



THE PENTECOSTAL
evangel

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

DECEMBER 25, 1966
TEN CENTS



AT THE CLUMP OF CEDARS WE BOTH STOPPED AND LOOKED BACK. IT SEEMED AS IF WE HAD PAID OUR FINAL RESPECTS TO A DEAR DEPARTED LOVED ONE.

Christmas Visit to God's House

By OLIVE EVANS

IT HAD BEEN MANY YEARS since I had been back to my grandfather's old farm home where our family went each Christmas long ago and had such happy times together. Now it was only a memory—but a vivid and precious one.

Often I had told my small daughter Nancy how we always went each Christmas Eve to the little white church on the hilltop near grandfather's. There the children sang, recited pieces, and gave Christmas plays around a great, green cedar tree. Although I was a small visitor, I spoke my piece and sang with the others. I even taught Nancy some of the pieces I had spoken in the little church.

Nancy begged, "Please, Mommy, this Christmas, let this be our special gift—to go back to great-grandfather's old home and go to the little church on Christmas Eve. I want to know how it was when you were a little girl." I agreed, and so one afternoon we were slowly driving down an old familiar road.

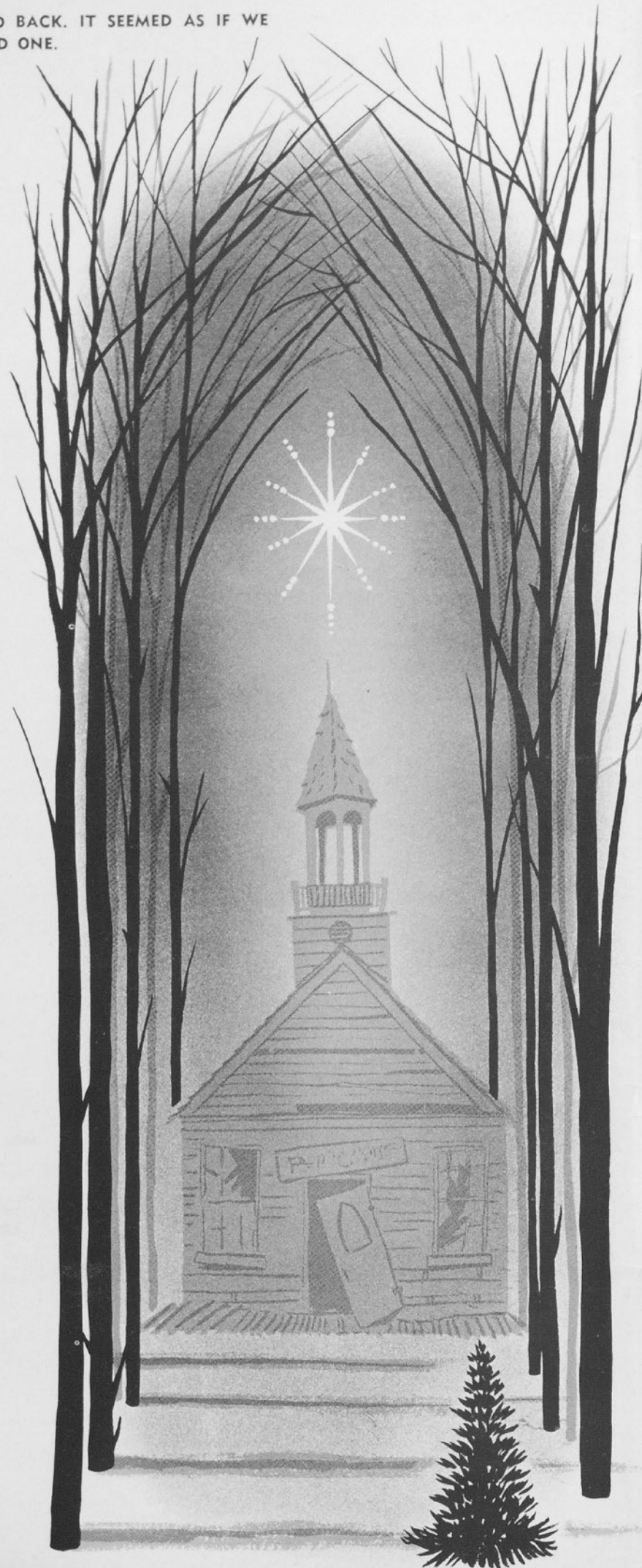
"Now this was grandfather's old home." We stopped to look and then slowly drove on. "This is where Aunt Jane lived. That house over in the field was Uncle Joe's place. My, they have changed so much!

"Great-aunt Sally lived about a mile farther down the road. But look! Here is the path that leads up to the church. Shall we walk?"

"Oh, yes, Mommy, just like you used to do." We parked the car and started up the path. It was overgrown, and I silently reassured myself that it *was* the same old path. These seemed to be the same old oaks and pines. It was worn too deeply not to be the path, but the brush was pressing in closely as if to protect it.

When we came to the big boulder, I was sure we were on the right trail. Here Mother had taught me a Scripture verse, "And a man [Jesus] shall be . . . as the shadow of a great rock in a weary land" (Isaiah 32:3).

Nancy chattered happily as we hurried along, but memories crowded in on me. I felt as if I were treading on holy ground. A red squirrel scolded from a tree—



much to Nancy's delight. Redbirds were flashing through the trees and chickadees were feeding and twittering merrily. I felt like a little girl on my way to church.

We turned the old familiar bend around the cluster of cedars, and there stood the old church! Its spire still pointed heavenward, but I stopped in amazement, for its gleaming white was now a dirty gray. Some boards were missing; others were broken. The windows were boarded up, and a board propped the door shut.

I brushed my hand over my eyes and looked again; and then I saw Nancy's hurt, unbelieving face. I think I must have cried out and started to turn, as if to escape a blow, but then I heard Nancy's voice saying, "Don't cry, Mommy; if we open the door, maybe on the inside it's still like it used to be."

The hinges creaked as I cautiously opened the door. A gust of wind rushed into the dim building and pushed open a loose shutter with a broken window. The gray light of late afternoon fell across the pulpit. The bell was gone, and the broken, frayed rope lay raggedly across the aisle. Many of the seats were missing. The old organ was gone, and dust lay thick over the entire dismal place.

I stood there choked with resentment and unbelief. But Nancy spoke, "Mommy, may I go up and stand where you used to stand and say my Christmas piece?" My heart wept as I nodded to her. And then she called, "Is this where you used to stand, Mommy?" Again I nodded. And then her sweet, clear voice began to fill the dear old neglected house of God with the same message that had filled it so many times before:

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

I forgot the ruin about me for a small moment as her voice carried through to my heart and the wonder of the message gripped me.

"And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a man-

ger. And suddenly there was with the angel a multitude...'"

A sudden gust of wind creaked the rusty hinges on the half-open door and brought me back to awareness. *"Glory to God in the highest, and on earth peace, good will toward man. . . . And they came with haste, and found Mary and Joseph, and the babe lying in a manger."*

I looked about and thought, "A place as dusty and unkempt as this?"

"And when they had seen it, they made known abroad the saying which was told them concerning this child."

My heart cried, "Oh, dear Jesus, no place for you then, and after all these years, very little even today!"

"And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

As Nancy finished, she stood a moment looking over a make-believe audience and then she began to walk slowly down the aisle singing, "Silent night, holy night, all is calm, all is bright. . . ."

I closed my eyes. Somehow I could not look at her shining face for I was seeing the multitudes of children—some as angels, some as shepherds, some as Wise Men—who had come down that same aisle, singing that same carol.

Her hand touched mine, "Come, Mommy, let's shut the door now." As I awkwardly pushed the board under the handle, she patted the shabby, wooden door and said, "Good-bye, dear old house of God! Thank you for being so good to my Mommy."

As we started down the path, she suddenly exclaimed, "Oh, look, Mommy, it's snowing!" She held out her arm, and we watched snowflakes fall on her sleeve. "They're stars, Mommy, all stars! It was a star that led the Wise Men to find the Child Jesus!"

At the clump of cedars we both stopped and looked back. It seemed as if we had paid our final respects to a dear departed loved one.

Nancy spoke thoughtfully, "Wise Men brought gifts! Mommy, if some wise men around here had only brought gifts, the dear old house of God wouldn't be like it is today, would it?"

"No, Nancy," I answered sadly. "People still need . . . oh, how they still need to find Jesus!"



The Executive Presbyters, departmental leaders, and other members of the Assemblies of God staff serving at headquarters extend warm greetings to every reader of *The Pentecostal Evangel*. We pray that you and your loved ones may have great joy at Christmas and abiding peace from heaven throughout 1967. May God's richest blessing rest upon all our brothers and sisters in Christ wherever they may be.

The First Christmas Carol

THE SONG OF THE HERALD ANGELS just outside the little town of Bethlehem was not the first Christmas carol.

The first carol recorded in the New Testament was the song of two Jewish women in another little town nearby. One was a young maiden named Mary, from Nazareth in Galilee. The other was her elderly cousin Elisabeth, who lived in the Judean hills not far from the Temple where her husband served as a priest.

The birth of the Lord Jesus was still nearly nine months off, but Mary sang her hymn of joy *in faith*. She counted the things that were not as though they were. Had not the angel Gabriel appeared to her and informed her she was going to bear a son? And had not the angel said that His name would be Jesus, and that He would be called "The Son of the Highest"?

"How shall this be, seeing I know not a man?" Mary had inquired. And the angel had replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

The angel had also told Mary that her cousin Elisabeth had conceived in her old age, and added, "*For with God nothing shall be impossible.*" If God could give a son to a barren old woman like Elisabeth who remained childless after she had lived with a man all her life, could he not give a son to a maiden who had never lived with a man? Circumstances make no difference with God. It is as easy for Him to perform one miracle as another. And He is as willing to show His wonders in one life, and in one day, as in another.

Mary believed the angel's word. She was willing, and she knew God was able; so she replied, "Behold the handmaid of the Lord; be it unto me according to thy word."

That was the submission and faith God was waiting for. He promptly planted a new life in a young virgin's womb because He had found a maiden who was holy enough, yielded enough, and believing enough to be used of the Lord for the miracle of the Incarnation.

It was soon after this that Mary journeyed south from Galilee to her cousin's home. When she arrived she found it was just as the angel had said: Elisabeth had indeed conceived and was now in the sixth month of her pregnancy. As soon as she heard Mary's voice, her babe leaped in her womb for joy; and Elisabeth was filled with the Holy Ghost. Moved with this divine inspiration she called her young cousin "the mother of my Lord." For she too was a woman of faith, one who counted the things that were not as though they were. And so she hailed the blessed event that had not yet transpired.

Elisabeth sang the first part of the carol: "Blessed art thou among women, and blessed is the fruit of thy womb. . . . And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord."

Then Mary sang the second part: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . For he that is mighty hath done to me great things; and holy is his name. And his mercy is on them that fear him from generation to generation. . . ." (Luke 1:46-55).

Two boys were born, second cousins. One was John, the Baptist. The other was Jesus, the Saviour. But before they came into the world, two godly women—one very old, the other very young—experienced the miraculous moving of the Spirit of God in their spirits and in their bodies, and sang for joy of the real miracle of Christmas. —R.C.C.

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THE PENTECOSTAL EVANGEL
SPRINGFIELD, MISSOURI 65802

"Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, God with us" (Matthew 1:22, 23).

OF COURSE THE MESSIAH was not called "Immanuel" during His sojourn on earth. He was known to men as Jesus. But Immanuel was His prophetic name, showing His character and nature as Old Testament names often did. Mary's Child was to be "God with us," and it seems there is a threefold significance to the name which can be discovered by putting the emphasis on each of the three words:

First of all, He is *God* with us. This at once surrounds His birth with the supernatural. Good men, prophets, and teachers had appeared on earth before, but this time it was *God* who came. It was a miraculous Incarnation of Deity.

Then, He is *God with us*. This speaks of His *companionship* with human beings. God came to share our surroundings and earthly life with its many tests and trials. We have a High Priest who is touched with the feeling of our infirmities because He has been *with us*—walking our road, sharing our burdens.

Finally, He is *God with us*, speaking of His condescension. It would not seem strange to think of God being with angels, but Jesus came as *God to us*. Man couldn't go up, so God came down. Well did the Psalmist ask, "What is man?" But he added two amazing statements: "Thou art mindful of him... thou visitest him" (Psalm 8:4). This visitation reached its mighty climax



THE FLIGHT INTO EGYPT (PHOTO BY A. DEVANEY)

By **KENNETH D. BARNEY**
Pastor, Heights Assembly, Houston, Texas

'IMMANUEL - GOD WITH US'

when God became a Man and walked the earth in the Person of His Son so that redeemed men might some day walk in heaven.

HE IS WITH US IN OUR LOST AND SINFUL CONDITION

When Joseph's brothers were trying to buy corn in Egypt, he told them they must leave behind their youngest brother Benjamin. Fearing this would break his father's heart, Judah cried out, "Bind me instead, and let Benjamin go."

Surely this was a picture of the One from Judah's tribe who later came to earth and allowed Himself to be bound by the cords of death and the grave so we might be free. Judah said, "Bind me, but let Benjamin go." Jesus said, "Bind Me, but let every believing sinner go!"

HE IS WITH US IN OUR HUMAN WEAKNESS

When Jesus' disciples went fishing again after His resurrection, they toiled all night without catching anything. Then the Master appeared on the shore with the instructions: "Cast the net on the right side of the ship,

and ye shall find." When they obeyed this command, they made a haul too heavy to lift into the boat. Jesus knew more about the management of their fishing than they did.

We too must learn that Christ knows more about our lives than we know ourselves. We are forever letting down the net on the wrong side. But in His compassion and mercy He is always there to give us the right directions—if we are listening. In our hours of despair and weakness He is the closest Friend we have.

HE IS WITH US IN THE HOUR OF DEATH

Death is the "last enemy," and one feared by all. Even the Christian does not ordinarily relish the encounter. But it makes all the difference when one realizes that Immanuel is by his side when facing that final earthly experience.

In 1 Corinthians 15:20 Paul spoke of the risen Christ as the "firstfruits." This referred to the Old Testament Feast of Firstfruits, when the first sheaf of grain was waved before the Lord by the priest in thanksgiving for the harvest. The fact the sheaf was in the priest's hand

indicated there was an entire harvest in the field waiting to be brought in. When Christ rose from the dead, He was like the sheaf of grain offered in thanksgiving to the Father in anticipation of the resurrection of *all* who die in Him.

Remember this: the same sun which shone down on the wave-sheaf and quickened life in it shone also on the entire harvest field and brought the same life to *all* the grain. And the same divine power which raised Christ shines on His people and assures them that they too will be gathered into the Father's garner in heaven.

May God grant that His children everywhere shall thrill anew this Christmas to the vital realization that, in Jesus Christ, God is with us now and forever.

Dark clouds of skepticism surround the doctrine of our virgin-born Lord today as never before. In 2 Corinthians 11:4 Paul spoke of those who came even in his day preaching "another Jesus... another spirit... another gospel." The counterfeit was evident at that early stage in church history. The same religious expressions were used, but they were entwined with falsehood. Even the name of Jesus was on the lips of false teachers, but it was not the Jesus of the Gospels.

The liberals of 1966 may speak of Jesus, but it is "another" Jesus. They are not speaking of Immanuel. They praise Jesus as a great religious pioneer but refuse to acknowledge that He is "God with us."

On that Palm Sunday when Jesus rode into Jerusalem, God in the Person of His Son had been dwelling among men for 33 years. For more than three years He had occupied Himself with a ministry of teaching and healing in a little country half the size of the state of New Jersey. Yet when He arrived in Jerusalem on a colt, the great multitude in the King's own city did not understand Him or His mission, for they asked, "Who is this?"

After nearly 20 centuries of Christianity, the multitudes seem as puzzled as ever about who Jesus really is. Many actually want to respect Him and give Him a place of honor, but they do not know the Scriptures and view Him only through unenlightened eyes.

Thank God, there is no uncertainty about His Person or work to those who have crowned Him King. We have encountered Him personally; we have felt the cleansing of His precious blood and the surging power of His resurrection. He is our Companion on every road we walk. He is indeed "God with us!"



Kenneth Wireman

Dropout Becomes a Man of God and Science

By PEARL GIBBS

KENNETH WIREMAN WAS NOT THE RELIGIOUS SORT. Until he graduated from high school, he only attended church twice in his entire life. But that didn't mean he had peace and security in his heart, because he didn't.

And although he was valedictorian of his high school class, he did not go far in college. Records show he dropped out of Western Michigan University the second day after he enrolled. His reason: homesickness.

But that was 16 years ago when his life had no purpose. The 34-year-old Assemblies of God minister now has pastored churches, is a science teacher, and speaks to community groups on reconciling science and religion.

His dropout days are all but forgotten. Recently he was awarded a National Science Foundation grant to the University of Utah where he is studying for his master's degree.

What happened in between?

"Well," said Mr. Wireman, "you might say I put first things first. Matthew 6:33 says: 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.'"

His parents were good, kind, and conscientious people despite the fact that they felt little need for God. Kenneth Wireman had a strong sense of right and wrong. He felt very uncomfortable at times and finally went to a local church where some of his high school friends attended.

"But it didn't do me any good," he said. "The kids there did some of the same things I did during the week. I couldn't see that the church they went to made much difference, and I just didn't go back.

"While working in a laboratory of a refrigerator factory, I came in contact with the first person who impressed me as being sincerely religious," he said. "He was just an all-around nice guy who did the right thing because he loved God. That wasn't easy for me to understand at the time. But it got me to wondering just what made that fellow tick."

It was only after the young man took a job in another city that Kenneth began to miss his gentle Christian influence. One Sunday Kenneth Wireman looked up that church his friend had attended when he lived in Marshall, Michigan.

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"It was as though God knew I was sitting on that back row," he said. "Everything the preacher said was meant for me. And that very morning I went forward to accept Christ as my Saviour."

In 1954 he graduated from Northeast Bible Institute at Green Lane, Pennsylvania, married a co-ed named Betty, and accepted the pioneer pastorate of a church in Waterbury, Vermont.

"It's a funny thing," smiled Mr. Wireman; "all the time I attended Bible college I had to work. And on entering pioneer ministry I continued outside employment as a construction worker. I had a first-class education as a mason's helper and as a carpenter's helper—and in everything else that goes along with building."

And in all the pastorates where Mr. Wireman later served he had a dual responsibility. He not only helped his members to build themselves spiritually, but he also assisted in remodeling or erecting a sanctuary.

Besides pastoring and building, Brother Wireman decided to go back to college. The chance came in Ohio.

"I went along one Saturday morning with a pastor-friend of mine who was commuting to Ohio State University. I thought maybe I'd sign up for a summer course or two. But they gave me a full scholarship, and it was too good an opportunity to pass up—even though it meant driving 35 miles each way every day and quitting my job in the laboratory."

When an opening came to pastor the church at Orrville, Ohio, Brother Wireman transferred to Ashland College. He was graduated with a bachelor of science degree in education in 1960. With that his duties were trimmed down to pastoring, constructing a church, and teaching several high school science classes!

"I taught in two other Ohio schools before taking a job with the Rittman, Ohio, school system," said Mr. Wireman. "And I find that teaching and preaching go together better than other combinations of work."

He is sought after as a speaker by church and community groups. They usually introduce him as "a man who has reconciled science and religion." And then they want a dissertation about evolution.

How does he handle this?

"Well, evolution is only a *theory*, and so I treat it as such," he said. "I usually get a chance to say all that needs to be said by answering questions about it."

In the classroom one of the questions that usually comes up is: Does this theory of evolution contradict the Bible?

"Invariably it springs from the geology section of my ninth-grade general science course during the rock formation study," said Mr. Wireman. "Original life is said to be plant life in the ocean, like algae. And the rock formations consist of layer upon layer of rock beds with the oldest at the bottom and with others built there through the ages. But some of this original plant life has been found in layers other than that bottom rock bed."

He went on to explain that in evolution all life is said to have evolved from a single-celled organism like a molecule. Students accept this theory until they run into the conflict with the original form of life being found in these higher rock beds.

"Actually, I have three theories I present to my students," he continued. "I give them out as theories and let them decide which they can believe."

He calls the first concept the slime theory, the idea being that the original one-celled plant life, with the changing heat and pressure of the earth and as a result of electrical discharges, caused this protein molecule, or slimy substance, to have the ability to reproduce itself. And from that bit of slime it is said that all life as we have it today has evolved.

The second concept he has named the garbage theory. This concept, introduced the latter part of 1965, holds that prehistoric men must have come to earth in some type of space unit. On earth they devoured something similar to a picnic lunch they had brought with them. After eating they simply disposed of their scraps. And from those waste products came cells of life which evolved into the forms of life we see today.

Where does God fit into Mr. Wireman's teaching here?

"I tell my students it is easier for me to believe that God is the Creator, the Author of the laws of science," he stated with reverence and conviction, "because in nature everything is so orderly that there has to be some supernatural Power or Mastermind behind it all."

How do parents, students, and fellow-teachers feel about having the pastor of the Calvary Assembly of God from nearby Orrville teaching science in the Rittman schools?


"I'm just a fully certified teacher doing the best job that I know to do, as far as they are concerned," smiled Mr. Wireman. "I respect the authority they have given to me. No one from Rittman attends my church. And I don't proselyte in any way or teach religion."

Mr. Wireman did say that once in a while students single him out to talk over some of their problems, though.

Both the Rittman school system and the Assemblies of God congregation at Orrville have cast votes of confidence for Mr. Wireman. In each case they unanimously sanctioned a leave of absence for him to go to Utah to get his master's degree in science education.

It is very easy to see why this dedicated man of God and science fits this combination of work. He is humble, lowly; a missionary with a burden for the souls of men. But he is also a brilliant educator, absorbed in training young minds in the wonders of science.

He teaches with enthusiastic conviction. He preaches and counsels with divine unction. The church he helped to build in Orrville is as fine an edifice as may be found anywhere.

Mr. Wireman is respected for his abilities. He has "studied to show [himself] approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth." What's more important, he *lives* his religion day after day openly. He is no longer a dropout—in any sense of the word. 

THE CHRISTMAS SEASON has some meaning for approximately half of the American Indians, for they have heard the gospel, and many have accepted Christ.

But for the other half, Christmas has little significance. They never or seldom hear the gospel. Some do not approve of the white man's religion and refuse to hear the truth. But thousands of others who may be hungering for light have no missionaries among them as yet.

To many of the older, uneducated people, Christmas (or "Késhmish," as the Navaho Indians call it) is simply a time to receive gifts at the mission, school, or trading post.

But Christmas is the most special time of the year for our Christian Indians. They look forward with great anticipation to participating in the season's events at the mission. They know Christmas is a time of *giving* as well as *getting*.

Our Indian Christians appreciate their missionaries who told them of Christ. They are grateful for the gift of God's Son, through whom their hearts and homes have been changed. "Peace on earth" promised by the angels at Christ's birth has special meaning for them, for they have been delivered from darkness to light, from sadness and trouble to joy and peace.

In some of our Indian missions, the whole town will turn out for the Christmas program. Congregations often vary from 200 to 500 on the reservations. This offers a wonderful once-a-year opportunity for missionaries to present the claims of the gospel to the unsaved who attend. In some of the churches boys and girls will stand along the walls or sit on the floor crosslegged to make room for adults in the crowded buildings, while extra folding chairs are brought in and boards placed across altar benches to accommodate the crowds.

At one station the missionaries had Christmas "under the stars" since they knew their building would be far



Apache Christians of the Canyon Day Indian Assembly participate in the Christmas play.

too small to hold the people. They built a bonfire for illumination. Indian men set up a large Christmas tree outside the church, and the missionaries piled the gifts around it. Some of the 225 Indians who attended the service sat on benches while others stood or squatted on blankets.

Knowing that the Christmas treats provided by the mission will probably be all the Christmas most of their people will have, the missionaries try to make it a memorable event. Candy, nuts, and token gifts provided by WMC groups, churches, and individuals across the nation help immensely. A few churches have contributed a Sunday morning offering to provide fruit (for the Indians seldom have apples or oranges).

Winters are cold on the reservations, and there is never enough bedding. Missionaries to Apaches sometimes find it hard to sleep for worrying about their poor people living in grass houses with just a little fire built on the earthen floor to keep them warm. Most missions

By RUTH LYON

CHRISTMAS WITH THE INDIANS





Young people of the Indian Assembly in Shannon, N. C., dramatize the Christmas story.



These Apache children enjoy taking part in the Christmas program.

try to provide at least one Christmas quilt for each family.

One old man, with tears rolling down his wrinkled cheeks, hugged the missionary pastor when he received his quilt and his little sack of beans, rice, and candy.

Each visitor to the Christmas service receives a personal invitation to return to church for a regular service. And many do return! One year several missionaries reported that everyone who attended their Christmas services came back at least once. Some began coming regularly. Numbers have been saved as a result of their contact with the church at Christmas.

Indian children usually do not shout and jump with joy as they open their gifts. They are quiet, but their dancing black eyes reflect their happiness.

Most mission stations have a Christmas fellowship dinner. Missionaries, assisted by the Indian women, may cook the meal in washtubs, or the church may provide each family with enough vegetables to make a big pot of stew to bring. Some families receive cake mixes so they may bring the dessert.

Sometimes the meal is a potluck dinner of mutton stew, fried bread, canned tomatoes, and coffee; or it may be chili, fruit-gelatin salad, potato salad, fresh tomatoes, and cake.

Long before the Christmas service begins the mission building is packed out. Children eagerly eye the beautifully wrapped presents encircling the Christmas tree they helped decorate with handmade turquoise snowflakes.

The church is illumined only by candles and the lights of the glittering tree. A spirit of worship is evident as the congregation heartily sings the carols.

Tears fill the eyes of the missionaries as they hear the small children, who can hardly speak English at all, recite their pieces. Some have memorized the Nativity story, and all say their parts well. Hearts of parents and visitors are touched.

The pageant, "Silent Night," presented by the young people blesses the hearts of all. To the Christians the story is old, though precious—but to some of the visitors it is new. The dramatized presentation opens a new world of truth, the truth so long denied them.

As the missionary concludes the service with a brief message presenting the claims of Christ, he challenges each Christian to a deeper walk with Christ in the

coming year. And he urges each visitor to accept Christ as Saviour, forsaking his old ways of tradition and superstition.

Distribution of gifts follows the service. All are thankful for kind WMC friends and others who have made this possible. And the missionaries know that the love and generosity expressed through these gifts will open the hearts and homes of many more Indian people to the gospel.

BRANCH SUNDAY SCHOOLS—ONE APPROACH TO TOTAL EVANGELISM

WHEN WE THINK OF TOTAL EVANGELISM, the broad spectrum of evangelism, we think of three phases: First, *preevangelism*, plowing and preparing the individual's heart to accept Jesus Christ as his personal Saviour. Second, *evangelism*, planting the seed itself. Third, *postevangelism*, weeding and watching over the plants as they grow.

We can think of the strategy of evangelism as involving three things: first, goals; second, agencies; and third, materials.

When I speak of branch Sunday schools, I speak of one particular agency by which total evangelism can be achieved. Although it is but one of many, we should not overlook its potential.

The branch Sunday school form of evangelism is especially appealing because of its flexibility. If it is summertime and a church has vacation Bible school, some young people and workers from the church can be used in it. Bible college graduates might also be helpful in this project.

Almost any church can start a branch Sunday school in a home, a school building, or some other public building in the area they wish to reach.

Wherever the church decides to establish its Sunday school, it should move in quickly and with confidence.

—CHARLES W. DENTON
Coordinator, *Spiritual Life—Evangelism Commission*



A Light That Will Never Go Out

By LOUISE KAUFMANN

ALONG WITH CHRISTMAS and its joyous spirit of festivity comes the Jewish festival Hanukkah. The most outstanding part of it is the kindling of lights.

The condition of the blind who have never seen the natural light is sad indeed, for light is the source of life and happiness. But how infinitely greater the plight of those who live in spiritual darkness.

When Christ was born, the glory of the Lord was revealed in a new and wonderful way; with Him came light and life. "And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

Joy is the portion of God's children who are walking in the Light that is come into the world. God in His infinite wisdom and love has permitted us to get a glimpse of the eternal Christ "who is the image of the invisible God," and adoringly we behold Him who was willing to come into the darkness of this sinful world to bring light.

SEEN FROM AFAR

Throughout the Scriptures we find a perpetual warfare being waged: heaven's light against the darkness of sin and death. The account in Genesis records the first and most significant words ever spoken by God: "Let there be light." While this statement was primarily directed toward the physical sphere of the earth, nevertheless it was to reach beyond into the spiritual realm. Herein lies the prophetic utterance of the "True light, which lighteth every man that cometh into the world."

God never intended for man to live in the midst of gloom and darkness, but in the light of His countenance. Just how long our first parents were permitted to walk in the beautiful light we are not told; but as soon as sin gained dominion over them, the glory of God departed—and spiritual darkness engulfed mankind.

God's revelation to man had been spurned, but great is the love of God! His promise filled the heart with renewed hope, pointing to the future day when the woman's seed should bruise the serpent's head (Genesis 3:15).

After God had spoken, Satan began his insidious attacks upon man, trying to block the coming of a Redeemer. "And God saw that the wickedness of man was

great in the earth, and that every imagination of the thought of his heart was only evil continually." Destruction was inevitable.

But God found faith in one man and his family. This marked the beginning of a new day. For "Noah found grace in the eyes of the Lord."

A NATION CHOSEN

After this outstanding event in the history of the world, we see another man groping in the darkness of his day. Abram, seeking to be liberated and ever searching for the light of the one true and living God, heard the Lord speak these words: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:1-3).

As soon as Abram obeyed, the darkness of his heathen environment was left behind, and the light of God's promise became a guiding star that led him into the Promised Land. Here he found communion and fellowship with his Maker, and by faith and obedience he realized he was to be the progenitor of a nation which would eventually usher in Jesus—the *Light* shining in darkness.

Centuries passed, and the descendants of Abraham found themselves in Egyptian bondage and slavery. The Messianic light had been shining brightly, but now it seemed to vanish. How could the Saviour be born through a people whose lives were threatened each day? Would the promise of God fail after all? A thousand times, no! When the spiritual need of man is greatest, the light of God's presence is nearest. And His *light* prevailed! Through God's direct leadership of Moses, Israel was born, thus becoming the nation which brought forth the Messiah and Saviour of the world.

"THY WORD IS SETTLED IN HEAVEN"

Neither the many subsequent failures of God's people nor their ever-changing circumstances could nullify the promise. Once more the powers of darkness were at work when in the days of Ahaz, king of Judah, both Syria and apostate Israel conspired against Ahaz to set aside David's line. It was a blow at the coming Messiah; the oath and the honor of God were again at stake. But, "Thus saith the Lord God, It shall not stand, neither shall it come to pass."

Editor's Note: Sister Kaufmann is one of our nine missionaries to the Jewish people. She does much personal evangelism among them in the Miami area. Pray for her and our other Jewish workers ministering in large cities. Half of the world's 12,000,000 Jews live in the United States!

Ahaz, panic-stricken, sought help from Assyria. He would trust the arm of flesh rather than the living God, who in due time brought the confederacy to naught. Who were they to dispute the counsels of God as to David's royal line? Undeserving as Ahaz was, the Lord spoke to him again, saying: "Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above." What an honor, what a privilege had come his way! Nevertheless, Ahaz answered: "I will not ask, neither will I tempt the Lord." Though man refused to ask through unbelief, the Lord Himself did not fail to give a sign for His own glory—the woman's seed, the virgin's Son: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."

So the prophecy was fulfilled: "The scepter shall not

depart from *Judah*, nor a lawgiver from between his feet, until *Shiloh* [Messiah] come; and unto him shall the gathering of the people be" (Genesis 49:10).

God is faithful, and His Word is true. The Lord has come, and His light shines on. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined" (Isaiah 9:2). The light of His salvation has blessed the lives of all that have believed. He has imparted the only real and lasting joy. Songs of praises are upon our lips, "Joy to the world, the Lord has come..."

With renewed love and adoration we humbly give thanks and praise to Him who has called us out of darkness into His marvelous light. He has kindled a light in the hearts of His people—a light that will never go out.

Alaska Needs Workers

By SIDNEY FLESER JR.

IN EARLY JULY a chapter of our lives ended—we left Alaska! For five years we had labored for Christ while stationed there in the service of the U. S. Army. I had served as a pastor, substitute minister, Sunday school teacher, etc. (as do all of our pastors and missionaries whom I have known there).

My wife had been the children's church director, the Sunday school superintendent, etc. (in which capacities virtually all our Alaska pastors' and missionaries' wives serve at one time or another). My children never complained, though they endured hardship continually due to their father's ministry.

Although we wanted to stay, God has directed us to another place of labor for Him.

While ministering in Alaska, we felt keenly the overwhelming burden of evangelization. Workers have always been scarce. And we felt on leaving that our contribution has been so small. Left behind are some of the finest people we know—our Alaskan missionaries.

We know of workers who wanted to come to Alaska but lacked the financial support to take up a place of service for God in this vast frontier country. Others have refrained from coming through fear of the severe climate. In spite of insufficient workers, much progress has been made in the past five years. Several strategic new works have begun, district status has been achieved for the former mission field, and new buildings erected. Yet there remains the challenge of many unreached communities.

New works require additional funds and laborers. They require hardy pioneer stock—folk willing to forego the ease of modern urban living in more favorable climes; folk who will sell out to God, and make any sacrifice to get the gospel to our generation of Alaskans.

Yes, a chapter of our lives has ended. But we be-

lieve God is now moving upon the hearts of many to take up the cross and follow Jesus to Alaska. We believe, moreover, that He is moving upon the hearts of many who cannot go to make the sacrifice of prayer and finance so that those who feel the burden can go.

I believe many more of God's people are going to respond to His voice and say, "Here am I, Lord; send me."

* * *

Editor's Note: Brother Fleser was formerly in charge of the church at Delta Junction, Alaska, while stationed at Fort Wainwright near Fairbanks, 100 miles away.

Servicemen and schoolteachers have been of great help to missionary couples in church activities and finances. Very few of Alaska's churches are yet self-supporting. There are many openings for qualified teachers at the present time. Teachers who are interested should write the Home Missions Department for further information.

The Department sponsors 24 native churches and five native outstations. Other churches are indigenous since Alaska became a district. However, offerings for any church or pastor in Alaska will receive World Ministries credit until August 1967.



Members of the **Foreign Missions** and **Home Missions** Departments extend their warm greetings to you at this holiday season. Your faithful support during 1966 has enabled our missionaries to expand God's kingdom at home and abroad. During 1966 "The Pentecostal Evangel" carried over 250 articles on home and foreign missions to keep you informed of missions progress here in the United States and in the 72 countries where our missionaries are laboring. Our missionaries are counting on you to uphold them with prayer and support in the coming year.



THE KING FORETELLS THE FUTURE

Sunday School Lesson for January 1, 1967

MATTHEW 24:3-14, 23-27

BY J. BASHFORD BISHOP

CHRIST'S PREDICTION concerning the destruction of the temple stunned His disciples and prompted them to ask, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world [age]?" Actually, centuries separate the destruction of Jerusalem and Christ's return to earth, but Christ's words in Matthew 24 refer to both events.

Christ described *general signs* which would characterize the entire age (vv. 3-14). In verses 15-20 we have an example of the "law of double reference." These verses refer not only to the siege and destruction of Jerusalem, which was imminent, but to the Great Tribulation which was distant. Then Jesus described *specific signs* which would occur shortly before His return to earth to set up His kingdom (vv. 21-31).

The seals of Revelation 6 and this passage in Mat-

thew 24 parallel each other very closely. The signs Jesus mentioned are:

1. *Deception and deceivers* (vv. 4,5). In times of crisis down through Israel's history, false prophets and deceivers were plentiful. Before the destruction of Jerusalem in A.D. 70, false messiahs arose. Similarly, false prophets and *Christ* are abroad in the world today. (The word *Christ* is the Greek equivalent of the Hebrew word *Messiah*. Both are titles—not proper names—and mean "the anointed one." These words emphasize leadership.

Christ's first answer to His followers was a warning against following wrong leadership (vv. 4,5). We need to heed this warning, for surely the basic cause of today's moral degeneracy and social chaos is following wrong leadership. Eventually all false leadership shall give way to *the* great deceiver and false leader, Antichrist.

In view of this, all of us should ask ourselves in the presence of God whether we are wholly following the leadership of Christ and the Holy Spirit.

2. *Wars, famines, pestilences* (vv. 6-8). While these signs have been present throughout the age of grace, during the past 50 years they have increased significantly in both frequency and intensity.

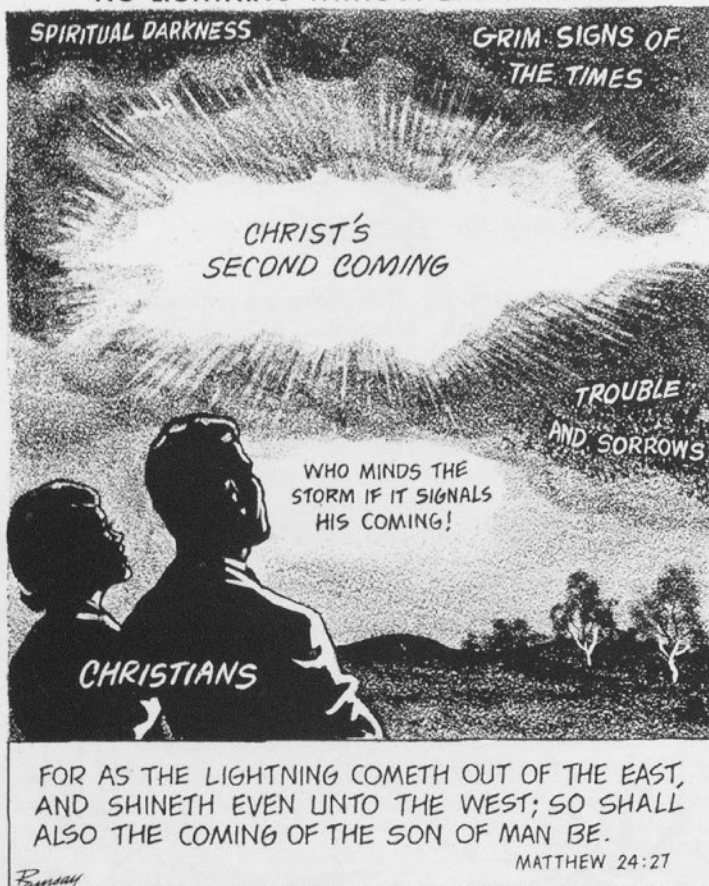
"All these are but the early pains of childbirth (v. 8, Berkeley Version). It is difficult to dogmatize as to Christ's meaning here. However, the age of grace as a whole has given birth to the national restoration of Israel as well as to the extension of God's kingdom in the hearts of many who have accepted Christ. Further, it is anticipated that as a result of tribulation, Israel will experience a spiritual revival. Similarly the church may look forward to an end-time spiritual revival brought about by the soul travail of God's people.

3. *Widespread persecution and betrayal* (vv. 9,10). These verses surely refer to mankind in general as well as to Israel. Widespread treachery and betrayal have existed for years in lands dominated by Communism. Do we have any Biblical guarantee that, in view of present trends, such conditions may not prevail in our own land?

4. *Spiritual apostasy* (v. 12). "And, due to excessive lawlessness, the love of many shall be chilled" (Berkeley Version). Two very pronounced and contrasting trends exist side-by-side today. Increasing lawlessness, declining moral standards, and increasing materialism are indeed stealing spiritual life and power from some who have known spiritual reality. Such a decline is not inevitable, however, for there are also those who, challenged by these conditions, are seeking God with renewed determination and dedication—and are experiencing revival.

5. *Worldwide evangelism* (v. 14). For hundreds of years little was done to evangelize the world. Even now we are only scratching the surface—yet we can devoutly thank God for the accomplishments of the past 60 to 80 years. Since half the world's population has yet to hear the gospel for the first time, and since perhaps 1,000 tribes are as yet unreached, it might seem that Christ's return still must be a long way off. However, let us remember that we have marvelous means and methods of communication—plus the power of the Holy Ghost—with which to reach every kindred, tongue, and tribe—and this can be accomplished very speedily!

NO LIGHTNING WITHOUT DARK CLOUDS



IS IT POSSIBLE the real meaning of Christmas is so frightening it is often dismissed as a fairy tale because of its outstanding consequences?

In the manger at Bethlehem a child was born in purity and poverty; of peasant stock and divine inception; destined not to afflict but heal; designed not to hate but love; determined from all time not to destroy, but to bring peace to men.

If the Baby in Bethlehem's manger was truly the Son of God, then our earth has been invaded by the Sov-

is no white-bearded, red-suited, frosty old man who drives his reindeer around the world dropping presents down chimneys on Christmas Eve.

But can Jesus be dismissed as easily as Santa Claus? I think not.

Do you know anyone who prays to Santa? Have you ever heard anyone using "Santa Claus" as a curse word? Has anyone been killed because he would not give up his belief in Santa? Do people gather the world over in local meeting places every week to worship Santa and try to persuade others he is real? Has anyone's life ever been changed by taking Santa Claus for real? Of course not!

However, they pray to Jesus Christ. His name is



The Terrifying Meaning of CHR/STMAS

By **GEORGE O. WOOD** • Director of Student Life, **Evangel College, Springfield, Missouri**

ereign of the universe, a sovereign disguised as a Baby. This *only* visitor from outer space holds our lives in His hands. Our existence hangs upon what He says and does.

Many people put Jesus and Santa Claus in the same class. They say both are fairy tales which children enjoy hearing, but which no thinking adult can believe. Some assert it is as ridiculous to believe that Jesus came to earth from heaven as it is to believe that Santa comes from the North Pole. Both stories contain so much outside the realm of normal human experience that both are considered mythological.

Adults do believe that Santa is a myth and that there

used as a curse word. For Him thousands have died and are dying rather than say they do not believe in Him. Vile and coarse men are killing Christians now because they persist in saying, "Jesus Christ is Lord."

Jesus is worshiped by people every day of the year, and belief in the person of Jesus has changed the lives of countless numbers. Drunkards, prostitutes, dope addicts, and just plain, ordinary people beset with tempers, hatred, greed, and the like, have in a moment been changed by believing that this Jesus born in Bethlehem is their Saviour.

He alone has the power to rescue us from our desperate predicament, help us to live rich and rewarding lives, and at the end personally introduce us to the Heavenly Father.

Behind the old familiar carols there is the sober message that something has happened which is beyond our capacity to fully understand, but not beyond our ability to believe.

Something happened in Bethlehem long years ago that speaks to us today in terms of love and peace. Someone mighty and holy, yet loving and lowly, was born in that manger in Bethlehem, bringing hope and salvation to mankind.


If we accept the reality of the Christmas story, it does make astounding claims upon our lives.

If the baby born in Bethlehem was the Christ, the Son of God who came to bring salvation, then each of us should respond to His claims. The Bible says, "As many as received him, to them gave he power to become the sons of God, even to them who believe on his name" (John 1:12).

Will you be one of that number?



Hear of the Bible



**GREAT CHAPTERS
DAILY READING
PROGRAM**

**GREAT CHAPTERS FOR THE
WEEK OF DECEMBER 25-31**

Sunday	Revelation 7
Monday	Revelation 11
Tuesday	Revelation 14
Wednesday	Revelation 19
Thursday	Revelation 20
Friday	Revelation 21
Saturday	Revelation 22

PROMISE OF THE WEEK

"Behold, I come quickly: blessed is he that keepeth the sayings of of the prophecy of this book" (Revelation 22:7).

LET'S RETAIN THE GLORY!

By GUY BONGIOVANNI

A MAN JUST LIKE US shut the heavens for three and one-half years by his word so there was no rain. He breathed the spark of life back into a dead boy's breast. For 40 days he lived from the nourishment of one cake alone—which was baked for him by an angel!

What a giant of faith! Who would expect that such a singularly blessed man should hide one day in cowering seclusion? It's the story of Elijah the Tishbite—the prophet in a cave.

It may be an embarrassing thought, but I wonder if our image as a Pentecostal movement is mirrored at this point of Elijah's biography. In the parallelism we come to grips with the glaring fact that subtle trends challenge Pentecost as a *manifestation*—an outshining—of God's Spirit. These trends, through patient conditioning, seek to *muzzle* it in a cave of limited expression.

Five of these trends can be identified.

1. *A Growing Passion for Worship Services in Which Unbelievers Can Be Completely Comfortable.* Usually this is evidenced by annoyance over worship patterns which allow for spontaneous expressions, such as, "Amen" or "Hallelujah"; *fervent* praying; clapping or raising hands (all Bible-taught practices); and more critically, embarrassment for utterances in the Spirit. No reflection is intended here against retaining decency and order. We only sound an alert against the growing desire for sophisticated, community-acceptable worship without regard for those expressions the Spirit often employs.

2. *A Barrenness of the Prophetic Ministry and Utterances of Exhortation.* These are New Testament ministries, characteristic of healthy, religious movements. They verbalize the spiritual temperature of the church. A secret passion for community approval does not build courage for in-service "exhorting one another."

A side effect of this reticence is a diminishing number of candidates for the ministry. It seems most preachers first recognize God's call to pulpit ministry while exhorting "from the pew." It is a further danger signal when, in substitution for a fading prophetic ministry, there emerges a growing Pentecostal liturgy.

3. *A Diminishing Hunger for the Word of God.* Sparingly use of the Bible to follow the pastor's message and sparse attendance at Bible study suggest this trend. Without revival, people lose the thought, "God will speak to me through the preached Word tonight," as motivation for church attendance.

4. *An Intensifying of Soulful and Bodily Appetites for Entertainment.* Such substitution is the normal compensation for abandoning the Word and the *charismata*. Spiritual appetites begin to be satisfied (better, pacified) by religious films, professional religious sings, and

socializing centered on food. None of these may be wrong of itself. We speak of priorities only.

In view of 1 Corinthians 1:21 and 2 Corinthians 10:10, great care should be taken to hold films, sings, and socials as *supplementary* to the ministry of the preached Word and of the Spirit. The entertainment trend might not be so alarming if the promoters of these supplementary activities were as enthusiastic in responding to the call for regular church attendance, prayer meetings, mission endeavors, Bible study or training, and involvement in practical and charitable Christian service at the local church level. The swing of the pendulum from supplement to substitute is ominous.

5. *A Withdrawing from the Local Church as the Center of Life and Activity.* Leaning away from the real power of God to substitutes quickly leads to boredom with local church involvements. An assembly is bonded by "the unity of the Spirit." Without this spiritual adhesive, free-lance faith becomes popular. Church butterflies hatch and flit about from one form of religious entertainment to another in a vain search for the satisfaction once found through the Word and the Spirit. The *big* meeting and the *sensational* often are the only attraction. This "new breed" seems to have no concept of what is being attempted at the local church level. And because potential leaders are entranced by the flash of light from some distant place, the local church travels with her wheels in the sand, and at times fragments and breaks down.

These are some of the signs on the road from Carmel to the cave. However, there was for Elijah—and there is for us—a happy sequel. It comes by reevaluation and redirection.

Violent physical convulsions jarred Elijah from his preoccupation and drew his attention to a pronouncement from the Lord. A whirlwind! Cosmic fire! Crashing thunder! Animated earth! Following this awesome holocaust, God was able to ask the prophet in the cave for the *second* time: "What doest thou here?"

Wars, economic distress, social persecution, and myriad other convulsions may serve the same purpose today. As harbingers of God's voice, they are intended to alert us to self-evaluation.

The question God asked Elijah can be asked of the Pentecostal movement with justification. An appreciable degree of status and security threatens to lull us to a "dullness of hearing" commensurate with Elijah's. In our religious affluency we must yet feel, rather, a sense of spiritual need—a need for God Himself! If we don't, God must accelerate our personal and collective upheaval in the very things we love. It's one way He has of edging us out of the cave.

Today tongues like as of fire are seen among the historic denominations. A timely statement was addressed to Pentecostals recently by Dr. John Mackay, former president of Princeton Theological Seminary: "We need you Pentecostal people just as you are. We do not want you to compromise. What we all are needing is more of the Holy Spirit."

Might it not be this "new penetration" is a movement raised up by God to *revive*—God forbid it should *replace*—Pentecost obscured in a cave?

God gave a renewed commission to motivate Elijah's departure from the cave. And He does the same for us today! There were Elishas to be called; double portions to be distributed; sons of the prophets to be schooled. Yet 7,000 were to be encouraged, and a new generation was to be shown a demonstration of the power of the Lord God of Elijah. Chariots of fire were coming.

"Go, return!" God said.

I WAS THERE

ONE OF A SERIES OF EYE-WITNESS ACCOUNTS OF EARLY PENTECOSTAL REVIVAL DAYS, WRITTEN BY VARIOUS PIONEER PASTORS, EVANGELISTS, AND MISSIONARIES

IN THE SUMMER OF 1925 I was invited to conduct a meeting in the mountains of southwest Virginia. The lady who contacted me said she had heard that I had been baptized with the Holy Ghost and also called to preach. She offered the use of a building her family owned.

I started preaching there, and God blessed the services. But one Sunday morning when I arrived, I found the large congregation in front of the building instead of inside. They explained that the lady's husband had become angry and locked the building because he opposed the Pentecostal doctrine. He refused to open it for the service.

A light rain was falling, but with a stump of a tree for a pulpit I preached there by the side of the road. Everyone stayed, and the Lord poured out His Spirit.

Members of a Baptist church about three miles away invited me to move the meetings into their church, and we did so. However, when the Lord baptized people with the Holy Ghost, one of the deacons became angry and tried to get the people to put us out of the place. The other members hesitated, so he assumed personal responsibility and placed a padlock on the church door.

Thus being twice locked out of buildings, I started preaching in a private home. People came from all over the countryside to see what would happen. The Lord continued to bless us. Some of the people shouted, some danced in the Spirit, and others spoke in tongues as the Spirit gave utterance. It was an old-fashioned revival.

A few days later I was invited to the home of the man who had locked me out of the church. He told me that one day he was returning from the spring near his

John E. Rasnake, a member of the Tennessee District of the Assemblies of God, was ordained in 1928. He pastored churches in Tennessee, Virginia, and West Virginia, and also served as an evangelist. He is now superannuated and living in Bristol, Tennessee.

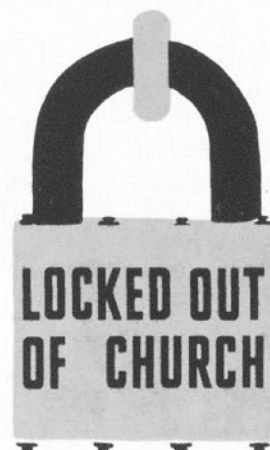
The cave of obscurity, introspection, and timidity is no place for the Spirit-filled believer. Pentecost has always been synonymous with *extension*, not seclusion. It goes to the regions beyond; to the next person, as an outgrowth of divine compassion; to the next town, in a new venture of faith; to the next task, in full reliance on the Lord God for enablement. It is equally synonymous with the individual's *exposure* to God, to whom he forthrightly confesses: "I need Thee!"

With similar courage, the Spirit-filled believer speaks to the world: "I am a Christian, and am not ashamed of it!" This is living out of the cave.

The glory of Pentecost, the hallmarks of our faith, are in the *character* or graces of Jesus, described in Galatians 5 as the "fruit of the Spirit"; in the *charismata*, or "gifts of the Spirit" as described in 1 Corinthians 12 and Mark 16; and these *together* projected into the community of lost souls. By God's grace, let's retain it!

home with a bucket of water in each hand. Suddenly God stopped him in the road. A voice said, "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him whom we have to do" (Hebrews 4:13).

He said that as he thought on this, standing there un-



By JOHN E. RASNAKE

able to move and with the buckets still in his hands, a door came before his eyes. It had a lock on it just like the one he had placed on the church door.

By this time he understood and prayed, "Lord, forgive me. I will take off the lock."

After he removed the lock, he came to the meeting and asked forgiveness. He prayed, and God filled him with the Holy Spirit. Afterward he helped build a Pentecostal church there and was faithful to it.

This man chewed tobacco, but God delivered him from the habit. One day as he rode home from the store with a large supply of chewing tobacco, he placed some in his mouth. It made him so sick that he got off his horse and lay under a tree for a long time before he could ride home. In this way the Lord delivered him.

Many times after this my wife and I stayed in this man's home and found him happy in the Lord. He has gone to his reward, but many of his family have been saved and filled with the Holy Spirit and are happily serving God still.

Where Christmas Comes in the Middle of Summer

By DAVID A. WOMACK
Foreign Missions Editor

IT IS A HOT, SUMMER DAY. The tropical sun is straight overhead in the December sky, and there is not even the hint of a breeze to move the leaves of the nearby forest or to stir the brown dust in the village's only street.

There are many sandaled feet, though, to keep the powdery dust in motion. The people of the village of Saint Nicholas stand around in groups waiting for the Christmas play to begin. There has never been such a thing in the village, but now the buses have come from the city with many young people who say that they will teach the villagers how Jesus Christ was born.

One old man says, "In all my life I have never seen so many *protestantes!*" And another replies, "Si, *Senor*... there must be hundreds of them in the city!"

At that moment there is a flourish of Christmas music from a band of young people playing guitars and ac-

cordions; and then a door opens, and costumed shepherds come walking out of one of the houses to keep watch over real sheep. White-robed angels with paper wings come tripping around the corner of another house. Three Wise Men come riding into the village on horseback; King Herod sits on a throne in another part of the village; and Baby Jesus turns out to be an Indian baby crying in the manger.

After the play, the young people from the Assemblies of God in Bogota, Colombia, give the villagers a feast of roast veal, then scatter out through the crowd to talk to everyone interested in the new church to be started in Saint Nicholas.

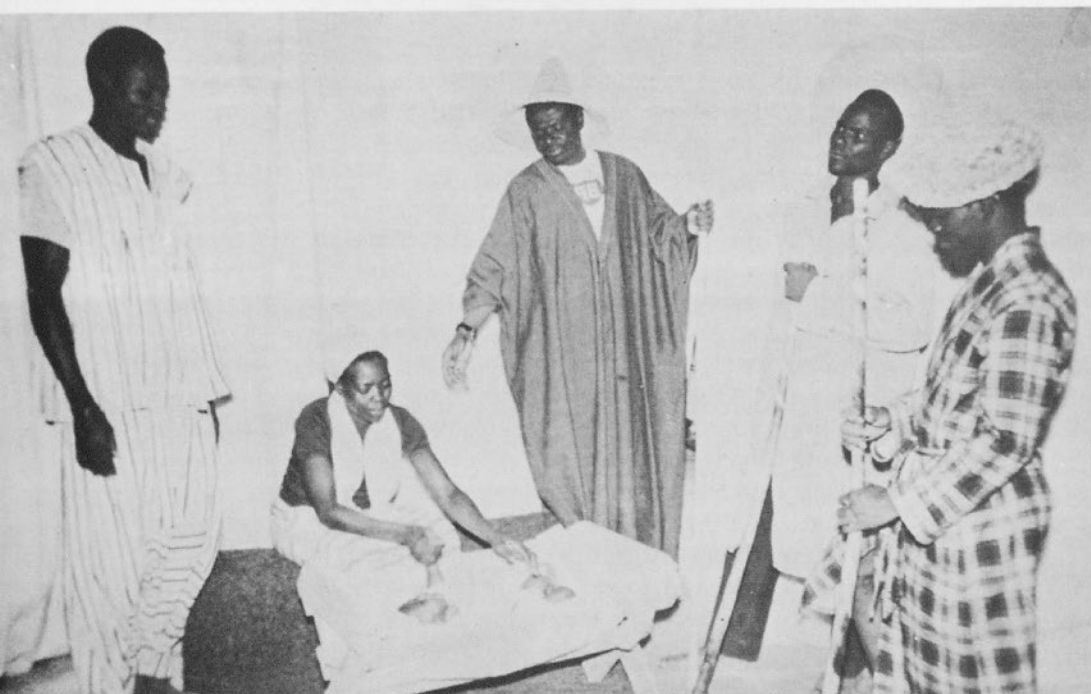
The climate may not be the same at Christmas everywhere in the world, but one thing that is the same in all lands is the enthusiasm of Christian people over the story of Christ's birth. Little children of all races, colors, and languages stand before packed-out churches to give their Christmas pieces; and young people and adults take very seriously the presentation of their annual Christmas play. In lands where storytelling is an ancient

art, the telling of the story of Christ's birth through costumed actors is very spectacular indeed.

For the new missionary it takes some adjustment to survive that first Christmas in a foreign land. Little boys and girls giving recitations in Spanish or Swahili may seem cute; but when Joseph is played by a Japanese fisherman, or Mary is a Zulu tribeswoman, or the Wise Men turn out to be three Italians from Napoli, things just don't seem right.

A brown-skinned, Micronesian "Mary" in the Marshall Islands is as appropriate as a blond, blue-eyed "Mary" in Minnesota. The beauty of the story of Jesus' birth is that people of all races can identify with it and portray it over and over again to those of their own land. The Ibos know that Jesus was not a Nigerian, just as you know that He was not an American; yet each can act out the story of Jesus this Christmas because He is Lord both of the Ibos and of the Americans.

A fine example of a well-done Christmas program was one put on by the Mossi at Koudougou, Upper Volta, last year. Missionary Curtis



Christmas decorations bring a smile to the face of the Ghana nurse, above. At left, an African Mary comforts a little baby "Jesus" while Joseph and three shepherds watch.

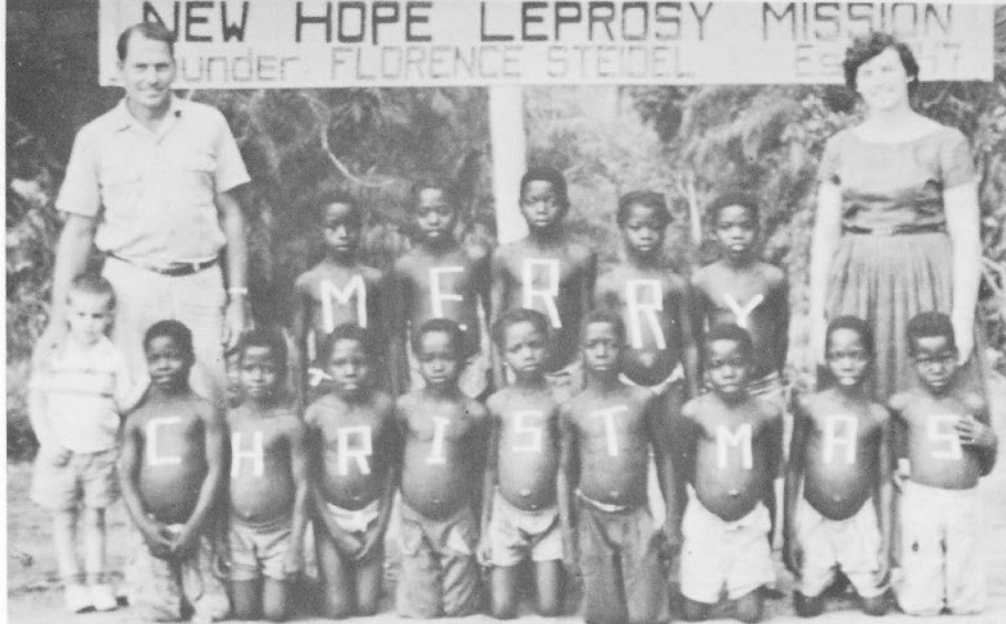


Dean was inspired to write these lines about it:

*The days have come, the days have gone;
And sometimes they have seemed so long;
But once again with joyful hearts
The Mossi learn their speaking parts.
In song and word they will portray
The life of Christ from birth to grave;
And then in triumph o'er the tomb
The Lord will shatter fear and gloom,
And rise triumphant from the grave—
Redeeming Lord, mighty to save;
Who to the whole earth then shall send,
His men to preach till ages end.
Thus will the saints, and pagans too,
Learn what our Lord came down to do;
And how He left His home above,
Revealed to lost mankind God's love.
Will you not pray and have a part,
That God will speak to people's hearts;
That they may see, that they may know
The risen Christ who loves them so?*

As you watch the Christmas program in your church this year, think of the other programs going on in the 72 countries where our missionaries are working. Think of all those people of different colors, races, and languages portraying the story of a little Jewish woman and her carpenter husband who whispered in the Aramaic language the very first love words to Jesus.

Colombian young people (lower left) act out the Christmas story in South American fashion. Children in Hong Kong (lower right) take part in a Christmas play.



These young boys of Liberia willingly stand behind Christmas. At right, young "Madonnas" cuddle their babies as they sing of another child born many years ago.



At left, tots from Evangelistic Temple in Nassau, Bahamas, sing at the Christmas program.



"Wherefore glorify ye the Lord in the fires" (Isaiah 24:15).

AS SOON AS WE START in the Christian life, God becomes active in all our affairs. His purpose is to refine and mold us for His glory. To this end He permits suffering and trouble of various kinds to come to us—because He knows what they will do for us.

It is not for us to choose the kind of fire He shall use on us, but it is our part to submit to it without murmuring, knowing it is necessary or He would not send it. Obedience is better than sacrifice, and the trial of your faith is more precious than gold.

Gold, to be pure, must go through the furnace many times. Peter tells us, "Ye have been put to grief in manifold trials" (1 Peter 1:6, ASV). For the perfecting of our souls God must put us through variegated testings, each one adding a little more fuel to the fire that is necessary to purge us of that which is unlike Jesus. When these trials come, we must not settle down under them to mourn over them until they pass over. Rather

acknowledge our dross, He will lead us out to the other side of the furnace in victory.

Each trial will come in different form and quality—some small, some great—but all are necessary. Every new trial of agony, suffering, or perplexity will bring us deeper into the holiness of our Lord. If we should have an easy kind of life without much trial, that might seem to glorify God; but how much more is He glorified when He can trust us with trouble, knowing it will bring out the gold in us!

The way to glorify God in the hard places is to keep the Spirit of victory ever abiding in our hearts. If our inner man is kept in triumph, we are sure to overcome the difficulties on the outside. So often people say, "Oh, I have faith," but they have a discouraged spirit and are already defeated within, for discouragement is a form of doubt. The "joy of faith" within will bring the glory of victory without.

Joseph was sold into Egyptian slavery by his jealous brothers when a mere boy. Later he was thrust into prison unjustly and his good name maligned. What more discouraging circumstances could a young man in the prime of life face? Yet Joseph's faith did not falter. He went into the dungeon with victory in his heart. As

By ANNA E. MCGHIE

Glorifying God in the Fires

we should look on them as a sign of God's loving interest in us, dealing with us for our eternal good.

There are depths in the human heart which only God can know. He alone sees all that needs to be taken out of us and all that needs to be put into us for us to glorify Him on the earth. If we will not rebel against the trials but yield ourselves humbly, they will prove to be a blessed crucible to burn out our dross.

The three Hebrew children fell down in humility when they were cast into the burning fiery furnace. Not a murmur escaped their lips when they saw the fury of the flames; but as they went down in humble submission, the bands which bound them were burned off. Had they asked for the furnace not to be heated so hot, their hands would have remained; the angel of the Lord would not have attended them; and the king would not have seen the power of their God and glorified Him. When God sends us a fiery trial if we will humbly

the long days and nights wearily dragged on, he could have said, "All this is unnecessary," and fostered a rebellious spirit in his heart! But he never gave up his faith, and God exalted him to the throne.

David's fire began to burn in the days of his youth and continued long and hot. Though anointed to be king of Israel he was hunted like a partridge through the mountains by Saul who sought to kill him. But David said, "What time I am afraid, I will trust in thee" (Psalm 56:3). God says that David "behaved himself wisely" (1 Samuel 18:5). Because his faith was triumphant, he could glorify God by behaving wisely in showing perfect love to his enemies. David's faith was not discouraged by the long years of waiting and persecution. He knew the way to the throne led through the furnace, and he glorified God every step of the way.

The godly character of Job would never have been recorded on the sacred page if Job had been permitted to live a soft, easy life. If Job had been spared the furnace; if he could have had just one loved one left to lean on; if he could have salvaged a portion of his wealth or retained his health, he would have had something visible on which to cast his anchor of faith. But when nothing was left, he said, "Though he slay me,

EDITOR'S NOTE: This article was forwarded to us this fall by an 86-year-old reader, Mrs. B. F. Spencer, who has been shut in for about five years. The article meant so much to her that she took time to copy it by hand to share it with other *Evangel* readers.

yet will I trust in him" (Job 13:15). God brought him through with twice as much as he had before the testing.

We too may have to tread the same fiery path with no understanding heart to give comfort when all is swept from us, but God will bring us out with riches that will never flee away.

It may take many fires to purify our faith and burn Christ's image deep on our hearts, but these hard things are the sweetest memories of our lives because they are what enable God to bring out the gold in us.

It is very sad to see young people start out in the Christian life and then fall, bringing dishonor on their Lord because of their weak faith and lack of courage. If faith is strong, courage will be strong. If young men

can go into war with a soldier bravery that fears nothing because they expect to win, how much more can Christians face the battles of life with full confidence knowing that with God there is no defeat.

Andrew Murray said, "We have a God who delights in impossibilities." Our lives will be just what we make them, and we should never be overcome with discouragement or lose a victory our Lord won for us on Calvary.

Remembering His promise, "I will never leave thee, nor forsake thee" (Hebrews 13:5); let us glorify God in the fires so that we may be found "unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7).
—*Guide to Holiness*

OUT OF THE LITTLE WOODEN BARRELS that have become synonymous with the Boys and Girls Missionary Crusade has poured a constant stream of coins that has become a river of more than \$1,600,000 since the program began in 1949.

This river is flowing out to the ends of the earth to provide gospel literature to reach the lost. And as the barrels continue to pour out their hoarded offerings, the miracle of what can be done when many children cooperate is effectively demonstrated.

Missionaries in scores of countries testify to souls being saved and believers strengthened because of gospel literature provided through BGMC funds.

The accelerated world population and increase in literacy brings constant demands for the printed Word. More than 100 persons are learning to read every minute, and our missionaries are competing with Communism to supply these people with something to read.

God must have looked ahead to this battle for souls through the printed Word when He inspired the beginning of the Boys and Girls Missionary Crusade in 1949.

When the first offering (\$9) designated for BGMC was received, it was speeded on its way to help with a literature need on one of our mission fields. No one could have predicted then how large the program was to become or how many souls would be saved through it. And the story is not yet complete.

The offerings have increased every year, with the 1965 calendar year income reaching \$192,393. The February 1966 BGMC Day offering was \$46,242.

There may have been times when, as a parent, you have had to remind your children to take their little barrels to Sunday school for the monthly BGMC offering. There may even have been times when you have wondered whether the effort was worthwhile. You may have questioned the necessity of sharing in the BGMC Day offering taken in your church each February. If so, recall the story of a Biblical barrel which paid double dividends. That may settle the questions.

The almost-empty meal barrel which the widow of Zarephath scraped in order to make Elijah "a little cake first" may have seemed almost worthless to her. Certainly there didn't seem to be much hope for the future in that almost-empty barrel. How could she survive if she gave it all away?

Whatever her questions, she had enough faith to provide what she could for the prophet. From that day on, as long as she had need, God saw to it that the barrel

BGMC GIVES YOU

Double Your Barrel's Worth

By ELVA JOHNSON HOOVER

met Elijah's need and that of the widow and her son as well.

God has a way of making every sacrifice work to the good of the giver as well as the recipient.

BGMC offerings are no exception. If your children, as many others have, learn to be conscious of the needs of the world, if they begin early in life to care and learn a lesson in stewardship, are these not blessings from the BGMC barrel that will bear eternal fruit in their lives?


Wesley Hurst, Assemblies of God missionary to Africa for a number of years, links his early call to the mission field with a missionary offering he gave as a young boy. "I gave all I had that day," he recalls, "and I followed that offering to Africa."

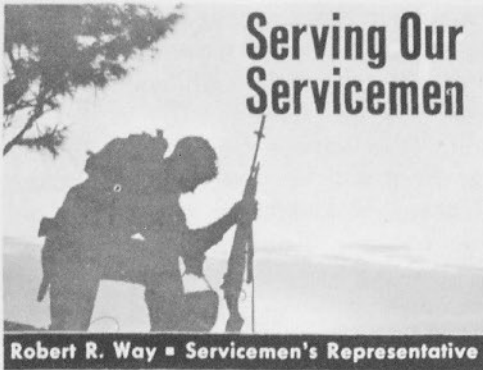
If your children invest in God's work, they are going to have an interest there. Anything you can do to promote their interest in missions through BGMC is going to make that BGMC barrel pay double dividends in their lives.

They may only dimly realize what a miracle their offering is working when it is joined with that of thousands of other children, but their personal response to God will be increased because they have had a tangible share in His work.

* * *

From Barrels to Books is the 1967 theme for the Boys and Girls Missionary Crusade. On February 5, 1967, adults will have an opportunity to join the children to help in this year's project of supplying our 80 foreign Bible schools with vitally needed textbooks, libraries, and related materials.

Our missionaries have come to rely on BGMC to help them reach the lost. By your own participation show the children you also consider BGMC important. 



CONTACT is regularly maintained with thousands of servicemen around the world through Assemblies of God military chaplains or pastors. A partial listing of installations being served is as follows:

**We are ministering to
Servicemen stationed at—**

- Vietnam—Phuoc Vinh
 - Pleiku
 - Tan Son Nhut
 - Tay Ninh
- Virginia—Fort Belvoir
 - Fort Lee
 - Fort Meyer, Arlington
 - Langley Air Force Base
 - Quantico Marine Base
 - Richmond V. A. Hospital
 - Roanoke V. A. Hospital
 - U. S. Naval Base, Norfolk
 - U. S. Naval Hospital, Portsmouth
- Washington—Bremerton Naval Hospital
 - Fairchild Air Force Base
 - Fort Lawton
 - Fort Lewis
 - Geiger Field
 - McChord Air Force Base
 - Pacific Beach U. S. Naval Facilities
 - Puget Sound Naval Station, Bremerton
 - Seattle Naval Supply Depot
 - Spokane V. A. Hospital
- Africa—Libya, Wheeler Air Force Base
- Alabama—Brookley Field
 - Craig Air Force Base
 - Fort Rucker
- Alaska—Annette Island
 - Eielson Air Force Base, North Pole
 - Elmendorf Air Force Base
 - Fort Richardson
 - Guard Island
 - Mary Island, Ketchikan
 - U. S. Naval Base, Kodiak
- Arizona—Davis-Monthan Air Force Base
 - Gila Bend Missile Base
 - Luke Field
 - Phoenix V. A. Hospital
 - Tucson V. A. Hospital
 - Vincent Air Force Base
 - Yuma Test Station and Marine Base

WATCH THE EVANGEL for the next listing of installations in Arkansas, California, Colorado, Connecticut, Delaware, Washington, D.C., Florida, Formosa, Georgia, and France.

RUSH ADDRESSES of your servicemen assigned to these installations to the Servicemen's Division. A minister will be requested to contact him. Or, send your servicemen's address no matter where he is stationed. He will receive personal correspondence, AT EASE, REVEILLE, and other special services from the Servicemen's Division.

ALL SERVICES of the Servicemen's Division are free of charge. The ministry is supported by freewill offerings which are income tax deductible and receive missionary credit. Address all correspondence to:

SERVICEMEN'S DIVISION
1445 BOONVILLE AVENUE
SPRINGFIELD, MISSOURI 65802

"TO BE READ JUST BEFORE CHRISTMAS DINNER"

Christmas Letter from Vietnam

By RON ROWDEN

THE TANTALIZING AROMA of roast turkey drifted into the living room where the Thompson family sat near the fireplace.

Grandpa Thompson reclined in the big easy chair, his white hair and weather-beaten skin reflecting the warmth from the glowing hearth. Once again the old gentleman had endured the long train ride to be with his youngest son's family at Christmas.

Hazel Thompson dried her hands on her colorful holiday apron as she emerged from the kitchen to join the family.

Marie and Jimmy were already waiting by the tree, anxious to open their stack of presents. Marie had learned to read this year so she was to have the honor of passing out the gifts. She squirmed impatiently.

"Can we start now, Mommy—can we?"

Mrs. Thompson laughed at her daughter's eagerness. "All right, Marie, I guess we can begin." Then she crossed the room and sat by her husband. Momentarily her pleasant face clouded with concern.

"You know, Jack, this is our first Christmas without Bobby. I miss him so much. He is so young—just 18. I never thought this time last year he would be spending Christmas in Vietnam."

Before Mr. Thompson could answer, Marie interrupted. "Here, Mommy." The little girl was staggering under the weight of a large, brightly wrapped package. "To you from Daddy!"

The presents were soon distributed. And after many enthusiastic, "Thank-you's" and "Oh, it's just what I needed," 12-year-old Jimmy—whose hunger was seldom satisfied—exclaimed, "Let's eat!"

"That's a good idea!" Jack agreed, as he grabbed Jimmy in a playful bearhug. "Why don't you and Marie help Grandpa pick up all this paper while I start carving the turkey?"

"Okay!" the two children answered in unison.

In a few moments the family was seated around the table. "Before we eat, I have a special surprise," said Hazel. "I got this letter from Bobby last week. I haven't read it because he wrote on the outside, 'To be read just before Christmas dinner.'"

Everyone was very quiet as with trembling fingers she opened the letter:

"Dear Folks,

"Christmas greetings to you all. It's so hot here that it's hard to believe it's nearly Christmas. But I can almost smell that wonderful roast turkey and dressing.

"I haven't had a chance to buy Christmas presents, so I thought I'd just write a few lines to tell you how much I appreciate our family.

"Hardly anyone is a Christian over here, and it's hard to find anyone to talk to about spiritual things.

"One thing we all have in common though—we're all scared. I'd give anything to be sitting with all of you at the table today.

"I guess when you're with them every day you just don't realize how wonderful a family is, but believe me, I miss everyone of you!"

Hazel's voice broke. The tears she had been fighting to keep back could no longer be restrained. "Here, Jack, you finish reading it."

There was a tear in her husband's eyes too, but he took the letter and continued:

"Grandpa, you'll be happy to know that we are hearing 'Revivaltime' over here now. Remember when you accepted Christ one night after Brother Ward's message? Well, my buddy did the same thing yesterday! It thrilled my heart when he asked me to pray with him. You know, radio is our only contact with home, and it's great to hear preaching just like we hear at our own church. Thank the Lord for 'Revivaltime' . . .

"Once again, Merry Christmas to

everyone. I'll be thinking about you, and I know you're praying for me every day. I can feel it.

"One thing I am sure of—God is with me. Like Brother Ward said the other day, 'The battle is the Lord's.' God bless you all.

"All my love,
"Bobby"

Jack handed the letter back to Hazel. Tears rolled down her cheeks as she folded it and slipped it back into the envelope. "He's so young and such a long way from home. I'm happy he has found a little inspiration from his radio."

Grandpa wiped at his eyes with a handkerchief. "I know what a blessing that *Revivaltime* program can be. Pastor Robinson was just talking last Sunday about *Revivaltime* being heard in Vietnam. He told me after the service he had written to Bobby, telling him about the radio broadcast, and that he wouldn't be surprised if we got a letter about *Revivaltime* before long.

"Well, Bobby might not be here

for Christmas, but I've decided to give him a Christmas present he will get some good out of." Grandpa reached into his back pocket and pulled out his wallet.

"Here's \$10 that says *Revivaltime* is going to keep reaching Bobby and his buddies."

Marie ran from the table to her room and returned with a quarter. "This is all that's left from my allowance, Grandpa, but I want to help Bobby too."

Jimmy found 50 cents in his pocket and added to the collection.

"Hazel and I will do our part, too," Jack said, as he placed another \$10 on the table. "As a matter of fact, if *Revivaltime* means that much to Bob, I think we can manage to help a little every month."

Hazel fought the growing lump of pride in her throat as she turned to kiss Grandpa's wrinkled cheek. "What a wonderful family! I'll write to Bobby after dinner and tell him about our special Christmas present."

Jack reached across the table to hold


his wife's hand. "Grandpa, will you lead us in prayer?"

They all bowed their heads as Grandpa began:

"Dear God, today we are keenly aware of the most generous Gift ever given on earth—Your Son. We are so thankful for Your wonderful love. Help us to better demonstrate our appreciation.

"We pray especially today that You will watch over Bobby. Keep him safe from harm and help him to be a witness for You among his friends.

"Bless this little gift we have presented to You. We pray You will multiply it many times for Jesus' sake. Continue to anoint Brother Ward's messages, that they will reach thousands of hearts, just as they have reached ours.

"Bless everybody this Christmas with Your Presence, especially the boys who are far from home. And make us all worthy of the name *Christian*, we ask in Christ's Holy Name. Amen." 

A VERY UNHUMBLE CHRISTMAS

Frankly,

Christmas isn't very humble anymore.

It's different from the way it started.

A baby,

Two peasants,
A haystack pillow, and
A group of shepherds.

Today—

Sparkling trees, radiant streets,
Glistening windows, ribboned gifts,
Dramatic pageantry,
Glorious music,
Hearthside scenes...
And more and more...

Which costs and keeps on costing, until you wonder if we can afford Christmas anymore.

No. Not any *more!*

But what would *less* cost us?

Is it possible that a reversal of our traditions would price itself right out of the range of our willingness?

Not because of cash involved, but because it *doesn't* cost anything...

materially speaking, that is.

The price tag on a "return to Christmas" movement is steep;

but the slope is a descending, not an ascending, one.

It takes us right back to

the hay,
the baby,
the cattle-cluttered barn,

And into a fellowship with society's less noble ones.

It squares off on our pride by lashing us back down to the fact that Christmas is all about humility...

for God's Son stooped to leave eternal splendor—

to rub shoulders with mere earthlings.

And it is all about a Cross, too.

Amid the splendor of the season some feel it is begging an issue to accentuate the Cross at this juncture of Christ's life;

But that is why He came.

And since Christmas isn't humble anymore, it is no real surprise that many reject the hard facts of

Calvary which the manger presses into focus.

Christ was born to die.

And to really live

(and for that matter, to truly understand Christmas)

we must die also:

To selfishness,
To artificiality,
To superciliousness,
To insincerity,
To pride,
To aloofness,

To any number of things which cause us to beg exemption from the real cost of Christmas.

Mind you,

we feel no objection toward pretty packages, greeting cards, the natural glories of Christmas;

But it just seemed

as if this were a good time to shield our eyes from the pomp and turn back to the manger...

or, better yet,
to the Cross.

Because from that viewpoint

the event takes on a much more durable glow that will last...

even after the men come and take down the decorations from the light poles on the boulevard.

—JACK W. HAYFORD

IN HIS YOUTH King Uzziah sought God and he prospered. But the day came when he began to desire material blessings more than God.

Uzziah should have learned a lesson from Solomon. This king had multiplied cattle, vineyards, silver, and gold; but when he looked on them all, he saw they were nothing but vanity and vexation of spirit.

Moreover, Solomon multiplied wives and idols—to his own undoing. At his death the people complained about excessive taxes and burdens and asked his son Rehoboam for some release from these. And because he rejected their request, they rejected his rule.

Uzziah did not learn from Solomon's failure; and so he began to build towers, dig wells, increase cattle, husbandmen, and vinedressers. He began to rally fighting men and officers, to store munitions of war.

And then, instead of trusting in the Lord, he put his confidence in the magnificence of his great army. He became proud and presumptuous. How wise he would have been had he prayed that prayer of David, "Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me" (Psalm 19:12, 13).

When men become proud, they usually become presumptuous as well. God exalted Uzziah to a great office, the office of king. Uzziah had been anointed for this. But he presumed to enter into an office for which another had been anointed, the office of the priesthood. He took the censer and went into the house of God to perform the rites which God had given only to the priesthood. He was doing what he had no right to do.

Korah, Dathan, and Abiram had presumptuously entered an office which God had not given them, and had been punished; now the king was doing likewise. The priest withstood him. God also withstood Uzziah and smote him—the mighty king became a leper, isolated and unclean.

In striking contrast there came to earth a lowly One, born of a virgin. His mother was allowed to see, in the Spirit, the purpose of God concerning the Son He was giving her. What would He do? He would scatter the proud in the imaginations of their hearts. He would put down the mighty from their seats. He would exalt those

who were abased. He would provide for the humble, the lowly, the hungry, and they would have that which was good; but the rich He would send away empty.

That One, born of a virgin—who was He? He was King of kings and Lord of lords. He created heaven and earth. He was the very Son of God.

But when He came, did He have multiplied comforts? Did He have many lands? Did He have numerous homes? He said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head" (Luke 9:58).

Solomon had many servants. But did the Son of God? No. He declared, "I am among you as he that serveth" (Luke 22:27).

Solomon had much gold. Did the Son of God? No. When the taxes were due, there was nothing in the treasury; and a miracle had to be

wrought to secure the money needed to pay the taxes. When He wanted a boat He had to borrow one.

Whereas Solomon made the yoke of the people grievous and their burdens heavy to provide for his selfish magnificence, this lowly One offers a yoke that is easy and a burden that is light. Because of this, He is the ideal King.

And God, who puts down the mighty from their magnificent throne will exalt this lowly One, this utterly unselfish One, this humble One, to be King of the whole earth.

If you would be exalted by this exalted One, know this—that you must seek to be of like nature, of like humility, of like poverty, of like mind. This King will gather to Himself men of like character.

Did the disciples have multiplied lands and money? No. When the man at the Beautiful Gate wanted alms, Peter said, "Silver and gold have I none." But he and John did have something of far greater value—a faith in the name of the One who has died at Calvary. They knew there was power in that name. They had the power of the lowly Christ with them, and Peter was able to say to that lame man, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6). And in His name, through faith in His name, this man was made whole.

In the Scripture we have a picture of those who increased their wealth and trusted in *things* instead of in God. Solomon failed God and became an idolater. Uzziah, when he also failed God, was abased; his son sat on his throne while he languished in a pesthouse.

Contrast this with the Son of God who, though He was rich, for our sakes became poor! He did not have great numbers of horses as Solomon had but had to borrow a colt on which to ride. But this One who was abased and abused by man has been exalted to the very throne of God.

Those who share His abasement, His poverty, His lowliness shall be exalted to reign with Him. For everyone who leaves all for Him, denies himself, takes up his cross, and follows Him, there is a throne.

Paul said, "I know how to be abased." It is good to be abased, for it is the abased ones whom God will exalt in His own time, in His own way, for His own glory.

—Comforter

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By RICHARD McCLURE

OUR SINFUL SILENCE

THE GREATEST SIN of the Church today is silence," said a prominent evangelist recently. "While the Church is overly vocal on national, international, and racial problems, it is strangely silent concerning the immorality and spiritual laxity that characterize the society it serves."

Too many church members today go to church on Sunday, confess the Christ they have not confessed the other six days of the week, and then return to the home, job, or school, where it seems a different set of standards govern their lives. They are strangely silent about their Lord, and Christianity is too seldom a topic of conversation.

A well-known Swiss physician and psychiatrist, Dr. Paul Tournier, has proposed one possible reason for this strange silence. Dr. Tournier was interviewed recently while in this country by George Cornell, Associated Press religion writer. Among other things he said, "Modern man lives as if Christianity were some negligible hypothesis with no relation to the concrete realities of the world and society. And yet at the bottom of his heart, this man remains impregnated with Christianity so that he lives in a state of perpetual ambivalence with regard to it."

He believes that man today is trying to shrug away religious and moral

values, giving first place to intellect, science, and materialism. Yet the religious element persists, "whatever the belittling attitude about it on the surface."

This has made a neurotic of modern man. He is sick. His mind is in turmoil, because he poses as one indifferent to all spiritual things while actually he is deeply concerned.

The present epoch, Dr. Tournier believes, is one of deception, both personal and public. This outward public pose of warring against a concrete but repressed set of spiritual values, he continued, is neurosis.

One victim of this sickness is the person who brushes off any sense of moral uneasiness on the subject of sex and looks upon adultery as a harmless diversion.

"But if his wife deceives him," Tournier pointed out, "he is furious." Despite the man's outward pose, he tends to measure his family's conduct by the very standards he scorns.

Another victim of self-deception is the income-tax cheat who thinks nothing of dishonesty in business; yet if his son lies about something, he gives him a lecture on the importance of truth.

To reclaim his integrity, his self-respect, Tournier suggests that modern man turn back to Christ and consider His teachings that one must become like a child to enter the kingdom of heaven.

For our part we might be better witnesses if when we leave the church on Sundays we would realize that all we have actually left behind is the church house—that Christians themselves are the Church.

"Beloved, now are we the sons of God," John wrote, and he implied something more in this than the state of self-interest which characterizes much of the Church today.

We go into the world knowing Jesus said, "Ye shall be witnesses unto me," yet our lips are too often sealed by

fear and our lives are powerless to maintain a high standard before a seeming non-Christian public.

The sad irony of the situation is that this public is made up of many whose wordless plea is, "Show us the Way." They expect the Christian to make the break, to be different, to speak up for what he believes—even to be shocked at what was once classified as sin but is now tolerated even in some of our nation's leading seminaries as a part of a "new morality."

What then seals our lips? The question has a ring of emergency to it: How soon will the Church find the courage to make things right with God?

A world stands on the brink of nuclear war, yet the attitude of many is reflected in a sermon title announced by a Kansas City preacher, "Some of Us Are Merrily on the Way to Hell."

May God awaken His people to their need for personal heartsearching in the light of His holy Word, May He fill us anew with His Spirit, enabling us to *spea*k for Him—who alone is the Way, the Truth, and the Life—in a world that has lost its way.



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"YOU WILL HAVE TO FORGIVE the man next door if you want God to hear my prayers for your healing," the pastor told a seriously ill lady. Anguish filled her face as she gasped, "I can't." Forgiveness is not an easy matter.

C. S. Lewis once quipped, "Everyone says forgiveness is a lovely idea, until they have something to forgive."

Disguising itself as righteous indignation, an unforgiving spirit creeps in and entrenches itself even in the mature Christian untempted by gross sin. Not only does it sour his character,

brothers, "Ye thought evil against me" (Genesis 50:20). Forgiveness is not saying that black is white or that wrong is right. But Joseph did preface his statement with, "Fear not; for am I in the place of God?" What he expressed was that God is the just Judge of all the earth, and he would not usurp the place of God by punishing his brothers. Vengeance is His; He will right all matters.

Furthermore, when Joseph said, "Am I in the place of God?" he was implying his own frailty—he was

makes even the wrath of man to praise Him.

Joseph's forgiveness stemmed in part from the gratitude he felt toward God. In the midst of tribulation the Lord was with him, calming him and encouraging his heart. Freed at last from prison and elevated to be prime minister of Egypt, Joseph openly declared his forgiveness. Cannot the believer who has been freed from the dungeon of sin and condemnation by God's unmerited favor be generous toward those who have wronged him?

By a series of acts of kindness toward those who injured him, Joseph implemented his forgiveness. There is power in the very act of kindness to drain away the poison of bitterness. Jesus said, "Pray for them that despitefully use you."

A Christian began to pray for the ailing wife of a public figure who had spoken openly against him. At first he prayed with little feeling. But concern grew until, upon meeting his abuser on the street, he anxiously inquired about the woman's health. His accuser burst into tears and all enmity vanished between them.

Forgiveness must be acted out even if not felt at first. Care must be exercised, of course, to avoid acts which are motivated by a hidden desire to be a "magnanimous fellow." This is easily detected and resented.

Joseph not only killed all resentment with the help of God but also buried it with a proper funeral and erection of a tombstone. He openly declared it to be dead—"God... hath made me forget"—and erected a tombstone by calling his son "forgetting."

Secret resolutions to put resentment to death were not enough. Joseph would carry out an act that would be embarrassing to rescind.

Moreover, if the ghost of bitterness should return, Joseph could point to the evidence of its burial—the name of his son—and adjure it to return to the grave of forgetfulness.

That is one value of open confession. If nothing else, the person who forgives should call in a friend or pastor to witness the "burial." The act is thereby strengthened and a possible ghost of resentment is easier to repel.

Are you willing to forgive? Then not only ask God to make you forget, but also put into operation the means used by Joseph to achieve the victory.

HOW TO FORGIVE

By PAUL B. HOFF

but it puts in jeopardy his very salvation. Jesus warned that God cannot forgive the person who does not forgive others. No amount of labor, sacrifice, or tears will compensate for tolerating the unclean thing.

How can one expel an unforgiving spirit with its accompanying destructive bitterness? Perhaps the most outstanding Biblical example is the story of Joseph. When he named his first son Manasseh, which means "forgetting," he had scaled the highest summit of his character. He declared that God made him to "forget all"—the cruelty of his brothers, the slander of an evil woman, and the seemingly endless years in prison.

When Joseph was in a position to "square matters," he forgave all. This cleared the way for him to live a life of untarnished and enduring usefulness, bringing repentance and preservation to the founders of Israel's tribes and providing inspiration to all generations.

Contrary to some modern concepts of forgiveness, Joseph did not excuse or gloss over the injuries he received from others. He frankly told his

merely a weak, imperfect man. How easy it is to condemn others when we are unaware of our own shortcomings. The British historian, Thomas Carlyle, observed that "the greatest sin is supercilious ignorance of any." Aware of his own imperfection, Joseph could have compassion on others.

As events unfolded in the drama of Joseph's life, he could see clearly the hand of God converting the evil of men into the realization of divine purpose. "Ye thought evil against me: but God meant it unto good." The cross led to the crown, not only preparing Joseph for his later role but also preparing the circumstances.

A youth was disillusioned as he assisted in gospel work a couple who dominated him and made cutting remarks. As he contemplated leaving them, he heard a whisper in his heart, "Humble thyself under the mighty hand of God." This gave him grace to endure cheerfully and prevented what would have been a disastrous step. There is divine design and pattern in all that happens to the sons of God (Romans 8:28), and God

PRAYING THE OLD YEAR OUT

THE WATCH NIGHT SERVICE of New Year's Eve originated at Kingswood, England, with some converted coal miners. In Southey's *Life of Wesley* we read that these miners had been accustomed to sit up late Saturday nights at their ale houses. After their conversion they felt they should spend as much time in worship as they formerly did in drinking, so they transferred their weekly meetings to schoolhouses where they continued praying and singing hymns until the small hours of the morning.

Eventually the last night of the year came to be the time most generally observed, and the custom of praying the old year out and the new year in became widespread among the Methodists.

EARLY MORNING PRAYER

TWICE WE ARE TOLD, "Abraham rose up early in the morning." The words appear in Genesis 21:14 and again in Genesis 22:3. In both cases he rose up to do something that was very painful to him. The first time it was to send away his son Ishmael from his home. The second time it was to face the still harder task of offering up Isaac.

Abraham's early rising was the token of his whole-hearted willingness to do the will of God.

How wonderful was the reward he received for his early rising. It brought him on the third day to the mountains where the Lord appeared to him—and favor followed upon his obedience. God gave him back his son as from the dead; then confirmed to him the promise of blessing, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed."

Through early rising Abraham learned to know his God as the Worker of wonders, of whom he could say, "The Lord will provide."

Are you called upon to do what seems to you to be difficult, even painful? Do as Abraham did. Arise in the morning hour to meet your God in a spirit of yieldedness. Before the sun is bright, kneel before the Lord and place your life in His hands. Will to will the will of God. If you are not entirely willing, tell God you are willing to be made willing. In the quiet freshness of the dawning hour the Lord will reveal Himself as the One who is enough.

If you desire to walk as Abraham walked and be the friend of God, then go to meet Him in the early morning. When you rise early, He will meet you and will reveal Himself to you as the Provider. To you too He will say, "In blessing I will bless thee, and in multiplying I will multiply thy seed." He will make you to be neither barren nor unfruitful in the knowledge of your Lord.

LOOK OVER IT

JOHN WESLEY was walking with a man who expressed his doubt of God's goodness. "I don't know what I shall do with all these worries and troubles," he said.

At that moment Wesley noticed a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over the wall?"

"No," replied his troubled companion.

"Because she can't see through it," Wesley told him. "That is what you must do with your wall of trouble—look over and above it!"



Your Questions

Answered by Ernest S. Williams

What is the "seal of the living God" with which the 144,000 Israelites will be sealed? (Revelation 7:2).

I think it probable they will be sealed "with that Holy Spirit of promise" much as believers are now. This is a spiritual thing. If this is not the correct interpretation, clearer light will be given when the time comes. (See Ephesians 1:13.)

How could Satan get the people to follow him at the end of the Millennium? (Revelation 20:7-9).

There are those who believe that while the devil is bound, it will be much easier for the unregenerated to conform to the laws of Christ's Kingdom. Later, with Satan released from the pit, these will be influenced to follow him in revolt against the government of Christ.

From Scripture we know there will be a revolt. This is the only clear knowledge we have about it now.

We hear so much about Jesus reigning over Israel in the Millennium. Will there not be any Gentiles left; and if there are, what plan will there be for them?

There will be universal peace in the coming kingdom age (Isaiah 2:2-4). We know Christ will rule over the Gentiles as well as the Jews (Isaiah 42:1-7). This passage is quoted in Matthew 12:18-21, confirming that our Lord Jesus is Saviour for Gentiles as well as Jews. A similar promise is found in Isaiah 49:6, 7; 55:5. Happy fellowship is promised between Israel and the Gentiles (Isaiah 60:3-5). These are but a few references which indicate blessing for both Israel and the Gentiles in the millennial kingdom.

Will you explain the inheritance laws in Israel?

God established the law in Israel, "Thou shalt not remove thy neighbor's landmark" (Deuteronomy 19:14; see also Proverbs 22:28). If a person became poor, he might sell his inherited land. A near relative might then redeem the inheritance for him by paying the debt, or he might redeem it himself at a later time. If it were not redeemed, in the year of jubilee it was to be automatically returned to him or to his heirs (Leviticus 25:25-29).

God also made provision for the estate to pass from one generation to the next. Were a man to die childless, his brother or other near relative should take the widow to wife. The first son born to this union was to perpetuate the estate and family name (Deuteronomy 25:5, 6; Matthew 22:23-28). When Boaz redeemed the estate of Naomi's husband, he said, "Moreover, Ruth the Moabitess, wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance" (Ruth 4:5, 9, 10).

Jezebel instigated brutal and lawless murder when she had Naboth slain because he would not violate the law of inheritance (1 Kings 21:3).

If you have a spiritual problem or any question about the Bible, you are invited to write to "Your Questions," The Pentecostal Evangel, 1445 Boonville, Springfield, Missouri 65802. Brother Williams will answer if you send a stamped self-addressed envelope.



GLIMPSES OF SPECIAL MINISTRY FIELDS OF THE HOME MISSIONS DEPARTMENT

HOMEFRONT HIGHLIGHTS

ALASKA

Help Wanted

Both vocational and missionary workers are immediately needed in Nome, Alaska, reports Paul Bills, home missionary at Nome.

Brother Bills said that several missionary pulpits are now vacant, and the district cannot find qualified ministers to fill them all. The church in Barrow, for example, has been without a pastor for some time.

Schoolteachers are also needed. The situation is so acute that recently Mrs. Bills was called to teach a *boys' metal shop class* at the regional high school in Nome.

The hospital in that city is threatened with closing because it lacks nurses. Only two registered nurses remain on the staff.

Schoolteachers and nurses wishing to work in Nome should contact Paul Bills, Nome, Alaska 99762.

Those interested in doing missionary work should write to the Home Missions Department, 1445 Boonville, Springfield, Mo. 65802.

Island Work Progressing

Work is progressing on St. Paul's newly established mission, reports Alvin Capener, pastor.

The congregation moved into its

new building last month. St. Paul Island lies 300 miles off the Aleutian chain.

AMERICAN INDIAN

"Paleface Feast"

When the Apaches partook of their ceremonial feasts last month, the Christian Indians of Leonard Everly's mission in Dulce, N. Mex., enjoyed Christian fellowship at an outdoor feast prepared by that church's Women's Missionary Council.

The menu included beans, mutton stew, melons, and other native foods.

Visiting missionaries were guest speakers for the occasion.

AIBI Plans New Campus

The American Indian Bible Institute, Phoenix, Ariz., has purchased 10 acres in the northern part of the city for its projected new campus.

AIBI, ministerial training school of the Assemblies of God for American Indians, is currently located in a commercially zoned area. Formerly known as All Tribes Indian Bible School, it was founded by Mrs. Clarence Washburn, an Assemblies of God home missionary.

President Donald R. Ramsey

points out the school has outgrown its present surroundings. The first three buildings planned for the new property are a dormitory, a classroom building, and an administration facility.

These will be followed by a chapel and an activities complex, according to Brother Ramsey.

District Seminars

New Mexico's missionary workers and district officials recently hosted a two-day seminar at Albuquerque.

Charles W. H. Scott, Home Missions executive director, and Curtis Ringness, Home Missions national secretary, spoke at the seminar.

Perfect attendance of missionary workers was recorded at October seminars in Tempe and Holbrook, Ariz.

District executives and presbyters also attended.

The theme of the seminar was "Relationships."

Dies on Way to Hospital

Robert Bahe, 14-year-old convert at our mission in Winslow, Ariz., recently died in an automobile accident.

A few days before this, Robert had been injured while riding his horse. Stomach pains became so

acute that his parents helped him into the car to take him to the hospital. The fatal accident happened on the way to the hospital.

Robert was only five years old when God led us to this church. The trials, heartaches, and burdens we have encountered as missionaries to these people in the past nine years seem small when we realize we had a part in leading this boy to Christ before he was killed.

—Don and Virginia Johnson

300 Homes Visited

Over 300 reservation homes were visited by a group of 17 young people from Central Assembly, El Cajon, Calif., reports Fred Cruse, missionary in Valley Center, Calif.

The group of young witnesses, led by Brother Cruse, saw 15 souls won to the Lord through this endeavor.

Prewitt Work Continues

The Grant Croasmuns recently became missionary-pastors of the Indian Mission in Prewitt, N. Mex., upon the resignation of the Jerry Holders. They also have a weekly outstation service on the Acoma reservation.

The Croasmuns are presently building a church, the roof of

HOME MISSIONARY NEWS NOTES

Ernest Williams of Torrington, Wyo., recently received Home Missions appointment to work with the American Indians.

Much experience in pastoral ministry has helped prepare Brother Williams for the missionary responsibility which he now undertakes. He is ordained with the Wyoming District.

The Williamses have three children: Ernest Ronald Jr., Jerry Dale, and Barbara Elizabeth.

Hubert Boese of Saginaw, Mich., has accepted missionary duty under Home Missions appointment. He will work with the American Indians. Brother Boese attended Central Bible College in Springfield, Mo., from 1950 to 1953. He was ordained by the Michigan District in 1956.

In 1962 he went to Upper Volta, West Africa, where he served as a missionary until 1965.

Brother Boese is married and

the father of two children: Richard, age 19, and Yvonne, age 17.

Mrs. Doris Fellows of Headquarters, Idaho, has received Home Missions appointment to work with the Eskimos in Point Hope, Alaska.

Mrs. Fellows is licensed with the Northwest District. She has served as missions director and Sunday school superintendent for certain churches in the Southern California and Northwest districts. In addition she has had an extensive evangelistic ministry.

Also entering Home Missions ministry under appointment is **Nadine Waldrop** of Glendale, Ariz. Miss Waldrop will be working with the American Indians.

God began to speak to Miss Waldrop about this ministry over seven years ago. She has worked part-time with the Indians for six years.



Ernest Williams



Hubert Boese



Doris Fellows



Nadine Waldrop

Miss Waldrop has ministerial credentials with the Arizona District.

The **Paul Evanses** now minister to the Indians in Gallup, N. Mex. Formerly they were at Bloomfield, N. Mex., where they pastored an Indian church.

They will hold two religious classes for 55 students in the Gallup Indian boarding school. Thirty students from the school attend the mission Sunday school.

Jerald Morris has resigned the church at Yerington, Nev.

The **Glenn Whites** recently accepted the pastorate of the Assembly of God Indian Chapel in Dodson, Mont.

They came to Dodson after pastoring on the Windriver reservation in Wyoming for 11 years.

Mildred Schultz, missionary at Shelton, Wash., is supplying at the Skokomish Mission until the Lord sends a pastor to take over the work.

Mrs. W. Conley, missionary in Gadsden, Ariz., has reopened the work on the Cocopa reservation.

which they hope to complete before snow falls.

Brother Croasmun finds it necessary to spend part of his time in secular work, so he does not have a great deal of time to devote to building.

Wilson Nelson, a blind young Navaho evangelist, will be assisting the Croasmuns.

Notes of Victory

Daniel and Violet Stevens, missionaries in Gallup, N. Mex., are still on sick leave but they say, "Praise God, through whom the impossible becomes possible."

They refer to God's healing hand which has guided Mrs. Stevens along the way to recovery since her accident in May.

* * *

Carl Peppiatt, pastor of the Indian church in Bark River, Mich., rejoices because of the new interest aroused in his church through a recent revival.

* * *

The Harold Hansons of Tempe, Ariz., report that the spiritual tide is high at their Indian mission.

Last month they broke all existing Sunday school attendance records when they counted an average of 106.

* * *

Alta Washburn of Phoenix, Ariz., has 50 students from the government Indian school enrolled at her mission. Several of the young people have been saved and filled with the Holy Spirit since the fall term began.

Mrs. Washburn has also had good results in street meetings which she and her young people conducted in Phoenix.

* * *

Leo and Mildred Bankson, missionaries in Mobridge, S. Dak., are thanking God for financial help. They have just retired their church's loan from the national Home Missions Department.

The Mobridge Sunday school has the best attendance in its history.

* * *

Duane Hammond, missionary in Couderay, Wis., reports that when he called upon the people of his church for pledges, enough money was promised to purchase a nearly new generator and to repair the church's Volkswagen bus. With the electric lighting provided by the generator, the people need no longer squint to read the hymns by kerosene lamp.

* * *

O. W. Greaser Jr., Albuquerque, N. Mex., reports the salvation of four young Indian girls at a recent midweek service.

* * *

Peter Knutsen, missionary in Lawtons, N. Y., reports that the Lord moved upon the hearts of the people of his church during

revival meetings with Doug Johnson and his wife. An average of 45 people attended each service.

* * *

The Frank Evanses, missionaries in McDermitt, Nev., thank the Lord for a stranger's gift. A man whom no one knew visited their church and participated in several of their services. Before leaving, the stranger gave their church a check for \$1,500.

* * *

The Bob Ruarks, missionaries in Cayuse, Oreg., rejoice in the salvation of nine souls at their church last month.

* * *

Thelma Cox thanks the Lord for six souls won in a two-week Indian revival she held in Billings, Okla. Mrs. Cox has a missionary church in Cherokee, Okla.

FOREIGN LANGUAGE

Persecutions in Cuba

Christians in Cuba are experiencing great persecution.

Refugees report that pastors in Cuba are suffering in particular. Generally they are imprisoned in concentration camps and forced to labor in the fields from morning till night without food. At night they are given a morsel—perhaps a little rice. Many are fainting in the fields from weakness.

Most of the pastors in Cuba are unable to get out. Other Christians sometimes manage to escape.

Some refugees in a small craft were attacked by sharks as they made their way to freedom. The sharks leaped high into the air trying to get into the boat. A man in the boat was able to strike one of the sharks with a machete, causing the other sharks to turn on it when they sensed the blood.

In the confusion, a piece of the oar was bitten off and a large gouge was made in the boat. But the refugees were able to reach Florida.

Our church in the Evangelical Refugee Center in Miami is meeting every Saturday morning to fast and pray for our brethren in Cuba.

—Gabriel Caride

TEEN CHALLENGE

Call for Encouragement

Paul Bell, director of Boston Teen Challenge, reported recently that many drug addicts, after they read the "Chicken" tract, telephoned the Center asking for help. One student called at 1 a.m. earnestly seeking help. He expressed surprise that anyone actually cared enough to talk to him about his problems.

The telephone service in Boston is manned 24 hours a day to reach those who are sincerely interested.

QUOTES

EVANGEL READERS WRITE

Your card or letter will be most welcome. We cannot give space to all correspondence but will publish excerpts from our mail from time to time. Address: "Evangel Editor," 1445 Boonville Ave., Springfield, Mo. 65802.

Vital and Relevant

For years we were nominal church members but some time ago we heard the gospel on TV and found we needed to be born again. Right there we gave our hearts to the Lord.

We were still in a dead, formal church, but through unusual circumstances my wife and I were directed to a Bible study group. There we were introduced to the *Evangel* and the great full-gospel truths.

We were so very glad to get such a good devotional magazine. It is contributing weekly to our growth in this Christian life.

Your magazine is vital and relevant for our day.

KEN HERTZELL
Dover, Ohio

Baptist Discovers "Evangel"

I'm sending a check for \$3. Please send me the *Evangel* for a year. An Assemblies of God brother with whom I work at the San Francisco International Air-

port has been passing his copy on to me each week, and it's impossible for me to describe the impact it has made on my spiritual life.

I'm amazed I could have been an evangelical Christian these past 24 years without learning of this tremendous ministry. I should think every Assemblies of God person would take advantage of this easy method of spreading the full gospel.

A BAPTIST BROTHER

On Evolution

I wrote an article which the local newspaper published under the title, "Evolution Theory Debunked." I pointed out that God, the Creator, gave man an inventive mind. Men made weapons and household utensils, discovered how to make fire, invented the wheel, and went on to achieve tremendous successes in science.

By contrast, look at the monkeys. Have they given us any embarrassing competition? No. They are still in the jungle swinging on branches. They have had plenty of time to prove themselves but they have never made a house, built an automobile, or invented radio. They just didn't have it in their brains. How then could men have descended from monkeys?

The newspaper article was well received, according to comments I heard. One schoolteacher brought it before his class and remarked that more Christians should write letters like this to the newspapers.

OLAF RETTEDAL
Madison, S. Dak.



Bible class at Teen Challenge Center in San Francisco, Calif.

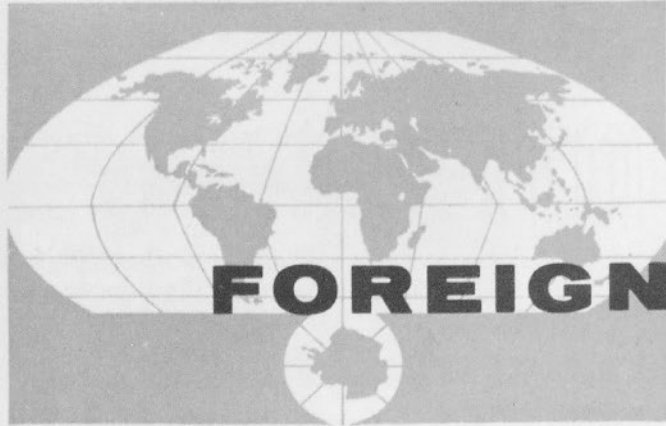
San Francisco Testimony

During the past month six men have come to the San Francisco Center and accepted the Lord as Saviour. Each testifies to the power of God to bring deliverance from the bondage of sin.

One of them was *instantly* delivered from a 27-year cigarette habit and a gripping alcohol problem.

We at San Francisco Teen Challenge praise God for these and other victories. We also rejoice for the door that has been opened to us at San Quentin State Prison. Two evenings each week our workers conduct services there. A number of inmates have been saved, healed, and filled with the Spirit.

—Grady L. Fannin



DIRECT REPORTS FROM MANY LANDS **FOREIGN NEWS DIGEST**

EUROPE

Mrs. Greenaway Improved

On October 9 Mrs. Charles Greenaway and Miss Virginia Sasscer, missionary to Belgium, were in a car accident. As they were entering the outskirts of Brussels, Belgium, after visiting the new Bible school property in The Hague, Holland, their car skidded on the wet pavement, turned sidewise, and hit the shoulder of the road. It then rolled over and hit a tree on the passenger side where Mrs. Greenaway was sitting.

Miss Sasscer suffered shock and bruises and was released from the hospital the same evening. Mrs. Greenaway's leg was crushed and her respiratory system seriously injured.

At first the doctors gave the family little hope but now they are quite optimistic. They feel that if they can avoid any complications, she will continue to improve until she is well again. This will involve several weeks, if not months, in the hospital.

Brother Greenaway was in the United States at the time he received news of the accident. He and his son Phil left immediately for Brussels.

In one of his letters he commented: "I cannot explain my emotions at this particular time except to say that God who has delivered so many times through the years in our missionary career, will again prove Himself to be God."

Mrs. Greenaway urgently needs prayer, since her condition is serious. Please remember her, and pray also for Brother Greenaway who has a heavy burden as field secretary for Europe, Southern Asia, and the Middle East.

BRITISH HONDURAS

VBS in Belize

Upon our return to the field, we held a VBS in the Evangelistic Center at Belize. Over 400 enrolled, and the average daily attendance was 370. The 20 workers were kept busy trying to find places for the children since this building was built to seat only 200.

Our greatest thrill came as we watched the response during the junior and intermediate chapel service. One morning 45 young peo-

ple, ages 10-16, came to the front to accept Christ as their Saviour. Other mornings similar results were witnessed.

—Mike Wright

PERU

Earthquake Damages School

Henry Hall, missionary to Peru, cabled: "Everyone all right. Some damage institute." The earthquake which rocked Lima and coastal towns on October 18 also hit the Bible school in Lima.

NIGERIA

Missionaries Safe

Everett L. Phillips, field secretary for Africa, cabled from Nigeria to J. Philip Hogan, foreign missions executive director, that our 28 missionaries in Nigeria were safe following outbreaks of intertribal hostility there.

SOUTH AFRICA

Everything Points to Growth

Everything is pointing toward growth and development on this field. The government has granted us church sites in many parts of the country, and buildings will be erected as soon as possible. The Bible school building program is nearing completion, and the roof is soon to go on the administration building.

There is a spirit of revival and growth in the new Coloured (mixed race) church. We visited

there recently and were thrilled to see what God is doing.

We are pleased to report that building will start next month on the new press.

We have printed over a half million tracts thus far in four different languages. The new Sunday school literature program of dated materials is progressing very well. This is a great help to our growing Sunday schools.

—Merlin Lund

Successful Tent Campaign

In many ways our present tent campaign is the best we have ever had. There seems to be little crime and no hatred in this area.

"We never want the tent to go. We want services every night always," the people tell us.

Beginning the third month, the tent is still filled each evening until there is hardly room to step. In the white light of the African full moon or during black, angry thundershowers the people come. From the horizon groups converge on the tent from all directions. Little herd boys who have followed grazing cattle all day often lead the processions. Eager to get into service, the people run the last few yards.

No place has been so easy before. There will be problems, but God is visiting Inyoni with healing and salvation and tremendous

blessing. A building is needed immediately. The tent must go, and we need your earnest prayers that God will undertake for some church buildings.

—Hazen Wolverton

MISSIONS CONVENTIONS

Clark, S. Dak.

Jack L. Glass, pastor of the Assembly of God in Clark, S. Dak., says: "Our church is enthusiastic about missions, and our first missions convention yielded a 50 percent increase over our previous year's giving."

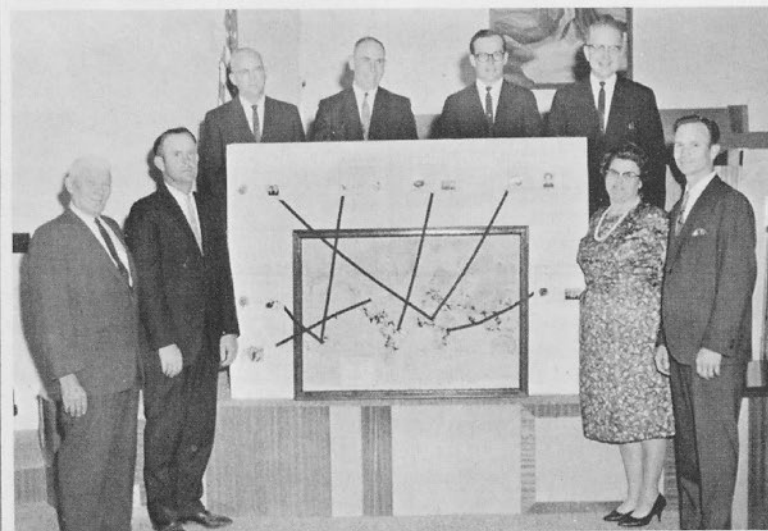
The Clark Assembly includes home as well as foreign missions in its annual convention, and the faith promise plan is used exclusively. The increased giving has put the church in sixth place in missionary giving in the South Dakota District.

Cleveland, Ohio

The youth of Bethany Assembly, Cleveland, Ohio, built an interesting missionary booth to highlight the church's annual missions convention. Ellis C. Damiani, pastor, reported that the booth featured curios from countries where missionaries supported by the church are ministering.

Bethany Assembly helps support missionaries in Italy, Colombia, Korea, Japan, the Philippines, Egypt, Alaska, and home missions areas in South Dakota.

LEFT PHOTO: Members of the church board and Pastor Jack L. Glass (right) stand around one of the displays used in the recent missions convention at the Assembly of God in Clark, S. Dak. **RIGHT PHOTO:** Pastor Ellis C. Damiani (right), Bethany Assembly, Cleveland, Ohio, stands in the booth prepared for the missions convention. Foreign Missions Editor David A. Womack (left) was one of the guest speakers.





COLUMBUS, GA.—Some 300 people gathered in the Municipal Auditorium recently to pray for U. S. servicemen in Vietnam and throughout the world. Michael Lord, pastor of Edgewood Assembly here, was the rally leader and guest speaker. Chaplain (Capt.) Henry L. Hunt of Fort Benning led in a special prayer asking God's blessing on all men serving the cause of freedom. Among those participating in the event were, left to right: B. F. Register, city commissioner; J. Owen Forrester, representing Howard H. Calloway, U. S. representative from Georgia; Pastor Michael Lord; and Henry A. Neal, assistant state attorney general. Congressman Calloway addressed the rally via telephone.

STANLEY N. MILLARD NAMED TO CHAPLAINCY

SPRINGFIELD, MO.—Stanley N. Millard of Fall City, Wash., has been named to the Chaplaincy Corps of the U. S. Army, according to Robert R. Way, secretary of the Assemblies of God Commission on Chaplains.

Brother Millard has been assigned to Fort Huachuca, Ariz., where he will join the 78th Signal Battalion. He has the rank of first lieutenant.

He is the second Assemblies of God chaplain to be assigned to Fort Huachuca in the past year. Chaplain (Capt.) Ardon O. Schmidt, San Bruno, Calif., was assigned there last October. 25. Chaplain Schmidt has since been transferred to Vietnam.

A native of Brush Prairie, Wash., Brother Millard taught science and mathematics in the Seattle public schools from 1959 to 1961. He was graduated with a B.A. degree in education from

Seattle Pacific College in 1959. In 1961 he enrolled at Golden Gate Baptist Theological Seminary, Mill Valley, Calif., where he received a B.D. degree. He was ordained to the ministry in April 1965 by the Northwest District.



In saving, healing, baptizing—

I HAVE SEEN GOD'S POWER

By HAROLD L. CHRISTMANN (LCDR)
Assemblies of God Chaplain, U. S. Navy

I THANK GOD for the opportunity to serve Him as a Navy chaplain. During recent months I have seen the hand of God move in Japan and South Vietnam in a mighty way—saving, healing, and baptizing men in the Holy Spirit.

One Saturday while still in Japan I experienced an overflowing joy through the Word of God as I was preparing a sermon. I felt prompted to visit Missionary Bill Sakwitz and his wife but hesitated because I thought it might be shopping day for them.

The prompting persisted, and I went. I found Sister Sakwitz deeply distressed. Bill had been sick and in severe pain for several hours. She had tried to call but could not reach me.

A pastor visiting from the States was due to arrive in Hiroshima, and they were supposed to meet him. We prayed and laid hands on Bill in the name of Christ. We rebuked the pain and in the power of the Spirit commanded Bill to rise.

He got up, and all pain was gone. He was perfectly healed and drove to Hiroshima (some 30 miles) himself to meet the visiting pastor.

Another time a young Negro Marine came into my office to check out before being transferred

to another squadron. I felt led to ask him if he were saved. He said he wasn't.

I asked him why he had not become a Christian. He sat down and shared some problems with me.

We studied the Scriptures together for about 20 minutes. When I asked him if he wanted to receive Christ, he said he did. We went into the chapel, and he accepted the Lord as his Saviour.

The presence of God was there in a most powerful way. He kept saying, "I have never felt like this before. I feel like something great is going to happen." His lips quivered. Because this man had no Pentecostal background, I took a moment to read Acts 2:4 and explain what it meant. Soon he was speaking in tongues and praising the Lord. That night I baptized him in water.

Shortly after arriving in Chu Lai in South Vietnam I visited the MAG 36 chaplain who invited me to speak to his evening group on the gift of tongues. I shared some of my own testimony and the scriptural foundation for the Pentecostal position.

One of the officers exhibited a deep consciousness of the presence of God. I suggested that we pray together after the others had gone.

After a short time of prayer he was speaking fluently in tongues. He was to have left for the U.S. the day before this, but for some reason was delayed. Now I know why.

I make it a point to visit LST (Landing Ship Tanks) ships that come to Chu Lai and usually have a Protestant service, as the ships are only here for one or two days.

One Monday evening I held a service on the *USS Washoe*. At

the close I asked those who wanted to make a public confession of faith to come forward. A young second-class petty officer accepted Christ as his Saviour. With two officers and an enlisted man as witnesses I baptized him in the bay of the South China Sea.

I thank God for the opportunity to minister to the military in Christ's name—and for His faithfulness to His servants everywhere.



FORT DIX, N. J.—Mrs. Talmadge F. McNabb pins the silver oak leaves of a lieutenant colonel on her husband, a U. S. Army chaplain, after his recent promotion. She is the former Pirkko Peltari of Conneaut, Ohio. Lt. Col. McNabb is presently senior chaplain of the largest brigade at the Training Center in Fort Dix. Over 8,000 servicemen study in various Army schools here. Brother McNabb conducts three services on Sunday, including a special Sunday evening service which has tripled in attendance under his leadership. In stockade services an average of 12 decisions for Christ have been made each week.

NEWS OF THE CHURCHES

TEEN TENT POINTS FAIRGOERS TO CHRIST

ZANESVILLE, OHIO—The young people of First Assembly here gave a very effective witness for Christ at the Muskingum County Fair this summer. For six days they distributed gospel tracts, talked with people concerning their need of salvation, and extended invitations to their church. They handed out 5,000 gospel tracts and 2,000 temperance pamphlets on teen-age drinking.

Jim Adams, teen director at First Assembly, spearheaded the project with the help of his wife Junie. Gospel films were shown one hour a day to attract teenagers. Filmstrips were used to present parables from nature to younger children. Each evening the choir and radio staff from First Assembly presented two hours of gospel music.

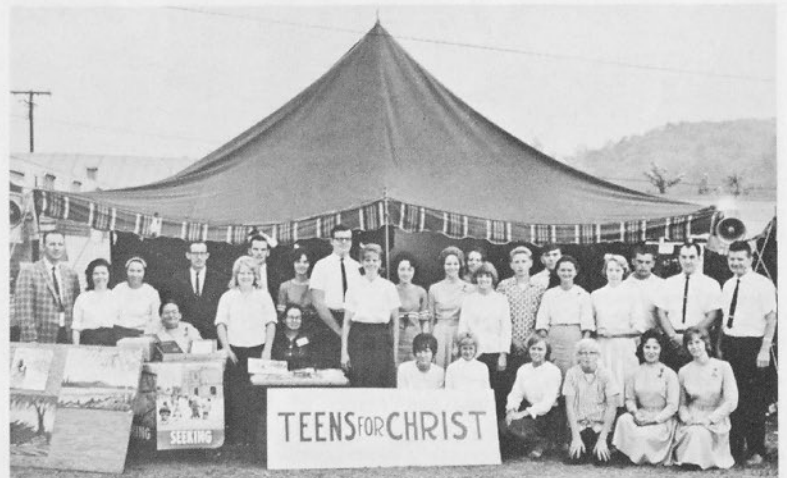
By actual count, 401 children attended the Kiddies Hour and 364 teen-agers viewed the gospel films. A total of 1,127 adults and teen-agers registered for prizes and

these persons are now being visited in a follow-up program.

Gayle and Rosalie Moore, directors of the junior church at First Assembly, had charge of the Kiddies Hour. Many friends supported the program financially, including one man who printed 3,000 handbills at his own expense, and another man who purchased all the gospel tracts and donated a mobile public address system.

The pastor, Curtis A. Arnold, praised the young people for devoting so much prayer, effort, and time to this gospel project. "The teens and young people were so bold, yet so diplomatic in their witnessing for Christ," he said. "The choir and radio staff sang beautifully night after night. Every phase of our church had its share in the witness."

The clerk of the fair board was surprised by the great response from the public—and was even more surprised when the church reserved the same spot for 1967.



Workers from First Assembly, Zanesville, Ohio, pose in front of their "tent of witness" at the county fair. At extreme left are Gayle and Rosalie Moore, directors of the Kiddies Hour. At extreme right is Jim Adams, who spearheaded the entire project. The pastor, Curtis A. Arnold, is seen wearing dark suit and glasses.

He said that never before had a church or religious organization been able to draw a crowd to this particular location. Pastor Arnold

attributed success "to the continual prayer, the careful planning, and the unequalled cooperation of all the participants."

CARLSBAD, N. MEX.—First Assembly here enjoyed the blessings of God during special services with the Virgil Mangram Team.

On the last Sunday night of the crusade eight people were saved or reclaimed.

—R. Kenneth George, pastor
* * *

PORTLAND, OREG.—Evangel Temple here was blessed by the ministry of the Fred Diehl family. People were saved, others filled with the Holy Spirit, and sick

bodies healed by the power of God.

A children's crusade was conducted simultaneously. Many children turned to the Lord, and some were filled with the Spirit.

—Joseph Dunets, pastor
* * *

FENVILLE, MICH.—The Assembly of God here recently conducted special services with Evangelist J. E. Friend of Hartford City, Ind. Five were saved, two reclaimed, and one refilled with the Holy Spirit.

A backslider came to a healing

service one Friday night. He gave his heart to the Lord and was healed of arthritis. On Sunday night he led his wife to the altar for salvation.

The young people were greatly challenged and drew closer to the Lord, as did many other believers.

A new Sunday school attendance record of 98 was set. During the October enlargement campaign the Sunday school averaged 81. Average attendance last year was about 55.

—Phillip C. Appenzeller, pastor
* * *

BAKER, LA.—The Assembly of God here held its seventh Homecoming in October. A five-year record of 126 was broken with 151 in Sunday school.

In November the church had groundbreaking ceremonies for a new sanctuary at its present location. L. C. Ashbrook, Louisiana District superintendent, was the special speaker.

—Everett R. Hurley, pastor
* * *

SEDAN, KANS.—The Assembly of God here was blessed through the ministry of Evangelist Lolita Varner. Several people came back to God, and an 81-year-old man was saved. The services were well-attended, and the church folk were enthusiastic.

—Peter Stetz, pastor



Pastor and Mrs. I. T. Beard, (Washington Park Assembly, East St. Louis, Mo.) and some of the "Krusaders" who each brought ten new children to the Kids' Crusade.

EAST ST. LOUIS, ILL.—"Learning to Grow the Bible Way" was the theme of the Kids' Crusade recently held at the Washington Park Assembly here with the Culpepper-Gourlas Evangelistic Team of McLeansboro, Ill.

A total of 398 children enrolled for the crusade. Many of those attending did not go to any church. Seventeen children each brought 10 new ones to the meetings.

Several boys and girls had a definite salvation experience.

—I. T. Beard, pastor

INDIANA WMC PRESIDENT HONORED

JASONVILLE, IND.—First Assembly here recently honored a former pastor, Zella Anthony, for her 22 years of ministry at the church.

Sister Anthony is presently serving as Indiana District's WMC president.

Participating in the services of tribute were William Van Winkle, Indiana District superintendent; Gordon Matheny, district secretary; Leonard Nowell, district treasurer; Edward Summerfield, sectional presbyter; and W. F. Duncan, former district treasurer.

The current pastor of First Assembly, Larry Patton, presented Sister Anthony with a large trophy, a plaque of recognition from

the American Legion Post in Jasonville, and a check for \$1,000 from the church.



Pastor Larry Patton presents check and trophy to Zella Anthony.

EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Kingman	A/G	Jan. 3-8	Richard Ellison Family	Eugene Geesey
	Sierra Vista	*First	Jan. 1-15	R. I. & Pearl Wynkoop	Wm. Kirkpatrick
Calif.	Bakersfield	Panama Lane	Dec. 28-Jan. 1	Dave & Mona Lewis	Bill Robertson
	Bellflower	Full Gospel Tab.	Jan. 1-16	Walter M. Barnard	G. W. Royal
	Benicia	A/G	Jan. 1—	Charles & Mrs. Shipley	Pike C. Robinson
	Delano	First	Jan. 1-15	Marvin Schmidt	Donald Trimmer
	Fresno	Bethel Temple	Jan. 8-22	Harry J. Steil	Donald K. Skaggs
	Fullerton	First	Jan. 4-15	Arnold & Anita Segesman	Lloyd J. Cagle
	Garberville	A/G	Jan. 1-13	Charles Senechal	Robert Parkinson
	Kingsburg	First	Jan. 1-15	Loyd & Rebecca Middleton	Lee Roy Rogers
	La Habra	Bethel	Dec. 28—	Fred Diehl Evangelists	G. A. Niccum
	N. Long Beach	Glad Tidings	Jan. 1—	Arne Vick	Allan Snider
	Sunnyvale	First	Dec. 31-Jan. 8	Larry Franks Party	Ralph Hillegas
	Visalia	First	Dec. 28—	Thomas Ming Sr.	C. C. Crace
Colo.	Colorado Spgs.	First	Jan. 1-15	Bobby Black	Lloyd Christiansen
Fla.	Auburndale	Westside	Dec. 27-Jan. 1	Freddy Clark	Harold O. White
	Cape Canaveral	Palm Chapel	Dec. 31-Jan. 1	Ernest & Mrs. Berquist	Thomas Sutton
	Daytona Beach	First	Dec. 31-Jan. 15	"Little Joe" Peterson	R. C. Francis
	Jacksonville	Oceanway	Jan. 3-15	Freddy Clark	Aubrey G. McCall
	Miami	Central Bible Church	Dec. 31-Jan. 15	"Gypsy" George Butrin	Rex M. Anspaugh
	Pensacola	Brownsville	Jan. 1-15	Don & Dixie Cox	Carl A. Arnold
	Pensacola	First	Jan. 1-8	The Singing Lunsfords	A. E. Spence
Ga.	Atlanta	East Lake	Jan. 8—	Jimmy & Lenete Merritt	Jimmie Mayo Jr.
Idaho	Sandpoint	A/G	Jan. 3-15	Roy & Arlene Brewer	Leslie King
Ill.	Chicago	Belmont Gospel Ch.	Jan. 9-15	William Caldwell	Arthur Klaus
	Fulton	First	Jan. 1-13	A. G. & Mrs. Calaway	J. Albert Calaway
	Pawnee	First	Jan. 4-15	Winferd Mack	Bernon D. Graves
Ind.	Beech Grove	Faith	Jan. 1-13	Bob Watters	James P. Monson
	Ft. Wayne	First	Dec. 31-Jan. 5	Bob Larson	Fred Leader
	Indianapolis	Abundant Life Memorial	Jan. 1-15	F. Don Rippey	Ted Vibbert
	Kokomo	First	Jan. 4-15	Musical Vanderploegs	Cecil J. Enochs
	Linton	A/G	Dec. 31-Jan. 15	J. E. Friend	Leonard Nowell
	Marion	First	Dec. 31-Jan. 15	Lee & Sherri Paino	J. H. Wooldridge
	Merom	A/G	Dec. 31-Jan. 8	Jerry Stegall	G. Virgil Pittman
	South Bend	***Calvary Temple	Dec. 29-Jan. 29	W. Millington	Roy H. Wead
Kans.	Pomona	A/G	Jan. 8-20	Knott-Olson Team	Dan Ames
Ky.	Raceland	First	Dec. 28-Jan. 15	John Higginbotham	Troy Boggs
La.	Ruston	First	Jan. 8-15	J. C. & Mrs. Nichols	George E. Hicks
Md.	Baltimore	Eastern	Dec. 31-Jan. 15	J. Earl & Mrs. Douglass	George Raduano
	Lonaconing	First	Jan. 2—	John Hamercheck Jr.	Charles E. Fussell
Mich.	Adrian	Bethany	Dec. 30-Jan. 8	William Caldwell	Arthur Clay
Minn.	Little Falls	A/G	Dec. 28-Jan. 1	The Tanner Team	Robert M. Abbott
Miss.	Ellisville	Glad Tidings	Jan. 1-15	Colen & Carol Lassiter	Joe Luker
Mo.	Columbia	First	Jan. 1-15	O. H. & Mrs. Virgin	Charles Parker
	Farmington	First	Jan. 1-8	Glenna Byard	J. W. Allen
	Maryville	First	Jan. 1-15	James & Beulah Pepper	James H. Gilbert
Mont.	Deer Lodge	A/G	Jan. 8-22	Bonetta C. Rabe	Charles H. Jackson
N. J.	Mt. Holly	**A/G	Jan. 1-6	James Occhipinti	James Occhipinti
N. Mex.	Albuquerque	West Mesa	Jan. 1-15	Travis & Mrs. Corder	F. Wesley Smith
	Farmington	First	Jan. 1-15	I. D. Rayborn	D. E. Stover
Ohio	Kent	A/G	Jan. 1-15	Daena Cargnel	E. D. Speich
	Litchfield	A/G	Jan. 1-15	Doug & Judy Johnson	John E. Horn
	Newcomerstown	A/G	Dec. 31-Jan. 15	W. W. & Mrs. Martin	Fred C. Schmidt
Okla.	Antlers	First	Jan. 1-15	E. Mathers-T. Pharr Tm.	J. B. Essary
	Terral	A/G	Dec. 31-Jan. 15	Danny & Elizabeth Kennedy	Robert Higginbottom
	Tulsa	Mingo	Jan. 8-22	Stewart Douglass	Billy R. Brummett
	Woodward	First	Jan. 1-15	Leonard Negrin	Carl A. Nicholson
Oreg.	Ashland	A/G	Dec. 25-Jan. 1	Dan & Anita Bogdan	Robert Cornwall
	Salem	Keizer	Jan. 1-8	Paul & LaVonne Clark	Ken Grant
	Seaside	A/G	Jan. 1-15	D. L. Nultermeier	Charles Snyder
Pa.	Beaver	A/G	Jan. 3-15	Charles S. Morris	Clara Eagle
	Mifflinburg	A/G	Jan. 3-15	Ralph & Faith Leslie	Richard Grimes
Tenn.	Covington	First	Jan. 8-22	B. R. Minton	Howard Jones
Tex.	Dallas	Bethel Hill	Jan. 1—	Melvin McKnight	Clifton R. Davis
	Dallas	Grace	Jan. 4-15	Samuel & Patricia Calk	Fred Davis
	DeLeon	A/G	Jan. 1-15	Mangram Evangelistic Tm.	Terry W. Chapman
	Houston	Greens Bayou	Jan. 1-8	Charles & Mrs. McKnight	L. P. Summers
	Houston	Heights	Jan. 1-8	Doyle H. Thompson	Kenneth Barney
	New Boston	First	Dec. 26—	Terry D. Johnson	James Mitchell
	Odessa	Southside	Jan. 1-8	E. R. (Pete) Winter	W. M. Bozeman
	Pampa	Calvary	Jan. 1—	T. J. & Wanda Taylor	G. L. Huffman
	Paris	First	Jan. 2—	Terry D. Johnson	D. R. Decker
	Seymour	First	Jan. 3-15	Olsheski Musical Tm.	Lloyd McIntosh
Wash.	Tacoma	Evangelistic Tab.	Jan. 1-15	John Irish Smith	Don R. Rogne
W. Va.	Keyser	A/G	Jan. 3-15	Don & Sharon Parker	R. C. Lymburner
Wis.	Janesville	A/G	Jan. 8-22	Matschulat Party	Otto Lemberg
Canada	Pembroke, Ont.	Pentecostal Tab.	Dec. 31-Jan. 8	Bill McPherson	R. Stu Mulligan
	Regina, Sask.	Bethel Temple	Jan. 1-22	David E. Dean	M. S. Yuke

*Youth Crusade

**Deeper Life Crusade

***Prophetic Bible Conf.

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

WITH CHRIST

WILBERT D. SCHOCK, 72, of Norristown, Pa., was called Home to be with Jesus October 12, 1966. Brother Schock was ordained to the ministry in 1941 by the Eastern District. He pastored in Philadelphia, Pa., and for 35 years in Norristown. He is survived by his wife.

MARION E. HAMILTON, 84, of Groves, Tex., went to be with the Christ he served October 28, 1966. Brother Hamilton received a license to preach in 1941 from the South Texas District.

JAMES W. BELCHAR, 82, of Sacramento, Calif., went to be with the Lord October 27, 1966. Brother Belchar was ordained to the ministry in 1914 by another denomination but joined the Assemblies of God in 1932. He was a member of the Northern California-Nevada District. He served as an evangelist and as a pastor in Gilroy, Eureka, Sunnyvale, Madera, and Oakland, California. Brother Belchar was preceded in death by his wife Pearl, a licensed minister. He is survived by his four children.



SPRINGFIELD, MO.—Flower Hall, new residence hall at Central Bible College, is now completed; students have moved into its attractive rooms. Bonds are still available to help us liquidate the balance of the indebtedness. Your investment in these bonds is an investment in youth preparing for Christian ministry.

CENTRAL BIBLE COLLEGE
3000 N. Grant, Springfield, Mo. 65802

I am interested in helping to finance CBC's new J. Roswell Flower Residence Hall. Please send information.

I want to invest \$..... in bonds of the following denominations:

.....\$100\$250\$500\$1,000

(Available maturity dates: 1974-82)

NAME

ADDRESS

CITY

STATE ZIP

WE STOOD AT THE WINDOW watching the patrolman lecture the lone motorcyclist he had pulled over to the curb. The sound of their conversation did not penetrate the thermopane windows, but their gestures and facial expressions indicated the seriousness of the affair.

Finally it was all over. The young man, in typical attire including helmet, goggles, and the works, mounted his bike, revved the engine, and roared away. As he turned, we noticed the bold, block letters across the back of his black jacket, "Jesus Loves Me."

A few days later we saw him again, weaving in and out of traffic. He finally zoomed past us. As we stopped behind him at the next light, we could read the small print we had missed before. Minutely inscribed above the bold proclamation was the significant admission, "I raise hell."


A rather incongruous combination of ideas—whether human or divine—but nonetheless true. Here is the great mystery of the Incarnation, the entire purpose of God being manifest in the flesh. The great motivation of the Son of God was love—and this love is not diminished or enhanced by our actions. God took the initiative; the whole plan was His, and we were not involved in any collective bargaining on the terms of the contract. All we can do is ratify the action that has already been taken. The Scripture states, "While we were yet sinners, Christ died for the ungodly."

The anonymous cyclist may not have intended to preach but, like it or not, he was proclaiming the very message Christ instructed the Church to perpetuate, "For God so loved the world..." The bad, the good, the passive, the active, the rebels, the acquiescent, the white jackets, and the black jackets—all could wear with equal truth and impact this amazing message "Jesus Loves Me." The fact that "I raise hell" really does not alter in the least the fact of God's great love. Jesus stated He came "to seek and to save that which was lost" (Luke 19:10).

Perhaps the world has gotten the good word more realistically than we thought. Whether in ridicule or seriousness, eternal truth stands on its own merit. "Jesus Loves Me"—those words always bring a challenge. Accepted, the message provides a sweet basis of comfort for the believer. Rejected, this statement of fact will continue to haunt the reader and wearer alike through all the endless nights of eternal terror. "Jesus loves me; I did not have to be here"—that will be the eternal remorse of the lost.

Is this message "on your back" with haunting conviction and condemnation? Or is it "in your heart" bringing joyous confidence and conformity to the image of Christ who loved humanity and gave Himself for all?

Thank God for the proclamation of that glorious truth—*Jesus loves me!* And thank God for the preacher! "Some indeed preach Christ even of envy and strife; and some of good will: the one preach Christ of contention, not sincerely... but the other of love... What then, notwithstanding, every way, whether in pretense, or in truth, Christ is preached: and I therein do rejoice" (Philippians 1:15-18).

We pray that the cyclist gets the message! 

UNINTENTIONAL
PREACHER