

The Pentecostal

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EVANGEL

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

NOVEMBER 18, 1956



National Monument to the Forefathers, Plymouth, Mass.

Photo by Phil Gendreau, N. Y.

Faith of the Forefathers

At Thanksgiving our thoughts go back again to the early Americans. We think of the landing of the Mayflower and its pilgrim band of men, women, and children who made that perilous nine-week voyage and landed one chilly November day on a strange shore. They called it *New England*. They had been forbidden to worship the way they wished to worship in *old England*, and therefore they had come to the *new* world determined to build a *new* society based on Biblical righteousness and Biblical freedom.

It is fitting that the National Monument to the Forefathers should have been built at Plymouth, Massachusetts, to perpetuate their memory (see cover page). The monument bears the following inscription: "Erected by a grateful people in remembrance of their labors, sacrifices, and sufferings for the cause of civil and religious liberty." They labored hard to carve a home out of the virgin forests. They suffered much that first winter. They sacrificed many things, even to the laying away of half their number—but when the Mayflower sailed back to Europe the following April there was not one pilgrim who wanted to return on it. That fateful scene, as the settlers stood on the shore and waved farewell to the only link they had with the old world, must have been one of the greatest scenes of bravery in American history.

What kind of people were these pilgrims? They were holy people. They were so zealous for holy living that they were called Puritans. They had a well-developed sense of eternal values. Spiritual blessings meant more to them than material comforts. They loved to worship. Every Sunday their entire families could be found in church—morning, afternoon, and night.

Historians tell us that the Puritans brought no book but the Bible to the new world. It was the only printed book they could afford. So, when they started schools, the Bible was the textbook. They printed the *New England Primer* and it contained nothing but Scripture. For the first hundred years of American history this *New England Primer* was in every schoolhouse in the thirteen colonies, from Maine to Georgia, and the rising generation learned to read, write, and spell by means of Bible verses. They were a Bible-loving people, those first Americans. When they talked to each other they used Bible language, and when children were born they gave them Bible names. The greatness of America is due, in large measure, to their stalwart faith in God and His Word. It was from studying the Bible that they conceived the principles on which these United States were founded.

And they were a missionary people. One of the main purposes of the Puritans in coming to the new world was to preach to the Indians. They made friends with the Indians, taught them to read, and led them to Christ. The first translation and printing of the entire Bible into a new tongue for the purpose of evangelization was done in New England, when Eliot translated it into the language of the Massachusetts Indians.

The pilgrims were the "queer people" of their day. Their zeal for the Bible and their love for the Indians were peculiar. Their fellowmen could not understand the holy fire in their souls that made them willing to give their lives, if need be, in order that they and succeeding generations might worship God freely according to their personal convictions. They were considered "queer" because they were different from the spineless, worldly people of their day—but they were different enough to exert a great and godly influence that eventually changed the world. May God give us "Puritans" of their caliber today.

THE PENTECOSTAL EVANGEL

THE WEEKLY VOICE OF THE ASSEMBLIES OF GOD

NOVEMBER 18, 1956

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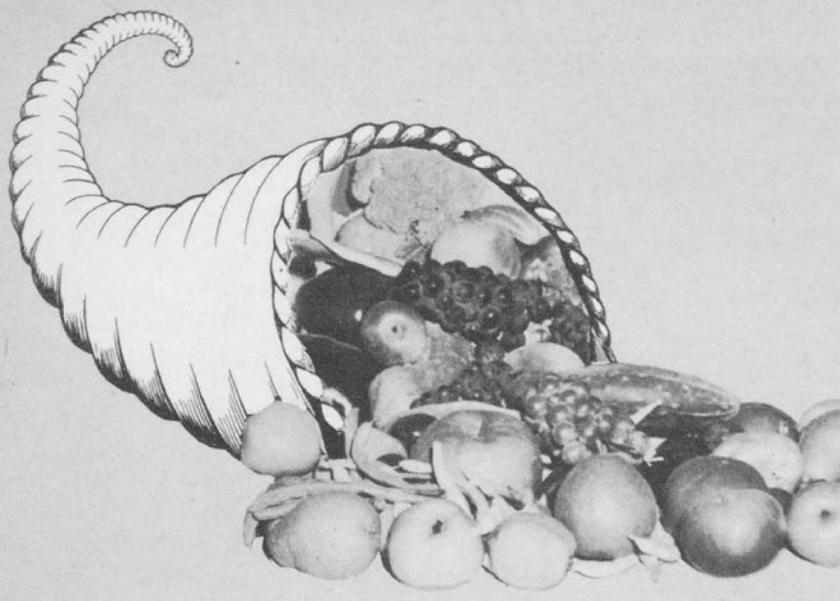
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Gratitude is something you cannot pretend. It is the product of a humble soul who has learned to appreciate others.

BY C. M. WARD

MY CUP RUNNETH OVER

GRATITUDE IS NOT AN EMOTION YOU can summon — something that leaves a sense of guilt when it will not come. IT IS AN OBLIGATION. It is not essentially a part of good manners and breeding. *Gratitude is a rich sense of "overflow."* Like love, either it's there or it isn't there. Gratitude is one of life's most rewarding emotions, one of the most delightful experiences available to man, but no one can demand that you feel grateful. *It's something you can't pretend.* IT STARTS WHEN WE STOP TAKING THINGS FOR GRANTED.

A small child, still on the receiving end of things, takes the bounty of life for granted. It is the only way he can take it; for he has, as yet, no power to estimate, and therefore, appreciate, the efforts that others put forth on his behalf. He can be glad to get things, and can show impulsive warmth toward the giver; but he cannot, in the accurate meaning of the term, be grateful.

A child can be helped to learn *how to act*. Also, he can have his attention drawn to the fact that back of the gift he receives is the giver: "Mrs. Smith made these cookies for you"; or, "Did you thank Uncle John for your new sled? He made it himself because he knew you wanted one." *How to act and what to notice in the relationships of giving and receiving—a child can be initiated into these.* BUT HE CANNOT BE TOLD WHAT TO FEEL. He must learn

that life is built on an intricate pattern of give-and-take, that "none of us liveth to himself, and no man dieth to himself," that we are utterly dependent. Paul asked, "*What hast thou that thou didst not receive?*" GRATITUDE COMES THROUGH AN APPRECIATION OF OTHERS. *It is a sense of humility.*

Tradition carries this wonderful story. There was a rumor that a girl in a convent was performing almost unbelievable miracles. The authorities at Rome sent Philip of Neri to investigate. After a long journey he finally reached the convent and asked to see the girl. As she entered the room he pulled off his muddy boots and asked her to clean them. Haughtily she drew up her shoulders and scornfully turned away.

Philip left, and when he returned to Rome, he reported, "No credence must be given to the rumors. *Where there is no humility, there can be no miracles.*"

Perhaps Philip was thinking about Christ's humility in washing the feet of the disciples—the same disciples who, a few hours later in the Garden, felt no need of prayer. They were sufficient unto themselves.

There is a story of a young college girl who visited the home of Beethoven. She asked permission to play on the great master's piano. She played a few bars and then said to the guard, "I suppose all the great artists have played on this piano during their visits here?"

He replied, "No, Paderewski was here two years ago and someone asked him to play. But he declined, saying he was not worthy to touch that piano." *All great people are humble, and therefore grateful. They realize how much other people count.* When one is humble, he does not feel self-sufficient. That's what Paul had in mind when he wrote, "Look not every man on his own things, but every man also on the things of others."

GRATITUDE COMES THROUGH A SENSE OF REALIZING THAT MOST PEOPLE WOULD RATHER HELP THAN HURT. *We are in the midst of common decencies every day.* All around us people "stay on the job" courageously, helpfully. They do not quit, even though they have their share of problems. *We are benefited by their willingness to go on with jobs that get boring and tiresome.* The man who delivers our milk could get tired and quit. The policeman on the night beat could ask himself, "Is it worth it?" and abandon his post. The man who delivers my mail could decide that he has accumulated enough mileage and that there must be an easier way to earn a living. So much of life consists in "chore work"—in doing things "over and over that just won't stay done." *Mary needs to have an appreciation for Martha, as well as Martha for Mary.* I'm glad that there aren't many

(Continued on page twenty-three)

Let Us Give Thanks

BY B. L. BRESSON

History Instructor, Evangel College

THANKSGIVING DAY IN AMERICA IS not entirely the result of inspiration moving our Pilgrim Fathers. Long before this the pagan peoples of the Mediterranean areas held their harvest festivals in thankfulness to the Earth Mother. She was given different names by various nations. The Semites called her Astarte. The Phrygians used the name Semele. Demeter or Ceres was the Earth Mother of the Greeks who celebrated the festival each September. The Roman harvest festival, held on October 4 each year, was known as Cerelia, named after Ceres, the goddess of the corn. Through the Middle Ages, numerous other festivals were observed by most European states.

When the Pilgrims went to Holland they carried with them memories of England's annual Harvest Home. It can be traced back to King Egbert (802-839), the Saxon ruler of England. In their new home, the Pilgrims were observers, at least, of the many public days of prayer and thanksgiving conducted by the Dutch people. The Pilgrims left Holland for America so that their children might worship God in the manner of their parents.

The first stop of the Mayflower was on Cape Cod at a place now called Provincetown Harbor. On November 13, 1620, the Pilgrims went ashore. The women

washed their family clothes while the men searched the open fields to find a suitable location for their homes. They found several caches of corn buried in the soil containing about four bushels of seed corn. They wrote that the first basket contained "... 36 goodly eares of corne, some yellow, and some red, and others mixed with bleu, which was a goodly sight." They also said, "And sure it was God's good providence that we found this corne, for else we know not how we should have done..." It did not dawn on them, apparently, that they were taking some Indian's seed corn and that perhaps he might suffer.

They then moved on to Plymouth in December, 1620, where they built their homes of wattle-and-daub construction with steep roofs, like the ones they left in England. Log houses came somewhat later with the arrival of the Swedish and Finnish settlers. Thirteen of the eighteen wives died that first winter. About one-half of the original group died and were buried in unmarked graves over which they planted their corn. They were afraid to let the Indians know how many were dead. Early in the spring of 1621, they made a formal

peace treaty with the Wampanoag Indians. Governor Bradford said twenty-four years later that this compact had never been broken although it was never a written document.

They held their first Thanksgiving for three days in October, 1621. This was a time largely given over to gaiety and frivolity with fifty Pilgrims and ninety Indians present. Many people date Thanksgiving Day on July 30, 1623, when it was formally set apart by the Governor as a day of prayer. Boston observed its first Thanksgiving Day on February 22, 1630. It became a permanent holiday here after 1680. Other holidays were observed in many sections of the New England states during the seventeenth century. The Continental Congress proclaimed at least one Thanksgiving Day each year of the Revolutionary War, except in 1777.

To establish a national holiday, Elias Boudinot, representative from New Jersey, presented the following resolution on September 25, 1789: "That a joint committee of both Houses be directed to wait upon the President of the United States, to recommend to the people of the United States, a day of public Thanksgiving and prayer, to be observed



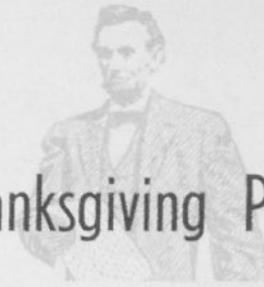
by acknowledging with grateful hearts the many favors of Almighty God, especially by affording them an opportunity peaceably to establish a Constitution of government for their safety and happiness." The proclamation was made by President Washington for Thursday, November 26, 1789. The next one was held in 1795. President Madison, in response to the Congress, proclaimed such a holiday at the close of the War of 1812. By 1858, twenty-five states and two territories were observing special days for the giving of thanks.

Credit for our annual holiday should be given to Mrs. Sarah Josepha Hale. This author wrote in her novel *Northwood* advocating such a national observance. She carried on her campaign in the famous "Godey's Lady's Book" which she edited in Philadelphia from 1837 to 1863. President Lincoln proclaimed a National Thanksgiving for October 3, 1863 in response to her appeals. Each President since then has followed that example every year.

God blessed our Pilgrim forebears in spite of their failures and they were grateful. They lacked many of the present so-called necessities of life, but they rejoiced for the good things which God had done for them and gave public thanks to the One they felt was responsible for the material blessings.

Surely, in this day of super-abundance, we owe to God at least one day when we express our gratitude for His supplying our earthly needs. No one in America is so poor that he should be ungrateful. Nor should any be so wealthy they fail to realize that God is the giver of all good gifts. With our little or much we should be grateful.

As a nation, God has blessed us in spite of our national sins. As a church, we are the recipients of great blessing even though we perhaps have not always pleased Him. As individuals, He has heaped upon us multiplied blessings when we really deserved judgment and condemnation.



Lincoln's Thanksgiving Proclamation

Most timely in its thought for today is the Thanksgiving Proclamation issued by President Abraham Lincoln on October 3, 1863:

"The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the everwatchful providence of almighty God.

"In the midst of a civil war of unequalled magnitude and severity, which has sometimes seemed to foreign states to invite and provoke their aggressions, peace has been preserved with all nations, order has been maintained, the laws have been respected, except in the theater of military conflict; while that theater has been greatly contracted by the advancing armies and navies of the Union.

"Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the ax has enlarged the borders of our settlements, and the mines, as well, of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battlefield; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

"No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God, who while dealing with us in anger for our sins, hath nevertheless remembered mercy.

"It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow-citizens in every part of the United States, and also those who are at sea and those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to Him for singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of His almighty Hand to heal the wounds of the nation, and to restore it, as soon as may be consistent with the Divine purposes, to the full enjoyment of peace, harmony, tranquility, and union.

"In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

"Done at the city of Washington, this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

Abraham Lincoln

By the President: William S. Seward, Secretary of State.

...AND BE YE THANKFUL

BY ERNEST S. WILLIAMS

THERE IS AN EASTERN FABLE which tells us that when Zaccheus was old he still dwelt at Jericho, humble and pious. Every morning he went for a walk, and always came back calm and happy for the day's work. His wife one morning secretly followed and watched him. He went to the tree from which he first saw the Lord. He poured water about the roots, pulled any weeds which had begun to grow, and passed his hands fondly over the old trunk. Then he looked up to the place where he had sat the day that Jesus passed by. With a smile of gratitude he then turned his steps homeward.

Here is a lesson to us in gratitude. We do not worship at any other shrine than Calvary, but we need to go there in spirit every day, to remember afresh the work of Christ for us and to commune with our Lord in grateful praise. We shall find the Holy Spirit waiting near the cross to point us to Him that is risen, and to kindle afresh the fire of holy worship on the altar of our hearts.

Man by nature is far from God. This separation our Saviour has healed, giving us access to our heavenly Father by the precious Holy Spirit. "For through Him we both have access by one Spirit unto the Father."

Wonderful was the working of God when Jesus died upon the cross. In the temple at Jerusalem the veil was rent from top to bottom. For centuries this veil had separated the holy place from the holy of holies. Only once in the year had any been permitted to pass the sacred precincts of the holiest under penalty of death. And on the annual occasion when access was permitted, only the high priest might en-

ter. He was permitted to take with him the blood of atonement, to make sacrifice for himself and for the errors of the people.

What a change took place when Jesus died! At Calvary there was opened a new and living way unto God "through the veil, that is to say, His flesh." Suddenly He cried, "It is finished!" and yielded up the ghost. Man is no longer barred from the presence and fellowship of God. All those who "were afar off" are now "made nigh" by the blood of Christ. The veil which barred has been torn asunder, rent by supernatural hands. Since Calvary, through Christ's work on the cross, all who will accept the redemption of Christ may enter into the holiest, there to commune with God in fellowship, love and praise.

The approach to God is sacred. Evil spirits cannot lead one there. The human spirit cannot make one nigh. No

amount of human effort can meet the need. It is the Holy Spirit alone by whom one may enter into the holiest place of worshipful communion. How important it is then that the Spirit be not hindered in His enabling. Prayer is to be "in the Holy Ghost." Praise is to be the bursting forth of the spirit in holy exultation. By the Spirit we draw near through the veil which is Christ.

All redeemed ones may draw near, but in doing so there is to be the "true heart." Any who would pray or worship to be seen of men cannot enjoy this holy communion, but all who draw nigh in sincerity will be accepted. The work of Christ on the cross has satisfied God, our Judge, making it possible that "He might be just, and the justifier of all who believe in Jesus." We are therefore to let His work of redemption satisfy our conscience too. "There is therefore no condemnation to them that are in Christ Jesus." The accuser of the brethren may accuse, but we overcome him "by the blood of the Lamb and the word of our testimony."

Let us therefore draw near with a true heart "in full assurance of faith." Christ has made atonement for us. The veil is rent. Full and everlasting salvation has been purchased. As we reckon to ourselves the righteousness of Christ and wait in loving worship before Him (trusting the redemption which has come to us through His blood) the Spirit, who has come to take the things of Christ and to show them unto us, will show us the way to the Father and lead us into the heavens, there to commune with Him who sits on the glorious mercyseat on high. May our grateful hearts worship Him who died for us on Calvary.



COUNT YOUR BLESSINGS AND YOUR PRAYER WILL BE—

THE LITTLE SEVEN-YEAR-OLD GIRL bowed her head and in a low voice prayed, "Dear Lord, thank you for the food. We appreciate it. In Jesus' name, Amen."

Her mother bit her lip and patiently poured the milk in Carol's oatmeal. There had been a tug at her heart when her daughter had used the word *appreciate*. Such a long word for such a little girl! There was only one reason why she had used it: she had heard her mother say it often. And Carol's mother recognized that without conscious effort she was teaching her little girl not only words, but also attitudes.

How important it is that we Christians train ourselves to be thankful. How frequently we are encouraged in the Lord (Psalm 105:1). And how much there is for which to be thankful at each stage of our children's lives.

My neighbor was going to have her second child, and I asked her, "What do you want this time, a girl or a boy?"

"I don't care which," she replied with a happy smile. "I'll be thankful so long as the baby's normal."

The baby was. And the mother was thankful. In this day when there is so much stir to accept and help those children who are not normal, a mother should be especially thankful when her children are healthy. In the great design of God, He has decreed that some should have the extra grace of accepting situations that are not normal. Therefore, there should be an extra thankfulness when one does not have to adjust to the difficult situation, but can say, "Thank You, Lord, for giving my child *standard equipment*."

All of Flora's five children were normal, and for that she was thankful, but they weren't average. That is, they didn't receive average grades in school. They were always at or near the end of the class. Flora was ambitious for her children. She hadn't been allowed to go to college, neither had her husband, and so she determined that her children should go. However, none of them received grades that showed them up to college standard. That was be-

Thanks for Everything

BY DOROTHY C. HASKIN

cause their talents lay in other lines. One boy became a wizard in radio, another as a carpenter, one girl became a gym teacher, and the other two daughters were "born mothers."

It took Flora many years and many hours of prayer to be thankful that her children filled their own places in the world. They didn't fill the places she coveted for them, but she learned to say, "Thank you, Lord, that you have given each one his own talent."

And there was Millie. She, like many another mother, wanted her only son Tom to marry a girl with both beauty and brains. Tom met Jocelyn at college. She worked in one of the offices. She was a plain girl but he was attracted to her. Only Millie's deep love for her son made her consent to the marriage. Five years after the wedding, Tom was afflicted with an incurable disease and Jocelyn nursed him devotedly. Millie learned to be grateful for her daughter-in-law. Both beauty and brains might have been discontented with a man tied to a wheel chair, but Jocelyn's love did not vary with his physical condition. Millie learned to say, "Thank you, Lord, for a plain girl with a beautiful heart."

Look the situation over carefully and you will find that you can "in everything give thanks" (1 Thess. 5:18).



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Will We Have Turkey?

A story for our younger readers

ALIGHT NOVEMBER SNOW WAS settling on Elkhart, Indiana, as six-year-old Marjorie trudged home from school. Still fresh in her mind was the talk of her playmates about what they were going to have for their Thanksgiving Day dinner. Most of them were having turkey.

Marjorie could hardly wait to get home to find out what her mother was planning to have on that day. Her first remark as she entered the kitchen was, "Mommie, will we have turkey for Thanksgiving dinner?"

Mrs. Champion looked at her daughter but couldn't answer for a moment. Those were the days of the Depression, and the Champion home was beginning to feel the pinch. And besides there

was a baby coming next spring.

"Honey, I don't think we'll be able to afford a turkey this year, but we'll have a good dinner. We have plenty of vegetables, and I'll bake a pumpkin pie." (Mrs. Champion didn't mention that there wouldn't be money to buy meat of any kind.)

"I'm going to pray for a turkey for our Thanksgiving dinner," said little Marjorie, and with that she skipped off to her room.

Mrs. Champion watched her daughter leave the kitchen. She thought of the confidence that Marjorie had in prayer. A short time ago it wouldn't have been like that, for even though the family had had a religious background, only recently had they come to know the

fuller joy of Pentecostal blessings.

These blessings had become a part of the life of the entire family—and Marjorie and her younger sister, Joy, had a simple, trusting faith in God.

But Thanksgiving Day came and there was no turkey. Marjorie asked again about it. Her mother told her there was no meat for dinner, but added, "We have so much more than lots of boys and girls will have today. We can certainly be thankful for what we do have."

"I don't care, Mommie. I know that Jesus is going to send us something."

Marjorie stationed herself in the kitchen, watching the door. She was expecting it to open momentarily revealing someone with the meat for the Thanksgiving dinner.

Eleven o'clock came. If God were going to answer a little girl's prayer, He would have to do it soon!

Marjorie turned to her mother and said, "Pretty soon you are going to hear a knock on the door. I know Jesus is going to send us something for our Thanksgiving dinner."

A few moments passed. Then it happened. Someone was knocking. Mrs. Champion hurried to the door, her two daughters at her heels. When she opened it, she saw a neighbor with a package in his hand. "I was out hunting this morning, Mrs. Champion, and I felt I should bring this to you." He handed her the package and was gone.

The whole family gathered around as Mrs. Champion placed the package on the kitchen table. "I think we ought to let Marjorie open it," said her husband.

It didn't take Marjorie long to get the loose string and paper off the package. Then the whole family stood looking at a freshly-dressed rabbit, all ready to be cooked and take its place on the Thanksgiving menu.

There was a special reason for thanksgiving in the Champion household that day—a thanksgiving for answered prayer. No, God didn't send a turkey, but He did send a rabbit—and it was every bit as good. The whole family said it was the most delicious rabbit they had ever eaten—especially because God sent it.

As soon as dinner was over, Marjorie ran to tell some of her playmates about her Thanksgiving dinner—and she was very happy that she could tell them that God, in His own way, had answered her prayer.

—R. G. C.

A Loving Father's Care



A True Story

by Mary A. Bishop

THE BOAT WAS PITCHING FROM END to end. The ocean swells came up over the top of the deck and into our staterooms.

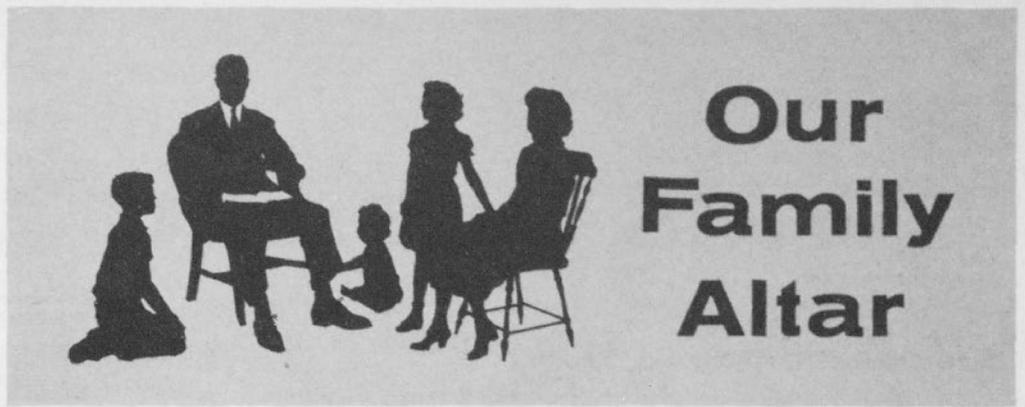
Most of the passengers were too sick to realize the terrible danger they were in—but the next morning our captain told us he had feared for our safety. We had passed through the tail end of a hurricane which was sweeping the Caribbean Sea.

Some distance from us another boat was making a trip from Guatemala to New Orleans. I had ridden on this same vessel a few months previous. Now she had been caught in the fury of the hurricane and went down to the bottom of the ocean. Not one person on board, not one stick of the boat, was ever seen again.

On reaching Guatemala, where I lived with my missionary parents, my father told me that one night between 1 and 2 a.m. he was awakened with a feeling that I was in terrible danger. He arose, knelt down, and asked the Lord to take care of me, whatever the danger might be. Then the burden was lifted, and he felt no more fear for my safety. He went back to bed and slept soundly.

We checked dates and found it was the very night when our ship almost sank. We haven't the shadow of a doubt that the Lord awakened my father at that hour to pray for my safety. Who can tell but that all on board were saved from death that night because of one man who responded to the voice of God and prayed the prayer of faith?

*"If we would truly thank the Lord
For every blessing sent,
What little time would then remain
For murmur and lament!"*



Our Family Altar

MONDAY, NOVEMBER 19

SCRIPTURE: 1 Peter 1:1-5; John 14:1-6

TODAY'S GEM: "I go to prepare a place for you" (John 14:2).

FOR THE PARENT: Peter was speaking of the eternal inheritance that Jesus has promised those who follow Him. Point out from 1 Peter 1:4 that this inheritance is (1) pure and eternal; (2) being kept for those who take Jesus as Saviour and serve Him every day.

QUESTION TIME: What kind of inheritance is promised to the Christian? (1 Peter 1:4) Why did Jesus go back to heaven? (John 14:2) What promise did He give us? (John 14:3) What is the only way to heaven? (John 14:6)

TUESDAY, NOVEMBER 20

SCRIPTURE: 1 Peter 1:6-12; Hebrews 4:14-16

TODAY'S GEM: "For in that he [Christ] himself hath suffered being tempted, he is able to succour [help] them that are tempted" (Heb. 2:18).

FOR THE PARENT: Point out that the trials of a Christian have a purpose: they are to (1) bring glory to God; (2) to strengthen our faith. Because Christ was tested, He is able to help us in our trials.

QUESTION TIME: What is one purpose of trials? (1 Peter 1:7) How is Jesus able to help us in our trials? (Heb. 2:18) How can we obtain the help of the Lord? (Heb. 4:16)

WEDNESDAY, NOVEMBER 21

SCRIPTURE: Romans 12:1, 2; 2 Corinthians 6:14 to 7:1

TODAY'S GEM: "Come out from among them, and be ye separate" (2 Cor. 6:17).

FOR THE PARENT: (Additional material on "The Mark of Separation" will be found on Sunday's Lesson page.) God wants us to be (1) separated from all sin; (2) separated unto Him—giving Him our bodies as living sacrifices.

QUESTION TIME: What are the two parts to separation? (see above) What do you think is meant by Romans 12:1, 2? Why are we told not to be unequally yoked together with unbelievers? (2 Cor. 6:14-16)

THURSDAY, NOVEMBER 22

THANKSGIVING DAY

SCRIPTURE: Psalm 100

TODAY'S GEM: "Enter into his gates with thanksgiving, and into his courts with praise" (Psa. 100:4).

FOR THE PARENT: Thanksgiving, while a national holiday, has deep spiritual meanings. We should express our thankfulness to God every day. Have the group name some of the things for which they are thankful.

QUESTION TIME: How are we to serve God? (v. 2) In what way does this psalm tell us to come to God? (v. 4) What do you think this means?

PRAISE God for all His blessings.

FRIDAY, NOVEMBER 23

SCRIPTURE: Acts 4:1-20; Matthew 5:10-12 (Sunday's Lesson for Juniors)

TODAY'S GEM: "Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven" (Matt. 5:10).

FOR THE PARENT: Point out (1) followers of Jesus can expect persecution; (2) most persecution today is mental, not physical; (3) we are told to rejoice in persecutions for we will have a great reward in heaven.

QUESTION TIME: Why did the rulers of the Jews persecute Peter and John? (Acts 4:2) What promise did Jesus make to those who were persecuted for righteousness' sake? (Matt. 5:10, 12)

SATURDAY, NOVEMBER 24

SCRIPTURE: Genesis 12:1-9 (Sunday's Lesson for Primaries)

TODAY'S GEM: "Teach me thy way, O Lord" (Psa. 27:11).

FOR THE PARENT: From this story stress (1) Abraham's obedience to God's call, verse 4; (2) God's promises to Abraham because of his obedience, verses 2, 3, 7; (3) God will guide us day by day if we will obey Him. For more about Abraham's call, read Hebrews 11:8-16.

QUESTION TIME: What did God ask Abraham to do? (v. 1) What promises did God make to Abraham? (vv. 2, 3, 7) Did Abraham obey God? (v. 4)



THIS PRESENT WORLD

Court Decides for Religious Liberty

The Iowa Supreme Court recently handed down a ruling that a protestant mother could not be required to rear her son as a Roman Catholic even though her divorce stipulation required her to do so. The majority opinion of the court was that such a provision violated the mother's Constitutional rights to the free exercise of religion and that the divorce stipulation "was too vague to be enforceable."

Establish Library of Documents in Zoning Cases

A library of legal documents pertaining to zoning law cases involving houses of worship has been established in New York City by the New York Federation of Reform Synagogues. Officials said it will contain decisions, opinions, and comments relative to recent proceedings challenging the right of zoning boards to interfere with the freedom of a religious group to establish its house of worship.

The documents will be available to any religious group in the U. S. that may become involved in such a situation.

Court Upholds Religious Literature Distribution

Judge Alfred T. Sulmonetti ruled in Multnomah County Circuit Court that a Gresham, Oregon, ordinance restricting house-to-house solicitation cannot legally be invoked against the distribution of religious literature.

In his ruling the judge said: "The giving, selling, and distributing of religious literature, when done as part of the method of spreading the distributor's religious beliefs, is an exercise of religion within the meaning of the federal Constitution's First Amendment."

Prohibition for India?

According to *Christian Life*, India may soon have prohibition. Indian Ambassador Gaganvihari L. Mehta told an anti-alcoholism group in Washington, D. C. that the government's target date for prohibition is April, 1958. He stressed that drinking is confined mostly to Indians who have had contact with the West, and to workers who drink rice and palm liquors. The Moslem religion frowns on drinking.

Alcohol Becomes Major Problem in Sweden

It was a little over a year ago that a semiprohibition law was repealed in Sweden. It was expected that repeal would be followed by a brief period of wild sprees, but the Swedes are finding that the wild sprees are increasing instead of decreasing.

Writing from Stockholm, Karl A. Olsson listed these facts in *Covenant Weekly*: consumption of hard liquor has increased 39 per cent; arrests for drunkenness have risen 230 per cent—from 791 in August, 1955 to 2,606 in August, 1956. (From other sources come reports that because of the overcrowding of jail facilities, police do not arrest a person for drunkenness until "he falls flat or lies prone. Stagers don't count.")

Olsson also noted that "the number of alcoholics admitted

for institutional care has climbed astronomically, and the present tendency is for women alcoholics to become as numerous as men." He further states that the problems caused by repeal have become a major concern of the country.

This Is "Christ for the Blind Week"

The Gospel Association for the Blind has announced that this week, November 18-25, is being called to the needs of the world's estimated 20 million sightless persons.

Many who are physically blind are also spiritually blind and need the Lord Jesus. Admittedly, reaching the blind with the gospel is a difficult task, but it is not impossible. Individual Christians can do a great deal by contacting "the blind man around the corner," with a view to winning him to Christ.

For information on Braille literature and helps for the blind, write to: Home Missions Department, Assemblies of God, 434 West Pacific Street, Springfield 1, Missouri.

Benson Would Like to See Nation on Its Knees

Secretary of Agriculture Ezra Taft Benson told the 127th semiannual conference of the Church of Jesus Christ of Latter-Day Saints that he "would like to see this nation on its knees in humble prayer." Mr. Benson, a member of the Church's Council of Twelve Apostles, addressed the conference at Salt Lake City. He added that "the spectacle of a nation praying is more awe-inspiring than the atomic bomb."

The Cabinet member said he was gratified to see an increasing interest in religion and prayer in both the executive and the legislative branches of the government. "It is my plea," he said, "that we (Mormons) use our influence, as those who have faith in God, in encouraging national, local, and civic leaders to bow before the Almighty in prayer."

Communists Free Two Church Leaders

Two of the four Protestant leaders in Bulgaria sentenced to life imprisonment by a Bulgarian Communist court in 1949 have been pardoned and freed, according to a report from Sofia. One is Vasil Ziapkov, who was head of the Congregational churches in Bulgaria and editor of a Protestant weekly at the time of his arrest. The other is Nikola Mihailov, who was head of the Bulgarian Baptist churches.

The report made no mention of the two other church leaders who were sentenced to life imprisonment at the same time—Yonko Ivanov, superintendent of the Methodist church, and Georgi Chernev, head of the Pentecostal churches in Bulgaria. Eleven other Protestant leaders had received lighter sentences at the same time. All fifteen were members of the Supreme Council of the United Protestant Churches (Evangelical) in Bulgaria. They were arrested in 1949 on charges of "high treason, espionage, currency abuses, and relations with foreign espionage organization and with representatives of international reaction."

Dulles Concerned About Protestants in Colombia

It wasn't reported in most major U. S. daily newspapers even though *United Press* carried the story: Secretary of State John Foster Dulles conferred with Gustavo Rojas Pinilla, president of Colombia, on the persecution of Protestants in that country and the lack of a free press. The Colombian president was said to have assured Mr. Dulles that the government would make every effort to suppress new outbursts against Protestants.

But apparently those promises have not helped. Recently Dictator Rojas stated in the "official" newspaper of Colombia that he would soon publish details of two plots against him—"the Protestant and the Communist." And on the weekend of September 14-16, reports *Presbyterian Life*, there were three incidents aimed at Protestants in southern Colombia alone: a rural Protestant school was dynamited, an attempt was made on another, and a Presbyterian service was disrupted by a priest-led mob.

The fact that these incidents are not reported in the major U. S. daily newspapers—including Mr. Dulles' talk with Colombia's president—makes us wonder about a free press in America!

Princeton Starts World's Largest Theological Library

Late in September dedication and cornerstone laying ceremonies were held for the Robert E. Speer Library on the campus of Princeton Theological Seminary, Princeton, New Jersey. The \$1,500,000 structure will house the "largest theological seminary library in the world."



S.C.B.C. GETS "FACE-LIFTING"

Students returning this fall to Southern California Bible College, the Assemblies of God school in Costa Mesa, found the entire campus undergoing a "face-lifting." Above is the picture of the administration building as it neared completion. In the center is the new glass-front lobby containing an inside stairway to upper-story classrooms.

The \$15,000 project has given the campus a different outlook. Formerly facing Newport Boulevard, the new architectural and landscaping frontage is now toward a private street. Other proposed buildings such as student duplexes, new library facilities, and additional living quarters will all harmonize with the new eastern-faced frontage.

The Southern California District Council of the Assemblies of God has voted to move its entire district office to the campus. Also the District has recommended that its churches contribute two per cent of their total income to the central office. This would be evenly distributed among home missions, the district's camp grounds near San Bernardino, and the Bible College. This revenue would provide the college with funds for the expansion of the science and liberal arts departments—another step toward full accreditation.

Board Reverses Ban on Religious Services

Protest and prayer have paid off for Pentecostals in Fresno, California. Confronted with the action of the Fresno County Board of Supervisors who banned religious groups from using the county-owned fairgrounds for revival meetings if they took up collections, the Pentecostals prayed and protested. For a while it appeared as if the ruling would stand. Southern Baptists, sensing the ruling as a threat to religious liberty, joined the Pentecostals in protest, but to no avail.

Recently, however, the board reversed its decision by a three-to-one vote. Claude Weaver, Assemblies of God pastor and chairman of the Fresno Pentecostal Fellowship, appeared before the board and cited an attorney general's opinion which allowed officials in a neighboring county to lease veterans' memorial buildings to church groups. Since the issue by this time had resolved itself into whether or not it was constitutional to rent public property to religious groups, the attorney general's opinion was enough to satisfy a majority of the board. They gave their approval to the fair board to rent the grounds for religious services.

Israel Testing Process to De-Salt Sea Water

An Israeli scientist has been given a chance to prove that his secret process to de-salt sea water is not only practicable but also commercially sound, according to a *Reuters* dispatch. If tests succeed, vast areas that are now arid deserts could be transformed into productive gardens and farms—foreshadowing the prophecy of Isaiah: "The desert shall rejoice and blossom as the rose."

The rough principles of the scheme proposed by the 59-year-old engineer, Alexander Zahrin, are based on the fact that when salt water is frozen, the ice crystals formed are free from salt. The salt from the original water is concentrated in the unfrozen brine. Zahrin's method uses vapor both as a freezing agent and a melting agent and appears to be much less expensive than any method previously devised. The Israeli government will set up a pilot plant to try the method on a commercial basis. According to estimates, the price of water produced by the de-salting process would be about two cents per cubic meter—the same as the price of water in central Israel where it is relatively plentiful.

Charges Radio Stations Cancelling Evangelical Programs

Radio stations in many parts of the country are cancelling programs sponsored and paid for by evangelical groups, it was reported to the semiannual meeting of the administrative board of the National Association of Evangelicals. Dr. James DeForrest Murch, president of the National Religious Broadcasters (an NAE affiliate), indicated that the cancellations result from a statement issued by the National Council of Churches' Broadcasting and Film Commission opposing the "sale or purchase of radio time." The NAE and the National Religious Broadcasters jointly adopted a resolution criticizing the National Council's stand and asserting that the NCC "does not speak for all the Christians in America."

The National Council has been outspoken in its aim to ban paid religious programs from the air. It has urged stations to make religious time available only on a sustaining basis—that is, free of charge. Such a policy would put practically all religious broadcasting under the control of the National Council and would force most evangelical programs off the air.

REVIVALTIME

Your Radio Partner in Pioneer Evangelism

MIRACULOUS ANSWERS TO PRAYER ARE REPORTED
BY PASTORS FOLLOWING REVIVALTIME PRAYER MEETINGS

WHO CAN ESTIMATE THE POWER OF a radio broadcast? It is impossible to estimate how many homes are actually reached each week by REVIVALTIME, the Assemblies of God international radio program, but our radio engineers in Chicago tell us that no less than ten million homes hear it every week. **THIS IS TODAY'S CHALLENGE!** We are also told that every week, at least 30% of those listening are a new audience. **PEOPLE ARE LISTENING** to the radio. Many of them are in great need of spiritual help, and are hungry for God.

An evangelist, going into a new town this past summer, discovered that radio still has a great potential. This particular town had no Pentecostal work at all, and for the first few nights of his revival campaign he had a very few attending his meeting. The word then spread around the community that he was a member of the REVIVALTIME denomination. *From that night on, the building was packed.* The people in that community had been listening to REVIVALTIME regularly, and were hungry for the same kind of preaching they had been hearing on their favorite radio program.

A pastor wrote from one of our northern states that they had recently taken the pastorate in that city after several families had requested that an Assembly of God be started there. These families had been listening to REVIVALTIME and became hungry for a Pentecostal church home. They liked this type of preaching—**SO A NEW ASSEMBLY OF GOD WAS BEGUN.**

Many other pioneer pastors have told of the encouragement they have received from listening to REVIVALTIME. They have also reported how REVIVALTIME paved a way into many homes in their city. In doing house-to-house visitation, they found that the mention of REVIVALTIME

opened the door. They would be invited into a great many of the homes because the family had been listeners to REVIVALTIME.

A recent letter from Pastor Vernon Boyer of the First Assembly of God in Brookville, Pennsylvania, portrays another way in which REVIVALTIME is helping pioneer churches . . . **PRAYING FOR SPECIAL REQUESTS DURING REVIVALTIME'S GIGANTIC PRAYER MEETING.**

Through these prayer meetings, hundreds of individuals have been saved, healed, and filled with the Spirit. Requests are many and varied. Brother Boyer tells how God answered prayer:

"God has performed another miracle through the assistance of REVIVALTIME. We forwarded to you two definite requests to be brought before the throne of grace during the August 26th REVIVALTIME prayer rally, and both requests were granted.

"First, we asked you to pray for the financial needs of this 'pioneer' work. God had given us the opportunity to purchase the former Evangelical United Brethren edifice located one block from the center of town. We were in need of a total of \$6,000 for the down payment. **GOD HAS ANSWERED PRAYER!** We have received \$6,309.15, most of which came in from unexpected sources. Hallelujah!

"Second, we asked you to pray for our initial revival campaign which was to begin on the date of occupancy. **AGAIN GOD ANSWERED PRAYER!** We broke ALL previous attendance records in the four-year history of the Brookville Assembly. Several evenings the attendance reached 200 or over. Souls were saved, sick bodies healed, and a number were filled with the Spirit. During these three weeks of meetings well over 300 persons attended our services for the very first time.

"These two answers to prayer are nothing short of miraculous inasmuch as this is a 'pioneer' work begun in a third-floor hall four years ago with two persons present plus my family. We had no idea where the \$6,000 would come from. **BUT GOD KNEW WHERE IT WAS!** Oh, praise His name forever!

"We know you and the REVIVALTIME staff will rejoice with us over this victory. Thanks so very much for helping to hold up our hands during this time of need."

We urge you to join with us as we minister by means of radio every week, that the ministry of REVIVALTIME shall be even a greater blessing to our pioneer pastors and churches across the land. As REVIVALTIME spearheads the ministry of our pioneer pastors in these communities, pray with us that these homes will be receptive to the Full Gospel message and will attend the meetings in their local community. Your prayers and letters are urgently requested and your faithfulness is greatly appreciated in this faith ministry. Write to us today and let us know that you are praying with us for continued ministry to our pioneer churches across America.

REVIVALTIME
BOX 70
SPRINGFIELD, MO.



REVIVALTIME Giving

TOP TEN DISTRICTS

January 1 to September 30, 1956



TOTAL GIVING

1. EASTERN	\$12,930.89
2. NORTHWEST	12,828.47
3. S. CALIFORNIA	12,548.17
4. NEW YORK	11,798.43
5. OHIO	11,502.61
6. ILLINOIS	9,637.71
7. S. MISSOURI	9,408.50
8. WISCONSIN-N. MICH.	8,742.56
9. N. CALIFORNIA	7,679.57
10. W. CENTRAL	7,660.16

AVERAGE PER CHURCH

1. NEW YORK	\$90.75
2. NEW ENGLAND	74.06
3. OHIO	66.87
4. WISCONSIN-N. MICH.	65.24
5. NEW JERSEY	63.77
6. EASTERN	58.77
7. NEBRASKA	51.54
8. S. FLORIDA	50.32
9. ILLINOIS	50.19
10. NORTHWEST	49.53

Revivaltime News Flash!

The following changes were made in the radio log beginning the week of October 21.

NEW STATIONS

CHIPLEY, FLA. (WBGK)

Sunday, 2:30 p.m.
(1240 kc; 250 watts)

Contact cleared through G. R. Cook

IDAHO FALLS, IDAHO (KID)

Sunday, 9 a.m.
(590 kc; 5000 watts)

Contact cleared through William Paris

RICHMOND, VA. (WMBG)

Sunday, 10:30 p.m.
(1380 kc; 5000 watts)

HURON, S. DAK. (KIJV)

Sunday, 2:30 p.m.
(1340 kc; 250 watts)

Contact cleared through D. J. Geist

COLVILLE, WASH. (KCVL)

Sunday, 1:30 p.m.
(1480 kc; 1000 watts)

Contact cleared through Haris Shane

DICKINSON, N. DAK. (KDIX)

Sunday, 9 a.m.
(1230 kc; 250 watts)

Contact cleared through Mrs. Henry Elmer

TORRINGTON, CONN. (WLCR)

Saturdays, 1 p.m.
(990 kc; 1000 watts)

Contact cleared through Stephen Galyas

HONOLULU, HAWAII (KAIM)

Sunday, 8:30 a.m.
(870 kc; 1000 watts)

Contact cleared through Eldon Vincent

AUSTIN, TEXAS (KNOW)

Sunday, 10:30 p.m.
(1490 kc; 250 watts)

MOREHEAD CITY, N. C. (WMBL)

Sunday, 1 p.m.
(740 kc; 1000 watts)

Contact cleared through I. R. Jensen

COLUMBIA, MISS. (WCJU)

Sunday, 4:30 p.m.

(1450 kc; 250 watts)

Contact cleared through R. G. Hardy

PENSACOLA, FLA. (WCOA)

Sunday, 1:15 p.m.

(1370 kc; 5000 watts)

Contact cleared through Lamar Snow

GARDEN CITY, KANS. (KNCO)

Sunday, 1 p.m.

(1050 kc; 1000 watts)

Contact cleared through Richard Dortch

LODI, CALIF. (KCVR)

Saturdays, 10:30 a.m.

(1570 kc; 1000 watts)

Contact cleared through James Duguid

SEATTLE, WASH (KGDN)

Sunday, 3 p.m.

(630 kc.)

VALLEJO, CALIF. (KGYW)

Sunday, 8:30 a.m.

(1190 kc; 250 watts)

Contact cleared through Robert Junes

MIDDLETOWN, OHIO (WPFB)

Sunday, 8:30 p.m.

(910 kc; 100 watts)

Contact cleared through Kash Amburgy

FEATHERED PREACHER

Martin Luther, in his autobiography, says: "I have one preacher that I love better than any other on earth: it is the little tame robin that preaches to me daily. I put his crumbs upon my window sill, especially at night. He hops onto the window sill when he wants his supply, and takes as much as he desires for his need. From thence he always hops to a little tree nearby, and lifts his voice to God and sings his carol of praise and gratitude, tucks his little head under his wing, and goes fast to sleep, and leaves tomorrow to look after itself. He is the best preacher that I have on earth."

Beware of Covetousness



by Julia R. Davis

ONE OF THE MANY SINS PREVALENT in our day is covetousness. Paul's second letter to Timothy indicated that this was to be one of the signs of the "last days": "In the last days perilous times shall come. For men shall be . . . covetous" (2 Timothy 3:1, 2). Our daily newspapers are full of accounts of robbing; some people even kill their fellow men to get money.

Covetousness means *to grasp for more* than one already has. A person asked the question, "How much money is enough?" Someone jokingly replied, "Always a little more than one already has."

Not that money is wrong in itself. It is wrong only when we trust it and cleave to it instead of Christ—when it comes between us and our Christian discipleship. "The love of money is the root of all evil."

The sin of greed has damned many a soul. Matthew, Mark, and Luke each tells of the rich young man who allowed his possessions to keep him from following Jesus. Then there was Judas, who valued thirty pieces of silver more than the honor of his Lord. How true it is that "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Timothy 6:9). "Beware of covetousness"!

In our own country the man whose name is a synonym for treachery is Benedict Arnold. During the early period of the Revolutionary War he was highly regarded as a Brigadier General. But he was greedy and extravagant. He coveted money more than honor. At last he went to the British

(Continued on next page)

with the question, "What will you give me to betray my country?" His treachery was discovered, but before he could be arrested he had escaped to the British army.

With his ill-gotten gain (only \$30,000) he went to England to live. But there he met only scorn and contempt! After twenty years as a social outcast he died a brokenhearted man. Like Judas, he did not find happiness with his ill-gotten gain.

A generous person is greatly loved, but a greedy person is universally disliked. Jesus said, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

An Eastern legend says that when Alexander the Great was on his deathbed he commanded that his hands not be wrapped in burial clothes after his death, as was the custom, but that they be left outside the bier for everyone to see. Though this great general conquered the entire known world his hands were empty when he died. He and the poorest beggar were equal in death. "For we brought nothing into this world, and it is certain we can carry nothing out" (1 Timothy 6:7).

Our Lord, so holy, harmless and undefiled, who resisted the devil's temptation to covetousness and overcame him, warned us to "take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth" (Luke 12:15). He then told the parable of the rich man who died the very night that he laid his most ambitious plans (verses 16-21). Paul, the faithful apostle, was free from this sin. He could say, "I have coveted no man's silver, or gold, or apparel" (Acts 20:33).

Let us not be guilty of the sin of covetousness. Like Paul, we may not be rich in this world's goods, but if we follow faithfully in the footsteps of our Master we will share a rich reward in the life to come.

*While we love to "count the blessing,"
Grateful for the year that's gone,
Faith would sweep a wider vision,
Hope would gaze yet farther on.
For the signals all around us
Seem with one accord to say,
"Christ is coming soon to bring us
Earth's last, best Thanksgiving Day!"*
—A. B. Simpson



Thanksgiving in Time of Plague

by Frank Peterson in "Wings of the Spirit."

THE COVERED WAGON FOLLOWED ON the heels of the retreating Indian, and the hunting-grounds of the red man gave way to fertile fields. Southwestern Minnesota was destined to be the center of an agricultural empire; but, as always, the pioneer work of subduing the wild frontier tried men's souls.

The settler of '72, still living in the covered wagon, set his plow to turning into furrows the rich, virgin soil. Corn, potatoes, and garden stuffs were planted; and while these were growing, the dugouts were made ready for occupancy. The promise of a good crop gave buoyancy to the spirit of the settler, and he dreamed of future plenty.

This hope was rudely jarred one morning in July, 1873. What appeared to be a heavy snowstorm proved to be millions upon millions of grasshoppers sailing down upon the fields!

My mother stood dazed at the sight. And as she noticed how they made their breakfast on the growing garden plants, and how they attacked the cornfields until the ground was left black and bare, she wiped away a tear and said: "The Lord hath given, and the Lord hath taken away. We shall hope that next year will bring us the promise of better things."

The next year brought, not the promise of better things, but myraids of hoppers hatched out as the spring sun warmed the soil. We knew that the

newly planted fields were doomed. The same thing happened the third year, and the fourth. Our money was gone; most of our cattle were sold; the larders were almost bare; and our clothing was patched with unused grain sacks until one could hardly tell what the original fabric was.

Just then Governor Pillsbury issued his annual Thanksgiving proclamation. Some felt that they could not enter into it. However, my little church decided to observe the day. I hardly knew what text to select, but finally decided upon Habakkuk 3:17, 18: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat (food); the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

We had a glorious meeting. We were caused to feel that, although our money was gone, the cattle sold for food, and our clothing worn down to rags, we still had God. I doubt that in all the later years of prosperity that church ever gave more hearty thanks than in that year of dire want.

The governor set aside April 26, 1877, as a day of prayer and fasting. Shortly after, the hoppers rose in a body with the noise of a stormcloud and soared, never to return.

SUNDAY'S LESSON



THE MARK OF SEPARATION

Sunday School Lesson for November 25, 1956

ROMANS 12:1, 2; 2 CORINTHIANS 6:14 THROUGH 7:1

"In the world, but not of the world," is a familiar saying which illustrates the nature of Christian separation. God has ordained that Christians should rub elbows with those who know not God, but God does not expect the Christian to become *like* the worldling. Instead, God designs to transform the Christian so that he becomes like God, and in turn, that he will transform the environment in which he lives.

CONFORMED OR TRANSFORMED—WHICH?

The above question is the issue of the first portion of our lesson text taken from Romans 12:1, 2.

"Be not conformed to this world." A better rendering is, "Do not be fashioned according to the spirit of this age." The desire to be like others is inherent within us, and we must guard against it. To aspire to be like men and women of great godliness may be proper and helpful, but to pattern one's thinking and behavior after those who know not God is spiritually ruinous!

Conformity has to do primarily with our thinking, for "as a man thinketh in his heart, so is he." Our actions and character are determined by our thinking. Hence, the significant question is, "Where do we go for our ideas, ideals, standards?" The gang on the corner, the high-school or college professor, newspapers, secular magazines, news commentators? These are some of the sources which influence the thinking and conduct of men. The Christian must be guided in his thinking only by that which is in harmony with the principles of God's Word. Otherwise conformity to the world will surely take place.

"Be ye transformed." Here is the alternative to conformity. "Transformed" means "changed in form and substance." This is the destiny of God's children—foreordained to be transformed into the likeness of Christ (see Romans 8:29; Ephesians 1:4; 2:10). Thus, while the Christian lives among sinful men, he himself, instead of becoming like them, becomes more and more like his Lord!

Observe how this transformation takes place—"by the renewing of your mind." Just as conformity has to do largely with our thinking, so does transformation. Paul says, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). Our minds are cleansed or renewed "with the washing of water by the word" (Eph. 5:26). As we yield to the cleansing power of the Word and the sanctifying power of the Spirit, the process of spiritual transformation takes place (2 Cor. 3:18).

MIXED UP OR SEPARATED—WHICH?

The Call to Separation. "Be ye not unequally yoked together with unbelievers." Paul's command, which un-

doubtedly refers to Deuteronomy 22:10 ("Thou shalt not plow with an ox and an ass together") is one of the guiding principles of the New Testament. Christians are to refrain from close association with those who are unbelievers. This principle applies: (1) *In marriage.* How many marriages are ruined and souls lost because of mixed marriages and religious incompatibility! (2) *In friendships.* The power of association in friendship is greater either for good or for evil. Christians ought therefore to choose for close friends only those whose influence will be good. (3) *In business matters.* Partnership in business is a yoke which brings men close together. How often has a child of God lived to regret having entered into business partnership with an unsaved person.

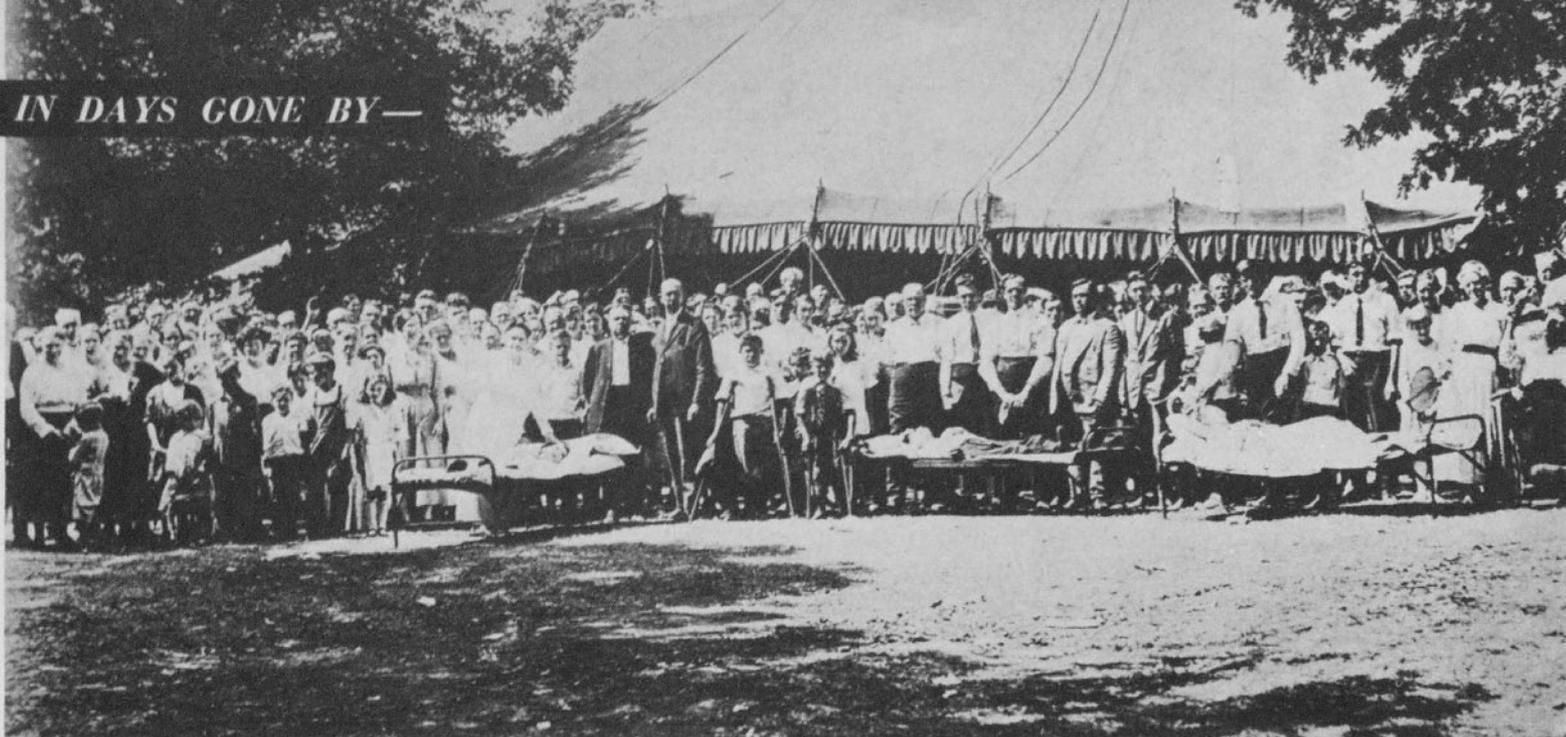
The Case for Separation (2 Cor. 6:14-16). Paul presents an air-tight case for Christian separation. What participation can righteousness have with wickedness? How can light possibly mix with darkness? What harmony or accord can exist between Christ and Satan? What is there in common between a believer and an unbeliever? What agreement can exist between the temple of God and the temple of idols? The answer to all these questions is self-evident! "Wherefore come out from among them, and be ye separate . . . and touch not the unclean thing."

The Consequences of Separation. A Christian's resolve to maintain his separation may sometimes seem to involve great sacrifice. Hence, Paul points out the rewards of a separated life. (1) "Ye are the temple of God." (2) "I will receive you." (3) "I . . . will be a Father unto you." (4) "Ye shall be my sons and daughters." Who could ask for more?

—J. Bashford Bishop

NO MUSIC WITHOUT STRINGS





The Woodworth-Etter camp meeting held in Sioux City, Iowa in 1921

GOD WORKING WITH THEM

The Benevolence Department Points Back to Pentecostal Pioneer Days

BY RUTH NOURSE

TWENTIETH-CENTURY PENTECOST CAME ON JANUARY 1, 1901, when the Holy Spirit was poured out at a Bible College in Topeka, Kansas. The news of this work of God spread throughout the midwest and the southland. In 1906, the Azusa Street mission in Los Angeles was the scene of a new outpouring. It was after this great work of God that the revival began to spread more rapidly. Gospel workers from all parts of the country, and from foreign lands as well, came to Los Angeles to see, to hear, and to receive the Pentecostal blessing—then carried it back to their own cities.

Reports of the Pentecostal outpouring came from around the globe. God worked wondrously and signs followed the ministry of the Word. The number of Pentecostal believers grew. They worshiped in cottage meetings, store buildings, halls, tents, brush arbors, or abandoned churches. And God still worked, and the number of believers increased.

If God had not moved them, people would have been content to stay in their comfortable churches, singing comfortable anthems, and listening to comfortable sermons. There was no cause to change. Why should they go from polished pews and carpeted floors to tents. Why would they exchange stained glass windows for store buildings? Only because God was working. He was calling out a people to be filled with His Spirit—to carry the full gospel message to the ends of the earth.

While God was working among Spirit-filled believers wherever they met, pioneer ministers were working, too. It is easy for us to forget the days they worked—often in hostile communities—repairing tents, clearing lots, hauling sawdust, or cleaning out halls and building benches. Weeks were spent digging basements, pouring foundations, raising

walls, nailing on shingles. This was work most often done by the pastor, perhaps with the part-time help of a few men from the community. The new movement was growing.

Some of these Pentecostal pioneers had only recently laid aside clerical robes and stepped out of the parsonage of an established church. Others had left good jobs and comfortable homes to go tell the glad news that God was working as in Bible times. Youths heard the call, and went out with nothing in their pockets and little in their notebooks. Pentecostal Bible schools were opened.

Pioneer pastors of today should take courage. It has not been many years since all of the world was a new field for Pentecost. But as men worked with God, He gave the increase.

Look at the assembly you attend. Fifty years ago there probably was no church where believers worshiped the Lord in Pentecostal fashion. Forty years ago there were mostly tents, missions and brush arbors. Thirty years ago little assemblies were mushrooming from coast to coast. Twenty years ago there were 3,000 Assemblies of God churches. Today there are 7,840 churches ministering to over 805,000 in church and Sunday School.

This is God's doing. But lest we turn soft, sit back in our comfortable church and become complacent, let us remember that all through the years God has depended on men. Some of the men and women who worked hard in the early years of this revival movement are now aged and infirm. We must carry on the work they began. In doing so, let us not forget them. They still glory in the work of the Lord and want nothing more than to see it continue to grow under the blessing of God.



Camp meeting at West Park in Findlay, Ohio.
T. K. Leonard in charge.



Evangelist A. H. Argue with Zelma and Watson in Findlay, Ohio



Many Pentecostal people will remember just such meetings as this one in the Potomac District.



E. N. Bell was pastor in Malvern, Arkansas, at the time this camp meeting was held there.



This baptismal service was held in March at Perryville, Missouri

Twice each year an offering is taken for the support of our aged ministers. Remember them this Sunday, November 18, with a liberal Thanksgiving offering.

AGED MINISTERS' ASSISTANCE FUND

434 West Pacific Street, Springfield 1, Missouri

THE WHY AND HOW OF — NATIVE EVANGELISM

An important message for all mission-minded readers

WOULD YOU BE WILLING TO INVEST \$50.00 in order to establish a new church on some mission field? We cannot guarantee that a church can be established for only \$50.00 but it has happened.

A few months ago, when a spirit of revival was sweeping over one field, the missionaries wrote that if only they had funds to assist national workers to get a foothold it would be possible to open a number of new churches. Some friends had sent offerings for pioneer evangelism without requesting that they be used to support any particular worker. The Foreign Missions Department was able to send \$300.00 to this field at just the right time.

The result? Six new churches established! Average cost: only \$50.00 each! Similar reports could be given from other fields where it has been possible to give national workers only a little assistance.

The national worker is the key to the evangelization of every mission field and to the development of a strong self-supporting, self-governing, and self-propagating national church. Our Assemblies of God missionaries have been among the first to recognize this and to offer training and encouragement to the national. Today, more than 5,000 Spirit-filled national Assemblies of God ministers are preaching this full gospel message in the fields where we have missionary representatives, and fifty-five Bible Schools (with a total enrollment of about 2,000 students) supply new recruits yearly.

In the early days of foreign missions, these brethren were referred to as "natives" and were considered subservient workers, paid by the missionary, directed by the missionary, and responsible to the missionary. They are now recognized as "national" workers, full partners, laboring shoulder to shoulder with the missionary and often carrying equal responsibility.

It is usually best for nationals, rather

than missionaries, to pastor established congregations; and as pastors, they should be supported by those to whom they minister, not by foreign funds. Even pioneer evangelists have frequently trusted God completely for support and established churches without any financial assistance. Last year one Bible school graduate in the Philippines returned to his home town where there was not a single evangelical Christian. God gave him a revival, and in three months' time he had established a congregation and built a church. Two African students went out to preach during Bible school vacation. A month later they returned to report that a large number had been saved, and sixty had been filled with the Spirit in one village.

Revivals do not always come so quickly, however, and in most cases the pioneer worker does need help. Frequently a hall must be rented, and the worker himself provided with living quarters and other essential expenses until a group of people can be gathered together. Many towns and villages which are still waiting would have a gospel witness today if more funds had been available for pioneer evangelism. There are few ways in which your missionary dollar will accomplish more in winning souls if it is wisely administered.

Long experience in many fields has taught us that there are wrong ways as well as right ways to encourage nationals. No worker should be made to feel that he is being hired by the mission and paid a salary, or that he can depend on friends in America to support him. This is the reason why the Foreign Missions Department does not normally encourage you to support a particular national worker whose name and picture you might receive and with whom you might correspond. The ministry of many promising workers has been spoiled through this method.

There is one method which has proved

most successful when it has been used. A Pioneer Evangelism Fund is established on the field. The national churches tithe their offerings and contribute the tithe to this fund. The missionaries contribute the money they have available for this purpose. Then a committee, preferably composed of both missionaries and nationals, distributes the money where the need is greatest.

Your offerings for "pioneer evangelism" may be sent to the Foreign Missions Department, designated in care of any missionary in whose work you are especially interested. If you wish, you may designate only the area in which you desire your offering to be used, or you may leave it to be disbursed at the discretion of the Foreign Missions Committee. Conditions and methods vary somewhat from one field to another, and the Foreign Missions Department will be glad to give you specific information concerning any field upon request, or you may find it more interesting to write directly to some missionary. He will be glad to tell you how your offerings for pioneer evangelism will be used.

There are two other ways in which you may assist national workers to evangelize their own people:

1. You may help to give the worker his Bible training. The support of the pastor belongs to the national church, but the Bible School student has no church to help him. Further, he is usually cut off from his own normal means of income during his school term. If he is married, he must provide for his family during his absence from home. Then too, usually the student does not have adequate clothing for the Bible Institute and this must be secured. All of these things put a severe strain on his financial resources and leave him with little or nothing with which to pay tuition fees and board. A little outside help will often make Bible training possible for a student who could not otherwise attend. It usually costs comparatively little to help a student through

and no investment pays greater dividends. This help should not be sent direct to the student but to the Bible Institute or to the missionary in charge. A complete list of our fifty-five foreign Bible Schools, with information concerning the missionary in charge and the amount required to support a student, will be sent on request. Write to the Foreign Missions Department.

2. There are a few key national preachers on most fields who need support. They have no church to support them but are engaged in caring for the work as a whole. Some are executives, such as superintendents; others are doing work that a missionary would otherwise be required to do. They are exceptionally qualified men; and help given them is not merely support for a preacher, but is an investment in the whole work in that particular field. The Missions Department will be glad to give you the names of worthy workers in this category who need designated financial support.

Yes, there is a way in which you can help Spirit-filled national ministers preach this glorious full gospel message "with signs following" to their own people. Address all offerings or inquiries to the Foreign Missions Department, 434 West Pacific Street, Springfield, Missouri.

Giving and Receiving Real Joy

Celebrating God's great Gift to us at Christmastime fosters a corresponding desire to give to others and promote joy in their lives. One way in which this can be done effectively and to the glory of God is to remember our missionaries with an extra gift.

The regular missionary funds cannot be used for this purpose. The Foreign Missions Department relies upon you to make this extra Christmas gift possible.

Many of our missionaries use some of their gifts to remember the national workers and under-privileged members of their churches. Your generosity, therefore, becomes far-reaching.

Send your contribution marked, "Christmas Missionary Offering," to Foreign Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

MONTHLY REPORT

Foreign Missions Department

August, 1956

CONTRIBUTIONS

Alabama	\$ 2,430.76	North Dakota	2,281.33
Appalachian ..	659.38	North Texas ...	10,440.93
Arizona	809.25	Northwest	18,495.62
Arkansas	2,425.36	Ohio	10,686.12
Eastern	8,584.63	Oklahoma	9,303.58
Georgia	2,021.20	Oregon	11,900.42
German Br.	1,031.81	Polish Br.	26.72
Greek Br.	129.07	Potomac	6,586.81
Hungarian Br. ..	75.00	Rocky Mtn.	5,539.65
Illinois	9,661.95	Russian Br.	107.00
Indiana	25,666.22	S. Calif.	27,534.46
Italian Br.	224.38	S. Carolina	378.81
Kansas	5,356.96	S. Dakota	1,766.28
Kentucky	640.46	S. Florida	5,178.54
Lat. Amer. Br. ..	1,541.31	S. Idaho	952.48
Louisiana	1,673.09	S. Missouri	8,621.56
Michigan	12,081.68	S. Texas	5,760.82
Minnesota	9,146.26	Tennessee	1,431.38
Mississippi	714.72	West Central ..	5,015.46
Montana	4,408.77	West Florida ..	2,832.15
Nebraska	4,280.74	West Texas	2,456.99
New England	2,591.50	Wis.-N. Mich. ..	5,770.44
New Jersey	4,402.52	Wyoming	543.39
New Mexico	11,448.89	Alaska	153.53
New York	9,701.96	Canada	220.20
N. Calif.-Nev. ..	18,344.10	Hawaii	299.48
North Carolina ..	753.62	Foreign	13.00
		Miscellaneous ..	71.45

Total Amount Reported	\$262,074.19
District Funds	\$13,002.13
National Home Missions	3,172.80
Office Expense	4,200.11
Given Direct to Missions	38,250.84
	\$58,625.88

Received for Council Missionaries	\$203,448.31
Received for Non-Council Missionaries	3,215.19
Missionary Offerings not Allocated to any State	50,314.01

Total Receipts	\$256,977.51
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DISBURSEMENTS

Support of Missionary Personnel	\$106,814.74
Missionary Equipment	19,215.76
Missionary Work	51,364.32
National Workers Abroad	7,881.66
Buildings in Foreign Lands	21,237.63
Missionary Transportation	37,641.21
	\$244,155.32

Transferred to "Hold" Accounts	12,822.19
	\$256,977.51

ON FURLOUGH

The following missionaries have recently returned home on furlough:

Mr. and Mrs. John Lewis from India. Their address is 5029 Hudson Blvd., North Bergen, New Jersey.

Verena Rich from India. She is making her home at 1005 South, Tacoma, Washington.

Anne Eberhardt from India. Her address is 3589 W. 120 St., Cleveland, Ohio.

Mr. and Mrs. W. W. Anderson and family from the Gold Coast. Their address is 209 Lierly Ave., Taft, California

MISSIONARY News Notes



Adele Flower left for Puerto Rico, West Indies, on October 5. She will be teaching in our Bible School there.

* * *

Mr. and Mrs. F. B. Sondeno of Tokyo, Japan, are happy to announce the arrival of Kenton Duane, born September 26.

A. Adele Flower

Rossllyn Robinson



Mr. and Mrs. R. D. Morelock returned to their missionary work in Mexico early in October.

* * *

The address of Mr. and Mrs. Lawrence Borst, who are now in the United States, is 641 Sequoia Ave., Millbrae, California.

* * *

Rossllyn Robinson, who left for India on October 7, reached Bombay safely. Miss Robinson is a new recruit and would appreciate our prayers.

R. D. Morelock and family





Lambert Photo

HOME MISSIONARIES GIVE THANKS

ALL THROUGH THE YEAR OUR ASSEMBLIES of God home missionaries send monthly reports to the Home Missions Department concerning their work. Their prayer requests and notes of praise are read by the workers in the national office who rejoice with them in victories won and share their burdens in prayer.

As the Thanksgiving season approached, we requested a representative from each of our home mission fields to sum up his own feelings of gratitude for what God has done for him and his particular field during the past year. Their letters are heart-warming. Sometimes a burden for souls yet unreached is mingled with the note of thanks. Here are the testimonies.

ALASKA

Gordon Olson writes as follows:

At this Thanksgiving season we look back over the past year and count our many blessings. We rejoice at the goodness of our Lord who has supplied every need. How thankful we have been for the prayers and help received from friends in the homeland. We have rejoiced to see our wonderful Lord set people free from sin and bring miraculous healing to sick bodies.

Recently one of the women visited our home and was rejoicing in what the Lord had done for her family. Their home, which previously had been almost ruined by drunkenness, was now filled with joy since they gave their hearts to Christ. Her eyes had been healed so that she no longer needed glasses. Her husband had been healed of arthritis when the doctor said it was doubtful that he would ever work again.

Praise God! We can look to the future and thank Him for even greater things that He will do as we trust Him. "That I may publish with the voice of thanksgiving and tell of all thy wondrous works" (Psalm 26:7).

JEWISH

From a heart full of thanksgiving, Louise Kaufmann, minister to the Jews, says:

"The Lord . . . grant thee according to thine own heart."

That is exactly what the Lord has done during the past year in our work among the Jews. Through our monthly mailing project (reaching about 2,000 Jewish homes per month) we have received many requests for Bibles. These gave us priceless opportunities

for visitation and personal testimony. In prayer we have often felt like having a "Jericho march" and shouting "Victory!"

The organizing of a Bible study group has likewise caused a great big, "Thank you, dear Lord," to rise from our hearts. Several Jewish ladies volunteered to have the meeting in their homes and in so doing all were blessed. A definite change of attitude has made them willing listeners. Except for one elderly lady they are now all on Jesus' side who is worthy of all praise and adoration.

INDIAN

John Bennett, missionary to the Indians, writes:

We thank God for His help in the Indian Harvest! Many are being saved and established in the Lord on our reservations.

Our white churches are also being awakened to the challenge of Indian Missions. Pastors and laymen are becoming interested. Thank God for answering prayer!

Indian people want missionaries and a church of their own, but there aren't enough laborers to meet the red hands reaching out for Jesus. Our Indian

young people would go to their own people, but most of them can't obtain sufficient Bible training.

There are about sixteen states each with over 1,000 Indian population without an Assemblies of God preaching point to reach them.

PIONEERS

Brother and Sister G. C. Elliott of Salem, Virginia, are pioneers and write as follows:

"The Lord hath done great things for us whereof we are glad" (Psalm 126:3).

We do praise God for leading us in a new pioneer effort this past year and for the wonderful way in which He opened the door when we knew no one in this place. After hearing of an empty store building in Buchanan, Virginia, we drove down there one cold and stormy night and looked up the owner, who was a member of the Methodist church.

After we had introduced ourselves and made our purpose known, he asked what we had behind us. We told him we had no money to pay as rent in advance, so it would be a faith work. However, we said we felt our district would be behind us if it proved a worthwhile work.

He remarked, "Well, I'll have some faith in you. You can rent the building for the month of March, and at the end of the month if you have the \$5.00 which is the rent I get for the building, you can rent it longer. If you do not have it we will still be friends and I will be free to rent it to someone else."

That was a year ago last March and we are still renting the building. Thank God! Also we have been able to buy an acre of land on the edge of town and are getting ready to build a church as the money comes in. Since God has so wonderfully led us to this place where there is no other full gospel work for miles around, we have seen a number saved, some wonderful healings, broken homes reunited, people baptized in the Holy Ghost, and many needs supplied. We feel grateful that God has led us as He has.

DEAF

Maxine Strobridge, minister to the Deaf, sent this word of praise:

A short time ago one of our deaf ladies became very ill, and soon she was in eternity. How thankful we are for her testimony that she loved the Lord.

Her son told us of the change that took place in her life after she attended an Assemblies of God Deaf camp. It was only because someone had paid her way that she was able to attend. We are thankful for the changes that have taken place in many Deaf lives this year because Christians have had a vision of lost souls.

We are grateful to the Lord for each Christian who has sacrificed to make the Deaf work possible. Some have given of their time to pray. Others have given of their money, while others go to tell the gospel story to the Deaf who have never heard of Jesus and His salvation. We are thankful for each of these victories of the past year, and for future victories also we are giving thanks "unto Him that is able to do exceeding abundantly above all that we ask or think" (Ephesians 3:20).

PRISONS

From the Prison Division come these words of gratitude:

We are thankful for the blessings which God is granting upon the work of winning the lost behind prison bars. We truly rejoice at the goodness of the Lord which leads men to repentance.

The Bible Correspondence Courses

are being used to bring light and blessing to many who have walked for years in the darkness of sin. We rejoice that the Word of God has found a rich entrance into the lives of men and women who now know the liberty of the children of God, although still bound by prison walls.

We praise God for the many pastors and young people who have caught a vision of the task which is ours and are laboring faithfully in city and county jails across the nation. From a small beginning, we have seen an ever-increasing number of workers going into these institutions each week with the gospel message.

Our hearts are also grateful at this Thanksgiving season for the many who have stood with us financially and helped us by their gifts and offerings to continue this great work of liberating the outcasts of society.

The staff of the National Home Missions Department joins the home missionaries in voicing thanks to God for His faithfulness this past year. We believe that as we continue to work and pray and praise God together, a great harvest of souls will be won for the Master.

A LESSON IN GIVING

Gipsy Smith said that after a meeting in Aberdeen, Scotland, he felt very tired and was pressing his way through the crowd of people to get to his hotel and rest. He felt somebody give a pull at his coat, but without looking, he continued on his way. There was a second pull, and he turned to see who it was. To his great surprise, he saw it was a little girl carrying something wrapped in soiled paper.

"What do you want, little girl?" asked the famous evangelist. She answered, "I want to give you my candy," extending the soiled package.

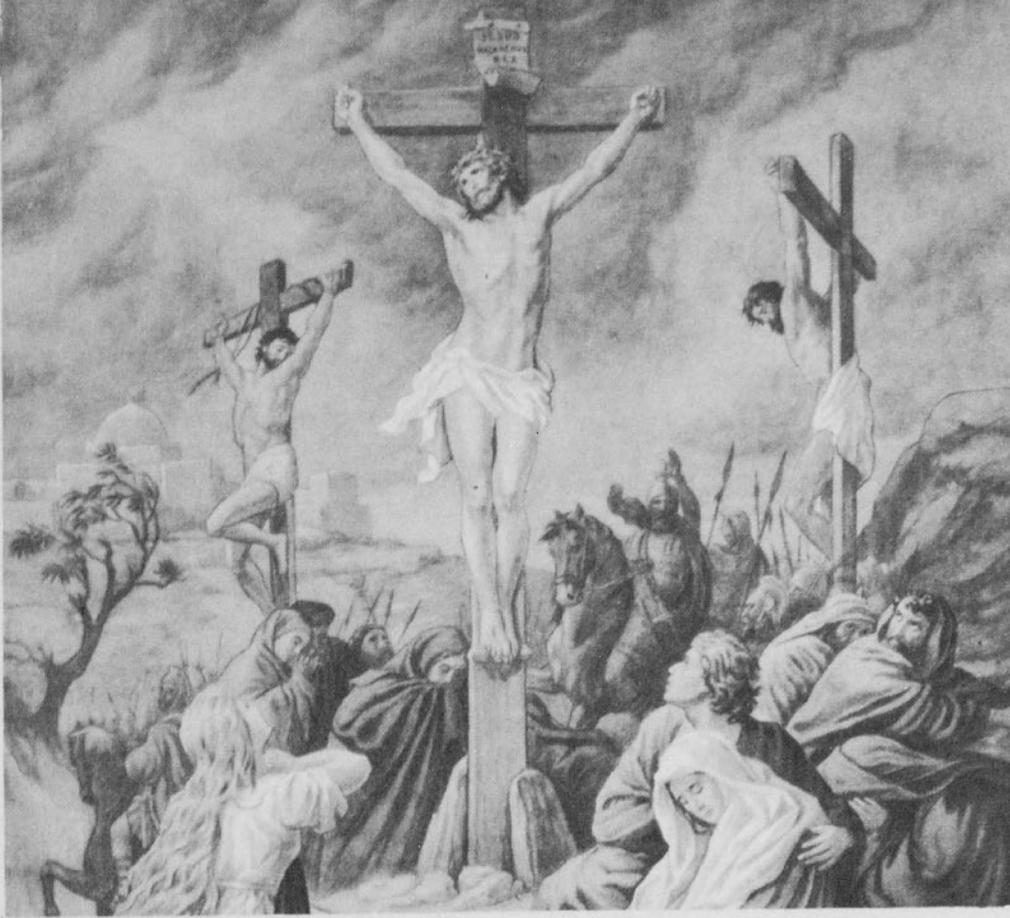
"Why do you want to give me your candy?" asked Gipsy Smith.

"Because you have given me a new daddy," she replied. "My daddy used to come home drunk every night, and

he would whip us children, and mama and us had to hide away from him. But last night he came home and he kissed mama and us children, and he said, 'God and Gipsy Smith has sent you a new husband and father,' and so I want to give you my candy."

The great evangelist said, "I took the little girl into my arms, and I would have been willing to live a lifetime to have a little girl come to thank me and to give her candy because I had given her a new daddy."

We too may help to give someone a new father, mother, sister and brother. Will you not let God use you? Then you too will realize it is worth everything to help someone to a new life of joy and peace in the Lord.



Jonathan's Triumph

LIKE JONATHAN OF OLD, THE CHRISTIAN
BELIEVER OF TODAY TRIUMPHS OVER HIS GREAT
ENEMY THROUGH ANOTHER'S VICTORY

BY E. N. O. KULBECK

IN A VERY SPECIAL PERSONAL SENSE it was Jonathan who reaped the benefit of David's victory over Goliath. And in Jonathan we have a beautiful illustration of a true Christian receiving the eternal benefits of Christ's victory over Satan, sin, and death at Calvary.

During the course of events connected with the defeat of Goliath, Jonathan must have passed through three different states of mind. At first, he was *terrified* by the giant; then he was *satisfied* by David's work in slaying him; and finally, he was *captivated* by David's personal worth. As we review the story we shall see that these attitudes illustrate the progress of a

Brother Kulbeck is now Editor of "The Pentecostal Testimony," official organ of the Pentecostal Assemblies of Canada.

soul in apprehending the worth of Christ and His finished work of salvation.

I

Jonathan was *terrified* by Goliath. We are sure of this, for "all the men of Israel, when they saw the man, fled from him, and were sore afraid." "All the men of Israel" including Jonathan; he was terrified like the rest.

Even the most courageous men fear death, unless they have been redeemed. Sin makes people afraid to die; few ungodly men care even to think of death. Nevertheless, we must all die. Friend, if you are unsaved and you die in your sins, you cannot hope to dwell with God in heaven. The Scripture affirms that judgment awaits you if you leave this world without Christ. Be awakened now. Be terrified before it is too late, for there is no salvation after death.

Death is a fearful thing; it is a judgment of God because of the sin of the human race. "By one man sin entered into the world, and *death by sin*; and

so death passed upon all men" (Rom. 5:12). The stamp of death is on everything in this world. Every child is born under the sentence of death. Despite all the scientific discoveries and achievements of the past decades, death continues to intrude and upset human plans; and when the end comes, men are still *terrified* in the presence of death.

II

After being terrified, Jonathan was *satisfied*. How dark everything had been until David came on the scene. How Jonathan's eyes followed David as he prepared for the conflict with Goliath. How inadequate his weapon seemed—a simple shepherd's sling. But the massive giant fell to the ground; and then, instantly, David took Goliath's own sword and used it to sever the giant's head from his body. As David triumphantly held up the giant's head to public view, Jonathan's terror was gone forever—he *was satisfied*. The giant was dead. His headless body lay on the ground. Jonathan was both sure and satisfied.

By the eye of faith the believer in Christ looks back to the cross and sees the triumphant Saviour robbing death of all its powers. The death of Christ *satisfies* the troubled conscience. There is no other remedy. All else is deceiving. God's perfect answer to the demands of a troubled conscience is found in the cross of Christ.

Sometimes there are *Christians* who fear death; they believe in Christ, but they know very little of the meaning of Christ's finished work. Therefore, *they are not satisfied*. By satisfaction we do not mean satisfaction in ourselves or in our experiences; we ought never to be fully satisfied with ourselves. But we must be satisfied with the Lord Jesus and His atoning death on Calvary for all sin.

What a laughingstock Jonathan would have been if he had remained in fear of the headless giant. It was not even Jonathan's appreciation that slew the giant; it was David's work. Christians who spend all their days in doubt of their salvation and in dread of death are like the man who wanted to cross the Mississippi river on ice. Supposing it to be dangerous, he crawled cautiously on his hands and knees. When he had almost reached the other side, a man passed him, driving a team of horses which pulled a one-ton load on a sleigh. The ice was strong enough to bear an

unlimited load—the man's fears were groundless. His safety depended on the thickness of the ice! Fellow Christian believer, your safety depends entirely on Christ's work for you on Calvary. Can it give way? Thank God, never!

III

Finally, we see Jonathan *captivated*. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul" (1 Sam. 18:1). Previously David's *work* had *satisfied* Jonathan; now David's *worth* *captivated* him. It is wonderful to know Christ's *work*, for only thus are our hearts prepared to learn His *worth*. By His *work* we are saved; by His *worth* our hearts are *won*. We cannot but worship Him when His personal worth and the greatness of His saving work overwhelm our hearts.

Jonathan's love to David was no common love. He loved David "as his own soul." In Jonathan's eyes David eclipsed all others. His love led to action, described in these words: "And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle." Soldiers value their trophies and reminders of past battles, but Jonathan willingly gave David his sword. Jonathan was not a common soldier, either, but a prince who had been cited for special bravery. But he literally surrendered all to David, because he loved him "as his own soul."

John the Baptist was possessed with the same spirit of humility when he said of Christ, "He must increase, but I must decrease" (John 3:30). The apostle also possessed it; he stripped himself of everything that he valued, and laid it at Jesus' feet. Though a great man in his own right, he declared, "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:8).

The love for the things of this world is lost when Christ captivates our hearts. We "strip" ourselves of all that is dear to us and lay it at His feet when we learn of His worth. It is easy for the rich man to take his place with the poor man; it is easy for the socialite to give up the world's adu-

lation; it is easy for the Christian young person with a promising future in the world to dedicate all of his talent to Christ—when the superlative worth of Christ captivates the heart. That is what happened to Jonathan when David captivated his heart—he laid himself and all his worldly goods at David's feet.

May we all be Jonathans for the Lord's sake!

Unsaved friend, does the thought of death *terrify* you? Then look to Calvary, and the Saviour's *work* of salvation will *satisfy* you. And as you surrender your life to Him, His *worth* will *captivate* you!

MY CUP RUNNETH OVER

(Continued from page three)

"quitters" in life! It is a sign of stunted growth when we belittle others. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."

GRATITUDE COMES THROUGH EVALUATING OTHER'S UNDERSTANDING FOR YOURSELF. *I am grateful for the good will others manifest toward me.* What would life be without friendship, love, tolerance? I am grateful for the responsive smile. I am grateful that someone is willing to listen. I am grateful for the person who is willing to look behind my blunt speech and believe in me. I am grateful for a wife who is willing to live with me for a quarter of a century. Why should anyone bother? Why should anyone try to get along with me? *There are so many times when I don't even like myself. Why should anyone else like me?* I am so grateful for understanding instead of antagonism. I think over and over again of Paul's evaluation: "And now

abideth faith, hope, charity, these three; *but the greatest of these is charity.*

GRATITUDE COMES THROUGH A RECOGNITION OF THE ADVANTAGES THAT HAVE BEEN BEQUEATHED TO US. I ride an escalator rather than tramp up and down stairs. I enjoy the use of nylon, where once silk was a privilege for only the rich. I have the privilege of the public school system, whereas centuries ago only a few were literate. I am the heir of standards of hygiene, pure foods, certified drinking water, quarantine against disease, freedom of speech and assembly and privileges to numerous to catalog. Yes, I need to "count my blessings and name them one by one . . ." *I take too much for granted.* Life is a rich legacy. God has given us "richly all things to enjoy." "Blessed be the Lord, who daily loadeth us with benefits." *Too much of life is spent in complaining, so little in praising.*

GRATITUDE COMES BY RECOGNIZING A DEBT TOWARD THOSE WHO HAVE BROUGHT A KNOWLEDGE OF CHRIST, OUR SAVIOUR, TO US. Not only did someone feed, clothe, train, and protect me until I was ready to earn my own living; *but someone reached out after me when I was lost and undone.* Someone introduced me to Jesus. Truth, justice, mercy, integrity, love, heaven—these are no longer abstract terms to me. *What if no one had cared for my soul!* Through someone's concern for me I have been made "a partaker of the divine nature." Thank God for the evangelistic campaign that encompassed my soul! Thank God for the evangelist who spoke to me! I cry out, "Oh, love of God, how rich and pure, how measureless . . .!" I know it to be true, "Herein is love, not that we loved God,

(Continued on next page)

RUNNING OVER

*There is always something over,
When we trust our gracious Lord;
Every cup He fills o'erfloweth,
His great rivers all are broad.
Nothing narrow, nothing stinted,
Ever issues from His store;
To His own He gives full measure,
Running over, evermore.*

*There is always something over,
When we tell of all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above;
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.*

—Margaret E. Barber

but that he loved us, and sent his Son to be the propitiation for our sins."

GRATITUDE IS REALIZED WHEN WE UNDERSTAND THAT LIFE IS A RECIPROCITY—A "GIVING" AND A "RECEIVING." You don't give in hope of receiving. You give because you have received. "Freely ye have received, freely give." *That is the happy life.* The good things of life have been given to me; therefore as a "debtor" I will gladly pass along what I have to others. This was the wealth and fullness of the resurrection experience that Peter and John experienced, when they said to a physical misfit and economic indigent, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk." *This giving was a stream, a flow, life itself!* Such giving more than meets life's demands.

This is so different from a spirit of bargaining—giving a certain amount to receive as much again. The immature has never learned to give out of a profound appreciation of what he has received in life. He gives in hope of receiving. He may give money, gifts, praise, flattery, attention, obsequious service, blind loyalty. Yet he expects to receive a sense of power, answering gifts, praise in return, affection, security, a sense of virtue, a feeling of importance. *There's always a price tag on it.* It's the kind of giving you always get at a camp meeting or convention when someone sends a note to the platform, "I'll give the last hundred dollars, if nine others will do likewise." What if that had been Christ's offer of Calvary!

The only giving that brings the reward, "My cup runneth over . . ." always springs from "a sense of stewardship." That is my knowledge that I am both custodian and executor. It is a conviction that something of great worth has been given to me to use with respect, to care for, to improve if I can, and to pass on to others.

Life, to the grateful, bears a dignity. It can never be wasted. Nothing is trivial. Just as a few threads of color in a fabric may be important if they are a part of the over-all plan that makes a room warm and inviting, likewise to the grateful person's mind even the "widow's mite" is important as a part of the whole—the whole contribution that humanity makes throughout history. *Gratitude is something we feel, it is a wonderful feeling!*



INTERNATIONAL HANDSHAKE—W. H. Fitch, pastor of Bethel Pentecostal Church in Windsor, Ontario, extends the right hand of fellowship to Theodore Ness, pastor of Berea Tabernacle in Detroit, Michigan, during the 20th biennial General Conference of the Pentecostal Assemblies of Canada. The conference was held in Windsor, which is across the line from Detroit. Mrs. Fitch and Mrs. Ness are chatting in the background.

"Year of Jubilee" Celebrated at Biennial Conference

Canadian Assemblies Meet

WINDSOR, ONTARIO—The twentieth biennial General Conference of the Pentecostal Assemblies of Canada met in Bethel Pentecostal Church at Windsor, September 27 to October 2. Theme of the Conference was "The Year of Jubilee," marking the fiftieth anniversary of the outpouring of the Holy Spirit at the Azusa Street Mission in Los Angeles. A high tide of the Spirit's blessing characterized the entire gathering.

Not only was the power of God made manifest in the evening evangelistic rallies, when Evangelist Willard Cantelon was the speaker, but in the devotional and business sessions as well.

The Pentecostal Assemblies of Canada has grown to include 680 local churches, besides a large overseas constituency on ten foreign mission fields. Departmental reports showed strong growth on every line. There are now 500 ordained ministers and 885 others holding certificates. Services are held in languages other than English in 88 Canadian churches. There are 118 missionaries under appointment on foreign fields. Enrollment in Bible colleges in Canada numbers 350; four of the schools are English-speaking, one French-speaking, and one Indian-speaking.

An indication of the amazing growth of the work in Canada is found by comparing the statistics for 1956 with those of 1946. Ten years ago there were 362 ordained ministers; today there are 500. Ten years ago there were 385 Assemblies; today there are 530. Offerings for Home and Foreign Missions have doubled in the ten-year period and now total \$417,000 per year or \$834,000 per biennium.

Revivals of remarkable proportions have broken out during the past two years on three of Canada's overseas mission fields: Argentina, South Africa, and Kenya (East Africa),

all of which are centers of world interest due to recent secular events.

Resolutions adopted at the Conference provide for enlarged publishing activities in Canada, and a five-year evangelistic plan. Said Pastor R. A. Bombay of Oshawa, Ontario: "Despite all the advances that we have seen, neither we, nor any other group of evangelical Christians, are keeping up with Canada's growth. We must take the offensive and plan aggressively for the salvation of souls."

The Canadians are making extensive plans for the Fifth World Conference of Pentecostal Churches, which is to be held in Toronto at the Canadian National Exhibition Grounds in September, 1958, the Lord willing. Provision is being made to seat 30,000 people on Sunday.

Walter E. McAlister was re-elected to his third term as General Superintendent; Dr. C. M. Wortman to his ninth term as General Secretary; George R. Upton to his seventh term as Missionary Secretary; and James Montgomery to his sixth term as National Director of Sunday Schools, Christ's Ambassadors (youth), and Men's Fellowship.

Earl N. O. Kulbeck was appointed Editor of *The Pentecostal Testimony*, Canada's monthly magazine, and national public relations officer.

Other Conference speakers besides Evangelist Willard Cantelon were: W. E. McAlister, Toronto; C. B. Smith, Victoria; J. H. Blair, Hamilton; C. H. Stiller, Saskatoon; Ralph Hornby, London; and Hon. P. A. Gagliardi, Minister of Highways for British Columbia and pastor of Calvary Temple, Kamloops, B. C.

Speakers from other lands included: Chas. W. H. Scott, Detroit; Eduardo Fazzini, Argentina; and Phillip Duncan, Australia.



Your Questions

ANSWERED BY ERNEST S. WILLIAMS

We maintain that Jesus was sinless. What proof have we for so believing?

The record of His life shows Him to have been sinless. When the angel announced that He was to be born, he said, "That *holy* thing which shall be born of thee shall be called the Son of God" (Luke 1:35). He was "holy, harmless, undefiled, separate from sinners" (Hebrews 7:26). The separateness spoken of here refers to His separateness from sin, both its nature and acts. It does not mean that He withdrew Himself from any association with sinners, for He was spoken of as "a friend of publicans and sinners." It was because Jesus was without the sinful nature that He was able to atone for those born with a sinful nature. "For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

* * *

If Jesus was born sinless how could He be "in all points tempted like as we are"?

Jesus is spoken of as "the second Adam" (1 Corinthians 15:45). Adam was created sinless, yet was subject to temptation through the constitution of his divinely created being. He possessed what are called "the lust of the flesh, and the lust of the eyes, and the pride of life" (1 John 2:16). The word *lust* as used here means *desire*. Man was created with desires, and these desires were right and holy so long as they did not violate the will of God. God wanted man to appreciate the beauties of the garden, enjoy its fruitage, and develop himself through cultivating and thus discovering the possibilities there were in nature. Through these avenues of desire Satan tempted and overcame our first parents, causing them to go beyond what God wished for them. Temptation comes to a man "when he is drawn away of his own lust [desire], and enticed" (James 1:14).

When Jesus came as "the second

Adam," the same tempter who tempted our first parents, tempted Him. "Turn these stones into bread" was the temptation through the lust (or desire) of the flesh. Jesus was hungry and desired food. The offer to give Him all the kingdoms of the world and the glory of them, was an appeal to the desire of the eye, and also to "the pride of life." What could man desire more than the glory of the whole world to be bestowed upon him? The temptation to cast Himself down from the pinnacle of the temple to prove His divinity was an appeal to pride, particularly to spiritual pride, to demonstrate that He was no ordinary creature, but rather the Son of eternal Deity.

All our temptations come, in one form or another, through these three avenues of our being. No state of Christian experience can make us immune to appeals to nature, temptations through these to violate some known will of God for us. The temptation is not sin, but becomes sin when we accept temptation into our hearts and yield to it. "Then when lust hath conceived, it bringeth forth sin" (James 1:15). "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12).

* * *

Mark says concerning the temptation of Jesus, "And immediately the spirit driveth him into the wilderness" (Mark 1:12). Was it the Spirit of God, or was it the devil, who drove Jesus into the wilderness to be tempted? God does not drive His people; He leads them.

The meaning in Mark is that the Spirit sent Jesus forth, but there is the thought of force in the word. Matthew 4:1 says the Spirit *led* Him into the wilderness, as does Luke 4:1. It was the Holy Spirit who led Jesus into the wilderness to be tempted. It was imperative that Jesus should be tempted. This Mark seems to emphasize.

Jesus had come as the last Adam (1

Corinthians 15:45-47). He had come to redeem those who had come under the curse of sin through the first Adam. Before He could begin His ministry, which was to redeem man from the curse of the fall, He must be proved able to overcome where the first Adam had fallen. If Jesus had failed in the temptation He could not have become our Redeemer. Mark's account puts emphasis on that fact. We might understand Mark's thought if we express it like this: "Jesus was pressured by the Spirit into the wilderness, to be tempted of the devil."

* * *

Was Jesus the only child born of Mary?

The Bible says, "She brought forth her firstborn son" (Matthew 1:25; Luke 2:7). If Jesus was the "firstborn" there must have been other children later born to Mary. The following brothers of Jesus are mentioned: James, Joses, Simon, Judas. Sisters also are referred to (Matthew 13:55, 56; Mark 6:3).

* * *

Second Peter 2:22 likens some people to dogs which return to their vomit and sows which return to their wallowing in the mire. Were such people ever really saved?

It is my conviction that they had enjoyed a definite experience of salvation. See verse 20. They had enjoyed "knowledge of the Lord." This "knowledge" is a strong word meaning "full knowledge." They had been washed and separated, but then returned to the things they had once given up.

* * *

Since I received the Baptism with the Spirit almost all my praying is in another tongue. Although I feel edified, I wonder if this is right.

In your private devotions I recommend that you allow the Spirit freedom to move upon you as He will. "He that speaketh in an unknown tongue edifieth himself" (1 Corinthians 14:4). See also verses 2 and 14. It is in the church that the edification of others is to be sought. During a service freedom in speaking in tongues may have to be restricted (1 Corinthians 14:5-13, 16-20).

If you wish Brother Williams to answer a question, send it to "Your Questions," The Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo. He will answer either in the column or by personal letter.



Fagots From the Torch of Evangelism

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

► **BIRMINGHAM, MICH.**—There was a special move among the young people and the men during the evangelistic meetings that were recently concluded here with Evangelist L. L. Osborn and family of Sapulpa, Okla. As a result of the meetings several families were added to the church, and the revival fires continue to burn. —*Louie H. Calaway, Pastor*

► **ST. CLAIR, MO.**—In the three-week meeting here with Evangelist A. D. Wright of St. Louis the all-time Sunday School record was broken. There were 164 present the second Sunday, and 166 the third Sunday. Fourteen sought Christ as Saviour. At the close of the meeting, 10 followed the Lord in water baptism. —*Marvin Nichols, Pastor*

► **ORANGE COVE, CALIF.**—Evangelist Paul Pettit of Centerville, Calif. recently concluded a four-week revival in the Assembly of God Tabernacle. Eight backsliders rededicated their lives to the Lord and six were saved. Five individuals received the Baptism of the Holy Spirit. Since the meeting one more has surrendered to the Lord. —*W. H. Morris, Pastor*

► **HAWAIIAN ISLANDS**—The church of the Hawaiian Islands consider themselves very fortunate to have had Evangelist and Mrs. Claude O. Wood conducting meetings here. Brother Wood's ministry was highly accepted among these Orientals. Souls were reported saved and filled with the Spirit in almost every meeting. Campaigns were conducted in Maili, Honolulu (Calvary Assembly of God), Kailua, Haleiwa on the Island of Oahu; at Paia for the Island of Maui. Brother Wood was also speaker for the Oahu Island-wide youth camp, and convention speaker for

the 7th annual convention of the Assemblies of God in the Hawaiian Islands. The convention was at Paia, Maui, on August 21-23. It was the desire of all that Brother Wood should continue here longer, but ill health forced him to return to the Mainland.

—*H. B. Headrick, Field Superintendent*

► **ROME, N.Y.**—Evangelist L. C. Robie of Union Springs, N.Y. conducted four days of meetings here which proved to be a great blessing to the people. Some returned to God and others were saved. Many testified to God's healing power. Delegations from nearby assemblies attended the meetings.

—*Ernest W. Darling, Pastor*

► **JAL, N. MEX.**—The church here has just concluded a great Salvation-Healing revival with Evangelist Quentin D. Edwards of Garland, Tex. Several were saved and many healed by the power of God. The gospel was preached and confirmed with signs following until miracles of healing seemed to be the ordinary thing. One of the Christ's Ambassadors did not have an eardrum in her left ear. After prayer she was able to hear a watch tick. Another was healed of heart trouble that she had had since childhood. Many others testified to miraculous and complete deliverance.

—*Melvin Sasse, Pastor*

► **KANSAS CITY, KANS.**—Victoria Tabernacle recently was host to Evangelists Bob Bryson and Kenny Forman. Large crowds attended these spiritually uplifting services each night. Some 300 came forward for salvation. Many were also filled with the Spirit and healed.—*H. W. Barnett, Pastor*

► **MULBERRY, ARK.**—A recent revival here will long be remembered by the people of the church. The preaching was done by Evangelist and Mrs. Rodney Duron of Freeport, Tex. Melvin Boatright of Kilgore, Tex. and Eldon Bryce of Baton Rouge, La., also helped in the meeting. The ministry of the entire group in sermon and song was appreciated. Thirty were saved, and 20 received the Baptism of the Holy Ghost.

—*J. W. Reddick, Pastor*

► **CLIFTON, ARIZ.**—Every service was blessed with the presence of the Lord in the recent revival here with Johnny and Shirley Dickerson. Three were saved, nine were baptized in water, and there were two additions to the church.

—*Beechley S. Bates, Pastor*

► **ALBANY, TEX.**—The church here just closed a meeting with Evangelist Paul Emerson of Jacksonville, Tex. Souls were saved, many sick were healed, and a great number received the Baptism of the Holy Spirit.

—*T. T. Hughes, Pastor*

► **EL PASO, TEX.**—The first Assembly of God enjoyed a three-week revival with Evangelist B. D. Bennett and Party of California. Many were saved, healed, reclaimed, and some were baptized in the Holy Spirit. The music was enjoyed by all.

—*Wm. F. Hageman, Pastor*

► **FRISCO, TEX.**—The Assembly of God here just closed an old-fashioned open-air revival meeting with Evangelist and Mrs. M. R. McKnight of Houston, Tex. Many of the townspeople attended. Some were saved and some reconsecrated their lives to God. Others were blessed by God's Spirit.

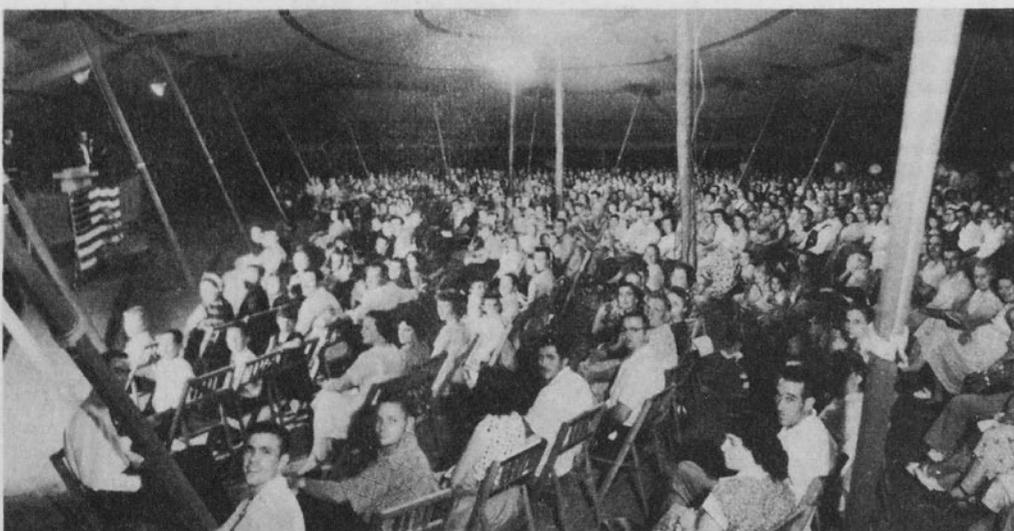
—*M. L. Milton, Pastor*

► **COVINGTON, OHIO**—God gave a gracious revival here with Evangelist John Higginbotham during an old-fashioned tent meeting. The Lord confirmed His Word with signs following. Some came for salvation, and many were healed of various diseases. The ministry of the Word fed the souls of the hearers.

—*James M. Gaver, Pastor*

► **HOLLY RIDGE, LA.**—During the two weeks of revival with Evangelist Charles Reed of Swartz, La., 22 came forward for salvation and seven were filled with the Holy Spirit. Night after night young people knelt around the altars and poured out their hearts to God in repentance and consecration. The church was greatly benefited by the revival. Good crowds were in attendance nightly.—*J. A. Graves, Pastor*

A portion of a crowd at the Bryson-Forman meeting in Kansas City, Kansas



► SCIO, OREG.—The largest crowds ever to attend the Assembly of God here came consistently during the special meetings with Evangelist Don Gossett. Good interest was shown by local people. Neighboring churches of the Assemblies of God also co-operated. God's power was present to save souls. There were as many as four in one night who sought the Lord. There were many remarkable testimonies of healing during the meetings. The local newspaper gave the services excellent news coverage. Quite a number of people became genuinely interested in the Full Gospel message for the first time.

—U. G. Morris, Pastor

NEW WORK STARTED

BOOMER, N. C.—Last August we started a new work here with a tent meeting. Since then we have been holding Sunday School in the open, and on October 7 we had 34 in attendance. A number of souls have been saved. During the winter months, we will use a portable tabernacle. We plan to build a place of worship when warm weather comes again. —R. H. Whisnant, Rt. 1, Box 49, Boomer, N. C.

CHOIR CLINIC A SUCCESS

MEMPHIS, TENN.—The First Assembly in Memphis held its first Choir Clinic from August 20 to September 2. E. Lesley Stubbs, Chairman of the Division of Fine Arts at Evangel College, was in charge.

As far as the music department of the church is concerned, this was one of the most valuable endeavors in First Assembly's history. During the ten nights, Brother Stubbs imparted a great deal of instruction and inspiration to the members of the choir. The attendance was far beyond expectation, and the concert of sacred music presented on Sunday following the ten-day rehearsal was one of the finest we have had.—James E. Hamill, Pastor.

CHURCH IS HOST TO THIRTY SHUT-INS

BATTLE CREEK, MICH.—Nearly thirty shut-ins brought in by wheel chairs, or carried into the church and placed in rockers at the front, attended the Church of the Four Fold Gospel on Shut-in Day. Ernest A. Manley, pastor, gave a message on "Window Watchers."

Brother Manley said that we are all watching out of some window. It could be the north window of trials, the south window of tranquillity, the west window with its sunset view, or the east window with its sunrise of hope.

The altars that Sunday morning were banked with floral arrangements which were gifts of the various departments and organizations of the church. The flowers later were sent to shut-ins who were unable to attend, or to convalescent homes. Mr. and Mrs. Eugene Rouviere are in charge of the Home Department.

EVANGELISTIC CAMPAIGN CALENDAR

STATE	CITY	CHURCH	DATE	EVANGELIST	PASTOR
Ala.	Midland City	A of G	Nov. 19-Dec. 2	Joel Palmer & wife	Elbert Jackson
Calif.	Fresno	Calvary Tab.	Nov. 11-25	Leon Marrow	Claude Weaver
	Garden Grove	First	Nov. 20-Dec. 2	Lee Krupnick & wife	R. G. Markey
	Morgan Hill	Full Gospel Ch.	Nov. 20-Dec. 2	Watson Argue	Arthur Gunter
	Orangevale	* Beacon Light	Nov. 19-25	James Rider	M. L. Woods
	San Jose	Bethel	Nov. 20-Dec. 9	E. T. Quanabush	Thomas Sutton
Fla.	Jacksonville	Faith Tab.	Nov. 13-25	Musical Mathans	E. R. Schulz
	Miami	Full Gospel Tab.	Nov. 25-Dec. 9	Amelia Bullock	Orville Smith
Ill.	Edwardsville	A of G	Nov. 6-18	John C. Poteet	Randol Mercer
	Pana	A of G	Nov. 20—	Paul Hild	Delbert Arnold
Ind.	Terre Haute	First	Nov. 20-Dec. 3	John McDuff	Allan Snider
Iowa	Storm Lake	A of G	Nov. 20-Dec. 2	Musical Lambertsons	Vernon Huffey
Ia.	Downsville	Point	Nov. 17-Dec. 2	Glenn Montgomery	Mrs. E. Hernandez
Mass.	Lawrence	A of G	Nov. 25-Dec. 2	John W. Follettee	Helen Wight
Md.	Cumberland	Central	Nov. 18-Dec. 2	Hattie Hammond	Frank Fratto
Minn.	Minneapolis	Full Gospel	Oct. 28-Nov. 18	Carl Johnson, Jr.	J. M. Strand
Miss.	Canton	First	Nov. 25—	Charles C. Robinson	J. F. Patton
Mo.	Excelsior Springs	A of G	Nov. 14-Dec. 2	Clifford Truitt & Wife	Robert Beckman
	Conrad	A of G	Nov. 11-25	W. J. Howells	Guliford Mandigo
Mont.	Ronan	A of G	Nov. 20-25	Ruth Specter	Leon Mitchell
	Port Jervis	Revival Center	Nov. 14-25	Bill Caldwell	Eric Pleger
N.Y.	Schenectady	A of G	Nov. 20-Dec. 2	Steve Bogdan & wife	Frank Rizzo
	Marion	First	Nov. 20—	Eddie Roush & wife	Buford Nivens
Okla.	Cyril	A of G	Nov. 25-Dec. 9	N. B. Rayburn	Henry Jacobs
	Oklahoma City	Faith Tab.	Nov. 28—	R. Alan Davis Party	S. J. Scott
	Vinita	A of G	Nov. 25—	E. C. Lagmay	A. J. Hobson
Oreg.	Eugene	First	Nov. 18-Dec. 2	Bill Lewis	E. Krogstad
	Molalla	A of G	Nov. 25—	John Everett	Lloyd Fosner
Pa.	Allentown	First Pent.	Nov. 20-Dec. 2	J. F. Pepper & wife	David Berquist
	Conshohocken	Gospel Assembly	Nov. 13-25	I. E. Ade	Neven Snyder
	Johnstown	A of G	Nov. 28-Dec. 16	Busse Evang. Team	E. Opdenhoff
S. Dak.	Sisseton	Gospel Tab.	Nov. 18—	Wendell Reed & wife	B. C. Heinze
Tex.	Dallas	Calvary Tab.	Nov. 21—	Bob McCutchen & wife	H. D. Hobbs
	Lubbock	First	Nov. 25-Dec. 16	Carl C. Haas	Homer Sheats
Wash.	Port Orchard	Orchard Hgts.	Nov. 4—	John H. McCullough	Willard Gregg
	Fremont Tab.	Nov. 25—	Star Thomas	Milton Barfoot	
W. Va.	Parkersburg	First	Nov. 11-25	Peter Saleskey	Edwin R. Douglas
Wis.	Tomahawk	A of G	Nov. 21-Dec. 2	Wm. Moorman & wife	N. L. Shotwell
Canada	Hamilton, Ont.	Bethel Gospel	Nov. 20-Dec. 2	Christian Hild	G. R. Stewart
	Ottawa, Ont.	First	Nov. 18—	Frank Lummer	A. Mallory
	Toronto	Glad Tidings	Nov. 18—	Jimmy Fisher	H. R. Pannabecker

* Workers training

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

ANNOUNCEMENTS

WORKERS TRAINING COURSE — Begins Nov. 19 at Alheimer, Ark. O. R. Ball, instructor. (Ferrell Hopkins is Pastor.)

AREA-WIDE WORKERS TRAINING COURSE—Nov. 25-30 at Central Assembly of God, Biloxi, Miss. D. V. Hurst, National S. S. Department, instructor.

MISCELLANEOUS

NAME CHANGED—The name of the Weller Gospel Mission has been changed to Eastside Assembly of God, Inc. The mailing address is 718-28th Ave., Seattle, Wash.—N. C. Hutchcroft, Pastor.

NAME AND LOCATION CHANGED—The Assemblies of God Chapel, 214 Spruce St., Manchester, Conn. has changed its name to Calvary Chapel (Assemblies of God) and moved to 22 Vernon St.—K. L. Gustafson, Pastor.

NAME AND LOCATION CHANGED—The First Assembly of God, 87 Fair St., Kingston, N. Y. has changed its name to Bethel Assembly of God and has purchased property at 3 Esopus Ave., Kingston, N. Y.—Edward J. Klaus, Pastor.

CONTACTS WANTED—After teaching at Central Bible Institute for six years, we are now pastoring in the university town of Bowling Green, Ohio. If you have friends living in this area or attending the university, please send us their names and addresses.—Pastor and Mrs. J. Calvin Holsinger, Christ Assembly, 135 Crim St., Bowling Green, Ohio.

WITH CHRIST

CLARENCE G. OLSON, 49, Clarkston, Wash. went to his heavenly reward August 29, 1956. Brother Olson held pastorates in Rice and Kettle Falls, Wash., and since 1950 was pastor in Clarkston. He was ordained in 1943.

HORACE E. ROBERSON, 62, Johnstown, Pa. went to be with Jesus October 12, 1956. Brother Roberson was ordained in 1930 with the Pentecostal Assemblies of Canada, and transferred to the Northwest District in 1948. Most of his time was spent in evangelistic work.

WILLIAM E. VARNEY, 32, Rochester, N. Y. went to be with the Lord September 13, 1956. Brother Varney, a graduate of North Central Bible Institute, was ordained in 1947. He pastored two churches in Iowa, and for the past two and a half years he pastored the Glad Tidings Church in Rochester.

Memories

A SERIOUS MESSAGE OF WARNING TO THE SINNER

BY MRS. R. D. JONES



I REMEMBER MY BROTHER'S THIRD birthday. That was about twenty-eight years ago—I was a very little girl then but I remember it as clearly as if it were yesterday. I can see him climbing up on my father's knee to receive one of his presents. It was a toy metal automobile, orange in color, with a seam down the center.

But I cannot tell you why I remember that day or the incidents of it more than any other. Without trying, I just remember them. Those things are in my memory as if they had happened only a short time ago. Such is memory.

How happy are some memories; how sorrowful are others. Who could ever forget the feeling they had as they looked at the face of a loved one for the last time, realizing they would never again see that person in this life. Even though years pass by and time heals the wound, yet the memories remain.

How blessed are some memories; how bitter are others that push and press forward, refusing to be ignored. We remember the disappointment when confidence was betrayed; the feeling of injustice when wrong seemingly was rewarded with prosperity, and doing right brought only misunderstanding and heartbreak. How cruel are such memories, and yet they remain.

How haunting are some memories—those of the sickening regret of lost opportunities, the hopelessness of dwelling

on what "might have been." Can you imagine the memories of a lady who sold hundreds of acres of land for a small sum—against the advice of friends—and later saw the new owner become a millionaire from oil wells drilled on the land? I heard of such a person. That lady lived a long time, and for as long as she lived those memories crowded and pushed and taunted her of the things that might have been.

Yes, memory can be a searing, tormenting, hurting thing. So pungent is it that people have been known to take their own lives because of things they could not forget. Such is the power of memory.

I would like you to notice two words found in Luke 16:25. Abraham spoke to the rich man in hell and said, "Son, remember. . . ." I believe that if there were no other punishment in hell, the ability to remember would be a torment and punishment beyond comprehension. Of course, memory will not be the only torment of hell, but even it alone is a terrible thing.

Imagine how the rich man's mind must have turned back on his life as he heard those words, "Son, remember. . . ." He was compelled to recall the warnings of the men of God, the strivings of the Holy Spirit, the conviction that the messages of Moses and the prophets brought. And how tormenting it must have been as memory

compelled him to see again Lazarus lying at his gate, asking only for the scraps from his table.

The rich man would lift his eyes and see Lazarus now resting and comforted. He remembered that he, too, could be enjoying that rest and comfort if only he had taken advantage of the opportunities God had given him to be saved. But he let them slip, and so they came back as memories to torture, mock, and taunt him forever—memories that would never die. In hell today that rich man is still remembering, and he will never cease to remember!

I believe that in hell each soul will remember every gospel message he has ever heard. I believe he will remember every striving of the Spirit with his heart. I believe that again and again he will remember every opportunity to be saved, and those remembrances will torment him as no memories in this life can possibly do.

Why do I write this? That not one of you who read it will ever know the terror, the tragedy, or the agony of hearing those solemn words that the rich man heard—"Son, remember. . . ." Don't put off the salvation of your soul any longer. Accept Christ Jesus as your Saviour and Lord today. The Bible says that if we confess our sins to God, He will forgive our sins and cleanse us from all unrighteousness (1 John 1:9).

"In the Sweet By and By"

How one of the famous gospel hymns was written

ONE OF THE MOST POPULAR GOSPEL songs has been J. P. Webster's production, "In the Sweet By and By." The circumstances surrounding the writing of it are most interesting.

Webster was a patient of Dr. S. F. Bennett who practised medicine in Elkhorn, Wisconsin. It was in 1867 when Webster one day, wearing a most melancholy look, entered the doctor's office, carrying his violin case. Mr. Webster was given to having spells of the blues.

Dr. Bennett, who was something of a poet, was quite familiar with his patient's tendency to despondency. He had discovered that one way to help him was to bring Webster's musical talent into use. The doctor would write poetry and give it to Webster to set to music. His patient would become greatly interested in this, and would forget his troubles.

On this particular day, the doctor, seeing that his patient was greatly depressed, inquired, "Well, Webster, what is the matter now?"

"Oh, nothing," he replied, "it will be all right in the sweet by and by."

"Say, why not make a song out of that?" asked the doctor, and, going to his desk, he pencilled the verses—

*"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there.*

Chorus:

*"In the sweet by and by,
We shall meet on that beautiful shore;
In the sweet by and by,
We shall meet on that beautiful shore.*

*"To our bountiful Father above,
We will offer our tribute of praise,
For the glorious Gift of His love,
And the blessings that hallow our days."*

Webster glanced them through, then pulled his violin from its case and played off the melody. It seemed to fit the words. He scratched it off on paper and hastily filled in the harmony. Just then,

two friends happened to come in. The doctor suggested that they had a quartet and could try the music. Thus, for the first time, this beautiful song was heard—sung in a doctor's office by an impromptu quartet!

It was a long time before Webster could get his song into circulation. Publishers to whom he submitted it did not seem to print it. Finally Lyon & Healy took it from his hands, merely out of pity. It was stowed away with some dead manuscripts, until some years later when one song was needed to fill out a hymn-book which they were about to publish.

In this way, "The Sweet By and By" started on its career around the world. Ira Sankey took it up as one of his working hymns in the D. L. Moody meetings. It has sung its way into thousands of hearts since; and yet, it was only by chance that it was ever published.

Better Daily Service

George Muller said that in the earlier years of his ministry he always began his day with prayer. But after fourteen years God showed him that in order to have the inner man properly nourished and to have his heart warmed, he should begin the day with Bible reading.

He said: "I began therefore to meditate on the New Testament early in the morning. The first thing I did, after having asked the Lord's blessing upon the reading of His precious Word, was to begin to meditate on the Word of God, searching as it were into every verse to get a blessing out of it; not for the sake of the public ministry of the

Greek Branch Donates \$2,000 to New Church at Salonica

The Greek Branch of the Assemblies of God, known as *The Hellenic Protogonos Apostolic Ecclesia* (Greek Original Apostolic Church), met in San Francisco, Calif. for its 21st Synod. The Synod was informed that \$2,000 had been sent to Salonica to help purchase a building for the Assembly in that place.

Salonica, located in northern Greece, is the old city of Thessalonica to which the apostle Paul addressed his Epistles to the Thessalonians. There is a growing Assembly in Salonica with Brother Dictyopoulos in charge. Dedication of the new church building was in September.

Reports given to the Synod indicated good progress both in the work among Greeks in the U.S.A. and in the work in Greece. The Lord has raised up new workers in various parts of Greece and they are faithfully evangelizing in their districts in spite of great hardships of travel and daily support. The Synod voted to raise funds for a new church building in Athens, Greece. It also voted that Brother Frangos should visit Pentecostal churches in various parts of the U.S. seeking to promote revival among the believers and to impress upon them the spiritual needs of the people in Greece who are ready to accept the truth of salvation.

All officials of the Greek Branch were re-elected for a two-year term, as follows: Emmanuel Frangos, President; Alex Gianopoulos, Vice-president; Gust Harbas, Secretary; Demetrios Andricopoulos, Treasurer.

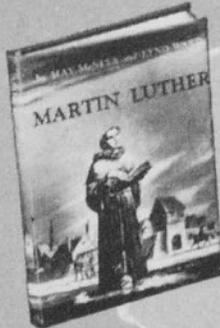
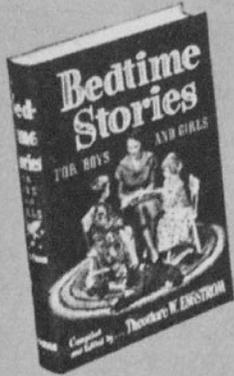
Word, nor for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul.

"The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; so that, though I did not, as it were, give myself to prayer—but to meditation—yet it turned almost immediately more or less into prayer. When thus I have been for a while making confession or intercession or supplication, or have given thanks, I go on to the next words or verse, turning all, as I go on, into prayer for myself or others, as the Word may lead to it, but still continually keeping before me the fact that food for my own soul is the object of my morning meditation—in order that I may better serve Him that day."

* * *

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BY SAMUEL ZWEMER

Thanksgiving Day

THE DAY FOR GIVING GOD THANKS is not one day in the year but every day; thanks not primarily for temporal but for spiritual gifts. It is not sinful to hold a feast and sing for joy. Our abundance is all from God's bounty, and our breadbasket is filled by His sunshine and showers on the fruitful earth; even the earth is the Lord's. But pumpkin pie and turkey with stuffing, second helpings and merrymaking, loud laughter with intemperance or gluttony do not constitute a Christian festival.

Joseph Addison's great hymn of thanksgiving beginning, "*When all Thy mercies, O my God,*" continues:

*"Ten thousand thousand precious gifts
My daily thanks employ,
Nor is the least a cheerful heart
That tastes these gifts with joy."*

The heart has a deeper appetite than the body and a far more delicate sense of taste. When we study the Epistles of Paul or the Psalms of David we find how great is the number and how various the reasons for their giving of thanks. The words *thank* and *thanksgiving* occur forty times in the Psalms. And Paul uses them even more frequently in his epistles. He thanks God for food and raiment (Acts 27:35), for deliverance and friendship (Acts 28:15), for every remembrance of his Christian friends (Phil. 1:3), in everything (1 Thess. 5:18), always (2 Thess. 2:13), and without ceasing (Eph. 1:16). Above all he gives thanks to God for His unspeakable gift, the Son of His love. He said "Amen" when he heard others give thanks (1 Cor. 14:16). He thanked God for every spiritual gift and every victory, including triumph over death (1 Cor. 15:57).

Highest of all, however, is the record of the four occasions on which we read that our blessed Saviour gave

public thanks. First, when He took the seven loaves and two fishes (Matt. 15:36). He gave thanks for creative power and its manifestation through Him. The prayer came before the miracle. Again we read that our Lord broke into a flood of thanksgiving when He thought of the ageless and agelong mystery of God's love in redemption (Matt. 11:25; Luke 10:21).

The third occasion was at the grave of Lazarus (John 11:41) when they took away the stone: "Father, I thank thee that thou hast heard me. . . . And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." It was thanksgiving for victory over death, a thanksgiving for the general resurrection in which all believers will have a part. Did you ever taste the sweet comfort of *that* chapter and *that* prayer when you went to visit the graves of loved ones?

The last occasion was at the Supper when Jesus took the cup and gave thanks (Matt. 26:27). What a thanksgiving gathering that was with the twelve! "The cup of blessing"—so Paul named it. But it was a cup of agony and suffering and death for Jesus. "The blood shed for you and for many." How many? Only the disciple who leaned on Jesus' bosom and saw heaven opened on lonely Patmos can answer—"a great multitude, which no man could number, . . . saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen." *This is the Thanksgiving Day of Eternity.*

