

FILE COPY

The Pentecostal
Evangel
Weekly Voice of the Assemblies of God

Number 2078
March 7, 1954
Five cents

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



CALVARY TEMPLE
Assembly of God
West Palm Beach, Florida

The General Superintendent SPEAKS



"There remaineth yet very much land to be possessed" (Deut. 13:1).

The Assemblies of God have much to be thankful for. The Lord has entrusted to us a gospel of power and Power with which to preach it. He goes before us and He is also with us. Praise His wonderful name! He has enabled us to establish 6,400 churches in the U.S.A. and 3,897 preaching places overseas with a total membership of 659,118. Our staff of ministers at home and abroad now numbers 18,461.

But in the United States only 1/4 of 1% of the population belong to our church. We rank only 29th in size among the denominations of our land. Still without an Assemblies of God church are 19 cities above 60,000 in population and 157 more above 10,000. In all, there are 631 cities which are considered potential fields for new Assemblies. Thirty-one out of our 42 districts have not yet reached the goal of one church for every 10,000 of population which was set at our Home Missions seminar last fall. In order adequately to minister to the population of our own country, we need 9,240 new Assemblies of God. This calls for three new churches for every two we now have.

In the overseas program the need is immeasurable. One billion souls lie outside the reach of the gospel message. And we are co-responsible with all Christians to get the gospel to them.

And now, what are our resources? We would avoid two pitfalls here. We would not "number Israel" as David did lest we too receive the rebuke of Jehovah, nor would we depend on "32,000" as the Lord forbade Gideon to do. But neither will we tremble and say, "We are in their sight as grasshoppers." Rather let us remind ourselves with Jonathan and his armorbearer that "There is no restraint to the Lord to save by many or by few," and say with Caleb and Joshua, "Let us go up at once and possess it; for we are well able to overcome it." David trusted in the living God to over-

come Goliath and with his simple sling he ran to meet his foe. The living God is with us too as we fight His battles.

I trust that it will not be considered incongruous if I liken our REVIVAL-TIME broadcast to the sling and smooth stones which were David's weapons. Only God's blessing on those simple means won the mighty victory in Israel that day. God's blessing on our network broadcast can win us a similar victory today! REVIVAL-TIME is now heard on 243 radio stations, mouthpieces to the 165,000,000 Americans and a fringe along southern Canada, plus 19 stations abroad, missionary pulpits to 100,000,000 English-speaking people overseas—a single voice to preach to all simultaneously, a single choir to sing His praises to this vast host. But all of us preachers, all of our churches and all of our people must be back of this broadcast with our prayers, our eager boosting and our faithful financial support. Already 675 of our pastors and churches are supporting the broadcast regularly and have their beautiful plaque in front of their churches identifying them with the broadcast. But we must have 5,000 more. Come, brethren, the trumpet sounds! The armies of the Lord are going forth to battle. Let there be no "inhabitants of Meroz" among us who will not come up to the help of the Lord against the mighty (Judges 5:23).

This Week's Cover

Calvary Temple, an Assembly of God in West Palm Beach, Florida, had its beginning in April, 1951, when J. M. Wilkerson and his wife began a series of special meetings in the Y. W. C. A. There were eight persons in the first service. The meetings continued for several weeks.

Mrs. Wilkerson's father, D. P. Holloway, resigned his pastorate in Cleveland, Ohio, and joined the Wilkersons in West

Palm Beach in June, 1951. They rented a hall for their meetings. On August 30, 1951, they organized the new church with 40 charter members.

The next step was to purchase five lots in a very desirable location and begin building. The house of worship was dedicated on Feb. 7, 1953, by Gayle F. Lewis, then General Superintendent of the Assemblies of God.

The building is 50 by 90 feet in size. It will accommodate 500. In addition to the main auditorium, there are four rooms now being used for Sunday School. The balcony, which houses an air-conditioned nursery, affords space for three more classes. But the church hopes to have more adequate facilities for the Sunday School in the near future. It plans to proceed immediately with the erection of the first unit of an educational building 22 by 65 feet in size which will accommodate 100 more in Sunday School.

At present there are nearly 100 members in the church, and the average Sunday School attendance for the past year was 139.

Pastor Holloway writes: "All visiting ministers and friends who are touring the beautiful State of Florida are invited to visit and worship with us at Calvary Temple Assembly of God."

The Pentecostal
Evangel

WEEKLY VOICE OF THE
ASSEMBLIES OF GOD

ROBERT C. CUNNINGHAM, Editor

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of the Assemblies of God in U.S.A.

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A STARTLING SUMMONS

in the night

D. P. Holloway, West Palm Beach, Florida

MOST OF US KNOW OF THE MIDNIGHT ride of Paul Revere, one of the "Minute-men" in New England at the time of the War of Independence. He hung the lantern in Old North Church, mounted his steed, and raced through the countryside to warn, "The British are coming!" That was the night of April 18, 1775. And Paul Revere was none too early, for at 2:30 in the morning the Battle of Lexington began. This little nation was stirred to action by that startling summons in the night.

Our nation has faced many crises since that time. I well remember my reaction when the announcement came on November 11, 1918, that an armistice had been signed. What rejoicing! I knew that my two older brothers would soon be returning from the battle scenes of World War I. And I remember that Sunday evening when I first learned that Pearl Harbor had been bombed by the Japanese. I was about to enter my pulpit in Cleveland, Ohio, when I heard the news. I fell upon my knees and wept like a child. I visualized the horror, suffering, and destruction that would be inflicted upon our own people and on the haughty nation which had struck the first blow. When Japan finally surrendered and the victory had been won, I wept again, but this time for joy.

An even more startling announcement than any of these is made by Paul the apostle. "It is high time to awake out of sleep," he says, "for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:11, 12). What is the apostle talking about? He is speaking of that wonderful day—the day of the Second Coming of Christ!

The startling summons of this verse is a call to watchfulness. We must watch to keep our lives holy, because the day

is at hand. Jesus may come at any moment—no one knows just when. "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). And since He will come unexpectedly, we must watch at all times, lest coming suddenly He find us sleeping (Mark 13:35-37).

Before our Lord's first coming, humanity lay shrouded in night. Many of those centuries were periods of great darkness. The four centuries of Egyptian bondage were for the Israelites a period of great darkness, climaxed in three days of total darkness just before the exodus. And the seventy years of captivity in Babylon were a time of deep gloom. Between Malachi and John the Baptist there was another dark period of four hundred years when no prophet's voice was heard in Israel.

Then came the messenger, "the voice of one crying in the wilderness, Prepare ye the way of the Lord." "The King is coming," he proclaimed, "the One who will bring light in darkness. Get ready, for the kingdom is at hand."

John was not the Light that was to dispel the darkness, but he bore witness of the Light. Christ indeed was "the true Light, which lighteth every man that cometh into the world." And when the angel announced, "Unto you is born this day... a Saviour, which is Christ the Lord," the angelic host took up the glad refrain and shouted, "Glory to God in the highest, and on earth peace, good will to men."

Yes, Christ, the Morning Star, had appeared; the Word had become flesh and would tabernacle among men. The true Light had begun to shine, and the radiance of His beams would illuminate the most distant shores. That Light has grown to such an extent that now we can see the gloom of night departing. The resurrection and translation of the Church will soon take place, and eternity will be ushered in. New heavens and a new earth are about to appear. The day is at hand!



What is a first duty of the Christian in the present age? It is to discern the time and recognize the signs of His second coming. Our Lord commended the Pharisees and the Sadducees for their ability to make fairly accurate weather predictions, but reproved them because they could "not discern the signs of the times." The apostle Paul has said, "But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them. . . . But ye brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:1-5).

I think that the most pathetic picture in all of God's Word is recorded in Luke 19:24-44, where we see the heartbroken Saviour standing just outside Jerusalem, weeping. Hear His words of pathos: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies . . . shall not leave in thee one stone upon another; BECAUSE THOU KNOWEST NOT THE TIME OF THY VISITATION."

Charles Spurgeon said, "I read the newspapers to see how God is governing the world." When we examine current events in the light of the Scriptures, we discover that everything which the Master forecast about world conditions is now coming to pass. We must admit that distress of nations, perplexity, man's fear about world events, wars, deceptive religious leaders, and hatred are prevalent today. What is the significance of these things? They are God's signs to show us

The author is pastor of Calvary Temple (Assembly of God) in West Palm Beach, Florida, and an Executive Presbyter of the General Council.

that THE DAY IS AT HAND.

Oh, glorious morning! Oh, gladsome daybreak! For that day I have been waiting more than forty years. One by one I have said good-bye to my own loved ones and friends who have answered the summons. Though He still tarries, I know that He will come. One day we shall join in that great MEETING IN THE AIR. Yes, "a little while, and he that shall come will come, and will not tarry." When that day dawns and the shadows flee away, our fears, apprehensions, and questions about the future will cease. We shall see Christ as He is, and we shall know even as we are known.

What is the nature of this summons in the night? It is a call to ACTIVITY. This verse of Scripture was the means of converting the godly Augustine: "It is high time to awake out of sleep." My friends, can you read those startling words and not be aroused? Inactivity, to a large extent, has caused the drowsiness of the Church; if we keep busy for our Lord we are not likely to be found sleeping when Jesus comes.

This summons is also a call to AMENDMENT. Says the apostle, "Let us . . . cast off the works of darkness"—rioting, drunkenness, chambering, wantonness, strife, and envy. The works of darkness are sins; sin loves darkness and concealment. So let us cast off everything that will not bear the light, and let us put on the Lord Jesus Christ, His righteousness, His holy character, His unsoiled purity, His unspotted sinlessness. Let us not make "provision for the flesh, to fulfil the lusts thereof" (v. 14).

"Now is our salvation nearer than when we believed." What a hope! What an inspiration to obey this summons! This word salvation means *deliverance*, and it has three aspects (2 Cor. 1:10). There is a *past* deliverance. On Calvary our sins were judged in the body of our Lord Jesus Christ. There He became sin for us. He died, the Just for the unjust, to purchase our salvation. There is also a *present* deliverance. How blessed to know that we are now the sons of God. "And it doth not yet appear what we shall be," for we are assured a glorious *future* deliverance (1 John 3:2). His coming will be the hour and moment of our complete deliverance. Praise God, we shall be like Him, never to groan again in this earthly tabernacle. Faith will become sight. We see through a glass darkly now, but then we shall see FACE TO FACE.

I was gripped by a warning which appeared in the Bulletin of the Atomic Scientists. It tells us "that we live in imminent danger, that an untoward event tomorrow may trigger a tense world to erupt in flames of atomic or thermonuclear warfare, that there will be "no place to hide" for the great masses of civilized mankind—these are the torturous

facts which compel our leaders to spell out for us the tragic nature of the times in which we live. . . . As the Paul Reveres of the postwar period we have not met with overwhelming success. And as the hands of the clock creep closer to the midnight hour—the black point in history—we find the countryside fast asleep. Only a few can be aroused."

Time is fast running out for this old world. It is high time for the unsaved to awake out of their sleep and turn to the Lord. Time for all of God's dear children to work for the Master is likewise running out. It is HARVEST TIME. We must work the works of Him that sent us, before the hour of opportunity is past.

WHAT JESUS TAUGHT ABOUT GOD

J. Robert Ashcroft

WHAT YOU BELIEVE ABOUT GOD IS A very important matter. Your conception of God will determine the way you live.

The heathen believe in cruel gods; therefore they live in constant fear. Some people believe God is very remote and always far away from them; therefore they live as they please. Others worship gods of war, or goddesses of lust, and those who worship such deities are warlike themselves or give themselves over to lewd and licentious living.

But the Bible teaches us that God is holy. Let us look at the Old Testament for a moment. Job thought of God as a Judge; and if God is your Judge, you are the defendant. David thought of God as a Shepherd. He said, "The Lord is my Shepherd," and if God is your Shepherd then you are a sheep. Isaiah thought of God as a King. And if God is your King, then you are His subject.

That is all true and wonderful. God is a King and He is a good King. God is a Judge, a righteous Judge. God is a faithful Shepherd. But when we look at the New Testament we find something yet more wonderful. Jesus taught that God is our Father. Whereas this figure of speech is used in the Old Testament in relation to God, it is not emphasized there. It appears less than a dozen times in all the thirty-nine Books of the Old Testament. But in the Book of Matthew the term "Father" in relationship to God occurs forty-three times.

When we read Christ's sermon on the mount, the one word that stands out more than any other is "Father." Seventeen times in these three chapters Jesus used the word "Father" in relationship to God. Ten times He used the phrase, "Your Father." Five times, "Thy Father." On one occasion, "Our Father." And in

one instance, "My Father." Yes, it was Jesus who gave us the marvelous revelation that God is our heavenly Father.

It is interesting to note that in the Gospel of John the word "Father" occurs in relation to God at least one hundred and fifteen times! This is significant in view of the fact that John also said, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him" (John 1:18).

Jesus talked so much about His Father that one of the disciples grew a bit impatient. He said to Jesus, "Show us the Father and we shall be satisfied." And Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

I rode with a student four hundred miles from Springfield to Iowa on a week-end tour, and soon after we had started down the highway we became very quiet. The student broke the stillness by saying, "Do you know my father?"

I said, "I'm sorry; I've never met him."

"Oh, he's the most wonderful dad in the world," he said.

Stillness settled down again. We went on for some distance and at length he said, "You haven't met my father? Say, he's the best dad in the world!" And then he cited incidents in the life of his father. By the time we reached Iowa I had decided there was one person I wanted to meet more than any other, and that was the student's father.

Jesus talked about His Father so much that His followers were eager to see Him. How thankful we should be that Jesus came to reveal to us the true nature of our Heavenly Father.

When I was a little lad, about four years old, a tragedy came into our home. During a rugged winter in Philadelphia the water in the pipes was freezing, and a widow who lived next door to us was

The author, an instructor at Central Bible Institute, was recently appointed to serve as Educational Secretary for the General Council of the Assemblies of God.

in trouble. She asked my father to help. Out of the kindness in his heart he went next door and experimented with various methods. Finally in desperation he tried to thaw out the pipes by using flame. Inadvertently he used gasoline and there was an explosion. My father was seriously burned. He had third-degree burns over most of his body. The doctors did not think that he would survive.

He was in the hospital for a long time, and I remember saying to my mother on numerous occasions, "Mother, won't you please take me to the hospital? I'd like to see my dad." She would demur and defer and decline in many different ways. But as the days went on her heart must have softened, for she finally agreed to let me go.

When we reached the hospital, my mother and the nurse left me at the bottom of the steps while they went on up to the second floor. After they disappeared I stood in that big hospital corridor feeling very lonely, just a little lad looking up all those white stairs, waiting for someone to appear at the top.

A few moments later three figures appeared. The first was my mother, and the second was a nurse, but that third individual—who was that! Was that a human being? He had white bandages all around him, like a ghost. There were just black holes where the eyes and nose ought to have shown. And when I saw the spectre of what I now know as my father, I threw up my little hands and screamed, "That's not my father; that's not my father; I don't want to go up there!" My mother had to hurry down the stairs and hustle me out of the hospital, because I was making such a disturbance.

Whenever I remember that childhood experience, I think of the strange notions some people have about God. They picture Him in such a grotesque, peculiar way that they cannot worship and love Him. But oh, when Jesus came. He revealed the true nature of God. He taught us that God is our heavenly Father, One whom we can love and worship and serve with reverence and devotion.

You know, most people carry little pictures of their loved ones in their wallets. Especially if they are going on a journey, they like to have some pictures of their family to take along. I carry around my little leather wallet and in that leather wallet is a picture of my heavenly Father. It's my New Testament. I especially like to read the Sermon on the Mount. It's a wonderful photographic album of my Heavenly Father, and from it I would like to show you just three little snapshots of Him.

HE IS OMNIPOTENT

I am so proud of the first snapshot. It is given in Matthew 5:45—"That ye

may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." That pictures the power of my Heavenly Father.

My Father is the God who controls the whole universe. I am like the little child who believes his father can handle any situation. You know, our children often exaggerate the intelligence or the strength of their father, especially when they are boasting before their playmates; but we can never exaggerate the ability of our Heavenly Father. He is all-powerful. There is no problem too great for Him. He can do anything.

One day I was musing and I wrote down a few lines of blank verse which came to me:

I should be afraid; the scientists say I should.

They know about atoms and hydrogen bombs—I don't.

There's destruction by direct heat, and fire, and radiation, and falling buildings; And fellows like Einstein and Conant show how civilization could be destroyed in a matter of hours; And I'm not afraid.

I'm not afraid—my spirit says so.

It knows about my heavenly Father—His loving care, and providential guidance, and omnipotent power to give everlasting life.

His word says so. His Spirit makes me feel it is true.

Everything could be destroyed in a matter of hours,

But I'm not afraid.

Hallelujah! Oh, what a God we have. He is able to control every situation.

HE IS OMNISCIENT

There is another snapshot I want to show you and it tells us that He is all-wise. He knows everything. Four times in the Sermon on the Mount Jesus used such language as "Your Father seeth," and "Your Father knoweth." There is nothing hidden from Him. As the Negro spiritual says:

"Oh, He sees all you do,

And He hears all you say—

My God's a-writin' all de time."

When you were getting ready for church, God was watching you. He saw the hair that fell on your shoulder when you were arranging your hair. You didn't know it was there, but God did. His Word tells us (Matt. 10:30), "The very hairs of your head are all numbered"! He has an infinite knowledge about us!

Mother, when all the lights are out and everything is still in the house—when

(Continued on page ten)



for Breakfast

One thousand Gold Crown pastors, superintendents, and their wives, together with National Sunday School Department workers, will breakfast at 7:15 a.m. in the Gold Room of the Jefferson Hotel the final morning of the 11th National Sunday School Convention. The convention meets March 30—April 2 in the Kiel Municipal Auditorium, St. Louis, Missouri.

If your school is not a Gold Crown school, it may be because your Sunday School workers have never understood the standard of Assemblies of God Sunday Schools. A Gold Crown Sunday School is one that has received the highest rating according to the Sunday School standard.

At the 11th National Sunday School Convention, you can learn about the Sunday School standard and gather other information to help make your Sunday School better and more evangelistic. Too, you can get ideas from the experiences of others which will make you a better worker. You will be thrilled and inspired as you listen to successful workers and pastors speak in the workshops and morning and evening sessions. You can take your problems directly to any of the counselors stationed in booths in the exhibition room.

11th National Sunday School Convention
March 30-April 2, 1954
Kiel Municipal Auditorium
St. Louis, Missouri

Send your \$1.00 registration fee today to the National Sunday School Department, 434 West Pacific, Springfield, Missouri. Husband and wife can register together for one fee, receiving two badges and one set of notes. Fill out the coupon below and mail it with your \$1.00 today.



National Convention Registration Committee Dept. E
 434 West Pacific

Springfield, Missouri

Enclosed is ☐ my, ☐ our, \$1.00 to register

for the 11th National Sunday School Convention,
 March 30-April 2, at St. Louis, Missouri.

Name

Street Address

City and State



The beautiful new evangelistic center in Cuidad, Trujillo, Dominican Republic

EVANGELISTIC CENTER DEDICATED IN CUIDAD TRUJILLO

ON JANUARY 12, 1954, AFTER TEN LONG years of prayerful labor, the Assembly of God believers in Cuidad Trujillo, Dominican Republic, dedicated the new evangelistic center to the service of God.

Present at the dedication services were Brother and Sister Howard Bush of Florida and H. C. Ball, Secretary for Foreign Language Publications, along with several missionaries (the Verne Warners, the Robert Turnbells, the Wayne Turnbells) and the Dominican pastor of the church.

Cuidad Trujillo is the capital of the Dominican Republic and a city of tremendous missionary opportunity. Prior to the opening of the new Evangelistic Center the congregation had been meeting in rented halls which, of course, presented limitations. Through the years, the congregation prayed constantly that God would give them a church building large enough to accommodate all those who would come to hear the Word of God.

Some years prior to this a lot had been purchased in an area that was considered to be the edge of the city. However, as time went by this section became more and more built up until soon the assembly realized that they owned one of the best possible sites for a new building.

In 1953 work commenced on the new structure and today it stands complete, having been dedicated to the glory of God. This house of worship is quite modern in design. The construction is of solid masonry built with an eye to the future. The entire building cost less than \$25,000 to erect; a similar building would cost no less than \$60,000 in the United States.

The main auditorium will accommodate

700 people comfortably, but nearer to a thousand when packed in Dominican style. There are several Sunday School rooms and three rooms for the officers of the Dominican organization of the Assembly of God.

On the dedication day, a public address system carried the dedication service inside and outside for everyone to hear. It



Inside views of dedication service

was a day of great rejoicing. The blessing of God fell upon the congregation of thankful people.

As our readers gaze upon the accompanying photographs of this beautiful Evangelistic Center we pray that God will touch some of your hearts to help lift the remaining indebtedness of several thousand dollars. In doing this you will be helping others to find Christ the Lord as their personal Saviour. Think of the many hundreds of souls that will be saved in this Evangelistic Center. By contributing to this worthy cause you will have a part in winning these souls for Christ.

Send your contributions, addressed to Evangelistic Center, Dominican Republic, in care of Foreign Missions Department, 434 West Pacific Street, Springfield 1, Missouri.

"THERE THEY CRUCIFIED HIM"

A peculiarity of the Bible is its power to press great truth into small compass. What other literature would take volumes to express, Scripture can reduce to short, terse phrases. Here is a case in point, where the greatest fact in history is condensed by Luke to four plain words, "There they crucified Him." Such a statement tells us, simply and definitely, what hundreds of books have tried to declare. And each word in the sentence glitters like a pearl upon the necklace of truth.

"There"—the most privileged place, Jerusalem, the Holy City.

"They"—the most religious people, the Jews, the chosen of God.

"Crucified"—the most shameful punishment, the limit of the Roman law.

"Him"—the most exalted Person, Jesus, the Son God.

—Herbert Lockyer in *Revelation*.



Special speakers and congregation

MONTHLY REPORT

Foreign Missions Department

December, 1953

MISSIONARY CONTRIBUTIONS

Alabama	\$ 2,183.92	Ohio	16,634.14
Appalachian	546.29	Oklahoma	9,906.50
Arizona	2,143.86	Oregon	22,875.15
Arkansas	3,284.52	Polish Br.	130.00
Eastern	13,309.55	Potomac	6,517.01
Georgia	2,358.89	Rocky Mtn.	3,950.75
German Br.	1,111.18	Russian Br.	106.25
Greek Br.	154.17	S. Calif.	23,859.40
Hungarian Br.	333.00	South Carolina	280.28
Illinois	12,917.44	South Dakota	2,397.69
Indiana	4,778.68	South Florida	4,382.94
Italian Br.	295.62	South Idaho	2,205.61
Kansas	10,649.38	South Missouri	9,601.89
Kentucky	740.97	South Texas	9,920.06
Lat. Am. Br.	298.66	Tennessee	953.75
Louisiana	1,917.08	Texas	14,069.93
Michigan	13,977.90	Ukrainian Br.	216.09
Minnesota	8,578.03	West Central	6,740.89
Mississippi	947.06	West Florida	1,606.90
Montana	3,219.62	West Texas	3,153.10
Nebraska	3,995.12	Wis.-N. Mich.	5,588.48
New England	6,926.75	Wyoming	565.74
New Mexico	3,080.50	Alaska	138.06
N. Y.-N. J.	20,440.15	Canada	95.50
N. Calif.-Nev.	9,878.28	Foreign	931.25
North Carolina	1,059.67	Miscellaneous	234.60
North Dakota	4,847.52	General Legacy	1,191.60
Northwest	31,508.13	Spanish Liter.	3,467.83

Total Amount Reported	\$317,203.37
District Funds	\$13,440.55
National Home Missions	2,602.43
Expense	4,523.61
Literature	107.05
Given Direct to Foreign Missionaries	67,226.73 87,900.37

Received for Council Foreign Missions	\$229,302.96
Received for Non-Council Foreign Missions	2,400.92
Offerings not allocated to any state	29,135.37

Total receipts for Foreign Missions	\$260,839.25
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DISBURSEMENTS

Basutoland	\$1,400.00	Brazil	5,064.65
Belgian Congo	4,549.47	Chile	5,198.03
Dahomey	2,724.09	Colombia	461.50
French Togo	1,131.91	Guiana, Brit.	303.10
Gold Coast	9,904.04	Paraguay	512.50
Liberia	9,908.66	Peru	3,368.36
Nigeria	8,168.63	Uruguay	1,181.00
Nyasaland	4,960.12	Venezuela	3,905.03
Sierra Leone	902.00	West Indies	15,158.43
Tanganyika	806.37	Children's Educ. in U. S.	1,837.67
Union of S. Af.	5,827.76	Entertainment of Missionaries	3,123.68
Upper Volta	10,839.74	BGMC Mtl. & Ship. Exp.	1,694.93
China	105.00	Convention	
Fiji	608.21	Exp.	158.47
Formosa	5,906.05	Deputational Exp.	1,217.08
Hawaii	3,696.00	Fld. Secretaries	3,019.32
Hong Kong	2,816.65	Literature	1,008.54
Indonesia	2,721.27	Mission Cars	19.35
Japan	11,066.68	N. Y. Office, Export Div.	1,200.00
Korea	946.07	N. Y. Office, Pub. Relations	962.88
Malaya	4,694.37	Refunds and Transfers to other Depts	12,758.99
Philippines	23,726.87	Spanish Liter.	2,243.62
Samoa, Amer.	521.27	Speed-the-Light, C. A. Dept.	8,522.35
Burma	496.00	Miscellaneous	1,562.12
Ceylon	2,785.72	Retired Missionaries	2,437.00
India	42,181.25		
Egypt	11,125.32		
Europe	11,250.47		
Iran	160.00		
Israel	412.31		
Syria	724.78		
Sen. America	9,947.45		
Latin Amer. Work in U. S.	549.83		
Mexico	2699.34		
Argentina	1,013.44		
Bolivia	13,767.25		
Total Distr. to Council Foreign Missions	\$291,962.99		
Non-Council Missionaries	4,766.44		

Total Disbursements	\$296,729.43
Charged to Hold Accounts	35,890.18
Total Receipts	\$260,839.18

Send Foreign Missionary offerings to
**NOEL PERKIN SECRETARY
FOREIGN MISSIONS
DEPARTMENT**
434 W. Pacific St., Springfield 1, Mo.



Mookan, whose name was changed to Moses

MOSES

Robert Edwards, India

It is better to build
boys than to mend men

MOOKAN WAS REARED IN A VERY POOR family in a small village of India. The superstitious people of the village believed that if they sent their boys to school the walls would fall down, and then the missionaries would kill their boys and mix them in the foundation of the new building. Therefore when the school was first opened no one would send their boys from that village, so one day the teacher decided to visit these primitive people to try to persuade them.

As a result of the teacher's visit, Mookan had his family's consent to attend the school. When the missionary left their home, his parents said in farewell, "Even if you do put him under the wall, we will allow him to come."

The boy was called Mookan or six-faced god, a horrible name for even a heathen child. When Mookan arrived at the school, the missionaries changed his name to Moses, explaining that he was the great leader of the Hebrews. A desire was awakened in the boy to be like the real Moses of the Bible.

So hungry was the lad for the Word of God that for one whole month he walked the four miles between his village and the school. Morning and evening he made the long journey in spite of the fact that he had a withered arm and hand. His keen hunger caused him to learn quickly and keep up with the other boys of the school.

Not long after his arrival at school, the missionary held a meeting at his village. Following the meeting, some of

Moses' relatives invited him to a Hindu feast in the village. Knowing that this would involve idol worship he flatly refused, saying, "We must leave all of that behind us and worship Christ." His adamant stand for Christ brought misunderstanding; but even in spite of that, the boy remained true to his Lord.

Today Moses is dignified and sweet; he is learning a trade so that he can support himself and at the same time he is witnessing for the Lord Jesus Christ.

Does it pay to work and sacrifice to train boys such as Moses? The answer is obvious. Not only are many villages opening to the missionaries through these boys, but the people are seeing great changes in nearly every one who attends the industrial school. The missionaries long to take in more boys but they do not have enough money to support them. Only \$5.00 a month designated for the Industrial School orphans will keep one boy in the school. May God lay it upon the hearts of some of our readers to support an orphan Indian boy for one month.

We invite all those who are interested in this worthy cause to send their contributions to the Foreign Missions Department, 434 West Pacific Street, Springfield 1, Mo.

MISSIONARY News Notes



From Lima, Peru, Arthur and Eva Bauer write:

"Our sixty Bible students all gave their testimonies at the opening of school. One man testified that formerly he was a violent character and, until the police took it away from him, he always carried a revolver. The Lord saved him, and for eight years he has been pastoring one of our churches up in the Andes mountains. He had often felt his need of Bible school training but was unable to enroll until this year.

"One of the students declared that the first time he and his boy friends read the Bible they began at three o'clock in the afternoon and didn't stop reading until two o'clock the next morning.

"One of the students had been a most violent character. The authorities couldn't tie him with ropes; he was too strong for them. Evidently it was a case of demon possession; but he was set free by faith in Jesus Christ! Now he is studying to prepare himself for the Lord's work, and of all the students he is now the meekest and mildest character—truly a Christlike person. Praise the Lord for His transforming power!

"Only seventy dollars will put one of these students through an entire year of school in the Bible Institute! Invest now for eternity! Help prepare native ministers for the work of God in Latin America."

SUNDAY'S LESSON

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

SILENCING HIS CRITICS

Lesson for March 14

Mark 12:13-17, 28-34

In the days of Jesus, taxes were an even greater issue of discussion than today. The Jews hated the fact that their nation was in subjection to the Roman government, and they especially detested paying taxes to help finance its administration.

In Mark 11 the chief priests, scribes, and elders had come to Jesus to question His authority, but their efforts at trickery had been defeated. So now they send Pharisees and Herodians "to catch him in his words." These hypocrites asked the Lord about "tribute," or taxes, intending to use His answer to trap Him. If He had spoken against paying tribute to Caesar, they would have accused Him of seeking to provoke rebellion against Rome. If He had spoken favorably, they would have condemned Him as unpatriotic to His own country. Then He would not fulfill the people's hopes of Messiah, for they believed that Messiah would deliver them from Roman bondage. Skillfully Jesus avoided falling into either trap.

1. INSINCERE CRITICS DEFEATED

a. *Hypocritical Characters.* Both the Herodians and the Pharisees sought to entangle Jesus in His own words. The Pharisees had begun as a group by separating themselves from national corruption and desiring to restore the pure worship of God, but by this time most of them had degenerated so that they had only "a form of godliness."

The Herodians were Jews who favored Roman rule as it was administered by the Herods. The purpose of their religion seems to have been to secure their secular ends. There was a great difference between the religious beliefs of these two groups, but their opposition to Jesus gave them a temporary sense of unity.

b. *A Flattering Approach.* When these men said, "Master, we know that thou art true," they did not mean a word of it. They were only seeking to make Him feel His importance so that in overconfidence He might perchance say something that would ensnare Him.

Even today the enemies of the Cross come to God's children, seeking to ensnare them with flattering lips. Of these we must beware, lest we fall into their trap.

c. *A Vital Question.* "Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give?" Having flattered Jesus, these hypocrites asked Him

this question, which they thought He must answer with either "yes" or "no." Either way, they would be able to trap Him.

d. *A Significant Answer.* What wisdom Jesus used in answering them! He knew the deceit in their hearts! And so He did not give them a direct reply, but asked them to show Him a Roman penny (denarius)—a silver coin bearing on its face the head of Tiberius Caesar, the reigning emperor, with his name and title. As the coin was showed to Him, Jesus said, "Render to Caesar the things that are Caesar's..." In other words, pay what the law requires. This is God's will for His people (Rom. 13:1-7; 1 Peter 2:13, 14). Then Jesus gave a second rule which guards and limits the first: "Render...to God the things that are God's." He did not neglect teaching our moral and spiritual responsibility to God.

2. A CRITIC COMMENDED

a. *An Honest Question.* A certain scribe had been listening to this conversation and perhaps was impressed by the words of Jesus, "Render to God the things that are God's." He asked Jesus, "Which is the first commandment of all?" We have no reason to doubt this man's sincerity. This was a popular question among the Rabbis. The scribe had probably thought about it much and decided that Jesus would be able to give a wise answer.

b. *A Direct Answer.* Christ met this honest question with a clear and direct reply. The greatest commandment, He said, is to love God with all our hearts. The next is for one to love His neighbor as himself. What weighty commandments! Yet so few of us obey them fully. God wants to have first place in our lives; He deserves our love. And if we maintain the right relationship to God, we will also seek to have the proper attitude toward men.

c. *The New Testament Standard.* The New Testament teaches that Christian believers are not bound by the law of Moses. In this age, Christian virtue is the measurement of the great commandments—love for God which shows itself in wholehearted devotion to Him, and love for our fellowman which gives him equal consideration with ourselves. Jesus went even further in giving the law of the New Testament. He told us that we are to love others in the same way that He loves us (John 13:34). We

must deny self that we may "by love serve one another."

3. THE QUESTIONERS SILENCED

a. *A Commendable Response.* This scribe accepted the truth as presented by Jesus. He realized that Jesus had answered well when He set forth the law of love. Nothing could be greater.

b. *Encouragement from Jesus.* When Jesus saw that the scribe had answered discreetly, He pronounced His approval: "Thou art not far from the kingdom of God." At least he gave mental assent to these truths. However, that is not enough. Would he fulfill that to which he consented? We must answer that question, too. It is not enough for us to know the way of salvation—we must enter it and walk in it. And when we have been shown our responsibility to God and man, we must fulfill that responsibility.

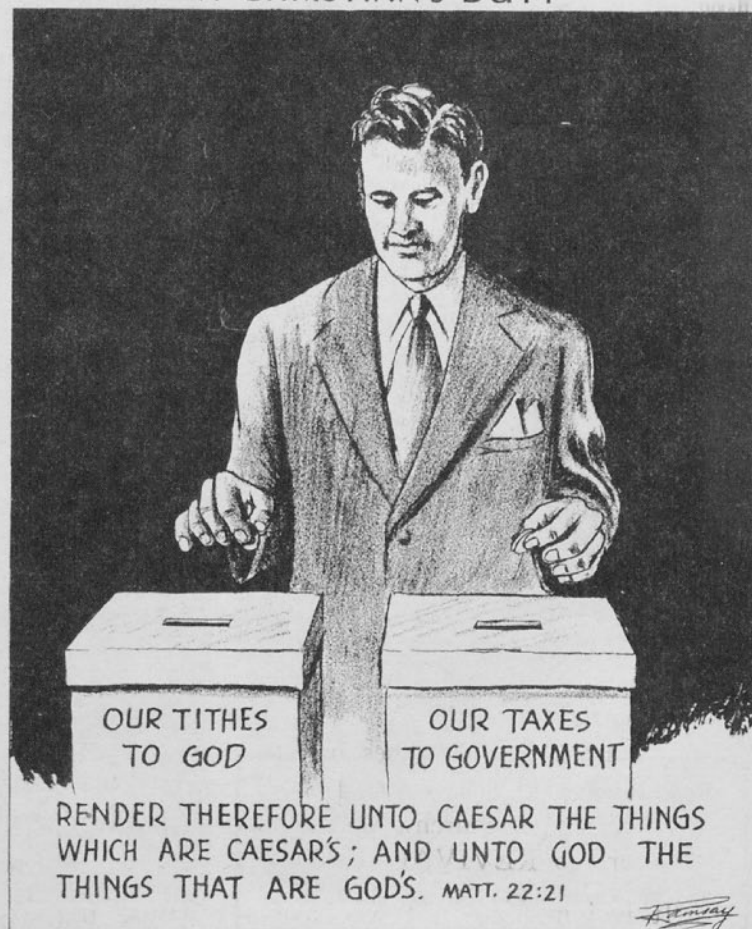
THIS WEEK'S LESSON

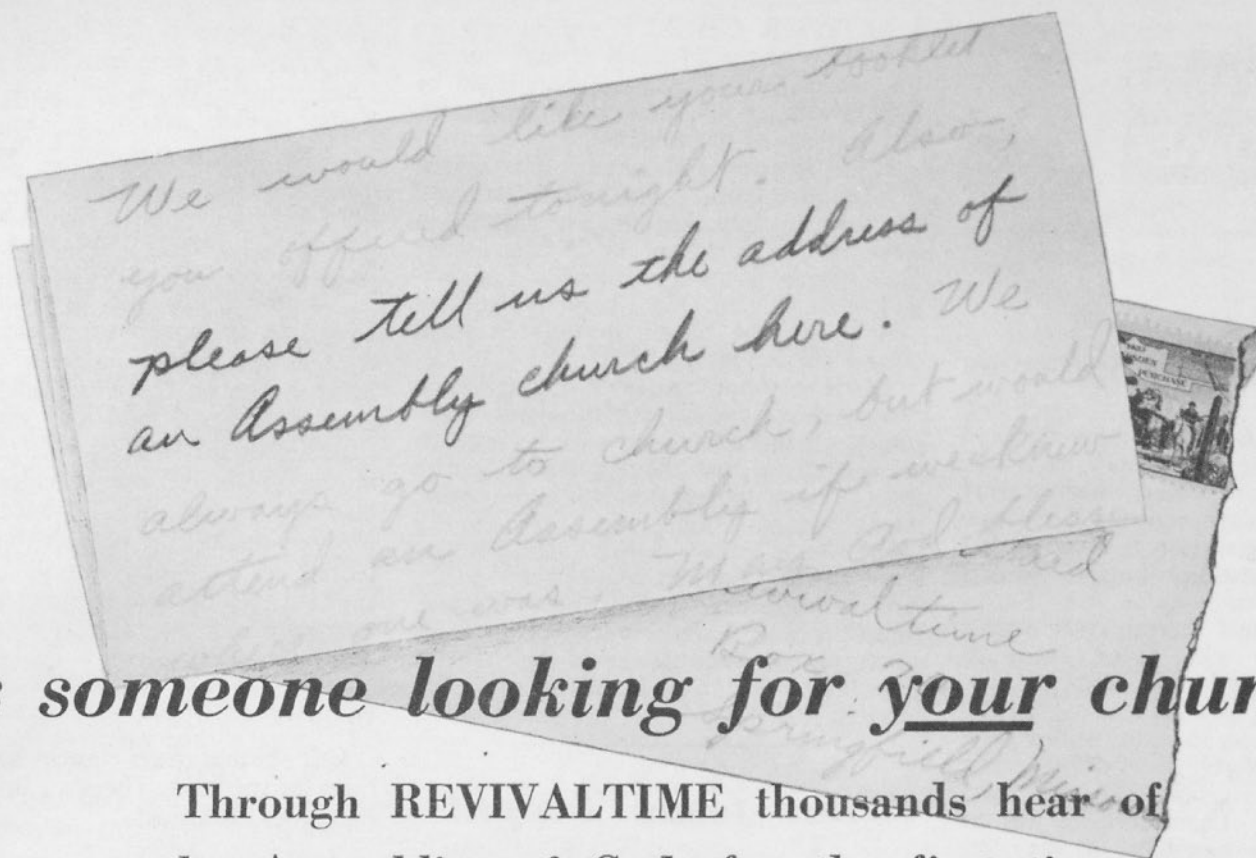
The Cost of Discipleship (lesson for Sunday, March 7). Lesson text: Mark 10:17-22, 28-30, 42-45.

Biblical conversion involves three steps—two of them active, one passive. In active conversion, repentance and faith are involved. Repentance is conversion viewed from its starting point, the turning from the former life. Faith indicates the objective point of conversion, the turning to God. The third is passive, which we may call the new birth, or regeneration.—Billy Graham.

We have true freedom when we shrink from anything that would dishonor the Saviour.

A CHRISTIAN'S DUTY





Is someone looking for your church?

Through REVIVALTIME thousands hear of
the Assemblies of God for the first time...

Read this letter which just came to REVIVALTIME:

"Just listened to your broadcast and thought I would write and let you know how much we enjoy it. We never miss it and it always gives us such a blessing. We would like your booklet you offered tonight. Also please tell us the address of an Assembly church here. We always go to church but would attend an Assembly if we knew where one was. May God bless you in your work and may you win many souls for Him."

Letter after letter like this one arrives at our Radio Department office, proving to us that the job REVIVALTIME is doing is worth while. It is paying off in souls won and in new people being brought into our churches. Pastors are writing, too, telling of actual results they are reaping in their local churches!

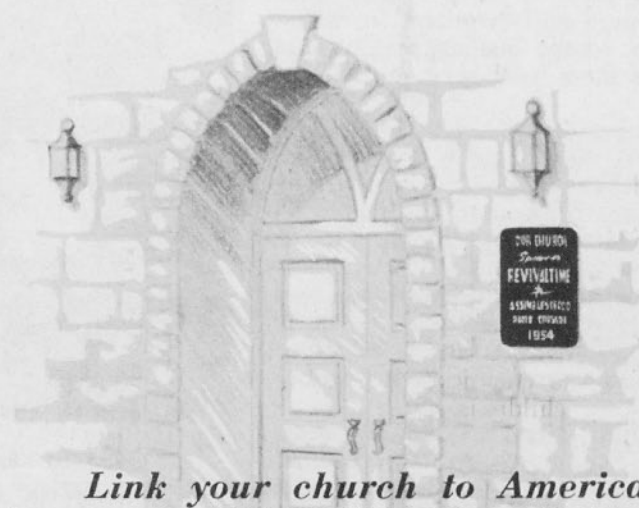
Some 675 churches now display the attractive black and gold REVIVALTIME sign. These aggressive, far-sighted churches are alert to the benefits to be derived in identifying themselves with this compelling Full Gospel broadcast. They are willing to invest regularly in the program because they know it is reaching into homes and hearts they could not touch in any other way.

Of course, *all* Assemblies of God churches are sharing in the benefits of the broadcast because of its nation-wide coverage through the ABC Network. It would hardly seem fair if 675 churches had to carry the burden for six thousand churches, would it? That's why we urge you to see that your church is on the honor roll of regular contributors to REVIVALTIME.

It is important that we have a response from your

church soon. The first thirteen weeks of network broadcasting will soon be completed. During that time we *must* lay the foundations for the continued support of the program. To encourage your church to do its share, we have prepared the attractive signs on heavy metal, with the wording, "Our church sponsors REVIVALTIME Assemblies of God Radio Crusade." Simply ask your pastor, or church board, to send a promise of offerings for the support of our national radio ministry to REVIVALTIME, P. O. Box 70, Springfield, Missouri. Your sign will be sent immediately, without cost.

Our millions of listeners are being urged to look for the black and gold sign. Will they see it in front of your church?



**Link your church to America's
'most compelling Full Gospel Broadcast'
—display a REVIVALTIME sign**

MISSIONS AT HOME

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

INDIAN MISSIONS IN WYOMING

A little over three years ago, two women, called of God and consecrated to the task of taking the gospel to North American Indians, moved into a tiny two-room "parsonage" on the Shoshone and Arapahoe Reservation in west central Wyoming. There are nearly 4,000 Indians on this reservation.

Pearl Habig and Lorraine Hampton trusted the God who called them to make the way plain before them.

It was sub-zero weather and Christmas was near. It seemed an inauspicious time to begin their efforts. Should they wait till after the holiday celebrations to start a Sunday School? Their decision was to start as soon as possible, so they rearranged the parsonage furniture in order to accommodate the "crowd," and on December 23, 1950, they held their first Sunday School.

There were only six present, including the missionaries, but it was a start, and there was a steady increase in interest as the services continued. The Holy Spirit began to convict of sin, in answer to prayer. Three weeks later came the first visible victory—an Indian boy gave his heart to Christ.

Warmer weather came and the services were moved out of the packed-out parsonage into a 16 x 32 tent.

God continued to bless the work and in May, 1951, just five months after the work was started, the Lord sent a Holy Ghost revival, saving thirty-one souls. One family, saved during this revival, lives over 50 miles from the church and still drives the distance every Sunday in order to be in service.

Several of those saved have been filled with the Spirit and baptized in water. The Indians accept healing readily, and a number of them have been marvelously healed.

In November of 1951, less than a year after the work was started, a chapel building was purchased with the help of the National Home Missions Department and the Wyoming District Council. On its first anniversary the Sunday School which had begun with four curious Indians and two believing missionaries had grown to 76, many of whom had been saved, filled with the Spirit, and healed of various diseases.

On the third anniversary of the work, the Sunday School reached a record attendance of 151. The missionaries no longer do all the teaching in the Sunday School. Three of their Indian converts are teaching classes too.

This Indian Assembly of God is also

a MOTHER CHURCH, sponsoring an outstation about 24 miles farther out on the reservation. The jeep, purchased by the Wyoming District, is indispensable in this phase of the work.

Good interest is shown by the Indians at the outstation. Several have accepted the Lord as their Saviour. The outstation work is conducted in an Indian Dance Hall which is quite unsuitable for services, especially in cold weather. They are praying for the means to build a small chapel there too.

Lorraine Hampton and Pearl Habig are not in this work for anything but souls. Living on the reservation with no modern conveniences, they haul all their water from a town two and a half miles away. Their income is uncertain. They live by faith, like so many of our home missionaries, trusting God to supply their needs. And they are happy, declaring, "We love these precious Indians and love to work among them. Our prayer is that should Jesus tarry we can and will do more for Him in 1954."

What Jesus Taught About God

(Continued from page five)

the problems of life are stirring within your heart and mind, and you are troubled over your children or some other loved one—you are not alone. Your Heavenly Father is with you. He knows. Never a tear runs down the cheek of a saint without God's knowledge. He is at your side.

HE IS ALL-LOVING

I would like to show you just one more picture. In it you will see that God, our Father, is all-loving. It is found in Matthew 6:14—"Your heavenly Father will forgive you." With all His power and wisdom, God is able to destroy us and He would be justified in doing so. In-

stead, He loves us and He uses His power and knowledge to preserve us! No wonder Jesus said: "When ye pray, say, Our Father which art in heaven." Or, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?" He loves. He cares. He forgives.

No doubt all who drive automobiles have had an experience similar to mine. As you ride along, suddenly you hear a little thump on the windshield or on the grille of the car, and you know a little sparrow has flitted across the highway and bumped into your car. It happened to me one day. A few minutes later I stopped the car, reached in behind the grille and picked up that tiny bundle of feathers. Immediately the words came to me, "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father" (Matt. 10:29).

Our Father cares much more for us than for sparrows. There's a little doggerel that goes like this:

*Said the robin to the sparrow,
"I should really like to know
Why these anxious human beings
Rush about and worry so."*

*Said the sparrow to the robin,
"I suppose that it must be
That they have no heavenly Father
Such as cares for you and me."*

We have a Father who is kind and forgiving toward His children. I think the greatest story ever told is the story of a certain man who had two sons. The younger son left home and lived a wicked and riotous life. Eventually he came to himself, and when he realized how bad off he was, he decided to return home. He said to himself, "When I get home I'll ask my dad to forgive me, and I'll say, 'Dad,



MID-YEAR GRADUATION AT SOUTH-EASTERN BIBLE INSTITUTE

The first mid-year graduation ceremony at South-Eastern Bible Institute, Lakeland, Florida, took place January 24, 1954. The photo shows the General Chorus singing. Diplomas were presented to eight graduates, following an address by T. H. Spence, Alabama District Superintendent.

Arthur H. Graves, President of the school, states that mid-year graduation will be an annual event at S. E. B. I. in the future. The courses are organized so that students may enter and finish at mid-year if they so desire.

I know I'm not worthy to be your son; just let me be one of your hired servants.'"

But the father still loved his boy, and he was watching for him, hoping he would come home. And when his son was still a great way off, the father saw him, and ran to meet him, and threw his arms around him, and welcomed him home. That's the kind of Heavenly Father we have. He is kind toward the sinner and is eager to forgive the penitent.

Friend, if you have not become a child of God, you are robbing yourself of the greatest heritage and the sweetest privilege that life can afford. Words cannot describe the blessedness of this fellowship with a loving heavenly Father. No wonder John wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Do not come to the erroneous conclusion that all men are God's sons. Jesus did not teach that. He said to some, "You are of your father the devil." That leads us to conclude that you have either God for a Father or the devil for a Father.

To sum up, may I remind you that I have shown you three snapshots: our Father is all-powerful, all-wise, and all-loving.

Charlie Wellburn and a group of American G. I.'s slogged their way over the beaches at Anzio in Italy and up into the Italian peninsula. They came to a bombed-out city and as they marched through the streets they saw a heart-touching sight. On top of one devastated house (nothing was left of it but rubble) sat a little nine-year-old Italian boy, crying. The G. I.'s talked with the boy and learned that his father, mother, brothers and sisters had been in this house when it was hit by a bomb, and all were killed! The servicemen took pity on the little fellow and decided to take him with them. They called him Tony. They taught him a few English words, gave him a pair of G. I. shoes, fixed up a little Eisenhower jacket for him, cut down an oversize garrison hat, and made him the mascot of their battalion.

Tony lived with the men for many days, until finally an order came down from the commanding officer which said, "All mascots and unnecessary equipment and baggage and personnel must be left behind. We are moving ahead to new battle stations."

Chaplain Wellburn came to Tony that day and said, "Tony, this is the last day. At retreat tonight we'll have to say good-bye. We're going on to battle and we've been ordered to leave all behind. You'll have to go back to your village."

Little Tony manfully went about the duties of the day. The final hour came, the troops were reviewed, and farewells were spoken. Tony clicked his heels and made a little salute. Then he turned in

military fashion and began to walk away. But suddenly, Wellburn said, the little heart of a soldier turned back into the heart of a boy again, the little knees seemed to buckle, the little legs got wobbly. The shoulders bent over, and the little head drooped. Then little nine-year-old Tony turned around and ran back with open arms, tears running down his face. "I can't leave you," he was saying. "Chaplain, I can't leave you."

When I heard that story I thought of the times a Christian is tempted to wander away from God. Worldly attractions beckon. The carnal mind is lured from this direction, and from that direction. At such times my heart leaps up and says, "Father, I can't leave You. I must stay close to You, for Your love has won my heart."

Terrible Wages!

A good many years ago a man glared at his wife, as he left for work one morning, and said, "See that my lunch is ready by twelve o'clock." He added that if it were not ready on time, he would beat her.

The little wife knew better than to take his cruel threat lightly. At one time she would have given her husband a spirited retort—but not now; for Sally had become a Christian, and God's grace had brought a marvellous change in her conduct. So great was the change, in fact, that her very sweetness seemed to make her husband Tom all the meaner.

When Tom came home, Sally was ready for him. It was yet ten minutes before twelve, but lunch was ready, and Sally was seated by the table reading her Bible. Her husband, instead of feeling grateful, was angered at the scene. He approached as if to strike her, as he sometimes did—but his eye fell upon the Book that lay open before her, a Book that somehow had taught his wife gentle words and kind actions, in place of the anger with which she used to meet his harshness.

He was not well educated and then he could only read a few words. As he looked down upon the page his eye caught the last verse of the chapter Sally had been reading. He began to spell it out:

"T-h-e, the w-a-g-e-s. What does that spell, Sally?"

"Wages," answered his wife.

"The wages of s-i-n, sin, is d-e-a-t-h—another hard word. What is that one?"

"Death," she said.

The words seemed to frighten him;

Spurgeon's Expository Encyclopedia

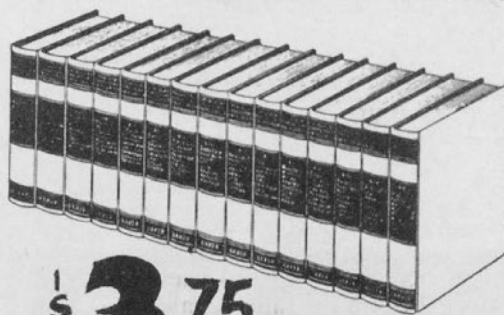
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they were very solemn. "The wages of sin is death," he repeated to himself, adding, "If anybody ever earned those wages, I have."

Quietly he ate his lunch and for once he departed with a kindly good-bye. In the evening he returned sober, and soon after he entered the house he exclaimed:

"Those terrible wages! Sally, is the Bible full of the dark side?"

"Oh, no, Tom! There is a bright side as well as a dark one. Just let me read the whole verse to you," and Sally read: "The wages of sin is death; but the gift of God is eternal life, through Jesus Christ, our Lord" (Romans 6:23).

Earnestly she told her husband about the love of God, and the sacrifice of the Lord Jesus Christ on the Cross. She told him how He died for sinners, and said that even the most wicked person on earth could be saved by accepting Christ. With tears streaming down his face he listened, and when she had finished he prayed, "God be merciful to me, a sinner."

God did a gracious work in Tom's soul. He realized that he was a lost sinner, and he trusted in the Lord Jesus Christ as his Saviour. He was wonderfully saved.

Have you been earning the wages of sin? Terrible wages! Stop and realize that the wages of sin is death—eternal separation from God and from heavenly life. Before it is too late, repent and receive the gift God wants to give you by accepting Christ as your Saviour and Lord.

NEWS

WELL-KNOWN SPEAKERS TO BE HEARD AT ST. LOUIS, MO.

Seven well-known Assemblies of God ministers will speak at the 11th National Sunday School Convention, March 30 through April 2, at the Kiel Municipal Auditorium, St. Louis, Missouri.

The General Superintendent of the Assemblies of God, Ralph M. Riggs, will minister Friday morning of the convention. The Tuesday night speaker will be Dwight H. McLaughlin, Northwest District Superintendent. On Friday night, C. M. Ward, REVIVALTIME speaker, will bring the message.

The other four speakers are pastors. One of them is Clyde A. Henson, of the Sacramento, California,

Bethel Temple, who brought the most delegates from a single church to the 1952 national Sunday School convention and won the attendance trophy. Brother Henson will speak Thursday morning.

James E. Hamill, Pastor of the First Assembly of God, Memphis, Tennessee, will speak Wednesday night. Brother Hamill's Sunday School is climbing from second place toward first place in size among Assemblies of God Sunday Schools in the United States.

Former National Sunday School Representative, G. Raymond White, will bring the Wednesday morning message. He is now pastor of the Billings, Montana, Assembly of God. In addition to his pastoral duties, Brother White travels extensively speaking in Sunday School conventions and workers' training courses.

The Thursday night speaker will be C. C. Burnett, pastor of the First Christian Assembly of God, Cincinnati, Ohio. Before going to Cincinnati, Brother Burnett was an instructor at Central Bible Institute. He is a field secretary for the American Bible Society. He was a representative to the first Sunday School workers' conference in 1940. From that group of twenty workers has come the world's largest Sunday School convention—this year 11,000 delegates are expected.

The Full Gospel Tabernacle of Bakersfield, California, lost their pastor to REVIVALTIME, Assemblies of God national radio program, in January of this year. That pastor, C. M. Ward, will deliver the climaxing convention address. His message will be part of the closing half hour of the convention which ABC radio technicians will record for release on the REVIVALTIME broadcast of April 4, which will carry the 11th National Sunday School Convention around the world.

Dwight H. McLaughlin, Northwest District Superintendent, will open the convention Tuesday evening, March 30, with a message to all Sunday School workers. For twenty years Brother McLaughlin has ministered on the West Coast as pastor and evangelist.

The General Superintendent, Ralph M. Riggs, has a background as missionary, pastor, teacher, and writer. He has watched the Sunday School operate in all phases of the gospel ministry. He has said: "It is not difficult to discover the place and importance of teaching in the gospel program. We have but to look at Christ. In His farewell instructions to His disciples on how to propagate His gospel, He told them, Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world." Teach all nations. Teach them to get them converted. Then baptize them and teach them some more. Yea, 'teach them all things whatsoever I have commanded you.' Go, preach; heal, yes! But primarily teach them the gospel."

A special guest at the convention will be Dr. James DeForest Murch, editor of "Action," official organ of the National Association of Evangelicals. Dr. Murch will speak to the pastors and Sunday School superintendents Wednesday afternoon in the administration conference on the topic: "The Sunday School Movement As It Is Today."

Thirty other Sunday School leaders will conduct afternoon workshops.

AMONG THE ASSEMBLIES

DETROIT, MICH.—The Lord gave us a gracious meeting with the Paul Hilds from Minneapolis, Minn. They were with us for two weeks. Around 30 were saved, reclaimed, or led to a new consecration.—Holland Edmundson, Pastor.

FREMONT, OHIO—We had a profitable three-week meeting with Evangelist Leon Frank of Eaton, Ohio. Eleven received the baptism of the Holy Ghost. On one occasion, four were filled at the same time. Many were saved and a number reclaimed. Many received bodily healing. Our church was drawn together in a closer fellowship with one another and with the Lord.—H. W. Findley, Pastor, Calvary Temple.

TERRE HAUTE, IND.—Evangelist and Mrs. Bob Sheran of California have just concluded a series of fruitful meetings in the First Assembly. Several were saved and filled with the Holy Spirit. We thoroughly appreciated their ministry and have extended an invitation for them to return next year.

In March we will finish our fifth year here. A number of evangelists and guest speakers have contributed to the phenomenal growth of this Assembly. A partial list includes the Fox Party, Paul Evans, Willard Short, Willard Cantelon, Fern Huffstutler, Martin Luther Davidson, Paul Cantelon, Bird Campbell, Arthur Arnold, Dean Duncan, Clifton Erickson, and Robert Fierro.

The blessing of God continues on our church, and we are grateful to Him.—D. Leroy Sanders, Pastor.



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SHELBYNA, MO.—For the past several weeks God has been blessing in our midst, and revival fires have been burning. We had a meeting with Evangelist and Mrs. A. M. Marshall of Maywood, Mo. Several sought the Lord for salvation, and five were baptized with the Holy Ghost.—Clyde H. Murphy, 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.

SPENCER, IOWA—Mar. 14—; Evangelist and Mrs. Wendell Reed, Denver, Colo.—by Loren Holman, Pastor.

ENID, OKLA.—First Assembly of God, Feb. 28—Mar. 21; Evangelist F. C. Cornell. (V. H. Ray is Pastor.)

NIAGARA FALLS, ONT., CANADA—Assembly of God, Mar. 7—21; Evangelist J. B. Woolums, Carlisle, Pa. (V. G. Brown is Pastor.)

ROBINSON, ILL.—Full Gospel Assembly, Mar. 8—; Evangelist Velmer Gardner and party.—by Walter Batman Jr., Pastor.

OKLAHOMA CITY, OKLA.—First Assembly of God, Mar. 7—21 or longer; Evangelist and Mrs. Kenneth Smith.—by C. A. Rich, Pastor.

FT. LAUDERDALE, FLA.—Bethel Assembly, Mar. 9—21; Evangelist and Mrs. Dan Kricorian, Boston, Mass. (Philip J. Brauchler is Pastor.)

FROSTBURG, MD.—Central Assembly of God, Mar. 9—21; Evangelists Dave and Gwen Wilkerson. (Hartly Wigfield Jr. is Pastor.)

RAINIER, OREG.—Assembly of God, Mar. 2—; Evangelist Johnny Hoskins, Portland, Oreg. (H. Gail McIlroy is Pastor.)

DEADWOOD, S. DAK.—Assembly of God, Mar. 3—21; Evangelist and Mrs. W. A. Hawkins, Whitney, Nebr. (Ray Tilus is Pastor.)

LUZERNE, PA.—Assembly of God, Mar. 2—14; Evangelists Dorothy Brosey and Gladys Buchwalter, Lancaster, Pa.—by Kenneth C. Clark, Pastor.

VANCOUVER, B. C., CANADA—Broadway Tabernacle, Mar. 7—; Evangelists Frank and Gladys Lummer. (E. W. Robinson is Pastor.)

SHEFFIELD, ALA.—Assembly of God, Mar. 7—; Evangelist Nelson E. White, Ft. Myers, Fla. (J. M. Flowers is Pastor.)

NORMAL, ILL.—First Assembly of God, Mar. 14—28; Evangelist Fred Numrick, Springfield, Ill. (F. A. Mitchell is Pastor.)

AINSWORTH, NEBR.—Mar. 7—28; Evangelist R. S. Barnes, Pomona, Calif.—by J. M. Peck, Pastor.

HENRYETTA, OKLA.—Mar. 7—; Evangelist Vernon E. Wilson, Ft. Worth, Tex. (H. A. Strange is Pastor.)

WAPATO, WASH.—Mar. 9—28; Evangelists Carl and Edna Goodwin, Pomona, Calif. (Carl O. Gunderson is Pastor.)

WALTERIA, CALIF.—Assembly of God, Feb. 28—Mar. 14; Evangelists Don and Bertie Bibler, Fresno, Calif. (A. E. Rainwater is Pastor.)

ANCHORAGE, ALASKA—Anchorage Gospel Tabernacle, Mar. 16—; Evangelist Frank and Gladys Lummer. (Claude Rossignol is Pastor.)

PANAMA CITY, FLA.—Dirego Park Assembly of God, Mar. 9—28; Evangelist Luther Tasker, Adams, Ill. (Crawford Railey is Pastor.)

DOON, ONT., CANADA—Pentecostal Assembly, Mar. 16—; for two weeks; Evangelist and Mrs. Douglas L. Hoke, Palestine, Tex. (N. F. Wendt is Pastor.)

SEMINOLE, OKLA.—First Assembly of God, 4th and Evans Sts., Mar. 7—; Evangelists Cordelia Donnell and Mildred Holler.—by Edgar Newby, Pastor.

TOPPENISH, WASH.—Assembly of God Tabernacle, Mar. 2—; for two weeks or longer; Evangelist John McCollough, Kittitas, Wash.—by Warren D. Combs, Pastor.

NELSON, B. C., CANADA—Bethel Tabernacle, Feb. 28—Mar. 14; Evangelist and Mrs. Watson Argue Jr., Seattle, Wash.—by W. J. Fletcher, Pastor.

MINERVA, OHIO—Minerva Assembly of God, 501 West Line St., Mar. 9—; Evangelist Eva V. Hagans, Stoystown, Pa.—by Lawrence L. Foster, Pastor.

FAIRVIEW, W. VA.—Jakes Run Assembly of God, Mar. 10—(not Mar. 2, as previously announced); Evangelist Lee and Bonnie Jean Krupnick.—by Percy A. Wells, Pastor.

KANSAS CITY, MO.—Bethel Tabernacle, 4233 Independence Ave., Mar. 7—; Evangelist and Mrs. Joe Calabrese, Kansas City, Mo. (Grace J. Clow is Pastor.)

HIGHLAND, CALIF.—Workers' Training Course and Children's revival, Mar. 8—14; Evangelists Virgil and Edythe Warens. (George and Sara Scott are Pastors.)

PORT ARANSAS, TEX.—First Assembly of God, Mar. 8—21; Carl Walker Jr., artist and evangelist of Nashville, Tenn. (J. Ralph Fleming is Pastor.)

BOULDER, COLO.—Assembly of God, Mar. 7—21 or longer; Evangelist and Mrs. E. H. Sherratt, Oakland, Calif. (D. M. Chapman is Pastor.)

LA MARQUE, TEX.—Assembly of God, Workers' Training Course, Mar. 8—12; Ernest and Clynelle Aldridge, South Texas District Sunday School Representatives, instructors. Eight churches co-operating.—by Vernon L. Johnson, Pastor, La Marque Assembly of God.

SOUTH TEXAS SECTIONAL CONVENTIONS—Services in each convention at 10:30 a.m. the first day; closing with a C. A. Rally the second night. Beaumont Section, Mar. 9—10, Lamar Assembly, Beaumont; Rio Grande Valley Section, Mar. 16—17, Brownsville; Houston Section, Mar. 23—24, Trinity Tabernacle, Baytown; San Antonio Section, Apr. 6—7, First Assembly, San Antonio; Corpus Christi Section, Apr. 13—14, First Assembly in Corpus Christi.

Everyone applying for credentials must fill out application and meet the committee in his own section. For further information write District Office, 1403 Roosevelt Ave., San Antonio, Tex.—by Kermit Reneau, District Superintendent.

TEXAS DISTRICT SECTIONAL CONVENTIONS—Mar. 9—April 23; two days and one night unless otherwise stated. Austin Section, Mar. 9—10, First Assembly, Austin; Waco Section, Mar. 11—12, Calvary Assembly, Waco; Lufkin Section, Mar. 16—17, First Assembly, Lufkin; Tyler Section, Mar. 18—19, First Assembly, Tyler; Paris Section, Mar. 22—23 (two nights and one day), Oaklawn Assembly, Texarkana; Dallas Section, Mar. 25—26, Maplewood Assembly, Dallas; Greenville Section, Apr. 12—13 (two nights and one day), Full Gospel Assembly, McKinney; Ft. Worth Section, Apr. 15—16, Rosen Heights, Ft. Worth; Wichita Falls Section, Apr. 19—20 (two nights and one day), Kemp and K. Ave., Wichita Falls; San Angelo Section, Apr. 22—23 (two nights and one day), First Assembly, Brownwood.—by E. B. Crump, District Secretary-Treasurer.

MISCELLANEOUS NOTICES

NEW ADDRESS—The Assembly of God in Girard, Ohio has moved into its new building at 525 Lawrence Ave.—Melvin Hart, Pastor.

CANCELLATION—Meeting with Evangelist Bob L. Sheran in Brawley, Calif., announced to begin March 3, has been cancelled.—by Neville E. Carlson, Pastor.

WANTED—Young married couple, musical, to assist pastor and serve as Youth Directors.—M. D. Hartz, Pastor, Capitol Hill Assembly of God, 2048 E. 12th Pl., Tulsa, Okla.

NOTICE—All Alumni of Northwest Bible College are requested to mail correct name and address to N. B. C. Alumni Office, 69th and 8th Ave. N. E., Seattle 5, Wash.—Al Munger, Public Relations Representative.

WITH CHRIST

E. F. SANDERS, 70, Jefferson City, Mo., went to his heavenly reward February 9, 1954. Brother Sanders was ordained in 1931. He had been pastor in Jefferson City since 1938.

BIAGIO GULINO, 79, Montebello, Calif., went to his heavenly reward January 4, 1954. Brother Gulino was ordained in 1921 and came into the Italian Branch of the Assemblies of God in 1948.

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Pictured here is a typical group of Amarillo C. A.'s in their "Faith on the Street" ministry. For two years accordionist Pat Harmon and pianist Sheryl Mullins have faithfully given their musical skill for these services. Buster Barker is standing at the microphone. This photo was made in January by the Amarillo Globe-Times; the brave smiles were in evidence despite unusual cold. (Chris Garringer, the C. A. president, could not be present due to his job)

Christ's Ambassadors Appeal to the—

MAN ON THE STREET

About three o'clock any Saturday afternoon the busy downtown corner of Seventh Avenue and Polk Street, in the metropolis of the Texas Panhandle, is the scene of an unusual gospel service. Buster Barker and a force of young people from the First Assembly of God in Amarillo will be found singing, smiling, and speaking for Christ—in all kinds of weather.

Buster Barker's bread-and-butter job is situated in the heart of the business district. One noon period about two years ago as he strolled along Polk, the "Main Street" in Amarillo, he came to the sunny corner opening onto Seventh Avenue. Facing south was a wide expanse of neat brick wall and an extra broad, smooth, new sidewalk—an excellent setting at the town's crossroads for one to meet a lot of people! And what better greeting than the gospel message, which many, many never attend church to hear? He envisioned an old-fashioned street service here, similar to the kind that has started many a good church. But for these street meetings the theme would be Sunday School evangelism.

"I believe in personal evangelism," says Buster Barker. "I've observed its workings. But now after an effort at public evangelism on this street corner, I'm also a firm believer in the mass approach by amateurs."

Not altogether amateurish, Buster has worked at the job of public relations a long time. He is not so glib as to say, "Anybody can do it," but he declares that many can adopt this kind of project with good results. It is well to know at the outset that such a simple enterprise as presenting a gospel street meeting comes up with some puzzlers. But experience shows that many a hindrance wears only an ugly false face.

The idea persisted with Brother Barker for days; it got into his dreams at night, finally developing into a full-blown written project (he likes to brief himself on paper). Soon Buster was putting one toe into the water.

First, he cleared the matter with his pastor, E. R. Foster. The pastor agreed that the location was choice, spacious, and unobstructed—just made for a group of attractive young folk to offer a dignified gospel service. After weighing the matter carefully he said he would favor such a venture—and Brother Foster has been an enthusiastic supporter of this street ministry ever since.

Then to the city fathers. The city manager was adamant; he would not budge. "The city

discourages that kind of thing," he stated conclusively. But Buster persistently (and politely) pointed out the merit of a wholesome street appeal directed towards unchurched folk—children who idle away the Lord's Day, families who do not attend Sunday School. "Somewhat beyond the depth of my stature or community standing," he explains, "I discussed youth delinquency and parental neglect. I was able to draw upon some reliable statistics from city police records." What he lacked in prestige, he made up in earnestness.

As it came out, Buster found himself appearing before the city commissioners in their regular Tuesday meetings. That gave him a chance to go into details of the project, winning friends and influencing people. The city manager, himself a churchman, finally conceded that gospel street meetings have a Biblical background. Coincidentally, a large civics class from a local high school was looking on during one of those meetings, and there was favorable publicity of the session in the town's two daily newspapers. The readers spoke out concertedly, favoring the effort.

The manager of the store on the chosen corner readily offered an electrical connection for the public address equipment. And the store has often extended other courtesies, such as letting down awnings on wet days. Then when the group decided to launch a radio broadcast of the Saturday meetings, the merchant made room upstairs for a recording engineer to set up his instrument. What more could be asked!

The radio broadcast of the street meeting came about when the newspapers reported on several different occasions about this unusual activity. There were letters to the editors commending the project. W. T. Graham, owner of a plow firm, saw the newspaper accounts and noticed a reader's suggestion of a radio program. Mr. Graham, who is not a member of the Assemblies of God, has sponsored the broadcast by purchasing weekly air time.

The C. A.'s chose to broadcast by delayed tape recording because of the increased listening potential on Sunday mornings. The radio message is released just before the Sunday School hour. Many favorable reports on this phase of the activity indicate that a substantial number of folk tune in.

Amarillo residents have come to expect this street service as a regular Saturday afternoon attraction. Accordions are the principal musical instruments, but sometimes a horn or guitar is used

also. A nearby music store rolls out a piano during pleasant weather. Skillful musicians are needed and good singers are in demand. Fortunately, consecrated Christian young people are available to perform these tasks! The musical part of the program consists of group singing, thoroughly rehearsed special songs and musical numbers, and a few old, well-known hymns. The program is entitled "Faith on the Street." Appropriately, the refrain of the old song, "Faith is the Victory," is used as the theme and the background during an opening prayer.

Instead of heavy-weighting the latter part of the service with long preaching, Buster inserts several terse speeches, brief and to the point, conveniently between songs. He often borrows ideas for this from the "Passing and Permanent" feature in the EVANGEL, he says.

About the middle of the program three of the party give short personal testimonies. This is a regular feature of the program, and is cheerfully announced as "Time to Brighten the Corner." They make a musical fanfare of the lively old tune, and tie in the thought that it's the street corner they're brightening with Christian testimony. Pertinent choruses are sung between testimonies.

While such a street program should not follow a rigid pattern, it must be well planned to be effective. That's why an over-all theme or purpose is suggested. In Buster's project, it's Sunday School evangelism. Thus, they steer free of controversial subject matter, exactly what Paul the Apostle had advised novices to do. Denominational doctrine is touched very lightly, if at all. The preaching is kept within the scope of the familiar essentials: sin and salvation, heaven and hell, prayer and repentance. Buster Barker has thought up more ways to say "Go to Sunday School" than he ever thought possible. It may seem routine at times, but it's new to somebody passing in a crowd; and it's safe subject matter for a beginner preacher.

Buster selects a specific theme for each meeting. Songs and script go along with this theme. The closing Bible talk sums up the day's subject, hardly ever exceeding six or seven minutes. When Buster delivers the talk himself he attempts to keep his remarks at a chatty, neighborly level with a generous sprinkling of pertinent Scripture quotations. Often there is a "guest" speaker, usually a student on week-end liberty from Bible School; or sometimes the pastor or a visiting evangelist speaks. There have also been representatives of the Gideons and of Amarillo's Christian Business Men's association.

There is no denominational appeal whatever during this meeting. But the C. A.'s do advertise their church briefly after the service is ended, giving plain directions to the location and a friendly welcome to those who do not attend church or Sunday School elsewhere.

Has "Faith on the Street" taken the town by storm? Not yet! At times these young people have wondered, "Who has believed our report? And to whom is the arm of the Lord revealed?" They have been criticized and outspokenly maligned. They've received several nasty anonymous notes, and once an intoxicated man "cussed" them roundly over their own microphone.

Conversely, there has been the rich reward of encouragement. Christian folk of all evangelical faiths have offered approbation. Business executives and G. I.'s make up part of the regular congregations. The newspapers refer to the meeting as the "church on the street." It's rewarding, too, to see a look of appreciation reflected on the faces of many who pass by. And many have lingered for prayer.

And what of weather's effect on the regularity of the broadcast? The C. A.'s have never let wind, rain, or sandstorm stop their work. They have found that the Lord still commands the elements in an amazing manner—or else He gives amazing grace. One day the wind reached a peak of 40 m.p.h. but there was a gracious service and good attention from the street audience—even under those conditions. Sometimes the rain subsided just in time for the service to be begun, and the sun has shone out like the smile of God Himself.

Many are the people in every community who neglect attending church. To these neighbors in Amarillo, the street service is a goad. The Lord gave urgent instruction to "go into the highways and byways and compel them to come in"—surely this project is Biblical! And among the thousands who pass by or stop to listen, lives are being changed through the efforts of an amateur evangelistic party on the street!

PASSING and PERMANENT

NEWS BRIEFS FROM THE CHRISTIAN PERSPECTIVE

Celebration in London

On Saturday, March 6, there was to be a great celebration in London to commemorate the 150th anniversary of the founding of the British and Foreign Bible Society. Thousands of children were to attend a giant "birthday" meeting in Royal Festival Hall and the Lord Mayor of London was to cut a tremendous birthday cake. Funds which children have contributed for the distribution of Scriptures, and signatures for the World Goodwill Book, were to be collected at this time. The first Bible Society was founded in Britain on March 7, 1804.

Gideon Bibles Banned

The Board of Education in Lincoln, Nebr. voted to discontinue a long-standing practice of permitting distribution of Gideon Bibles in the Lincoln public schools. The board also rejected a request by the local Council of Churches that it be allowed to circulate a questionnaire in high schools to determine the religious affiliation of the students.

Public schools should not perform functions of any church organization, the board unanimously decided.

The Bible in Peru

The Wycliffe Translators are going ahead with their work of giving the Bible to native Peruvians in their own tongue. The President of Peru, the Hon. Manuel Odria, is ignoring violent protests by the state church. In fact, he decorated one of the group for outstanding service to Peru.

Military Aid to Arabs?

Israel is concerned over reported plans of the United States to give military aid to Iraq and Saudi Arabia. Israel points out that the strengthening of either of these nations or any of the Arab powers with American military aid would be a deliberate threat against her national security.

Festival of Purim

The Jews will celebrate Purim—the Feast of the Lots—on March 19, commemorating Queen Esther's victory over Haman. In Israel they will celebrate the event by masked balls, carnivals and folk dances in the streets and public places.

American Indians Neglected

A missionary to the American Indians charges that the Government is so busy sending food to foreign lands it is neglecting hungry people at home. An appeal to the Department of Agriculture for the release of surplus food from government stocks for hungry Navajo Indians remains unanswered. Only forty-seven tons of surplus food was given to the Indians of Arizona, which would give each of the 65,000 Navajos less than 1½ pounds of food during the entire year.

"Why is it a simple thing to distribute billions of aid to foreign countries while it is a very difficult thing to give to the needy at home?" the missionary asks. He charges that the government is selling butter to Italy for 15 cents a pound which cost the taxpayer 67½ cents, and he quotes the Secretary of Agriculture as saying that the Government must dispose of 1½ billion pounds of beef to maintain a certain parity. This would give each of ten million people a half pound of beef each day for ten months, the missionary points out. Our nation is not guiltless in its treatment of the American Indians.

American Jewish Tercentenary

American Jews will celebrate this year the 300th anniversary of the founding of their first synagogue in the U.S.A. It is the Shearith Israel Congregation, more commonly known as the Spanish and Portuguese Synagogue of New York, founded in 1654.

The Tercentenary celebration, while commemorating the 1654 settlement, will also highlight Jewish participation in American life through the past three centuries. It will be marked by religious, cultural, historical and educational events.

Bibles for the Communists

Each member of the Hungarian football team, which gave such a brilliant performance in England recently, took back with him a copy of the Bible translated into Hungarian. The British and Foreign Bible Society made the presentation to the young athletes just before they returned to their homes beyond the Iron Curtain. (The Hungarians defeated England in the British national sport of soccer, which they call football.)

Religious Publications Exempt

The Post Office Committee of the House of Representatives in Washington, D. C. has voted to exempt religious publications from its proposed 30% increase in second-class mail rates. This is welcome news to the Gospel Publishing House which mails the EVANGEL, Sunday School literature, and other periodicals under the second-class postal rates.

Second-class rates went up 10% each year during 1952-53-54, and they are due to go up a corresponding amount each year during 1955-56-57 if Congress approves the bill reported out by the committee. This will amount to a cumulative increase of approximately 60%. Religious publications were exempted from the increase in the postal rate bill three years ago and we hope that, in line with the committee's decision, they will be exempted again.

Few Communists Among Clergy

The House Un-American Activities Committee at Washington said that the overwhelming majority of American clergymen were loyal but that "a few" were Communists or Communist sympathizers.

In its annual report to Congress, covering 1953 investigations, the Committee declared that the few members of the clergy who have associated with Communist causes is a minute percentage of the hundreds of thousands of loyal, patriotic ministers. But the Committee said it had sworn testimony to prove that a very small number of "case-hardened" Communists and Communist sympathizers have actually infiltrated themselves into the ranks of the loyal clergy.

The House group also complained that some loyal clergymen were lax in not determining the real sponsors of a movement before allowing their names to be used.

The "Queen of Sheba" Story

According to the *Jerusalem Post*, modern science has vindicated the Bible once again. The latest American archeological expedition in southern Arabia proved that the empires of King Solomon and the Queen of Sheba were co-existent.

Critics of the Bible have denied this fact in the past. Students of ancient history have contended that the Sheba empire came many centuries later than that of Solomon.

But Prof. W. F. Albright, of Johns Hopkins University, addressed a packed audience at Ratisbonne Hall in Jerusalem recently and revealed the latest findings. The American expedition was the first to carry out a proper archeological excavation in southern Arabia, the Professor said, and it established the fact that the Sheba reign was much earlier than historians have supposed.

The findings of the expedition proved the truthfulness of the Biblical account of the visit of the Queen of Sheba to King Solomon. The Sheban Empire was a military and commercial power which extended not only to the coastal cities of Arabia but also to Ethiopia.