

FILE COPY

THE PENTECOSTAL evangel

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



DECEMBER 12, 1965 ■ TEN CENTS



From the Headquarters auditorium another "live" broadcast goes on the air. At left, C. M. Ward, Bartlett Peterson, and Lee Shultz pray that the "seed offering" received at the broadcast service may be multiplied to meet the weekly budget of this worldwide radio ministry.

12 Years on ABC Network

—see page sixteen

THE DARK, LEADEN SKY, the sudden gusts of wind that sent gold and crimson leaves hurtling across the yards to press against white picket fences, the brave coloring of chrysanthemums in fading gardens, and the slanting, pricking rain against north windows, all foretold an early winter. Lights were turned on early to brighten the sudden afternoon dusk, and doors were shut fast against the penetrating chill.

Dan Todd had arrived home late from the office, but now he sat relaxed and comfortable beside the open fire. He had read the evening paper, discussed the "Gibson case" with his wife who sat across from him, and from years of habit had read aloud a portion from the Bible. As he closed the Book he yawned contentedly, and said, "It's been a hard week. Glad this is the end of it! Anything special we should pray about tonight?"

His wife sat unmindful of the question. She gazed off into space, deep in thought.

"Susie," whispered Dan, watching her with amusement, "are you there?"

"Oh—oh yes, Dan. Did you say something?"

"I asked if there was anything special we should pray about tonight," he repeated. "You seemed to be far, far away!"

"I'm sorry, Dan." She looked up startled. "I was just thinking—did you get anything special out of the chapter you just read?"

"Wel-l-l, nothing unusual. It was good—always is, you know!"

"I know, Dan, but—that verse, 'Not as the world giveth, give I unto you.' That thought—it struck me with such force." She paused, then said slowly, "There must be something and some way the world gives that is different and distinct from the way Christians should give." She paused again in thought, then asked, "Dan, what does the world give?"

"A headache, usually," he shrugged.

"No, seriously, Dan—what kind of gifts?"

There was a thoughtful silence; then Dan spoke: "Well, usually geegaws—baubles—trifles! Things you don't need!"

"Gifts that perish—is that it? Jesus gave peace, something we need every moment of our lives. Eternal peace was His, but He shared it with us. And He is our example!"

She walked to the mantel and picked up the Christmas list they had made out. "Dan, is it possible for us to give somewhat as Jesus gave—gifts of peace? Suppose this were the last Christmas we could give—would it be like this?" And she read the list.

"Uncle Jed—casting rod. Uncle Jed needs a casting rod about as much as I need a crutch! Uncle Jed needs salvation, and we give him a casting rod!"

"Aunt Sarah—blanket. In the last ten years we have given Aunt Sarah three blankets!"

"Joe—sled. And only two or three snows a winter! He would get frustration instead of peace!"

"Mrs. James—a dozen red roses. But what she actually needs is an incentive to live!"

"Janice—records. And Janice wants to do the singing!"

"There are ten boxes of chocolates down here for the

very ones who need to be reducing! And on and on! Dan, let's do some thinking. How does the world give?"

"Wel-l-l," began Dan thoughtfully, "from my observation it is pretty much of a scheming racket, with one hand on the pocketbook. 'I'll give them this, but they better come through with as good!' Sometimes I'm afraid it is calculatingly, like, 'Their gift cost me more than I can afford, but it may help me socially.' Or grudgingly—'I have to give this, but I sure hate to.'"

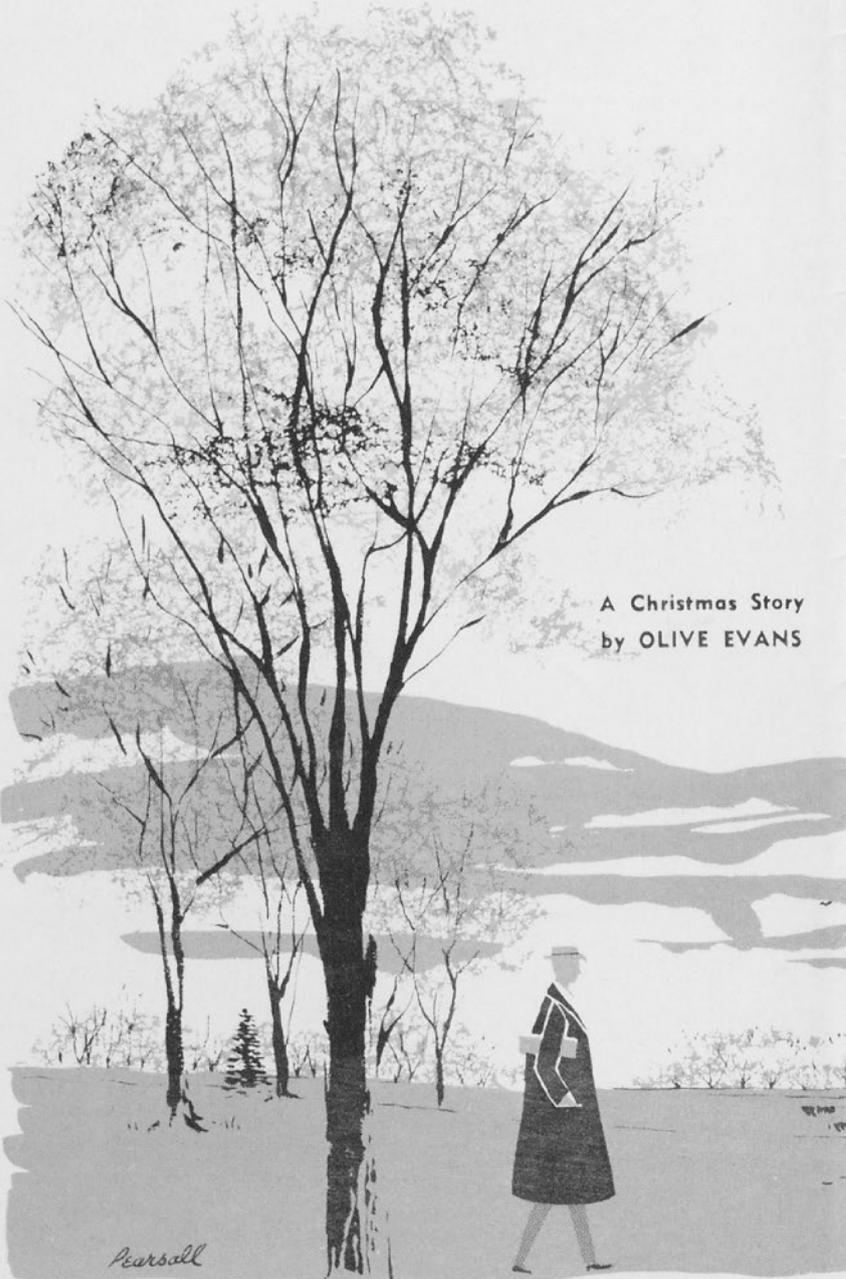
"Or carelessly," interrupted Susie. "'Just anything will do, just so it is wrapped pretty.' Aren't we guilty of this very thing?"

"Yes, Susie, I believe you've got something there for us to work on."

"Dan, let's begin this very year! We'll change this list completely! That gift will never perish. It will enrich the life. A gift of peace! Dan, can we even approach such an example?"

"We can try," he said, as he took her hand, and together they knelt to pray.

When they arose, Dan picked up the Christmas list and studied it. At last he asked, "What about Rose? Shouldn't she be on this list?"



A Christmas Story
by OLIVE EVANS

There was a heavy silence, then Susie answered with effort, "No, Rose's name is *not* on the list! It hasn't been on our list for several years. You know that very well!"

"I had hoped—" began Dan, but Susie interrupted him hurriedly.

"It is quite impossible, you know. But she is your sister, and if you want to do something that is quite all right with me."

"If this were our last Christmas, Susie, as you said," he paused, searching for words, "well, wouldn't 'not as the world giveth' also apply to Rose?"

"For you, perhaps, but not for me. That's final, Dan!"

* * *

It seemed so easy to say, "That's final, Dan!" but it was not easy to put Rose out of her thoughts. Again and again, in the activities of the following days, Rose came into her mind. Each time that she and Dan prayed for wisdom to give "not as the world giveth," she could hear the question, "What about Rose—shouldn't she be on this list?"

The inspirations that came to them were amazing. They marveled at the very simplicity and wholesomeness of many of the plans.

"Why haven't we asked God to guide us in our giving before?" they asked over and over. They started presenting their gifts two weeks in advance of Christmas, as many of their plans couldn't wait. Sometimes it was something they had had for years, something in the attic, something in the basement, something in the cupboard.

"Jean always wanted that blue teapot of Aunt Martha's. I always felt selfish keeping it and was afraid I'd break it. Oh, Dan, you should have seen her face!"

"And you should have seen Joe's face when I gave him Father's old carpentry tools! I said, 'Joe, we had you down on our Christmas list for a sled, but how would you like my father's carpentry tools for a gift instead? I've kept them oiled for years and they've not been used since he died. I brought you some cherry

and walnut boards I found in the garage, too. Think you could use them?"

"What did he say, Dan?"

"He said plenty! 'Oh, boy! You mean it, Uncle? Thanks a lot! Now I can make a dozen sleds if I want!' He had to handle each tool and run his thumb along each saw blade. 'Levels, squares, drills, bits, chisels, hammers, and even a miter box! Say! Thanks, Uncle!'"

"But when he acted like he wanted to bawl and didn't want us to see him, his mother and I went in the house for a while and she said something I think you will be glad to hear. She said, 'Dan, I think maybe you have done something that will change Joe's whole life. I've been so worried about him lately, for he has been running with the wrong crowd—but there was nothing for him to do to keep him out of mischief. Now he has tools to do the things he loves to do.' Later, as I was getting into the car, Joe came running out to me and said, 'Thanks, Uncle Dan. Now I can make Mother that little table she has been wanting. I'll give it to her for Christmas. And I'll make her a footstool, too. Thanks! Thanks a million! Couldn't help but bawl a little myself!'"

"Gifts of peace," whispered Susie.

* * *

The days sped rapidly by, and night was the exciting time to recount the day's activities.

"This Christmas, it seems more like sharing than giving," said Susie one night.

"Today I was up in the attic looking for something and I came across a bag of knitting wool. Right away I thought of Mrs. James. We had her down for a dozen roses, remember? There were hanks of pinks and blues, reds and greens, and lots of white and even yellow! I took it to her, and it was such a big bundle. I said, 'Merry Christmas, Mrs. James. I've brought you a Christmas present.' Then I told her about the orphanage and the children there that need sweaters and caps and mittens. I showed her some of their pictures—and then she took my hands in hers and said, 'Thank you, child. I've finally got something to live for. This is something

'NOT AS THE WORLD GIVETH...'



I can do.' I don't know why I haven't thought of that before!

"How was your day?"

Dan said: "I stopped by Uncle Jed's on the way home. I told him I'd brought his Christmas present early. When I handed him the Bible, I said, 'Uncle Jed, this was my grandmother's Bible—your own mother's. We gave her this large-print Bible not too long before she died. She didn't have it long, but she read it a lot, and you will find many places marked—and some notes of hers are written in it. Susie and I want you to have this. We hope you'll read it and believe it like she did.' Well, he took it and held it a minute—and then he said, 'Do you have time to read some out of it to me?' So I read the first three chapters of John to him, and put a bookmark there to show him the place. When I was leaving he said, 'Thank you, Dan. Since I can't work anymore, I've been wishing for a Bible. I'm glad it's one my mother read. I promise to read it, too.'"

"And we were going to give him a casting rod!" said Susie. Then she added, "Dan, I've a gift to ask you about."

"A gift for Rose?" he asked hopefully.

"A gift for Janice," she answered quickly. "I talked to Janice and found the teacher she wants to take lessons from. I talked to him, and on this slip is the amount it will cost for six months' lessons. By that time we can tell whether it is worth going on with the lessons. What do you think, Dan?"

He studied the figures a moment. "I'd like to give her a chance. Let's do it, Susie!"

* * *

The first snow came a few days before Christmas and blanketed the earth. Boughs hung low with the glistening load. The misty clouds vanished, and a brilliant sun shone down, making the town a dazzling fairyland and every house a castle.

Susie stood before a door. She paused before she knocked. It had been three years since she had come to this door, and now her heart pounded and her temples throbbed as she lifted her hand to knock. There was a long wait, and then the door opened. Susie looked into the unsmiling face before her as the woman said, "What is it you want, Susie Todd?"

"I came to bring you a Christmas gift, Rose."

"Well?"

"I want to give you my forgiveness, Rose, and I want to tell you I'm sorry that I'm so lacking in understanding. And—I love you, Rose!"

The words tumbled from Susie's trembling lips. Rose looked at her without emotion. "It won't work," at last she said. "East is east and west is west, and never the twain shall meet."

"It can work, Rose, if we both work at it!" she cried. "It isn't—"

"Mama, Mama, Billy's trying to get out of bed, and I want a drink!" a shrill voice came from within.

"You'll have to excuse me, Susie. All three of the kids have measles, and I've got so much to do. I'll talk some other time." Rose turned back to close the door. Susie could see into the house. It was topsy-turvy. Quickly she caught the door and stepped inside.

"I'll help you, Rose!" Without a word Rose went to

the sick children, and Susie started straightening the front room. Soon the hum of the vacuum cleaner could be heard. As she cleaned she prayed. Finally she reached the kitchen sink, which was piled with dirty dishes, and she started on them. The morning passed, and how Susie accomplished so much she never knew.

As Rose passed through a room that Susie was cleaning, there were no words spoken. Time seemed to stand still, and yet the day became afternoon all too soon. Susie left the house for an hour but was back again with a basket of groceries. A roast went into the oven. Two pies. A soupbone began simmering on the burner. Supplies were stacked away; vegetables cleaned. Then as Rose came into the kitchen for water, Susie took the pitcher from her and spoke.

"Rose, go take a bath, and then lie down and sleep. I'll watch the children now." And surprisingly, Rose did just that. She went as a tired, obedient child—and two hours later, when she came from her room, she was freshly dressed and combed. She was met with the fragrance of roast beef and potatoes—and spicy, cooling pie—and warmth and order. The supper table was set and waiting. Bowls were on trays ready for the steaming soup. The children were quietly resting.

Susie put on her coat. "I'll be going now, Rose. Dan will soon be home."

"I—I don't know how to—to thank you, Susie. You don't know what this means to me. I—I will take the gift you offered me. And please, Susie, forgive me. I'm so—" But Rose never finished, for they were in each other's arms crying and laughing.

"And Dan," said Susie that night, after recounting the day, "guess what?"

"I can't, Susie. Tell me!"

"Rose said it was the most peaceful gift she'd ever had! But there's more yet! We're going to have Christmas dinner together! We'll have a tree and turkey and everything. It'll be like old times again."

"I'm glad, Susie, I'm glad! I think maybe we've begun to find the secret of 'not as the world giveth.' I think it must be like you said a few days ago—it's sharing, not just giving! That's Christ's way—the Christian way."



Official Voice of the Assemblies of God
1445 Boonville Avenue, Springfield, Missouri 65802

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Bible Famine Broken

In the early 1800's there was a critical shortage of Bibles. Thanks largely to the Bible societies, this famine of the printed Word was broken throughout most of the world.

Today Bibles are available to almost everyone—so plentiful they may be purchased in dime stores—and it is difficult to contemplate how scarce they were 150 years ago. But Bibles were so expensive that only the well-to-do could afford to own one.

The plight of a Welsh girl named Mary Jones changed the situation. Since this is Universal Bible Sunday, perhaps it is a good time to retell the experience of this girl. I have a copy of her story before me—printed in 1904, when the British and Foreign Bible Society was celebrating its centennial. This little book, *The Story of Mary Jones and Her Bible*, was given to me by Dr. Robert J. Taylor, an executive secretary of the American Bible Society, which will celebrate its sesquicentennial in 1966.

Mary Jones lived in a Welsh village named Llanfihangel. She had no schooling until she was eight, but she was a bright girl and by the time she was 10 could read very well. Her father, a weaver by trade, was too poor to own a Bible but a good farmer's wife named Evans had a Bible and every Saturday they permitted Mary to come and read it—provided she would turn over the pages very carefully. Mary would read that portion which was in the weekly Sunday school lesson and would memorize whole chapters. "Oh, if only I had a Bible of my own!" she said, for she loved this Book.

She began to save pennies which she earned by baby-sitting, mending, and gathering firewood. Later the good Mrs. Evans, anxious to help her get a Bible, gave Mary two hens; and soon Mary was selling eggs and putting silver coins as well as copper ones in her savings bank.

For six years she saved her coins. Finally, when she had enough, she walked 25 miles to Bala, the nearest town where Bibles could be obtained. It was a long, rough road. She carried her shoes in her bag, for they were much too precious to be worn on a 25-mile hike, and did not put them on until she reached Bala. The 16-year-old girl was bone-weary when she arrived. Her head ached. Her feet were blistered and cut with the stones. But she was able to locate Thomas Charles, a Methodist minister in Bala who sold Bibles, and told him what she wanted. To her great sorrow, he replied: "Unfortunately the Society which has hitherto supplied Wales with the Scriptures declines to print any more, and where to get Welsh Bibles I know not."

When Mary heard this, she burst out weeping. Mr. Charles, deeply moved by her sobs, and impressed by the sacrifice this girl had made to obtain a Bible, gave her one out of his own library. At the same time he resolved that somehow there should be a Society for the Diffusion of the Scriptures. He went to London, consulted with Christian friends, and together they organized a society which would provide Bibles not for Wales only, but for the world. They called it the British and Foreign Bible Society (and 12 years later a similar organization, the American Bible Society, was organized at City Hall, New York, in the same room in which the 150th anniversary commemorative service will be held next May 11).

In our day we have no famine of Bibles, but there is a famine of Bible-reading: "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). May the Lord give all of us a thirst to know His Word, a thirst such as Mary Jones had—the Welsh girl who saved her money for six years and walked bare-foot 25 miles that she might have a Bible.

—R.C.C.

GOD DESIRES THAT ALL MEN should be saved, so He has provided a full and free salvation for all. That salvation, however, can only be received through faith; and that faith can only come through the operation of the Word of God. It is the purpose of the Word to arrest our attention and direct it to God. If we will only give Him our serious attention and do as He says, it will be the most rewarding act of our lives, because it will produce in us a living, saving faith.

"Behold the Lamb of God, which taketh away the sin of the world!" came the Word of God to a young lad in London when he was only 15.

"Young man," said the preacher, "God says, 'Look.' Look at the Lamb of God. Look at the Christ who bears your sins on the tree. Look at God's great sacrifice for your sin." That young man looked. He fixed his gaze on Calvary. He saw his Saviour whom he had pierced. He believed, and was saved that very hour.

So rewarding was that look and the faith it produced, and so precious were the treasures he discovered in the object of his gaze, that the young lad of 15 was transformed into a mighty preacher. His writing and preaching of the glorious gospel enriched countless thousands by bringing the unsearchable riches of Christ into their lives.

What God did for Charles Haddon Spurgeon that day He can do for anyone who will fix his gaze on Calvary.

The greatest Christian of all times, the one whom God chose to be the great teacher of the Church, was himself transfixed by the sight of his Lord crucified. "God forbid," said this man who knew how to boast and glory—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which I am crucified to the world, and the world crucified to me." Writing to the Corinthian church, he said, "When I first came I determined to know nothing among you but Jesus Christ and him crucified." To the Galatians he wrote: "O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ was openly set forth crucified!"

After Paul saw Christ crucified, he could see nothing else; and he was astonished that the Galatians, who had seen the same crucified Lord, could forget the sight and turn their eyes to any other object of faith.

If we could ask Paul why he had concentrated his attention so unalterably upon the Cross, he would say: "What first shocked me into attention was the realiza-

tion that when I looked upon the crucified Jesus of Nazareth, I was in very fact looking upon my own Messiah and Lord. I realized that it was my world—the world of my friends, my religion, my culture, and I as a part of that world—it was we who had crucified our own King, to whom we ought to have given allegiance and devotion! What revelation could be more shocking than this? I awoke to the knowledge that my Creator and God had come to this earth, to live among His people, and that we who were His had not only refused to recognize Him and despised Him but had condemned Him to death upon a cruel Roman cross."

"Yes, Paul," we would say, "that must have been a terribly shocking discovery. No wonder you could not forget it. But, Paul, all your life you have kept gazing upon the Cross. What do you see in it that you keep looking at it so intently and talking about it so constantly?"

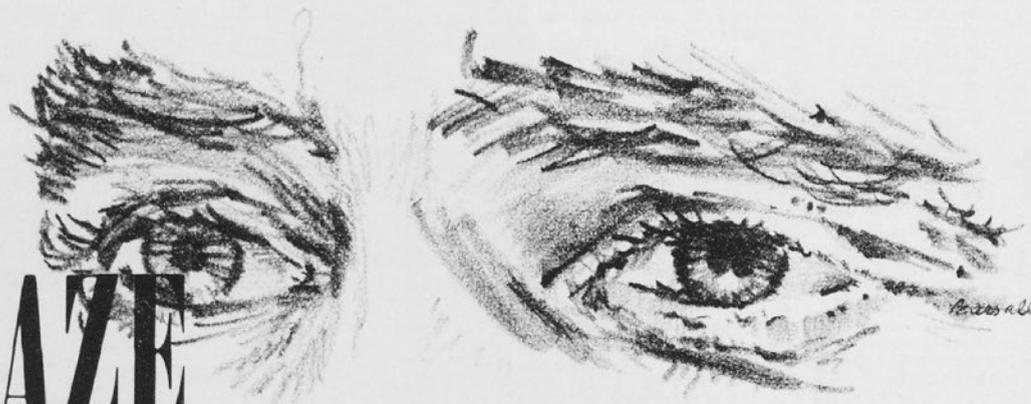
He would answer, "That is easily explained. In the Cross I see everything in its right perspective. When I get away from the Cross, things become distorted. It was at the Cross I first saw what sin was. The Cross tore the false face from sin. I saw that sin was red-handed mutiny against my King and Creator. I saw that sin was the deadliest of poisons. In the person of my Lord who became God's Lamb, my Substitute, I saw that sin had made me a robber, a murderer, a rebel against my own King. At the Cross I realized what sin would do to me unless in some way I could be loosed from its power. It was there I realized for the first time the seriousness of transgressing the law of God and setting my will against His will. I saw the justice and reasonableness of God's wrath against sin—sin that is so cruel and destructive and debasing that it would try to destroy God if it were possible.

"I saw, too, that sin did not exist except in a sinner, and that a sinner is responsible for his acts of disobedience and rebellion against the authority of the Almighty. And as a sinner I saw my utterly hopeless and awful doom, for at the Cross I stood revealed as the crucifier of my own God and King. Then it was that I knew the terror of the Lord.

"I had thought Sinai was the place that revealed the terror of the Almighty; whenever I contemplated that awful mount with its lightnings and thunderings, and the voice of Jehovah God reverberating from its cliffs, striking terror into the hearts of my forefathers, I was stirred at the majesty of God and the awfulness of sinning

By ROBERT W. CUMMINGS

FIX YOUR GAZE ON CALVARY



against such a great Creator. But when I came to the Cross and saw my sin, and found myself exposed as the crucifier of my own Messiah, what horror it brought to my heart and what fear of the just wrath of the Almighty!

"Then I saw that He had intentionally come as the Lamb, to take my place. Oh, what a glorious revelation! I saw that God the Father had made Him, who knew no sin, to become sin in my stead, that I might be entirely freed from the hold of sin and might become righteous in the sight of God. Yes, I saw my Messiah wounded for my transgressions, bruised for my iniquities, chastised for my iniquities, and slain to pay the debt of my crime in breaking God's law. I saw Him take the cup of the wrath of the Almighty that I ought to have drunk. I saw Him take every ordinance that was against me and nail it to the Cross, putting it out of my way so that I might be free. I saw that all this He did from love, in order that He might show me the true nature of God and might win my heart.

"All this I see in the Cross—and much, much more, but that will have to wait until some other time."

Dear sinner friend, listen to the testimony of a sinner upon whom God has had special mercy. The Lamb of God will take away your sin, if you will look to Him in faith.

My sick friend! Look to Him who bore your sicknesses and your infirmities, by whose stripes you were healed. Look to Him. Look past the brother who is praying for your healing. Look past the sister who is ministering to you. Look past the evangelist who is bringing you the gospel of healing. Look to Him who healed all who came to Him.

Are you living under a curse? Look to Him who became a curse for you by being hanged on a tree, that the blessing of the Holy Spirit might come into your life and home. "Look unto me, and be ye saved, all the ends of the earth," is the Lord's universal call.

Dear troubled heart! Are the storms too violent for your frail vessel? Look to Him whom we have pierced. "They shall look upon me whom they have pierced," says the Word of God. The chastisement of our peace was upon Him. He has made peace through the blood of His cross, and that peace is the only true peace. Even in this world of sin, the blood of Jesus can whisper peace within. That is what we need—real peace, the kind that goes into the depths of the soul when the God who has made atonement for our sin whispers that peace deep within us.

Jesus said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," that we might be saved in the same way the children of Israel were saved. They were bitten by fiery serpents in the desert, but God said they might look upon that brass serpent and live. Even so might we, sinful men and women though we be, look to the crucified Son of God and be delivered from the fiery poison of sin.

"Oh, why was He there as the bearer of sin,

If on Jesus thy guilt was not laid?

Oh, why from His side flowed the sin-cleansing Blood,

If His dying thy debt has not paid?

Look! Look! Look, and live!

There's life for a look at the Crucified One;

There's life at this moment for thee."

the perfume of His name

By BETTY SWINFORD

THERE IS A STRIKING COMPARISON between the anointing oil of the Old Testament and the name of the Lord Jesus.

In Song of Solomon 1:3, we read that His name is "as ointment poured forth." The Amplified version reads, "The odor of your ointments is fragrant; your name is like perfume poured forth."

It was through the name of Jesus that the beggar at the Beautiful Gate was made whole. One moment he was a hopeless cripple; the next he began to leap and walk! Peter gave the profound reason for this when he said, "His name, through faith in his name, hath made this man strong." His name was ointment poured forth in healing power.

I recall the story of a small group of missionaries making their way through the mountains of Tibet. Suddenly a large group of horsemen came thundering down upon them. Their intentions were all too obvious. The missionaries had no natural means of escape from the hands of these wicked men. All the missionaries could do was to call on the name of Jesus. And even as they breathed His name, the bandits pulled their mounts up sharply, wheeled about, and disappeared into the hills.

The missionaries did not know what had happened until some days later. In a small mountain town one of the missionaries entered a "cafe" for coffee. There he learned that the bandits had passed through the town and had paused for refreshments at the same place. The chief of the band had been heard to say, "We cannot understand it. There was but a handful of them. Nothing could stand in our way! We would first take their possessions and then kill them. But as we rode down upon them, there suddenly appeared a great host of others standing about them, men in shining white! We saw that we were outnumbered, so we turned back..."

Such was the power of the name of Jesus on the lips of those missionaries!

Evangelist Smith Wigglesworth once entered the room of a man dying of tuberculosis. In the presence of death he whispered, "Jesus." A moment later he whispered that Name again. Then again. And again. Now he was saying that sacred Name aloud. The death rattle was silenced in the throat of the dying man. He stirred. Mr. Wigglesworth still breathed, "Jesus!" Soon the man sat up on the side of the bed, then miraculously he was on his feet! Complete healing had come through the name of Jesus.

No wonder the multitude pressed upon Jesus and

(Continued on page ten)



Why CHARLES DICKENS Loved Christmas

By VINCENT EDWARDS

AT THIS GLAD SEASON of the year, many persons, old and young, will be reading Charles Dickens' *A Christmas Carol*. It may surprise some to learn what a firm believer in the Gospel record of the Saviour was this celebrated writer.

In a letter to one of England's noted ministers, Dickens confided: "There cannot be many men, I believe, who have a more humble veneration for the New Testament, or a more profound conviction of its all-sufficiency, than I have."

When Dickens' son Edward was going away to join his older brother in Australia, his father wrote to him: "I put a New Testament among your books . . . because it is the best Book that ever was or will be known in the world."

Within a few hours of succumbing to an apoplectic stroke (which afterward proved fatal) on June 9, 1870, the great novelist declared in another letter: "I have always striven in my writings to express veneration for the life and lessons of our Saviour, because I feel it."

Dickens was only telling the truth when he gave this testimonial. One cannot read *A Christmas Carol* and fail to be moved by the lament of poor Marley's ghost: "Why did I walk through clouds of fellow beings with my eyes turned down, and never raise them to that blessed star which led the Wise Men to a poor abode?"

The man who gave the world Tiny Tim and Bob Cratchit and Ebenezer Scrooge won fame as one of the great Christmas storywriters. His "little carol," as he called it, was only the beginning of a long series of Yuletide tales.

No person ever lived for the holiday more than Charles Dickens. When the season would come around, his enthusiasm for the holiday fairly bubbled over and put everybody else in a happy glow. It was then, too, that he wrote his heartwarming Christmas stories.

Take, for example, this beautiful passage on Christmas found in one of his shorter tales, "The Seven Poor Travelers":

"Going through the woods, the softness of my tread

He is able!

By ROBERT E. GOGGIN
Oklahoma District Superintendent

"HE IS ABLE"—only three words, but they mean so much. Only three little words, but they reach out with the arms of grace and breathe the benediction of their message into every life that needs God! There is nothing ambiguous about them. They are so positive and affirmative that they exhale finality.

He is able! The redeemed of the centuries have hung upon those words until they have been lifted from the depths to the heights. The martyrs saw them emblazoned in letters of gold across the dark skies of their sorrow. And seeing them, the darkness was turned to light and defeat to triumph and victory.

The lost and the sin-sick, grasping the truth, have lifted up hands which were stained with iniquity and dyed deep with sin until the burden of their transgression rolled away and the joys of salvation burst like a sunrise over their hearts!

The slave, bound in the chains of habit and shackled with the fetters of iniquity, has whispered them as he has pleaded for deliverance. And as the dungeon of his soul flamed with heavenly light, his chains fell off and his heart was free.

First of all, there is a little word, *He*. Are you not happy that it is there? If it had said *what* or *which*, it would put the burden of our salvation and deliverance upon our efforts. If conduct alone were to bring deliverance, then what would happen to the poor traveler along life's road?

He would be left forever outside the walls of saving grace, and the doors of his city of refuge would be forever closed. Even the Law was inadequate, for the Law was weak through the flesh. Ten thousand times it fell short of bringing the deliverance and emancipation which the hearts of men crave.

But one day God pulled out of the far-flung spaces of infinity all the grace, mercy, and tenderness that heaven had and mixed it with human understanding and divine compassion. When He had it all together, He wrapped it up in the body of a Babe and put it in a virgin mother's arms in the manger of Bethlehem.

At last the world had found salvation. Our way out was not a method, but a Person! Deliverance was not by Law, but by Jesus. "Grace and truth came by Jesus Christ."

upon the mossy ground and among the brown leaves enhanced the Christmas sacredness by which I felt surrounded. As the whitened stems environed me, I thought how the Founder of the time had never raised His benignant hand, save to bless and heal, except in the case of one unconscious tree. By Cobham Hall, I came to the village, and the churchyard where the dead had been quietly buried 'in the sure and certain hope' which Christmastime inspired. What children could I see at play, and not be loving, recalling who loved them! No garden that I passed was out of unison with the day, for I remembered that the tomb was in a garden, and that 'she, supposing him to be the gardener,' had said, 'Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.' In time, the distant river with the ships came in full view, and with it pictures of the poor fishermen, mending their nets, who arose and followed Him—of the teaching of the people from a ship pushed off a little way from the shore, by reason of the multitude—of a majestic figure walking on the water in the loneliness of night. My very shadow on the ground was eloquent of Christmas; for did not the people lay their sick where the mere shadows of men who had heard and seen Him might fall as they passed along?

"Thus, Christmas begirt me, far and near, until I had come to Blackheath, and had walked down the long vista of gnarled old trees in Greenwich Park, and was being steam-rattled through the mists now closing in once more, towards the lights of London. Brightly they shone, but not so brightly as my own fire, and the brighter faces around it, when we came together to celebrate this day."

Yet another quotation is available—this from his tale,
(Continued on next page)

Then I would stamp indelibly upon your mind the present tense of this glorious word. So many people believe He *was* able in the days gone by, but how few really live as if they really believe He *is* able in this very hour—in this very day? And that He is "Jesus Christ the same yesterday, and today, and for ever?"

And I would like to let the glorious word *ABLE* ring through your being. There is triumph in that word! There is victory. There is light in darkness. There is health in pain. There is a way home for the lost. There is freedom for the slave, and the breaking of the chains that bind for the prisoner of habit. He is able!

You, with your wicked ambitions and broken lives, have you ever felt the touch of the nail-pierced hand? You who have lost the way and stand bewildered in the midst of a multiplicity of creeds and the jargon of contending dogmas—have you ever approached the lonely Nazarene and looked up into the eyes of a man who came from heaven to earth for you?

Never forget it. Only Christ can meet your need. Only He is able!

When I think of the magnitude of grace and the unchanging majesty of redeeming love, I want to knock at the door of every heart and breathe this message into every soul, "He is able!" For everyone can prove that "He is able."

—Adapted from "Assemblies of God News"

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BE SURE TO FILL IN THE INFORMATION REQUESTED ON THE OTHER SIDE OF THIS FORM. OFFER ENDS DEC. 24.

"A Christmas Tree." Perhaps it is the most tender of all.

"But hark! The Waits are playing, and they break my childish sleep. What images do I associate with the Christmas music as I see them set forth on the Christmas tree? Known before all the others, keeping apart from all the others, they gather round my little bed. An angel, speaking to a group of shepherds in the field; some travelers, with eyes uplifted, following a star; a Baby in a manger; a Child in a spacious temple, talking with grave men; a solemn figure, with a mild and beautiful face, raising a dead girl by the hand; again, near a city gate, calling back the son of a widow, on his bier, to life; a crowd of people looking through the opened door of a chamber where He sits, and letting down a sick person on a bed, with ropes; the same, in a tempest, walking on the water to a ship; again, on a seashore, teaching a great multitude; again, with a child upon His knee, and other children round; again, restoring sight to the blind, speech to the dumb, hearing to the deaf, health to the sick, strength to the lame, knowledge to the ignorant; again, dying upon a Cross, watched by armed soldiers, a thick darkness coming on, the earth beginning to shake, and only one voice heard, 'Forgive them, for they know not what they do.'"

No one who reads these excerpts can deny that Charles Dickens must have thought often of the Founder of Christmas when he wrote his delightful holiday stories.

the perfume of His name

(Continued from page seven)

would not leave His presence! They found in Him that which satisfied the longings of their hearts. They found comfort for their loneliness, healing for their bodies, hope for their hopelessness. They found in Him the attraction of all heaven itself.

Have you ever known persons with the essence and fragrance of Christ so emanating from their lives that you never thought about their looks? I knew just such a person once. She was a woman whose features could have been called ugly, but her face radiated the glory of heaven! In her life I saw the beauty of Jesus and His love. Her voice was nothing at all, yet I wept when she sang, "Safe in the Arms of Jesus." Such a life, radiating the perfume of His name, does more to draw men and women to Christ than all the eloquence of the human vocabulary without His love.

No wonder the Word declares that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:10, 11).

Do you remember how sweet His name was to you when first you met Him? Breathe that name again and taste the wonder of it! Jesus, oh, how sweet the name!

Oh, that the fragrance of His name might permeate our lives! That He might come to us with that holy anointing oil, that sweetest of all ointments poured forth—the perfume of His name! Then will those whose lives we touch sense in our lives the presence of Another, and so be blessed.

THE VISIT OF THE WISE MEN

Sunday School Lesson for December 19, 1965

MATTHEW 2:1-12

BY J. BASHFORD BISHOP

THE WISE MEN have been highly publicized in both sermon and song. Their background is veiled in mystery. But we may derive great lessons from the little which is told us concerning these men. God grant that we may be as wise as they were!

THE SEEKERS AND THE STAR (vv. 1, 2)

These seekers were scholars and scientists. They came "from the east"—probably from the land of Persia. They may have been from a priestly tribe known as "Magi" whose chief occupation was studying the stars and interpreting dreams.

They noted the appearance of a strange star. Daniel and Balaam had both prophesied in Persia, and the Wise Men may have been acquainted with their predictions. (See Numbers 24:17.) Thus when the star appeared they concluded that it spoke of the birth of the great Ruler who was to be sent from God.

They were wise in the way they employed their intellect and education. In their case it led to Christ! How sad that today men will profane God-given abilities so that intelligence becomes a snare and a curse and drives men away from Christ rather than toward Him!

How is it with us who know Christ? Are we employing all our God-given powers to seek Christ and His glory?

THE SEEKERS AND THE KING (vv. 3-9)

The King's Fear. "When Herod the king had heard these things, he was troubled." Observe:

1. Christ brought joy to the Wise Men, but terror to Herod. There is always one of two reactions when we meet Christ. Either He is the source of our keenest troubles, or He is the beginning and continuation of our greatest joys. The good are a constant thorn in the side of the wicked. The presence of Christ in the life of a consecrated Christian is a rebuke to the halfhearted Christian.

2. Herod was troubled because he regarded Christ as a rival to his throne. Men often reject Christ rather than risk the loss of earthly things. Which means more to us—Christ or personal security?

The King's Feigned Devotion. Pretending to desire to worship Christ also, Herod said to the Wise Men, "When ye have found him, bring me word again." His real purpose was to kill this One whom he regarded as a rival. What hypocrisy!

Herod is not alone in his feigned devotion. Millions are pretending devotion to Christ—particularly at this season of the year. There are special services, religious entertainments, elaborate musical concerts, solemn rituals, colorful pageantry and plays—plenty of words about Christ, but little real heart devotion to Him!

Thank God for those true hearts all over the world who, on the day we celebrate as His birthday, are lifted in transcendent joy and inexpressible adoration to Jesus their Saviour!



THE SEEKERS AND CHRIST (vv. 9-12)

The Seekers' Search Rewarded. The wisdom of the Wise Men is revealed also in that they were not content merely to admire the star. The star was only a means to an end—to lead them to Christ. They "fell down, and worshiped him." The movement of the star was indeed supernatural, but these men from the East were too wise to become sidetracked—they worshiped Jesus, not the supernatural.

Have we stopped with stars? Have we become more taken up with the pastor, the evangelist, our church, or our denomination than with Jesus Himself? Have we become more occupied with the gifts of the Spirit than with the Giver Himself?

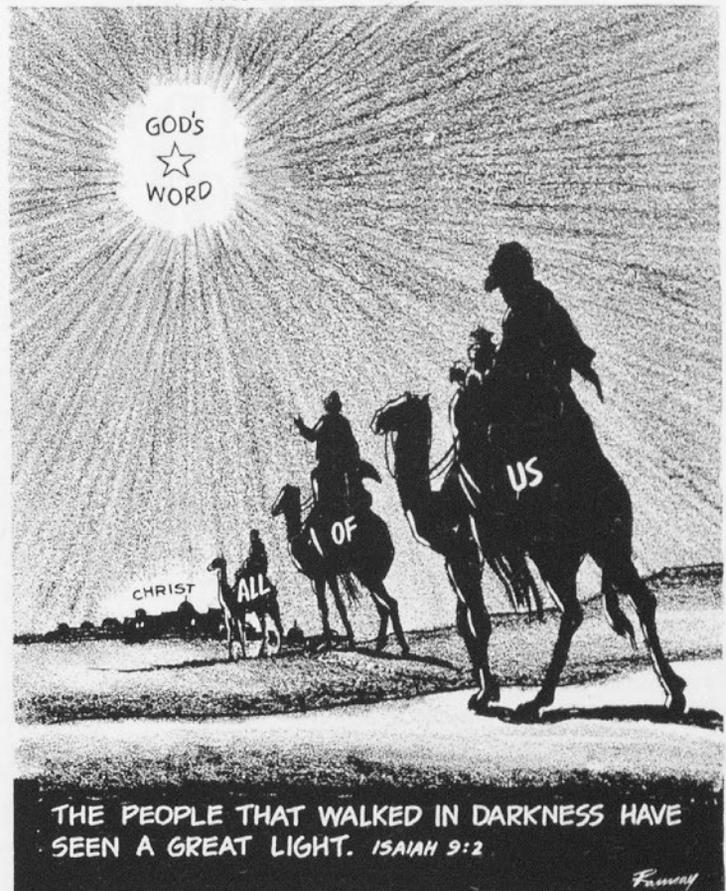
The Seekers' Worship. How wise was the conduct of these men in the presence of the Babe! There was nothing about the Child or His surroundings to suggest royalty, yet they had implicit faith to see Him as He was—King, Lord, Saviour.

Do we see more in Him than others do? Do we see Him as a "has-been" Christ? Or do we see Him as "Jesus Christ the same yesterday, and today, and for ever"?

The Seekers' Sacrifice. Quite apart from their mystical and typical meanings, the costly gifts of the Wise Men involved real sacrifice.

God so loved us that He gave His Son for us. Is our gratitude for that love expressed at Christmastime in terms of really sacrificial giving?

WISE MEN STILL FOLLOW





'ESAU HAVE I HATED'

By MAXINE WILLIAMS

"JACOB HAVE I LOVED, BUT ESAU HAVE I HATED." These words have chilled hearts of believers, cast doubt on the character of God, been rejected by some, and caused despair in the hearts of those who have feared they too might be hated of God.

These words have leaped from the page with such force that they have obscured the context or have been grossly misinterpreted. Yet back of them lies one of the most glorious, hopeful, and blessed truths of the Word of God.

In the first eight chapters of Romans, Paul meticulously detailed the sorry condition of man who had "worshipped the creature rather than the Creator," and of whom it was said that "God gave them up to their uncleanness" (Romans 1:24, 25). Then he expounded

God's way of salvation through faith in the atoning work of Christ, ending with the exultant hymn of triumph in Romans 8:33-39.

Think what must have been the reaction of the Jews upon hearing the message of Paul that salvation depended upon faith. Was the Law to no avail? Were the revelations of God to the Jews as His chosen people to be accounted as nothing? Were the Gentiles to find as abundant an entrance into the Kingdom as they? Romans 9, 10, and 11 are Paul's answer to a Jewish reaction to the gospel of salvation by faith in Jesus Christ. It is in this answer that the dread words occur, "Esau have I hated."

GOD IS SOVEREIGN

In Romans 9:6-9, Paul reasserted the basic premise of the gospel: the children of God are those who are the children of faith in the promise, the "seed of Isaac, the promised son." God, in His sovereign wisdom, has declared this faith in His promise of salvation through His Son to be the way of salvation.

To make his point about salvation by faith, Paul first set out to prove God's right to sovereign acts. In doing so, he chose a series of illustrations familiar to the Jewish people.

1. *Jacob and Esau.* In Romans 9:10-14 he referred to God's sovereignty in regard to Jacob and Esau. Their positions in life were determined before their birth, and were not the outcome of their behavior (other than His foreknowledge of their behavior, perhaps). It was God's decree, based solely on His will. The word "hate" here does not mean "to regard with a strong or passionate dislike." It is not the opposite of affection. It means rather that God chose not to give Esau the rights of the firstborn. At no time in the story of Esau do we find him seeking God, only to be turned away by God's decision. We have no record that he ever sought God at all. This "hating" had to do with God's decision to give Jacob the place of priest in the family. We will not here try to explore God's reasons for this, although we have evidence that Esau had little regard for spiritual matters.

Hebrews 12:17, where we read that Esau "found no place of repentance, though he sought it carefully with tears," does not refer to his seeking salvation. Rather, he repented of having sold his birthright, but there was no way to regain the heritage he had so lightly regarded. In any case, without question, it is the sovereign prerogative of God to say that an older shall serve a younger.

2. *The children of Israel.* In Romans 9:14-16, Paul recalled God's word to Moses in Exodus 33:19: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." In this instance, the people of Israel had done everything to deserve the wrath of God. They had complained; they had made a golden calf; they had protested the leadership of Moses, God's appointed deliverer. And when Moses had declared that the name of the Lord was at stake, God reminded him of His sovereignty: "I can show mercy to whomever and whenever I choose." And He chose, in His sovereignty, to show mercy to that willful and gainsaying people who deserved only wrath. It was "not of them that willed nor of them that ran," but solely of His mercy.

3. *Pharaoh*. "At the mouth of two or three witnesses shall every word be established." There is a third example given of God's right to sovereignty. It too has caused some questioning. But keep it in its place. Remember that Paul had a reason for taking time to establish beyond doubt God's right to sovereignty.

Romans 9:17-19 tells of the hardening of Pharaoh's heart toward God. Pharaoh was not at any time seeking Him. God hardened Pharaoh's heart only in regard to letting the children of Israel go. In so doing, He was able to display His mighty power both to the Egyptians and to the Israelites. God has used many ungodly men to accomplish His purposes, and Pharaoh was one of them. God has that right, for He is sovereign.

WHO SHALL BE SAVED?

Read Romans 9:22-26. In His sovereignty, God has chosen to show longsuffering toward those whose only proper end is destruction. He can and will show His wrath; He can and will make known His power in destruction. But for centuries, in His sovereignty, God has elected to be longsuffering in the face of great wickedness. He reserves the right to be sovereign in showing mercy. Why? That out from both Jews and Gentiles may come a people for Himself.

Gentiles? That doesn't seem strange to us now, but to the Jews at that time it was almost incredible. But God is sovereign. He has a right to call those who had no relationship to Him before, "My people." "But," protest the Jews, "we are Your people."

And He replies in the words of Hosea, "I will call them my people which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." Blessed sovereignty! For it was through this that we Gentiles have found our God.

HOW SHALL THEY BE SAVED?

Has God been arbitrary in this, saying, "I now choose Gentiles; I now reject Jews"? No. We see now Paul's purpose in establishing the right of God to sovereignty. In verses 30-33, he returned to his first premise: God has decided that faith shall be the way of access to Himself and to His salvation. To argue that would be to question God's right to sovereignty. Having made salvation possible through Jesus Christ, and having decreed that faith is the way to obtain that salvation, all subsequent alignment of acceptance or rejection turns on our relationship to that faith.

Although they knew God had decreed faith as the way, the Jews insisted on clinging to the Law as the way (verse 32). But the creature cannot say to the Creator, "You must save me by the Law because I think that is the better way." The Gentiles are not saved because God rejected the Jews, or because they are better than the Jews, or because of any inherent right. They are saved because they are willing to come God's sovereignly appointed way of faith (verse 30).

WHAT OF THE JEWS?

Paul longed, and God longs too, that the Jews may come to know God. Certainly they long ago learned that a man cannot keep the whole Law, and that faith is the only means of access available to all men in common.

Because the Jews as a nation refused to accept God's

sovereign decision, God is no longer making them His channel of grace to the world. But, thank God, a time is coming when God will once again make Himself known to the world through them. In the meantime there is a remnant who avail themselves of salvation through faith. Those who refused to take God's way, He confirmed in their refusal and hardness of heart. It is not possible here to discuss the involvements concerning Israel. It is enough to say that, having dealt in the first 10 chapters with God's plan of salvation, His sovereign right to appoint the way of salvation and to provide it, His continuing appeal to the Jews to come by the way of faith, in chapter 11 Paul comforts them with the assurance that they are not all castaways. They too will participate in God's sovereign plan.

"Esau have I hated" implies only that God has a sovereign right to assign to man the place he shall fulfill on earth. Had Esau accepted this decision there would have been nothing to keep him from seeking his God. "I will have mercy on whom I will have mercy" means not that He will show no mercy, but rather that He has chosen to show mercy and grace to a people who were no people, to be longsuffering with people deserving of wrath, that out of them might come redeemed ones through faith in Christ's atonement.

Like Jacob and Esau, each believer must accept the sovereignty of God in relation to his place in the Body (as taught in Corinthians and Ephesians). But in Romans the heart of the truth is grace and mercy, life instead of death to Gentile or Jew who is willing to come God's sovereign way of faith.



DON'T GIVE UP COFFEE BREAKS...

... although lots of folk will spend more on these moments of refreshment between now and Christmas than we will be able to send each of our home missionaries as a special seasonal remembrance.

Sacrificing to help those who so willingly sacrifice to spread the gospel in hard places would be commendable. (And perhaps some who read this will be moved to give sacrificially.) But most of us can give and have our coffee breaks too.

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THE STORY OF WABAN, THE INDIAN CHIEF,
WHO WAS NAMED AFTER THE WIND

'Say to the Wind'

By JAMES ADAMS

IF GOD SPARES ME, and if my friends in England send money, I plan to have God's Book printed in your language," John Eliot told Waban, a chief of the Massachusetts tribe of Indians, in the early days of missionary work in North America.

Out of that desire and work came the first Bible ever to be printed on this continent.

When the white men arrived in America, their first concern was for survival. Although there are some records of them speaking to the Indians about God, nothing seems to have been done in a systematic way until 1632.

In that year 60 Puritans, together with their pastor, John Eliot, settled in Roxbury, Massachusetts. The pastor yearned to minister to the Indians. And God provided the way for him to fulfill that burden.

Waban, chief of the neighboring Massachusetts tribe, encouraged his subjects to trade with the white men. Consequently, he became very friendly with Mr. Eliot.

During conversation one day the minister said, "Waban, you do not live toward the great waters, the sea."

"No. I live toward the hills," the chief replied.

"But you just said, 'Waban comes from the great waters.'"

"Oh," the chief replied, "*waban* moves the clouds, shakes the trees."

It was then that Mr. Eliot realized that the Indian's name meant *wind*. He wrote it in a book.

"What are you doing?" Waban asked.

"I am writing what your name means in my language."

"Why?"

"I want to learn your Algonquin language. Then I can tell your people about God and His Son Jesus."

In visits to Roxbury throughout the years, the chief learned more about God and the preacher learned more about the language. Finally, in the privacy of his wigwam, Waban yielded his life to Christ.

A short time later he said to Mr. Eliot, "My people should pray to God. Come to my village and talk to them as you have talked to me."

"As soon as I know your language well enough to preach, I will come," the preacher promised.

So it was that on October 28, 1646, Mr. Eliot met with the Indians in Waban's largest wigwam. He read in the Algonquin language from Ezekiel 37:9, 10: "Then

said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." When Mr. Eliot read, "Say to the wind," it was as if he said, "Say to Waban."

The preacher noticed that Waban and his subjects were greatly impressed. He quickly assured them that he had not chosen this text with Waban in mind. This only served to convince the Indians that their chief was receiving a special call to serve God.

At the conclusion of the 75-minute sermon, Mr. Eliot gave the Indians opportunity to ask questions. For the benefit of his people, Waban asked him to repeat how they might come to know Jesus Christ. Then he asked if Jesus could understand their prayers. (Some Indians thought prayers in the Algonquin language would not be understood by a Being accustomed to hear them only in English!)

Several of Waban's subjects were converted in that first service. In succeeding days Waban encouraged them, and witnessed to others.

Two weeks later Mr. Eliot returned to find a larger crowd than before. Again there were converts, one formerly stoic brave being moved to tears. The service lasted the entire afternoon.

A couple of weeks later Mr. Eliot came again. At the conclusion of the meeting, Waban said, "My people ask me to teach them. They ask me so many questions. Come and preach to us more often."

When Mr. Eliot explained he was obligated to his church in Roxbury and could only come occasionally, the Indian chief told him wistfully, "I wish I had God's Book so I could lead my people better."

It was then that Mr. Eliot revealed his plan. He promised to do his best to make the Bible available in the Algonquin language.

Waban was overjoyed. He knew God would provide.

In Latin America a colporteur sells the new Illustrated Gospel of Mark (published by the American Bible Society).



TODAY IS UNIVERSAL BIBLE SUNDAY

Support the good work of the American Bible Society with your prayers and gifts

That night after the Puritan preacher's departure, Waban exhorted and prayed with converts and earnest inquirers until almost daybreak.

Waban and his people—together with other Christian Indians—built a more permanent settlement in 1651. Patterned after the Puritans' villages, they named it *Nonantum*—rejoicing. They were especially proud of the log church built with their own hands.

In 1653, Mr. Eliot gave his Indian converts a catechism, the Lord's Prayer, the Ten Commandments, and several tracts in their Algonquin language. Waban learned to read and help to teach his people.

In September, 1661, Mr. Eliot presented Waban with a New Testament printed in the Algonquin language. Two years later the Old Testament came off the presses. More than a thousand Christian Indians soon had the first Bible printed in North America.

Many souls were reaped for God among the Indians of Massachusetts. Waban began to share in the harvest of souls when he opened his wigwam for religious services. And great was the joy of John Eliot, the man who gave God's Word to the Indians in their own tongue.

CRITICAL SHORTAGE OF SCRIPTURES SEEN THROUGHOUT THE WORLD

THERE IS A CRITICAL SHORTAGE OF SCRIPTURES in the United States and throughout the world. To meet this challenge the American Bible Society distributed some 68 million Bibles, Testaments, Gospels, and Scripture

Selections this year and has set a goal of 75 million for 1966—the 150th anniversary year of the Society.

Even at this accelerated rate, it will be impossible to place the Scriptures in the hands of everyone in a world whose population is expected to jump from three billion to four billion in the next 25 years. The Society depends on the Assemblies of God and 65 other denominations to help finance its constantly expanding program.

Organized in 1816, the American Bible Society distributed 6,410 Scriptures in its first year. Since that time it has put more than 700 million copies of the Scriptures into circulation in the United States and other countries.

Last year it served 95 countries—translating the Bible into many foreign tongues, printing it in economical volumes, and selling it at prices below cost so that all who wish to read the Word of God may be able to do so. At least one book of the Bible has been published in 1,232 languages and dialects.

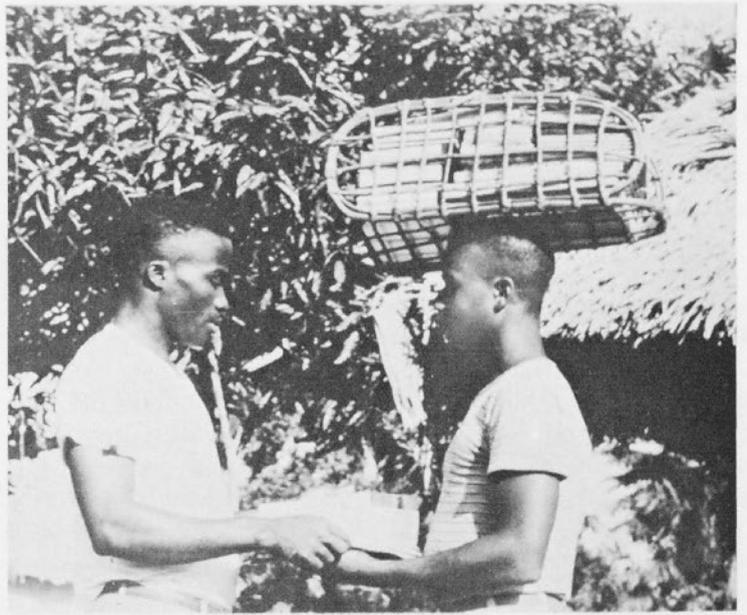
In addition to the foreign work, the Society distributed the Scriptures in 134 languages in Western U.S.A. last year. No doubt the Bible Society has played a large part in making the U.S.A. a Biblically rooted nation. America might not be a people of advanced readers today, informed of their self-government, had it not been for Bible distribution in many areas long before printed newspapers were established and other reading materials became available.

We owe a tremendous debt to the Bible, both as individuals and as a nation. One way to repay that debt is to share the Scriptures with others by supporting the Bible Society.

In Korea (where people often work for 27 cents a day) many save their money to buy a copy of the Korean Bible.



In Liberia a Tchien colporteur carries his stock of Bibles and other gospel literature on his head.





Narrator Lee Shultz (left) announces, "It's Revivaltime, across the nation and around the world!" Radio Evangelist C. M. Ward (center) is known for his straightforward gospel preaching. Soloist Denise Power (right) brings gospel truths in song.

REVIVALTIME

COMPLETES 12 YEARS ON ABC NETWORK

By RON ROWDEN

ON SUNDAY, DECEMBER 19, more than 450 radio stations, including 59 outside the United States, will broadcast the familiar strains of "All Hail the Power of Jesus' Name," and *Revivaltime* will begin its 13th year on the ABC radio network.

The first network broadcast on December 20, 1953, was carried by only 198 stations. Since that time the broadcast service has more than doubled its outreach, taking on worldwide dimensions.

Organized to extend the ministry of the local church, the Radio Department has adhered to its original purpose: "To present a broadcast brimful of the Spirit and power of Pentecost . . . to be a soul-saving agency, potent with conviction, as well as a vehicle of Christian cheer and gladness."

By constantly striving toward more professional, high-quality programing and by directing every effort toward our movement's primary goal—the salvation of mankind, *Revivaltime* has helped to further all the ministries of the Assemblies of God. Hundreds of persons have accepted Christ and have found their place in the church through *Revivaltime's* efforts.

Leaders in many areas of our movement have expressed confidence, hope, and enthusiasm for the radio ministry. R. L. Brandt, national home missions secretary, said: "I believe in *Revivaltime!* From where I sit, *Revivaltime* is one of the most potent forces for 'softening up' a community to help establish a new Assemblies of God church.

"Certainly, the broadcast service is a very effective means of planting the

seed and of breaking down resistance to the message carried by our pioneers.

"Furthermore, *Revivaltime* is a door-opener and means of contacting interested persons. We have benefited greatly from this vast radio outreach."

Carl Conner, public relations director for the Assemblies of God, says *Revivaltime* has been a valuable vehicle to present our church image nationally. He states: "*Revivaltime* has made many persons aware of the Assemblies of God. Many who have not come in contact with our movement through periodicals, personal evangelism, or the efforts of the local church have accidentally tuned in the broadcast service.

"The *Revivaltime* broadcast has helped acquaint many church-related individuals with the solid evangelistic emphasis of the Assemblies of God. Unfortunately, many know little about our movement, with the exception that we hold Pentecostal viewpoints. *Revivaltime* has greatly helped correct many erroneous opinions."

Business and professional persons have also written to express gratitude for *Revivaltime*. Walter Block Sr., president of Quaker Industries, Antioch, Ill., wrote: "*Revivaltime* is our favorite program. C. M. Ward preaches with a punch and conviction that no other broadcast has."

Scores of warm, thankful letters confirm that *Revivaltime* is greatly appreciated by servicemen scattered throughout the world. According to Robert Way, servicemen's representative for the Assemblies of God: "*Revivaltime*, heard by servicemen in the States and overseas, is an oasis in a

spiritual desert. It is the touch of home with the spiritual impact of Pentecostal singing and preaching.

"*Revivaltime* is a great inspiration to the saved, and a means of conviction and salvation to the prodigals. This radio voice reminds the Christian he is not alone in the military arena of gospel witness."

One serviceman stationed in New York wrote, "All my life I have lived in sin. But last Sunday I heard your message and I saw the light. Now I have found eternal salvation!"

Among those who find strength and encouragement in the broadcast service are many young people—especially those far from home studying in

Revivaltime Team discusses plans for the broadcast services. Left to right: Lee Shultz, secretary of radio and narrator; Bartlett Peterson, executive director of radio; C. T. Beem, program director and office manager; and Cyril McLellan choir director. At right C. T. Beem and Wally Fender carefully watch the controls.



a non-Christian atmosphere. National Christ's Ambassadors Secretary Russell Cox declared: "Teen-agers, college students, and servicemen listen to the radio. Its news, features, and music shape and feed their philosophies and concepts. *Revivaltime* reaches many such persons for Christ and identifies the full-gospel message in a contemporary setting.

"This identification strengthens personal faith and projects the person into his milieu as a witness for Christ. Not only youth in general, but Christ's Ambassadors in particular, identify themselves with the move of the Holy Spirit through *Revivaltime*."

Through its evangelistic appeal and personal invitation to "attend the *Revivaltime* church nearest you," the broadcast has pointed many families to the local church. Enlargement of such groups as Sunday school, Men's Fellowship, and Women's Missionary Council bears witness to the effectiveness of the radio ministry.

A young woman in Canton, Ill., said: "I thank you a million times for helping me. Before I heard your broadcast I was not attending church anywhere, but now I have been born again!"

For handicapped persons and invalids *Revivaltime* is a source of blessing and encouragement. Blind persons, for example, are uplifted by the joyous music and straightforward preaching. Maxine Strobbridge, national representative for the deaf and blind ministries of the Home Missions Department, tells how much the broadcast means not only to the handicapped, but also to the workers in this field: "*Revivaltime* helps to take away some of the loneliness which grips the hearts of

many blind persons," she states. "The Home Missions Department provides tapes of *Revivaltime* for the blind who cannot receive the broadcast on their local stations.

"Although the broadcast cannot be heard by the deaf, it is a source of inspiration to those who minister to the deaf. They are usually deprived of listening to beautiful music. How thrilling it is to tune in the inspiring singing and encouraging messages of *Revivaltime*."

Pastor Gordon Meador, Seattle, Wash., wrote: "Recently a woman visited our church. Following the service she stated she had attended every church in the community seeking a place where the minister preached the old-time soul-saving gospel like C. M. Ward brings on the radio. She had noticed the Assemblies of God sign and immediately related it to the broadcast service. She likes our church, and plans to attend regularly. We certainly are grateful to this vast radio ministry."

Currently, *Revivaltime* is heard on 59 foreign stations, located strategically throughout the world. The dynamic presentation of the gospel via radio has set the scene for missionary endeavors in the far corners of the earth. From rice paddies to thatched huts, from steaming jungles to the frozen northland, *Revivaltime* is a beacon of hope, lighting the way for Christian pioneers.

J. Philip Hogan, executive director of foreign missions, has personally witnessed the effects of this ministry in foreign lands, and says: "Wherever around the world—and there are many—*Revivaltime* has had a most effective witness. The 29,000 Ameri-

can Protestant missionaries, sometimes living in the far fringes of the world, have also welcomed the music and ministry of *Revivaltime*, like good news from a far-off land.

"As long as the magic waves of the air convey the message, English-speaking listeners, either isolated or concentrated, will be thrilled and blessed by this great radio ministry."

Assemblies of God missionaries continually convey their appreciation of the broadcast ministry. Paul Palser, missionary to British Guiana, testified: "There is no adequate way to tell you how much *Revivaltime* has meant to this nation. So great has been the reception that we Assemblies of God people are known as the '*Revivaltime* Church.'"

Yes, *Revivaltime* is truly a missionary effort, ablaze with the hope of salvation, proclaiming Christ to all who will listen. It is your broadcast, representing the sincere, warmhearted fellowship found in your church.

Join *Revivaltime* in observing its 12th anniversary by making an extra contribution. Make it a special Christmas offering to bring the spirit of Christ to listeners across America and around the world.

Pledge your partnership today by mailing the coupon below with your special anniversary gift to *Revivaltime*, Box 70, Springfield, Mo. 65801.

In appreciation of your faithful support, *Revivaltime* has prepared a beautiful Christmas card, especially to slip into your Christmas mail. You may receive six *free* cards and envelopes by filling out and mailing the coupon below. Hurry so you can share this colorful message with your friends during the Christmas season. ✈



MY ANNIVERSARY GIFT

Here is my special gift in appreciation of "*Revivaltime's*" 12 years of ministry on the ABC radio network. Please send me FREE six copies of the unique "*Revivaltime*" Christmas card for my neighbors and friends.

My special anniversary offering: \$.....

NAME

ADDRESS

CITY STATE ZIP

REVIVALTIME
BOX 70, SPRINGFIELD, MO. 65801

¡Feliz Navidad! Merry Christmas!
Joyeux Noël! Froliche Weihnachten!
恭賀聖誕
Gelukkig Kerstfeest!

Christmas Is Everywhere

By ANN AHLF

"CHRISTMAS IS GENERALLY THOUGHT OF as glistening snow, holly wreaths, and burning candles. Long shopping tours and family gatherings, where dinner tables are laden with every imaginable goody, are parts of the picture.

"These distinctive holiday features shared by North American and European countries are not necessarily characteristic of other lands. Only the commemoration of the birth of Christ gives sameness to Christmas Day among Christians around the world," said Mrs. Vernon Metz, missionary to Dahomey, West Africa, as she told of circumstances a family meets in strange lands.

DAHOMEY'S BLACK CHRISTMAS

"I remember well our first Christmas in Dahomey," Mrs. Metz related. "Suddenly the season was upon us. We had neither tree nor gifts; for somehow as we prepared for our initial three-year term of missionary service we overlooked making plans for holidays that would come during that time. But we dared not let December 25 pass unnoticed. Observing the day in a special manner would be an important testimony to the pagan. So we set about to make Christmas as nearly as possible like the yuletides we had known at home. To make up for all the things we did not have, we made a 'brick' fireplace out of cardboard boxes, red crepe paper, and white chalk. We then laid a few makeshift gifts about it.

"Another year we longed for an evergreen tree, but of course there was none to be had. Near the house grew a thorny plant with broad, saw-tooth fronds. Several of its long branches, anchored in a bucket of wet sand and decorated with colored paper chains and strings of popcorn, made a fine African Christmas tree.

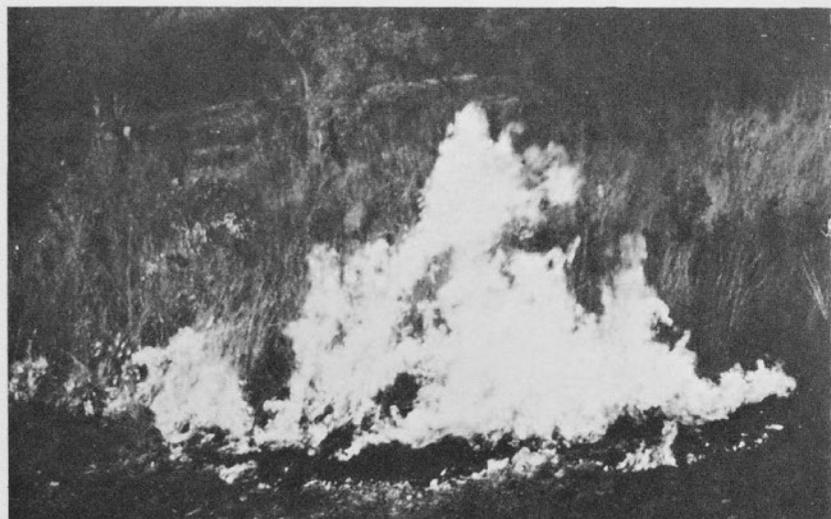
"In Dahomey there could never be a white Christmas. December 25 comes during the hottest time of the year. The grass, grown tall during the previous weeks of rain, is now burned crisp and brown under the scorching rays of the tropical sun. It is time to prepare the fields for next year's crops, so farmers set fire to vast areas of the tall grass. The whole countryside seems aflame. From any one of the Assemblies of God missions one may watch the blaze as it creeps up over the ranges of the Atacora Mountains in glowing circles of light as if it were illuminating a huge Christmas tree. Soon the fields are black and charred. Instead of a white Christmas, Dahomey has a black one.

"The Christmas fires are prophetic. They foretell a harvest to come early the next year. They bear good tidings of natural life to the people even as God's Christmas brought good tidings of eternal life to all.

"When the plains are blackened, the Ouabou farmer looks over his scorched fields and visualizes full granaries for the following season. To insure the safe transportation of his grain from field to storage, he takes ashes



Instead of a white Christmas, Dahomey has a black one. The tall, dry grass is set afire in preparation for next year's crop. At left is the Vernon Metz family (missionaries to Dahomey) gathered around an improvised Christmas tree in 1955.



left by the fire and sprinkles them across every 'foreign' trail. Thus protected, the farmer's harvested grain will follow the road to his storage bin without going astray.

"Each Christmas as I watch this custom reenacted, evergreens, snow, overstocked shopping areas, and even family gatherings lose their significance. I find myself thinking how full are the spiritual granaries of some lands and how empty are those of some others. Helping to fill those granaries becomes exceedingly important to me. Dahomey's Christmas prayer is for more workers to bring to them the gift of eternal life."

CHRISTMAS IN EL SALVADOR

Some 6,500 miles west across the Atlantic Ocean lies another country where Christmas is never white.

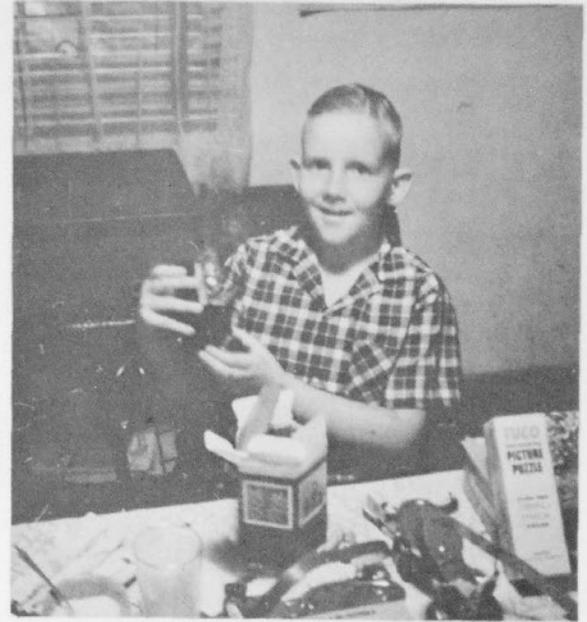
Mrs. Arthur Lindvall, describing a missionary's Christmas in El Salvador, Central America, said:

"Firecrackers pop, sparklers spray showers of stars, and torpedoes zigzag in every direction. One walks down the street at his own risk on *Noche Buena* (Christmas Eve) in El Salvador. Sidewalk vendors do a thriving business in fried green banana chips and small corn dough cakes cooked on mud stoves. The *cantinas* (bars) overflow with customers. People throng the streets until long after midnight, celebrating an event which for them has no real spiritual meaning.

"Every country chapel and city church of the Assemblies of God has a capacity crowd on this night. Rafters are festooned with crepe paper streamers and Scripture texts. Children wriggle in their new clothes or ingenuous costumes as they recite their parts in the Christmas program. At midnight the services close with refreshments of chicken tamales and a thick, sweet chocolate-cinnamon drink. This celebration is the highlight of the year.

"Several days before Christmas we missionaries drive up the slopes of San Salvador volcano to gather pine branches for our Christmas tree. In a country as densely populated as El Salvador, it is considered wasteful to cut a whole tree just to decorate one's house.

"With the tree in its place, we are ready for our 'shopping tour.' Dusty barrels stored in a dark corner of the mission station suddenly take on the importance of holiday counter displays of a metropolitan department store. Gifts chosen three or four years in advance on a hot July day (with no holiday spirit to inspire their purchase) are unpacked. How perfectly suitable they seem!



Richard Lindvall, son of Missionaries Arthur and Jane Lindvall, opens his gifts.

"Christmas boxes from home add to holiday joys on the field. Such packages always carry an element of surprise—sometimes because of their contents, sometimes because of the unpredictable reaction of customs officials. We shall never forget the three 80-mile trips we made to the capital city before we at last returned with the coveted box in our possession. It contained, among other things, an unwrapped bar of soap which had to go to the chemical laboratory for analysis to determine what type of soap it was, since toilet and laundry soap have different duty rates.

"Christmas dinner in El Salvador is an occasion. Since the country is small and distances between mission stations short, all missionary families are together for this special day. Delicacies hoarded for months come to the table. Celery, cranberry sauce, pickles, and olives may not be seen for another year so they are fully appreciated on Christmas Day. The climax of the afternoon is the exchange of gifts around the tree. On that day the close fellowship of all the missionary aunts, uncles, nieces, and nephews is especially treasured.

"I recall one Christmas Day, though, that doesn't even ask to be remembered. Our annual get-together was postponed because of sickness in the home of one missionary. To counteract my family's disappointment I made *korv* (Swedish potato sausage). During the night a hungry cat slipped through the kitchen window, removed the lid, and generously sampled the sausage. Our Christmas dinner that year was a can of sardines we were fortunate enough to find.

"The *WMC Adoption Plan* often makes the missionary's Christmas complete. Our 10-year-old son Richard has been 'adopted' by the WMC group of Pinole, California. Never have they forgotten one Christmas—as well as other times of remembrance.

"When we are miles from home and friends, the WMC's have lessened the loneliness with their greetings and gifts—reminders of their constant love and prayers.

"Assemblies of God missionaries the world over join in saying 'Thank you, WMC's—and Merry Christmas to you!'"



Since the distance between mission stations is not too great in the little country of El Salvador, the missionaries have Christmas dinner together.



Missionettes Make Others Happy

By CHARLOTTE SCHUMITSCH

ONE OF THE THINGS MISSIONETTES ENJOY most of all is helping to make others happy. Christmas is an especially good time for this. In the late summer and early fall girls begin planning projects for the holiday season. It is not unusual for them to have a "Christmas in August" party when gifts are brought in and wrapped for mailing so they will reach their destination in plenty of time.

Three little girls at the Assemblies of God nursery in Rupaidiha, India, are among those who have dolls purchased with money sent to Miss Anna E. Tomaseck, missionary in charge, by Missionettes and Royal Rangers.

The dolls, made in India, have rag bodies and plaster of Paris faces. They have eyes which open and close, and they say "Mama." When these little girls received their dolls they were spellbound. Never before had they received such gifts.

Junior and Senior Missionettes of First Assembly, Maywood, Calif., worked hard to earn \$300 to help outfit the Paul Klahr family, missionaries to Japan. What fun these Missionettes had making wreaths for decorations and meeting together to wrap the gifts they purchased.

Since the Klahrs were on furlough at the time, they were invited to attend the party and receive their gifts in person. The fellowship hall was beautifully decorated, the tables tastefully arranged. Around the decorated

Charlotte Schumitsch and her mother sustained painful injuries in an automobile accident three weeks ago. Please remember them in prayer.

These junior and senior Missionettes of First Assembly, Maywood, Calif., earned \$300 to purchase gifts for the Paul Klahr family, missionaries to Japan.



Three little girls from the Rupaidiha Nursery in India received dolls for Christmas through the kindness of Missionettes and Royal Rangers of Parkway Assembly, Revere, Mass.

Christmas tree were piled gifts for the missionaries.

The Klahrs arrived dressed in Japanese costumes. After an interesting program, the gifts were opened. It was an exciting time for the Klahrs!

Kevin, 13, and Brenda, 11, were especially thrilled; and even baby Paula enjoyed the excitement. There were sweaters, skirts, dresses, pants, house slippers, shoes, and other personal items for each member of the family. In addition, packages contained an electric photocopier, two folding beds with mattresses, four pillows, clothes caddies, tie racks, a bathroom space saver, games, and toys.

The Klahrs were extremely grateful and expressed appreciation to the Missionettes for helping them prepare to return to the land of their calling.

Mrs. Inez Sturgeon, who was then copaster at Maywood, wrote: "As I watched the whole scene, I realized that no one was more excited and thrilled than our own Missionettes. The sponsors agree that our girls feel a much closer relationship to missionary effort because of this project."

The Klahrs are shown with the gifts given to them by the Missionettes. Standing (left to right) with them are Betty McDonald, junior Missionettes sponsor; Mrs. Francis Sturgeon, copaster; Louise Grissom, senior Missionettes sponsor; and Ruth Thompson, sectional sponsor of the Los Angeles area.



A's of Success

By CHARSTEN CHRISTENSEN

FROM THE CEREAL BOX on the breakfast table which helpfully suggests "press here to open" to the exacting directions of a do-it-yourself manual, we are greeted with scores of how-to-do-it instructions every day.

This preoccupation with method has even crept into Christianity, sometimes complicating the simple, obscuring the clear, and compromising the straight truth. Arrows point in many directions, but so few point upward!

The thoughtful observer will agree that modern Christianity does not need directions telling "how to." The injunction more often should be "go ahead and do!"

But how can we do it? Of course we want to live sanctified, Spirit-filled lives. We want to live on the plane of First Corinthians 13. We want faith, hope, and love incorporated in our lives. But it seems so complicated. How do we get direction for that action?

Faith, hope, and love are three keys giving direction to Christian action. I remember them as three A's. Faith is *appropriation*; hope is *anticipation*; love is *association*.

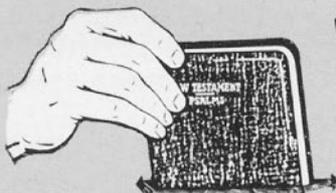
When Peter began to doubt while walking on the water, it was either sink or reach for the Hand. Daniel had to decide whether he would become lions' food or believe in a delivering God. All sinners must choose either to lose their own souls or call upon the only Name on earth that has power to save. After having accepted the free gift of salvation and having invited the Holy Spirit to manage our lives, we have practiced *appropriation*.

We can look forward to an eternal companionship when we shall enjoy all the wonderful things God has prepared for those who love Him. This is *anticipation*.

Since true followers of the Son of God cannot be selfish, we must practice compassionate *association*. This is translating love from words into action.

As we practice *appropriation*, we admit more of God's grace into our lives. As we enjoy *anticipation*, we motivate our lives to the greatest outreach of service to God and to our fellow men. In *association* we obey the command the Master left as His final word: "Go ye into all the world..."

Faith, hope, love—appropriation, anticipation, association. Thank God for the simplicity of the gospel and the assurance of success in our spiritual lives if only we follow the explicit directions!



Walking with the WORD

SCRIPTURE READINGS FOR DECEMBER 12-19

Sunday—Psalm 144

Monday—Revelation 8

Tuesday—Revelation 9

Wednesday—Revelation 10

Thursday—Revelation 11

Friday—Revelation 12

Saturday—Psalm 145

Sunday Psalms 146, 147



Your Questions

Answered by Ernest S. Williams

In Acts 22:3 Paul said he was a Jew. Later he said he was a Roman (23:25). How could he be both?

Paul was a Jew by birth, a Roman by citizenship. In the United States, for example, we have men who are both Jewish persons and American citizens.

Is smoking a sin punishable by death?

I am not certain whether you mean physical or eternal death. Tobacco enslaves its users, and is injurious to health. According to medical experts, many die as a result of smoking. As to eternal death, this is in the hands of God; but I would hate to die addicted to the use of tobacco. The Bible commands us to cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (See 2 Corinthians 7:1.)

When Paul was at Tarsus before Barnabas went there seeking him, is it known whether he continued preaching or engaged in secular employment?

In the light of Galatians 1:21, I believe he devoted his time to evangelizing "in the regions of Syria and Cilicia," making Tarsus his headquarters. This seems to be confirmed by the letter of encouragement addressed "to the Gentiles in Antioch and Syria and Cilicia" (Acts 15:23, 41).

Did the young Amalekite, who reported to David that he had finished the slaying of King Saul at the king's request, slay Saul as he said, or did he make up the story? (2 Samuel 1:1-10)

From the account in 1 Chronicles 10:4-6, it seems the young Amalekite made up the story, thinking it might bring him favor with David.

Was Jesus a reincarnation of Melchisedec?

Melchisedec was a Canaanitish king-priest, a fitting type of our Lord Jesus. Some have thought because Scripture says he had "neither beginning of days, nor end of life" that Melchisedec may have been a manifestation of the preincarnate Christ. I think we have the answer when we remember the writer to the Hebrews, in chapter 7, was comparing the priesthood of Jesus with that of the sons of Aaron. Before a man could officiate as a priest he must be able to present a record, showing he was a descendant of Aaron. His priestly service would begin at the age of 30 and end at the age of 50. Melchisedec's priesthood was different in that it did not begin nor end at prescribed ages.

Jesus was "made an high priest for ever after the order of Melchisedec," not having descended from Aaron, and His priesthood having no age limit. He had neither priestly father nor priestly mother (since He was of the tribe of Judah). He had neither beginning of days nor end of (priestly) life.

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

"I WILL Make YOU FISHERS OF MEN..."

By D. V. HURST

THE WORKER IS INVALUABLE! Jesus taught this. He showed His view of the worker in urging, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matthew 9:38). This was Jesus' answer to the problem of the fainting, scattered, leaderless multitude, a problem of such grave nature that it moved *Him* to compassion.

He did not merely say, "Pray!" Nor did He say, "Pray for the multitude; pray for souls!" He did not see prayer alone as the solution. He said "*Pray for laborers!*"

Earnest prayer will result in one's aligning his will with the Father's in personal response to the need! (He may send *you!*) Also, it will result in one's becoming a channel through which the Father can challenge others to hear the call.

Not only did Jesus urge prayer for workers but He demonstrated how to respond to the Father in securing them. From among His disciples He chose 12 "that they should be with him" (Mark 3:14). It is true He planned to give them authority and send them forth.



IF YOU FEEL YOU SHOULD WITNESS but you're at a loss about getting started, help is on its way. Training courses using the book *So Send I You* are being planned across the nation—undoubtedly there will be one in your church or immediate area. A study of *So Send I You* will dispel your fears. Not only will it motivate you—it will help you get over those first hurdles that block your way to the satisfaction of winning souls.

So Send I You Order No. 2 EV 587 \$1.25

GOSPEL PUBLISHING HOUSE
1445 BOONVILLE, SPRINGFIELD, MO. 65802



But of special significance is the simple fact that they were "ordained" to be "with him."

This hearkens back to His early call, "Follow me, and I will *make* you fishers of men." How? First, He would *show* them as they were constantly with Him. Then He would send them on a "field trip," giving them opportunity to *try*. Afterward they would return to be with Him again and to observe more. They were disciples—learners—and they were to become fishers. In essence they were to learn how by *observing* and *doing*.

The complete process, it was to be learned later, would include the baptism in the Holy Spirit. They were not to go finally until He had come to them in fullness. But Jesus' careful training program *preceded the coming of the Holy Spirit and definitely was not precluded by it*.

There is great need today for every Spirit-filled believer to become a witness, a soul winner. Never in modern times has the entire church seen the need to go into the world, leaving the sanctuary and sharing the "Good News everywhere and with everyone, as it does today. The Holy Spirit is speaking to people across this fellowship, convincing them that they need to be involved in winning men every day and everywhere.

"But how can I learn how?" is the question heard so often. And, "How can we teach them?" is its companion. The answer is to do as Jesus did!

January, 1966, has been set aside for soul-winning action training for the whole church. All activity areas of the church are joining together to sponsor this training emphasis—the Sunday school, the Men's Fellowship, the Women's Missionary Council, and the Christ's Ambassadors. The book to be used is the new soul-winning training book, *So Send I You*. It has been written especially for this emphasis.

WHAT IS ACTION TRAINING?

It is learning by doing! It is discovering one *can!* It is a leap of faith in obedience to Christ. It is fulfilling His prophecy after being filled with the Spirit, "Ye shall *be* witnesses..." It is pastors, following in Jesus' footsteps, saying, "Come with me. I will *show* you how!" It is saying this to all young people and men and women who are saved and filled with the Spirit. It is each one responding and permitting the Holy Spirit to teach *him* and to use *him* in reaching youth, men, and women.

In short, it is a *partnership for learning and winning*, a partnership between those who know how and the many who do not, both groups being learners, following Christ.

WHAT WILL THE COURSE INVOLVE?

1. *Commitment*—every believer must give himself to meet the need and, in response to the commands of Christ, give himself to the extent of being fully trained.
2. *Study and preparation*—a study of the believer's

place in Jesus' plan of evangelism, the Bible verses to use, the approaches to make, the questions to ask in leading a conversation, the way to present the plan of Salvation, and the way to lead a person to a genuine experience with Christ. This includes marking Testaments and actual experience in soul-winning lab sessions.

3. *Going*—the course itself includes direct efforts to engage people in spiritual conversation and to lead them to Christ as opportunity develops. The goal is to break through the barrier of fear that inhibits soul winning and to gain real experience, realizing that ability will come with experience. Nothing can replace this actual doing.

4. *Follow-through*—there will be a report session and a restudy of the ways of winning based on experiences. There will be a study of how to follow up a convert and how to develop an ongoing soul-winning program in the local church.

Growing out of this type of training can arise a continuing soul-winning action which will be both a training ground and a strong evangelistic force.

The simple premise is this: "Fishers" are not made by telling them; they are made by showing them and by letting them learn how in actual experience. The January all-church soul-winning action training is designed to do just that.

We urge every Assemblies of God Spirit-filled believer to participate in this training experience and become a fisher of men.

A FEAST OR A KISS?

SIMON PROVIDED A FEAST to say thanks to the Master, but a woman crept near and kissed His feet. You may not be able to give a banquet. You can give a kiss.

His feet were not pierced then. They were later, and they are today. There are members of His body, the Church, who are still being pierced by the weapons of prejudice and hate.

To these we can minister as unto Christ. What shall it be—a feast or a kiss?

—Selected

Signs of True Greatness

By E. E. SHELHAMER

EVERYONE ADMIRES A GREAT SOUL. It is possible to be great in some respects and be little and mean in others. The following are some signs of magnanimity, or the lack of it.

1. *The ability to apologize.* Few can do this in a gracious manner. If you have spoken or acted unadvisedly, it will help to acknowledge it humbly.

2. *To forgive and forget.* It requires only an ounce of grace and a thimbleful of brains to hold a grudge. But to forget an injury entirely is truly beautiful.

3. *To avoid arguments.* A bigot can quickly pitch into an unprofitable debate. But it takes a great soul to look ahead and studiously avoid anything that might break fellowship. This is greater than to win an argument. "He that ruleth his spirit is better than he that taketh a city."

4. *To avoid mixing up in a quarrel.* Children may fuss over a little toy or a few green plums, but parents ought to be too big to pull off in spirit from good neighbors over such trifles.

5. *Going to law.* The devil and unprincipled lawyers will magnify a supposed injury. But a wise and peaceful person will "rather suffer wrong" (1 Corinthians 6:7) than spend time and money defending personal rights.

6. *Being self-conscious.* It is painful to see one who is always puffed up. How blessed to dwell so deeply in God as to have no concern about how high, or how low, others rate you. Paul said, "With me it is a very

small thing that I should be judged by you, or of man's judgment. He that judgeth me is the Lord."

7. *Stinginess.* How sad that anyone should imagine he is ahead when he gives just enough to ease his conscience and yet less than his full share to a worthy cause. In the end he and his children are the losers. "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

8. *A saintly dignity.* One need not be highly intellectual or well dressed to show poise and sincerity that will compel admiration and disarm prejudice. Look at the meek and lowly Jesus before Pilate; then "go thou and do likewise!"

9. *Taking snubs and reproofs well.* It is a false idea that those possessing true greatness must be curt and resentful toward those who dare to cross them, especially one's inferiors. How lovely to behold one who can be gracious and gentle when unneeded information or reproof is given.

10. *Boasting.* How blessed to meet a big soul whose silence speaks louder than words. We go away enlarged and enriched. But how different is the man who monopolizes all the time in calling attention to self—where he has been and what he did. "Let another man praise thee, and not thine own lips."

11. *Mastery over the flesh.* It is a sign of being heavenly minded when earthly and fleshly joys are gladly set aside for things eternal. The behavior of a mature saint is always in view of what Jesus would do. This will make carnal pleasures look cheap.

12. *Stooping to help others.* The Pharisee and priest can "pass by on the other side," but the magnanimous man will forget self and stop to help others. Years ago General Booth, walking down a side street in London, stopped to help a poor man load some bags of coal. An onlooker was impressed and inquired who this "silk-hat" man was. Later, he gave a large donation to Booth, saying, "Such work is worth supporting." 

A Difficult Question to Answer

By VERLIN STEWART • Missionary to Colombia

SITTING IN THE CHURCH OFFICE at Bogota, Colombia, the church board and I were interviewing believers who had requested water baptism. Near midnight, I called in my daughter Verline, having given preference to the other candidates.

Brother Jose Figueredo, the secretary of the board, asked Verline why she had waited to come back to Colombia to be baptized. "You could have been baptized in the United States, couldn't you? It is a real honor to us that you and the other missionary children are baptized here."

"Yes, I could have been baptized in the States," she answered. "But I wanted to come back to Colombia where I could study Bible doctrines and really know why I was being baptized. Sometimes in the States the pastor simply asks those who want to be baptized to raise their hands. I just didn't want it that way."

She went on to say, "Then, too, I wanted my daddy to baptize me. He suggested getting another missionary to assist in the baptismal service, but I insisted that he baptize me when my turn comes."

The warmth that came to my heart was beyond words. I thought of Verline's coming into the world and her life up to this time. And now, without having realized it, the date already planned for the baptismal service coincided with her 15th birthday.

My wife and I had so much to be thankful for. It seemed such a short time ago that we had dedicated Verline to the Lord during our first pastorate. Now it was our pleasure again to present our daughter to the Lord whom she loved, to follow Him because of her own choosing and because she *knew*, yes, because she *knew Him*.

Was her explanation sufficient? No. As a missionary pastor, it was now my responsibility to explain. I admitted to the church board that too often we do overlook the need of teaching our people in the States. I noted, too, that were I to pastor a church in the States again, after hav-



Missionary Verlin Stewart baptized his daughter Verline after she had received the same prebaptismal training given national converts.

ing seen the results of prebaptismal training in Latin America, I would be careful to teach doctrine so that all would know exactly what they believed before being baptized.

Then I asked myself the question, "Could it be possible that the careful teaching of candidates before baptism might have something to do with the true growth of the church?" I have seen reports that the percentage of people becoming evangelicals in Latin

America today is higher than the birth rate. This is very significant when we realize that Latin Americans are multiplying at a faster rate than those in other areas of the world.

We plead with the Lord of the harvest to help us serve Him faithfully as we rededicate ourselves to the task in this great hour. May baptismal services in our Assemblies of God become more significant—and more plentiful—until He comes.



Baptized in the same service as Verline were Antonio Moncera and his wife, nationals preparing to enter the ministry.



Servicemen and their families attended a retreat at the Assemblies of God mission station in Ronda, Spain.

Servicemen's retreat in Spain

By ADELE DALTON
Missionary to Spain

SEVERAL MONTHS AGO some of our American friends, located at the Navy base at Rota and at the Air Force base near Seville, asked if they could return to Ronda this year for another retreat. Remembering last year's retreat when 25 attended—and all 25 had to use the one bathroom in our home—we immediately started to build washrooms at the large barn that houses our Sunday school (but which we would like to convert into our Bible institute dormitory).

As the work began, God miraculously sent in needed funds. However, the washrooms were still unfinished when our friends arrived. Altogether, counting babies and children, there were 69 of us!

Tents went up. The garage became our kitchen. Two single fellows put cots in our dining room and snored

away, oblivious to the endless procession going through to the bathroom. Two others had cots upstairs in the hall of the barn. By rigging up a dividing curtain from sheets, two families shared one of the doorless Sunday school rooms. We had beds in our office, beds in our living room, beds in our storeroom. Some slept on the floor of their station wagon. Everyone was too glad to be here to complain!

It was a thrill to have Charles Greenaway, Assemblies of God resident secretary for Europe, as our speaker. "What sort of group is this?" he asked Friday evening shortly after his arrival.

"We hardly know," we answered. "We couldn't call it interdenominational, for denominations have never been mentioned. They're Christians—all hungry for more of God."

"Then it's a Christian retreat!" he decided. "We'll just concentrate on talking about Jesus."

How sweet was our fellowship as Brother Greenaway ministered Christ and as we sang over and over, "He's All I Need!" Especially precious was the Sunday morning service. Our Spanish friends joined us, and our Spanish deacon led the singing. We chose songs that were in both the English and Spanish hymnals. So beautifully did our worship intermingle that Brother Greenaway remarked afterward, "Although I listened, I couldn't tell who was singing which, so I sang a verse in French just to make it more complete."

My husband interpreted Brother Greenaway's message into Spanish,

"With desire I have desired to eat this passover with you..." To the sweet music of weeping and the low murmur of worship, we then partook together from the table of the Lord in holy communion.

Only God can fully appreciate the magnitude of the miracles wrought in the lives of some of these servicemen and their families. One Navy wife said to me, as she kissed me good-bye, "When we get back to the States, we want to buy a little farm for a refuge to which people can come, just as yours has been a refuge to us."

During the services, I watched a naval officer and his wife as they listened spellbound in the front row. Several weeks earlier they almost had a domestic tragedy, but now she has accepted Christ and her husband is learning what it means to be a Christian. "Can we come back?" she begged, just before they drove away.

"Oh, please do!" I answered. Somehow God will impart to us the strength to minister to these servicemen's families as well as to our Spanish friends.

We are earnestly seeking God's will regarding the immediate conversion of the barn into a dormitory that will serve not only our Bible institute but also such retreats as this. 

Send Foreign Missionary offerings to

ASSEMBLIES OF GOD

Foreign Missions Department

1445 Boonville Avenue

Springfield, Missouri 65802



Make this a special Christmas...



... for otherwise homeless and neglected boys and girls who live in anticipation at Assemblies of God children's homes.

... for aged and infirm ministers, missionaries, and their widows, who depend entirely on your support through Aged Ministers' Assistance ...



... for the faithful pioneers of the Assemblies of God who now, in their sunset years, reside at Bethany Retirement Home ...

... and it will be an extra-special one for you!

Contributions should be addressed to—

Department of Benevolences

1445 Boonville Avenue
Springfield, Missouri



THERE ARE SOME HALF-STARVED ANIMALS in our state and national parks at this time of year, even though there is no shortage of food. These animals have relied for so long upon food tossed to them by well-meaning vacationers that they have almost lost their natural instinct to forage.

TOO MUCH, TOO SOON

One of the dangers of our affluent society is the temptation to give our children too much, sometimes too soon, and thereby make them incapable of adjusting to the problems of adult life. Many indulgent parents are giving lethal weapons to their children under the guise of being *good* to them.

We don't give a four-year-old a loaded pistol with which to play cowboy, yet we give our teen-agers motor vehicles with the same potential for destruction. A teen-ager in our town is in critical condition as the result of a collision between his motorcycle and an automobile. The boy was burned on over 60 percent of his body when the motorcycle fuel tank exploded. His legs were broken. Investigating officers observed that he did not have, and was too young to have, a license to operate a motorcycle. They said our area is "swarming with youngsters who are too young to qualify for an operator's license," yet are driving.

Parents are not "good" to a teen-ager when they purchase a "toy" for him that he is not mature enough to control. It takes parental backbone to say no when your child argues, "But everyone I know has one." Take time to check a little. You may find that "everyone" is just a few friends and that many, many children are getting along without the object your child craves at the moment.

EMOTIONAL CRIPPLES

Another parental temptation is to keep our children needing us instead of developing self-reliance and the ability to face their own problems as they mature. A certain family with three children in a large city has never had a week's illness, even minor, that the wife's mother has not been called to come and care for the ill. This elderly lady walks with a cane. She must drive over 500 miles each way, and when she arrives she is treated like a servant—a role she accepts! While she is with her younger daughter in the city, her older daughter is all the time writing or telephoning for her to return home for her services are needed



there, too. Having children who are such emotional cripples may cater to the mother's ego, but is unfair to them. She failed to give her children the sturdiness of character they need to live without her.

As parents we need to gear our thinking to our children's future as well as to the present. Will our children be misfits in the adult world simply because we have been too "good" to them, too weak to teach them to grow up emotionally?

LOVE HELPS COMMUNICATION

In the biography of an editor of a successful magazine, emphasis was placed on the fact he worked long hours at the office, even on major holidays. I read the article, not with a feeling of admiration, but with sadness for the wife and children he had neglected in pursuit of success.

Children need to know and feel the love of their parents. That love needs free expression. Children cannot love parents they do not know or communicate with, anymore than we can love a God we do not know or communicate with. Knowing our children takes time, thought, and effort.

Parental neglect is as damaging as over-indulgence. Conscientious parents seek a middle-of-the-road course between the two extremes. Here are 10 guidelines to help:

1. *Beware of the temptation to give your children material things to make up for not giving them time.*

2. *Help your young child to find friends. He needs at least one friend his own age. This is imperative, especially after he starts school, for children need to belong. Guide a friendless child to someone else who is in need of a friend.*

are you really good to your children?

By CLAUDIA M. HIGGINS

3. *Encourage your children to have activities outside the family.* Besides various church activities there are many wholesome groups in which they may participate. Band, orchestra, sports, and other activities will contribute much to a child's life.

4. *Be sure you have magazines coming into your home which will help and interest your child.* Even if he reads them but little, keep him aware of good current literature. Make use of the public library. The kind of books and magazines you read will have a strong effect upon your child's tastes. (The same may be said about radio, TV, and phonograph records.)

5. *Teach your child to respect law and order, by precept and example.* If you break the law by hunting or fishing out of season, then boast about it, you are teaching your children to be criminals. If you exceed the speed limit, your children will think laws are

not important. If you only pay a child's fare for him when he is above age, you are impressing him with an example that all your spoken precepts cannot erase.

6. *Make your child increasingly self-sufficient.* As he is able, let him dress himself; expect him to pick up his toys and clothes. Give children definite chores. When they are old enough, have them care for their own rooms. Boys, as well as girls, need to know the basics of cooking and housekeeping.

7. *Plan family activities, such as hikes, picnics, boating, fishing, etc.* The important thing is not what you do, it is that you do it together. Such activities give children a sense of family unity.

8. *Be consistent in discipline.* Do not be firm one day and give in the next day on the same point. Parents must support each other in discipli-

nary matters. If you disagree on the proper course, settle the argument privately.

9. *Have a family sharing time,* perhaps at dinner or bedtime, when each member of the family can express himself freely. Lack of communication among family members is one of the great failings in American families. Ask your child about the things in which he is interested. Always listen when he talks, lest he fail to talk when you wish desperately he would.

10. *Encourage your children in spiritual matters and give them moral standards.* The moral laxity in society can be corrected only on an individual basis. Read the Bible and pray with your family. Take your children to church and Sunday school. This is a high privilege as well as duty.

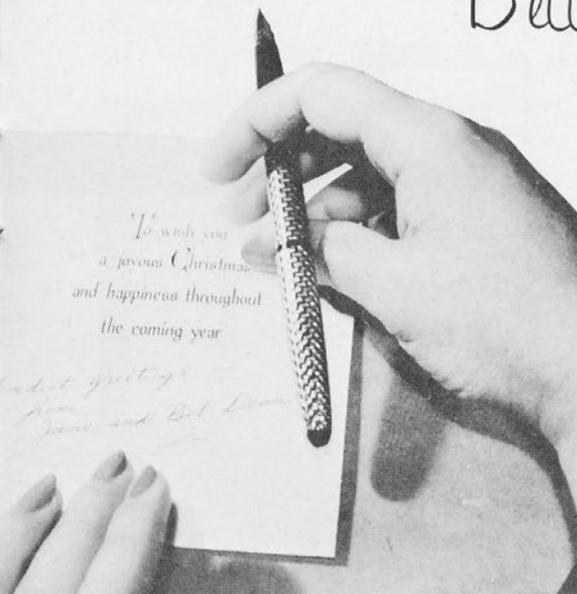
Parents are only human, and often need divine help. There is help for the asking. The Bible says, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).

GIFT

*I think that God will never give
A gift more precious than a child—
A child in whom full faith can live,
Whose beauty is so undefiled
With artifice, whose loyalty
Expects the best but loves us still;
Who knows and helps us to set free
The love imprisoned, and who will
Help us to reach a higher state—
Be worthy of a gift so great.*

—Lillie D. Chaffin

Better than a Christmas Card...



Why not send the Christmas issue of "The Pentecostal Evangel" to friends this year instead of sending ordinary Christmas cards? Our two-color, 16-page Christmas issue—packed with Christmas features—is now ready for immediate mailing. Order copies now to mail as greeting cards; to distribute at Christmas programs; to give to patients in hospitals, jails, convalescent and rest homes. Have copies to give to friends who drop in during the holidays.

U.S. RATES: 1-9 copies 10c each; 10-99 copies—7c each; 100-499 copies—6c each; 500 or more copies—5½c each

Enclosed is \$..... MY NAME

for copies of the Christmas issue of "The Pentecostal Evangel" (issue number 2691). I understand these Evangelists will be sent in a bundle to me to distribute or to mail out as I wish.

ADDRESS

CITY STATE ZIP



The attractive new Cottage Brook Assembly is located on a beautiful two-acre tract on a main highway corner in Woodinville, Wash.

A Vision Becomes a Reality

By EDWARD W. ANDERSON • Woodinville, Wash.

IN OCTOBER, 1961, a nucleus of interested people met for a service in Mountain View Clubhouse in Woodinville, Wash.

God had given us a vision of the spiritual need of this growing community, 20 miles northeast of downtown Seattle. There were 2,000 homes in the area already, with marked

growth expected in the next few years. The east side area is separated from Seattle by beautiful Lake Washington. Two years ago a second floating bridge across the lake was opened, stimulating the development of the area.

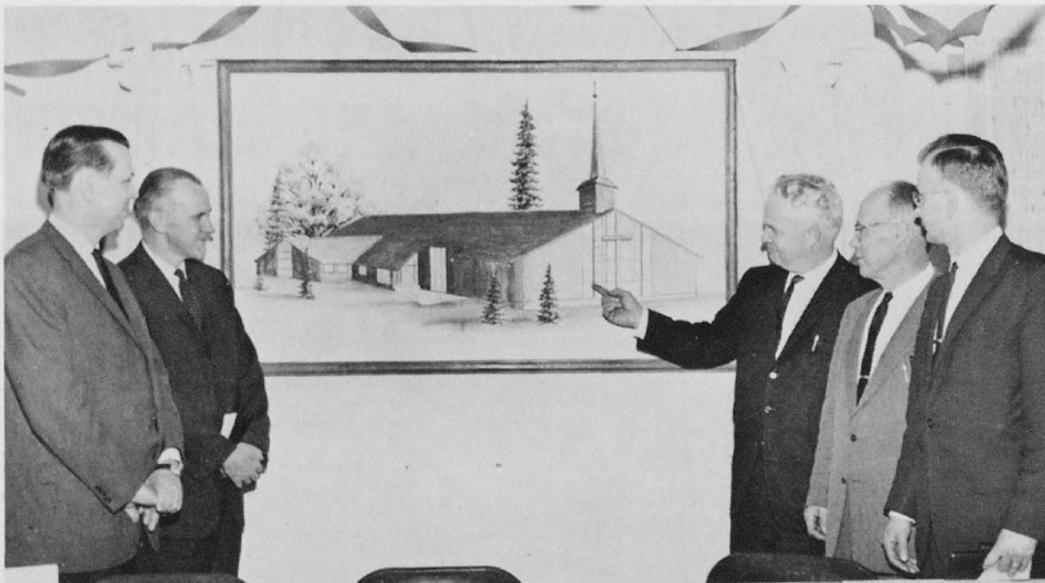
Our small congregation grew slowly but steadily, and today we average 42

in Sunday school. But attendance has reached a high of 60. There are 21 adult members.

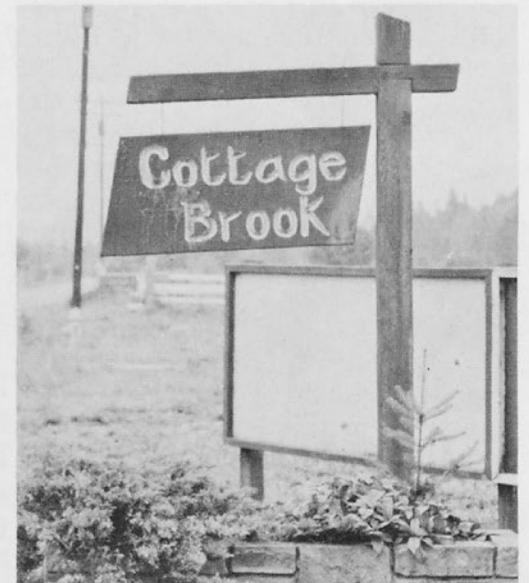
In 1962 we purchased a beautiful two-acre corner tract on one of the main highways of the area. With great anticipation the congregation made plans to build. Architect Gordon Nickell, who drew the original "Harvester" plan included in the booklet, *Plans for Pioneers*, modified the plan to suit the location we had chosen. We chose the name, Cottage Brook Assembly.

Hallie Mackey, an Assemblies of God contractor in Seattle, was engaged to supervise the work which would be done by volunteer labor from the congregation. The Northwest District's Minute Man Program and Speed-the-Light gave about \$2,100 at

R. J. Carlson (second from left), superintendent of the Northwest District, unveiled this oil painting of the contemplated new Cottage Brook Assembly at a banquet in March, 1964, to introduce the building program to the people of the community. Others pictured are (left to right) Norman Gardner, then sectional presbyter; Gordon Nickell, architect; Hallie Mackey, builder; and Edward Anderson, pastor.



This sign announcing to the highway traveler that he is entering the Cottage Brook area of Woodinville is on the corner of the property owned by the new Assemblies of God church.



this time so the congregation could pay off the balance on the property, clearing the way for the building to be financed. This also paid for the first steps of actual construction, putting our building program in motion.

Excavation for the new building began, and seven months later (on January 31, 1965) the first Sunday services were held in the new church. The Lord has blessed the services from the very first day. People have been saved and lives changed.

The major financing of our church building was through a local bank with the district cosigning the note. But if it had not been for the gifts from the Minute Man Program and Speed-the-Light, this singular victory for our congregation would hardly have been possible.



This interior view of the Cottage Brook Assembly was taken with natural lighting.

TWO NEW CHURCHES IN ALABAMA

HUNTSVILLE

R. S. WATSON, who served for a number of years as Alabama State Prison Chaplain, resigned that post in February, 1964, to begin a new church in Huntsville. This city of 140,000 has two other Assemblies of God churches. Pastor Watson says:

"In July, 1964, we began Sunday school and morning worship services in our home. We held evening services in the sanctuary of St. Thomas Episcopal Church.

"We were allocated \$5,500 from *Sites for Souls* and \$500 from Speed-the-Light with which to purchase a lot in a strategic location. We then borrowed \$14,000. With this money and much donated labor, we were able to build. Our church, known as Central Assembly of God, is valued at \$40,000 and is located on a busy four-lane highway in a lovely residential area. It is surrounded by \$17,000 to \$20,000 homes.

"Huntsville is growing at the rate of 1,300 new people each month. Predicted population by 1970 is 400,000, so we have a tremendous challenge and opportunity to win the lost to Christ."

SAUGAHATCHEE

L. V. NELSON, assisted by Wallace Mann, pioneered the Assembly of God in Saugahatchee, a rural community of 500. Services were begun in a tabernacle furnished by the district Home Missions department. Then in answer to prayer, a man offered to sell property on which to build. The congregation purchased the land and began to build. The new church, valued at \$20,000, was dedicated September 13, 1964. A gift of \$500 from Speed-the-Light helped pay for pews.

Pastor Nelson writes: "Our plans for future ministry are to endeavor to win more lost souls to God as there are still many unsaved in this community."



R. S. Watson (left) is pastor of the new Central Assembly, Huntsville, Ala. L. V. Nelson (right) is pastor of the new church in Saugahatchee, Ala.

A NEW FIRST IN SITES FOR SOULS

THE THRIVING NEW CHURCH in Aliquippa, Pa., has completed two years of services in the lovely edifice which was erected on its *Sites for Souls* plot.

A total of \$7,000 was allocated for this site, half of which was a loan. Repayment on the loan (at \$35 a month) was scheduled to begin two years from the date the first service was conducted in the new church. No interest was charged until this date. The rate is 4 percent.

Now that the Aliquippa church has reached its second anniversary, it is beginning to do for others what was done for it. The funds it repays will be used by the National Home Missions Department to help purchase sites for other similar projects.

The Aliquippa church is the first started with *Sites for Souls* assistance, and the first to begin repayment of its loan.



The new church building in Saugahatchee, Ala., a rural community of 500.

NEWS OF THE CHURCHES

TUCSON, ARIZ.—The gospel was presented in sermon and song by Evangelist Richard Ellison and family at a recent revival effort at Grantway Assembly here. God's blessing was on the services. Many sought God for salvation, and others reported healing.

—Arnold C. Mack, pastor

* * *

LAKE CHARLES, LA.—Glad Tidings Assembly here recently concluded two weeks of revival services with Evangelist Billy McIntosh. At least 15 accepted Christ and 12 were filled with the Holy Spirit. Catholics, Baptists, Methodists, Nazarenes, and other visitors came to the altars to seek God. Attendance was excellent.

A new spirit of faith and victory was felt in the last service when Evangelist McIntosh raised over \$2,500 in cash and pledges toward the purchase of a Sunday school bus.

—D. J. McKinney, pastor

* * *

JONESBORO, ARK.—A spirit of revival prevails at First Assembly following a three-week "Crusade Evangelism" emphasis with Evangelist Ed Eaton. The campaign, originally scheduled for two weeks, was extended as a tide of revival swept the church. Attendance

reached 214. A total of 122 visitors attended.

Ten accepted Christ, and several received the Holy Spirit. The emphasis on personal evangelism in "clinics" and the art conceptions of church hymns presented by the former Southern Baptist minister were well accepted by the people of First Assembly.

—Joe Wilmoth, pastor

* * *

GRAND PRAIRIE, TEX.—First Assembly here has experienced a spiritual renewal under the ministry of Evangelist Billy McIntosh. At least 10 accepted Christ. Attendance was excellent, and the church was greatly revived.

—S. Worth Williams, pastor

* * *

FLEMINGTON, W. VA.—The Assembly of God here experienced a move of God's Spirit during a tent revival effort from June 2 to August 29. Evangelist John Masto was the speaker. Some 31 people accepted Christ and 23 were filled with the Holy Spirit.

Some outstanding healings were reported, and 28 were baptized in water. Many were reclaimed. The revival is continuing in the hearts of the people in the Assembly.

—Leroy Harvey, pastor



PRAYER AND BIBLE CONFERENCE IN AMARILLO

AMARILLO, TEX.—The 29th day evening at 7:00 with General Superintendent Thomas F. Zimmerman, Springfield, Missouri, speaking.

For reservations or further information write Conference Secretary E. R. Foster, 800 N. Pierce, Amarillo, Tex.

The first service will be Mon-

day evening at 7:00 with General Superintendent Thomas F. Zimmerman, Springfield, Missouri, speaking.

For reservations or further information write Conference Secretary E. R. Foster, 800 N. Pierce, Amarillo, Tex.

LENNOX, CALIF.—Glad Tidings Assembly here recently concluded a revival campaign with Evangelist Bob Stewart. The effort resulted in 18 accepting Christ, one receiving the Holy Spirit, and two being refilled. One lady, deaf in one ear since she was 8, reported being healed during one service.

The church was stirred and refreshed by the ministry of the Word.

—Calvin Eckard, pastor

* * *

DANVILLE, ILL.—Evangelist William Grams concluded a two-week revival campaign at First Assembly recently. The renewal reached the entire church, stirring and refreshing the worshipers.

People accepted Christ, and believers were filled and refilled with the Holy Spirit. A highlight was a communion service where God's Spirit was greatly felt.

Perhaps the greatest result was the genuine revival fires which were rekindled in the hearts of the people. This was truly a revival in experience as well as in word—the greatest we have seen in many years.

1963. Improvements on the old building include a foyer, nursery, lighting fixtures, stained glass windows, carpeting, public-address system, air conditioning, heating system, pews, and organ.

The new building provides space for an auditorium, church office, chapel, lounges, kitchen, and additional Sunday school rooms.

—Anthony Marinacci, pastor

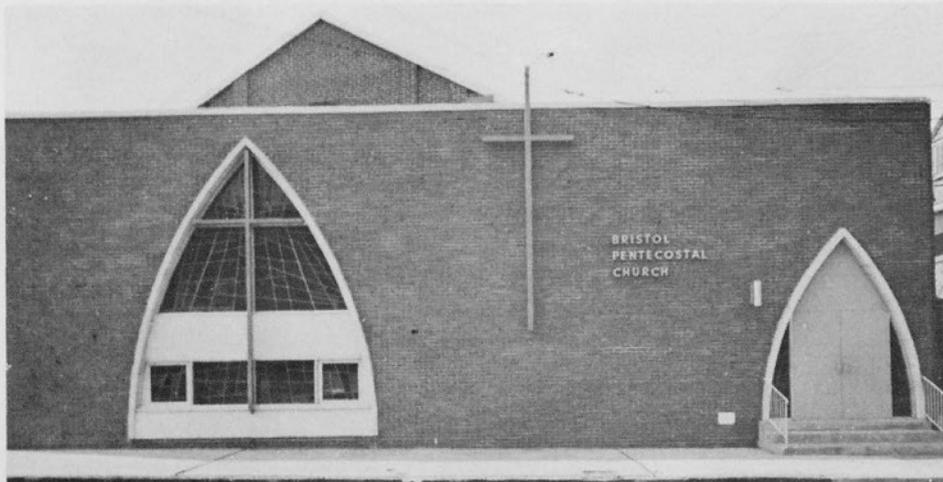
PENNSYLVANIA CHURCH DEDICATES REMODELED EDIFICE AND NEW WING

BRISTOL, PA.—Bristol Pentecostal Church (Assemblies of God) recently dedicated its remodeled edifice and a new wing. Russell Williams, superintendent of the Eastern District, officiated

at the dedication ceremonies. Assistant Superintendent Howard Roberson and Presbyter Jacob Heinrich also participated in the service.

The \$75,000 project began in

Two views of the newly remodeled Pentecostal Church in Bristol, Pa.



EVANGELISTIC EVENTS

STATE	CITY	ASSEMBLY	DATE	EVANGELIST	PASTOR
Ariz.	Ajo	A/G	Dec. 12-19	Edgar Bethany	Wayne G. Jones
	Yuma	First	Dec. 12-19	Floyd E. Heady	O. W. Killingsworth
Calif.	San Bernardino	First	Dec. 17—	Jerry Knibbe	Louis Hauff
Colo.	Julesburg	First	Dec. 14-21	Kathleen Jennings	D. B. Arnold
Conn.	Southington	Calvary	Dec. 15-19	Gene Burgess	Benton Tippet
Ind.	Rushville	First	Dec. 14-19	Harry V. Vibbert	Robert L. Harris
La.	Slidell	Bethel	Nov. 28-Dec. 12	Billy & Nila McLean	T. L. Beyer
Mo.	Montgomery City	Calvary	Dec. 8-19	Bob McCutchen	Clarence Norman
	St. Louis	Revival Tab.	Dec. 8-19	Odis & Mrs. Virgin	Albert L. Burnett
N. Y.	Port Jervis	*First	Dec. 19—	David & Patricia Johnson	Cosimo Leuzze
Okla.	Beggs	A/G	Nov. 28-Dec.—	G. W. Hathcock	Billy J. Meyer
	Idabel	First	Dec. 13—	Charles & Barbara Hudspeth	Rueben Ruiz
Tex.	Tahlequah	A/G	Dec. 13—	J. B. & Mrs. Essary	George & Velda McGee
	Waco	Oak Lawn	Dec. 11-22	Tommy & Esther Lance	Harvey Hallmark
Canada	Fernie, B. C.	A/G	Dec. 14—	J. W. & Mrs. Beam	F. Churchill
Germany	Berlin	Volks Mission	Dec. 8-17	Watson Argue	Karl Fix
Venezuela	Ciudad Bolivar	A/G	Dec. 16-19	Oren & Inez Paris	Ramon Herrera
	La Pasqua	A/G	Dec. 5-8	Oren & Inez Paris	Epimino Barreto
	San Juan	A/G	Dec. 9-12	Oren & Inez Paris	Caleb Rivero
	Valencia	A/G	Dec. 13-15	Oren & Inez Paris	Raul Pino

*Children's Revival

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

MULBERRY, ARK.—Fourteen accepted Christ, and the church was edified during a revival campaign with Evangelist Robert Bowden. Attendance at the services was excellent.

—Don Dorsey, pastor

* * *

ATLANTA, GA.—Faith Memorial Church here recently held a revival campaign under the direction of Evangelist Glen Shinn. Souls accepted Christ, and the entire church was blessed by the ministry of the Word.

—Ralph Byrd, pastor

* * *

CORNING, CALIF.—Evangelistic services held at First Assembly here resulted in many finding salvation. Church members and many visitors attended the services conducted by Evangelist Marvin Schmidt. An evangelistic interest continues in the church.

—Jim Logan, pastor

* * *

ST. LOUIS, MO.—Berea Temple recently held a three-week revival campaign in which many were saved, healed, and filled with the Holy Spirit. The evangelist was Jimmie Swaggart.

The final night of the campaign saw many prayers answered when 16 accepted Christ. The church has been united in a new bond of love and fellowship.

—Wm. Nelson Sachs, pastor

* * *

FLAT RIVER, MO.—First Assembly recently enjoyed the ministry of Evangelist Glenna Byard in revival services here. Three accepted Christ, 11 were reclaimed, one received the Holy Spirit, six were refilled, several healings were reported, and five were baptized in water during the well-attended two-week campaign. The "deeper life" was emphasized.

—C. R. Hampton, pastor

* * *

LOUISVILLE, OHIO—First Assembly here broke its Sunday school attendance record during a one-week revival campaign with Evangelists Dave and Mona Lewis. Many visitors were present during the meetings, and some accepted Christ. The entire church was blessed by the special emphasis on prophecy and the "blessed hope" of the Church.

—Robert R. Perdue, pastor

* * *

HERMISTON, OREG.—Deliverance from alcohol and the healing of an arthritic were some of the results of a revival campaign conducted by Evangelist Sidney White at the Assembly of God here. Attendance for the revival effort was the best this church has seen for years. Several accepted Christ, and many healings were reported. The church has enjoyed a wonderful time of refreshing.

—Wesley J. Bransford, pastor

OVER \$4,000 PLEGDED IN FIRST MISSIONS CONVENTION

MINNEAPOLIS, MINN.—Fridley Assembly here recently conducted the first missions convention in its two-and-one-half year history. Five days of services were held in which \$4,740 was pledged to missions for the next year.

The building was decorated with posters and flags from various countries. A large map pinpointed the places of ministry of missionaries supported by the church.

The congregation pledged the money even though the church building suffered \$4,800 damage in a tornado earlier this year.

Featured speakers at the convention were Harold Carlblom, missionary to Indonesia; Kenneth Freiheit, Minnesota district secretary; Sam Peterson, presenting the home missions work of Lake Geneva Bible Camp; Richard Larson, missionary to Costa Rica; and G. Raymond Carlson, president of North Central Bible College. James King, head of the missions department at NCBC, directed the convention.

—Mark Denyes, pastor

WITH CHRIST

VERNON E. WILSON, 45, Levon, Tex., went to his eternal reward on October 18. An ordained minister since 1941, Brother Wilson was a member of the North Texas District having pastored



also in Texas, Oklahoma, and Florida. At the time of his death he was engaged in evangelistic work in Ohio. Survivors include his wife Frances, one daughter,

Mary Sue, and two sons, Eddie and Tommy Wilson who are Assemblies of God evangelists.

ANNOUNCEMENT

QUALIFIED TEACHERS needed in Pentecostal day schools of Newfoundland-Labrador, Canada's newest province. Opportunities for Christian service. Please write Pentecostal Superintendent, Department of Education, St. John's, Newfoundland.

URGENT NEED FOR DORMITORY SUPERVISORS

There is an opening in an Assemblies of God college for residence supervisors. Ladies under 55 years and with two years of college training who are interested in this opportunity, please contact immediately the Department of Education, 1445 Boonville, Springfield, Mo. 65802.

Joy to Our World, Too...



...not just to the Roman world into which Christ was born. Twenty centuries later, a far-flung band of messengers is yet deployed to take the news—the joy—to all men.

You may wish to join those who at this season help make up a special Christmas gift to be sent to all the far places where these missionaries live and work. Mark your gift, "Our Missionaries' Christmas," and send it to...

FOREIGN MISSIONS DEPARTMENT
1445 Boonville, Springfield, Mo. 65802

The Impassable Gulf

By DON JOHNSON

A LONE HUNTER pushed his way through the thick undergrowth. Suddenly he sighted the object of his search—a large stag deer.

For hours the hunter had patiently tracked the great animal. The deer had tried in every way to elude and throw him off the trail, but its swiftness and instinctive cunning had not outwitted the skilled hunter. The deer had reached a dead end; and now, there stretched before it a vast chasm 60 feet wide and many hundred feet down.



The deer carefully weighed the situation. It first gave a look backward in the direction from which the hunter was coming; and then forward at the wide, fearful chasm. Finally, summing all its strength, it leaped, venturing all on a desperate attempt to bridge the great distance and reach freedom on the other side.

The hunter saw the deer vanish from sight. It fell to the rocks below. Its great strength had not been enough; the gulf was too wide.

Today across America and around the world each moment that passes finds thousands of people who are in much the same condition as this deer—they have come to a dead end in their lives. Having followed the crowd in its merriment, they have filled their souls with the world's cares. The fundamental truths found in the Bible have been inwardly disbelieved, outwardly scoffed at and ridiculed. The still, small voice of God has been drowned in the din of an apparently highly progressive civilization. The warnings that "the wages of sin is death" and "be sure your sin will find you out" have been shrugged off as old-fashioned. The fact that "it is appointed unto men once to die, but after this the judgment," has been ignored.

Suddenly, a vast eternity stares at them. Worldly things quickly fade from view, and those things which seemed so unimportant now loom in awfulness before them. Their pretense is torn away. Their sins, which they have tried to elude and shrug off, are closing in behind them.

First, a quick glance is cast backward toward oncoming judgment; then there is a look forward at the great chasm which separates their soul from God. For a moment there is a wave of indecision. Then, summoning all their strength, they desperately try to leap the gap, only to fall short.

Their sins have created a great gulf between them and God. Nevertheless, "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

Millions futilely have tried to leap across the chasm their own way. They have rejected God's way of escape. He gave His Son, Jesus Christ, to bridge the gap, but they will not believe. His substitutionary death on the Cross for all of man's sins means nothing to them. His invitation for a way to elude the dread hunter remains unaccepted. His offer of a bridge across the mighty gulf of eternity into the very presence of God Himself lies unclaimed. There awaits only a leap into the dark!

How about you? Have you been running away, trying to drown your sorrows in the world's mad rush toward hell? Stop running! End the chase today.

Right now the gulf can be bridged by heeding these words from the Bible: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. . . . There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

"God hath given to us eternal life, and this life is in His Son."

—Courtesy American Tract Society