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



Assembly of God  
Moorhead, Minnesota

# PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

## "Cedars of Lebanon" Planted

The Ministry of Agriculture in Lebanon, the country from which King Solomon imported the famous "cedars of Lebanon" thousands of years ago, has initiated a program to reforest its mountains and roadsides, especially with the cedars which had become nearly extinct.

## Moslem Guardianship Ended

The Jordan government has abolished the post of Moslem Guardian of the Holy Places in the Old City of Jerusalem. The post was created by the late King Abdullah in 1951 but it has been opposed by various Christian churches who feel that guardianship is unnecessary.

## The Gospel on Radio Israel

"A broadcast over Radio Israel by a minister of the Zion Christian Mission is expected to bring repercussions in Israel religious circles," reports the Baptist *Watchman-Examiner*. "The program allegedly violated an agreement between Israel authorities and Christian communities prohibiting outright missionary activity over the official radio. It included 'testimony' in Hebrew by former Bulgarian Chief Rabbi Daniel Zion describing his conversion to Christianity and urging Jews to become converts. The Zion Mission clergyman said his script was approved by the controller of Radio Israel before the broadcast."

## No Travel on the Sabbath

The Government of Israel, in order to conserve fuel, has barred all travel in private cars on the Sabbath (Saturday) and on one other day in the week. All traffic now comes to a virtual standstill on the Sabbath, as urban and inter-urban public transportation was banned some time ago through the influence of orthodox leaders. Only physicians in the course of professional duties are exempt from this regulation.

This casts a new life on the significance of the words of our Lord concerning Israel's days of tribulation: "Pray ye that your flight be not in the winter, neither on the sabbath day: for then shall be great tribulation. . . ." Matthew 24:20. With public transportation gone and cars locked up in garages, a quick escape in an emergency on the sabbath would be impossible.

## Dried Beer

Science has come up with something that might conceivably be a real boon to servicemen—dried beer. According to the London correspondent of the Associated Press, all the soldier has to do is to add water to the packet of starch gum, hop oil, and flavoring. Dried beer would be a boon to soldiers who found themselves in situations such as sometimes arise in a battle area, where beer is the only cold drink that is made available to them. With dried beer they would be provided with cold water, and they would have the privilege of throwing away the packet and drinking just the cold water!

## Drafted for Civilian Work

More than 1,000 religious objectors to military service have been called up by their draft boards and assigned to civilian work. The drafting of conscientious objectors in America began July 1. An additional 6,300 men who have appealed for C. O. classification are subject to immediate call. They will be assigned to work in mental hospitals, TB sanatoriums, homes for the aged, and other institutions.

Religious New Service reports that Selective Service has also approved church-sponsored relief and rehabilitation projects in 17 foreign countries for C. O. assignments. Thus Christian young men of draft age can answer the call of their country without bearing arms in any sense whatever.

## Catholic Pictured on Bible Stamp

According to the *Christian Century*, a modernist periodical, the portrait of Archbishop Adolph of Mainz appears on the special postage stamp which the U. S. Government has issued to celebrate the 500th anniversary of the Gutenberg Bible. In an editorial entitled, "Gutenberg Stamp Twists History," it points out that Adolph of Mainz had nothing to do with the printing of the Bible "until about ten years after the printing of Gutenberg's great 42-line Bible." It states: "This is the first time in history when a member of the Roman Catholic hierarchy has been pictured on a U. S. stamp."

## Lutherans Accept New Version

The Eighteenth Biennial Convention of the United Lutheran Church in America, meeting in Seattle, Wash.,

Oct. 10, 1952, voted "after a hectic three-hour argument to accept the Revised Standard Version of the Bible," the Associated Press reports. The church's Commission on Liturgy opposed the new version, declaring it "would be highly unwise to give premature approval to the liturgical use of a version of the Bible—however fine—of which the church has not yet had opportunity to measure the full stature."

The United Lutheran Church is the largest Lutheran body in the U.S.A. The second largest is the Lutheran Church—Missouri Synod, which is a more conservative body, not likely to be so quick to put its stamp of approval upon the new Bible Version.

## The Best Book Omitted

It is reported that for the past seven years a work has been in preparation, consisting of some forty volumes which will contain a summary of all the principal volumes of the past 2,500 years, with a final 'index' volume, costing a million and a half dollars. The New Testament is not to be included in this summary of the greatest books of 2,500 years!

On the board of publishers is Dr. Alexander Meiklejohn, whom Dr. Wilbur M. Smith describes as "one of the outstanding enemies of the Christian faith in our generation." Dr. Meiklejohn says: "Who wrote the Bible? It seems clear that God did not do so. Nor did he inspire men to do it. But that implies that the aspirations of the Bible were created by men, created by their own unaided efforts." Unbelievers try very hard to discredit the Scriptures—perhaps to silence the authoritative voice with which it condemns their sin!

## Gideon Bibles in Hotels

The Gideon Bibles which have often been placed in a drawer or some other unnoticeable spot in hotel rooms are now to be placed on top of a table or desk in the Sterling Hotels System, according to a statement made recently by the general manager.

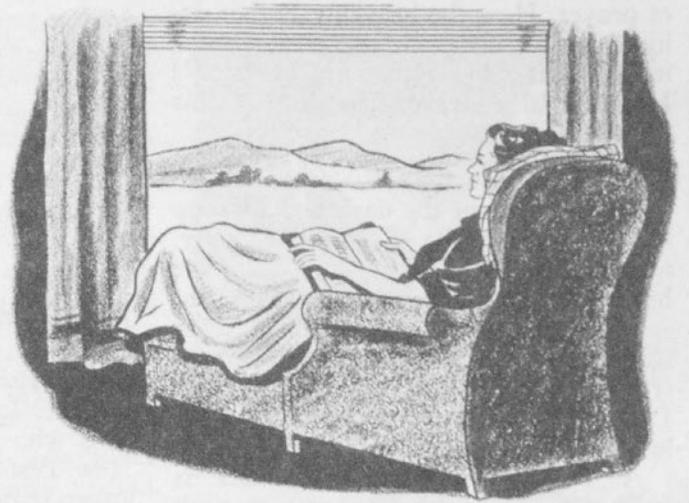
Over 6,000 hotels affiliated with the American Hotel Association have been instructed by the A.H.A. board of directors to do the same.

According to *World Outlook*, an atheistic society persuaded a 600-room hotel to remove the Bibles that had been placed in the guest rooms by the Gideons. During the first night following their removal the night clerk had to answer more than 200 inquiries as to what had become of the Bibles. The next morning the management had them placed back in the rooms, for it was clear that the Bibles served a useful purpose and were read by many of the guests.

# Vistas of Faith

## From a Shut-in's Window

Mary Leola Boyd



### I

I USED to look out of my window with cynical eyes. That was because I did not know the value of dreaming about the right things.

I would see a happy group of young people and dream about what I would do with my life were my weak, diseased body strong and vital as theirs, and my prayers were to that end. Year in and year out that kind of dreaming sickened my soul, and wee, unacknowledged roots of bitterness sprang up into tendrils that spread over my soul until my life was gloomy—like an old house with ivy growing over the windows, shutting out the sunlight.

Then one day, as I was meditating upon God's Word, the Holy Spirit threw a gleaming ray of light upon the precious promises regarding the believer's eternal future. Why, these were things I could dream about! And these would all come true! Health, joy unspeakable, sights indescribable, fellowship incomparable! I had been tying my dreams to perishing things of clay, when all the time the Lord was endeavoring to set eternity in my heart!

I threw open the windows of my soul to God's promises, cutting down the poison ivy of discouragement with the "sword of the Spirit, which is the Word of God." Heavenly sunshine poured in, and I was seeing things in a new light. If my Father had permitted me to join the gay and careless throng, I should only have been trudging the cold concrete pavements of this world, forgetting that I had been "bought with a price" in order not to live in my own way but to let Christ live in me—the radiant, resurrected, transforming Christ who would lead me to the golden pavements.

Though I knew Him as Saviour, I now invited Him to abide in me in all His fulness as Lord. An amazing thing happened. As He made habitable the chambers of my inner life, the pure light of His Spirit illumined a clutter

of things pertaining to the self-life. These had to be thrown out to make room for His fulness, and for the furnishings of His choice. As I obediently emptied the chamber of my mind of selfish thoughts, He furnished it with His thoughts—hopeful, joyous thoughts of faith and peace. As I set my affections on things above, He set eternal values in the chamber of my heart. He moved down the corridors of my being, refurnishing the chamber of speech and the chamber of prayer, imparting His fragrance; and "His banner over me was love."

He pours His love into me until it has to be released from my lips and from my pen in an ever-increasing flow of testimony and praise to a dry and thirsty world.

Now I look from my bedroom window with new vision upon the gay crowd, and my prayers are changed. I yearn for them to know Him "whom to know is life eternal."

Above the prick of my thorn there blooms the "Rose of Sharon."

### II

From my invalid's couch I look out upon a magnificent range of Arizona mountains. In broad daylight they loom up in all their rugged strength. Sunset glorifies them with soft, shadow-pleated vestments of mauve and rose. How I often yearn to ascend those mystic heights, but God has seen fit to keep me in the desert valley where He has been teaching me some great spiritual lessons about valley and mountain-top experiences.

I have learned that spiritual trips to the Mount of Transfiguration are rarities. Upon such blessed occasions I have wanted to build a tabernacle and abide in the bright cloud, forgetting the desert valley. But my Father called to my attention that it is not upon mountain-tops where the soil is tilled, the wheat grown, the vineyards planted, but in the valley; and that the mountain-top

is not only for spiritual refreshment, but for a spiritual view of the valley vista.

He showed me that as a branch of Christ, the true vine, I must needs be down in the vineyard, subject to the heat and the pruning knife for sweetness and growth; and I must needs be where my fruit can abound to the glory of the Husbandman and the feeding of the multitudes.

I probably shall not fully appreciate my valley experiences until I am looking down upon them from my eternal home in the hills of glory, but I believe those experiences will be beautiful from up there. And though I often yearningly "lift up mine eyes unto the hills, from whence cometh my help," I now know the importance of the valley sojourn.

### III

One day, in an agony of suffering, I whispered: "Jesus, if You were to walk into my room as You did other sick rooms when You were on earth, and I held out my hand to You, beseeching relief, I could not picture You turning away without helping me. You were the soul of compassion! You were angry over the hardness of the hearts of those who condemned You for healing a withered hand on the Sabbath; and You are the same yesterday, and today, and forever."

I opened my Bible to John 14:13, laid it over the diseased areas, and pled the promise: "And whatsoever ye shall ask in my name [in conformity with Christ's character and holiness], that will I do, that the Father may be glorified in the Son." That is the way I first discovered that Jesus lifts pain. With every Satanic attack I had learned to claim God's promises and plead the Blood. "But let him ask in faith, nothing wavering, . . . for let not that man think that he shall receive any thing of the Lord" (James 1:6, 7).

So while my physical eyes look through a bedroom window, the eyes of my spirit are catching a new vision

of prayer. How the heavenly Father delights in His children having confidence in Him as "the Father of mercies"! How Satan endeavors to destroy this confidence!

#### IV

I love to sit in the dark and look up at the stars while I meditate, pray, and praise. As I await my complete healing, I am learning wonderful lessons in the faith life. Healing, after serving so many long years in the ministry of suffering? Yes, healing, now that I have been schooled in these very lessons.

A. B. Simpson wrote: "There is much that He would say to men through His dealings with their bodies, and it is necessary to get their full meaning into the soul before Divine healing can be received, and kept after it has been received."

I have had the anointing service of James 5, which is the Great Physician's prescription for the church, and I am expecting results, not just hoping for them. Did not Jesus say, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24)?

The trouble is, Satan says, "Now look at your circumstances and symptoms," and we are prone to obey him instead of God. Jehovah commanded the Israelites to look upon the brazen serpent for deliverance. As "Moses lifted up the serpent in the wilderness" so the Son of man was lifted up, and I must keep my eyes fixed on Jesus for any deliverance of body, soul, or spirit. The time element need not matter when I am occupied with the lovely Son of God, because the trying of my faith only works patience in me and thus inspires faith in others who observe.

To things, however, the Lord has especially endeavored to engrave upon my heart:

If I would maintain my healing after it has been received, I must guard against the subtlety of pride over answered prayer, and not be puffed up over that which comes to me out of pure mercy and not because of any merit in me.

The life He spares must be wholly surrendered for His use as He sees fit. "For Thine is the kingdom, and the power, and the glory, for ever. Amen."

Often those of whom we speak least on earth are best known in heaven.

## It Is Time to Discard Strange Biases

Armin R. Gesswein

*Tell it to the generation following. For this God is our God for ever and ever: He will be our guide even unto death. Psalm 48:13-14.*

THE LIBERALS are not the only ones who rationalize and humanize the New Testament. There is plenty of this leaven in our orthodox systems, corrupting especially from the supernatural and from the simplicity which is in Christ. How constantly we contradict our own position. We say the New Testament is the full and final expression of Christianity. But when it comes to the gifts of the Holy Spirit—the great field of the dynamic, charismatic operation of the Spirit—we merely present it so as to express what was at the first.

If we really believe and follow the whole Bible, the issue is the supernatural, and not merely correct doctrine. Men can even extract fundamentalist theology from the Bible in such a way as to do away with the miraculous; or they will allow it for that early day, but deny it for today. We can storm against Mr. Modernist, and have no more spiritual power than he. The unconverted look on and say, "Where is your God—the living God?"

#### SUBTLE SYSTEMS OF INTERPRETATIONS

Wherein are we better than the neo-orthodox, against whose views of inspiration we raise such a protest? While the orthodox insist on higher views of Bible inspiration, they extract what they want of the Holy Spirit, thus making of none effect much within the bounds of inspiration. This is not done directly or viciously. It is done in subtler ways—by systems of interpretation. The net result too often is that we present to our generation a different Christ and a different Church from that of the New Testament. This New Testament God must be our God! Like Isaac, we must dig again the wells, which they had digged in the days of Abraham his father (Gen. 26:18).

In Elijah's day (a day of deepest apostasy in Israel) the real issue was the same as it had always been—the supernatural. And everything that Eli-

jah received from God in answer to prayer came down from heaven. His great prayer characterizes him: "The God that answereth by fire, let him be God" (1 Kings 18:24). The leaders and the people had all gone another way, justifying "the change" as they are today. Then Elijah turned their hearts back again. What a needed ministry! He prayed, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel . . . hear me." He did! "And the fire of the Lord fell . . ." (1 Kings 18:36-38). He could well have said, "This God is our God."

#### ORTHODOX OBADIAHS

His contemporary, Obediah, though a God-fearing and orthodox prophet, could not say that. Indeed, it even looked as though his God was a different God, keeping him busy with the social, but unblest with the supernatural. Obadiah kept active on the horizontal; Elijah was activated on the vertical. And the vertical lines are dim again today.

"Signs and wonders" are a characteristic expression of the Old Testament as well as of the New. (See Deut. 4:34; 6:22; 7:19; 26:8, etc.) But how much more do these words characterize our New Testament. (See Heb. 2:4). Jesus promises plainly, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14:12). This is but one of many similar promises.

The wonder of such a promise is twofold: (1) It is among the plainest of all New Testament scriptures, so that we cannot explain it away. It is easy to understand. The words can hardly be misunderstood. (2) Yet it is allowed to lie idle and unused.

#### OUR GOD AND THE GOD OF COMMUNISM

This all prompts further questions. Are the texts from which we currently preach great enough to meet the God of the Bible on the one hand, and the

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god of Communism on the other? Where are the "greater works" of the living God who doeth wonders? Only this God can meet the challenge of this generation.

#### THE SUPERNATURAL—

#### GOD'S ANSWER TO MODERNISM

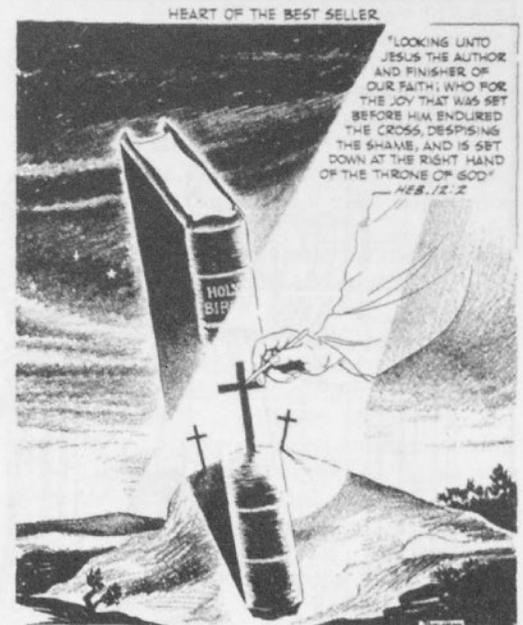
The only answer to apostasy is in a ministry which is apostolic. Holy Ghost acts must never cease in a Holy Ghost age: Charles Inwood wrote as follows: "They challenge us to an utter abandonment of soul and life and service to the conscious supremacy of the Holy Ghost. The Christianity which is Pentecostal in vision, motive, passion, outlook, serenity, sacrifice, and uplifting power is the only Christianity which can conquer the giant forces of sin, and self, and Satan at home and abroad.

"We will do anything rather than

give the Holy Spirit His proper place. . . . And every Christian who is content to live and serve without the abiding fullness of the Spirit is hindering or delaying the final conquest by our risen Lord and King."

"But," we hear voices saying, "that was the early Church, the apostolic Church, in the Acts. In those days they needed special power, signs, wonders, miracles, gifts of the Spirit, etc. We are not to expect this now—the gifts of the Spirit ceased with the apostles, or at least with the apostolic age," etc.

Now it is time to ask a very plain question: Where are these views written—where in all the New Testament? It is certainly time to discard strange biases and prejudices, and honestly face our New Testament.—*The Soul Winner*.



commandments are a part of the universal code of right and wrong, and which commandments have no more binding force upon men. We must not forget, however, that our attitude toward the revealed will of God is now changed, so that we should no longer find His commandments a burden. Galatians 5:1.

The principle underlying each of the ten commandments has been brought forward from the Old to the New Testament with the single exception of the law regarding the keeping of the Sabbath. THERE IS ABSOLUTELY NOTHING IN THE NEW TESTAMENT CONCERNING THE KEEPING OF THE SABBATH. The first and second commandments are set forth in Colossians 3:5; the third in Matthew 5:33-35; the fifth in Ephesians 6:2, 3; the sixth in Matthew 5:21, 22; the seventh in Matthew 5:27, 28; the eighth in Ephesians 4:28; the ninth in Ephesians 4:15; the tenth in Colossians 3:5. Where is any mention of the keeping of the Sabbath? Instead we definitely hear this law repealed in Colossians 2:16.

Actually the word "Sabbath" means *cessation* or *rest*. In the second chapter of Genesis we read, "And on the seventh day God ended His work which he had made; and he rested (Sabbath) on the seventh day from all His work which He had made." The idea of a Sabbath is here connected with the finished work of God in regard to the old creation. This Sabbath was enjoined upon Israel, but was never enforced upon the Gentiles. This Sabbath was in force during the period when the people of God were under laws and ordinances, due to the dullness of their spiritual understanding, for once a principle is clearly understood and loved there is no further need of law enforcement.

Even during that period God was

# THE SABBATH

John M. Watts

There is a great deal of confusion these days concerning the true meaning and keeping of the SABBATH, and many of our Pentecostal people are finding their minds unsettled by arguments that on the surface sound both scriptural and plausible. It is usually those whose supreme desire is to please God in all that they do and say, that are exploited by our subtle enemy who works assiduously to bring them once more into the legalism from which the Spirit-filled people, thank God, have escaped by His power. It is in no spirit of controversy that we approach this subject, but with an honest, open mind, seeking to know what the Spirit of God has to say to His Pentecostal people with regard to this matter.

In the Old Testament men were under the law. Until our Lord's atoning work was finished they were in no position to receive the Spirit of holiness and power, save in some exceptional cases. Something had to be done to teach unspiritual minds the blighting effect of sin, so the Mosaic code of laws was drawn up, the equal of which the world has never seen. To every impartial mind, these laws reveal their divine origin by the supreme wisdom, justice and fairness embodied in them.

In spite of the holy nature of the law, however, the failure of its system soon became apparent, for legal enactments, at best, could only communicate the Spirit. The Holy Spirit was of necessity

limited by the inadequacy of human speech. Take, for instance, the command, "Thou shalt not kill." Our Lord told the Jews that they understood only the outward form of that command, and that they had entirely missed the mind of the Spirit behind it. See Matthew 5:21, 22. He showed them also the true meaning of the spirit behind the command: "Thou shalt not commit adultery." Matthew 5:27, 28.

Again, the outward form of the command could never convey the spirit of the command—the desire to obey it. Legal commands had to resort to sanctions (rewards and punishments) and they could only exact from man, for the most part, unwilling compliance. Acts 15:10. The Spirit supplies the motive now, for the indwelling Spirit of Christ in the believer answers to the voice of the Word of God, "I delight to do Thy will, O God," and "My meat is to do the will of Him that sent Me." There is now a community of spirit between the believer and God, for the Spirit that indwelt Christ and made Him such a willing servant, now indwells us. Now we can say with Him, "I do always those things which please Him."

There is no doubt whatever that men are still under probation, and that much of the law of Moses is part of the unwritten moral law that binds men in all ages and under all conditions. But the Spirit of God has been very careful to make known to us just which com-



getting His people ready to understand the true meaning of rest. In Psalm 95:11 we read of the rest of the Father, "Unto whom I swear in My wrath that they should not enter into My rest." Again we read in Isaiah 11:10 of the rest of the Son, "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and His rest (or resting-place) shall be glorious." Then in Isaiah 28:12 we read of the rest of the Spirit, "This is the rest wherewith He may cause the weary to rest; and this is the refreshing; yet they would not hear." Surely these verses speak of a rest which Israel never realized.

On the first day of the week, after His three days in the tomb, our Lord came forth to announce the completion of His atoning work. So thorough was it that He could *sit down* at the right hand of the Majesty on High, His work finished. In the Old Testament temple and tabernacle there was no seat provided for the priest, for his work was never done. In other words, there was at that time no true Sabbath rest, for the "priest standeth daily ministering and offering often times the same sacrifices which can never take away sins." See also Hebrews 10:1-10. The *restlessness* of the Old Testament legal system is apparent, for there was continual offering of sacrifices which could not take away sin. *Just as the original Sabbath was associated with the completion of the first creation, so the blessed rest of believers is connected*

with the completion of the work of the new creation.

Before the advent of sin into the world Adam's work was effortless. Such was the harmony between his work and God's will that all he did was carried on in the power which God bestowed, and without any physical strain or effort. Adam, before he sinned, knew neither fatigue nor exhaustion. As soon as sin entered, however, he had to earn his bread by the "sweat of his brow," because the original harmony was destroyed. Complete rest, therefore, became impossible, and even God's beneficent provision in the law of the Sabbath only reminded man that he had lost his rest. Through God's Redeemer, however, the restoration of that perfect rest was fully assured to man, and set forth as God's final objective for His redeemed people. Israel, God's Old Testament people, never realized this absolute rest; Christian believers enjoy but a foretaste of it.

In the study of the Old Testament feasts (and God's Old Testament word-pictures are amazingly accurate) we have this truth set forth in type. The offering of the firstfruits always fell on the *first* day of the week, and its fulfilment, the resurrection of our Lord from the grave, occurred on that day. The Day of Pentecost fell on the *first* day of the week, and its fulfilment, the outpouring of the Holy Spirit, came upon the waiting disciples on that day. The Feast of Vintage, the last day of the Feast of Tabernacles, always occurred on the *first* day of the week,

and it speaks of the great ingathering of the spiritual fruit of the earth.

Here then is the true meaning of rest. Again it should be emphasized that our rest is utterly dependent upon the completion of the work of the new creation by our Lord Jesus Christ. He arose on the first day of the week, a glorious manifestation of the new creation. If the law of the Sabbath had been perfect He would have arisen on the seventh day. Instead He arose on the first day of a new week which speaks of an uninterrupted and eternal rest from the irksome effort of attempting salvation by the "works of the law." There is therefore now no need in type to keep a seventh day of rest as representing the end of the week; for a new order of endless rest has been instituted, the resurrection of our Lord on the first day being its symbol. This rest is based upon Christ's gloriously consummated work of redemption.

Then the Holy Spirit of promise descended on the *first* day of the week to reveal to our hearts the full meaning of the work of our Lord, and to apply to them the rest with which He causes the weary to rest. There remaineth, however, an experience in the future which will come to the people of God when they will *realize* perfectly the glorious rest into which Jesus brings us. This is represented in type by the Feast of Vintage which speaks of the gathering in of all God's children to enjoy, with Him, *perfect* rest.

Our Lord, to teach His disciples the connection between His work and the true Sabbath, met with them after the resurrection on the *first* day of the week, Thomas being absent. There was no meeting with them all the rest of the week until the **FIRST DAY OF THE FOLLOWING WEEK**, when He again appeared unto them, and to Thomas. It is evident that after this lesson the disciples at once adopted the custom of meeting together on the *first* day of the week. See 1 Corinthians 16:2 and Acts 20:7. The fact that Paul, in dealing with the Jews, met with them in their synagogue and public gatherings on the seventh day of the week, has nothing to do with this matter. He merely chose, through necessity, the seventh day because it was the day when blind Israel, still staggering under her burdens, met for the legal observance of the Sabbath.

This is not the first time that God had changed times and seasons for His covenant people. Hear Him in Exodus 12:2, "This month shall be unto you the beginning of months; it shall be the first month of the year to you." Remember that Israel already had a calendar when this was spoken. Is it at all strange,

then, that God should change it again after the appearance of the Great Anti-type of the Passover Lamb to put away sin for ever?

Let no one think, however, that the *spirit of the Sabbath* is no longer essential to the welfare of man and the glory of God, and that men can ignore the principle set forth by that day. Man is still under the physical necessity of observing a day of rest, and his spirit requires the refreshing of a day set aside for worship. The first day was observed by the early Church and should be carefully kept by every devout follower of our Lord, because the Lord Jesus Christ is the Lord of the Sabbath. This observance carries with it the commemoration of the glorious resurrection day when our Lord rose from the dead, and looks forward to the eternal Sabbath rest.

The Lord's day is to be set apart for praise and worship of the blessed Redeemer who has brought us into such glorious rest.

Every great enemy of the Church has tried to abolish this principle of one day of rest and worship, because when the *day* appointed for worship goes, *worship* will go with it. Let us hold fast to this blessed day (the Lord's Day) and spend our time in His courts, worshipping Him. Let us, however, do it not in the spirit of bondage as those under law, but in a spirit of joy as those who love to do the will of the Lord; for to keep even the Lord's Day as a *solemn duty* is burdensome, and is a direct violation of the *spirit of the original Sabbath*.

### Wrong Orders

Some years ago a passenger train was rushing into New York as another train was emerging. There was a head-on collision. Fifty lives were lost. An engineer was pinned under his engine, frightfully injured, and tears were running down his cheeks. In his dying agonies he held a piece of yellow paper crushed in his hand, and said: "Take this. This will show you that someone gave me the wrong orders."

Unregenerate men and women will stand before the Great White Throne and point to their Modernist preachers, saying, "Someone gave me the wrong orders!"

"Thus saith the Lord concerning the prophets that make my people err, . . . It shall be night unto you." Micah 3: 5, 6.

Men seek pleasure in the things of this world, but true happiness comes only through having our treasures laid up above.

## EDITORIALY

### THE REVISED STANDARD VERSION

Some of our friends have written to ask our opinion regarding the new Revised Standard Version of the Bible. A number have asked why we are offering it for sale, in view of the fact that many of the scholars who worked on the revision were modernists, and the further fact that the National Council of Churches of Christ, a "liberal" organization, holds the copyright and receives a royalty from the publishers (Thomas Nelson & Sons) on all copies sold.

We do not believe that the new version is perfect. Far from it. There are faults and weaknesses in it, just as there are in every version that men have produced in years past; but we find the modern language of the new version to be very helpful in explaining the meaning of the Scriptures.

The publishers spent half a million dollars to advertise their product. As a result, there was a large demand among our people for the version, and the Gospel Publishing House after careful consideration decided to put a number of copies in stock as a service to those who wanted it. The vast majority of Bibles which we advertise are the Authorized (King James) Version. Since 1946 we have offered the Revised Standard Version of the New Testament for sale. In addition, we have carried the New Testament translations by Williams, Verkuyl, Montgomery, and others.

The Revised Standard Version may never replace the Authorized for general use, any more than the earlier revised versions of 1881 and 1901 have replaced it. Dr. Ira. M. Price wrote, concerning the English Revised Version of the New Testament:

"One million copies were ordered in advance from the Oxford University Press, and nearly as many from that of Cambridge. Dr. Schaff reports that a telegram from London, May 21, 1881, reported the sale of two million copies of the Revised New Testament in that one city. . . . It is estimated that almost three million copies of the Revised New Testament were sold in England and America in all editions within less than one year after its publication. . . . The *Chicago Tribune* and the *Chicago Times* published the book entire in their issues of May 22, 1881."

In contrast, the number of copies of the Revised Standard Version of the New Testament that have been sold since 1946 is said to be approximately two million, and now an additional million copies have been printed with the appearance of the entire Bible, so it would appear that it has taken over six years to sell as many copies of the Revised Standard Version as were sold of the English Revised Version in less than a year. If the English Revised Version failed to displace the King James Version, in spite of the tremendous publicity and initial sale that it received, it would appear that the Revised Standard Version is not likely to displace it for a long time to come—if ever.

The claim has been made that the printing of one, million copies of the new Revised Standard Version constituted the largest printing order in history. The facts given above, as cited by Dr. Price, show that the claim is a questionable one.

Although the Gospel Publishing House has offered the new version for sale, we do not necessarily endorse it for general use, but we have offered it as a valuable addition to the library of any student of the Scriptures who wants it.

Let it be clearly understood that we do not endorse the National Council of Churches of Christ, which holds the copyright. Our opinion of this decidedly modernist organization is shown by an article on page fourteen of this *EVANGEL*, in which Frank M. Boyd reviews the brochure entitled, "The Growing Super-Church." But it would be a mistake to let our prejudice concerning the National Council blind us to any value there may be in the new version. The Revised Standard Version must stand or fall on its own merits or shortcomings.

It is significant that eighty changes were made in the text of the Revised Standard Version between 1946 and 1952. On page sixteen of this issue there is an interesting article by Dr. J. A. Huffman, head of the Winona Lake School of Theology, which tells the story behind some of these changes. There were a number of thoroughly evangelical scholars connected with the preparation of the Revised Standard Version, both on the Revision Committee and on the Advisory Board. One of these was Dr. Huffman, and he desired to see some changes made in the New Testament text so he asked for the support of various evangelical bodies, including the General Council of the Assemblies of God. Frank M. Boyd, as a representative of our Publication Committee, was authorized to co-operate with Dr. Huffman in making petition to the Revision Committee concerning the desired changes. Brother Boyd had extensive correspondence with Dr. Huffman concerning the matter, and through him our Publication Committee was able to have a small part in helping to safeguard the sacred truths of God's Word.

In view of the fact that the Revision Committee entertained the recommendations that were made by evangelical scholars and altered the text of the *New Testament* in certain places, it is not unlikely that they will make some changes also in future printings of the *Old Testament* text—changes which, we hope, will give us a more faithful translation of the original Scriptures.

### OVERFLOWING JOY

When Haydn, the great composer, was asked on one occasion why his sacred compositions had such a glad ring, he answered, "I cannot compose anything without it; for I translate into music the state of my very heart. When I think of the grace of God in Jesus Christ, my heart is so full of joy that the notes fairly dance and leap from my pen."

Unless you lovingly bear with the fault of a friend, you betray your own.

The strength of a country is the strength of its religious convictions.—Calvin Coolidge.



Chinese children in Communist-held regions train to fight with the militia. These youngsters help to defend their villages by serving as sentries and observers.



Three Lions Photos

Peasant woman of North China passes fruit to resting troops. At the sides of the soldiers are their Japanese-made guns.

## Bitter Lessons From Communist China

Howard C. Osgood

THE FACT THAT many Chinese Christians have been able to retain their evangelical faith and fervor in spite of the government's offensive against the church is a twentieth-century miracle.

For many months Thomas Lee, a Lutheran missionary, has been translating news and articles from church magazines printed in Communist China. He has also recorded the statements of persons escaping from that country. His carefully documented work is most enlightening to anyone seriously studying the situation of the church today. We are indebted to his recent letters for much of the information included in this article.

Christians in America are perhaps quite unaware of the attempt of the Communist government of China to dominate completely the thinking of the people. Neither do we realize the power of propaganda when persistently repeated.

High-school boys all over China are compelled to submit a thesis to prove that they have completely adopted the communists' political ideas. There is a most descriptive Chinese name for it: "shee now-jing"—*Wash-the-brain*. The authorities want to be sure that these young men have all had an entire reversal of thinking. Therefore each lad must write the story of his life, telling of the influence foreign teachers and books have had on him, confessing his errors, and finally showing evidence that at last he has come to see the "true light" of Marxism and Leninism.

The thesis is read by the local examiner. He may be unconvinced that the brain has been completely washed of its old ideas and may ask for the thesis to be rewritten. In fact, some of the boys have had to rewrite their theses as many as four times before the examiner was satisfied. Then the thesis is filed away. But it is kept for a very real purpose. Each lad is reminded that his

statements are there to testify against him. If he makes a slip, either in word or deed, he is judged by his protestations of loyalty to the communist government written in his own hand. The thesis may be the basis for cruel judgment. Did he not promise perfect conduct? unswerving faithfulness? In this way the government is trying to secure a real break with the thinking of the past, and a full acceptance of the communist ideology.

The government knows the value of insistent propaganda. It compels churches to hold indoctrination classes, often at the very hours when the people are accustomed to attending religious services. Church magazines must contain articles persuading Christians to accept the new ideas. For instance, the Chinese magazine *New Church* states: "Without a doubt, the former publications of the churches in China were imperialists' vehicles to stupefy the thinking of the people. The Kwang Hsueh publishers in Shanghai have revealed this in their accusations against America. How can the Chinese Church help being angry and ashamed? The holy temple of God is completely defiled with the corruption of imperialism. This is the time for us to purge out the poison. Today in our struggle to oppose America and aid Korea, we again clearly see American imperialism's frantic and crazy aggression which causes us to realize that, though we should have patience, we can no longer exercise patience. Particularly as we see her committing the crime that reeks to heaven—the crime of germ warfare, which is destroying the Chinese and Korean people." So says this church magazine that is published in Red China.

Marcus Ch'en, a preacher formerly well known in evangelical circles, says in a recent article that his viewpoint has been completely changed: "Whosoever the imperialists hate and the Communist Party and President Mao love—they are the good people.

Those whom the imperialists love—they are the evil people. Whosoever accepts the Common Program as a goal—loving the motherland, loving the people, loving science, loving labor, loving common ownership (state ownership)—they are the good people."

Statements like the above are repeated endlessly in Chinese church publications, with the result that many Christians finally believe the lies they see printed so often as truth.

So persistent is the propaganda, that even the pastors are now warping the Truth of the sacred pages. At the Social Fellowship of Shanghai Evangelistic Workers, Rev. P'u Hua Jen, former Episcopal leader, preached. He said, "You know we have the cross in the church. Where did it come from? Christ gave His life and shed His blood—that is how

Militiamen such as this one, who holds two landmines which he has made himself, are the "backbone" of the Chinese Red Army and are responsible in great part for the success of the Red Army's campaigns.



the Cross came to us. If Christ had preached 'Heaven' and the 'Salvation of the Soul' would He have been persecuted and nailed to the cross? No. He was concerned for the life of the masses. He bitterly hated the sins of the ruling classes. The doctrine that Jesus preached was that of 'Struggle', which is recorded in Luke 1:51-53. Because of THAT He was crucified. If we were all today to be thinking the doctrine of 'Heaven' and 'Spiritual Life,' who would there be to fight America and aid Korea? Who would go to blot out America's germ warfare?" Rev. P'u goes on to say, "To only preach love and not preach hate is not in keeping with the doctrine of Christ which says, 'I am the Good Shepherd. The Good Shepherd gives His life for His sheep.' In this portion of Scripture, Jesus clearly points out that the Good Shepherd must have love, but He must also have hate. This is just like the People's Volunteer Army. They love the mountains and rivers of their motherland. . . . They bitterly hate the invading armies of imperialistic America which destroy world peace. . . . There are two sides to everything; there must be contradictions, but out of them will eventually come truth. Therefore, we must progress a step further in bitterly hating our enemies. The 'Love-alone' method is a fallacy."

The Communist government of China has set itself deliberately to malign the motives of the church in America in sending missionaries to China. The missionaries, says that government, were the tools of the American government, sent to use their shameless political propaganda and spy system to threaten and control the Chinese people. "Imperialist missions founded a great number of denominational groups, and these missions were seeking benefits for themselves, their groups and their nations. Each denomination was pressing for the expansion of its own group and its own national plans" (*New Church* magazine). The government is now

trying to unite all the denominations into one church, the Church of Christ in China, and through that one organization it expects to find it easier to control the religious life of the Christians.

The Red Chinese government is doing all it can to attract the young people. No longer, we hear, need students and parents worry about school fees and expenses; for, according to a directive recently issued by the Government Administration Council of the Central People's Government, all institutions of higher learning throughout the country will be run by the state and tuition is free. The doors of the schools are now wide open to workers and peasants.

Can one wonder at the luscious temptation which faces all the young Chinese students of Indonesia and Malaya, Thailand and Hong Kong! They have been going into China through Hong Kong by the hundreds during the past weeks—to enter schools in the

(Continued on page eleven)

## MISSIONARY News Notes



Mr. and Mrs. L. W. Stokes of Buenos Aires, Argentina, announce the birth of Miriam Louise on September 21.

\* \* \*

Paul and Harriet Schoonmaker of North India are rejoicing over the arrival of a baby girl on August 22. She has been named Ruth Harriet.

\* \* \*

Hilda L. Eichin of Gold Coast arrived in the States on September 15.

\* \* \*

Mr. and Mrs. Monroe Grams of Bolivia announce the birth of Roderick Vaughn on September 14.

\* \* \*

Mr. and Mrs. Harry G. Downey have returned to the Belgian Congo.

\* \* \*

Mr. and Mrs. Kenneth McIntyre have sailed for Spain. They were stationed formerly in Cuba.

\* \* \*

Mr. and Mrs. Glenn Dunn have sailed for the Philippines.

\* \* \*

Mr. and Mrs. Wayne Turner and family have gone to France for language study.

## CHRISTMAS Missionary Offering

IN JUST a few weeks the Foreign Missions Department will be sending special Christmas offerings to almost 700 missionaries and their children. The money for these gifts cannot be taken from the General Fund because that is only sufficient for the regular disbursements.

Would you not like to encourage our missionaries by giving them an extra gift at this season of the year? Remember *they* put forth a special effort to provide a Christmas treat for all their National co-workers and for many of the poor and under-privileged with whom they work. Is it not up to us to provide them with an extra token of love at this Christmas season? As we share with them, it is possible for them to bring more joy and happiness into the lives of these to whom they minister.

Send your contribution marked "Christmas Missionary Offering" to Noel Perkin, Foreign Missions Department, 434 West Pacific Street, Springfield I, Missouri.

They are to be stationed later at Togo-Dahomey, French West Africa.

\* \* \*

Mr. and Mrs. Kenneth Godbey have returned to Nigeria, West Africa.

\* \* \*

Mrs. Lettie Lewis and Miss Norma Johanson sailed October 23 on the *M. V. Roseville* for Liberia. Mrs. Lewis returns to the leper work in New Hope Town. Miss Johanson has done considerable studying while on furlough and she will be spending some time reducing the tribal language into writing.

\* \* \*

Mr. and Mrs. Everett Devine, on furlough from Chile, announce the birth of a third son, Conrad Mark, on September 23.

\* \* \*

Mr. and Mrs. W. F. Dunbar, formerly of Argentina, have left for Uruguay.

\* \* \*

Mr. and Mrs. Murray Brown have gone to France for a language refresher course, after which they will proceed to Togo-Dahomey, French West Africa.



Harry Downey



Mrs. Harry Downey



Glenn Dunn



Mrs. Glenn Dunn



Murray Brown



Mrs. Murray Brown



Kenneth McIntyre



Mrs. Kenneth McIntyre

# SUNDAY'S LESSON

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

## EZEKIEL, AND THE VISION OF DRY BONES

Lesson for November 23

Ezekiel 37:1-14

Properly, our lesson ought to begin with chapter 36 where Ezekiel prophesies "unto the mountains of Israel" (chapter 36:1). Reminding the Jewish people that their enemies have "said against you, Aha," and "have made you desolate" and "an infamy of the people" (vv. 2, 3), God promises that their national independence will be restored, and also that fruitful crops will come again from the land (vv. 8-12). How fully this is now being realized in Palestine!

The Lord then foretells the regathering of the people; not Judah only, but all Israel—"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land" (36:24). Already this prophecy has been partially fulfilled.

One feature of the promise is not yet fulfilled. For Israel there is to be a great spiritual awakening—"Then will I sprinkle clean water upon you, and ye shall be clean"; "and I will put my Spirit within you"; "and ye shall dwell in the land that I gave unto your fathers" (36:25-28). Chapter 36 is full of promise for the "whole house of Israel" (v. 37)

### 1. The Valley of Dry Bones

**a. The Dry Bones.** Having given wonderful promises in chapter 36 the Lord now lets Ezekiel see in vision how the promises are to be brought about (chapter 37). In the vision the prophet finds himself "set down in the midst of a valley which was full of bones"—"and lo, they were very dry" (37:1, 2). The emphasis on the fact that the bones were "very dry" indicates that the desolations of Israel could hardly be more complete. Bones were scattered about everywhere in the valley, a picture of Israel scattered among the nations, without hope of having their national life restored. Millions of Jews actually have perished at the hands of brutal enemies; property and means of livelihood have been taken from them. Some of their greatest sufferings have taken place in the days in which we live. When hope seemed almost gone, God in our day has opened the doors of their ancient homeland. The bones are coming together.

**b. Can These Bones Live?** As the prophet saw the dry bones, the Lord said, "Can these bones live?" Ezekiel's answer seems almost like a cry of despair, "O, Lord God, thou knowest." Looking from the viewpoint of natural conditions, the prophet felt that, unless God intervened, all hope was gone.

### 2. The Command to Preach

**a. The Bones to Live.** Although the bones

were so dry as to seem almost beyond possibility of reviving, the prophet was to say to them, "I will cause breath to enter into you, and ye shall live" (37:5). We would not wish to draw on our imagination beyond reason, but let us follow the course of the prophecy. First, sinews were to be formed, signifying a return of strength; then would come further development, likened to flesh; another step, and the flesh was covered with skin. Has that not been the order in Palestine since World War I? The door opened for the Jews in limited number to return to their land. The new city of Jerusalem, Tel Aviv, Haifa, and other cities, all of them of modern construction, were built, and the land became dotted with towns and villages. Swamps have been drained and farming developed. These are sinews of power. Gradually the inhabitants have increased in number, and the ancient land of Israel has kept developing. Those who have recently visited the Holy Land marvel at what is being accomplished.

**b. Graves Now Being Opened.** God said, "I will open your graves." The graves speak of the buried condition of the Jews among the nations. Not that they had been literally buried, but they have been scattered and hidden as to national life.

In recent times there has risen a teaching which claims that the Anglo-Saxon race, particularly England and America, are the lost tribes of Israel. However, God pictures Israel during their dispersion as having no national home, but scattered among all the nations. This cannot be said of Britain and the United States. Now, in the description given through Ezekiel, God is showing that Israel will not remain hidden within the nations. "Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel" (v. 12). Then comes the statement, "These bones are the whole house of Israel" (v. 11).

**c. Bones to Come Together.** As the prophet spoke, "there was a noise, and behold a shaking, and the bones came together, bone to his bone" (v. 7). It was my privilege to hear a Jewish Rabbi speak concerning the present regathering of Israel. He spoke of their returning from many countries, having lost their ancient language, a motley people of various tongues, customs, political views, ideas and ideals. He spoke of the difficulty being faced in seeking to mold them into a single nation. But it is being done. Some are very religious; some are not religious at all; some are democratic; others socialistic; but there they are in their own land.

### 3. The Resurrection Power of God

**a. Politically Alive, Spiritually Dead.** Israel is alive today nationally and politically, but, as a people, they are still dead and in their graves spiritually. When the prophet saw the bodies formed, he said to the wind, "Come from the four winds, O breath, and breathe upon these slain, that they may live" (v. 9). The prophet obeyed "and the breath came into them, and they lived, and stood upon their feet, an exceeding great army" (v. 10).

**b. Spiritual Life.** Following the coming together of the bones, there is the promise of spiritual life. National life has been given to them, in that the wind has been charged to blow upon them, but God is not satisfied with their national life only. The promise is, "Ye shall know that I am the Lord when I have opened your graves, O my people," and the assurance is, "I . . . shall put my Spirit in you" (v. 14).

**c. A New Testament Promise.** This restoration of Israel is promised also in the New Testament. Israel's blindness is to continue "until the fulness of the Gentiles be come in" (Rom. 11:25). God has visited the Gentiles to take out of them a people for His name (Acts 15:14), but the Gentiles are rejecting His Son and their day of opportunity is nearly over. Paul said, "All Israel shall be saved" (Rom. 11:26). In Jer. 31:31, God speaks of a "new covenant with the house of Israel, and with the house of Judah." In making this new covenant God promises, "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

IN OUR DAY



people" (v. 33). The time of Israel's restoration is at hand.

#### THIS WEEK'S LESSON

Daniel, the Prophet Who Saw the Future (lesson for Sunday, November 16). Lesson text: Daniel 2:14-19, 24-30.

### BITTER LESSONS FROM COMMUNIST CHINA

(Continued from page nine)

motherland. Some Chinese in Hong Kong are being awakened and alarmed. In a Workers' Conference there in mid-July, one Chinese of high educational standing publicly raised the alarm, saying, "People must distinguish between Communism and Christianity and other ideologies."

The Communists are specialists in the use of words. A favorite expression at the moment is "Fight for Peace." To the unthinking, this may sound persuasive, but certainly the phrase is basically contradictory. Another word constantly reiterated is "truth." Nothing is more important than the truth, it is claimed; but when the word is used to cover lies, to support misinterpretations of Scripture, etc., it becomes exceedingly dangerous and confusing. Let us pray for the Christians in China—that the Lord, who is the Truth, may help them to distinguish between what is true and what is false.

For, thank God, there are many Christians standing true even in these perilous days. A musically gifted Chinese who holds a foreign passport and could have escaped from China has chosen rather to remain in Shanghai in order to minister to the church. He says he is prepared to die for his faith in Christ.

Another fine old pastor, a nationally known Chinese evangelist as well, has had many *set-to's* with the government. He was told to break all connections with foreign boards and was able proudly to announce, "I have never had such connections. Every penny in this work has come from gifts within China from Chinese." He was told to hang a picture of Mao Tse Tung, China's Communist leader, in his church. He said, "Come and see. I could hang no such picture. I have never hung a picture of Christ in my church. How could I hang a picture of Mao Tse Tung?" His refusal was sustained and he continues preaching to capacity crowds.

We also hear from various sources that there are groups of students in Peking, in Shanghai, and elsewhere in China, who are taking a bold stand for Christ, refusing to bow the knee to "Baal." Our own school, founded by James Baker in Kunming, continues its work, with thirty-five students in attendance. A small group still attends the Truth Bible Institute in Peking. We cannot send financial help to these courageous teachers and students, but we can pray, and we will.

When we pray we must believe that God is answering. Though there are many who have sold out and determined to go the way of Communism, yet there is a greater number who will not compromise their faith nor their allegiance to Christ. We can read between the lines when the report of the so-called Mass Meeting in Shanghai to welcome Wu Yao Tsung (a Christian leader who has swallowed the Communist line) is given. By

their own statement only 200 people were present! In the meeting in Wuhai in which all the churches were convened on July 29 to protest England's treatment of Bishop Hewlitt Johnson (the "Red Dean" of Canterbury) there were only 30 present!

We know that in the rural sections, people are actually fed up with the propaganda and lies. They are indifferent to communist stories and slogans, and seek to avoid attending the meetings held for indoctrination. But we ought to know the terrific pressure to which Christian people are being subjected.

The awesome facts that come out of Communist China serve as a grave challenge to us. Can we give an intelligent answer to those who question the faith we have within us? Have we steeled our souls against the soon-to-come attacks which anti-God forces will make upon us? Are we actively witnessing, converting men to the Christ-way?

"The importance of the home cannot easily be overstated. It is the great world fountain of health or disease, of medicine or poison. It is God's best workshop or the devil's forge. It is a supreme factor in the salvation or ruination of our race. It is a determining factor in the solution of many problems. As is the home, so will be the church, the state, and the nation."—*Author Unknown.*

Lamps do not talk but do shine. A lighthouse sounds no drum, it beats no song; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—C. H. Spurgeon.

"Quite often when a man thinks his mind is getting broader it is only his conscience stretching."

## IT'S TIME...

### TO MAKE YOUR CHRISTMAS LIST!

Have you included the boys and girls of our National Children's Home in your Christmas plans? May we suggest games, toys, gifts of new clothing, and cash offerings for the Home.

The guests in our Pinellas Park Retirement Home will be thankful for Christmas remembrances, too. Cash offerings for the Home are especially welcome at Christmas time.

### DON'T FORGET THESE HOMES!

#### NATIONAL CHILDREN'S HOME

P. O. Box 1017  
Hot Springs, Arkansas

#### PINELLAS PARK HOME

5928 Park Blvd.  
Pinellas Park, Florida

## News of Our Bible Schools

Our Assemblies of God schools are enjoying another good school year under the gracious blessing of the Lord. There is a total enrollment of 2503 students in our eleven Bible schools and over 300 in our two high schools. This represents an increase over last year of 163 students who are not G.I.'s, but a loss of 209 veterans.

Outstanding among the schools that increased in enrollment this year are South-Eastern Bible Institute of Lakeland, Florida, with a gain of 21%, and Northwest Bible College of Seattle, Washington, with an increase of 10%.

Central Bible Institute is the third largest Bible school in the U.S.A., the only larger ones being Moody Bible Institute of Chicago and the Bible Institute of Los Angeles.

Our Educational Department reports that there are 155 teachers engaged in these eleven Bible schools, which is about 10% fewer than the number who taught last year in these schools. The Intermediate Divisions of Southwestern Bible Institute and South Central Bible College have been absorbed into their Collegiate Divisions, thus reducing the over-all number of Intermediate Bible Schools to six as compared to five who are classified in the College Division. Sixty-four percent of all Bible school students are enrolled in the five collegiate-grade Bible schools. This reveals a trend of 10% toward Bible college enrollment in the last four years.

There is an over-all enrollment of 1564 men in our Bible schools as compared to 939 women. This is a percentage of 62 to 38. But only 55% of the first-year students in our schools are men, a fact which reflects the influence which the draft is having on our enrollment.

Our endorsed Bible schools with their 1952-53 enrollment are as follows:

Central Bible Institute, Springfield, Mo. ....	637
Eastern Bible Institute, Green Lane, Pa. ....	183
Glad Tidings Bible Institute, Santa Cruz, Calif. ....	133
Great Lakes Bible Institute, Zion, Ill. ....	74
New England Bible Institute, Framingham, Mass. ....	49
North Central Bible Institute, Minneapolis, Minn. ....	319
Northwest Bible College, Seattle, Wash. ....	175
South Central Bible College, Hot Springs, Ark. ....	87
South-Eastern Bible Institute, Lakeland, Fla. ....	150
Southern California Bible College, Costa Mesa, Calif. ....	241
Southwestern Bible Institute, Waxahachie, Texas ....	455

The Assemblies of God High Schools are the Canyonville Bible Academy at Canyonville, Oregon, and the High School division at Southwestern Bible Institute, Waxahachie, Texas. There is also an accredited Junior College at Southwestern.



### RAFFIA BASKETS

A practical set of baskets to make. Contains four strong colored baskets to be woven. Ample supply of colored fire-proof raffia, and instructions. Comes boxed in a brightly colored box top. For age group 4 to 7 years.

18 EV 7720 ..... \$1.25



### GOOD TIMES FOR GOD'S PEOPLE

by Marion Leach Jacobsen

An Encyclopedia of indoor and outdoor games, including ideas for programs, picnics, banquets, parties, games, hobbies, social stunts, activity suggestions for children, young people and adults, and a host of other ideas and plans. The perfect book for the Christian family.

3 EV 1582 ..... \$3.50

### WIPE-OFF BIBLE COLOR CARDS

Fascinating...fun for boys and girls. Just color with ordinary crayons, wipe off with soft cloth and color again. This operation can be repeated again and again. Each card is especially treated with a smooth plastic coating and will give long usage. Excellent for primary departments. Continual fun for the child at home. Another gift item of practical value. Available in eight sets, boxed. 14 pictures to a set of 7 cards. Six crayons included in each set.

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|------------|---------------------------|------------|-----------------|
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| 18 EV 7565 | God's Creatures, Animals  | 18 EV 7570 | Noah, Jonah     |
| 18 EV 7566 | God's Birds and Flowers   | 18 EV 7572 | Ruth, Daniel    |
| 18 EV 7567 | God's Provision, Our Food | 18 EV 7582 | Jesus, Joseph   |

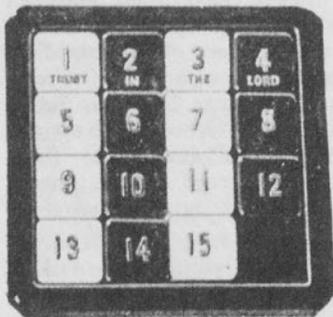
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### "15" PUZZLE

"15" Puzzle is a captivating game. It's the most talked about, widely played puzzle game. Can be played alone or with others. 20,977,789,888,000 variations—always a new game. Entire families play it—an interesting pastime for shut-ins, convalescents. The Scripture Text, "Trust in the Lord," is die stamped on gold and is interesting to arrange the text in different positions.

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### TUK-A-TABS

Little Christians will delight in assembling these four new, three-dimensional stand-up Bible scenes, lithographed in beautiful full color. The Bible scenes and Bible figures are clearly defined. They are printed on flat, flexible cardboard and come complete with simple assembly instructions. Average size, assembled, 6½ inches high, 8 inches wide, about 3 inches deep. Four colorful numbers to choose from.

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|------------|---------------------------------|
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| 19 EV 8019 | Manger Scene                    |
| 19 EV 8020 | The Good Shepherd               |
| 19 EV 8021 | Sepulchre Scene                 |

20c each; \$2.00 for 12



### CHILD'S WRIST PURSE

No more lost Sunday School offerings—when your child is wearing this new wrist purse. Made of red plastic. Imprint in gold: "Jesus Loves Me."

17 EV 7356 ..... 25c

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### PRECIOUS PROMISE SWISS MUSIC BOX

This music box is made of mahogany and features Swiss musical chimes which play the chorus of "Standing on the Promises." It also contains daily Scripture promise cards.

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### THINE IS THE KINGDOM

by James H. Hunter

All those who love freedom, freedom of speech, freedom of press and radio, freedom of movement, of assembly and religion should become familiar with the menace of Russian Communism as presented in this book.

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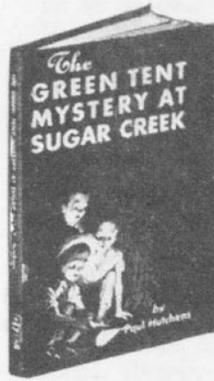
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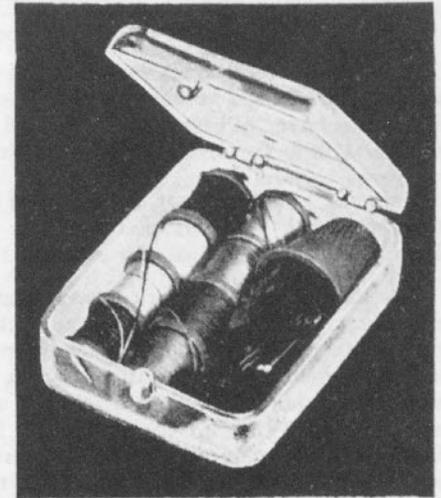
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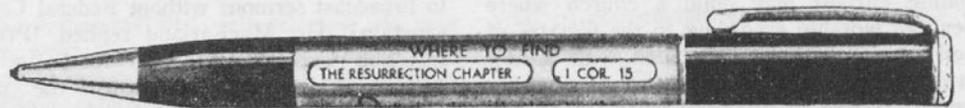
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# "THE GROWING SUPER-CHURCH"

## A Critique of the National Council of Churches of Christ

BY JAMES DeFOREST MURCH

In November 1950 in Cleveland, Ohio, in the midst of a scene rivaling papal pageantry, the National Council of Churches of Christ was organized, superseding the Federal Council of Churches of Christ. A true appraisal of its aims, purposes, methods, and beliefs brand it as the organized apostasy of today. We might be persuaded to blithely let this organization go its way and to deceive ourselves that it can make no impact upon the thoroughly evangelical forces of our nation. But this is far from true, for as this incipient super-church develops its program, the true church will find itself not only opposed by, but in positive conflict with this super-body. Its program is materialistic, socialistic (if not communistic), Christ-denying, and opposed to the true gospel.

There are several areas in which the carefully planned and organized activities of N.C.C.C. have already affected, and can further affect, the true Christian testimony.

1. *In the establishing of churches and erection of church buildings.* Let us quote from Dr. Murch's analysis of the situation:

"In many cities, territories have been assigned certain denominations to the exclusion of all others. In one large midwestern city a home missionary organization made a canvass of a suburban area to determine where a new church might be established. Forty families of the community were discovered in one suburb who were being forced to travel many miles to attend the church of their choice, because the Council of Churches insisted that no church but a Presbyterian church could operate in this territory. The home missions body proceeded to buy a lot without permission of the Council, and to organize a church. When the Council secretary heard of it, he immediately engineered protests to the City Planning Commission who blocked the establishment of the new church on zoning technicalities. At the edge of the same city a new government housing project barred the same home missions organization from establishing a new church there, despite the fact that it was able to prove that a large percentage of the citizens were of its faith. The Council of Churches was then asked to establish an Ecumenical Church which it did under the leadership of a rank 'liberal' minister. Thus it will be seen that an unholy alliance between super-church and state is already in existence in some sections of the nation, to prevent strictly evangelical churches from being established. In these areas one who labors under the belief that this is a free country, and the law-abiding citizens may build a church where they can worship according to the dictates of their conscience, has to reckon with a new un-American factor in the nature of a super-church. If this is the case today, what will conditions be a few years from now when

the Ecumenical Church machinery is geared to power politics and greased for precision operation?"

2. *In its opposition to true evangelism.* The local Councils of the NCCC in Los Angeles, Boston, and Portland opposed the Billy Graham meetings. In Portland five downtown pastors in a well-advertised panel discussion one Sunday night literally "took Dr. Graham apart" and stated that the campaign had 'set the cause of Christ in Portland back fifty years.'

3. *In the field of foreign missions.* NCCC has absorbed the former Foreign Missions Conference of North America and will now control missionary personnel, mission policies, and occupation of fields. It will decide what missionary, charitable or educational institutions may or may not be established or supported. Evangelical missionaries under church boards in the NCCC have already felt the iron hand of restriction in these directions, and one missionary wrote, "It is worse than being under a bishop."

Worse than this, through political finagling with foreign governments, of which the former Federal Council was quite capable, NCCC may and possibly can in future bar true evangelical testimony from certain areas.

4. *In the field of radio broadcasting.*

"The Council early recognized the importance of this means of disseminating religion. At a conference in Atlantic City, Dr. Charles C. MacFarland, then FCCC secretary, made this widely-publicized statement: 'The ultimate plan to be worked out will probably be for the local federations of churches to endorse and local stations to present national programs provided on Sunday by the Federal Council, whereby all will have their choice of hearing . . . a few selected preachers who have received the full endorsement of the Federal Council.' Dr. MacFarland continued, 'The Federal Council is now surveying the entire field throughout the country and is signing up all available stations to carry its programs.' Frank R. Goodman, later head of the FCCC Department of National Religious Radio, made this survey and signed up fifty or more stations with iron-clad contracts obliging them to use the Federal Council religious programs and none other.'

"At the Atlantic City conference a reporter asked, 'Did you mean, Dr. MacFarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?' Dr. MacFarland replied, 'Precisely. The Council feels this to be a wise policy.' Thus was laid down the policy which in principle at least has been perpetuated until the present."

Only the grace of God and the loyalty of millions of Bible-believing, Christ-honoring radio listeners in a still-free America make possible such evangelical broadcasts as "Revivaltime," "The Lutheran Hour," "The Hour of Decision," and "The Old Fashioned Revival Hour." "Nevertheless these programs must pay commercial rates and are under constant shrewd undercover attack designed to eliminate them from the air."

All of our preachers, as well as our constituency at large, should read and be warned to alertness by Dr. Murch's able analysis of this modern apostate Colossus.

(This 80-page brochure can be ordered from United Evangelical Action, 111 E. 4th St., Cincinnati 2, Ohio. Single copy, 25 cents; \$2 per dozen; \$7.50 for fifty! \$12.50 for 100 copies.)

### ON THE COVER PAGE

Situated in the heart of the Red River Valley in Minnesota is the thriving little city of Moorhead; and situated in a choice spot in Moorhead is the modern-style home of the local Assembly of God. It is just two blocks from the Moorhead State Teacher's College, and seven blocks from Concordia College. The church is located on U. S. Highway 52, and it has the further advantage of being on a city bus line also.

The four-year-old building is 100 feet by 40 in size, constructed of light tan brick, tile, and steel. It is completely fireproof. The main auditorium, which seats over 500, has indirect and recessed lighting, cushion seats, and asphalt tile floor. It is a beautiful house of worship.

Alex Karmarkovic, the pastor, states that the church began in 1938 with Wesley Hurst, Sr., as the first pastor. After three years he was succeeded by Ernest Powlesland, during whose ministry the church was organized as an affiliate of the Assemblies of God. A hall was purchased and remodeled into a church building. Then Clifford Close became pastor, and under his leadership the congregation was able to burn the church mortgage, acquire a parsonage, and make other advances.

During his six years in Moorhead, Brother Karmarkovic has had the joy of seeing the Sunday School and church attendance double. More than 100 have been saved and over 50 filled with the Spirit in that period.

The new building cost over \$75,000 not including the labor donated by church members, but the indebtedness is only \$20,000. Further improvements have been planned for the coming year, including the completion of the basement, addition of several new Sunday School rooms, construction of a balcony in the main auditorium, a special prayer room in the tower, and a nursery.

The church has a radio broadcast each Sunday morning from 9 to 9:30 over Station KFGO, Fargo (790 kc). Radio mail is received from listeners in three states and Canada.

A plain face is often surprisingly beautiful by reason of an inner light.—H. E. Walhey.

"The optimist is wrong just as often as the pessimist—but he lives a happier life."



### THE ACID TEST

A testimony meeting was being held in the south by J. M. Buckley, a visiting Methodist minister. One woman arose and told how much comfort her religion gave her in times of trouble.

"That's fine, Sister," commented Dr. Buckley. "But how about the practical side? Does your religion make you strive to prepare your husband a good dinner? Does it make you keep his sox darned?"

Just then Dr. Buckley felt a yank at his coat tails. It was the local pastor, who whispered, "Press dem questions, Doctor, press dem questions. Dat's my wife."

Yes, "press dem questions" to yourself. The acid test of your religion is not that it makes you comfortable, but that it helps you make others comfortable. He "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble" (2 Corinthians 1:4). Often, it is such a little thing which proves our religion to others.

A soldier was on leave in Paris during World War II. He was eager to get a good meal and to see the sights. But he saw, getting off the train, an old lady, poorly dressed, carrying three heavy bags. As there were no porters available, he helped her to the subway; then, seeing she could not possibly manage with the bags, he gave up his plans for a pleasant evening. He boarded the train and rode with her to her home in the suburbs. The gratitude of the woman left a lasting impression on the young man. He saw the need of giving a "cup of cold water" in Christ's name.

Yet, how many of us actually put ourselves out for others? So embedded in us is the idea that to help others is an annoyance, that even when we ask someone to pass something at the table, we say, "May I bother you?"

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (James 1:27). Pure religion prompts you—

To give Dad a more welcome greeting when he comes home than the dog.

To know if the postman's wife is sick.

To put the hymnals back in the rack to save the janitor work.

To speak kindly to your younger brother.

To iron the dress for your sister.

To listen to the troubles of another.

To give away not the unwanted dress but the one you might wear again.

To remind the Sunday School superintendent that Mrs. Smith might like to teach.

To help paint the church basement.

To make benches for the beginners' department.

To call the elevator man by his name.

To be on time for meals.

The acid test is not, "What does my religion do for me?" but, "What does it make me do for others?"

### BIBLE SCHOOL LEADERS ATTEND ANNUAL MEETING OF THE ACCREDITING ASSOCIATION

The Bible Schools of the Assemblies of God were well represented at the sixth annual meeting of the Accrediting Association of Bible Institutes and Bible Colleges, held in Chicago, Illinois, October 16 and 17. Over 100 delegates of various Bible Institutes and Bible Colleges throughout the United States and Canada were present. There are only 43 such schools accredited, however—27 in the collegiate division and 16 in the intermediate division. Four new schools received accreditation this year: Allentown Bible Institute of Allentown, Pa.; Johnson Bible College, near Knoxville, Tenn; and Northwest Bible College and Simpson Bible Institute, both of Seattle, Wash.

New and re-elected officers this year are Dr. William Culbertson, President of Moody Bible Institute, Collegiate Vice-President; Ralph M. Riggs, Educational Secretary of the Assemblies of God, Intermediate Vice-President; Dr. Sam Sutherland, President of the Bible Institute of Los Angeles, Chairman of the Collegiate Division; and Arthur H. Graves, President of South-Eastern Bible Institute, Chairman of the Intermediate Division.

The President of the Association, Dr. S. A. Witmer, President of Fort Wayne Bible College, and the Secretary, Dean Terrelle B. Crum of Providence Bible Institute, continue in office another year.

The Assemblies of God schools are members of this Association, having ten of the 43 schools of its membership, representing 2500 of its total student enrollment of around 10,000, and supplying 25% of the members of its Executive Committee.

### ALL-NIGHT PRAYER

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God" (Luke 6:12).

If ever one might have lived without prayer, it was our spotless, perfect Lord, and yet none was ever so much in supplication as He! Such was His love to His Father that He loved much to be in communion with Him; such His love for His people, that He desired to be much in intercession for them.

The fact of this eminent prayerfulness of Jesus is a lesson for us. He has given us an example that we may follow in His steps.

The time He chose was admirable. It was the hour of silence, when the crowd would not disturb Him; the time of inaction, when all but Himself had ceased to labor; and the season when slumber made men forget their woes, and cease their supplications to Him for relief.

The place was also well selected. He was alone, where none would intrude, where none could observe; thus was He free from Pharisaic ostentation and interruption.

The continuance of His pleadings is re-



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markable. The long watches were not too long, the cold wind did not chill His devotions, the grim darkness did not darken His faith, or loneliness check His importunity. Cannot we watch with Him one hour? He watched for us whole nights.

The occasion for this prayer is notable. It was after His enemies had been enraged; prayer was His refuge and solace. It was before He sent forth the twelve apostles; it was the gate of His enterprise, the herald of His new work.

Should we not learn from Jesus to resort to special prayer when we are under peculiar trial or contemplate fresh endeavors for the Master's glory?—C. H. Spurgeon.

Have faith; it's always darkest just before the dawn.

# GREAT ATONEMENT PASSAGES SECURE IN THE R.S.V.

J. A. Huffman

IT IS always an event of historical significance when some capable scholar sets his hand to the translation of the Bible out of its original languages. Particularly is this true when a group of recognized scholars is assigned the task. The Bible is not only "God's Book," but "Everyone's Book," and both God and men are zealously and desperately interested.

In 1929 it was decided, by the leaders of the International Council of Religious Education, that the time had come for a new version—a version which would combine the merits of the beloved King James Version, and the studiously accurate American Standard Version, but which would be free from the objections which have been registered against both.

Thirty-one American scholars were assigned the task of revision, and later other British scholars were added. A group of well-known scholars and Christian leaders was chosen as an Advisory Council, who should assist in the forming of general policies for the translation, and to help in the solving of such critical, but practical, problems which would arise. This writer has been a member of the Advisory Council from the beginning, and his files show considerable co-operation throughout the years. It is this fact which places him in a position to recognize and report such matters as are included in this article.

It was in February of 1946 that the publishers released the first copies of the R.S.V. New Testament. The revisers promised that it should be subjected to final revisions in the light of careful and just criticism, at the time of the printing of the whole Bible. It was also the announced policy that the R.S.V. would contain "no changes in the doctrinal or fundamental concept" of the Scriptures.

## GREAT ATONEMENT PASSAGES

The doctrine of the Atonement, or the reconciliation of sinful man to God through the atoning work of Christ, is fundamental to all evangelical faith, and the acid test of any translation of the Bible is its accuracy and trustworthiness in relation to this great revelation. Naturally, evangelical scholarship is always alert to, and critical of, this point in particular. This writer subjected the R.S.V. New Testament to the acid test of accuracy and trustworthiness in keeping with his best judgment, in relation to the great atonement passages, with the following result:

### *The Great Passages on Justification*

It was a joy to discover that the great atonement passages relating to justification were translated in perfect loyalty and accuracy to the original Greek. Rom. 5:1; 3:28; 5:9; 8:30; Gal. 2:16; 3:11; Titus 3:7; and other great justification passages were found to ring true to their full-orbed revelation.

### *The Great Passages on Redemption*

Similarly, a checking of the great atonement passages relating to the doctrine of re-

demption resulted in the satisfaction that an excellent piece of work had been done in making these statements glow with their revelation of present and final redemption through the blood of Christ. Several of these references are: Luke 2:38; 21:28; Rom. 3:24; 8:23; 1 Cor. 1:30; Eph. 1:7; 4:30; Col. 1:14; Heb. 9:12.

### *The Great Passages on Sanctification*

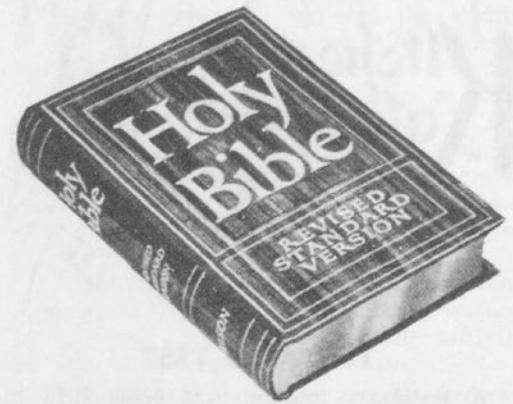
When the check was made in relation to the great atonement passages on the doctrine of Sanctification, there was much disappointment. For whatever reason, the revisers had, in eighteen instances, translated the Greek verb *hagiazō* and its cognates, *hagiosmos*, *hagiosyne* and *hagios* by some form of the word "consecrate," instead of "sanctify."

In February of 1946 this writer, who had been actively co-operating as a member of the Advisory Council, wrote the Chairman of the Revision Committee, Dr. Luther A. Weigle, concerning his disappointment, and, later in the summer, had a conference with him in Chicago. From the very first, the Revision Chairman recognized the justness of the criticism, and promptly requested this writer to check all of these references in the New Testament, and present a critical study of them. He also gave personal assurance that this criticism would be given full study and objective consideration by the Committee. The critical study was made and presented, and the reasons upon which the corrections were recommended were as follows:

First, the definitions of these English words involved as found in the English Dictionaries. Second, the meaning of these Greek words, according to the best Greek Lexicons. Third, the long-established and recognized theological uses of these words. Fourth, all recent great versions of the Scriptures, including the King James, the English Revised, the American Standard, and the New Catholic Douai Versions.

In the *Preacher's Magazine* there appeared two articles from the pen of Dr. Ralph Earle, evaluating the R.S.V., calling attention to the unsatisfactory treatment of these several great atonement passages. In the *Gospel Trumpet* there appeared a critical article by Dr. Adam Miller. Other groups, including editors, publishers, and teachers, became aware of these unexpected changes in the translation of these New Testament passages, and prayerfully joined, in their own way, in seeking a remedy. Many of these [including Frank M. Boyd of the Assemblies of God] wrote to the Chairman of the Revision Committee, voicing their convictions.

It was on Tuesday, July 10, 1951, that I received a letter from Dr. Weigle, informing me that our petition was granted, and that the Revision Committee had instructed the publishers to make these eighteen corrections in all future printings of the R.S.V. New Testament. Dr. Weigle also stated that, of eighty changes which the Committee authorized af-



ter sifting several thousand suggestions, the changes which were being made upon our petition were among the few which he considered "matters of moment." It was a gracious letter in which the Chairmen of the Revision Committee expressed appreciation of the spirit in which we had co-operated in relation to this great task of revision.

The word "sanctify," in one form or another, now appears in the R.S.V. in all eighteen verses listed in our petition, as a result of the recent change (John 17:17; Acts 20:32; 26:18; Rom. 15:18; 1 Cor. 1:2; 1:30; 6:11; 7:34; Eph. 5:26; 1 Thess. 4:3; 4:4; 4:7; 2 Thess. 2:13; Heb. 10:10; 10:14; 10:29; 12:14; 13:12). There is great reason for gratitude both to the Committee and to God.

Here is another interesting chapter in the account of God's care for His own Book. He breathed it into existence, through the inspired penmen. He cared for it through the jealous labors of scribes and custodians. He kept it safely hidden away during the dark days when Bible-destruction was the order. He helped learned and martyr-spirited scholars to translate it out of its original difficult tongues into the languages of the common people. He has assisted revisers who sought His guidance, that they have not failed to keep His redemptive message clear. We are not claiming for this group of revisers inspiration in the sense that the original penmen must have had; but we do know that much prayer was offered in their behalf as they gave special attention to these great sanctification passages, with the result that the passages are to remain secure in the Revised Standard Version.

## CHRISTIAN ECONOMICS

It's decidedly odd how we find it difficult to trust God with our money. If all the world's wealth is His, then money is current coin to Him as well as to us. God deals in money in supplying our needs and we must deal in money in acknowledging His claims. I have heard people say that God wants our love not our money. But surely it's difficult if not impossible to express love to anyone without giving a financial token. Can we court a sweetheart without spending a penny on her, or live with a wife and give her no more than the bare subsistence required by law? Malachi exclaimed, "Will a man rob God?" and then goes on to prove that men can and do rob God, not only in things immaterial, but in hard cash and material goods. God may not prosecute those who rob Him thus, but He withholds His blessing upon their use of money. It doesn't go so far or accomplish so much.—Philip G. Smith.

# MISSIONS AT HOME

New Fields . . . Deaf Mutes . . . Prisoners  
Jews . . . American Indians . . . Alaska  
Foreign Language Groups in U.S.A.

## NEWS FROM THE RESERVATIONS

### Banning, California

Sister Pauline Nelson went to Banning in 1951 to work among the Indians on the Morongo Reservation. Sister Nelson was so zealous to see a building erected where the Indians might find the Lord that she practically dug the foundation for the building alone. Her efforts were noted by the Southern California District and WMC groups who gave offerings and pledges toward the completion of the building.

The building is now in use, but it still lacks windows and doors as well as other finishing details. God is blessing the work of our Sister Nelson in this place. Friends wishing to help with the finishing of the building are urged to send funds at once as it will be difficult to carry on during the winter months with the building unfinished.

### Tucson, Arizona

Brother and Sister Pierce Conley are in a great work at Tucson among the Papago Indians. Sister Conley writes:

"The work here is growing and could be vastly expanded right now if we had the means to do it. We need a bus or car to get the people to church from the outlying districts.

"We worked so hard and prayed and fasted to get openings into the far villages. God helped us and for a while we were able to minister to people who had never been reached. Now the work in Tucson and Sells has become so heavy that we can't get to the villages. . . ."

In a later letter Sister Conley wrote: "Mrs. Naomi Johnson will be permanently located at Sells (an outstation where more

Indians are reached). She is fine for the work there. The people all love her and she loves them." An Indian camp meeting was held at the Tucson Mission in April, 1952. Apache Indians from the San Carlos and White River Reservations as well as those from Sells and the Papago Reservation attended. Evangelist Charles Lee, a Navajo Indian, was guest speaker for the meeting.

### Shelton, Washington

Sister Mildred Schultz writes: "We have been having very good meetings at Shohomish Reservation. Conviction is evident in every service. Six young people have been saved and baptized in water. Thank you for your prayers. Please pray for the parents of three of the young people who were saved. They are bound by drink but God is dealing with them. They have expressed a desire to be saved."

### Auburn, California

Brother and Sister Luther Cayton of La Mesa, California, have recently gone to Auburn to work among the Indians on the reservation there. Brother Cayton writes:

"We have a lovely group of people to work with, and we believe that the Lord is going to bless in a real way here. There is a nice little church building here."

There is no place on the reservation for the Caytons to park their house trailer, so they are renting space in a trailer court several miles away. There is an indebtedness of about \$500.00 on the trailer, and it would help a great deal if we could receive some offerings to liquidate this debt.

\* \* \*

All offerings for Home Missionaries are forwarded 100% as designated to the workers. Please designate your offering and send it to National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri. If you send a personal offering and you wish your church to receive missionary credit for it, be sure to give the *name and address of your church*, and state that you wish it to receive credit for this offering.

It would be very helpful to the Gospel Publishing House if our friends would order their Christmas merchandise in November, before our rush begins.

## GOD'S JUDGMENTS AND A-BOMBS

When God does something it makes man look like the little piker that he is. Man has been awed by the atomic clouds which he has made. But recently in New Guinea the top blew off Mount Lamington, a 5,534 foot volcano. An aviator was flying over the mountain at the time and he said: "The mountain seemed to cough, and in an instant there was a Bikini-like cloud above it. The cloud, full of streaks of red lightning, boiled up to 50,000 feet, mushroomed 100 miles wide. Not molten lava, but punice dust and hot scoria (like clinkers from a furnace) flew out of the crater, making the earth for miles around too hot to live in."

An Australian Government official said, "Native bodies were everywhere. Dead natives were hanging in the stripped branches of every tree, and many were caught in the forks of the trees. Apparently they died there after they had climbed up to escape from the hot ground." Only 150 natives were found alive, and these were like "walking zombies. . . . You could have peeled the flesh from their bones."

When the Great Tribulation finally comes to this earth and God begins to pour out His judgments it will make all of man's furies seem as picnics. Yet the world today is in stark fear of its own wars, and this is because it has abandoned any thought of God's judgment. Conversely, all Christians who have received Christ and who are free from the threat of judgment, can hear of wars and rumors of wars and remain untroubled.—*Eternity*.

It is easy to have patience with others when we remember God's patience with us.



Our Indian Mission in Tucson. This picture was taken during the Indian Camp Meeting. The group shown is from the White River Reservation.



The Indian congregation at Shelton, Washington. This work on the Snohomish Reservation is in charge of Mrs. Mildred Schultz.



Mrs. Pauline Nelson (extreme right) and her Sunday School on the first Sunday in their new church in Banning, California. Windows and doors are still needed for the building.

# THE CREATION OF MAN

## Evolution in the Light of the Bible

Many Indians believe that man has evolved from date-palms. Another body of men believes that man has developed from protoplasm; first, he was a fish (and when he had grown and was able to help himself he was thrown up out of the water and so lived upon the land!); he then became an animal and gradually was transformed into a man—they called it the theory of Evolution. But here again we do not find animals in a state of transformation—half animal, half-man, for instance.

We definitely know that for 4,000 years the ibis, the wading bird of the Nile, has not changed. Bees are the same as they were in the time of Moses and Aristotle; the spiders are the same as they were in the days of the Pharaohs. Birds build their nests now as they have always built them, and man has been man since the day of his creation.

Variations there may be owing to climatic conditions, differences of education, food and environment, but we witness no new species that is natural, fruitful and lasting.

Evolution has been defined as continuous progressive change. We have never witnessed a gradual evolution upwards with the whole of mankind becoming better and better, but rather a history of cycles with human nature remaining more or less the same. There is no everlasting gradual advancement, but there is rise and fall, advancement and retrogression, growth and deterioration.

The doctrine of Evolution is not a science; it is only a theory. Evolutionists try to justify their belief by reliance on geology, but the geological arrangement of the fossils into a long series supposed to be actually historical is in reality only an artificial arrangement. Dr. Etheridge, famous fossilologist of the British Museum, said: "Ninety-ninths of the talk of evolutionists is sheer nonsense, not founded upon observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views." Sir Charles Bell, Professor of the University College of London, said: "Everything declares the species to have their origin in a distinct creation, not in a gradual variation from some original type."

By implication this unproved theory effectively destroys the Christian faith, for whereas the Bible teaches the fall, the redemption, and the restoration, the Evolution theory implies that all these are incompatible with evolution. There is no fall in the theory, but a progressive ever-upward development both physically and spiritually. Having thus explained away the fall, the redemption is declared to be unnecessary. As to the restoration, they say, there is nothing to restore: man developed from protoplasm, reached the animal stage, and from the animal stage he developed into a man, and from manhood he is now developing into a super-physical state of perfection.

The Bible does not teach that man has evolved, but that he was created. On the

other hand, the doctrine of evolution is taught by every spiritualistic cult and is of Luciferian origin, for it is not (as many people seem to think) a modern doctrine—it was taught ages ago by the cults. The doctrine appeared also in the early stages of Greek philosophy, and traces of it may be found in Oriental thought. We find in the philosophy of the Middle Ages many of the ideas which the present-day exponents of the theory declare to be so very modern.—by Bernard Kooreman.

### PASSAGES OMITTED IN R.S.V.

In the Revised Standard Version the passage in Mark 16, beginning at verse 9 and continuing to the end of the chapter, is omitted from the text. It is given merely as a footnote, with the explanation that "other texts and versions" add these ten verses. Let it be said, first of all, that the record of the resurrection, the walk to Emmaus, the appearance of Christ to the eleven disciples, the great commission, and the speaking with new tongues, etc., would not be affected by either the absence or the presence of these ten verses at the end of Mark's Gospel; for clear reference to these truths appears in other passages of the Gospels and Epistles.

However, there is good ground for believing that in the original manuscripts of our Bible Mark 16:9-20 was included. The International Bible Encyclopedia observes:

"Gregory of Nyassa reports that while this section is missing in some manuscripts, in the more accurate ones, many manuscripts contain it." Furthermore, two writers of the second and third centuries, Iranaeus and Hippolytus, quoted from this section.

The "Vatican Manuscript" leaves a blank space at the end of Mark 16:8, apparently for this missing section, a thing which it does not do at the end of any other Gospel. It is obvious also how abruptly Mark's Gospel would end at 16:8 without the last twelve verses. (No doubt Mark 16:9-20 became lost for a time, but actually was in the original manuscripts.)

Another passage that is omitted in the Revised Standard Version text and relegated to the footnotes is John 7:53 to 8:11, which tells the story of the woman taken in adultery. Concerning this and the closing verses of Mark's Gospel, Dr. James Boyer of Winona Lake, Indiana (writing in *The Brethren Missionary Herald*) says:

"Some of the oldest and best manuscripts either do not have them, or do not agree as to where they should be placed. Most editions of the Greek Testament now set them off by brackets or spacing. Many scholars think they are true accounts, but perhaps not originally written in the place where they are now found. Let it be noted that even if they were proved definitely to be not genuine, it would not jeopardize any fundamental Christian doctrine or practice. But that has not been proved, and more probably they

should be considered authentic parts of the New Testament.

"There is one verse which probably should be considered spurious, not rightly belonging in the New Testament. It is the reference to the three witnesses in 1 John 5:7-8. The words cannot be found in any Greek manuscript until after they were deliberately fabricated and put there in the sixteenth century, by translating out of the Latin. But don't think for a moment that the omission of these words from the Bible does away with the doctrine of the Trinity. That doctrine so fills the entire New Testament that it does not need the testimony of a single verse which may not be genuine.

"Other interesting passages might be dealt with, but the amazing thing is not that there are so many but that there are so few. Just think, after almost two thousand years of suffering from human hands which are notoriously prone to error, it [the Bible] has survived so nearly unscathed as to show only a few portions where there is reasonable doubt of its accuracy. That is a miracle of God's providence."

### THREE CHANGES IN THE R.S.V.

Among many changes made in the Revised Standard Version we would point out three.

The first is in Luke 2:33. Here the new version follows the American Standard Version of 1901 and translates the verse as follows: "And his father and his mother marveled at what was said about him." The King James Version renders it: "Joseph and his mother. . . ."

The second is in Luke 2:43. Here again the Revised Standard Version follows the 1901 version and translates it: "His parents did not know it." The King James Version reads: "Joseph and his mother knew not of it."

Fortunately the parenthetical phrase, "as was supposed," is retained in Luke 3:23. The Revised Standard Version renders it, "Jesus . . . being the son (as was supposed) of Joseph. . . ." So if parents are reading to their children from Luke's Gospel, and they come to the references to Joseph as being the father of Jesus, or as being one of His parents, they still can refer to Luke 3:23 (as well as to Luke 1:27; Matthew 1:18; 1:23, etc.) to point out to their children that Jesus actually was the Son of God, and not the son of Joseph. Such an explanation has always been necessary when reading the King James rendering of Luke 2:48, for here Mary is quoted as addressing her Son and saying, "Behold, thy father and I have sought thee sorrowing."

The third change we would point out here is in 2 Timothy 3:16. The American Standard Version of 1901 gave an erroneous translation of this verse, as follows: "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." The inference can be taken that some scriptures are not inspired. The Revised Standard Version of 1946 and 1952 gives a much better rendering. It reads: "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness." This is one of the *good* points to be found in the new version. There are many more.

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### CHAPTER 43

**B**UT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.

f ch. 45. 21  
Hos. 13. 4  
g ver. 7  
h ver. 21  
i ch. 44. 2, 21  
j ch. 44. 6  
k Deut. 32. 16  
l Ps. 61. 9  
m ch. 42. 8

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I have said before, that ye are in our hearts to die and live with you.  
4 Great is my boldness of speech toward you, great is my glorying of

a 1 Cor. 3. 9.  
ch. 5. 20.  
b Heb. 12. 15.  
c 1 Cor. 1. 4.

were and said, It is written, I will not live by bread alone, word that proceedeth out of God.

d Neh. 11.  
Is. 48. 2  
& 52. 1  
ch. 27. 53  
Rev. 11. 2

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# The Story of Barabbas

## From Prison to Liberty Through the Sentence of Another

Barabbas was condemned to die. No one has ever questioned the justice of his sentence. He was a rebel against the law, and a murderer. And now he lay bound, under sentence of death. He was not awaiting trial, but execution.

Just before him was the awful death of crucifixion. He knew what that meant; long hours of agony, the hands and feet torn by great spikes, the wrists and shoulder-joints dislocated by the dragging down of the body, each quivering nerve a separate torture through tension, a burning thirst, and all around, a jeering mob.

The jailers prepare three crosses. Barabbas well knows the three sockets cut in the rock out there in the Place of the Skull. Is one of these crosses for him? The very thought gives him a sense of suffocation. Then he is told: yes, he is to suffer in the morning. Two others are to die with him, but he, the greater criminal, is to have the middle cross.

Then the night falls. But it is a disturbed night. Even in the prison it is perceived that something unusual is occurring. Confused noises, the tramping of feet, are heard. Barabbas wonders what it all means. Perhaps it is another rebellion, such as he, poor misguided robber, raised against the law.

But the night wears on, and at last it is daylight—the light of his last day! Now he hears footsteps. His prison door swings open, but, just as he is summoning all his strength for the death which awaits him, he hears the joyful words:

"Go free! Barabbas, another takes your place; another is to die today between the two thieves."

"What?"

"Yes, there is another man to be crucified in your place."

He cannot understand it, but he soon finds himself outside the prison—once more a free man.

It is bright sunshine, and it feels for him as if the weight of the world had been lifted from his shoulders. He begins to ask questions about the events of the previous day. One can well believe that he joined the crowd which was already moving out to the "Place of the Skull."

He wants to see if it is really the great Teacher who is to die in his place. He knows the other two criminals well; but they have no one to take their place on the cross. What a mercy that there is someone for him!

Here come the prisoners. Barabbas presses near to see, but the crowd is too great. He sees, however, that one of them is no longer able to carry his cross and another man bears it for him. Among the others the prisoner is unrecognizable. His head and face are red with blood: His clothes cling to His back where the blood has come through: slowly they proceed to the place of execution.

The crosses are thrown down on the ground, and one by one the prisoners are pressed down upon them. Cries of pain reach

his ears as the nails are driven through their hands and feet; but from the center cross on which lay that extraordinary blood-stained figure, there was not a sound heard. The crosses are raised and dropped into their sockets. Again their come cries of pain from two of the crosses as the weight of the body pulls the nail wounds wider open.

Now Barabbas can see for himself who it is on the center cross. Yes, it is that new Teacher out of Galilee, the Man who spake as never man spake, the Man whose life had been absolutely without sin. Adam sinned and Moses, and all the prophets, but not this Man. And besides, He healed even leprosy by a touch or a word. One day when the crowd got hungry He had made enough food for five thousand men, not to mention women and children, out of five loaves and a few small fishes. Because of these, and like things, Barabbas perhaps really was convinced that He was the Messiah, the Son of God.

But Barabbas had loved his sin too well to leave it, and to follow the Lord Jesus. Here, however, he stands before the Person whose love he had despised, and he knows full well it is due to that Person he is not hanging there on the cross.

Barabbas could clearly understand what it is to be saved by the death of another.

First, he knew that he was guilty, and under the just condemnation of the law (Luke 23:25). In both these respects Barabbas was just like you and me (Romans 3:10-20, 23; Gal. 3:10).

Second, Barabbas knew that the Sufferer before him was not there on the cross because of His own sin. He was "not guilty" (John 8:46; 19:4; 1 Peter 2:22).

Third, he was convinced that if Jesus had not been crucified there, he himself would be hanging on that very cross. Jesus was actually dying in his place and stead; an innocent and holy Being bearing the very penalty which the law had justly decreed to him, Barabbas (2 Cor. 5:21; Gal. 3:13; 1 Peter 2:22-24; 3:18; Isaiah 53:5, 6.)

Fourth, Barabbas clearly realized that nothing he could do would persuade any man to die in his place on the cross. The Man on the cross was there of His own free will, dying for him. It was an act of grace. (Psalm 69:19-21; Rom. 4:4-5; Eph. 2:4-9; 2 Tim. 1:9; Titus 2:11).

Fifth, Barabbas was sure that when the Lord Jesus had died, he himself had escaped death. Pilate had set the choice: Barabbas or Jesus. It was decided that *Jesus* should die. When Jesus said, "It is finished," and died, then Barabbas realized that the danger for him was past. (John 19:30; Rom. 5:9; Eph. 1:7; Col. 1:14; 1 John 1:7; Heb. 10:10-14).

What applied to Barabbas, applies also to us. It was in our place that Christ hung on the cross. He took the place that should

be ours. Just as Barabbas was free because Christ had died, so we need not receive the wages of sin, which is death, because Christ has died. We can accept the Lord Jesus as our Substitute, and God will, on the ground of what His Son has done, declare us free from the punishment of our sin.

Will you not receive Christ now, as your Substitute? Then forgiveness of sins will be yours, for "Through His name, whosoever believeth in Him shall receive remission of sins." Acts 10:43).—*The Standard Bearer*.

## "EVERLASTING" CHANGED TO "ANCIENT"

Micah 5:2 is a famous Messianic passage relating to the birth of our Lord Jesus Christ, and we love to quote it at the Christmas season. The passage is quoted also in Matthew 2:5-6.

In the King James Version the passage reads: "But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." Notice the last phrase, "from everlasting."

In the Revised Standard Version the passage reads: "But you, O Bethlehem Ephrathah, who are little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose origin is from of old, from ancient days." The phrase, "from everlasting," has been changed to "from ancient days." At first glance this may not seem objectionable, since the Lord is described in Daniel 7 as the "Ancient of Days," but actually the original word translated "Ancient of Days" is a different word. Daniel 7:9 uses a Chaldean word meaning "antique, venerable, ancient," and the Revised Standard Version translates it "ancient of days." Micah 5:2 uses a Hebrew word that is stronger, and that means "always, perpetual, everlasting."

Daniel 12:2 uses the latter word. The Revised Standard Version renders Daniel 12:2 as follows: "And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Notice the use of the word "everlasting." The same Hebrew word is used in Micah 5:2, referring to Christ, but for some unknown reason the Revised Standard Version has rendered it "ancient days" instead of being consistent and retaining the word "everlasting." Thus the force of the prophecy has been weakened.

## YIELDED TO GOD

"I have, this day, solemnly renewed my baptismal covenant and self-dedication, which I renewed when I was taken into the communion of the church," wrote Jonathan Edwards. "I have been before God, and have given myself, all that I am and have, to God; so that I am not in any respect my own."

"I can challenge no right in this understanding, this will, these affections, which are in me. Neither have I any right to this body, or any of its members; no right to this tongue, these hands, these feet; no right to these senses, these eyes, these ears, this smell, or this taste. I gave myself clear away, and have not retained anything as my own."



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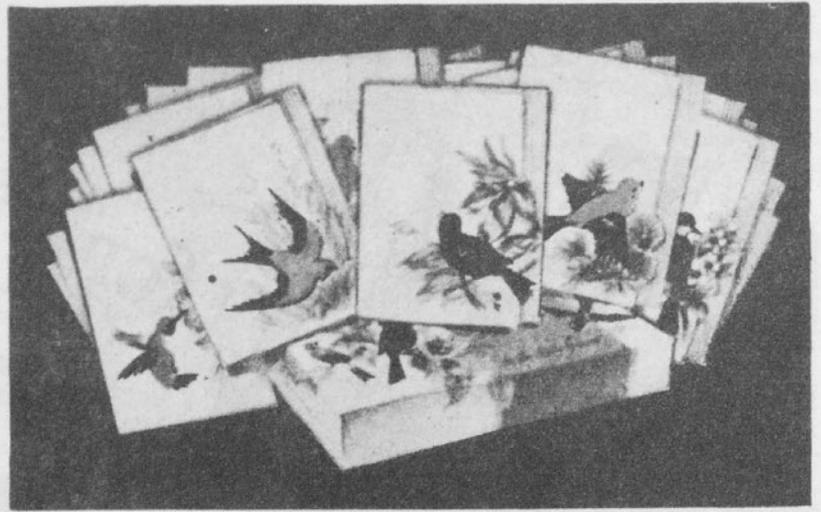
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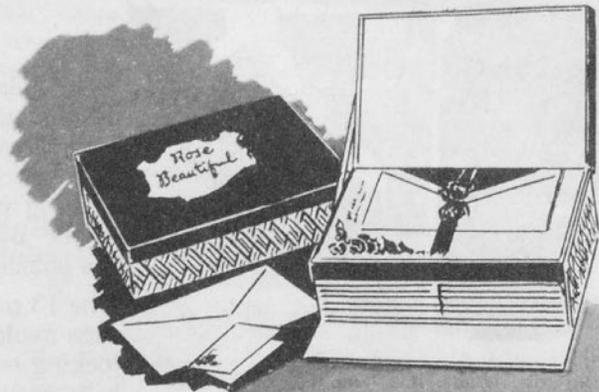
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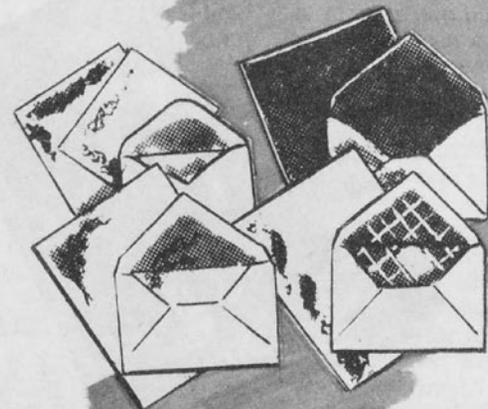
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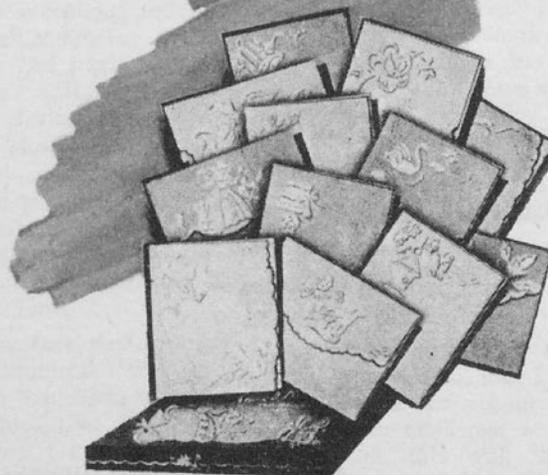
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## THE VERY HEART OF MISSIONS

A song leader at a missionary service announced the song, "O Zion, Haste," adding, "We shall omit verse five."

After the meeting a missionary looked up verse five. It reads:

"Give of thy sons to bear the message glorious;  
Give of thy wealth to speed them on their way;  
Pour out thy soul for them in prayer victorious,  
And all thou spendest Jesus will repay."

The missionary said, "We ought not, we dare not, we shall not omit verse five from our missionary program, for it is the very heart of the program."—*Other Sheep.*

Face the sunshine and the shadows will fall behind.

## AMONG THE ASSEMBLIES

**CHARITON, IOWA**—We recently closed a three-week meeting with Evangelist Howard A. Strange of Des Moines, Iowa. Four were saved, one received the baptism of the Holy Ghost, and the saints were refreshed.—Merlin N. Steen, Pastor.

**MOUNTAIN HOME, IDAHO**—The entire church was blessed by the ministry of W. W. Paasch of Waxahachie, Tex. and also by the meeting held by Evangelist Carl E. Reynolds of Prescott, Ariz. The Lord blessed in a wonderful way. Souls were saved, backsliders came back into the fold of the Great Shepherd, and many were encouraged and strengthened.—Elmer C. Shively, Pastor.

**ELIZABETH, N. J.**—For two weeks Evangelist Morris Cerullo of Newburgh, N. Y. was with us in a meeting. Souls were saved, and many received definite healing, including those with heart conditions, paralyzed limbs, deafness, and nervous ailments. We were thrilled with the results and the attendance of this meeting. One of the highlights of the meeting was Brother Cerullo's life story of his deliverance from Judaism.—L. J. Miller, Pastor, First Pentecostal Church.

**ROCKFORD, ILL.**—On October 12 we closed a meeting with Evangelist and Mrs. A. R. Vanderploeg of Toledo, Ohio. The music, singing, and all was done in the spirit of Christ and for the growth of His kingdom. About 30 knelt at the altar for salvation or to be reclaimed. One received the baptism of the Holy Spirit. The attendance was good throughout the meeting, and 173 new people attended our assembly for the first time. On Rally Day we broke our Sunday School record with 491 present.—E. L. Stalons, Pastor.

**SANTA PAULA, CALIF.**—A great number came forward to accept Christ as their personal Saviour during a three-week meeting with Evangelist and Mrs. Bob L. Sheran of Hollywood, Calif. Many nights the power of God came down in copious showers of blessings. The stirring messages on the second coming of Christ were refreshing and brought a keen sense of anticipation.

On the closing night of the meeting our hearts were thrilled to see about 23 young people step out for the Lord Jesus Christ.—Paul M. Wells, Pastor.

**NEWARK, DEL.**—Evangelist H. E. Hardt and party concluded a 16-night tent meeting, sponsored by Glad Tidings Church, Elkton, Md. (Conrad Schaefer, pastor); Pilgrim Gospel Tabernacle, near Cooches Bridge, Del. (Benjamin Crane, pastor); and the Newark Gospel Tabernacle (Arthur Hardt, pastor).

A fine crowd attended from start to finish. People of all churches were stirred as they came night after night. Forty-five professed salvation and a number testified to definite healing. Testimonies of healing continued to come in for days after the meeting closed. God be praised for all His gracious acts for those who believe.—Arthur E. Hardt, Pastor, Newark Gospel Tabernacle.

**JACKSONVILLE, FLA.**—Evangelist Mildred Rily of Middletown, Ohio was with us in a successful meeting. Between 12 and 15 adults came to the altar for salvation and two received the baptism of the Holy Ghost. The attendance was unusually good.—L. Wayne Pitts, Pastor, Faith Tabernacle.

**WEST PITTSBURGH, PA.**—God met us in a wonderful way in a four-week tent meeting with Evangelist Homer Peterson. Many came for salvation and several hundred for healing, and they did not go away disappointed, for the miracle-working Jesus was present to meet their needs.

We prayed for an 81-year-old man whose eyesight was almost gone, and the next day he could see well enough to thread a needle. Another man was healed of a cancer on his tongue. The next day he spit out the cancer.

A lady who had a running sore on her leg for over a year was instantly healed.

We prayed for a child who was crippled from polio. He had not walked for a year, and for the last three months he had worn a brace. That same night he took off the brace and ran up the steps. The next meeting night he came into the service carrying the brace.—Donato D'Andrea, Pastor, 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.*

**HUTCHINSON, MINN.**—Assembly of God, Nov. 9—23; Evangelist and Mrs. Gordon Johnson, Bismarck, N. Dak. (R. S. Crouse is Pastor.)

**CALGARY, ALBERTA, CANADA**—Pentecostal Tabernacle, Nov. 11—; Evangelist Fleming May, Seattle, Wash.—by J. M. Watts, Pastor.

**ANCHORAGE, ALASKA**—Anchorage Gospel Tabernacle, Nov. 16—30; Evangelist Stafford Anderson, Milwaukee, Wis.—by Claude Rosignol, Pastor.

**OTTAWA, KANS.**—Assembly of God, Nov. 9—; Evangelist and Mrs. O. E. Gaddis, Arkansas City, Kans.—by Dale Holmes, Pastor.

**DEARBORN, MICH.**—Dearborn Tabernacle, Nov. 23—Dec. 7 or longer; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (Parvin C. Lee is Pastor.)

**DANVILLE, ILL.**—Assembly of God, Nov. 9—30; Evangelist T. T. Ward, Cherokee, Okla. Neighboring assemblies co-operating.—by James E. Hyllberg, Pastor.

**LORAIN, OHIO**—Annual Missionary Convention, Gospel Tabernacle, Nov. 21—23; Cecil Good, D. C. Marroco, and others, speaking.—by Earl J. Hance, Pastor.

**INDEPENDENCE, KANS.**—Nov. 9—; Evangelist Paul E. Lowenberg.—by H. C. Humphrey, Pastor.

**LIVINGSTON, MONT.**—Nov. 16—; Evangelist Maurice M. McGinnis.—by Leonard Enloe, Pastor.

**BEACON, N. Y.**—Assembly of God, Nov. 16—; Evangelist Guy Bongiovanni.—by James L. Tate, Pastor.

**WRAY, COLO.**—Nov. 9—; Evangelist and Mrs. James A. Call, Trenton, Mo. (E. Schone-man is Pastor.)

**SCRANTON, PA.**—Pentecostal Assembly of God, Nov. 18—30; Evangelist Christian Hild.—by E. F. Reidenbach, Pastor.

**BALTIMORE, MD.**—Trinity Assembly of God, Nov. 11—29; Evangelist Rudy Cerullo and Party.—by A. H. Clattenburg, Pastor.

**DEALE, MD.**—Assembly of God, Nov. 25—Dec. 7; Evangelist Margel Spencer, Sanford, Me.—by E. F. M. Staudt, Pastor.

**MT. HOPE, W. VA.**—Nov. 11—30 or longer; Evangelists Merrill and Ruby Rayner, Lonaconing, Md. (Troy Cave is Pastor.)

**LAMPASAS, TEX.**—Nov. 23—; Evangelist and Mrs. Robert J. Salter, Hillsboro, Tex. (Odell Roberts is Pastor.)

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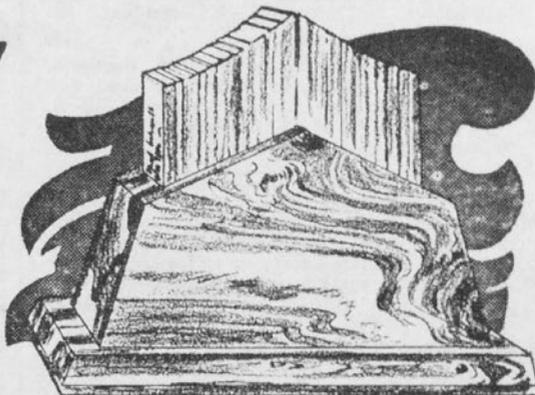
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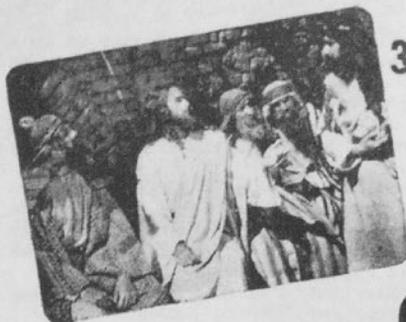
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VENTURA, CALIF.—Nov. 23—; Evangelist Eugene Smith, Cheyenne, Wyo. (Richard R. Carmichael is Pastor.)

BILLINGS, MONT.—Assembly of God, Nov. 4—; Evangelist Martin H. Baxter, Cuyahoga Falls, Ohio. (E. W. Goodman is Pastor.)

PITTSBURG, CALIF.—Assembly of God, Nov. 11—25 or longer; Evangelist and Mrs. Tom Ming.—by J. L. Jeffrey, Pastor.

NEW ORLEANS, LA.—Canal Street Assembly of God, Nov. 23—; Evangelist Jimmy Brown, Mobile, Ala.—by T. Horace Clark, Pastor.

SILURIA, ALA.—Area-Wide Training Course, Nov. 17—21; D. V. Hurst, Supervisor of Workers' Training Division, speaker.

WYOMING C. A. CONVENTION—River-ton, Wyo., Nov. 26—28; J. Robert Ashcroft, Springfield, Mo., speaker.—by Murray W. McLees, District C. A. President.

SOUTHERN CALIFORNIA DISTRICT S. S. TOUR—Dec. 1—15; G. Raymond White, National S. S. Representative, speaker. (J. Raymond Ton is District S. S. Director.)

ST. JOSEPH, MO.—Evangelistic Temple, Nov. 23—Dec. 7; Evangelist Louise Nankivell, Chicago, Ill. (C. B. Roberts is pastor.)—by Lavirta Horstman, Assistant Pastor.

OTTAWA, ONT., CANADA—Bethel Pentecostal Tabernacle, Nov. 13—30; Evangelist H. E. Hardt, York, Pa. Prayer for the sick. Neighboring Assemblies co-operating. (E. Howard Kerr is Pastor.)

BRISTOW, OKLA.—Assembly of God, Nov. 25—Dec. 7; Evangelist Erla LaDow, Cleveland, Ohio. Five CBI students assisting in meeting Nov. 27—30. Students in charge of Thanksgiving Day service at 3 p.m.—by George R. Wood, Pastor.

MEMPHIS, TENN.—Annual Thanksgiving C. A. Convention of the Tennessee District, First Assembly of God, Nov. 26 and 27; James Van Meter and Peter van Woerden, speakers. (Samuel H. Reaves is District C. A. President.)

OREGON THANKSGIVING C. A. CONVENTION—First Assembly of God, Portland, Ore., Nov. 26—28; Robert Fierro, speaker. For accommodations write Wayne Adams, 4238 S. W. Corbett, Portland, Ore.—by Robert W. Pirtle, State C. A. President.

SAN FRANCISCO, CALIF.—Union meeting sponsored by Golden Gate Pentecostal Fellowship, Nov. 17—30; Evangelist Gayle Jackson. First service at Glad Tidings Temple, 1441 Ellis St.; all other meetings at Colosseum Roller Bowl, just off Market St. on 11th St.—by Paul V. Belchar, Pastor, Sunset Assembly of God.

## RADIO BROADCASTS

COFFEYVILLE, KANS.—"God's Wonderful Word," station KIND, 1010 kc., Monday through Friday at 8:30 a.m.—Everett Ewing, Pastor.

TULSA, OKLA.—Station KOMA, Sundays 4 to 4:30 p.m.—Vauda Cotton, Pastor, Calvary Temple.

LINCOLN, NEBR.—"Echoes of Praise," station KFOR, 1240 kc., Sundays 4:15 p.m.—S. K. Biffle Jr., Pastor, Assembly of God.

NEWARK, CALIF.—"Good News Hour," station KEEN, 1370 kc., Monday through Friday 8:05 a.m.—Pastor and Mrs. Riley Kaufman, Directors.

GADSDEN, ALA.—"America Back to God," station WGWD, 570 kc., Saturdays 4:30 to 5 p.m., sponsored by Alabama City Assembly of God. "Back to the Bible," station WETO, 930 kc., Sundays 3:30 to 4 p.m.—Melvin Freeman, Pastor, Alabama City Assembly of God.

SAN ANTONIO, TEX.—"The Hour of Faith," station KONO, 860 kc., Sundays 7:30 to 8 a.m.—Leonard L. Norville, Pastor, Bethel Temple Assembly.

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| 28 EV 9450 | Zoo Animals, A        |            |                |
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| 28 EV 9412 | The Daughter of Jairus          | 28 EV 9438 | The Rich Man and Poor Lazarus |
| 28 EV 9414 | The Death of John the Baptist   | 28 EV 9440 | The Unmerciful Servant        |
| 28 EV 9416 | Gabriel Visits Zacharias        | 28 EV 9442 | The Wisemen Find Jesus        |
| 28 EV 9418 | The Good Samaritan              | 28 EV 9424 | Jesus Turns Water Into Wine   |
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