

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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



A GOOD MOTTO FOR THE NEW YEAR

**"Let your light so shine before men,
that they may see your good works,
and glorify your Father which is in heaven."**

Matthew 5:16.

Christianity in the News - - 1953

In place of our usual "Passing and Permanent" page this week we present a year-end synopsis of significant events and trends in American religious life, written by Dr. Wilbur M. Smith, one of the nation's leading evangelical scholars, for the Evangelical Press Association.

THE WORD OF GOD

The most significant factor in American Christianity during 1953 is probably the amazing nation-wide interest, for many reasons, in the reading and study of the Word of God.

It was in this year that a fervent discussion of versions of the Bible suddenly surged up, due to the publication of the completed Revised Standard Version. Two million copies of this Bible have been sold within one year of its publication. It is not our purpose here to discuss its merits and demerits, but no one can doubt that it is a wholesome thing for Christians to be concerned about some of the great doctrinal truths of the Christian church. The criticisms of the new version—some puerile and unworthy of Christian students, and some fully justified—have been so intense and widespread that the Division of Christian Education of the National Council of Churches of Christ has felt it necessary to issue "An Open Letter Concerning the Revised Standard Version of the Bible." It is most interesting to observe this group, generally designated as liberal, going out of its way to declare that the Revised Standard Version "affirms the uniqueness of our Lord Jesus Christ as God's only Son... the resurrection and ascension of our Lord Jesus Christ... redemption through the blood of Jesus Christ... the deity of Jesus Christ... the virgin birth of Jesus Christ... the return of our Lord Jesus Christ." Probably more has been written during the last year on Isaiah 7:14, for example, than in the preceding fifty years of Biblical study.

The circulation of the Bible has been phenomenal. The latest statistics tell us that during 1952 (the 1953 figures are not available, of course), the American Bible Society alone circulated 825,647 Bibles, 1,401,954 New Testaments and 11,141,429 Portions, a total of 13,369,030. A recent report shows that parts of the Bible have been translated into 1,144 different tongues. Of this number, the entire Bible has been published in 197 different languages. In the latest report of the British and Foreign Bible Society, we find that for the latest nine months of the period covered, they circulated over seven million copies of the Scriptures, in 369 languages and dialects!

The amazing archaeological discoveries in Palestine have added their share in arousing added interest to the study of

the Word of God. At Jericho, Miss Kathleen Kenyon came upon human skulls, covered with a plasterlike substance for modeling lifelike features, which are dated 5,000 B.C., a discovery which, she says, is the most amazing of this century, and gives us the earliest remains of real human civilization. In the Dead Sea area where, a few years ago, the epochal discovery took place of what is now called the Dead Sea Scrolls, 70 additional scrolls have been discovered, which, we are told, will give us copies of nineteen Old Testament Books in a Hebrew script dating back to between 100

NEW YEAR WISHES

BLESSINGS in abundance,
STRENGTH for every way,
COURAGE for each trial,
GLADNESS for each day.

FAITH in heaven's guidance,
HOPE that's firm and true;
May the Lord the Saviour
Give these gifts to you.

—Selected.

and 200 B.C. A discovery like this, up to within five years ago, would have been called simply inconceivable.

No doubt other factors have entered into this remarkable renewed interest in the Scriptures, among which we must name the use of the Scriptures in the Coronation of Queen Elizabeth II, giving rise to scores of articles on the Bible in the Coronation. The appearance of the Gutenberg stamp, September 30, 1952, created scores of articles on the Gutenberg Bible and related themes.

There have been some amazing advertisements in our daily papers using the Word of God. I do not know what is behind it, but the New York Times on February 15, 1953, carried a full-page advertisement headed "Love, the Greatest Gift," in which was quoted in full, without comment, 1 Cor. 13:1-3, 13. A full-page advertisement in the New York Times, and in other New York newspapers, on September 15, 1953, was headed "Celebrating the 3,000th Anniversary of Jerusalem," on the assumption that David took the city of the Jebusites in 1,047 B.C. Psalm 137:5, among other passages, is quoted; and in announcing

the celebration at Madison Square Garden, the statement was made, "Today after thirty centuries, the City of Ages stands shining triumphant the hope of days to come."

GROWTH OF THE CHURCHES

Membership in religious organizations in this country has reached an all-time high. The total number of members is 92,277,129. Of these, the Protestant membership is 54,229,963, an increase in one year of 3.9. The Roman Catholic membership is 30,253,427, a growth of 3.5. To these are to be added five million Jews, and various other religious groups. This does not mean that 92 million different people are in the house of God even at least once a year. No one knows the exact number of loyal membership, but, nevertheless, the Christian churches of this country are thriving as in no other major nation in the world.

Gifts to Protestant churches in 1952 surpassed all preceding years. Forty-six denominations in our country contributed \$1,401,114,217 to church causes in those twelve months, a rise of 8.9 over the preceding year. Of this amount, something over \$286 million were assigned to missions and welfare enterprises. The highest percentage of giving was among the Seventh-day Adventists, averaging \$165.26 per person for that year. The Presbyterians gave \$50.06 per member, the Northern Baptists \$35.43 per member.

SOME SIGNIFICANT MOVEMENTS

Without doubt, the most important theme being discussed in the Christian church at this time, a theme that will create an increasing tension during the next year, is the matter of the Second Advent of Christ, one of the major areas of what is called, in theology, Eschatology, meaning the doctrine of the end. This tremendous interest has been brought about, primarily, by the announcement that the subject of the Second Advent of Christ as the Hope of the World will be the major theme for discussion in the gathering of the World Church Assembly in Evanston, Illinois, in June, 1954. Religious journals, even the more scholarly among them, are in some issues almost wholly devoted to this Second Advent theme, which until recently was rather scoffed at, and acclaimed for the most part by the ultra-conservative groups in the church. There never, since the fall of Rome, has been so much discussion regarding the return of Christ and the end of the age, as in this present year. Five years ago, such a discussion on an international scale would have seemed impossible.

The second movement deeply agitating the church at this time is that of divine healing. For some years now, evangelicals have generally thought that anything pertaining to divine healing, especially as a

(Continued on page twelve)

Three Philosophies of Life

ON THE ROAD between Jerusalem and Jericho a man one day "fell among thieves" (Luke 10:30-37). These robbers stole his money, took his clothes, inflicted severe injuries upon his body, and left him beside the road to die.

As the unfortunate man lay wounded and naked by the road, a priest and a Levite passed by, and finally the Good Samaritan came along. Each of these—the thieves; the priest and Levite; the Samaritan—held a different philosophy of life.



Every one of us holds one of these views, even though we do not express it verbally to others. But we cannot help expressing it in our actions, for it motivates all that we do. I wish to deal with these three basic attitudes.

1. THE PHILOSOPHY OF THE THIEVES

The attitude of the thieves was, "What's yours is mine, and I'm going to get it." That's the philosophy of hate, of disregard for others, of acquiring by force that which belongs to others. It is the spirit which led Hitler to annex Austria, Czechoslovakia, Sudetanland, and finally to push on to Poland. It was the attitude that drove Mussolini into Ethiopia. It has increased the rule of Communism from 74,000 party members in 1917 to more than eight hundred million subjugated people today.

This is the way of the schemer—treacherous and cruel. It leaves behind a trail of wounds, blood, sorrow, and death. It demands not only the material possessions of another, but insists upon complete dominion over mind, soul, and body as well.

The philosophy of the thieves was controlling Jacob when he stripped Esau of his birthright. It was this spirit that controlled Ahab when he robbed Naboth of his vineyard. It caused David to order the death of Uriah in order to have Bathsheba, Uriah's wife. When Lucifer coveted God's throne, he was being mo-

D. H. McLaughlin *

tivated by this philosophy. His heart said, "What's yours is mine, and I'm going to get it."

God must condemn such a spirit. Every freedom-loving member of the human race must also condemn it, for it is foul, evil, and inhuman. It destroys life, ruins homes, impoverishes families, robs virtue, fills asylums, and populates jails. It has corrupted businessmen and ruined ministers. Its cost is inestimable. It is loathed by all good men and cursed by God.

2. THE PHILOSOPHY OF THE PRIEST AND LEVITE

"What's mine belongs to me, and I plan to keep it." This is the philosophy of indifference, covetousness, selfishness, and greed. It causes men to pass by on the other side; even though they know the need and plight of others, they turn away indifferently. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

Jonathan Goforth once said, "Christianity's crime is her sins of omission. Blood guiltiness is the word. When the church repents of its blood guiltiness and returns to God, we will then see the un-

Christed masses coming to God." This philosophy of indifference dodges personal responsibility and shakes off its moral obligations.

This same philosophy has hindered the Church in her world-wide mission for the lost. It will take eternity to reveal what might have been done, how many more could have been won, in so much shorter time, if the Church did not have to battle this sit-down philosophy. It's true, that the priest and Levite took no part with the thieves in the stripping, wounding, and leaving of the half-dead traveler on the Jericho-Jerusalem highway, but that fact did not exclude them from obligation. Neither is the Church to blame for the stripped, wounded and half-dead condition of the lost; but the fact that we know their state and have a message of deliverance obligates us to help them.

"What's mine belongs to me, and I plan to keep it"—here is covetousness. Covetousness in God's sight has a terrible association. God classes the covetous with the idolaters, adulterers, thieves, and drunkards (1 Cor. 6:9, 10). None of them "shall inherit the kingdom of God." Covetousness incurs the wrath of God (Col. 3:5, 6).

This philosophy is void of love for God or man. It is criminal for one to see a man in danger of death and not to warn him. Here on the Jericho road was a man exposed to death! Two men saw him, but neither offered to help him. But the fact that they *knew*, made them responsible (Prov. 24:11, 12). The philosophy that says, "What's mine belongs to me, and I plan to keep it," may seem religious, but it is anti-Christian.

3. THE PHILOSOPHY OF THE SAMARITAN

"What's mine is yours, and I shall give it," is the attitude exemplified by the Samaritan. "I am only a steward of my possessions; therefore, I plan to share them as the One who gave them demands." When the Samaritan came along, he had compassion on the man, dressed his wounds, and took him to an inn where he could receive further attention.

Here is a fine example for the Church. From the beginning of



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time God has taught us that we are our "brother's keeper." At conversion we renounced all claim on ourselves. We are bought with a price; we are not our own. We can not be a disciple without self-denial and self-disowning (1 Cor. 6:19, 20). "Others" is the Church's commission. Our field of obligation extends from our neighbor to the ends of the earth. The job must be done! There is no legitimate excuse for not doing it. We have something to give! We have something to share! "Such as I have give I thee" is the philosophy of the Samaritan and the Christian.

We must witness because the very nature of our cause demands it. There can be no salvation without love to others. Our love for God compels us to witness, and God's love for the world directs it.

Common sense requires that the Church witness. Never has the world been so wicked as now. If we do not warn the wicked, our very silence gives consent to their deeds. Moreover, witnessing is necessary if we are to be free from the blood of all men (Ezek. 3:17-21).

The philosophy of the Samaritan is one of compassion, one of concern. This is the spirit of Jesus. He wrought His miracles because He loved people. It was His compassion that put Him on the cross. There must be compassion. There will be no binding of wounds, healing of broken hearts, or salvation of souls unless there is compassion. The philosophy of the Samaritan, "What's mine is yours, and I will share it," is the only way of life that will keep us at our proper task and please Him who has called us.

SALT CREATES THIRST

At a missionary meeting some young people were discussing the text, "Ye are the salt of the earth." One suggestion after another was made as to the meaning of the term "salt" in this verse.

"Salt imparts a desirable flavor," said one. "Salt preserves from decay," another suggested.

Then a Chinese Christian girl spoke out of an experience none of the others had shared. "Salt creates thirst," she said; and there was a sudden hush in the room. Everyone was thinking, *Have I ever made anyone thirsty for the Lord Jesus Christ?*—*Christian Digest.*

"God not only must reside in our hearts—He must preside."

A Constant Companion

HOW APPROPRIATE at the threshold of a new year are those words in the Emmaus story: "Jesus Himself drew near and went with them."

One of the earliest lessons we learned in grammar was that there are degrees of comparison in adjectives—the positive, the comparative, and the superlative. The three degrees correspond very happily with our text. In it there is something positively good, something comparatively better, and something superlatively the best.

SOMETHING VERY GOOD

The text says it was "Jesus Himself." Ponder this a moment. These two crest-fallen men sadly "communed together" on the Emmaus Road, and then Jesus Himself drew near. The word "Himself" is added to emphasize that it was the real, personal Jesus, the very subject of their conversation, who actually drew near, then and there, unchanged by the Crucifixion and Resurrection.

How heartening it is to know that Jesus Himself is with us as we step into the new year! Few things disappoint me more than to hear a preacher speak as though Christ were simply a figure of the bygone, who is with us now only as a mere influence, or in some vague, unreal way. Our dear Master Himself is really with us Spiritually, but none the less personally. In the dawning light of the new year He is with each one of us—the strong, tender, all-sufficient One, "Jesus Himself."

SOMETHING EVEN BETTER

The text says, "Jesus Himself drew near." He is always with us, yet there are times when He draws near in some special way making us deeply conscious of His nearness. Notice that it was when these two men were conversing about Him that He drew near. Often when we visit other Christians or converse with them we spend the time talking of other things and never mention His dear name! And thereby we forfeit many blessings.

When Christ draws near it is always for the purpose of giving some further revelation of Himself, as, in the Emmaus story, He "expounded unto them in all the Scriptures the things concerning Himself" and then made that rapturous dis-

closure "in the breaking of bread." As we approach another new year He wishes to draw especially near to us. He would reveal Himself in some fuller way. Let us talk about Him when we are with others. Let us open our hearts to Him when we are alone. Oh, for a fuller dedication—and a new discovery!

SOMETHING BEST OF ALL

We read, "Jesus Himself drew near and went with them." Here is superlative inspiration for the days ahead! Not only did He draw near, but He went with them. He who draws near on the first day of January will go with us to the last day of December—"even unto the end."

He will go with us as individual disciples, making us equal to life's sternest challenges, guiding us, guarding, encouraging, renewing, and sharing the qualities of His own life with us. He will go with us as Christian workers, edifying us, sanctifying us, blessing our service, honoring our witness, providing for our needs both spiritual and financial.

Jesus loves His people's company. He delights to make our days a sunlit Emmaus walk. Why not let this year be the year of the burning heart, as He "talks with us by the way"?

"Jesus Himself"—inspiring word!

"Drew near"—their inmost thought

He heard:

"Went with them"—oh, what truth they learned!

Their hearts, enrapt, within them burned.

—by J. Sidlow Baxter, in *Pocket Testament League Quarterly.*

"HOLY LAND, INCORPORATED"

One square mile of Florida will be built up into a \$2,000,000 reproduction of the Holy Land, complete with camels, street bazaars, and ancient buildings. Plans for the project were announced by Eddie Dowling, Broadway theatrical producer.

Dowling heads Holy Land, Inc., which will construct an exact, in-scale reproduction of the hills, the roads, the urban architecture of Judea, the Sea of Galilee, and the Garden of Gethsemane. There will be a walled city (a composite reproduction of Bethlehem, Jerusalem, and Nazareth) with narrow winding streets and primitive sod-roof buildings. The city will include a bazaar, like the shopping centers of Jesus' time, where hand-made products will be sold as a means of financing the venture.

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ROBERT C. CUNNINGHAM, EDITOR

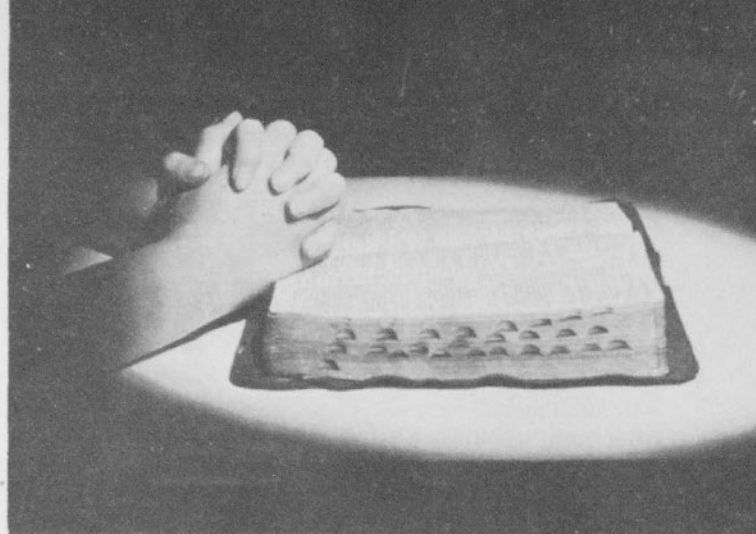
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BATTLE FOR THE QUIET TIME

These suggestions will help you to have
spiritual victory in the new year.

DOROTHY C. HASKIN



THE BATTLE for the quiet time is never over. Recently the well-known minister of one of the country's largest evangelical churches admitted, "Often I am tempted to neglect my quiet time. I even find myself rationalizing that since I am reading scripture in preparation for sermons, and reading and praying for those who are sick or in trouble, I can save a little time and do something that seems more pressing than my private devotions."

If this minister is tempted, then those of us who struggle in a less sanctified arena of activity should be encouraged, knowing that we are not alone in our effort to keep a quiet time.

But is it worth the struggle? There are many Christians who don't keep a quiet time with the Lord. What happens to them? They manage to get along. But that's it—they get along in a rut. They become second rate, third rate, tenth rate Christians—Christians with no testimony; Christians who make the world say, "If he is a Christian, I don't care to be one."

The Christian who doesn't keep his quiet time isn't prepared when trouble comes. Physical health and spiritual health are alike in many respects. It is easier to fight a cold if you are healthy, and it is easier to have courage if you are spiritually up to par. The way to keep spiritually fit is to have that daily session with the Bible and prayer.

Nor is the Christian who doesn't observe a quiet time worth much to his Lord. The Christian has to look often into his Master's face to keep his aspirations up to the highest notch. Too many times when the going is rough, when the desire of the flesh is too strong, when the spirit rebels against being meek, the Christian who hasn't been regularly reading the Word fails the test.

Moreover, the Christian who fails to keep his quiet time falls prey to the confusion and frustration of our day. I know one woman who for at least three years has turned from one thing to another in search of spiritual peace. When we discuss her problems, we always get back to her failure to win the battle of the

quiet time. She admits that when she does, she has days of victory. But when she permits other things to come first, doubts and fears again defeat her.

It is surprisingly easy *not* to keep a quiet time. You may decide to stay up later to have your devotional time with the Lord, and then get side-tracked pressing clothing you hadn't planned to wear, or picking up the latest magazine.

But if you are convinced, as you should be, that without a quiet time you lose your peace of mind and a measure of your reward, then the battle begins.

The best time to have devotions is the first thing in the morning. You may complain that you can't get up early enough, that you don't have time, but that's not the real issue. I know two men who follow very different schedules. One gets up at the last minute, gulps a cup of coffee, and rushes out of the house. The other gets up leisurely, takes his time with breakfast and the morning paper, and then calmly strolls off to work. But neither one keeps a quiet time. It isn't time that counts—it's discipline.

Kohila, a Hindu Christian, constantly reminded herself, "Beware of saying, 'I have no time to read my Bible and pray,' but rather say, 'I have not bothered to discipline myself to do these things.'" As a nurse in an orphanage, she had to get up at 5:30 in the morning to pray.

Through the ages, daybreak has found most of the outstanding men of God upon their knees. The sun never rose upon Africa when David Livingstone was not praying, during all of his years of service there. No one ever awoke in a Chinese inn where Hudson Taylor was staying without finding him already awake, reading the Scriptures.

Those who complain that when they pray they fall asleep should remember George Muller's example. He had a cure for that. He always dressed before he prayed to insure his being wide-awake and alert in prayer. Others stand during their devotions until they are sure that they will not fall asleep.

When friends have told me that they have their devotions on the street car,

I have suggested that they read, "Now are ye clean through the Word." Having one's quiet time on the street car seems to me like washing in public. Perhaps it can be done, but it isn't nearly as thorough.

After you have set your quiet time, the next enemy to be overcome is people. The important thing in winning this part of the battle is to get *alone*. If you attempt your quiet time in the presence of others, you are almost sure to miss the real spiritual benefit of close communion with your Lord. Even the telephone must be avoided. When it rings, unless you are really fearful of an emergency, let it go unanswered.

The third enemy to be overcome is the pull of your work. We Americans are a motor-minded people and the urge to keep on the move is a terrific drive. Yet we must realize that only as we have fellowship with our Lord in our quiet time can we expect to be blessed in our work for Him.

And lastly, we must realize that we ourselves, are the biggest enemy of all. This isn't easy—we hate to admit that we don't enjoy being in the presence of God. Perhaps we see ourselves too clearly there.

Most of us find it hard to pray long enough. Why? Because we have so little in common with God. Our greatest interest is in the world, instead of in the Kingdom of God. It takes a complete about-face in our desires and motives to enjoy spending time with the Lord. Most of us lose the battle of the quiet time because, whether we want to admit it or not, we don't really want to win it!

There are two ways in which Christians win this battle. Some go down into the valley of the shadow of death, face the awful fact of final judgment, and then come up determined to keep a regular time of devotion with the Lord. Then, when anyone would interfere with their devotions, they have the courage to say, "From henceforth, let no man trouble me, for I bear in my body the marks of the Lord Jesus."

But others learn the better way of fall-

ing in love with the Lord Jesus. Like earthly love, this love for Him does not come the same way to all. With some, it is love at first sight. From the first moment they behold Him, they fall at His feet in delight. But others grow slowly into knowing and adoring Him. But whether this love rushes or creeps into our souls, when it comes, nothing then can keep us from the quiet time, from the joy of being alone with God. Ever-increasing love for Him is the secret of winning the battle for the quiet time.

BEGIN 1954 WITH PRAYER

WHATEVER we may have accomplished for our Lord during 1953, we are now inspired with the desire to do more for Jesus in the coming year. And there will be more that needs to be done! There will be new spiritual battles for us to fight. There will be more people watching our lives to see if they reflect the love of our Saviour. The need for Jesus in our own community will continue to challenge us to fullest consecration. God wants us to do "exploits" for Him this coming year.

Often the decisive part of a battle is the first five minutes of the engagement. The actions of a runner at the beginning of a race largely determine whether he will win. How important that we shall BEGIN this New Year right—with prayer!

WATCH NIGHT—December 31

The prayer service on New Year's Eve is more than a form which has been handed down to us for three centuries. Many of the great spiritual awakenings of recent centuries have begun in WATCH NIGHT meetings. The revival under the Wesleys and Whitefield, for example, was granted in answer to WATCH NIGHT prayers.

At the close of each year, businessmen take inventory, examine their progress during the past year, and make plans for the future. Many changes in policy are decided upon at this time. We shall do well to examine the record of our past year prayerfully. We may discover ways in which our lives can bring greater dividends to the Kingdom in the year to come.

A WATCH NIGHT service must not degenerate into an evening of entertainment, or it will be worthless in the sight of God. It should be a time of thanksgiving for past mercies and supplications for future blessing. Let us spend a time together on our knees. We ought to come to God as a congregation on New Year's Eve, for congregational prayer brings congregational revival.

UNIVERSAL WEEK OF PRAYER

Beginning Sunday, January 3

Once again a week at the beginning of the year has been set aside as a Universal Week of Prayer. This week is from Sunday, January 3, to Sunday, January 10, inclusive. Some suggestions may help us to know what to pray for during this time:

SUNDAY: Let us uphold our foreign missionaries in prayer. Let us also pray for: (1) adequate funds for missionary advancement; (2) abundant literature supplies for every field; (3) wisdom for gospel workers in critical areas; (4) training of native Christians for evangelizing their own people.

MONDAY: Pray for Bible translators, distributors, and teachers. Our prayers are the rain that waters the Seed when it has been planted. Pray for all Bible-believing pastors and Sunday School workers as they seek to interest needy souls in the life-giving Word. Pray for all our Bible schools.

TUESDAY: Pray for the strengthening

PREVAILING PRAYER

"When the glory of the Father
Is the goal of every prayer:
When before the throne in heaven
Our High Priest presents it there:
When the Spirit prompts the asking,
And the waiting heart believes:
Then we know, of each petition,
'Everyone who asks receives.'"

of home life. Let us uphold our Christ's Ambassadors Department and pray for the success of our youth program. Remember the servicemen all over the world.

WEDNESDAY: Pray for persecuted Christians behind the Iron Curtain and for believers living in Catholic countries. Pray especially for REVIVALTIME and ask God to save souls everywhere through this radio ministry.

THURSDAY: Let us ask God to guide our President; to help the world's leaders to realize that without God they cannot do anything effective. Take to the Lord the conditions which threaten peace; pray for the recognition of Jesus as the "Prince of Peace."

FRIDAY: Pray for our evangelists and for the strengthening of the new converts. Pray for publishers of gospel literature. Pray also for our Home Missions Department and the missionaries to the deaf, the Jews, the Indians, prisoners, etc.

SATURDAY: May the Lord stir us to a greater desire for deep spiritual revival, both in our individual Assemblies and in the world at large. This is not a responsibility of evangelists and pastors

alone; it is a matter to be settled between God and all His people in prayer.

SUNDAY: Let us pray that the Lord will help us as individuals to become more effective witnesses this coming year. May we seek the leading of the Spirit to those who need our personal ministry.

Following such a program for eight days will help us to form good prayer habits for the entire year. Our responsibility is not ended when we have finished the Universal Week of Prayer. We show our faith and our loyalty to Christ by CONTINUING in prayer.

Let us seek God's presence this coming year as never before. How much more could be accomplished by the Church if all her members were prayer warriors! Let us give God a chance to show His power in 1954 by BEGINNING the year with prayer and CONTINUING in prayer.

ONE YEAR TO LIVE!

IF YOU HAD A YEAR TO LIVE AND \$10,000, HOW WOULD YOU SPEND IT? This was the sensational headline in a midwestern newspaper some time ago.

Medical specialists had told a wealthy widow that she probably would die of a heart ailment within the next twelve months. As a result of their warning, the widow sold her business, gave part of her money to her daughter and part to charity, and she still had \$10,000 left.

"I want to know how to spend it to get the most pleasure out of it," the newspapers quoted the woman as saying. One paper offered \$200 in prizes for the best letters of advice. Thousands of responses were received from all over North America. Telephones were kept busy. So great and disturbing was the response that the poor widow sought refuge in a friend's apartment!

The advice given was varied. Most of the letters advised her to spend the year gambling, sightseeing, traveling, drinking. However, no less than forty per cent advised her to seek comfort and pleasure in God. These letters seemed more concerned about the way the woman should spend her time than the way she should spend her money. They seemed to reason that a year spent away from God was a year poorly spent.

Every new year presents a spiritual question. Here are 365 days. What shall we do with them? Shall we spend them for personal pleasure or shall we dedicate them to the service of God?

Mankind is made in God's likeness. We were made to have communion with God, and without that communion our hearts are never satisfied. Riches cannot

satisfy. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

Each hour is a golden ring studded with sixty diamond minutes. We must not waste it. Time is precious, because it is in limited supply. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2).

The Bible constantly warns against procrastination. If we could draw back the veil from hell, our eyes would see thousands who are forever lost simply because time slipped by so quickly that they died before they had made peace with God. "Today if ye will hear God's voice, harden not your heart" (Psalm 95:7, 8).

If you have a year to live, spend it for God. Make sure, first of all, that you are on the road that leads to heaven. Christ said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." He is the way to God; He is the truth you need; He is the life which truly makes a year worth living.

Is this Saviour your personal Saviour? "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name" (John 1:12).

You may not be warned as the widow was. You may have LESS than a year to live. Therefore, without further delay,

"Prepare to meet thy God" (Amos 4:12).
—by Nathanael Olson (courtesy American Tract Society, New York).

FEW MOSCOW CHURCHES OPEN

An English clergyman just back from a visit to the Soviet Union said that only 45 of Moscow's 1600 churches were still open.

Canon Mervyn Stockwood, vicar of Morfields parish in Bristol, England, said that he visited one church that had 3,000 persons jammed inside.

He said that Soviet authorities appointed an atheist as his guide. "I asked him, 'Do you know Jesus Christ?'" the clergyman related. "I know you do not believe in God," I went on, "but Jesus is one of the great figures in history. Tell me what you know of Him." The atheist replied, "I know nothing of Jesus except that He did not exist and is the invention of you Christians."

NEW ASSEMBLY TAKES OFFERING FOR "REVIVALTIME" IN VERY FIRST SERVICE

Recently Edward Simmons, former missionary to Africa, expressed a burden that was on his heart for one of the greatest mission fields in the world, the metropolitan area of New York. Together with the District Officials, Brother Simmons made contact in Port Chester, N. Y. and felt the Lord would have him go

there and pioneer an Assembly of God.

In the very first meeting held to gather interested people together, Brother Simmons told about his burden for the millions of the greater New York area and said that REVIVALTIME in its new ABC hookup would be reaching thousands of homes. A spontaneous offering was received designated for REVIVALTIME'S new program.

REVIVALTIME has been the means of opening doors in many communities where the New York-New Jersey District has opened new churches in the past several years.—by Richard J. Bergstrom, District Secretary-Treasurer.

TWICE THE SPEED OF SOUND

Not long ago the world was wondering whether a human being would ever be able to "break the sound barrier." Now we are told that Test Pilot Scott Crossfield in California has flown 1,327 miles per hour in a rocket-powered plane to become the first man ever to fly twice the speed of sound. This is a speed of 22 miles a minute. At this rate, one could leave New York at 8 a.m., E.S.T., fly two hours and land at Los Angeles at 7 a.m., P.S.T.

The farther man goes in his scientific accomplishments, the easier it should be for us to believe in the miracle-working power of God. If finite man can do so much, our infinite God can do much more. With Him ALL things are possible.



NEW CHURCH ERECTED IN WRIGHTSVILLE, PA.

There are only 40 members in the Assembly of God at Wrightsville, Pa., yet the Lord has enabled them to erect this fine new house of worship. They dedicated it to His work February 15, 1953. A. N. Chase, the Eastern District Superintendent, was the dedicatorial speaker.

The new church stands on the corner of Chestnut and South Second Streets, just a short block from U. S. Route 30. It is 36 x 64 feet, constructed of cement and cinder blocks with five-color brick veneer walls. The windows are colonial style with amber and green hammered cathedral glass. The building is valued at \$50,000.

The street-level floor contains the auditorium (seating capacity 160) and a nursery. The basement houses eight Sunday School rooms, a young people's auditorium, furnace room and rest rooms.

The church was started in 1932 under the ministry of Warren Anthony. The present pastor is George Hatchner, who has served since 1950. Other pastors who have served this church in years gone by are Frederick Eide, Frederick Reidenbach, and Malius Davidson.

Pastor Hatchner is thanking God for the way He has blessed and is blessing the congregation. "At the present time there is a real hunger for the things of God among the people," he writes. "Folk are praying and the Spirit of God is moving." The Sunday School enrollment is 120.



NEW CHURCH DEDICATED AT SOUTH GATE, CALIF.

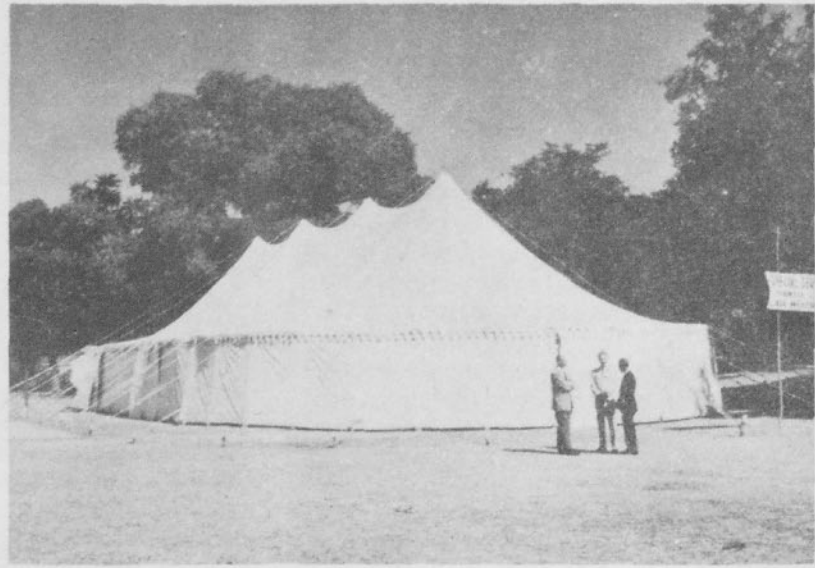
The Firestone Assembly of God Church at South Gate, Calif., was dedicated free of debt March 1, 1953. The District Superintendent, F. C. Woodworth, officiated at the dedication.

Originally this church was known as the Watts Full Gospel Tabernacle, in Watts, Calif. There were only 24 members in 1944 when Oscar D. Butterfield became pastor. The location of the church was undesirable, so after Brother Butterfield had been pastor for two years the congregation purchased a site for a new building. It was at the nearest point in South Gate—the corner of Glenwood Place and Sante Fe Avenue.

Plans for the complete project were made from the beginning, when the plot of ground was purchased, but construction proceeded only as funds permitted. First they built the C. A. chapel, which seats about a hundred. When this chapel was finished, the church moved into it with forty voting members. Later, as the membership continued to increase, a two-story education building was erected. This year the main church auditorium (seating capacity 350) was completed. The entire property has an estimated value of over \$125,000. Best of all, the church is enjoying a continuous revival. Souls are being saved, believers filled with the Spirit, and sick bodies miraculously healed in the regular services.

India Gospel Tent Dedicated

Andrew McDermid



"The gospel tent measures 110 x 150 feet . . ."

AT LAST our dream has come true. Many of the missionaries in North India had been praying for a large gospel tent in order that the unsaved multitudes might be reached with the gospel. Because the time is so short, we longed to step up the tempo of evangelism in this heathen country. Praise God, on November 4, 1953, we dedicated our new India gospel tent and commenced revival services with Evangelist Willard Cantelon. It is a beautiful tent, made of three thicknesses of canvas. It measures 110 by 150 feet.

Having proved the faithfulness of God in supplying this need, we knew that everything would work out accordingly for our revival services. However, on the very day that we erected the tent, a great riot broke out in Lucknow, fomented by college students. The police intervened and there was fierce fighting in the streets.

We recognized this as Satan's opposing hand, and it caused us great concern, especially when nine buses were set afire, one of them only two blocks from where the tent was standing. It seemed for a while that all our labor might go up in flames. We took the matter to God in prayer, believing that the mob would be restrained from harming the new tent. My wife persuaded me to leave it with

the Lord and retire for the night. We did just that and enjoyed a night of restful sleep. The next morning the tent remained unharmed.

It was into this atmosphere that Brother Cantelon and his evangelistic party came. We planned to commence the services on Sunday, in spite of the riots; however, the city was placed under curfew, and no one was allowed on the streets for two or three days.

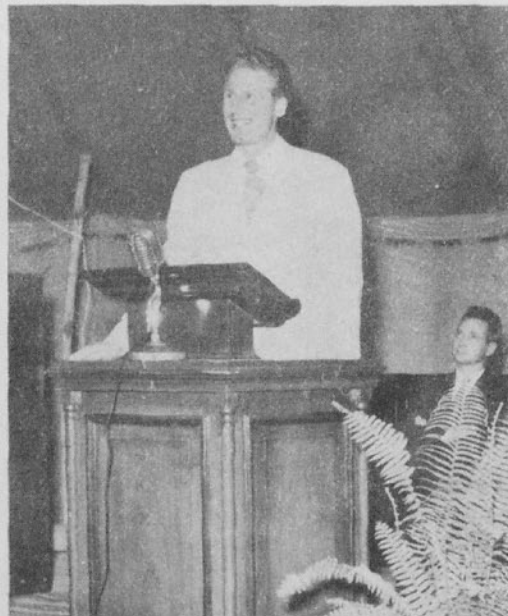
We opened the revival services on the following Wednesday and only forty peo-

ple arrived—in a tent that seated several hundred. This did not discourage us. We took the matter to God in prayer and the next night the crowd doubled. By the third night the tent was filled and it was packed with hungry people for the remainder of the campaign.

local church in this manner and we thanked God for this gospel tent. Night after night the gospel went out to the multitudes in Lucknow. God poured out His Spirit and signs followed the preaching of the Word in demonstration and power.

During those first two weeks of meetings 336 people came forward for salvation. It was a thrilling sight! Periods of prayer were set aside for the sick and suffering; and many received a healing touch from the Lord. Night after night Brother Cantelon brought simple yet powerful sermons. It is hard to put into words how great a blessing this evangelistic party has been to us. After a missionary has struggled along in India without help, he certainly can appreciate it when the Lord sends such excellent talent his way.

By the time you receive this report, the gospel tent will have been sent to Calcutta where the Cantelon party will hold six weeks of revival meetings. Throughout the year, the tent will be kept busy in the principal cities of North India bringing the gospel to thousands upon thousands who never would have had a chance to hear the good news of salvation.



Evangelist Cantelon preaching

ple arrived—in a tent that seated several hundred. This did not discourage us. We took the matter to God in prayer and the next night the crowd doubled. By the third night the tent was filled and it was packed with hungry people for the remainder of the campaign.

Christian and Hindu, Protestant and Roman Catholic, sat side by side in the great tent services. We knew that they could never be brought together in a

SPECIAL NOTICE

The Foreign Missions Department is changing the terminology used for some of the mission fields. That which has been termed the Near East will be called the Middle East in the future. The area formerly known as the Middle East will be termed Southern Asia. This means that Brother Carmichael will be Field Secretary for the Middle East, and Brother Ketcham will be Field Secretary for Southern Asia, the change being merely one of terminology and not of national assignments.

THE INDIA GOSPEL TENT
WAS PURCHASED FOR
\$1,500.00

THIS SUM WAS BORROWED IN INDIA ON A SHORT-TERM LOAN. WE APPEAL TO OUR ASSEMBLIES AND FRIENDS IN THE U.S.A. TO HELP CANCEL THIS LOAN AND THUS WIN THE PEOPLE OF INDIA FOR CHRIST.

Kindly designate your offering for "India Gospel Tent" and send it to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri

MY FRIEND—PANDIT TEWARI

Maynard Ketcham
Field Secretary for Southern Asia

YESTERDAY I received a letter from India which brought tears to my eyes. It told of the passing away of my dear Indian friend, Pandit Tewari. I could not refrain from writing a brief memorial of this stalwart soldier of the Cross.

Of course, you have heard of holy Benares. Every drop of its water, every grain of its sand, every ounce of its filth is sacred to the blindly devout Hindu pilgrims who swarm there like flies. The city of Benares has its own special Maharaja—wealthy, polo-playing potentate, of oriental story tradition. The Maharaja has his own special Brahmin, who at one time was no other than my personal friend Tewari.

Tewari was the religious preceptor of the Maharaja's household and the grand visier over all the ramifications of Hinduism in the Benares area—a regular Hindu "cardinal." Do not think Tewari was the old mumbo-jumbo spiked bed type of Hindu ascetic; no, he was a brilliant, college-bred man of the world—somewhat of a *bon-vivant*. The raja liked Tewari and showered favors on him, eventually giving him *Star of the East*, one of the finest polo ponies in India.

Near the city of Benares is a small mission hospital, ruled over by a kindly missionary doctor who always puts the Bible ahead of everything else. He is a believer in the Scriptures and therefore each afternoon he puts away his stethoscope and scapel for a trip into the country with his office staff. They spend the afternoon preaching the gospel. One day his band of workers reached Tewari's plantation and witnessed to all the laborers.

Tewari was livid with anger, "Drive those cursed Christian dogs off my land!" he shouted.

Soon a rowdy band of servants, brandishing big bamboo lathies, drove off the doctor and his faithful Christians. They were pelted with clods and their books were torn to shreds.

Later our friend Tewari got into difficulty. In a heated polo game with the fabled Indian army team, this six-goal player came, fell from his horse and was terribly lacerated by flying hoofs. His face was laid bare to the bone.

In such times as this only the "Padri" doctor can help. Soon Tewari was patched up with meticulous care by the mission doctor, and eventually discharged from his office with a warm handshake and the gift of a leather-bound Bible.

The Bible meant nothing to Tewari but he thought the cover was exquisite. So he tore off the cover and had his servants glue it on his copy of the Gita, or



Pandit Tewari

Hindu scriptures! The rudely plucked pages from the Bible were scattered all over the place, blown hither and thither by the hot summer wind, and whenever Tewari tried to pick them up, to crumple or throw them away, his eyes fell on a passage of Scripture that pierced his heart like a barbed arrow.

He was angry, and very uncomfortable, and yet he was fascinated! Before he knew it, he was reading the Bible and he became a real believer in Christ. Later he boldly gave his testimony.

As a result of Tewari's conversion, he was driven from his job and home by the angry raja and friends. He found refuge for one month in a cave high up in the Himalaya Mountains. He lived on roots and berries, as he continued studying the teachings of the Bible. While living in the cave he received a marvelous illumination from God that urged him to come down to the plains of India. Through the providence of God Tewari met a Pentecostal worker, who led him into a deeper experience with God. After receiving the Baptism in the Holy Spirit he became a mighty evangelist holding revival campaigns throughout India.

And now Tewari's days of labor are over. After years of invading the citadel of Satan's kingdom and bringing many Hindu priests to Christ, he has gone home to be with the Saviour he loves.

May God give us more soul winners like my friend, Pandit Tewari of India.

No man can meet Jesus Christ and ever be neutral again—Dr. Eugene A. Nida.

MONTHLY REPORT

Foreign Missions Department

October 1953

CONTRIBUTIONS

Alabama	\$ 1,872.99	Ohio	11,694.93
Appalachian	510.31	Oklahoma	8,231.73
Arizona	747.97	Oregon	7,720.33
Arkansas	3,544.21	Polish Br.	125.75
Eastern	10,718.73	Potomac	6,141.38
Georgia	1,907.08	Rocky Mtn.	6,571.36
German Br.	1,980.78	Russian Br.	95.64
Greek Br.	53.75	South Calif. ...	18,944.94
Hungarian Br. ...	298.25	South Carolina ..	268.83
Illinois	10,617.76	South Dakota ..	1,462.71
Indiana	4,792.28	South Florida ..	4,104.69
Italian Br.	100.00	South Idaho	1,379.03
Kansas	6,058.55	South Missouri ..	10,243.24
Kentucky	670.57	South Texas	5,902.27
Latin Am. Br. ...	583.82	Tennessee	920.99
Louisiana	1,340.49	Texas	8,687.09
Michigan	7,410.08	Ukrainian Br. ...	344.28
Minnesota	10,327.26	West Central ...	5,219.51
Mississippi	1,377.04	West Florida ...	1,277.67
Montana	3,122.17	West Texas	5,594.75
Nebraska	6,097.47	Wisc.-N. Mich. ...	4,724.50
New England	2,544.56	Wyoming	414.32
New Mexico	2,243.29	Alaska	126.70
N. Y.-N. J.	17,106.62	Canada	157.35
N. Calif.-Nev. ...	14,499.65	Foreign	999.10
North Carolina ...	791.55	Miscellaneous ...	120.75
North Dakota	2,663.42	Legacies	1,724.74
Northwest	19,071.82	Spanish Lit.	4,241.18

Total Amount Reported	\$250,523.49
District Fund	\$13,491.80
National Home Missions	2,867.55
Expense	7,856.07
Literature	112.34
Given Direct to Foreign	
Missionaries	39,458.67 63,786.43

Received for Council Foreign Missions	\$186,737.06
Received for Non-Council Foreign Missions	4,304.07
Missionary Offerings Not Allocated to	
Any State	42,082.01
	\$233,123.14

DISBURSEMENTS

Basutoland	\$ 844.72	Brazil	3,007.20
Belgian Congo	5,034.67	Chile	3,797.63
Dahomey	2,349.02	Colombia	317.75
French Togo	1,853.20	Guiana, British ..	490.35
Gold Coast	11,364.60	Paraguay	380.00
Liberia	13,088.63	Peru	4,644.46
Nigeria	5,050.40	Uruguay	1,408.00
Nyasaland	2,627.60	Venezuela	2,177.14
Sierra Leone	1,193.00	West Indies	12,943.20
Tanganyika	420.02	Children's Educ.	
Union of S. Af. ...	4,530.45	in U.S.	1,948.72
Upper Volta	7,889.08	Entertainment	
China	111.00	of Mission-	
Fiji	652.25	aries	4,304.07
Formosa	1,732.40	BGMC Mtl. &	
Hawaii	3,623.73	Ship. Exp.	434.80
Hong Kong	3,741.97	Conven. Exp. ...	14.28
Indonesia	4,881.57	Deputational	
Japan	10,209.97	Exp.	2,202.46
Korea	2,277.37	Fld. Secre-	
Malaya	2,556.10	taries	3,022.29
Philippines	15,842.35	Literature	937.31
Samoa, Amer.	557.60	Mission Cars ..	216.42
Burma	811.91	N. Y. Office	
Ceylon	2,494.11	Export Div. ...	1,200.00
India	41,663.18	N. Y. Office	
Egypt	5,861.18	Public Re-	
Europe	9,774.34	lations	860.00
Iran	162.00	Refunds and	
Israel	460.00	Transfers to	
Syria	621.38	other Depts. ...	8,356.51
Sen. Amer.	25,152.32	Spanish Lit.	4,260.49
Lat. Amer.		Speed-the-Light,	
Work in U.S.	429.44	C. A. Dept. ...	1,467.82
Mexico	4,640.94	Miscellaneous ..	1,243.38
Argentina	899.08	Retired Mis-	
Bolivia	2,607.56	sionaries	2,227.70

Total Distr. to Council Foreign Missions	\$259,870.12
Non-Council Missionaries	2,586.18

Total Disbursements	\$262,456.30
Charge to Hold Accounts	29,333.16

Total Receipts	\$233,123.14
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A cable informs us of the safe arrival of Mr. and Mrs. Magnus Udd and family in Nyasaland, East Africa.

SUNDAY'S LESSON

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

JESUS INTRODUCED AND ANOINTED

Lesson for January 3

Mark 1:1-13

At the coming of Jesus Christ, the Son of God, the dispensation of law passed away and the dispensation of grace took its place. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

It is fitting indeed that John the Baptist should have been sent as the forerunner of Jesus, for his very name, a shortened form of the Hebrew *Jehochanan*, means "the grace of Jehovah." The message of John the Baptist was a serious indictment against sin, a warning of wrath for those who would not repent; but it was also an introduction to "the Lamb of God, which taketh away the sin of the world."

1. THE INTRODUCTION OF JESUS

a. *The Beginning of the Gospel.* Many of the facts of Christ's birth and childhood are omitted by Mark. He gives only the central truth, the good news of redemption for man through faith in the grace of God. Until Christ came, obedience to the law had been the means by which God's people hoped to be saved. But the gospel was "good news," for now one could be saved through faith in Christ the Messiah, without the works of the law. This gospel had its beginning with the introduction of Christ; it will have its consummation in His return from heaven in power and great glory.

b. *Purpose of the Gospel.* The little that Mark says about the person of Jesus Christ is very meaningful. Jesus, through whom the gospel comes, is the Son of God. Salvation therefore is a divine institution, planned and provided by God. The Son of God was manifested in order to save those who believe.

c. *Foundation of the Gospel.* The gospel of Christ was not an afterthought of God. Even before the foundation of the world, Christ was the foreordained Redeemer (1 Peter 1:20). He is the "Lamb slain from the foundation of the world" (Rev. 13:8). Of Jesus the prophets spoke in minute details, even telling of His forerunner (Mark 1:2, 3; Mal. 3:1; Isa. 40:3).

d. *Announcement of the Gospel.* John baptized the people with water, signifying repentance, but his outstanding work was to announce the coming of Christ: "There cometh one mightier than I

after me, the latchet of whose shoes I am not worthy to stoop down and unloose." This One would do what John could not do—"He shall baptize you with the Holy Ghost." The Baptism with the Holy Ghost is therefore an outstanding evidence of the effectual ministry of our Lord Jesus Christ.

2. THE BAPTISM OF JESUS

a. *The People Await Jesus.* While John was baptizing the people and announcing the coming of Messiah, Jesus was yet at Nazareth, where He had been brought up. All the people were wondering who this honorable and mighty One could be.

Quickly but quietly Jesus came to John, seeking baptism. There was no pomp and parade. There was nothing in this lowly man to distinguish Him as the Person whom John had heralded.

b. *John Recognizes Jesus.* At first no one but John recognized the humble Jesus as the One of whom he had been making announcement. He knew by the Spirit, for it is only by the Spirit that the greatness and beauty of Christ can be seen. To the natural man "there is no beauty that we should desire him" (Isa. 53:2). Blessed are those whose eyes have been opened to see "the King in His beauty."

c. *John Baptizes Jesus.* Why did Jesus submit to a baptism intended for repentant sinners? Jesus had come to earth to take the sinner's place, "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). In His baptism He consecrated Himself to the purpose for which He came, making Himself one with every sinful man who would repent. He identified Himself with sinners, not to condone their sins, but to pardon them.

d. *God Acknowledges Jesus.* The same Holy Spirit who had inspired John the Baptist to say, "Behold the lamb of God, which taketh away the sin of the world," assumed the form of a dove and descended upon Jesus. The heavens were opened and the voice of the Father announced, "Thou art my beloved Son, in whom I am well pleased."

3. THE FIRST PREACHING OF JESUS

a. *Jesus' Testing in the Wilderness.* Jesus was the second Adam. Before He could begin His ministry He needed to prove Himself worthy of becoming the Saviour of man. Dedi-

cated to the will of the Father and surrendered to the guidance of the Holy Spirit, Jesus had to encounter face-to-face the prince of demons, who had caused the first Adam to fall. Satan met, in Christ, the first being robed in human flesh who was more than his equal. Christ triumphed in circumstances similar to those in which the first Adam failed. Victoriously, the last Adam came from the trial "in the power of the Spirit" (Luke 4:14).

b. *Jesus' Ministry in Galilee.* In deep humility Jesus went into Galilee to begin His ministry. He fulfilled no selfish desire, but always did those things which pleased the Father. He preached the gospel of the kingdom of God and called upon the people, "Repent ye, and believe the gospel." All men have to do to be saved is to repent (turn from their sins) and believe in Christ's saving power. He will redeem all who repent and believe.

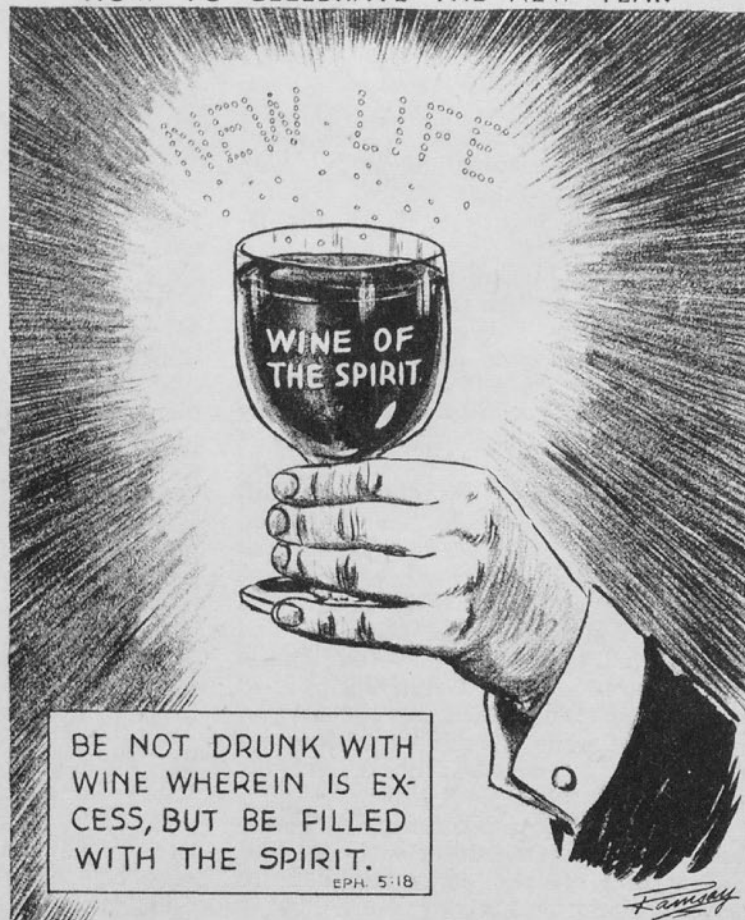
THIS WEEK'S LESSON

Christ, the Promised One (lesson for Sunday, December 27). Lesson text: Genesis 49:8, 10; Matthew 1:18-25.

Let the new year be a year of freedom from sin, a year of service, a year of trust in God, and it will be a happy year from first to last. It may be the hardest year we have known, but it will be the happiest.—J. M. Buckley.

Someone has counted the "fear not's" in the Bible and says there are 365—one for each day in the year.

HOW TO CELEBRATE THE NEW YEAR



MISSIONS AT HOME

New Works . . . Industrial Chaplaincy
Alaska . . . Jews . . . Deaf . . . Prisoners
Indians . . . Foreign-Language Groups

"LINE UPON LINE"

The news from our Chicago Hebrew Mission is greatly encouraged of late, and we are happy to share with our readers some of the experiences of the workers there. Following is a report by Sister Louise Kaufmann:

"Many Jewish people come to know the truth of God 'line upon line, precept upon precept. . . .' The revelation does not burst upon them suddenly, but it is 'here a little, there a little.'

"So it has been with Mrs. S., with whom we have been studying the Bible for some months. She is truly a seeking soul and has made much progress. One day when Sister Ruth Witt Toczek and I were out doing visitation work, we came to the home of Mrs. S., whose husband is a medical doctor. As we spoke of Jesus being the Messiah, she answered, 'Well, if Jesus isn't the Messiah, I don't know who is.' This is quite a strong statement coming from a Jewish woman. We found through further conversation that as a child she had attended a Christian Sunday School, and while she had never been saved she did have a measure of light in her soul. God had led us to her to bring her into the full knowledge of our blessed Saviour.

"We began to visit her regularly, and each week we studied Messianic prophecies together. Little by little the Word shone into this precious soul, until one day she made a statement showing the wonderful convicting power of the Word of God.

"I don't understand it,' she said, 'but since I've been studying the Bible, I see things in a different light. I never gave it a thought that our relationship with my mother-in-law ought to be changed; now, however, it troubles me. The commandment, "Honor thy father and thy mother," seems to stand out in bold type. It likewise hit my husband,' she continued. 'He cannot get over his resentment because his mother tried to interfere with his choice of a wife.' But here was the commandment, and what was to be done about it? What a wonderful example this is of the work of the law. It reveals sin, it condemns sin, because the law is good. However, that is as far as it can go. It cannot change the heart, nor make us any better. It cannot save.

"We pointed out that when we were enemies of God, Christ died for us; and because of His love for us, we can be at peace with those who would be our enemies. We then suggested praying and bringing the matter before the Lord. When we met again, she greeted us with

a beaming face. 'You remember,' she said excitedly, 'We prayed about the mother-in-law situation. Just think! Out of a clear sky, something happened which has never happened before. She called, saying she would like to bake an apple pie for us, and asking if we would come over and call for it! I covered my astonishment with a meek assent, and later my husband and I went over to her house. On the way I got some flowers for her.'

"When we greeted them,' she continued, 'the old feeling of trembling from my knees down had completely vanished. Instead, I felt at ease, with no disturbance or hatred in my heart.'

"Mrs. S. is learning that the Lord does not only help in all the circumstances of life, but above all, He is the Saviour of the soul. We continued our regular Bible study with her, and one day we invited her to a revival meeting in our church. We had sometimes discussed the 'supernatural' reality of God as manifest in Pentecost. This was challenging to both Mrs. S. and her husband. So they consented to come.

"They were very much impressed, and went into the prayer room to witness the people praying in the old-fashioned Pentecostal way. Soon they were down on their knees too, and both she and Dr. S. testified to having accepted Christ as their personal Saviour. What a wonderful blessing it is now, in coming into their home, to see what changes have been wrought under the influence of God's Word in the past few months. The radio is usually tuned to a Christian program. At meals God's blessing is always asked. And the things of God continue to become more precious to this dear family as they grow day by day in grace and in the knowledge of our blessed Saviour."

A RABBI CONVICTED

Another one of our ministers to the Jews who works with our Chicago Hebrew Mission is Miles Newman. Brother Newman is very active in ministry, both to the Jews, and to servicemen as he has opportunity. He writes the following:

"At the Christian Business Men's Committee convention in Chicago, I became acquainted with a Christian brother from Florida, who encouraged me to visit with him a Jewish Rabbi, with whom he had dealt on different occasions.

"We were received into the Rabbi's home in a unique way. Being informed that we were coming, he prepared himself to 'stand up against us,' as it were. He greeted us with an open Bible resting on his knees. His wife and two Jewish couples from his congregation were seated with him.

"He wasted no time with long preliminaries, but plunged into his first argument. He was going to 'correct' us on our interpretation of Ezekiel 37. He claimed that this resurrection of dry bones was an historical, physical resurrection, at Ezekiel's time, and had no future application. It was easy for us to clarify this, merely by reading the context in verse

11 of the same chapter: 'Son of Man, these bones are the whole house of Israel.' This led on to Ezekiel 11:13-24 which speaks of the future of the remnant of Israel—their restoration and conversion and future glory. God would make a new covenant with Israel and put His law in their hearts, and thus, having His Spirit, they would know God (a know-so salvation) and keep the 'spirit of the law'—not just the outward ceremonies. They would thus fulfill and abrogate the ceremonial law.

"The interest of all was truly aroused. I also then expounded Jeremiah 31:31-34. 'Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers—which covenant they brake. . . . After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. . . . for I will forgive their iniquity, and I will remember their sin no more.' I paralleled this with the New Birth, performed by our blessed Messiah, Jesus Christ.

"Seeing he was losing ground before his flock, the Rabbi countered that the Messiah's death, though admirable, was not absolutely necessary ('as the Christians make it out') but that atonement for sin could be merited by sorrow and restitution, as on the Day of Atonement. For did not Jehovah say in Malachi 1:10, 'Neither will I accept an offering at your hands?' And in Isaiah 58:8, 'Is not this the fast that I have chosen? To loose the bands of wickedness, etc.'

"But I countered with the fact that sacrifices and offerings were not accepted unless offered in the right spirit. Furthermore, it does not say that the sin offering was not necessary. The Prophet Isaiah prophesied the atoning death of the Blessed Messiah for our sins.

"The Spirit of God began to convict the Rabbi and he became uncomfortable as we read portions of Isaiah 53. The Rabbi showed signs of restlessness, and finally left the room. His wife hastened to 'pour oil on troubled waters,' hastening to the kitchen to prepare some refreshments. Jewish people are always hospitable. After serving us, she sat down and heard us at length. She is not far from the Kingdom. We are welcome to come back. Please pray for this dear Rabbi and his family."

The ministry of bringing the gospel to the Jews is not a spectacular one, but it is one that is paying dividends in hand-picked fruit for the Master from among His own chosen people. Let us continue to pray and not to forget these who labor faithfully in a personal ministry to the lost sheep of the house of Israel. This work is not self-supporting, and regular contributors are urgently needed. God has promised to bless those who bless Israel. Let us bless them with the light of the gospel by our offerings for those who are giving their time and strength to carrying the gospel to the

Jews. Your offering should be designated for "Jewish Fund," and sent to National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

Christianity in the News—1953

(Continued from page two)

movement, belonged mainly to the Pentecostals; but all this is now changing. In Los Angeles, for example, the Episcopal Bishop has actually assigned certain clergymen, with a deep interest in a healing ministry, to this work, and the Diocese of Los Angeles is establishing special healing missions. Many periodicals both in America and in Great Britain are printing extended discussions of this whole question, and huge audiences gather in different cities in attendance upon the ministry of men who claim to have healing gifts. In fact, in the city of Paris itself, a city very hard to move, as many as 5,000 people have gathered together in a single meeting, during 1953, under the auspices of Pentecostalism.

The third mighty movement in our land is that pertaining to revival, especially because of the amazing ministry of Dr. Billy Graham. Some of his audiences have numbered as many as 60,000 souls. How many thousands of people have been won to Christ under his ministry in the past year, I have not attempted to ascertain, but he, with many other evangelists, equally consecrated, though possibly not with his drawing power, have awakened the interest of vast multitudes in the redemption offered through Christ.

We must also mention here a matter that, while it has not become a movement, may well prove the initiation of currents in our educational life that could have tremendous consequences. I am referring to the address of the newly elected President of Harvard University, Dr. Nathan N. Pusey, delivered before the Divinity School of Harvard University in October, 1953. The Divinity School of Harvard has been Unitarian since 1805. The latest Professor of Theology there has even declared through the years that he has no evidence that God even exists. The Harvard University report on Education issued in 1945 dismissed the Christian faith with a wave of the hand. Now, suddenly, the new President of Harvard has boldly denounced the anti-supernaturalism of the former President, Dr. Charles E. Elliott, and has asserted that such an anemic religion as he proposed is no longer adequate, and that Christ came into the world to save sinners!

I do not, in this brief survey, attempt to record resolutions framed at various conferences, church conventions, etc. The widespread discussions regarding the mat-

ter of a return to the teaching of spiritual realities in our educational institutions, a subject debated feverishly both pro and con just now, requires a more detailed consideration than this short synopsis will allow.

SOME DANGERS CONFRONTING US

Though the growth of the church in America is something for which all Christians may be exceedingly grateful, we must not forget that as we look across the whole world, more great areas of this globe are today closed to definite Christian evangelism than at any time since the Apostles. The boundaries of Christendom, as a friend of mine recently said, are shrinking. There are 400 million more unevangelized souls in the world today than there were a generation ago. We have not sacrificially begun the work of evangelizing the world. It costs more to keep one United States aircraft carrier afloat in the Mediterranean, month by month, than the entire Christian church is giving for foreign missions month by month.

The cults in our country who repudiate redemption through Christ alone are experiencing an alarming growth. For example, 400 new Mormon churches are being erected this year in the United States of America alone.

The Roman Catholic situation around the globe is something that, sooner or later, must produce a terrible crisis in Christendom. In one country, Spain alone, there are more than 20,000 young men entering the priesthood this year, with the result that the theological seminaries are so crowded that some of the students have to be sent to South America to be educated.

The situation in Great Britain regarding Roman Catholicism is so serious that for the first time in decades, a great Protestant church has dared to speak up against Rome. The Archbishop of Canterbury, Dr. Geoffrey F. Fischer, speaking at the convocation of Canterbury on October 14th, boldly told the Church of England that they must not think of tolerating such superstitions as Papal Infallibility, the Immaculate Conception of the Virgin Mary, and her bodily Assumption, and added that the Roman Church was guilty of intolerance of other Christian groups, that she was totalitarian in government, and a spiritual dictatorship. These last two charges Rome quickly admitted.

The entire Christian church in our country has been shaken to its foundation with the facts that have been uncovered regarding Communism in the churches. We must not forget that while the charges, fully substantiated, of J. B. Matthews, have been bitterly denounced, they have not been answered. The House Un-

American Activities Committee has gone on record as saying that at least 600 American Protestant clergymen are secret members of the Communist Party, and between 3,000 and 4,000 sympathetically inclined to this group. Even Dr. Reinhold Niebuhr, the most famous of our theologians (though by no means the most dependable), has himself confessed that in his earlier days his convictions were Communistic, in which he now admits he was mistaken. Some denominations are today deeply concerned over the statements made by some of their leaders that "Anti-Communism is just as dangerous as Communism and sometimes even more so."

The continued publication of *The Interpreter's Bible* is letting loose in our country a flood of the most extreme radical Biblical criticism, a repudiation of atonement by the sacrifice of Christ, and of the inspiration of the Word of God, that the Church has ever seen in its literature, and when, say, 25,000



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clergymen begin to preach what they find in these pages, then will the Church be moving toward an apostasy more terrible than we even dreamed of.

A LOOK AT THE FUTURE

Dr. Billy Graham's meetings in Britain next spring have awakened the hopes of that land for a new revival such as D. L. Moody was able to bring there seventy years ago. Less than 4% of the people of England ever enter the house of God, and one-third of the entire membership of the Church of Scotland did not enter the house of God once in 1952, even for a Communion service.

The year 1954 has been declared by the present Pope to be a year wholly dedicated to the Virgin Mary, and if the propaganda proceeding from the Vatican, and the Roman ecclesiastical hierarchy throughout the world, during the coming year, is to be anything like the blasphemous prayer to the Virgin Mary which the Pope in November of this year has written, and had published, then we are going to see a revival of idolatry such as once we could hardly imagine. In that prayer the word "Christ" does not even appear; the Pope urged Catholics to pray daily to the "Queen of Heaven."

Thus does the Church face inevitably the greatest issues with which she has been

confronted since the Reformation. May God give those whose faith is in Christ alone, and who embrace the Scriptures as the revelation of God, faith to serve and, if needs be, to die for the sake of Christ and His gospel as we wait for the Lord from heaven.

HEALED

If God has healed you recently, we invite you to write out your testimony for publication so that others who need healing will be encouraged to believe and receive the Lord's healing touch. Kindly make your testimony as brief as possible, and ask your pastor to sign it; then mail it to the Pentecostal Evangel, 434 W. Pacific St., Springfield 1, Mo.

RHEUMATISM AND CRUSHED HAND

I would like to tell what the Lord has done for me, so others will be inspired to believe God for healing. I have been afflicted with rheumatism since I was young and now I am 61. During the last part of September, I was working on the railroad and a claw bar hit me in the ribs. It hurt so much I could not take a deep breath. Then I mashed my

hand. I was really in misery.

My wife had heard on the radio that there was a healing meeting in progress in Nowata, Okla. We decided to go, but when we got there we could not find the meeting.

Then I remembered a tent I had seen in Delaware, Okla., so we drove over there. Evangelist Wendeline Nelson was praying for the sick. We went inside and I could feel the power of God. After Sister Nelson prayed for the sick, she began to sing and it was then I felt an itching in my hand that had been mashed. I looked and the swelling was going down. When I got up to leave, my back was hurting awfully bad. Sister Nelson came back to ask me about my hand, and I showed her how the swelling had gone down. I told her about my back and she said, "The power of God is here to heal." She touched me and prayed, "Lord, confirm your Word."

I went home and I was so glad about my hand being well that I had forgotten about my other ailments. All soreness in my ribs was gone. The next day, Saturday, I worked on a man's car and put out a big washing for my wife. Sunday I thought about my rheumatism. I realized it was gone, and I haven't had it since. Praise God!

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All summer I had been trying to gain weight. When I went to work on Monday, I weighed at the depot and found I had gained six pounds.—Fred A. Morgan, Lenapah, Okla.

(Endorsed by Wendeline Nelson [Mrs. G. W.], Delaware, Okla.)

SUGAR DIABETES

I feel like a new person, and I am, since the Lord healed me of sugar diabetes which I had for over five years. I suffered greatly from this malady. I prayed and had prayer offered for me, but it never left me.

Then last September I was visiting friends in Los Gatos, California, and we attended the Foursquare Convention which was held at the Nazarene Camp Grounds. Evangelist William Branham was the main speaker. For three days I sat under the teaching ministry of Brother Herman Walters, pastor of the Foursquare church in San Jose, Calif. I suddenly caught the vision of a simple truth, "Jesus said it, and it's true!" Without telling anyone or having anyone lay their hands on me, I accepted my healing because Jesus said He healed me (Isa. 53:5 and Matt. 8:17).

It has been over two months since I was healed and I have not taken any insulin, and tests prove that I am healed. Praise God! I tell you, I am a happy man.

Four years ago I had to return from evangelistic campaigns in Jamaica on account of my illness. I was "retired" from active ministry, but now I am "refired" and am preaching again.

The Lord also had mercy on me last May when He healed me of serious injuries received in a wreck at Carthage, Mo. My chest was crushed, leg and ribs broken, knee injured, face severely cut, and wrist sprained. God delivered me from every pain the next day, and within four months I was walking and working again. I am as good as new.—William F. Kirkpatrick, Box 621, Modesto, Calif.

(Brother Kirkpatrick has been one of our ordained ministers since 1914).

NEWS

NEW OFFICERS ELECTED IN MISSISSIPPI DISTRICT

MERIDIAN, MISS.—The Mississippi District Council in a special called session elected J. F. Ballard as District Superintendent to succeed S. Walker, who had resigned. Brother Ballard, who has been out of the District office fifteen months, expressed deep appreciation to the voters for their confidence in selecting him to serve once again.

Charles S. Craighead resigned from the office of Assistant Superintendent, and J. C. Burkes was elected to serve in this capacity. Brother Burkes is pastor of the East Pine Street Assembly in Hattiesburg.

Brother Ballard will move to the District parsonage immediately. The address is 5815 Fifth St., Meridian, Miss.

AMONG THE ASSEMBLIES

BALDWIN PARK, CALIF.—We had a good meeting with Evangelist and Mrs. Ralph Coe of Baldwin Park. Souls were saved, sick bodies healed, and a number refilled with the Holy Spirit.—Ben E. McEntyre, Pastor, First Assembly of God.

SELMA, ALA.—We had a successful ten-day meeting with Evangelist Woodrow Oxner of Mobile, Ala. The power of God was evident in each service and we expect to see spiritual growth in the church.—Woodie C. Lee, Pastor.

DALLAS, TEX.—The Lovefield Assembly just closed a meeting with Evangelist Danny Lane of Waco, Tex. The Spirit of the Lord was present every night of the three weeks. The people were blessed as God poured out His Spirit. Several were healed and one backslider was reclaimed. We enjoyed the ministry and singing of Brother Lane. The Sunday School had a remarkable increase, going over the 100 mark.—S. W. Oates, Pastor.

CHEYENNE, WYO.—It has been our joy for the past 7½ years to pastor the First Assembly of God here. God gave us a wonderful growth in the Sunday School. We reached a high of 547. There have been over 1,000 conversion and several hundred have received the baptism of the Holy Spirit. We give the Lord Jesus all the glory.

Recently we resigned the pastorate in Cheyenne to become pastors of Evangel Temple, known for years as Southeast Assembly of God, on Southeast 75th and Foster Rd. in Portland, Oreg.—Joseph and Helen Dunets, Pastors.

RAYMOND, WASH.—The blessing of the Lord was upon us during the three-week meeting with Evangelist Cornelius Eylander of Everett, Wash. The meeting was preceded by two weeks of nightly prayer meetings. The Wednesday night before the meeting, God graciously filled four with the Holy Spirit. One was a Free Methodist lady. Thirteen more were filled during the revival.

A Methodist lady was healed when she received the Baptism, and a Baptist brother was filled with the Spirit, healed of acute stomach trouble, and delivered from cigarettes. A lady of the church who had not spoken in tongues for 18 years was refilled, as well as many others. A number were saved or reclaimed.

Brother Eylander's ministry of the Word and his fatherly concern will be remembered by our people for a long time.—Leonard J. Philp, Pastor.

OWENSBORO, KY.—We recently concluded an outstanding meeting with Evangelist W. V. Grant of Malvern, Ark. The crowds were the greatest we have had in a number of years. Over 700 came for salvation, and 170 received the baptism of the Holy Ghost.

God healed people of almost every disease which is common in this country. Nine totally blind eyes were opened. On some the cataracts dissolved and the scum ran down on their cheeks. Twenty-four deaf people were healed, including some mutes. Others were healed of cancer, and some who were bedfast or confined to a wheel chair were made whole.

We took in 73 new members and the Sunday School attendance reached a new high of 354. Since the meeting we have had to build a new church to accommodate the crowds. The auditorium seats 450 and we have 26 Sunday School rooms. Every Sunday since the meeting from one to 18 have been saved. The sick are being healed, and believers filled with the Holy Spirit.—Wayman L. Rodgers, Pastor, First Assembly of God.

COMING MEETINGS

Notices should reach us three weeks in advance, due to the fact that the Evangel is made up 18 days before the date which appears upon it.

DOTHAN, ALA.—Area-wide Workers' Training Course, Jan. 10—15; George H. Davis, National S. S. Representative, Springfield, Mo.

COLUMBUS, GA.—East Highland Assembly of God, Jan. 3—17; Evangelist Dave Wilkerson. (Jesse Smith is Pastor.)

TOMAH, WIS.—Assembly of God, Jan. 3—; Evangelist and Mrs. Donald Patz, Grand Forks, N. Dak. (Peter Dahlberg is Pastor.)

SPRINGFIELD, MO.—South Side Assembly of God, Jan. 1—; Evangelist Carl C. Haas, Springfield, Mo. (Jack West is Pastor.)

COLORADO SPRINGS, COLO.—First Assembly of God, Jan. 3—17; Evangelist W. M. Stevens.—by Milton Newman, Pastor.

PORT ST. JOE, FLA.—Area-wide Workers' Training Course, Jan. 10—15; D. V. Hurst, Supervisor of Workers' Training, Springfield, Mo.



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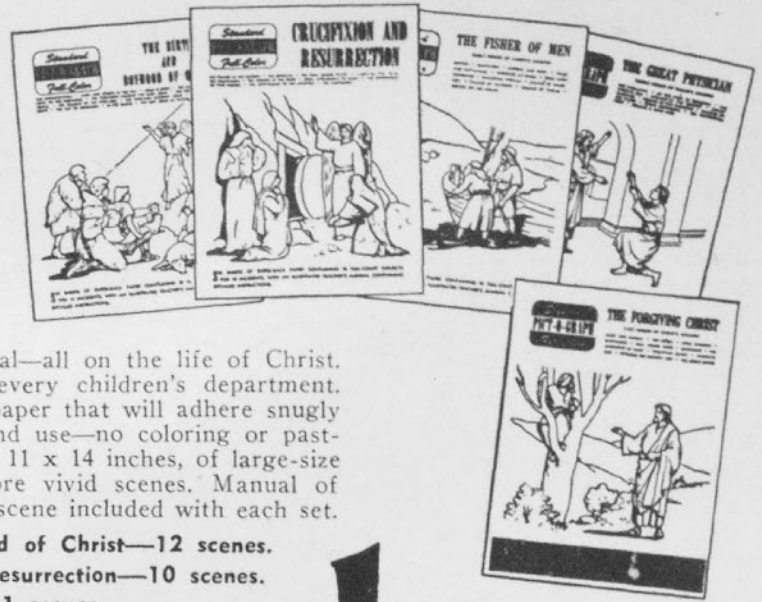
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TYRONE, PA.—Area-wide Workers' Training Course, Jan. 3—8; D. V. Hurst, Supervisor of Workers' Training, Springfield, Mo.

KANSAS CITY, MO.—City-wide Workers' Training Course, Jan. 4—9; L. B. Keener, National S. S. Representative, Springfield, Mo.

PHOENIX, ARIZ.—First Assembly of God, Jan. 10—; Evangelist and Mrs. J. F. Pepper. (V. Ernest Shores is Pastor.)

FRESNO, CALIF.—Calvary Tabernacle, Jan. 3—17; Jimmy Adams Evangelistic Party. (Claude Weaver is Pastor.)

MILWAUKEE, WIS.—Bethel Tabernacle, city-wide Workers' Training Course, Jan. 4—8; Victor Trimmer, Springfield, Mo., instructor.—by Harvey L. Flaherty, Sectional Representative.

TEXARKANA, ARK.—Sectional C. A. Rally, First Assembly of God, Jan. 8; Don Mallough, National C. A. Secretary, speaker. Neighboring C. A. groups urged to attend.—by Billie R. Bray, Sectional Director.

MINNESOTA DISTRICT MINISTERS' INSTITUTE—Assemblies of God Church, Detroit Lakes, Minn., Jan. 11—13; A. M. Alber, Sioux City, Iowa, guest speaker. Kenneth M. Freiheit is host pastor.—by G. Raymond Carlson, District Superintendent.

COFFEYVILLE, KANS.—Assembly of God, Anniversary services and Homecoming, Jan. 3—5. Ira Stanphill, Ft. Worth, Tex. and V. G. Greisen, Kansas District Superintendent and former pastor of Coffeyville Assembly, speakers. Sven Bjork will sing at each service. Services on Sunday at 10:45 a.m. and 7:45 p.m., on Monday and Tuesday at 7:45 p.m.—by Everette Ewing, Pastor.

BRADLEY, ARK.—Bradley Assembly of God, Jan. 10—; Evangelists Bessie Fisher and Nell Gaines Check, Memphis, Tenn.—by Billy R. Bray, Pastor.

HOT SPRINGS NATIONAL PARK, ARK.—Central Assembly, Workers' Training, Jan. 3—17; N. B. Rayburn, Henryetta, Okla., instructor. (Hugh Still is Pastor.)

CHICAGO, ILL.—Mont Clare Gospel Church, Jan. 3—17; "Christ for All" Crusade with Evangelist and Mrs. Paul Hild, Minneapolis, Minn.—by M. J. Gebhart, Pastor.

BLAIR, NEBR.—Assembly of God, Dec. 31—Jan. 12; Evangelist Frank Sobotka, Springfield, Mo.—by LeRoy Hamburger, Pastor.

COVINGTON, IND.—Assembly of God, Dec. 31—; Evangelist Floyd A. Reb, Dallas, Tex.—by D. L. Messner, Pastor.

BATTLE CREEK, MICH.—Church of the Four Fold Gospel, Jan. 3—17; Evangelist and Mrs. Paul Cantelon.—by E. A. Manley, Pastor.

MONTEGO BAY, JAMAICA, B.W.I.—Faith Temple, Jan. 1—; Evangelist Wallace Ross, Tulsa, Okla.—by Hilliard Griffin, Pastor.

LONDON, KY.—Assembly of God, Jan. 3—17; Evangelist D. C. Ogdan, Memphis, Tenn.—by Earl E. Blythe, Pastor.

DELANO, CALIF.—Assembly of God, Jan. 3—; Evangelists R. H. and Louise Bishop, Denver, Colo. (Lloyd J. Cagle is Pastor.)

MIAMI, FLA.—Full Gospel Tabernacle, Dec. 27—; Evangelist Stanley P. MacPherson.—by Orville C. Smith, Pastor.

VALENTINE, NEBR.—Jan. 3—17; Evangelist and Mrs. C. A. Beebe and Dean, Nampa, Idaho. (Harry Blakkolb is Pastor.)

LA MESA, CALIF.—La Mesa Gospel Tabernacle, Dec. 30—; Evangelist B. E. Lasater, Whittier, Calif.—by Gene Forrest, Pastor.

SANTA CLARA, OREG.—Assembly of God Chapel, Dec. 27—Jan. 8; Evangelist A. C. Grimes, Eugene, Oreg.—by Daniel E. Crowder, Pastor.

ST. PETERSBURG, FLA.—Glad Tidings Assembly of God, Jan. 3—17; Evangelist G. L. Johnson, Waco, Tex.—by J. Bashford Bishop, Pastor.

LOS ANGELES, CALIF.—Southside Assembly of God, Jan. 1—; Evangelists Harry and Verna Mae Hodge, Springfield, Ill.—by F. E. Westbrook, Pastor.

EAST LOS ANGELES, CALIF.—Jan. 3—10; Children's revival with Evangelist Virgil and Edythe Warens, Fullerton, Calif. (Elmer Draper is Pastor.)

HOUSTON, TEX.—Evangelistic Temple, Back-Home-Week Revival, Dec. 25—Jan. 3; Evangelist George Hayes.—Raymond T. Richey and C. N. Rice, Ministers.

MOOSIC, PA.—Full Gospel Tabernacle, Jan. 3—17; Evangelist Stanley Karol, Philadelphia, Pa.—by Helen and Chester Jenkins, Pastors.

WORCESTER, MASS.—Fellowship meeting, First Assembly of God, Jan. 1. Services at 3 and 7 p.m. Mr. and Mrs. E. V. Berquist and Mr. and Mrs. A. W. Earle, speaking and singing.—by Roy Smuland, Pastor.

NORTHEASTERN PENNSYLVANIA C. A. RALLY—Full Gospel Tabernacle, Moosic, Pa., Jan. 1. Hope Smith, Belleville, Ont., Canada, speaker and musician. Services at 2:30 and 7:30 p.m.—by Chester Jenkins, Pastor. (David Laquintano is Sectional Leader.)

COLUMBUS, KANS.—Dedication of new church, Jan. 1. Services at 10:30 a.m., 2:30, 6 (C.A.'s), and 7:30 p.m. Speakers: Everette Ewing, Sectional Presbyterian; Bartlett Peterson, President of C.B.I.; Owen Carr, District C. A. President; and V. G. Greisen, District Superintendent.—by Calvin D. Jones, Pastor, First Assembly of God.

SECTIONAL C. A. CONVENTION and Watch Night Service, Paragould, Ark., Dec. 31. Services at 2:30, 5:30 (communion service), and 8 p.m. Speakers: Don Mallough, National C. A. Secretary; G. W. Harcastle, District Superintendent; and Merle Harris, District C. A. President.—by E. Joe Wilmoth, Sectional C. A. Director. (J. O. Smith is Host Pastor.)

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