inside, four houseparents and the office secretary are busy opening packages and recording donors' names and contents. It's only a few days before Christmas and they have developed production-line precision. The secretary has the return addresses from several packages on her desk. The house par-

ents are opening boxes.

"What's in the box from Lodi, California?" asks the secretary.

"Six socks, six T-shirts, six pants, three dresses, three skirts and blouses, one candy, two toys," is the reply.

The typist finishes the list and picks up another label. "First Assembly W.M.C., Fort Myers?" Another houseparent responds, "Two rugs, three balls, two blouses, two shirts..."

"DeWitt, Arkansas?" The opening and listing continues until the day's mail is finished.

Then the houseparents take the clothing and gifts suitable for their particular age group to the Christmas room in their dormitory. This room, where the gifts are wrapped, is a fascinating place. Only a few children ever get a peek into its mysteries—and these not by invitation.

Each housemother has a notebook which she started even before packages began to arrive from the post office. In it she has listed each child's needs, and a few "wants." Two or three alternates have been added, just


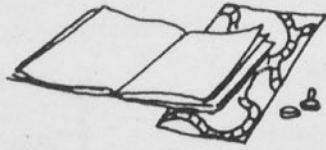



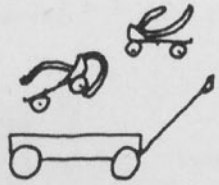



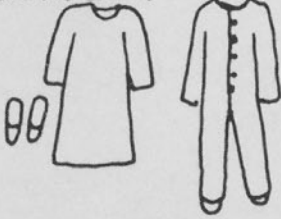


in case his needs or wants don't materialize.

With the incoming gifts before her, the housemother carefully checks her list to see what is needed to complete each child's box. Sam needs another shirt. (People never seem to remember how long a seventeen-year-old's arms can be!) And he needs a winter jacket, too. That blue plaid shirt is just the thing for Johnny! Then *his* list will be complete.

One by one the lists are checked, and each box is filled with brightly wrapped gifts. It may be very late on Christmas eve before the job is finished. The boxes of gifts are taken to the dining room and emptied under the big tree. In the morning the children eat breakfast with one eye on the tree and its impressive pile of gifts.

While the girls clear away dishes, the boys arrange chairs in a huge semi-circle around the tree. Soon all the family gathers—each child eager, with an empty box for his gifts.

Everyone joins heartily in the singing of "Hark, the Herald Angels Sing,"

<p>JANUARY</p>  <p>Coats, Sweaters, Caps, Gloves</p>	<p>FEBRUARY</p>  <p>Books and Games</p>	<p>MARCH</p>  <p>Boys and Girls Clothing</p>	<p>APRIL</p>  <p>Rain clothes</p>
<p>MAY</p>  <p>Study Toys and</p>	<p>JUNE</p>  <p>Sports equipment</p>	<p>JULY</p>  <p>Lamps, Pictures</p>	<p>AUGUST</p>  <p>Suitcases</p>
<p>SEPTEMBER</p>  <p>School Supplies, Clothing</p>	<p>OCTOBER</p>  <p>Night Clothing</p>	<p>NOVEMBER</p>  <p>Food</p>	<p>DECEMBER</p>  <p>Bedspreads, Rugs</p>

and "Silent Night." A group of primary boys recite the Christmas story from Luke. Then all the members of the staff begin to distribute packages. For over an hour there is happy confusion as names are called and bright paper is stripped from the carefully wrapped gifts.

Josie is laughing at a cute little mechanical monkey that jumps up and down, while he cheerfully bangs together two tiny cymbals. Janice cuddles a dolly dressed in brightly striped pajamas. Everyone laughs at 12-year-old Stevie trying out his toy electric razor. More quietly, a small boy removes his well-worn canvas shoes to try on some handsome new Sunday shoes. Older girls admire new blouses, and try on gloves and sweaters. A four-year-old hugs a pair of furry house slippers.

Houseparents have done a wonderful job. Each selection of clothing and other gifts reflects the personality of the child. Colors are right. There is every evidence of care and thoughtfulness in choosing what the child would



Janice cuddles a dolly

like best. Little folk seem to find the most joy in toys, and the older children like the clothes. But little folk need clothes, and older ones need "toys," too.

Friends who send gifts to children in the Home should keep in mind the fact that hundreds of others are doing so. Gifts received at this time of year are enjoyed and appreciated the year around, and are a very important contribution to the welfare of the children all year. There is hardly any end to the need for underclothing of all sizes, shirts, socks and jeans for the boys—especially the big ones.

Toys are enjoyed and needed—but not in nearly so great quantity. Group play calls for sturdy wheel toys. Games



Presents for 80 children

for groups of older children are a real blessing, as there are never enough to go around on a rainy day. Candy, nuts, and other goodies are all a part of Christmas. But tragic things can happen when these are not sealed tightly in tins. Changes in temperature cause moisture to condense, often spoiling both food and other things in the box. Christmas offerings fill a special need. Money is one item that can always be put to good use any time during the year.

Because houseparents must see the gifts in order to make the proper distribution, gifts should not be wrapped. Send along paper and ribbon, and the gifts will be individually wrapped and tagged in the Christmas rooms.

Some church groups like to send gifts designated for a particular child. This makes a project seem more personal to the donors and may add to the joy of giving. However, the children are all treated alike. Even the new family of four who arrived just two days before Christmas last year were remembered like the rest, although no one had designated gifts for them.

Christmas at the National Children's Home is as happy as your lovely gifts and our devoted staff can make it. Our children are made happy by simple and useable things. Their greatest happiness comes from having a home and people who love them to care for their needs, not only at Christmastime, but every day of the year.

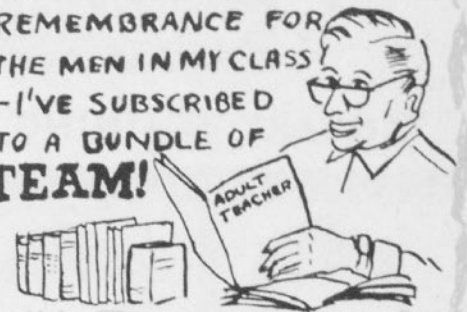
Mail all Christmas gifts to:

NATIONAL CHILDREN'S HOME
P. O. BOX 1017
HOT SPRINGS, ARKANSAS

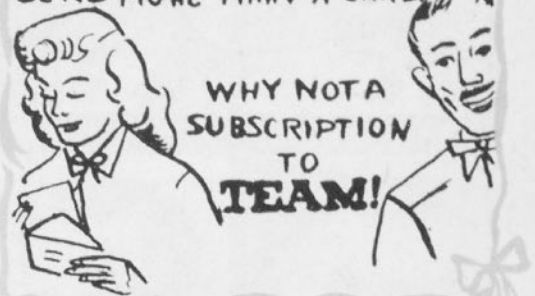


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Testimonies of DIVINE HEALING

Skin Disease Disappears

I want to praise the Lord for His wonderful healing power. In 1948 I contracted a skin disease on my hands, and I suffered with this for seven years. I went to doctor after doctor, but they didn't know what the trouble was. They would prescribe some medicine for me; but soon my hands would get dry again, crack open, and bleed. They would become so sore and hurt me so much that I would have to quit work. After a while I realized that medicine would not help me.

I was unsaved at the time, but I had been going to church occasionally at the East End Assembly in Louisville. At this time a revival was in progress, with Irvin A. Shank as the evangelist. While I was in the drug store having another prescription filled I felt impressed that I should forget the medicine and go to the revival to

RADIO NEWS FLASH

The following stations have been added to the REVIVALTIME Radio log:

WORCESTER, MASSACHUSETTS (WAAB)

1440 kc.—5,000 watts
Sundays, 8:30 a.m.

BRISTOL, TENNESSEE (WFHG)

980 kc.—5,000 watts by day 1,000 watts
at night
Sundays, 10 p.m.

BIG SPRINGS, TEXAS (KTXC)

1400 kc.—100 watts
Check local newspaper for time.

DEXTER, MISSOURI (KDEX)

1590 kc.—1,000 watts
Check local newspaper for time.

CHANGES

DENVER, COLORADO (KLZ)

560 kc.—5,000 watts
Sundays, 10:30 p.m.

be saved and healed. I left the drug store without the medicine.

I went to the church and gave my heart to God. That same night Pastor Bunch and Evangelist Shank prayed for my hands, and God healed me. My hands cleared up in a week's time, but after being all right for two weeks they became worse than they had ever been before. I went back to church and showed my hands to Brother Bunch. He said the devil was trying to steal my healing victory and he encouraged me to keep on believing and trusting God; then we prayed together. In about a week my hands cleared up again, and I haven't had a bit of trouble since. It will soon be two years since I was healed.—Herbert Rogers, 728 E. Market St., Louisville, Ky.

(Endorsed by George E. Bunch, Pastor, East End Assembly, Louisville, Ky.)

Cancer Leaves

Over a year and a half ago I started hemorrhaging from five parts of my body about every other week. Many times my whole body would become discolored, and within two days' time would swell up to 12 or 15 pounds above my normal weight. This continued for several months.

My doctor discovered a growth on my body, which I carried for four months. I began having severe pounding headaches, which were caused by high blood pressure. Within five months I lost 35 pounds and went down to 75 pounds in weight. I was nearly out of my mind with pain and distress, and I was told that I was dying.

However, Pastor and Mrs. David Flower came to pray for me one day. All the members of Bethany Assembly in Springfield, Massachusetts, were also praying for me, and God in His mercy stretched forth His hand and completely healed me. I passed a malignant growth and began to regain my normal weight. Within a matter of hours from the laying on of hands, my body returned to normal color. Now I am able to eat and sleep normally. Over three months have passed since this experience, and I am still gaining. My doctor has now told me that I had cancer and other complications. To God be all the glory for His healing power.—Nellie Hamel, Holyoke, Mass.

(Endorsed by David W. Flower, Pastor, Bethany Assembly, Springfield, Mass.)



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

I John 1:8 states, "If we say that we have no sin, we deceive ourselves." Does this mean that Christians must sin?

This verse sets forth that we have inherited tendencies brought down to us through Adam's sin. Therefore we must walk humbly with our God and rely on divine strength, rather than on human ability, to keep us. But it does not mean that Christians need to live in sin; for if we walk in the light we have the ever-cleansing power of the redeeming blood of Christ (v. 7). It is great comfort, however, to know, that should we sin, the Lord is "faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" when we humbly confess our wrong (v. 9).

* * *

What did Jesus mean when He said, "Make to yourselves friends of the mammon of unrighteousness"? (Luke 16:9) How could Jesus put His approval on the unjust steward who took advantage of his employer?

Briefly, the whole parable is given to teach us to use our earthly possessions to the glory of God and the good of others, for we must all be put out of our stewardship at death. Only those "friends"—or what we have laid up in store in heaven—will be of eternal worth and will receive us "into everlasting habitations." In other words, "Lay up for yourselves treasures in heaven." Jesus did not commend what was crooked in the unjust steward. He commended only the steward's wisdom in making provision for himself. From this wisdom He gave the lesson on making proper use of our material things.

* * *

Some scriptures warn against departing from God—for example, 2 Chronicles 15:2; Matthew 24:13; Hebrews 3:6. How do you harmonize these verses with the promise given in John 10:28, 29 that we will be kept?

I believe that John 10:28, 29 sets forth the divine provision. If we were not assured of divine keeping power we would have no firm foundation for our faith. Similarly Romans 8:31-39

assures us that nothing in heaven above or in the earth below can separate us from the love (and keeping power) of God. This is God's marvelous provision.

The other scriptures you have given set forth man's responsibility. If man wishes to maintain God's marvelous blessing and provision he must "keep himself in the love of God" (Jude 21). To emphasize divine sovereignty and ignore human responsibility is to miss the full truth of the gospel.

* * *

I have been a believer in fate. Now I am studying my Bible. Can you help me in this matter?

The fatalist recognizes only nature; the Christian recognizes God as being above nature. The Christian attributes to God's providence what the sinner might say is fate.

If fatalism were correct, prayer would be useless. We would all be victims of natural laws. But God does hear and answer prayer. Though He is "immutable" in His character He is not "immobile" in His actions. His character never changes, but He does change in His attitude.

* * *

If God knows the needs of the missionaries and all His children, why is it necessary that we pray for them?

In creating man in His own image, God made man a free agent. Man may co-operate with God, or he may oppose God. Prayer is an aspect of co-operation. Man feels the needs and therefore asks God to meet the needs. God is *immutable*, or *unchangeable*, in His character; but, as someone has aptly said, He is not *immobile*. God may change His mind in answer to earnest, heart-felt prayer from His children.

If you wish Brother Williams to answer a question, send it to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo. He will answer either in this column or by personal letter (if you send a stamped self-addressed envelope.)



Fagots From the Torch of Evangelism

Compiled by the Department of Evangelism, 434 West Pacific St., Springfield, Mo.

► **AUSTIN, TEX.**—Evangelist Bill Sharp recently conducted a week of revival meetings in the First Assembly of God. The interest and the crowds were very good. The church and all the visitors were richly blessed and inspired by the ministry of the evangelist. —*W. A. McCann, Pastor*

► **WILLIAMSTOWN, W. VA.**—The church here was privileged to have a two-week revival recently with Evangelist and Mrs. Cyril T. Chegwin of Big Stone Gap, Va. Through the dynamic preaching of God's Word and the musical talent of these evangelists, much blessing was evident. —*George E. Van Riper, Pastor*

► **LUBBOCK, TEX.** — Evangelist Glen Shinn was greatly used of the Lord to bring blessing to the First Assembly of God during his recent revival here. Many are still telling what the revival meant to them. There was a wonderful moving of the Holy Spirit. One was reclaimed, and one young man received the Baptism. —*H. M. Sheats, Pastor*

► **CLARINDA, IOWA**—The congregation here is rejoicing in the fine revival held recently by Evangelists Paul and Evelyn Sandgren of Hettinger, N. Dak. Each night there was a moving of the Spirit in all phases of the service. The special music touched many, and the plain preaching of the Word of God stirred hearts and caused seekers to come to the altar for salvation and reclamation. The attendance was the best ever. There were many new folk reached, and many of them are now active

members of the Sunday School. On Rally Day the Sunday School attendance reached a record of 196. A number have testified to definite healings as a result of prayer in the meetings. The revival fires still burn. —*G. R. McGhghy, Pastor*

► **QUINCY, ILL.**—The Bethel Assembly of God got its fall program underway with a victorious soul-winning campaign with Evangelist Christian Hild of Minneapolis, Minnesota. The Sunday School attendance climbed to 531 during the campaign, and because of capacity crowds extra chairs had to be used. Many had to stand in the Sunday night services. A good number came forward for salvation—51 one night, and 53 another. Some very definite healings were recorded in the "Miracle Services" of the campaign. Scores of new contacts were made for the church. One lady brought over 50 newcomers. —*Harley M. Smith, Pastor*

► **FRONT ROYAL, VA.**—Evangelist and Mrs. J. E. Winstead of Winter Garden, Fla. recently closed four weeks of revival in the church here. The entire meeting was mightily blessed of God. Every night God met His people in saving, baptizing, healing, and refilling power. The Holy Spirit ministered in a way that many had never witnessed before. The evangelist laid hands on people and prayed for their deliverance. The "slain of the Lord" were many around the altar. The congregation will long remember these meetings. —*T. B. Pierce, Sr., Pastor*

► **TIPP CITY, OHIO**—Bethel Tabernacle just closed three weeks of meetings with Evangelist J. C. Poteet of Anaheim, Calif. Several were saved, and a goodly number received the baptism of the Holy Spirit. There were a number of definite healings, and the church was built up during the meetings. Many newcomers attended. —*E. P. Cooper, Pastor*

► **CORPUS CHRISTI, TEX.**—The people of the Hillcrest Assembly of God here will long remember the recent revival conducted by Evangelist and Mrs. Don George of Hobbs, New Mex. Night after night the Lord was present to confirm the Word with signs following. The musical ability of the evangelists added much to the success of the revival. The Sunday School increased in number, and every department of the church was strengthened and blessed as Brother George ministered under the anointing of the Spirit of God. —*J. W. Nash, Pastor*

► **MEDINA, OHIO**—In recent weeks and months the church here has experienced three very excellent revival meetings. The first was with John C. Poteet of Anaheim, Calif.; during the three weeks at least 20 received salvation, a number were baptized in the Holy Spirit, and there were scores of healings. The pastor's mother was healed of cancer of the liver. One outstanding feature of the meetings was the splendid attendance of young people. Many of them brought their unsaved high-school friends.



Crowd at a day meeting in Berlin. At right are Gustav Praclik, interpreter, E. T. Quanabush, and Karl Fix, Director of the Volksmission.



Street meeting in Shorndorf, Germany during the Quanabush revival. Many people followed the workers to the tent and were saved.

BACK FROM EUROPE

Evangelist and Mrs. E. T. Quanabush recently returned to the United States after spending several months of ministry in various parts of Europe. They preached 123 times in a period of 112 days, through 20 different interpreters, and in 11 cities. In the course of their ministry they traveled into 14 different countries. For a month they were in Berlin conducting services in a tent seating 1000

people. They also had tent meetings in Freudenstadt and Schorndorf. The magazine, *Der Volksmissionar* carried many reports of results of the meetings which included many outstanding healings. Meetings were also held in Stuttgart and Ertchhausen, Germany; Rome, Italy; and Copenhagen and Mariager, Denmark. On Labor Day they ministered to the U. S. armed forces in Darmstadt.

Later, Evangelist Harold May Jr. of Sioux Falls, S. Dak. held meetings here. The meetings lasted for five weeks, and at least 50 came forward for salvation and 25 were filled with the Holy Spirit. On the last Sunday 28 were baptized in water, and 16 received into the church membership. This was the third meeting conducted here by Brother May.

Just recently, Evangelist Christian Hild conducted ten days of meetings. The crowds were the largest in this meeting, with over 300 in the Sunday evening services. There were 60 at the altar on one Sunday night alone, and many of that number were seeking salvation.

—Martin H. Baxter, Pastor

► **OVERTON, TEX.**—After 20 months of enjoyable ministry here, we have resigned and accepted a call to pastor the First Assembly of God in San Antonio. The blessings of the Lord have rested upon the efforts here, and last year the Sunday School record was broken. The following evangelists were of blessing and help to the church: Smith and Rogers, who held two campaigns; Stanley MacPherson; J. T. Davis; and D. C. Ogden.

—A. L. Todd, Pastor

► **BRIDGEPORT, ILL.**—The church here recently enjoyed an excellent revival with Evangelist B. R. Minton. The congregation received a new interest in Bible prophecy as the evangelist used a 30-foot chart in his teaching. Many new people visited the Assembly for the first time during the meetings. Even since the meetings have closed, the services have been richly blessed of God. Numbers have found the Lord, and new people have been in attendance.

—George J. Rutledge, Pastor

► **BARTLESVILLE, OKLA.**—A very profitable two-week revival was just concluded at First Assembly by Evangelist Phil Johnson of Tulsa, Okla. Believers were refreshed, encouraged, and strengthened. Sinners were saved, and the sick were healed. Other evangelists who have supplemented the ministry of the church this year are Kenneth Barney and Dillard Bates. W. Randall Ball was the night speaker at Youth Camp. These ministries, along with the V.B.S. and the regular ministry of the church, added 124 souls to the Kingdom during the year.

—H. Paul Holdridge, Pastor

► **DANVILLE, PA.**—The Reid Evangelistic Party of Springfield, Mo. recently concluded an area-wide revival here in their new tent. About 300 responded to the altar call for salvation, and nearly 75 received the baptism in the Holy Spirit the last week of the meetings. Folks were getting saved, healed, and filled with the Spirit all at once in one of the greatest outpourings of the Holy Spirit this area has seen.

Many healings were wrought by the power of God, and some nights it seemed that everyone in the prayer line received healing from the Lord. One lady returned to her doctor, only to find that God had completely healed her of diabetes. Another passed a tumor on the third day after prayer.

The humble and genuinely sincere spirit

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ala.	Mobile	8 Mile	Dec. 5-15	B. R. Minton	P. J. Paramore
Calif.	Alpaugh	A of G	Dec. 1-22	Bennett Musical Trio	Roy L. Cowen
	Orangevale	A of G	Dec. 1-14	Paul Boyer	M. L. Woods
Colo.	Denver	Calvary Temple	Dec. 8—	Wendell Reed Party	Charles E. Blair
Conn.	Waterbury	A of G	Nov. 30-Dec. 15	Busse Evang. Team	Sidney Regnier
Idaho	Kellogg	A of G	Nov. 27-Dec. 16	Sunshine Party	W. L. Papan
Ill.	Granite City	First	Dec. 5	Bill Sharp	James Kofahl
	Maryville	A of G	Dec. 4	Bill Sharp	George Ankarlo
Mass.	Brockton	A of G	Dec. 5-8	Watters Gospel Team	H. R. Worrell
	Lawrence	A of G	Nov. 24-Dec. 1	John Wright Follette	Helen Wight
Minn.	Worcester	First	Nov. 28-Dec. 1	Watters Gospel Team	Wm. E. Bailey
	Worthington	A of G	Nov. 19—	Waldo Trask	Herman H. Rhode
Miss.	Glen Allan	First	Dec. 1—	Tommy Lofton	J. W. Grisbee
N. Mex.	Los Alamos	A of G	Dec. 1—	Bill Newby Party	James Crittenden
Okla.	Anadarko	First	Dec. 1—	Raymond Grimes	M. D. Williams
	Bartlesville	Tuxedo	Dec. 1—	E. H. Sherratt & wife	L. E. Cruncheon
Pa.	Fairfax	A of G	Dec. 1—	Billy Guthrie & wife	David Essary
	Belfont	A of G	Dec. 4-15	Eddie Lowmaster	Phil Bongiorno
S. C.	Meadville	A of G	Nov. 26-Dec. 8	Irvin E. Ade	J. Wesley Clark
	Hartsville	Gospel Tab.	Dec. 1-15	Calvin Melton	B. F. Kittrell
Wash.	Naches	A of G	Dec. 3-15	Warren D. Combs	Kenneth Woll
	Raymond	* A of G	Dec. 6-8, 13-15	Willard C. Peirce	Vernon W. Skaggs
B.W.I.	Jamaica	Kingston	Dec. 8-22	McColl-Gerard Trio	Cyril Huckerby

* Workers Training Course

Announcements should reach the Department of Evangelism 30 days in advance, due to the fact that *THE PENTECOSTAL EVANGEL* is made up 24 days before the date which appears upon it.

of the evangelists, and the rich anointing from above upon their ministry, certainly blessed this area. The co-operating churches have all received new converts as a result of these meetings, and the revival spirit continues.

—M. David Bowen, Chairman

News of Evangelists

BILLY JONES recently held meetings in Mexico City, Mex. . . STAR THOMAS will be engaged in meetings in Africa for six months. . . FRED VOIGHT is now on the staff of South-Eastern Bible College in Lakeland, Fla. . . PAUL PARRISH has accepted the pastorate in Marietta, Pa. . . JAMES D. RIDER is Dean of Men at Bethany Bible College, Santa Cruz, Calif. . . FRANK LUMMER is now pastor in Upland, Calif. . . NELSON WHITE is pastor of the Temple Assembly in Clanton, Ala. . . ALBERTA SHERWOOD was married in August, and her name is now Anderson. . . DEAN UNDERWOOD has accepted the pastorate in Fort Dodge, Iowa. . . Sheryl Lynn has recently arrived to gladden the RICHARD OWENS' home.

DEDICATION of the new Stone Church, 8401 S. Ashland Blvd., Chicago, Ill. and parsonage, 8408 S. Justine on Dec. 4-9. Gayle F. Lewis, Assistant General Superintendent, and W. R. Williamson, District Superintendent, speakers. Day of dedication on Dec. 9 on our 51st anniversary.—by Ernest C. Sumrall, Pastor.

WITH CHRIST

GUADALUPE V. FLORES, 57, San Antonio, Tex., went home to be with Jesus October 20, 1957. Brother Flores was member of the Latin American District. He was ordained in 1922.

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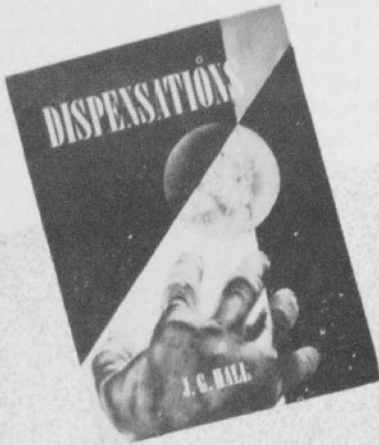
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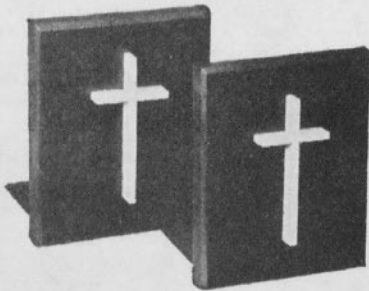
This dynamic book by one of our own Assemblies of God authors deals with God's dispensational plan from the eternal past to the eternal future. Woven into the concisely written chapters on this timely subject are answers to many questions being asked today. Preachers, teachers, and students will appreciate Hall's thought-provoking presentation of these Bible truths. Highly recommended by Dr. Theodore A. Kessel, Dean, Central Bible Institute, who says, "It is a spiritual feast that will enlarge your vision and stimulate your thinking."

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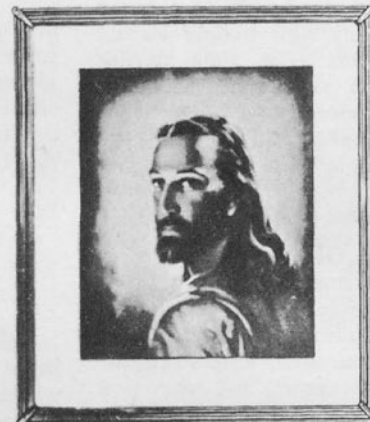
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"EVEN SO SEND I YOU"

(Continued from page five)

age." Christ's contact with men was personal. He came into first-hand contact with their sorrows, sins, and sicknesses. He made Himself available to the human cry. He was easily accessible. He felt the needs of those He came to reconcile. He withheld not His tender hand from the loathsome leper. He gave His healing virtue to one little trembling soul who was ignored by the masses. He gave His tears of sympathy for one deceased friend, and a word of pardon to the repentant thief. "As my Father hath sent me, even so send I you."

You are called to reconcile men, to put their hands in the hand of God. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you *in Christ's stead*, be ye reconciled to God."

Emerson told a group of divinity students that a minister's function is to "acquaint men at first hand with Deity. . . ." This cannot be done by long distance. There is no substitute for a personal ministry. We must feel their sorrows, sit where they sit, fellowship their unspeakable miseries; we must feel it, in order to reconcile them. "Why do you want to go back to the mission field?" the missions committee asked a young missionary who had been invalidated at home. "I can't sleep; I hear them day and night; I must get back to them," he said.

Just a year ago last January the whole Christian world was jarred by the cold-blooded murder and glorious martyrdom of five young men at the hands of the Auca Indians. "What a waste! What a crime!" cried a lukewarm church. Only eternity will reveal how many Indians in Ecuador will put their hands in the hand of Christ because five young men believed literally that they were called to a ministry of reconciliation.

Picture Ann Judson as she stood by, watching a group of infuriated natives trying to drown her husband in the Burma River. "O God," she cried, "give him grace. Make him strong. Don't let him weaken. If this is his time to go, let him die in such a way that these men will never forget it."

What is this but the ministry of reconciliation?

After many years of hardship and suffering, James Chalmers said, "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it to me surrounded with savages with spears and clubs, give it back to me again with spears flying at my head, with the club knocking me to the ground. Give me all that, and I will still be your missionary."

*"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climbed the steep ascent to
heaven
Through peril, toil, and pain.
O God, to us may grace be given
To follow in their train."*

Are we in the succession? "As my Father hath sent me, even so send I you." ◀◀

INCENSE AND PERFUME

Perfume is the sweetness that naturally exhales from the flower. Incense is the fragrance that comes from the touch of fire and tells of a great transformation. There is in the personal character often the perfume naturally, sweetness of temper, an acquired charm of manner. But this is not incense. This is but the glory of the flesh. Incense is that heavenly touch that comes to the heart that has been surrendered to God, crucified with Christ, that has gone through death and resurrection, and that has upon it the marks of the fire from God's altar. It is not sweetness of natural temperament but of divine love. God make each of our hearts a holy censer breathing out the fragrance of His peace, His patience, His chastened joy, His all-enduring love. —A. B. Simpson

Christians are photographs of Christ, and in the darkroom of sorrow and affliction, God is developing some of His loveliest characters.



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Naval Air Station, Pensacola
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France—Orly Field, near Paris
Georgia—Fort Benning
Hunter Air Force Base
Spence Field, Moultrie
Warner Robins Air Force Base, Macon
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THE HOLY QUEST

(Continued from page three)

ing God's Spirit has had to wait a long time for His coming, as these people did. Many times open-hearted people who are unencumbered with doubts and fears enter quickly into the Pentecostal experience. If one is having to wait or to tarry for some time, we may be sure God has something to work out with that person, and when he has been filled he may realize the blessed value of the time of tarrying.

I'm thinking of a fine young woman in one of my early pastorates, a clean-minded country girl who once had an experience of salvation in her native Quaker church. When she returned to the Lord she did not feel it necessary to be baptized in water. We tried to persuade her that all who had repented should follow our Lord in water baptism, but she rebelled against it because of her early training. Quakers believe baptism is a spiritual experience entirely.

Later, when there was a great revival meeting in our church, with many being filled with the Holy Spirit, she became very hungry and tarried diligently night after night. So many times we felt she would surely yield completely, then we would see her gradually lose the touch of God's blessing. We did not guess it! But one night, after a prolonged spiritual, the light of heaven suddenly broke over her face as she yielded. The Holy Spirit engulfed her and filled her mouth with the praises of God. She broke forth in another language as God's Spirit gave the utterance and for an hour or more she revelled in the new-found experience. When finally the waves of glory had subsided she arose, and with a smile on her face she said, "Brother Palmer, when are you having your next water baptismal service? I want to be baptized."

Luke 24:52, 53 sheds some light on the activity of the Christians during those days. It says, "They worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God." Their souls were lost in God; their spirits were stirred, active and prostrate in homage. In other words, they were just pouring out their hearts in wor-

ship and telling Jesus how much they loved Him.

This is the only verse in the New Testament where the Greek word here translated *praising* is used. "The Lord inhabiteth the praises of his people," and there is a very real sense in which the baptism of the Holy Spirit is a baptism of praise. Brother, let that gusher of praise loose in your soul! The word *praising* here may even indicate the use of consecrated song. How many are the songs about Jesus and His love! And how many have been used in our waiting meetings to develop a proper atmosphere for a freedom in seeking God, singing and making melody in our hearts unto the Lord.

"Blessing" is from the Greek word "eulogio." This is the same root from which we get our English word *eulogize*, which means to speak well of another. The heartfelt blessing or eulogizing of the Lord Jesus will soon lead one to the full surrender that permits the Spirit to overwhelm the soul completely with His power and joy.

"One accord" is another term we may well notice. We find it used in more than one place in the Book of Acts (1:14; 2:1). It is translated from the Greek word "homothumadon." This word is a combination of two Greek words, "thumos," which means "passion as if breathing hard; fierceness, indignation; wrath"; and "homo," signifying a oneness.

We can get some idea of the intensity of this expression from other experiences on the negative side, as found in Acts. When Stephen had a vision of the Lord Jesus standing at the right hand of God, and had revealed this vision to his persecutors who were surrounding him, "then they cried out with a loud voice, and stopped their ears, and ran upon him with *one accord*" (Acts 7:57).

When Paul was at Corinth an angry mob brought him before the Roman deputy, and Acts 18:12 says, "The Jews made insurrection with *one accord* against Paul, and brought him to the judgment seat."

And then there was the instance of the uproar precipitated by the silversmiths against Paul (Acts 19:29). "And

the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with *one accord* into the theatre."

In each case these people were passionately, dead in earnest. My friend, I believe this same passionate earnestness is most necessary to the receiving of the mighty infilling of God's Holy Spirit. Have you been really and passionately in earnest yet? The moment you seek God with all of your heart, that moment He is going to satisfy your soul with a heavenly downpour that you will not soon forget.

I shall long remember that fine young Baptist preacher who received a gracious baptism in the Holy Spirit at a meeting we held in Iowa while en route to Australia in 1948. He was the pianist for a well-known vocal quartet who had nightly engagements all over that part of the country and day-time engagements on the radio stations. His wife and many of his friends had received the Holy Spirit, and he was so hungry. But there was only one night during that meeting that he could attend the services, because their schedule was so full. That was a Saturday night. And it was lightning, thundering, and raining.

The crowd was small and even our hungry brother wasn't there until late. But he came! Oh, thank God! And he tarried!

But soon he struck one of those dry spells and sat up so disappointed. Encouraged to continue seeking God, he dropped back to his knees and prayers began to ascend earnestly for him. He, too, took a new hold on God, and with passionate commitment to God he soon came through to a dynamic Pentecostal experience. His soul was so full of glory he could scarcely contain himself.

THEIR REWARD

And so it was with those 120 who awaited the Day of Pentecost. They met God's conditions—they were continually, fiercely, passionately in earnest. "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). ◀◀

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Holiness

BY GEORGE HOLMES

HOLINESS IS THE IDEAL THAT GOD HAS IN MIND FOR EVERY believer. God Himself is "glorious in holiness" (Ex. 15:11) and He has called the redeemed to this "Because it is written, Be ye holy; for I am holy" (1 Peter 1:16). Holiness is Christlikeness. It is the declared purpose of God that we should be "conformed to the image of His Son" (Rom. 8:29). All those who have taken the first steps in salvation should realize that God has chosen them to bear the likeness that is seen only in the members of His family, of which family Jesus Christ is the firstborn Son. The road that leads to the goal of holiness may be called the Way of Holiness, and it is to be followed by all who would see the Lord (Heb. 12:14). It is to be "perfected in the fear of God" (2 Cor. 7:1).

Holiness is spiritual wholeness or health. It was a prayer of Paul that his converts might so live that when Christ should come they would be found free from censure or blame, not only in matters that found expression through their bodies but in the more sensitive matters of soul and spirit (1 Thess. 5:23).

Holiness, primarily, is an inward and spiritual condition, since God invariably commences His work of grace in the heart. But it soon shows itself outwardly in a changed and changing life. Holiness within will cause righteousness (right living) without. Holiness and righteousness are to each other as cause and effect.

The process that God uses to promote holiness and produce righteousness is called sanctification. Working towards the holiness of the believer are several agents or means, ordained by God. The need of this may be illustrated.

Long ago, an Eastern monarch disguised himself and traveled alone throughout his domain. Stopping to watch an unkempt, unloved slave girl one day, he found his heart being drawn to her. He bought her from her owner, secretly cherishing the idea of making her his bride. Between the moment of redemption and that of union and coronation, however, must elapse a lengthy period during which the girl must be prepared. She must learn the reality of the king's love, respond to it by loving him, and be trained in readiness for his cherished purpose: union and rule with him. The period of training, learning, becoming, might be called the period of her sanctification.

The first agent in sanctification is the precious blood of Christ (Heb. 10:29). This has cleansed away all past sins, delivered us from the power of Satan and brought

us into a right relationship with God. The slave has been redeemed. There can be no realization of holiness apart from faith in the blood of Christ.

Another agent is the truth of the Word of God (John 17:17). Herein is given, by principle and precept, details of God's will. Obedience to what He asks results in holiness: disobedience is unholiness, or sin.

The Holy Spirit is, of course, a sanctifying Agent (1 Pet. 1:2). He, as Christ's personal Representative on earth, endorses in the believer the claims of the Word, drawing the believer nearer to God, i.e., away from the world, its principles and ways.

Sanctification is not automatic: it requires the co-operation of the believer. It entails a yielding to (Rom. 6:19) and an abstaining from (1 Pet. 2:11). It means receiving cleansing (1 John 1:7) and cleaning ourselves (2 Cor. 7:1).

The *spirit* of the believer is to be sanctified. This means that mind, affections and will are to be set apart for use by God, instructed by His Word and controlled by His Spirit. What I think, what I love and what I decide need God's sanctifying grace in order that my spirit may be preserved blameless unto the coming of our Lord Jesus Christ. Here are the springs of my being according to which my life is lived. If the spirit is being sanctified (set apart for God) then the life is too. It is chiefly in the closet of secret prayer that God sanctifies the spirit. Take heed to your spirit. Walk in the Spirit.

The *soul* must be sanctified. It can be elevated by yielding to the Godward aspirations of the spirit, or it can be carnalized by the earthward pull of the desires of the body. Therefore, we are to "abstain from fleshly lusts which war against the soul" (1 Pet. 2:11). These desires of the lower nature wage relentless war with the soul of the believer. Here is the tension and here is needed submission to the Word of God. The believer is not responsible for the sights and sounds whirling around him, but he has the power to determine which of them he will admit into his being through his sense-faculties.

As a consequence of the sanctification of spirit and soul, the *body* will be sanctified too. A body in which dwells a sanctified spirit, infused with the Divine Spirit, is a temple of God (2 Cor. 6:16). It is chiefly by means of the body and its faculties that a sanctified life is evidenced before others, so that our behavior is to be "as becometh saints" (Eph. 5:3). Two quotations from J. B. Phillips' translation would not be out of place: "But as for sexual immorality in all its forms, and the itch to get your hands on what belongs to other people—do not even talk about such things; they are no fit subjects for Christians to talk about. The keynote of your conversation should not be nastiness or silliness or flippancy, but a sense of all that we owe to God" (Eph. 5:3). "The women should be dressed quietly, and their demeanour should be modest and serious. The adornment of a Christian woman is not a matter of an elaborate coiffure, expensive clothes or valuable jewellery, but the living of a good life" (1 Tim. 2:9).

"Holiness becometh Thy House, O Lord, for ever" (Psa. 93:5).

"And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).