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The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

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



They joy before Thee according to the joy in harvest.

Isaiah 9:3

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Wayward Youth Need Christ

J. Edgar Hoover called on all Americans last month to aid in backing constructive programs for young persons, to "strike a telling blow to juvenile delinquency." His statement followed release of his report that "more persons aged 18 were arrested the first half of 1952 than any other age group."

A Good Idea

A writer in a philatelic magazine appeals to President Truman and the U. S. Postmaster General to issue postage stamps bearing the motto, "In God We Trust." He feels that stamps with this slogan would help tell the world that most Americans are God-fearing people. The stamps would go to all countries on earth, even those behind the Iron Curtain.

Truth Whisped in Europe

A standard question put to prospective Communists seems to be: "What is the difference between Christianity and Communism?" In Europe an answer that is being passed along in whispers is: "Under Christianity One died for all; under Communism all die for one."

Churches Grow in Hungary

Protestant groups in Hungary are increasing in numbers despite Communist interference, according to a report in *Magyar Nemzet*, Budapest daily newspaper. Baptists and other Protestant groups are growing, the newspaper complained; adding that these groups have been refused the right to organize separate collective farms for their members.

Fined for Building Without Permit

A front-page article in the *Washington Post* on the morning of October 22, 1952, reported that five trustees of the Purcellville Pentecostal Church of the Assemblies of God appeared in Mayor's Court and were fined \$6,000 for building a church on the main street of Purcellville, Va., without a permit. Each trustee was fined \$1,200 on a charge of building without a permit "in open violation of the town ordinance."

The attorney for the trustees served immediate notice of appeal. Douglas G. Scott, an official of the National Association of Evangelicals, said in Washington that the case would be taken all the way to the Supreme Court of the United States if necessary.

Scientists Studying Bible

Jewish scientists in Israel have been studying the Bible to learn where valuable mineral deposits may be found, reports Dr. Paul Riebenfeld, Tel Aviv lawyer and business executive. Phosphate deposits worth \$1,500,000 have been discovered, he says.

Christian Restitution

A woman in Great Falls, Montana, recently wrote a letter to the water department in Chicago where she formerly resided. It stated: "After thirty-five years I am paying this past-due water bill. I have been converted to the Lord Jesus Christ and have accepted Him as my personal Saviour and Redeemer, so I wish to right all wrongs as far as possible." She enclosed a money order for \$2.75.

Knights to Step Up Advertising

The advertising program of the Knights of Columbus has been so successful the national convention has voted to increase next year's appropriation from \$500,000 to \$750,000. Delegates were told that more than a million inquiries have been received as a result of the newspaper ads, and that 94,723 have been enrolled for Roman Catholic instruction by mail.

World-wide Bible Reading

For 137 years the American Bible Society has been publishing the Holy Scriptures in various languages and distributing them throughout the world, but in 1946 it added a distinctly new activity: the Department for Promotion of the Use of the Bible. Since that time it has circulated 95,576,373 leaflets and booklets designed to cause people to read their Bibles regularly.

One of the projects of this new Department of the Bible Society is to promote a Bible-reading program from Thanksgiving to Christmas. This annual event is observed by millions of people the world around. Last year some forty million copies of the selected passages were circulated in the U.S.A. alone, and the poster was reproduced more than twenty million times. All segments of the nation's population were reached.

In order to receive spiritual help by the observance, remember these simple rules:

1. Hold faithfully a stated period for Bible reading, in which you have time to think seriously. Regular feeding develops spiritual strength.

2. Read carefully—not mechanically, nor just from a sense of duty, but with mind alert; and, if possible, without interruption.

3. Read with expectation and delight, finding the personal message each day's passage has for you.

4. Read prayerfully and slowly. Let God through the Bible speak directly to you. Your inner response to God's message is vital. When He condemns, accept penitently. When He offers help, place your hope on it. When He commands, obey. When He guides, follow.

5. Re-read a statement which grips you. Work it into your life, and pass it on. By your living out the truth you have received someone else will gain the benefit too.

6. Memorize a key verse and repeat it during the day, or copy out a verse to carry and refer to throughout the day.

The list of daily readings will be found on page eleven. Why not clip it out, place it in your Bible, and begin reading on Thanksgiving Day, remembering that millions of your Christian brothers and sisters throughout the world will be reading the same passage as you are reading each day.

N.A.E. Position on Revised Version

The National Association of Evangelicals has taken no action either approving or disapproving the new Revised Standard Version of the Bible, according to Dr. Paul S. Rees, National President of the N. A. E. According to Religious News Service, Dr. Rees made public announcement in Minneapolis to this effect after the organization's official organ, *United Evangelical Action*, published an article unfavorable to the new translation and it was quoted in a local newspaper. Dr. Rees explained that the article "represented the views of the editor and one distinguished Presbyterian scholar." He said that an early issue of the N. A. E. magazine "will carry an article by another competent scholar who will present the new translation in a favorable light."

Healings in New Zealand

The Methodist Synod of Wellington, New Zealand, voted to ask the Church's General Conference to recognize "the growing awareness" by major church bodies of divine (or spiritual) healing. An adopted resolution also requested the General Conference to appoint a committee to prepare a statement on the contribution faith can make to the prevention and relief of physical and mental illness. Such a statement, the resolution said, would serve as a guide on the subject to New Zealand Methodists.



Praise Ye the Lord

An Example of Thanksgiving Among the Early Methodists

IN HIS book, "Daniel Quorm," Mark Guy Pearse has given us a remarkable picture of some of the early Methodists, men and women who were poor as regards this world's goods but who were very rich in faith. Of the precious saints of Methodism (next, perhaps, to the ever praiseful Billy Bray), the character of Frankey Vivian is one that has impressed us most.

Frankey was a different type to Billy. His body was tested and tried and was far from strong, whereas Billy was given a marvelous strength, which he used in laboring for the Lord. But a weak body did not keep Frankey from a life overflowing with thankfulness and praise. He used to attend Daniel Quorm's class meeting, and as Daniel would give out the truth Frankey would continually say, "Bless His dear name for that."

Let us drop into one of these early Methodist class meetings and listen to Frankey as he tells of the Lord's unfailing goodness. "Goodness and mercy shall follow me all the days o' my life; and I will dwell in the house o' the Lord forever! Bless His holy name—that, nothin' else but that. Why, there was only last Saturday afternoon: I was very poorly; my cough shook me all to bits, and I was lying 'pon my bed. Yet my soul was full o' praise to God for all His goodness. Bless His name, I says, why this here shakin' cough be only like the joltin' o' the van over the ruts and stones as it be a carryin' us home. And some day it'll give the last jolt and stop right afore the door o' my Father's house.

"To think of it! home ay, and with breath for to praise my Lord too. I was a sayin' over them words, 'Bless the Lord, ye His angels, that excel in strength.' *Excel in strength!* And I thought how I would be a-

flyin' in a little while, and how I would sweep the harp, and how swift I would go for my dear Lord, a sailin' along 'pon a pair o' glorious wings, how grand it would be! My soul was all full of it, when up come my wife, an' she sat down at the foot o' the bed, all helpless-like.

"'Frankey,' says she, a'most a chokin', 'Frankey, whatever shall us do. There ben't a bit o' bread in the house agen 'the children come home.'

"'What shall us do, my dear?' I says. 'Why, think o' the blessed Father who says to call on Him in the day o' trouble.'

"'Seemin' to me He must have forgot us,' says she, burstin' out a-cryin'.

"'Forgot us, wife!' I says. 'Forgot us! Bless His holy name, *it wouldn't be like Him.* He don't ever forget. He has been round and about us, our Friend and Helper these twenty years, and it wouldn't be like Him to leave us now, just when we want Him most. That isn't the way He does.' And I began to say over the hundred and forty-sixth Psalm that I do dearly love. "*While I live I will praise the Lord: I will sing praises unto my God while I have any being. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God.*" 'There, wifie, isn't that pretty music now? Which keepeth truth for ever.' Hear that," I

says. "'Keepeth truth for ever. *Which giveth food to the hungry.*' Bless Him, why it's put there a purpose for you and me."

"'Well,' says she, wipin' her eyes with her apron, 'I s'pose it be the Lord's will, and we must bear it.'

"The tears came in my eyes then. 'O, my dear! Don't talk like that,' I says. 'It be no more the will of our blessed Father that our children should want bread than it be your will or mine. It do hurt me to hear folks talk like that about my Lord. "*It is not the will of your Father which is in heaven, that one of these little ones should perish,*" that be the Lord's will,' I says. '*Like as a father pitieth his children, so the Lord pitieth them that fear Him. Why, the Book is full o' it, and we ought not to go talkin' 'bout our blessed Father like that.*'

"Well, just then there came a double knock to the door. It ben't very often that we do have a letter, so the wife jumps up and runs down stairs. In a minute she shouts up to me,

"'Frankey, here's a letter from our boy in Australia.' And then in a minute more she comes runnin' up to me, and cries out—"Why, there's a five pound note in it (\$25.00). Bless his dear heart!" And tears of joy ran down our cheeks.

"'Ah, wifie,' says I, holdin' up the note, 'Look here; *that be the Lord's will, and we must bear it. Bless His holy name, He keepeth truth for ever.*'"

Daniel Quorm himself had much to say about trusting and thanking the Lord. In the same class meeting he said, "Ah, dear friends, I often think about it when I be a-doin' my bit o' garden down to my place. People talk as if the blessed Master only got fruit out o' us with a prunin' knife; always standin' over us, an' a-cuttin' here, an' a-loppin' there. Why, bless His name, sunshine and showers, an' the gentle south winds, have a deal more to do with a bunch o' grapes than prunin' knives have. We do want a bit o' prunin' now an' then, I dare say, but don't go a-thinkin' about

the dear Lord as only standin' over us for that. A-standin' there with all His kindness and care—why He is trainin' the branches, and is watchin' over us, and wardin' off blights, and keepin' off enemies—slugs, and snails, and such-like, that do harbor in a man's soul; and His gentleness and lovin' care have a deal more to do with the fruit than the knife has.

"O, don't let us always be a-talkin' about bearin' His (Continued on page twelve)

THE REST OF THE WAY

"*Thou hast been my help*" (Psalm 63:7).

O fathomless mercy! O infinite grace!
With humble thanksgiving the road I retrace.
Thou never hast failed me, my Strength and my Stay!
To whom should I turn for the rest of the way?
Through dangers, through darkness, by day and by night,
Thou ever hast guided, and guided aright:
In Thee have I trusted, and peacefully lay
My hand in Thy hand for the rest of the way.
Thy cross all my refuge, Thy blood all my plea,
None other I need, blessed Jesus, but Thee.
I fear not the shadows at close of life's day,
For Thou wilt go with me the rest of the way.

—Lucy A. Bennett



Thanksgiving FACTS

Bess A. Olson

A NEWS article should state in the very beginning all of the important facts of the case—Who, What, When, Where, How, and Why.

In the most up-to-date book in the world, the Bible, the matter of "thanksgiving" is handled in the same way. The Psalmist, who is an expert on the subject, begins it—

"Praise ye the Lord" (Psalm 148:1). Then, lest there be any doubt about who "ye" is, he goes on—"angels, beasts, all people."

He even exhorts the heavens, earth, sea, and the elements to praise their Maker, reminding us of the time our Lord remarked that, should human voices refuse to praise Him, "the stones would cry out!"

It is well, then, that at least one day of thanksgiving a year be set apart for every man to pay homage to his Creator. "It is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits," said George Washington in our first Thanksgiving proclamation.

True praise, however, can come only from the heart that has been redeemed from sin—the heart that confesses Christ Jesus as Saviour and Lord. "O give thanks unto the Lord, for He is good . . . Let the redeemed of the Lord say so" (Psalm 107:1, 2).

But do we, who love Him, need to be urged to praise Him? Do not our

very works praise Him? Yes, but it is possible to be so busy "doing" that we forget to offer the "fruit of our lips," even praise to our God.

One of the most consecrated Christian workers I know confessed to me, "Yesterday the Lord spoke to me, 'You are away behind in praising.' I spent the rest of the day praising and thanking Him!"

WHO, then, means all men in general and the redeemed in particular.

WHERE shall we praise Him?

"Enter into His gates with thanksgiving, and into His courts with praise" (Psalm 100:4). How we enjoy praising God in the church! "I will praise Thee, O Lord, among the people" (Psalm 57:9). How sweet to talk about His goodness one with another!

But the Word also says, "Declare His glory among the heathen" (Psalm 96:3). What! Praise the Lord before the unbeliever? He will think me queer! But that is what it says.

WHEN shall we praise the Lord? Only on Thanksgiving Day, at the dinner table? No—"seven times a day do I praise Thee," says the Psalmist. "Offer . . . praise to God continually!" urges the writer to the Hebrews. Not to be outdone, the Psalmist comes back with, "While I live I will praise the Lord. . . . While I have any being!"

While I live. In joy—"my mouth shall praise Thee with joyful lips." In sorrow—"the garment of praise for the spirit of heaviness." In trouble—"rejoicing that they were counted worthy to suffer shame for His name."

How shall we praise Him? With our lips—"Because Thy lovingkindness is better than life, my lips shall praise Thee." And we should praise Him with our lives—"Being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God."

For WHAT shall we praise Him? For salvation, life, homes, family, even trials! "Giving thanks *always* for *all* things unto God."

But WHY should we praise Him for *all* things? Why praise Him at *all* times? Not only in the church, but before the unbeliever? Not only when we feel like it, but when we don't? Not only with our lips, but with our lives? Not only for pleasant things, but for trials? Why? Because, "Worthy is the Lamb that was slain to receive . . . honor and glory and blessing" (Rev. 5:12).

A day of Thanksgiving for the children of God? Rather a *life* of praise unto Him who has redeemed us with His own blood!

THANKSGIVING IN THE SPIRIT

When Nehemiah came back from captivity to restore the city of Jerusalem, he recognized there was need of continuous thanksgiving. Special mention is made of one appointment, that of Mattaniah who was "over the thanksgiving, he and his brethren." Neh. 12:8. And in this book of restoration we are reminded, "For in the days of David and Asaph of old, there were chief of the singers, and songs of praise and thanksgiving unto God." And turning back to 1 Chron. 25:1-7 we see that there was a choir of 288 to render praise unto God; and there is special mention of Jeduthun and his five sons, whose praise was more than that of the mechanical variety, who prophesied with the heart "to give thanks and to praise the Lord." Praise and thanksgiving that was truly in the Spirit! We are called to the like, "Be filled with the Spirit: speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Eph. 5:18, 19.

ALWAYS PRAISEFUL

Polycarp of Smyrna, a beloved friend of the apostle John, was brought as an old man before the Roman governor. "I will banish you," said the governor. The old saint replied, "You cannot do that, for I am at home wherever Christ is." "I will take away your property," said the Roman. "But I have none," said the saint, "and if I had and you took it away, I should still be rich for I have Christ." "I will take away your good name," threatened the governor. "That is gone already," said the undisturbed saint, "for I have long since reckoned it a great joy to be counted the offscouring of all things for Christ's sake." "Then I will put you in prison," growled the governor. "You may do as you please, but I shall always be free, for where Christ is there is perfect liberty." "Then I will take away your life." "Then shall I be in heaven, which is the truest life," said the saint.

And as the flames ascended at the old saint's martyrdom, he worshiped Christ!

ROBERT C. CUNNINGHAM, EDITOR

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A Nation's "Thank You"

Chaplain Frank R. Griep

THOUGH RETURNED from the battleline in Korea and almost as far away in miles as possible, I cannot forget it if I would. Being stationed within two miles of Arlington National Cemetery I am called upon frequently to conduct funerals at this historic spot. This is the final resting-place for many a tired veteran and the long home for many heroic young soldiers. Here they are laid to rest among some of the most honored Americans of days gone by, from Civil War times to the present, none of them far from the Tomb of the Unknown Soldier.

In July I conducted twelve funerals, in August twenty, all of them at Arlington National Cemetery, and at least three were for Korean casualties. It is an honor and opportunity to be able to give the comfort of the Scriptures to the sorrowing. May it be used of God to bring a saving knowledge of Christ to many.

While the firing party sounds its threefold volley of tribute, and the bugler plays "Taps" for the last time for the departed, the Chaplain does have a few moments to think of the significance of this ceremony. His last

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duty is to present the American flag to the next of kin. A banner of red, white, and blue is small compensation to a mother who has given her son, or to a widow who has lost her husband, or to a child who has lost his father. But in that flag there is a nation's "Thank you" for sacrifice; a nation's recognition of rigorous duty faithfully performed; and a nation's pledge that she will not forget her debt to that survivor nor will she forsake the principles for which the soldier died.

That last named obligation asks for my attention at all times, and often pricks my conscience. Are we living for those principles? What are they? Obviously included is freedom to worship, to pray, and to proclaim this glorious gospel. Do we use these freedoms in a grateful manner? May God help us really to live the principles of honesty, righteousness, fair dealing, protection for the weak and helpless, and may we make the most of the great privilege of Christian worship.

Americans give heartfelt thanks for precious lives sacrificed in the fight for human freedom. Are we likewise thankful to the Son of God who gave His life to buy us spiritual freedom?

These are the thoughts that run through my mind as I hear the firing

Thanksgiving Day

Come, ye thankful people, come,
Raise the song of harvest home.
All is safely gathered in
Ere the winter storms begin.
God, our Maker, doth provide
For our wants to be supplied.
Come to God's own temple, come;
Raise the song of harvest home.

What is earth but God's own field,
Fruit unto His praise to yield?
Wheat and tares therein are sown,
Unto joy or sorrow grown,
Ripening with a wondrous power
Till the final harvest hour.
Grant, O Lord of life, that we
Holy grain and pure may be.

Come, then, Lord of mercy, come,
Bid us sing the harvest home.
Let Thy saints be gathered in,
Free from sorrow, free from sin,
All upon the golden floor,
Praising Thee forevermore.
Come, with thousand angels, come,
Bid us sing Thy harvest home.

—Henry Alford.

of the volley and listen to the wafting of the bugler's notes over row upon row of Arlington's simple grave markers.

A SHADOW OF THINGS TO COME

It appears that the Communist government of Bulgaria is regimenting all the life of the nation to serve the ends of the rulers. It has issued a new law which, in effect, nationalizes the churches of that country and forbids them to have any contact with the outside world. A privileged position is given to the Bulgarian Orthodox Church as long as it remains faithful to the people's "democratic" constitution, and separates the church from the state. Priests, like state employees, must take an oath of allegiance to the government.

It is reported that at a recent swearing-in ceremony, all officers and men were made to kneel before the new regimental banners and kiss Stalin's name which was embroidered on them. Such is the ceremony all men will be compelled to follow after the Antichrist establishes his authority over "all those that dwell upon the earth" (Rev. 13: 15-17). He will compel all to worship him and his image and to receive his mark. Those who refuse to bow to Christ in this present hour will be compelled to bow to the Antichrist in that hour, which may soon arrive.



U. S. Army Photo

FED BY A RAVEN

A True Story by Elizabeth Bowman

IT HAPPENED in Paoting fu, China, a number of years ago. I was desperate!

It was almost time for Sunday school, and when the students returned to the chapel all the questions that had been brought up in the different classes were always referred to the missionary in charge, who was supposed to know all the answers.

The lesson was about the raven feeding Elijah, and a modernist missionary in that city had taught that the raven was a man of a tribe called Ravens.

I started across the compound to the chapel. It was a bleak winter day with patches of snow on the ground and a sky banked with clouds. I sat down on a stone bench under a leafless tree and looked up at the sky. Just one rift was in the clouds through which the blue sky was visible, and in my desperation I looked through that bit of blue sky to the throne of God. "O God," I cried, "I must know the truth. How did the raven feed Elijah? Was the raven a man or a bird? I must know, God, for I dare not tell these dear Chinese anything but the truth. It is time to go, and I do not know what to tell them. Oh, God, please tell me." I kept my eyes fixed on that bit of blue sky.

There came a noisy "caw-cawing" as a flock of crows flew over my head—and bang! came something at my feet. I looked and, lo! It was a piece of meat. "Thank you, Father," I said fervently, as I hurried into the chapel.

When the classes returned to the assembly room the first question the teachers asked me was, "Was the raven a man or a bird?"

I said I could answer that question with certainty, and I told them how God had shown me. The whole Sunday school gathered around me with shining faces as I told them that our God is a present help in trouble; that He is our Teacher, and that we do not need to be deceived. I told them that God would graciously send them help in time of need as He is no respecter of persons. That was the happiest crowd of Chinese I have ever seen.

"Do you believe that God is in contact with us now as He was with Elijah?" they asked.

"God is interested in everything that concerns your welfare, and He wishes you to consult Him about all your personal problems," I told them. And I felt a glow of pride that my wonderful God would back up my promises to those poor people.

A young man pushed through the crowd and told us a remarkable story. He said he knew a very learned teacher who had a position as tutor to the son of a rich official. The teacher became a Christian and the official dismissed him. His savings were soon exhausted and a cousin, who was a Buddhist priest, came to see him. The cousin insisted that he recant, give up his

new faith in the Lord Jesus, and ask the official to reinstate him. The teacher refused to consider such an ignoble course.

The old teacher was soon out of provisions, and the Buddhist priest brought him food for several days. The faithful old man always reverently thanked God before he ate, and this exasperated the priest. One day he said angrily, "I bring you the food, and you thank your God for it—now I am through," and he banged out of the gate.

The old teacher felt very much alone that day, and he prayed earnestly to God for help. Suddenly a raven flew over the court yard and dropped a fine piece of meat near him. The teacher thanked God, and put the meat on to boil with savory herbs.

The priest called to see how the teacher enjoyed starving, and was dumbfounded to see the pot boiling. "Where did you get that meat?" he asked.

The teacher answered smilingly, "You

refused to bring me food, so God sent a raven with my dinner. Thank God for His faithfulness."

The Lord in various ways cared for the wants of the old teacher until, at the time we learned the story, he had a far better job than the one he gave up for Jesus. So amazed was the Buddhist priest that he, too, became an earnest Christian.

We were all thrilled as the young man finished his story. All this happened on one Sunday morning in Paoting fu, China, because God had taught us our Sunday School lesson.

WHICH DID GOD BELIEVE?

The head of a household at the morning meal had asked the blessing as usual, thanking God for His bountiful provision. Immediately afterward he began to grumble about the poor quality of the food he was forced to eat, and the way it was cooked. His little daughter interrupted him. "Father," she began, "do you suppose God heard what you said a little while ago?"

"Certainly," he replied confidently.

"And did He hear what you said about the bacon and the coffee?"

"Of course."

"Then, father, which did God believe?"

Do not our words and our deeds often contrast sharply with the thanks we utter?

—The Pilot.

THANKSGIVING INVITATION



"In Everything Give Thanks"

IS GRATITUDE a lost art? We offer public prayers in our services, and we pray alone in our secret closets. This is commendable, for Jesus instructed us to pray always, and not to faint. But when did we last go into our secret closets and simply offer the prayer of thanksgiving for what God is, and for His redeeming love, without a "give-me" associated with it?

I was reminded again of this thoughtlessness in the matter of praise when I discovered that a preacher's library has little information regarding the term "thanksgiving." One homiletic cyclopedia listed "prayer" and cited 288 references but did not include the subject "thanksgiving."

Jesus' words rang with pathos as He asked, "Where are the nine?" Ten were healed, but only one returned to give thanks. One out of ten! Is that the ration today?

Are you enjoying any blessings today for which you have failed to thank God? Samuel Johnson's words should convict us, "Gratitude is a fruit of great cultivation; you do not find it among gross people."

A grateful heart is essential to spiritual power. Spiritual power is geared to praise. I have never met an ungrateful person who had power with God and men. Think of Paul: during the height of the storm and imminent shipwreck "he . . . gave thanks to God in presence of them all." Those frightened sailors took on new courage and fought with new vigor against the elements. That was due to one man's faith in God and his gratitude for promised deliverance. Charles E. Jefferson well said, "If Christians praised God more the world would doubt Him less."

Can you thank God for all things? Before the corn ripens, the rain is needed as much as the sun. H. W. Frost of China wrote that sad news once reached him from home, and deep shadows covered his soul. He prayed, but the darkness did not vanish, and deepened instead. About that time he went to an inland station and saw on the wall of the mission home these words; "Try Thanksgiving." He wrote, "I did, and in a moment every shadow was gone, not to return." Then he quoted the Psalmist, "It is a good thing to give thanks to the Lord." God calls for prayer with thanksgiving. If there were more praises offered for prayers answered, there would be more prayers answered for which to offer praise.

A grateful heart brings contentment. We may be better off in most ways than are most of the other people, but our thanksgiving would be on a low level indeed if we were to gauge our gratitude by others' miseries. Yet it should become a strong argument against discontent and covetousness.

Consider your blessings. They are beyond number. Consider the blessings God will bestow upon you throughout eternity. Like Abraham's seed, they will be as multitudinous as the stars above or the sands beneath. The Psalmist admonished us, "Forget not all

HAND ME AN EGG, PLEASE, SAM. HONESTLY, IF FOOD PRICES KEEP GOING UP I DON'T SEE HOW WE CAN MANAGE! IT'S NOT LIKE WHEN WE HAD A CHURCH AND FOLKS BROUGHT THINGS IN!

WELL- MAYBE FOLKS WILL CONSIDER HIGHER COSTS WHEN THEY TAKE THE OLD AGE ASSISTANCE OFFERING NEXT SUNDAY. * OUR EGGS ARE ALL GONE, DAISY!

* NOVEMBER 23 MOST OF OUR CHURCHES TAKE AN OFFERING TO PROVIDE EMERGENCY RELIEF FOR OUR AGED MINISTERS AND MISSIONARIES. DEPARTMENT OF BENEVOLENCES, 434 W. PACIFIC ST. SPRINGFIELD, MO.

The offering you give for OLD AGE ASSISTANCE this Sunday will render emergency help for our aged ministers who are without other retirement provision.

his benefits." We sing, "Count your blessings," but Moody said, "We cannot remember them all, but do not forget them all either."

Gratefulness brings satisfaction. Then Frances Havergal's words will have new meaning, "Once the will of God was a sigh; now it has become a song."

Let us thank Him today. Samuel raised "Ebenezer," for "hitherto hath the Lord helped us." Spurgeon said that this word "hitherto" is as a "hand pointing in the direction of the past." Whether it be ten years or fifty, we can look back upon those hallowed years fraught with God's goodness, and say, "Hitherto hath the Lord helped us." But "hitherto" is today also. It is today's occasion for giving thanks. When Paul saw his brethren awaiting him as he journeyed toward Rome, "he thanked God, and took courage." That's it! Thanksgiving today brings courage for tomorrow.

Praise is the only one of our present duties that will endure. Prayer will find its consummation, and faith its fulfillment, when we shall behold the object of our hopes in eternity. But praise shall go on singing into heaven itself, for praise is love set to music.

—by Cornelius Vlot (condensed and reprinted from *The Missionary Worker*)

At this Thanksgiving season it is our special privilege and responsibility to recount His mercies toward us. To many, trials and testings have come but may we like Paul and Silas continue to pray and praise even in the midnight hour.

We are reminded at this time of our Pilgrim Fathers. Only fifty-one of them survived that first crushing year of epidemic and death. Despite their sorrow and trials they gathered together on their first Thanksgiving day around the forty graves in the little Plymouth cemetery and praised God. "It is a good thing to give thanks unto the Lord and to sing praises unto Thy name, O most High."

TRAINED FOR FLIGHT

High above the haunts of men and dwelling close to the blue vault of heaven, the eagle nurtures her young, guarding them jealously until the day dawns when she decides that they must learn to adapt themselves to the splendid possibilities and perils of life alone. Hitherto they have known nothing beyond the sheltered security of the nest. Life for them has been comfortable, but confined and monotonous. Now they must test their wings and discover something of the wonder of flight, the joy of life, the meaning and purpose of their being. And so quite deliberately and without any warning whatsoever, the mother bird begins to tear the nest asunder, rending it to pieces, piece by piece, heedless of the cries of her young, until the last shred of security has gone and her offspring are precipitated into the abyss beneath. Yet, hard though such an experience must seem to them, and bewildering to find the one in whom they trusted casting them into the void, it is only that in her wisdom she would have them know the full joy of life and the limitless powers which are theirs.

"And that," as an ancient writer says, "is what God is like; He is one who seemingly precipitates His children into an abyss of disaster, if by so doing He can lead them to a deeper knowledge of His power and His love."—*Christian Digest*.

SPEAK TO US, LORD

Speak to us, Lord, until our hearts are melted,
To share in Thy compassion for the lost;
Till our souls throb with burning intercession,
That they shall know Thy Name, whate'er
the cost.
Speak to us, Lord, till shamed by Thy great
giving,
Our hands unclasp to set our treasures free;
Our will, our love, our dear ones, our possessions,
All gladly yielded, gracious Lord, to Thee.
—Author Unknown.

MIRACLES IN CENTRAL INDIA

MRS. JOHN LEWIS

WE HAD BEEN praying continuously for about three months for an outpouring of God's Spirit at Jubbulpore. Then we decided to have some special meetings. Miss Daisy Mall, a precious Indian sister whom God has greatly used, was asked to be our speaker. At each meeting she presented the Word and from the very beginning there was a real response to her heart-searching messages.

From the first night the altar was filled. Some cried out for salvation, others for the Lord to fill them with the Holy Spirit. Backsliders returned to God, many consecrated themselves to His service and some sought Him for a refilling of the Spirit. How our hearts beat with joy as we saw these precious souls crying to God for their individual needs.

Night after night the crowds grew until we had to keep pushing the benches back so as to make a larger altar. More than one evening the whole church was an altar.

It does not take long for such news to spread! Hungry folk came from near-by denominational missions. All seemed to feel the need of a new visitation from God. Missionaries and nationals alike were blessed and started prayer meetings in their own churches. People kept arriving at the bungalow at all hours of the day requesting us to come to certain sections of the city where groups had gathered and were asking for prayer. We divided into companies and some went to one group and some to another. In all the years that we have been in India we have never seen the moving of God upon the hearts of our Indian brothers and sisters such as we have now seen. All

other work had to be set aside. The revival was in full progress!

There were some very remarkable healings. A father brought his little girl who was deaf. She was anointed with oil and then prayed for. The child was soon able to hear the tick of a watch that was held to her ear. Another man brought his thirteen-year-old daughter who was blind from birth. After being anointed and prayed for she was asked to stand in front of Brother Lewis. She described clearly the figures she saw in his tie. This remarkable manifestation of God's power caused the whole church to shout and praise God. Another time a Hindu woman with a twisted foot limped into the church and when the invitation was given to those who wanted to be saved she hobbled to the front of the church and knelt at the altar. She was pointed to the Lamb of God who taketh away the sins of the world, and as she reached out to Him she was gloriously saved. After this we prayed for her foot. God wonderfully undertook. Her foot straightened and she walked out of the building without a limp. Again the whole church lifted up their voices and the sound was as the sound of many waters.

One day when God was working so marvelously in our midst, a Hindu man was standing on the verandah of the church. Seeing these miracles taking place, he took off his turban and ran up to the altar. He fell on his knees and with folded hands cried out, "Pray for me, I am a Hindu and I have an evil spirit dwelling within which torments me day and night. I believe your God can deliver me for I have been watching people get healed here of all manner of

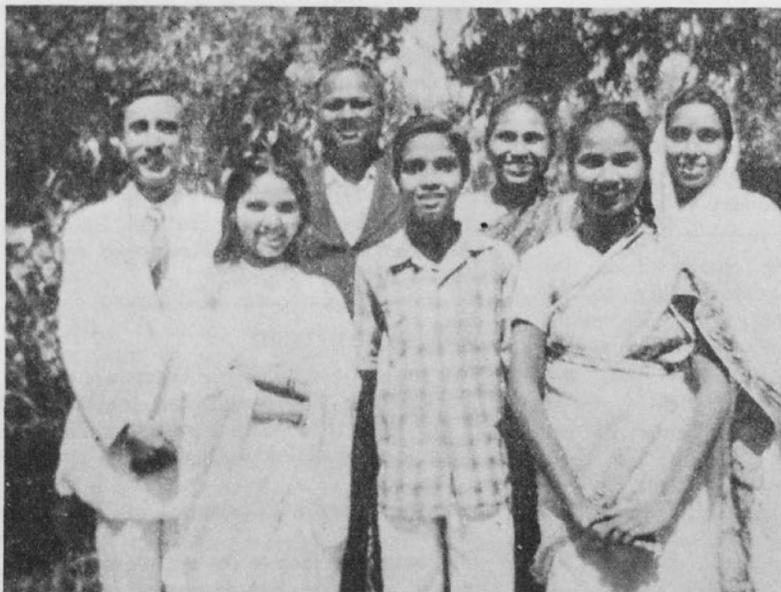


Miss Daisy Mall and Mrs. John Lewis

During the revival meetings in Jubbulpore Miss Mall was the special speaker.

disease." We banded ourselves together to pray for the man. The evil spirit within him began to fight causing him to froth at the mouth. The contortions of his body were satanic. Mighty prayer ascended to God on his behalf and after some time this poor soul was marvelously delivered. "I feel so light, so clean!" he cried. "From this time on I am a believing Christian."

A Christian woman, one of our own church members, had been praying earnestly for her backslidden husband. He was a motor driver and one day as he was driving his truck he met with an accident and had to be hospitalized for many weeks. As a result of this he lost his job. The family was without food and the landlord was pressing them for rent. The poor mother came to us hungry and distressed. She was carrying her two-weeks-old baby wrapped in a newspaper. It was winter and the weather was cold. While the woman was waiting on the verandah the postman arrived with a parcel from home. To our great joy and delight the box contained used baby clothes which some thoughtful person in the homeland had sent to us! The woman evidenced no great surprise for she said the Lord had plainly told her that the missionary would be able to help her. Nevertheless she was overjoyed because of the remarkable way in which God had undertaken. She lost no



At least thirty were baptized in the Holy Spirit during the Jubbulpore meetings. These in the picture were baptized in water. Four received the baptism in the Holy Spirit before they were immersed.

It is estimated that about 100 were saved during the revival. The picture shows a few of these with several of the workers. Brother John Lewis is seated in the second row, the second from the left.

time in testifying to her husband of the faithfulness of God. We also visited the hospital many times but still the man did not yield to the Lord. He was eventually released from the hospital and after numerous trials and testings he was finally brought under deep conviction of sin and one night he came to the altar and fully surrendered his life to God. He threw away his cards and his cigarettes and determined to live for God. He was truly transformed by His grace. God gave him a better job than he had before and the entire family is now rejoicing in His love and mercy.

We have an outstation in Khamaria about thirteen miles from Jubbulpore. We were eager to share our blessings with our Christians there, so one Sunday morning we took with us a few of those who had recently been baptized in the Holy Spirit. They testified to what God had done for them in the recent meetings. Strong conviction gripped the people and as they began to pray for revival the Lord sent showers of blessing upon them. Many were saved that very morning and several of our Christians received the Baptism of the Holy Spirit.

Mr. B., an outstanding Christian leader who has been coming to our church in Jubbulpore, was invited by one of our preachers to go with him to Khamaria. Mr. B. was much impressed by the work there, and not only has he assisted in the meetings but he himself rented a larger building as a place of worship. During our revival meetings this brother was gloriously baptized in the Holy Spirit. Mr. B. is very zealous for the Lord and has a real burden for his own people.

Some time ago we estimated that over a hundred had been genuinely saved and about thirty had received the Baptism of the Holy Spirit since the revival began and God is still working! We desperately need a larger building in Jubbulpore. We have only a rented hall in this our main station and it is very inadequate. The Hindus have their temples and the Mohammedans have their mosques. Surely our Christian people should have a church in which to worship. The people are contributing to this cause as much as they are able but they are for the most part very poor. They are praying and fasting, asking God to meet this need. We covet your prayers that God may continue His mighty work among us and that our need for a church building might be met.

GOOD NEWS FROM KOREA

We are glad to report that Brother Chesnut, our representative in Korea, has been given a resident permit valid for one year, with renewal privileges as desired. This comes as a definite answer to prayer. Brother Chesnut was also given permission to enter Seoul for religious work for an indefinite period. This permit will allow him to visit all the places where our Pentecostal Christians live.

Two gospel tents have already been purchased and these will provide meeting places for our refugee Pentecostal Christians. Brother Chesnut has already been able to visit in the different cities where we have assemblies and has attended the fall convention which was held in Sunchun, Korea.

MISSIONARY News Notes

Mr. and Mrs. Leonard E. Lanphear arrived in the States the latter part of October. They were stationed in Sulawesi (Celebes), Indonesia. Their address while at home will be: 4110 Whitehouse, Spokane 18, Washington.

* * *

Funds are still needed for the completion of the wall and driveway in connection with the new Assemblies of God Church in Jaffna, Ceylon. They have already celebrated their first anniversary. The rich blessing of God has rewarded the faith and untiring efforts of our missionary Rosa Reineker, Brother Wadsworth the pastor, and their faithful co-workers.

* * *

Word has been received from Mr. Raymond De Vito that he and his family have arrived safely in Uruguay. His address there will be: Casilla de Correo 1, Montevideo, Uruguay, S. A.

* * *

The North India District Council meetings held in Lucknow, October 7-15 were times of great spiritual blessing. The special speakers were Mr. Carl Holleman from South India and Mr. Howard Carter from England. We are happy to report that five missionaries of various denominations received the Baptism and also one Englishman, a tourist, who was visiting in Lucknow at the time. One of the main prayer burdens of the convention was that the new missionaries might be granted their visas. Praise God for answered prayer (see column 3).

Christmas in Africa

H. B. Garlock

"OUR FIRST CHRISTMAS in Africa was spent in Tamale, the capital of the Northern Territories of the Gold Coast. There was no snow on the ground to be sure, and many of the beautiful and interesting things that are associated with Christmas in the homeland were sadly lacking.

"Despite all this we determined to have a Christmas tree! There being no evergreens in that part of Africa we substituted a limb from a mango tree. The children in great excitement and eager anticipation decorated the tree with little white cotton balls which they made from the large cotton or kapok trees which grew near the mission. How thrilled they were with their improvised Christmas tree! But the thing that really made Christmas for the little folk was the arrival of parcels from home. Just a few days before Christmas they came, and what a thrill we all had as we opened these gifts from thoughtful friends in the homeland."

We celebrate Christmas because God gave to the world "His Unspeakable Gift." This festal day is just around the corner. You can make it a happier one for some missionary family by making a contribution to the Christmas Missionary Offering Fund. Send



PENTECOSTAL CHRISTIANS IN KOREA

Upper: The grave of Pastor Pak Hung Kun, who was killed by the Communists. His wife sits in the center of the group with her four children. The woman at the left is his mother.

Lower: A group of our Christian workers and pastors. Second from the left is Brother Pak Sung Fan, the superintendent of the work.

your gift today! Mail it to Noel Perkin, Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

INDIA CUTS DOWN VISAS FOR MISSIONARIES

News from New Delhi, India, tells of a new law recently passed forbidding the granting of visas to any foreign persons whose work can be done by an Indian national. Because of this, within the last three weeks, at least fifty applications for new missionaries have been refused. (Methodist, 12; Presbyterian, 15; Assemblies of God, 20; British Christian, 2.) The ruling particularly cuts out nurses and teachers and means a drastic change in the handling of missionary personnel. The India government is taking a friendly attitude toward missionary work in general, and those who have just returned from interviewing the New Delhi officials describe them as "gentlemanly, courteous, but adamant." The India government feels that Indian Christians should be trained to carry on the work of missions and churches. It would follow that only those foreigners of exceptional qualifications, trained for training others, can now be expected to enter mission work in India.

* * *

After the above was written, the following cable was received from our Brother Bryant in India:

"HALLELUJAH VISAS BEING GRANTED ACCORDING TO FORMER POLICY."

This good news is indeed a cause for great rejoicing. We believe it is a definite answer to prayer.

SUNDAY'S LESSON

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

JONAH, THE PROPHET WHO RAN AWAY

Lesson for November 30

Jonah 1:1-17

Jonah was a native of Galilee, a Jewish prophet who prophesied in the days of Jeroboam the son of Joash, king of Israel (2 Kings 14:23-25). How long he had been a prophet before being called to preach at Nineveh we do not know, but we may suppose him already to have been a veteran prophet. From a study of the Book of Jonah, it is possible that a person would not find much in the man to admire, yet valuable lessons may be obtained by such study. For one thing, we learn that, however advanced a person might be in years of service, one never gets to the place where self-will cannot prove his downfall. We also might learn from such a study the folly of giving way to ill-will should God work differently from the way we might have planned. Jonah well represents the carnal, temperamental believer, that class of Christian who either is on the mountain top in his experience or is in sulking defeat.

1. Jonah's Commission

a. Jonah Appreciated by God. Whatever weakness there may have been in Jonah, God appreciated him enough to give him a very great opportunity. Jonah had proved his faithfulness in speaking for God in Israel, and his message evidently had been heeded by Jeroboam the son of Joash (2 King 14:25). It was when he was called to preach to the Gentiles that Jonah was loath to obey.

b. A Struggle With Prejudice. Jonah was what might be called a "bigoted Jew." It was against his nature to go warning the Gentiles. The New Testament reveals how difficult it was for Peter and others to adjust themselves to a ministry among those who were not of Israel. Even after having the wonderful vision of the sheet, with its lesson that the Gentiles were not to be called common or unclean (Acts 10:9-16, 34), Peter settled down in a ministry to those of the circumcision (Gal. 2:9). Prejudice is hard to overcome.

c. A Struggle With God's Grace. The record indicates that Jonah knew the nature of God so well that he believed God would change His mind concerning the destruction of Nineveh if the people were to repent. This is shown in his complaint in chapter four—"I knew thou art a gracious God and merciful, slow to anger, and of great kindness, and repentest thee of the evil" (v. 2). Jonah had seen enough of God's dealings to know that God took no pleasure in the death of the wicked, but longed for their redemption.

d. A Struggle With Loss of Reputation.

Jonah had a personal reputation that he wished to keep. Were he to prophesy that God was going to destroy Nineveh, and were God to spare the city instead, how humiliating that would be to his reputation as a prophet! He was torn between a desire to obey the Lord and a desire to save self.

To save himself he decided to flee to Tarshish.

A certain regard for our reputation is good, but this must never come between us and the will of God. For Jesus to fulfill the will of the Father He put His reputation entirely on God's altar—"He made himself of no reputation" (Phil. 2:7). A complete abandonment of our lives to God may cost us reputation in the eyes of men, but is not God's approval better than men's?

2. Jonah's Flight

a. God Pursued Jonah. The record says, "The Lord sent out a great wind into the sea" (v. 4). God knows how to use nature, material things and material surroundings, to whip disobedient ones into line when such is necessary. The day may have been beautifully calm when Jonah went aboard the ship, giving every evidence of a peaceful sail. There are times when to disobey the will of God looks easy and inviting. Let us remember that God knows how to dispense correction as well as blessing. It is reassuring to know that God's dealings with Jonah were gracious and for his good. It is because God loves us that He chastens us, but the chastisement is not pleasant to endure. Jonah found that out.

b. Nature Pursued Jonah. I like the words, "The ship was like to be broken." A different reading is, "The ship was thought to be broken." If God ever put a "scare" into a man, He did it to Jonah. But, strange to say, "Jonah went down into the sides of the ship; and he lay, and was fast asleep" (v. 5). If we judge correctly, he seemed not greatly concerned. Verse three indicates that Jonah probably made his way below before the storm broke. But Jonah had a storm of his own in his conscience.

c. Conscience Pursued Jonah. When the storm was at its height the shipmaster awakened Jonah with the request that he should call upon his God (v. 6), but Jonah was in no condition to pray. God help us when conscious disobedience puts us where we cannot pray. What must have been Jonah's embarrassment when the lot fell on him, declaring that the storm had come of his behavior. Where was that reputation now that he so zealously wished to keep? It is no wonder that he wished to be cast into

the sea. He felt himself a disgrace both to God and to himself.

3. Jonah's Deliverance

a. Efforts to Help Were in Vain. The mariners did all they could to save the ship with Jonah on board, but were unable. Then came the casting of lots and the prayer that God would not hold them responsible if they threw Jonah overboard as he had suggested. When Jonah was overboard, the sea became calm and the ship was saved. May we apply this? There are times when the Church is shaken and it would seem that it is about to be destroyed because the actions of some are marring the unity and hurting the cause. We dread to see any lost to the Church, but there are times when separations are necessary. May we never cause the Church to suffer.

b. Grace in the Depths of Darkness. Because God loved Jonah, and because He wished him to fulfill his mission, He spared his life. When Jonah was cast into the sea, the Lord had a great fish there ready to take him in. The Book of Jonah calls it "a great fish." The fish was probably a whale, and is spoken of thus in the New Testament (Matt. 12:40); however, the Hebrew and Greek words translated whale mean "a great sea monster." In the fish Jonah prayed. How descriptive is Jonah's account of his experience while in the whale (see chapter two).

c. Willingness to Obey. While in the whale Jonah came to terms with God. He saw that in running away he was following "lying vanities," and said, "They that observe lying vanities forsake their own mercy" (ch. 2:8). Then he renewed his vows to God—"I will sacrifice unto thee with the voice of thanksgiving: I will pay that I have vowed" (v. 9).

GOD'S L. S. T. TO SHORE



d. **Deliverance.** God saw Jonah's sincere repentance and spoke to the fish and it vomited out Jonah upon the dry ground (v. 10). May we be obedient without having to be brought to our senses through suffering, as Jonah was.

THIS WEEK'S LESSON

Ezekiel, and the Vision of Dry Bones (lesson for Sunday, November 23). Lesson text: Ezekiel 37:1-14.

EDITORIALLY

The Word "Virgin" in Isaiah 7:14 Means More Than "Young Woman"

A LARGE part of the objection that is being raised to the new Bible version known as the Revised Standard Version concerns the translation of Isaiah 7:14. In the Authorized Version (otherwise known as the King James Version) the verse reads, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In the Revised Standard Version the verse reads, "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel," and there is a footnote reading, "Or *virgin*."

The change from "virgin" to "young woman" has been cited by some well-meaning fundamentalists as proof that the new Bible version is an attempt to destroy our faith in the virgin birth of Christ. Such a charge is hardly warranted, as will be seen by anyone who examines the new version carefully.

In the New Testament the new version clearly shows that Christ was born of a virgin. It renders Luke 1:26, 27 as follows: "In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." Here very clearly is a double reference to Mary's virginity.

In Matthew 1:18, 19 the Revised Standard Version plainly states the facts of the case, as follows: "Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly."

Reading on down the chapter in the new version, we find these words in verses 22 and 23:

"All this took place to fulfill what the Lord had spoken by the prophet: Behold, a virgin shall conceive and bear a son, and his name shall be called Emmanuel (which means, God with us)."

Notice how similar this rendering is to the Authorized text. It seems strange, however, to find the new version using the words, "young woman," in Isaiah 7:14, and

then using the word "virgin" in Matthew's quotation of Isaiah.

Someone asked Luther A. Weigle, the chairman of the committee of scholars who prepared the new revision, why the word "virgin" was changed. He replied, "Young woman" was used simply because that's what the Hebrew means."

Then he was asked why, in the light of the change, the word "virgin" was given in the footnote, if the Hebrew did not mean this. He replied, "Simply because it was the traditional word. We wouldn't put anything in a footnote that was remote from the truth."

In other words, the word "virgin" is considered an acceptable alternative, but the revision committee decided that "young woman" was a more accurate translation of the original Hebrew and so they put this in their text and relegated the word "virgin" to a footnote.

In regard to the fact that the new version retains the word "virgin" in Matthew 1:23, Dr. Weigle said that in this case the original Greek can be translated only as "virgin." The Greek word is *parthenos*, and it means "a maiden; by implication, an unmarried daughter—a *virgin*."

Have the revisers given us a better translation of Isaiah 7:14 than we had in the Authorized Version of 1611, in the English Revised Version of 1885, or in the American Standard Version of 1901, all of which use the word *virgin* (although the 1901 version adds *maiden*, in a footnote, as an alternative rendering)? We doubt it. We believe there are sufficient grounds for retaining the word "virgin" and we hope the publishers of the Revised Standard Version will go back to it in future printings. It is bewildering to a layman to find such a difference between the Old Testament and the New Testament renderings of the same prophecy.

The controversy over this verse is not new. It was a sore issue in the nineteenth century, just as it is today, and back in 1897 a very learned and devout scholar named Joseph B. Rotherham, author of "The Emphasized Bible," made this comment on the word in Isaiah 7:14:

"It is true that the Hebrew word here is *almah*, and not *bethulah*; but an examination of all the occurrences of the former shows that it is synonymous with the latter, and properly means 'virgin.'"

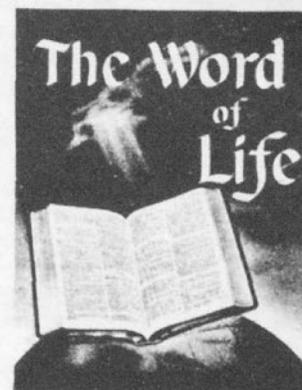
A study of the Hebrew words (with the help of Strong's Concordance) reveals many inconsistencies on the part of the translators and revisers:

almah

The word *almah* in Hebrew means a *lass* (as *veiled* or private)—damsel, maid, virgin. It has all these meanings. It comes from a primitive root meaning to *veil* from sight; that is, conceal (literally or figuratively).

It is this word that is used in Isaiah 7:14, translated "a young woman" in the Revised Standard Version. The word appears in four other places, and in only one of these places is it translated "young woman" in the R. S. V.; namely, Genesis 24:43, where it refers to Rebekah. In the three other places it is translated "maiden" or "maidens"; namely, Proverbs 39:19; Song of Solomon 1:3 and 6:8. It appears that, to be consistent, the word "maiden" should

WORLDWIDE Bible Reading



THANKSGIVING TO CHRISTMAS 1952

These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.

NOVEMBER

27	Thanksgiving	.....	Psalms 103
28	.....	.....	Psalms 91
29	.....	.....	Psalms 121
30	Sunday	.....	Psalms 1

DECEMBER

1	.....	.....	Psalms 27
2	.....	.....	Psalms 46
3	.....	.....	Psalms 90
4	.....	.....	Isaiah 40
5	.....	.....	Isaiah 55
6	.....	.....	Matthew 5:1-26
7	Sunday	.....	Matthew 5:27-48
8	.....	.....	Matthew 6:1-18
9	.....	.....	Matthew 6:19-34
10	.....	.....	Matthew 7
11	.....	.....	John 14
12	.....	.....	John 15
13	.....	.....	John 17
14	Universal Bible Sunday	.....	Psalms 23
15	.....	.....	Luke 15
16	.....	.....	Romans 8
17	.....	.....	Romans 12
18	.....	.....	Ephesians 6
19	.....	.....	Philippians 4
20	.....	.....	Revelation 21
21	Sunday	.....	John 1:1-18
22	.....	.....	Isaiah 53
23	.....	.....	Hebrews 11
24	.....	.....	I Corinthians 13
25	Christmas	.....	Luke 2:1-20

For those who want to continue reading the Bible during the last week of the year, these passages are recommended: Dec. 26, Luke 2:21-52; Dec. 27, John 1:19-51; Dec. 28, Matthew 2; Dec. 29, John 16; Dec. 30, Revelation 3; Dec. 31, Psalms 19.

Won't you make Bible reading a daily practice? Ask your minister for help, write your church headquarters for lists or request our "Daily Bible Readings—1953" (U-139) from the

AMERICAN BIBLE SOCIETY, DEPT. U
450 Park Avenue, New York 22, N. Y.

be used in Isaiah 7:14 just as logically as in the three verses cited. Had the word "maiden" been used in the R. S. V. instead of the words "young woman" there probably would be much less opposition. But to be consistent with other parts of the Old Testament, and to be consistent also with Matthew 1:23, "virgin" is the best word, for obviously that was the thought of the Holy Spirit when He caused Isaiah to give the prophecy.

bethulah

The word *bethulah* comes from a root meaning to separate; it means a virgin (from her privacy); and sometimes (by continuation) it means a bride. It means maid or virgin. This is the word that is used most generally in the Old Testament in referring to a young unmarried woman. In most cases the Revised Standard Version, like the Authorized, translates the word "virgin," but in six cases where the Authorized uses "virgin" the R. S. V. uses "maiden" or "maidens" instead.

Out of seven places where the A. V. translates *bethulah* as "maid," the R. S. V. renders it "virgin" in three cases and translates it "maiden" in the other four.

Out of five cases where the A. V. translates *bethulah* as "maiden," the R. S. V. renders it "virgin" in three verses, and translates it "maidens" in the other two.

If the revisers feel justified in interchanging the words "virgin" and "maiden" so freely when translating from the very same Hebrew word; and furthermore, if "maiden" is an accurate translation of *almah*, as well as of *bethulah*, as both their version and the Hebrew dictionary would indicate; then there seems to be no sound reason for departing from the traditional word "virgin" in Isaiah 7:14. It should be retained in the text, and not relegated to a footnote.

It is interesting to note that the word *bethulah* is applied to Rebekah in Genesis 24:16, and the word *almah* is applied to the very same young woman in verse 43 of the same chapter, which seems to indicate that the two Hebrew words are more or less synonymous, just as Rotherham pointed out so many years ago.

naara

The Hebrew word "naara" means a girl (from infancy to adolescence)—a damsel, a maid or maiden, a young woman. There are five places where this word is used in the Hebrew text of the Scriptures. In three of these cases the Authorized Version renders it "virgin," but in one of these verses the R. S. V. changes it to "a young maiden." In one case the Authorized renders this same word "maidens," and the R. S. V. alters it to "young maidens." In another case the Authorized renders it "young woman," and the R. S. V. does the same.

From all of the foregoing it is evident that the distinction of meaning between these three Hebrew words, all of which apply to a young woman, is not at all clear. We must examine the context in each case to determine the meaning. Although Isaiah used the word *almah*, it does not follow that he meant merely "a young woman." Modern scholars ought not to tamper with a word so vital to Christian doctrine. If *almah* is translated "maiden" in three other places

it ought not be translated merely "young woman" in Isaiah 7:14.

The words used by Isaiah were not merely the words of man. They were inspired words; his prophecy was inspired by the Holy Spirit; and it is the prerogative of the Holy Spirit alone to give the interpretation of the prophecy which He inspired. The Holy Spirit's interpretation of Isaiah's prophecy is given to us in Matthew 1:23. The publishers of the Revised Standard Version ought to accept that interpretation and leave the word "virgin" in the text of Isaiah 7:14.

"THOU" CHANGED TO "YOU" IN R.S.V.

The pronouns "thou," "thee," "thy," and "thine" are not used in the Revised Standard Version, except in references to God. The revisers thought that the old form of the pronouns was best for use in addressing God, apparently because it had, in their opinion, a better sense of respect or reverence, but in the case of men they decided to use "you" and "yours."

It would have been better had they discarded the old form entirely, for their use of the pronouns "you" and "yours" in places in the Gospels where people were addressing Christ has led many fundamentalists to believe that the revisers have attempted to deny the deity of Christ. Obviously, however, they could not put the word "thou" into the mouths of the Pharisees who were addressing Christ, if "thou" was to be reserved for addressing God, for the Pharisees did not believe that He was the Son of God. Rather than try to decide who was addressing Christ as a man and who was addressing Him as the Son of God, the revisers had to use "you" and "yours" throughout the Gospels. It would be better to discard "thou" and "thine" throughout the Old Testament also, and to address God as "you," than to create a distinction which seems to reflect on Christ's deity.

Their practice led them into difficulty in Psalm 2:7. The new translation says: "I will tell of the decree of the Lord: He said to me, You are my son, today I have begotten you." Then in Hebrews 1:5 where the Psalmist's words are quoted the new translation says: "For to what angel did God ever say, Thou art my Son, today I have begotten thee?" In the Old Testament the quotation begins with "You," while in the New Testament the same quotation begins with "Thou." Such inconsistency is unfortunate, to say the least.

Another Messianic Psalm which declares the deity of Christ is Psalm 45. Verse 6 in the King James Version reads, "Thy throne, O God, is for ever and ever." The Revised Standard Version simply reads, "Your divine throne endures for ever and ever." This surely is a drastic change. It is true that in a footnote the R.S.V. adds: "Or your throne is a throne of God, or your throne, O God," but the layman will pay more attention to the text than to the footnote and he is likely to miss the true significance of this prophecy concerning Christ, the Anointed One, the Messiah, the Son of God.

"PRAISE YE THE LORD"

(Continued from page three)

will, and sufferin' His will. Let's talk about enjoyin' His will. The Father's will isn't that we should be out in a far country perishin' with hunger. His will is the best robe and the fatted calf; the comin' home, and the bein' merry. 'My meditation of Him shall be sweet.' You may say what you like about sufferin' the Lord's will; I shall talk about enjoyin' it, and delightin' in it."

"So will I, bless Him," said Frankey.

Let us listen again to Frankey at another class meeting: "I do love to think about trustin' Him, and I do know something about that, bless Him. I be a poor ignorant scholar, and always seem to be down to the bottom o' the class in a good many things. But, bless Him, I've had enough, I reckon, to make me a'most the top o' the class in trustin' Him. Ah, dear leader, it be 'zactly as you been a-sayin'—so safe that you don't think 'pon it; just lyin' down in His arms, without a morsel o' care or frettin', feelin' so sure that everythin' be as right as it can be, never a shadow o' fear come creepin' up between His sunshine an' me. Why, if heaven be any better than that, then heaven must be a wonderful place sure 'nough.

"It come to my mind a week or two ago, so full an' sweet an' precious, that I can hardly think o' anythin' else. It was durin' them cold northeast winds; they had made my cough very bad, and I was shook all to bits, and felt very ill. My wife was sittin' by my side; and once when I'd had a sharp fit o' it, she put down her work and looked at me till her eyes filled with tears, and says she, 'Frankey, Frankey, whatever will become of us when you be gone?'

"She was makin' a warm petticoat for the little maid; so after a minute or two I took hold of it, and I says, 'What are 'e makin' my dear?'

"She held it up without a word; her heart was too full to speak.

"'For the little maid?' I says—'an' a nice warm thing too. How comfortable it will keep her. Does she know about it?'

"'Know about it! Why, course not,' said the wife wonderin'. 'What should she know about it for?'

"I waited another minute, and then I said, 'What a wonderful mother you must be, wifie, to think about the little maid like that.'

"'Wonderful, Frankey? Why it would be more like wonderful if I forgot that the cold weather was a-comin', and that the little maid would be a-wantin' somethin' warm.'

"So then, you see, I had got her, my friends," and Frankey smiled.

"'O wifie,' says I, 'do you think you be goin' to care for the little maid like that, and your Father in heaven be a-goin' to forget you altogether! Come now, bless Him, isn't He as much to be trusted as you are? And do you think He'd see the winter comin' up sharp and cold, and not have something waitin' for you, and just what you want too? And I know, dear wife, that you wouldn't like to hear the little maid go a-frettin' and sayin', 'There be the cold winter a-comin', and whatever shall I

ye shall be witnesses

The textbook for all Training Month classes. This book was written by D. V. Hurst, Supervisor of the Workers' Training Division of the National Sunday School Department. It presents the Pentecostal approach to personal evangelism and should be of real interest to all of our Sunday School workers and Christian laymen. Order one textbook for each of the workers in the training class.

Frank M. Boyd says of this book:

"It is the best book of its kind with which I am acquainted, and the only one with the Pentecostal approach to this vital field of ministry."

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do if my mother should forget me?" Why you'd be hurt and grieved that she should doubt you like that. She knows that you care for her, and what more does she need to know—that's enough to keep her from frettin' about anythin'. *Your heavenly Father knoweth that ye have need of all these things.* That be put down in His book for you, wifie, an' a-purpose for you, an' you grieve an' hurt Him when you go a-frettin' about the future an' doubtin' His love.'

"Ah, Frankey, I wish I had your faith," says she. And I let her go on with her work, hopin' she would think it over.

"When the little maid came home from school that afternoon, she had a bit of a

sick headache. She went frettin' about the kitchen whilst her mother was gettin' the tea, an' couldn't rest quiet for a minute together. But when the wife sat down, the little maid came and laid herself in her mother's arms, an' put her head on her bosom; an' her mother began to sing a quiet kind o' hymn to her. Then the little maid forgof her frettin', an' sank down all snug an' comfortable, an' in a few minutes she was gone off to sleep.

"Frankey,' I says to myself as I looked at it, 'there's a lesson for thee. Sometimes the children o' the heavenly Father get all fretful an' sickly, an' they go here and there an' can't find a comfortable place anywhere, but all are nervous an' fidgety. Here's what thou must do, Frankey. Thou must come an' lay thyself down in the everlastin' arms, and lean thy tired head upon the bosom of thy dear Lord, and draw His love in all round thee; and a'most before thou know it, all thy fears an' troubles shall be hushed off to sleep, an' thou'lt hear nothin' but a quiet kind o' singin' in thy soul tellin' of His love.' Ah, it be more than true, truer than any words can tell or anybody can think of—*like as a father (or a mother either) pitieth his children, so the Lord pitieth them that fear Him.*

"Why, when things have come to the worst, an' I do know what that be—when the money been done, and the cupboard been empty, an' I haven't seen a way out of my trouble, an' the devil has come a-temptin'—for he do love to hit a man when he's down—I've gone 'pon my knees, just like as if I got down under the Cross for a bit o' shelter from the storm. An' whichever way the wind blow, a man can get shelter there. Well, let me lift my eyes to Jesus, an' see Him there for me, with the crown o' thorns, an' the nails in His blessed hands an' feet, an' very soon my heart be so full as ever it can hold. 'Eh, Frankey,' I cry out, 'the King o' glory died for thee—died like that. One drop o' His precious blood is more than all worlds, an' for thee His heart emptied itself. He gave Himself for me.'

The old man's voice grew hoarse with deep emotion as he went on: "Why, I kiss those bleedin' feet, and every bit o' life an' stren'th in me cries out, 'My dear Lord, I can starve, I can suffer, I can die. But there be one thing I can never do; never—never—never. My Lord, *I can never doubt Thy love!*'"

Frankey was full of praise to the last. Daniel Quorm spoke of him as riding to heaven. Frankey corrected him and said, "Ridin'! my dear leader. Why, bless 'e, 'tis more like flyin' home, flyin' up like a lark, an' you can't help singin' as you go."

Frankey, being dead, yet speaketh. His message is a repetition of one given long since, "By Him [our Lord Jesus Christ] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, *giving thanks to His name.*"

Have you thought of giving a friend a year's subscription to the Evangel as a Christmas gift? It costs only \$1.50 which includes a beautiful greeting folder and envelope to be signed by you and mailed to your friend to announce the gift.



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Our list of home missionaries, faithfully serving the Master in remote and specialized fields in the United States and Alaska, is growing. That means our Home Missions "extra Christmas check" list is growing too.

Knowing the hardships many of these workers are enduring for the gospel's sake all year long, we feel that at Christmas time we should remember them with a little extra offering.

We can only send this evidence of appreciation as our friends and theirs catch the vision of putting "Christ first on the Christmas list" and set aside a special Christmas offering for the

HOME MISSIONS CHRISTMAS FUND

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before He returns in clouds of glory. When it is over, will you have honored Him by giving a sacrificial offering for Home Missions?

Kindly designate your offering for "Home Missions Christmas Fund" and mail it to: National Home Missions Department, 434 W. Pacific St., Springfield 1, Missouri.

NEWS

SPIRIT OUTPOURED IN C.B.I. CHAPEL SERVICES

A spontaneous revival gushed forth in the chapel service of Central Bible Institute on Thursday morning, October 9th. For two and a half days classes were suspended as students, faculty, and staff waited on the Lord. At least ten students were filled with the Holy Spirit and others were healed. The gifts of the Spirit were in operation mightily as the students worshiped God hour after hour. Much heart searching and confession took place. A deep and lasting work was done in the inner life of hundreds of young people.

Many benefits of the revival have been recognized in the Student Ministry Department. The student pastors conveyed the spirit of the revival to their congregations over the week-end and as a result souls were saved in many of the out-stations.

This heavenly visitation, though shorter in duration, has come earlier in the year than such revivals have occurred in past years, and has been a great blessing to the large freshman class particularly. It has encouraged the faith of all to expect other such revivals throughout the year.

There are 640 students from 43 states and 15 foreign countries studying at C.B.I. this year. The recently established Employment Department of the school has greatly aided the students in securing part-time employment. Over 250 students have been placed in part-time jobs this year. The interest and co-operation of the local business firms and factories has been excellent. A large enrollment of freshmen, as well as

advanced students for the fourth and fifth year courses, is anticipated for the spring semester which begins January 26, 1953.

JANUARY TO BE OBSERVED AS NATIONAL TRAINING MONTH

Thousands of Sunday School and church workers across the country have begun to realize as never before the necessity of being trained for their work. Interest in workers' training has continued to mount in the past two years until now the total number of certificates issued to individuals who have studied courses has soared to over 37,600 for a single year.

There are three main reasons why there have been so many more people participating in workers' training schools.

1. Because of the Sunday School revival which has swept over our constituency, many inexperienced people have been thrust into important Sunday School teaching positions. They have keenly felt their need to be trained for their work, and have responded by taking part in local workers' training schools.

2. All over the country, groups of our churches are now calling together Sunday School workers for area-wide workers' training schools. Some of these schools have offered courses of interest to several different departments of the Sunday School, while others have only one course for the whole Sunday School. In either case the interest has been high, and churches have reported excellent results.

3. The inauguration of National Training Month has provided a time when churches across the nation can simultaneously study a course recommended by the National Sunday School Department. Because of this special emphasis upon training, a greater number of Sunday Schools than ever before co-operated last January by taking part in a city-wide training school or conducting a course of their own.

In 1951, January was selected by the forty-one District Sunday School Directors of the Assemblies of God as the month when Sunday School workers' training should be emphasized. However, the selection of January as Training

Month was not intended to mean that schools should not be held at other times during the year. It simply means that if the local Sunday School and church should care to take advantage of the special helps which are offered during the month, they may do so.

This year, a book on personal witnessing has been written by D. V. Hurst especially for Training Month. Entitled, "Ye Shall Be Witnesses," the book has a definitely Pentecostal approach to the matter of soul winning. Instructors' Guides and special silk-screened visual aids are also available.

"The response to Training Month has been tremendous," stated D. V. Hurst, Supervisor of the Workers' Training Division of the National Sunday School Department. "Our goal of certificates to be issued in the 1952-53 Sunday School year was to be 30,000. But we have already reached 37,600 certificates for the 1952-1953 year!" It is expected that even greater interest will be manifested this January, since the book on personal evangelism has a distinctly Pentecostal approach.

AMONG THE ASSEMBLIES

BETHANY, MO.—Our church was greatly benefited by the ministry of Evangelist R. O. Jefferies of Osceola, Iowa. Five were saved and four received the baptism of the Holy Ghost.—Julia McDonald, Pastor.

LUDINGTON, MICH.—Souls were saved and Christians were drawn closer to the Lord in a revival meeting with the Grafner-White Evangelistic Party of Delroy, Ohio. Visitors attended almost every night. The anointed songs and instrumental numbers were a blessing every night.—India Norwood, Pastor.

INDEPENDENCE, KANS.—God gave us a wonderful outpouring of His Spirit during a two-and-a-half weeks meeting with Evangelist and Mrs. Moses Copeland. Twelve received the baptism of the Holy Spirit and five gave their hearts to the Lord in old-time repentance. The church was especially blessed and encouraged under the able ministry of these evangelists.—H. C. Humphrey, Pastor.

FREEPORT, PA.—Evangelist Bert Weech of Union City, Tenn., conducted meetings for us at the Gospel Tabernacle. Souls were saved, backsliders reclaimed, and sick bodies healed. A new Sunday School record was reached. Every department of the Assembly is moving ahead for God. All glory belongs to God.—Charles Shaffer, Pastor.

SEMINOLE, TEX.—We had Evangelist and Mrs. O. W. Newman of Imperial, Tex. with us for 18 nights in a glorious revival. One man 72 years old, who was called the "cursing infidel," was gloriously saved. Others were saved and some received the baptism of the Holy Spirit. We broke the Sunday School attendance record with 149 present. This is the fourth time this year that we have broken our record.—W. R. Evans, Pastor.

O'NEILL, NEBR.—God sent us a visitation of His Spirit during the five-week meeting with Evangelist and Mrs. Robert Hanson of Minneapolis, Minn. A number were saved as old-time conviction gripped hearts. Twelve were filled with the Holy Spirit and several testified to healing. The entire church was stirred and received new life under the anointed preaching of Brother Hanson. The Sunday School reached a new high and continues to grow. Seven followed the Lord in water baptism the last night of the meeting.—Wayne A. Hall, Pastor.

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.

CULPEPER, VA.—Gospel Tabernacle, Youth Revival, Nov. 30—Dec. 14; Herman W. Fry, C.A. President.—by George S. Ross, Pastor.

KING CITY, CALIF.—Nov. 18—30; Evangelist and Mrs. Bob L. Sheran, Hollywood, Calif.—by J. P. Williams, Pastor.

TIPP CITY, OHIO—Nov. 25—Dec. 14; Evangelist Eva V. Hagans, Stoytown, Pa. (E. P. Cooper is Pastor.)



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FREEPORT, ILL.—Assembly of God, Nov. 23—Dec. 7; Evangelist Herbert W. Totten, Waxahachie, Tex.—by Theodore Andrach, Pastor.

LUZERNE, PA.—Assembly of God, Nov. 23—December 7 or longer; Evangelist and Mrs. C. C. Garrett.—by J. Lee Gorman, Pastor.

WEST PALM BEACH, FLA.—Calvary Temple, Nov. 25—Dec. 7; Evangelist and Mrs. Roy Harthern, England.—by D. P. Holloway, Pastor.

FRESNO, CALIF.—Calvary Tabernacle, Nov. 18—30; Evangelists Paul and Betty Wells, Santa Paula, Calif.—by Claude Weaver, Pastor.

PANAMA CITY, FLA.—Millville (First) Assembly, Nov. 12—; Evangelist George Hayes, Houston, Tex.—by J. B. Davis, Pastor.

PARLIER, CALIF.—Nov. 23—Dec. 7; Evangelist N. B. Rayburn, Henryetta, Okla. (M. E. Walker is Pastor.)

DOROTHY, W. VA.—Assembly of God, Nov. 16—; Evangelist and Mrs. P. C. Saleskey.—by J. E. Winstead, Pastor.

NEWARK, DEL.—Nov. 25—Dec. 7 or longer; Evangelist Arthur Davies, Chester, Pa.—by Arthur E. Hardt, Pastor.

LIVE OAK, CALIF.—Nov. 23—Dec. 14; Evangelist and Mrs. Carl W. Oney, Chillicothe, Mo.—by J. A. Rogers, Pastor.

HUDSON, COLO.—Assembly of God, Nov. 16—; Evangelist and Mrs. Paul McGechie, Cortez, Colo.—by D. Taylor Holden, Pastor.

DALLAS, TEX.—Calvary Tabernacle, Nov. 30—; Evangelist and Mrs. R. D. Zook, Waxahachie, Tex.. (H. D. Hobbs is Pastor.)

COLFAX, WASH.—Full Gospel Assembly, Nov. 16—; Evangelist and Mrs. J. L. Isaacs.—by H. W. Crowder, Pastor.

BEAUMONT, TEX.—Magnolia Park Assembly, Nov. 30—Dec. 14 or longer; Evangelist E. R. Winter.—by V. C. Smith, Pastor.

YUCAIPA, CALIF.—Assembly of God, Nov. 25—Dec 7; Evangelists Virgil and Edythe Warens. (Charles and Marva Green are Pastors.)

MEMPHIS, TENN.—Annual S. S. Seminar, Dec. 1—5; Paul Copeland, National S. S. Director, instructor. (James E. Hamill is Pastor.)

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.)

ALABAMA DISTRICT S. S. AND C. A. CONVENTION—First Assembly of God, Montgomery, Ala., Nov. 25—27; Victor Trimmer, National S. S. Representative, guest speaker.

NORTH KANSAS CITY, MO.—First Assembly, Youth Revival, Nov. 25—30; Hilton Griswold, Des Moines, Iowa, speaker. C. A. Rally Thanksgiving Day; services afternoon and evening.—by R. A. McClure, Pastor.

TEXAS DISTRICT C. A. CONVENTION—Convention Hall, Mineral Wells, Tex., Nov. 26—27; Glenn Horst, guest speaker. First service Wed. 7:30 p.m.; services Thanksgiving Day at 10 a.m., 2:30 and 7:30 p.m.—by Bob Willis, District C. A. President.

SECOND ANNUAL S. S. CONVENTION of the Italian Assemblies of God, at Christ Church, 344 W. 36th St., New York City, Dec. 6, at 2 and 7:30 p.m. Miss E. T. Sisco, Mrs. W. A. Radowski, John Marckese, Anthony Paolicelli, speakers.—by Philip D'Angelo, S. S. Director.

ALBANY, GA.—Tenth annual C. A. Convention, Municipal Auditorium, Nov. 26—27; Charles Greenaway, evening speaker. Other speakers include John and Maxine Hurston, and John and Gaynelle Moore. Theme, "Christ for the Crisis."—by Eugene Gustafson, District C. A. President.

APPALACHIAN DISTRICT MINISTERS' INSTITUTE AND C. A. CONVENTION—First Assembly of God, Beckley, W. Va., Nov. 24—27; J. Roswell Flower, guest speaker. First service Monday, 7 p.m. C. A. Convention all day Nov. 27. T. M. Waldron is host pastor and Harold Burris is District C. A. President.—by W. Glenn West, District Superintendent.

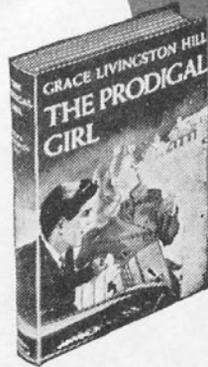
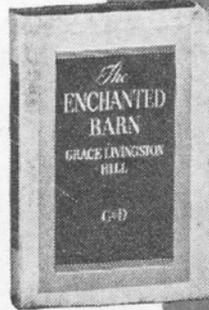
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WELLSBORO, PA.—Calvary Tabernacle, Nov. 19—30; Evangelist Mary Abate, Pittston, Pa.—by Peter Bedzyk, Pastor.

FORT DODGE, IOWA—Nov. 12—; Evangelist and Mrs. Leonard E. Page, Greenville, S. C.—by G. H. Millard, Pastor.

BUSHNELL, ILL.—Assembly of God, Nov. 25—Dec. 14 or longer; Evangelist Dale Starling and party.—by W. E. Thurmond, Pastor.

FARMERSVILLE, CALIF.—Dec. 1—14 or longer; Evangelist A. N. Burns, Oklahoma City, Okla.—by Frank Simpson, Pastor.

CORRECTION—Meeting at Lampasas, Tex., announced for Nov. 23—, has been cancelled.—by Evangelist Robert Salter.

DALLAS, TEX.—Little Bethel Assembly of God, Nov. 16—30 or longer; Evangelist R. D. Zook, Waxahachie, Tex. (A. T. Nelson is Pastor.)

RUSSELLVILLE, ARK.—Second annual Arkansas State S. S. Convention, Nov. 25-26; Paul Miller, guest speaker. J. B. Lindsey is host pastor.—by D. B. Ballard, District S. S. Director.

LOUISVILLE, KY.—Calvary Assembly, Nov. 23—Dec. 7 or longer; Evangelist George C. Klassen, San Fernando, Calif. Special invitation to all men stationed at Fort Knox.—by W. Howard Roberson, Pastor.

SOUTH CAROLINA DISTRICT C. A. AND S. S. CONVENTION—Assembly of God, Wolfe and Wofford Sts., Spartanburg, S. C., Thanksgiving Day, Nov. 27; J. Foy Johnson, District C. A. President of South Florida District, guest speaker.—by Vaud Giese, District C. A. President and S. S. Director.

MISCELLANEOUS

NEW ADDRESS—The First Christian Assembly of God of Cincinnati, Ohio moved into their new church at 220 William Howard Taft Rd. on Nov. 9. The church was formerly located at 1224 Race St.—C. C. Burnett, Pastor.

WITH CHRIST

ELMER SMITH of Cincinnati, Ohio died of heart trouble and stroke, October 19, 1952, at the age of 55. Brother Smith was ordained in 1935. At the time of his home going he was pastor of the Christian Assembly in Cincinnati (Deer Park), where he has pastored a number of years.

JESSE H. GRISWOLD of Zion, Ill. went home to be with the Lord on September 16, 1952 on his 82nd birthday. Brother Griswold was ordained in the General Council in 1924.

A. L. CHADWICK of Travelers Rest, S. C. died suddenly with a heart attack October 25, 1952. Brother Chadwick was 49 years old. He was ordained in 1929. He served in the official capacities of Assistant Superintendent and General Presbyterian of the Tennessee District and also of the Appalachian District, and as Secretary-Treasurer of the Montana District. At the time of his homegoing he was engaged in organizing a new Assemblies of God church in Greenville, S. C. where he was once pastor.

W. R. BROCK, of Lemoore, Calif. went to be forever with Christ on October 17, 1952, at the age of 59. Brother Brock was ordained in 1914, and pastored a number of churches in Oklahoma and California. He was killed in an automobile accident.

JACOB L. McNEELY of Brookhaven, Miss. went to his heavenly reward September 16, 1952, after a heart attack. He was 64. Brother McNeely was ordained in the General Council in 1940. He founded the Assembly of God in Brookhaven, but for a number of years he was in evangelistic work.

SUSIE M. MILLER of Mishawaka, Ind. went to be forever with the Lord October 31, 1952. Sister Miller was ordained in 1913. She was one of our superannuated ministers. She and her husband, the late Jacob Miller, labored on the evangelistic field many years.



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