

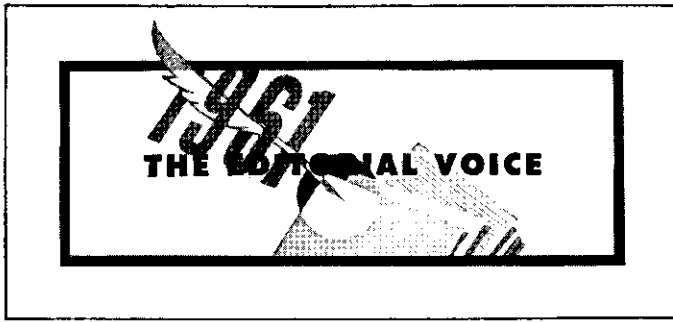
the Alliance Witness

AUGUST 9, 1961



HARRINGTON THREE LIONS

CITY HALL, SAIGON, VIET NAM



HOW TO AVOID SERIOUS ERROR

There are areas of Christian thought, and because of thought then also of life, where likenesses and differences are so difficult to distinguish that we are often hard put to it to escape complete deception.

Throughout the whole world error and truth travel the same highways, work in the same fields and factories, attend the same churches, fly in the same planes and shop in the same stores. So skilled is error at imitating truth that the two are constantly being mistaken for each other. It takes a sharp eye these days to know which brother is Cain and which Abel.

We must never take for granted anything that touches our soul's welfare. Isaac felt Jacob's arms and thought they were the arms of Esau. Even the disciples failed to spot the traitor among them; the only one of them who knew who he was was Judas himself. That soft-spoken companion with whom we walk so comfortably and in whose company we take such delight may be an angel of Satan, whereas that rough, plain-spoken man whom we shun may be God's very prophet sent to warn us against danger and eternal loss.

It is therefore critically important that the Christian take full advantage of every provision God has made to save him from delusion. These are *prayer, faith, constant meditation on the Scriptures, obedience, humility, hard, serious thought and the illumination of the Holy Spirit.*

1. Prayer is not a sure fire protection against error for the reason that there are many kinds of prayer and some of them are worse than useless. The prophets of Baal leaped upon the altar in a frenzy of prayer, but their cries went unregarded because they prayed to a god that did not exist. The God the Pharisees prayed to did exist, but He refused to listen to them because of their self-righteousness and pride. From them we may well learn a profitable lesson in reverse.

In spite of the difficulties we encounter when we pray, prayer is a powerful and effective way to get right, stay right and stay free from error. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." All things else being equal, the praying man is less likely to think wrong than the man who neglects to pray. "Men ought always to pray, and not to faint."

2. The apostle Paul calls faith a shield. The man of faith can walk at ease protected by his simple confidence in God. God loves to be trusted, and He puts all heaven

at the disposal of the trusting soul.

But when we talk of faith let us know what we mean. Faith is not optimism, though it may breed optimism; it is not cheerfulness, though the man of faith is likely to be reasonably cheerful; it is not a vague sense of well-being nor a tender appreciation for the beauty of human togetherness. Faith is confidence in God's self-revelation as found in the Holy Scriptures.

3. "Faith cometh by hearing, and hearing by the word of God." The Scriptures purify, instruct, strengthen, enlighten and inform. The blessed man will meditate in them day and night.

4. To be entirely safe from the devil's snares the man of God must be completely obedient to the Word of the Lord. The driver on the highway is safe, not when he reads the signs but when he obeys them. So it is with the Scriptures. To be effective they must be obeyed.

5. Again, there is a close relation between humility and the perception of truth. "The meek will he guide in judgment: and the meek will he teach his way." In the Scriptures I find no shred of encouragement for the proud. Only the tame sheep can be led; only the humble child need expect the guidance of the Father's hand. When all the evidence is in it may well be found that none but the proud ever strayed from the truth, and that self-trust was behind every heresy that ever afflicted the church.

6. Then we must think. Human thought has its limitations, but where there is no thinking there is not likely to be any large deposit of truth in the mind. Evangelicals at the moment appear to be divided into two camps, those who trust the human intellect to the point of sheer rationalism, and those who are shy of everything intellectual and are convinced that thinking is a waste of the Christian's time.

Surely both are wrong. Self-conscious intellectualism is offensive to man, and I am convinced to God also, but it is significant that every major revelation in the Scriptures was made to a man of superior intellect. It would be easy to marshal an imposing list of Biblical quotations exhorting us to think, but a more convincing argument is the whole drift of the Bible itself. The Scriptures simply take for granted that the saints of the Most High shall be serious-minded, thoughtful persons. They never leave the impression that it is sinful to think.

7. But thinking apart from the inward illumination of the Holy Spirit is not only futile, it is likely to be dangerous as well. The human intellect is fallen and can no more find its way through the broad expanse of truth, half-truth and downright error than a ship can find its way over the ocean alone. God has given us the Holy Spirit to illuminate our minds. He is eyes and understanding to us. We dare not try to get on without Him.

●
It is quite possible to perform very ordinary actions with so high an intention as to serve God therein better than in far more important things done with a less pure intention.—

JEAN NICOLAS GROU.

They who heard Him in Jerusalem said

*"Never man spake like this man," and the centuries
have confirmed the soundness of their judgment . . .*

Christ Is the Perfect Teacher

By HERMAN A. HOYT, TH.D.

JESUS has been universally acclaimed as the master teacher. And He was. In this sense He possessed a unique perfection. His was a lonely and separate splendor.

It was not necessary for Him to wait for time to cast about Him a halo of greatness. He was acknowledged to be great by His own generation. In His early ministry a great teacher addressed Him, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3:2). Near the middle of His ministry Matthew declares the following effect of the Sermon on the Mount, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (7:28, 29).

It is one thing to describe Christ in general language as the ideal teacher. It is quite another thing to analyze the qualities of His teaching. For this article seven characteristics of His teaching will be presented.

1. *The motive of His teaching ministry was divine approval.* Men are moved by a variety of motives. Some seek individual success; others are interested in public acclaim; still others are concerned with monetary gain. And some pursue their teaching with personal safety in mind. Beyond these a host of reasons serve as motives for men.

But with Christ none of these were true. When He entered this world Paul declared that He "took upon him the form of a servant" (Phil. 2:7). He became the world's perfect servant. He therefore never sought anything except the approval

of His master. In His teaching, as in all other things, He sought the glory of His Father. "Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (John 7:14-18).

Near the close of His public ministry Christ said to the Jews, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him" (John 8:28, 29). The apostle Paul caught the meaning of this in Christ and admonished his son Timothy in the faith, "Study to shew thyself approved unto God."

2. *The manner of His teaching was that of absolute assurance.* In an amazing statement Christ said, "My doctrine is not mine, but his that sent me" (John 7:16). In the power of this persuasion He conducted His teaching ministry. This made Him ever to speak with conviction.

He was ever dogmatic in His teaching. He never indulged in



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speculation. Not that speculation is wrong in itself; it is very much a part of our ministry because of what we are. We can scarcely get through one message without it. We are constantly saying, "It is probably so," "In all likelihood," "It is reasonable to suppose," "In my opinion," "So far as I can see," "I should like to suggest."

But Christ never once even intimated that He was mistaken. He never suggested that after more study or reflection He might change His mind. He made positive statements. In the first three Gospels the word "verily" introduces many of His affirmations. According to the Gospel of John, over and over again He used the word twice to introduce His statements.

He offered no proofs for His statements, and He never argued to support His statements. If men wanted proof for His teaching, they could use the pragmatic test of doing the Father's will (John 7:17).

3. *The method of His teaching ministry was intensely rational.* Jesus recognized that men were creatures made in the image of God, and were therefore rational creatures. For this reason He appealed to human reason. He was constantly confronting the human mind with problems. He demanded that the human mind sit in judgment upon itself.

It is true that He called upon men for faith. But He did not recognize anything irrational in that. He regarded faith as an aid to reasoning. That is the reason that the writer of Hebrews declared, "Through faith we understand" (11:3). Therefore in no sense did Christ call for blind credulity.

Having completed the triumphal

entrance into the imperial city of Zion, Christ retired to the Temple and taught. In the course of this teaching He repeatedly insisted that His hearers use their minds (Matt. 21:23-44): "The baptism of John, whence was it?" "But what think ye?" "Hear another parable . . . what will he do unto those husbandmen?" "Did ye never read in the scriptures . . . ?"

The result of this ministry of teaching was effective. The Jews reasoned correctly, and because they understood clearly the movement of His thought they were compelled to pronounce their own judgment. And this angered them (Matt. 21:45, 46).

4. *The medium of His teaching ministry was perfect intelligibility.* This means that He spoke to be understood. This He did upon every occasion. At one time His enemies had sent unto Him "certain of the Pharisees and of the Herodians, to catch him in his words" (Mark 12:13). They acknowledged that He regarded not the person of men, but taught the way of God in truth, so they asked Him a question, "Is it lawful to give tribute to Caesar, or not?" His call for a coin, the identification of the image and superscription, and then the command, "Render to Caesar the things that are Caesar's, and to God the things that are

A Time to Rejoice

A sacrifice is that which costs us something. And when a man or woman has some cherished grudge or wrong and is harboring it, nursing it, dwelling on it, rolling it as a sweet morsel under the tongue, . . . it costs no little sacrifice to throw off the morbid spell, to refuse the suggestions of injury, neglect and the remembrance of unkindness, to rise out of the mood of self-commiseration and say, "I will rejoice in the Lord."—A. B. SIMPSON.



God's," left them marveling. The reason for this response was the perfect clarity with which He dealt with the problem.

Later upon that occasion one of the scribes thought to catch Him, and this by raising a theological problem concerning the first commandment. With the same amazing skill in handling this difficult and rather abstruse problem, Christ taught from the Old Testament Scriptures the truth of God on this point. So clear and decisive was the answer that the scribe was forced to admit the force of His teaching, even though he answered discreetly lest he further implicate himself. This silenced those who were scheming against Him (verses 28-34).

Since He taught the common people, that is, elemental humanity, He ever used common truth. These elemental truths did not consist of the mere accidentals or trivialities of life, but rather the deeper things of life. For instance, He spoke to a common woman at the well something that is common to all men, yet they were the most profound words on the subject of worship ever uttered (John 4:19-24). It was because He used common language, words and illustrations that He always made Himself intelligible to everyone.

5. *The material of His teaching ministry was essential truth.* At the conclusion of that amazing Sermon on the Mount it is declared, "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:28, 29). The reason they were astonished

at His teaching was because in its intrinsic nature it was authoritative.

This does not mean that it was authoritative because Christ said it was. He did say that it was. He often announced the authoritativeness of His teaching. But it was authoritative without the necessity of one word being spoken to that end. Nor does this mean that Christ's manner was authoritative. It was. But even if His manner had not been authoritative, the nature and content of His teaching would have possessed that quality. His teaching was the kind that brought an answering response from within. As men listened they were made to say "Yes, that is so."

This does not mean that men obeyed what He taught, nor that they liked what He taught. They were often angry at His words. In fact, men finally hounded Him out of this world because of His teaching. They did not cry out for His crucifixion because they did not believe what He taught was true; it was because they did not want to obey it (Matt. 21:45, 46). Many today deny His virgin birth, His deity, His vicarious death and bodily resurrection, yet when confronted with the Sermon on the Mount they do not hesitate to acknowledge it as absolutely true and authoritative.

6. *The message of His teaching ministry was the eternal Word.* In those solemn hours before His approaching death, when keeping lonely vigil with the Father, twice Christ described the content of His message. "I have given unto them the words which thou gavest me. . . . I have given them thy word. . . . Thy word is truth" (John 17:8, 14, 17). It is for this faithfulness in the task of teaching that He is called "the faithful and true witness" (Rev. 3:14). In this sense He was the prophet of God.

It is often said that Christ was the most original speaker who ever spoke, and certainly with this statement one can scarcely find fault. And yet in a far larger sense it is true that He was the most unoriginal speaker who ever spoke. Examination of His words in the light of the Old Testament will reveal that He spoke scarcely a word which he did not get from the Old

(Continued on page 14)

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The Little Man from Chicago

The reports of his campaigns read like the bulletins of a general sweeping over the battlefields

By DR. H. M. SHUMAN

ONE of the early field representatives of The Christian and Missionary Alliance, Rev. W. F. Meminger, was affectionately known by his associates as "The Little Man from Chicago." Because his ministry in The Christian and Missionary Alliance covered the years 1895-1909, there are not many persons now living who remember him.

Wilbur Fiske Meminger, born of colonial stock in Reedsville, West Virginia, a little over a century ago, was a descendant of Isaac Watts. His father was a Methodist minister, a scholar in Hebrew, Greek and Latin, and a deeply spiritual man. Through his ministry four thousand people were won to Christ.

Wilbur Meminger attended the best schools in his state and developed an extraordinary talent for oratory and elocution. A companion wrote of him, "He was the soul of honor and frankness—as pure as the morning air and as full of fun as a luscious orange is full of juice." At the age of twelve he had attempted to enlist as a soldier in the Civil War, but the authorities sent him home. Referring to the incident later, he would relate how he surrendered in his father's study and received a set of "stripes" which he wore several days.

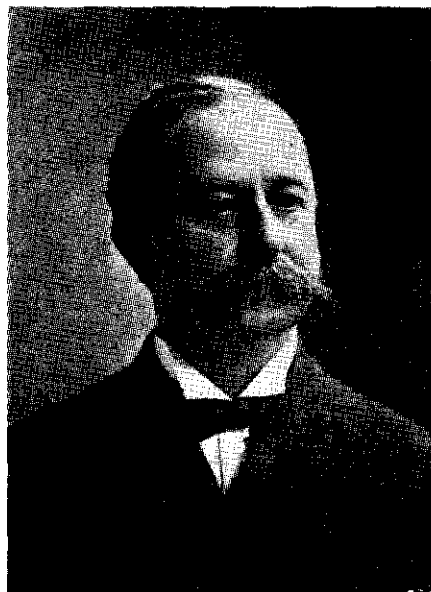
During the meeting in which he was converted two hundred and twenty-five persons were saved. His thorough conversion was the beginning of the godly and useful life that followed. There was no need to plead with him to try to believe the promises in the Word. A revolution had taken place in his life. God saved him in a moment from a life of sin "as a bolt from heaven while his godly father was laboring in prayer for his salvation" in a distant place. Meminger himself stated, "I was lost

in sin and sinful pleasures and fast drifting upon the rocks of infidelity. I found Jesus who saved me from ruin." Soon thereafter he accepted invitations to speak at prayer meetings and in young people's services.

A clothing store which he opened in Tyrone, Pennsylvania, prospered until it became the leading clothing store in town. He was a local preacher in the Methodist Church for some years while yet in business. Under his ministry hundreds of people were saved in revival services in the counties near Tyrone. About this time he experienced a great hunger for a holy heart. He searched his Bible and finally decided to spend a whole night in prayer so that he might receive Christ in His sanctifying power. However, he had been praying about ten minutes when the Holy Spirit filled his heart. When a man reaches the point of determination to have the fullness of Christ he will not need to wait long.

It was through A. B. Simpson's

Wilbur Fiske Meminger



writings that Meminger learned of the filling of the Spirit and the truth about healing and the sanctified life. But he did not accept these truths until he was satisfied that they were clearly taught in the Scriptures. His healing was referred to by Rev. F. H. Senft. Speaking of an Alliance convention in Altoona, Pennsylvania, which Mr. Meminger attended, Mr. Senft made the following statement: "I had known previously that he had broken down some few years before with a serious infection of the throat after a remarkable evangelistic ministry through which hundreds of people had been saved. He then had been compelled to give up preaching and go into secular business, though he remained an active worker in the church where he lived. As we knelt and waited upon God and as the oil was poured upon him the Lord filled the room, healed him, and then sent him forth as a flaming torch."

Mr. Meminger was specially gifted of the Lord in helping people at the altar. After he was filled with the Holy Spirit he was called to be the leader of the local Christian and Missionary Alliance group meeting in Tyrone.

Then, recognizing the value of Mr. Meminger's ministry, Dr. Simpson appointed him to the Alliance work in Chicago, Illinois. He labored strenuously in this great metropolis, going wherever there was need. He possessed a daring faith for the healing of the sick. Prayer and faith were outstanding in his ministry and many were healed. It was at the time of his introduction as superintendent of the work in Chicago that he was overwhelmed with the greatness of the task and his own insufficiency and first spoke of himself as "the little man from Chicago."

This was done in a spirit of real self-abasement.

During his ministry in Chicago he was appointed field representative of the Alliance and traveled widely in the United States and Canada. Mr. Meminger was short of stature, but he had a robust body, possessing tremendous nervous energy and enthusiasm in the Lord's work. He had a warm, sympathetic nature and a pleasing personality and was beloved of the people everywhere.

He was also a most able evangelist and an effective preacher. As he presented truth in his dramatic manner it was not soon forgotten. I heard him preach one Sunday morning in the city of Pittsburgh. As he came hesitatingly to the front of the platform he said seriously, "I have a confession I want to make before I preach." The audience did not know what to expect. Then he said, "I love Him with all my heart," and gave one of the tremendous shouts that were characteristic of him. Dr. Simpson stated that Mr. Meminger rarely gave an address without startling the most passive of his hearers with a shout that was sufficient to wake the dead.

Dr. Simpson said that the reports of his campaigns "read like the bulletins of a conquering general sweeping over victorious battlefields." The following is an example taken from his report after he had been reappointed as field superintendent: "Forty engagements, all severe, but advance kept up all along the line. The battle opened at Richmond, Ohio, with signal success. Some of the local troops were ill at the time of the convention but were quickly healed. . . . Entire campaign was successful. Last battle at Flushing was a signal victory. Prisoners were captured (people were saved). Soldiers already sworn in were led to put on the whole armor (sanctified and filled with the Spirit). Nearly every sick trooper was taken out of the hospital and reported for full duty at headquarters. The spoils have been great."

As a worker Dr. Simpson placed him alongside of Rev. David W. LeLacheur and Dr. Henry Wilson. He was fully given to the Lord's work even though it meant great personal sacrifice. The Memingers were on a tour in the West when

they received word that their youngest son was killed by a train. Mr. Meminger reported the incident from Portland, Oregon: "Convention well attended and full of interest. Many turned to the Lord. Many received the Holy Ghost. A goodly number healed. The work is extending in every direction. Here we received the severest shock of all our lives. Telegram only read: 'Charles was killed today on the railroad.' The blow staggered us for a time. The little woman reeled and fell, but in answer to prayer God gave her back to us. Together we sang that Sunday night, just before I gave the message:

*I've yielded to God, and I'm saved
every hour,
I've yielded to God, and I feel His
sweet power.
I've trusted His promises, not one has
failed
Of all His good Word, though the
tempter assailed.'*

The congregation was unable longer to control their emotion. . . . We all had the victory. . . . But our testing was not over yet; a decision must now be made between love and duty. Should we leave the work, return home and once more look upon the face of our baby boy before they lifted up the sod and placed his body under? Father love and mother love said 'Go at once.' The Spirit led on down the coast. Decision was made in favor of duty and in a moment we were enabled to smile through tears. *Convention deepened and heightened the interest in missions; the princely offering made at close of the convention was proof."*

In the life and ministry of Mr. Meminger we have an example of the way God at times chooses to work. By His own sovereign will He selects a man from the busy walks of life, lays hold of his natural abilities and through the endowment of the Spirit puts the man into His service.

Even the death of this man was dramatic as his preaching had been. At the close of a street meeting held in front of the Gospel Tabernacle in New York City he ejaculated, "My heart is breaking for souls. Amen!" He dropped to the street, his spirit taking its flight to be with his Lord whom he loved. His associates said

he would choose no other way to end his ministry but "in the harness."

At a memorial service for Mr. Meminger Dr. A. B. Simpson likened his life and ministry to that of Elijah. He also said, "After his own salvation and healing through the mighty power of God, nothing seemed impossible to his faith. . . . He had a passion for souls. Every service which he conducted had as its goal the getting of somebody from sin to Christ. . . . He was always waiting for orders and ready to follow them implicitly. No word of criticism or complaint ever passed his lips. If there were trials, hardships, self-denials, only the Master heard the story."

He was thoroughly alive in the Spirit and brought blessing to people all over this land. What a rebuke this life to cold formalism and what an inspiration to all of us to be hotheaded for God! ♦ ♦ ♦

New Record in Scripture Distribution

A record distribution of 23,210,485 Bibles, Testaments and other portions of Scripture during 1960 was reported at the annual meeting of the American Bible Society. This was 32 per cent greater than in any other year of the Society's 145-year history. It exceeded by over 5,000,000 volumes the previous all-time high set in 1959.

New publications during the year brought to 1,165 the total number of languages in which at least one complete book of the Bible is known to have been published—an increase of fourteen over the number reported at the end of 1959.

Complete Bibles were published for the first time in Lamba and Congo Swahili, both for the Congo. First New Testaments were published in Chol (Mexico), Curipako (Colombia), Kabba-Laka (Tchad Republic, Africa), Khumi (Burma), Bambatana (Solomon Islands), Kiwai (Papua), and Gedaged (Papua). Individual books of the Bible were reported published for the first time in several additional languages.

The Congo, Cuba and Korea—all lands of mounting political tensions—were the three overseas areas where the distribution of Scriptures increased by the greatest percentages.

Translating the Word of God

A Gateway to the World in Alliance Missions

By REV. G. EDWARD ROFFE

*"The heavens declare the glory of God;
And the firmament showeth his
handiwork.*

*Day unto day uttereth speech,
And night unto night showeth
knowledge.*

*There is no speech nor language;
Their voice is not heard.*

*Their line is gone out through all the
earth,*

*And their words to the end of the
world."*

—Psalm 19:1-4 A.S.V.

THESE lines of soaring majesty, attributed to Israel's supreme singer, find their echo in the thunderous and accusatory statement of the great apostle. A thousand years after David he declared "That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

And yet God's essential message to man has always initially been the *spoken* word. Ultimately, however, and always, that *spoken* message has become the *recorded* word, for in the interests of authority and authenticity, of preservation and permanence, the message had to be written down for transmission. Though "God, who at sundry times and in divers manners *spake* in time past unto the fathers by the prophets," though "holy men of God *spake* as they were moved by the Holy Ghost," yet all these things "are written for our admonition [for our learning]."

Though God "hath in these last days *spoken* unto us by his Son," for "the Word was made flesh and pitched His tent among us" (literal translation), speaking as none other ever *spake*, yet the day came when the Incarnate Word Himself was taken up and a cloud received Him

out of the sight of the awe-inspired, wonder-struck disciples. Then it seemed good to those "which from the beginning were eyewitnesses, and ministers of the word . . . to *write*" setting "forth in order a declaration of those things which are most surely believed among" them, one of them stating, "That . . . which we have *heard*, which we have *seen* with our eyes, which we have *looked upon*, and our hands have *handled*, of the Word of life . . . these things write we unto you."

When the visible presence and the audible voice of the enfleshed Word were removed from the sight and hearing of mortal men, it was of the utmost urgency that that grace and truth be enscriptured. Then of the unerring and infallible Word of God, which lives and abides forever, it could be declared as an inalterable article of faith and doctrine that "all scripture is given by inspiration of God."

Since the Reformation there has been a logical and a legitimate emphasis on the preparation and the distribution of the truth in printed form. And since the inception of the modern missionary movement, from Carey to Cadman and from Judson to Jaffray, men and women have dedicated themselves to the responsible task of translating the Word of God and transmitting it to their fellow men, regardless of their language or location.

In this noble tradition The Christian and Missionary Alliance has earned an honorable place in the ranks of those who, through the gateway of translation, have taken to earth's multiplied millions the peer-



Mr. Roffe recently returned with his wife to Laos where he has served since 1928. They are engaged in translation work.

less Word of God. It was solely responsible for putting the entire Bible into the hands of Viet Nam's twenty-nine million people* and of the five million who live in Cambodia. The Alliance gave the Bible to the one and a half million Quechua Indians of South America. That is a total of approximately thirty-six million people and represents 60 per cent of our world-wide responsibility.

It is due to the efforts of Alliance missionaries that the New Testament exists in the Maninka language, in the Habbe and the Baouli tongues of West Africa, and that work has been completed on the New Testament in Koho and Raday and in Kapauku, making this major portion of God's Word available to a further two and a half million people. Our missionaries have translated Gospels and other portions into other languages as varied and as separated as those, for example, of the Kissi in Guinea; the Dani, Moni and Uhunduni in New Guinea; the languages of Mali and Upper Volta, and eight languages of Gabon.

They cooperated in the translation of the Kikongo Bible (Congo), the Bambara New Testament and in the revision of the Thai Bible. They currently are proceeding with the revision of the Bambara Bible and of the Maninka New Testament. They are also working on the retranslation of the New Testament into Laotian.

There is an unfounded notion current among potential missionary candidates that opportunities for pioneer effort have passed. This is most regrettable. Hundreds of languages and dialects still wait to be used for the very first time as a vehicle for the transmission of the divine revelation for both primitive and civilized peoples scattered across

* This includes 16 million in North Viet Nam and 13 million in South Viet Nam.

World Literature Sunday

October 8, 1961

Churches of The Christian and Missionary Alliance are setting apart Sunday, October 8, to promote world literature. This is the fourth consecutive year in which all of our churches have taken this action.

As the importance of literature becomes clearer to missionary-minded people the more faithful they are in supporting our overseas publication work.

In addition to this article by Rev. G. Edward Roffe, based on a message he gave at the General Council in May, others will give details of the magnitude of the publication work being carried on by our Society.

Posters and other materials will be sent to each church for use in presenting the urgent appeal of world literature.

the world. Particularly are we concerned with the scores that are found in fields of Alliance responsibility in Africa, South America and Southeast Asia.

To enter gateways to these neglected people will demand the utmost in the techniques and skills of linguistic analysis, alphabet invention, translation and publication, and of literacy work. It will require that our school curricula at home and abroad provide training in journalism, in tract, article and book writing. It will call for the patient, plodding, painstaking, persevering and utterly dedicated service which under the anointing of the Holy Spirit eventuates in transmitting to entire peoples the priceless boon of God's message in their own media of communication.

Added to this there must be that indispensable body of Christian literature that will feed the Church and contribute to her growth in grace and in the knowledge of her Lord. To this end, and to make the truth available to the multiplying multitudes of increasingly literate heathen, Alliance activity in the field of literature for the year 1960 produced 30 magazines, 95 books, 120 tracts and 15 correspondence courses—a total of almost eighty million pages. In addition there were twenty-two bookstores and eighteen reading rooms carrying on a ministry to tens of thousands.

The son of the late Mahatma Gandhi is reported to have said that while Christianity taught the Indian to read, it remained for Communism to provide him with reading material. If this be true, and if it is to be cor-

rected, it will be necessary to multiply manifold any and all figures cited in this partial report of Alliance activity to date.

While traditional gateways to an increasing number of areas may sooner or later be closed and while the visible presence and audible voice of the servant of God may be excluded, let it ever be remembered that the Word of God is not bound, that the printed page leaps across national boundaries and infiltrates behind hostile curtains, putting into waiting hands the eternal and indestructible Truth.

May there be, therefore, no lack of talent or of training, of funds or of forces. Let us enter both the restricted and the unlimited gateways of translation and literature, to the end that the Stygian gloom of superstition, ignorance and banished hearts and that light and understanding be shed abroad by the entrance of the Word.

Knowing that "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them," let an army of trained, skillful and Spirit-anointed workers speedily enter Alliance global gateways of translation, taking to her fifty-eight million people a knowledge of "God, who commanded the light to shine out of darkness," and who already "hath shined in our hearts," that He may yet shine in their hearts, "to give (to them) the light of the knowledge of the glory of God in the face of Jesus Christ."

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WITH THE NEW BOOKS

Prophecy for Today, by Dwight Pentecost, Th.D. Zondervan Publishing House, Grand Rapids, Mich. 191 pages, \$2.95.

Dr. Pentecost is professor of Bible at Dallas Theological Seminary and pastor of Grace Bible Church in Dallas.

This is not just another book on prophecy, but a clear and up-to-date approach to the subject. The author has written in the light of current events and presents a fresh evaluation of the truths in connection with the coming of the Lord. The text deals with all the major phases of prophecy from the rapture to the Great White Throne Judgment. The expositions follow the general dispensational approach to eschatology and the rapture is viewed as a pretribulation event.

The chapter dealing with "The Rise and Demise of Russia" offers fresh insights into the teaching of Ezekiel 37-39. The northern confederacy composed of Russia and her allies will be destroyed by God in the middle of the Tribulation and this will be the end of Communism, says the author. Palestine will then be taken over by the armies of the Federated States of Europe under the leadership of the Beast in Revelation 13.

Pentecost declares there will be a coalition of Asiatic nations with armies numbering two hundred million. These will move against the Federated States of Europe. But suddenly, as these two forces are about ready to engage in combat, Jesus Christ returns (Rev. 19) and they join hands because of "a common animosity against God." Then the Lord destroys them by the word of His mouth.

The harlot of Revelation 17 depicts Romanism, and the wedding supper of Revelation 19 is God's name for the millennial age.

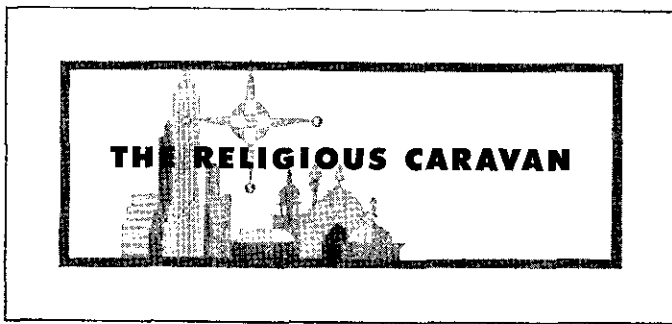
This is a very readable, thought-provoking book. One may not be in complete agreement with its contents, but it is the type of book which should be read in these crucial hours when our attention should be turned to the glorious hope of the Lord's return and the necessity of being ready for that event.
—GILBERT H. JOHNSON.



Quotes from Our Contemporaries

Says HENRY H. SAVAGE in *United Evangelical Action*:

"I believe the greatest need of the evangelicals of the world today is a revival of love; love for the lost; love for one another."



DAVID R. ENLOW, Reporter

AT HOME

Shelve mail rate increase in House: The House Post Office and Civil Service Committee has voted 10 to 9 in executive session to table—and thus postpone indefinitely—a bill which would have increased the postage rate for first class letters to five cents and imposed heavy increases on the rates charged religious and other non-profit periodicals in second class mail.

CMS announces appointments: The Christian Medical Society, Chicago, has made recent changes in organizational structure and personnel. William O. Lipp, a graduate student at Northern Baptist Theological Seminary, has been appointed to head the newly created communications department. Henry Harvey, former youth director at the First Nazarene Church, Chicago, is the missions secretary and John Kullberg, until recently on the staff of Wheaton Academy, is in charge of the Missionary Assistance Program.

Greater Europe Mission appoints new missionaries: Twelve new candidates have been appointed to serve in three countries of Europe, it was announced at the close of the Greater Europe Mission's first candidate orientation week, June 12-18. The orientation program was held in connection with the Greater Europe Mission conference, which was attended by forty-five missionaries, appointees and candidates. Daily sessions were held at the College Church in Wheaton, Ill.

Peace Corps ties with religious group protested: Peace Corps officials have received protests from the United Presbyterian Church and the American Jewish Congress against signing overseas contracts with religious groups. The protests were made after Corps officials disclosed that about half of all project work assigned to private voluntary agencies would be carried out by groups having religious ties. A spokesman for the National Catholic Welfare Conference expressed "warm endorsement" of the Peace Corps.

ABROAD

Evangelical committee for Spain revived: An international committee made up of prominent evangelicals from different countries met in Madrid recently to seek ways and means of helping in the extension of gospel work in Spain. Sir Kenneth Grubb, of Great Britain, was chosen as president of the reorganized committee.

Navigators open Filipino work: The United Church of Christ in the Philippines has invited The Navigators to that country to train national leadership. "Training laymen is of great interest to us and the churches of Southeast Asia," says Rev. José Yap, executive director of the Philippine Federation of Christian Churches, largest Protestant body in the islands, "but we need all the help we can get to do the job."

PEOPLE

Name interim head at The King's College: The board of trustees of The King's College, Briarcliff Manor, N. Y., has announced the appointment of Dr. C. Hans Evans, of Coatesville, Pa., as interim president, effective July 17. Dr. Evans has been a member of the board of trustees of the college for over fourteen years and was a professor of New Testament at the college during the years 1939-46 and again in the year 1953-54.

Queen honors Sunday school worker: Great Britain's Queen Elizabeth II this year handed down an award given specifically for Sunday school work during her annual Birthday Honors celebrations. In a gesture believed to be unique for the Queen, she awarded Dr. James Kelly, of Glasgow, Scotland, the Order of the British Empire in recognition "of his services to the World Council of Christian Education and Sunday School Association."

THE PRESS

New monthly for POAU: A new monthly magazine, *Church and State*, has made its appearance in Washington, D. C. Sponsored by Protestants and Other Americans United for Separation of Church and State (POAU), it will be published on a sixteen-page magazine format. It replaces a former eight-page news bulletin, *Church and State Review*, which the organization has published for thirteen years. Circulation for the first issue of the new magazine was said to be 154,000.

Eternity names eight consulting editors: Eight prominent evangelical leaders have joined the staff of *Eternity* Magazine as consulting editors, according to Russell T. Hitt, editor. The men are Joseph T. Bayly, E. M. Blaiklock, F. F. Bruce, Harold N. Englund, Lars I. Granberg, C. Adrian Heaton, Paul S. Rees and R. Kenneth Strachan.

SIGNS OF THE TIMES

U. S. divorce rate double of population growth: The number of divorced persons in the United States increased between 1950 and 1960 at a rate twice as fast as that of population growth, the U. S. Census Bureau reported. It said that the 1960 census showed a record number of divorced persons. Persons fourteen years of age or over in the population totaled 126,276,000, an increase of 12.6 per cent, census statistics indicated. The number of divorced persons found in this group numbered 3,152,320, an increase of 694,941, or 28.3 per cent over the 1950 census.

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

The Forgotten Secret

By REV. PAUL S. DAVIS

We consider it to be our highest privilege to be Alliance missionaries—your representatives and His in strategic Southeast Asia, where wrestle the forces of history and destiny and where Communism is growing at a fantastic rate.

God has given me only one point for you, and it is so simple that if you miss it, or worse yet, fail to apply it in your local situation, it can only be because you judge this secret too simple to work. A few pastors and missionaries here and there around the world are rediscovering this secret, but it is important that we all know and use it.

Twelve years ago, after barely beginning the study of Thai, Mrs. Davis and I were given sole missionary responsibility for Thailand's largest province—nearly a million proud, self-righteous Buddhists in almost 2,000 villages. It was a great area, with about a dozen believers and only two missionaries. In desperation we sought God's answer, and found as others are finding an old and forgotten secret—as old as the first chapter of Genesis.

I believe that because international Communism knows this secret, it has everywhere seized the initiative, probing a Congo or a Laos, a Cuba or a Viet Nam, until Communism seems almost to be a *living creature*, confident of upsetting the status quo by infiltration, even without hot war.

Less than two thousand years ago Christians were the revolutionaries. Christians upset the status quo in the confidence of rapid growth. Christians were those who turned the world upside down.

How then have the Communists stolen the march on us? It is so simple. They have discovered the secret that we have forgotten—a *living organism grows by multiplication*.

From the day God said to Adam and Eve, "Be fruitful . . . multiply . . . replenish the earth," multiplication has been the secret of the growth of the human race, until this generic progression has reached the staggering proportions of a population explosion.

We as Christians will lose the race to tell the world of Christ until we are converted from our dedication to mere addition, which slowly increases an organization, and begin conscientiously, diligently and specifically to apply the principle of multiplication, so characteristic to the growth of a living organism—the living Church, the Body of Christ.

Even when we grasp the simple fact that multiplication is the secret of the growth of the church, we need to ask, a multiplication of what? Not committees, not high offices, not even individual believers. We must apply our secret at the level of the *local church*. To start rapid growth by multiplication, we must encourage our own local church to repro-



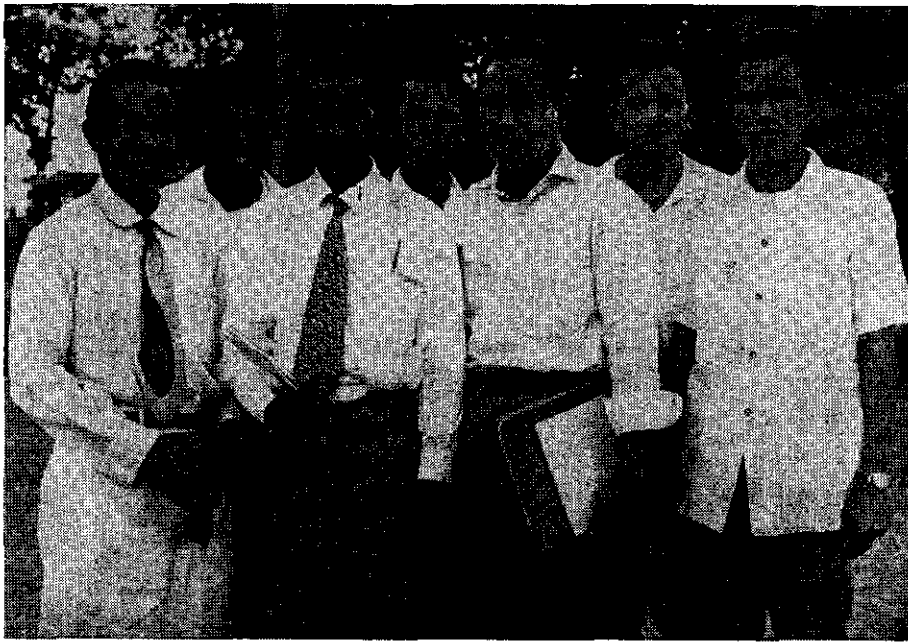
We asked for a copy of this missionary address given by Rev. Paul Davis at Council in Columbus, Ohio, on May 19, 1961, since it so perfectly presents the principle of extension which is a part of the 1961 program of the National Sunday School Office. Why not consider organizing a Sunday school as a spearhead to a "target" community?

duce itself in another part of that city or in a neighboring town or village.

In Thailand we have found the following tendencies to be dangerous, and we have had to deal with each one: (1) Scattered witness, which only produces isolated believers or some additions to the parent church. We concentrate on a target village where the local church can reproduce itself. (2) A feeling that the parent church is too small, too weak to branch out. Concentrated outreach strengthens the parent church. (3) Waiting too long to begin, which produces inertia. Moving forward on time exploits spiritual momentum. (4) A reluctance on the part of the parent church to sacrifice even one family to help form the nucleus of the daughter church. Perhaps this should be confessed as an unconscious selfishness. (5) A lack of faith that the Holy Spirit who is the life of the parent church will also be the life of the new daughter church, no matter how small its beginning. Is this *pride*? (6) A lack of faith that the Holy Spirit will give gifts and raise up spiritual leadership from within the new daughter church.

We have fine tools for evangelism, teaching, extension, and so on. Our need is not for a change of tools, nor necessarily for more or better tools. Our need is to put these tools into the hands of the local church for concentration, evangelism and church planting. Each local church throughout our world-wide movement early in its corporate life should with prayer and determination choose a target community and plant a daughter church and then nurture that daughter church until she will in turn reach out and plant another church in the manner of a *spontaneous chain reaction*.

But basically we have become a cautious people. We are afraid of uncontrolled growth; or perhaps our real fear is in growth not controlled by us. But God the Holy Spirit is the life of the Church, and Christ, the Head of the Church, controls it. God would be glorified by the multiplication of local churches around the world; by growth by chain reaction; and by growth that could match the population explosion of our generation.



The executive committee of the Gospel Church of Thailand: Acharn Suprom, Kru Tee, Acharn Chom (chairman), Nai Kumma, Acharn Ngow (secretary), Nai Phaitoon, Acharn Tanom

He Wanted to Know Why

By MRS. G. P. HECKENDORF

DON'T give tracts to the smaller children or we'll never have enough; I never dreamed we'd use so many," my husband said at the start of the second day of the provincial fair at Kalasin, Thailand.

But there he stood, the same little urchin whom I had chased away from our booth at least a dozen times yesterday. His eyes were black and turbulent, his clothes an average dirty. Then there were others—one, a little girl with a bit of pink ribbon in her hair. I had met her mother, a teacher, who lives a long way from the fair grounds. Repeated urgings to go play and not to block the view of our showcase were of no avail. Sometimes twenty or thirty children crowded in and refused to budge, so we gave them children's tracts to lure them out of our tiny shop so that we could receive the crowds passing by.

"Step back now, so adults can come in." Oh, we said it so many times. Then in the confusion of the crowds the turbulent, black eyes appeared again, and pleaded. Suddenly I thought, "Maybe he's a Moody, or a Finney, or a Billy Graham." I

gave him a tract, and immediately other small hands appeared.

"You can't read, can you?" I said, and I bypassed the small hands to offer a tract to an old grandmother standing behind.

"*Ahn baw ben* (I can't read)," was her response, as she shied away.

"Never mind," I told her, "take it and have your children and grandchildren read it to you." She took it and folded her hands, raising them and bowing her head in a polite thank-you.

We kept calling out, "This way, please. Come and visit our shop and get a tract, free," and amidst the noise and din and shouting, a prayer went up from our hearts, "O God, use the printed page to win some for Christ."

It was midafternoon, and the policeman at the ticket gate saun-



In Thailand . . .

Our population responsibility is 8,795,000 . . . the people are Buddhists . . . there are 53 missionaries and 71 national workers who minister to eight different language groups . . . 183 persons were baptized last year . . .

tered over for a tract. Thousands had passed the gates, but now things had slowed down. We gave him a tract, and he saluted us politely and went back to his post to read it.

Then came another surge of people. Buses had come from distant sections of the province—crowded with people, some who perhaps had not visited the provincial city for years. Many just stared; they had never seen a foreigner before. Some would not take a tract. Either they didn't trust us or they were too shy to come near us. But our smiles and invitations to come in and receive something free drew most of them to our shop.

It was night now, and mixed in the general crowds were ladies dressed in Western clothes, well-dressed men with neckties, pretty little girls in drip-dry nylon dresses, little boys in long trousers and leather shoes, and students by the hundreds. Teachers, officials and business people came.

And then, in a slack moment, the policeman came again. He held out the tract and pointed to a sentence he had underscored. "This says that Jesus died. I want to know *why* He died, and *how*. Do you have a book to sell that will tell me the whole story?" he asked. We sold him a book, and the next day he came back and enrolled in the Light of Life correspondence course. A seed was sown—will it some day bear an hundredfold?

How God Sees the World

Some missionaries were talking with an African Christian named Lutete, owner of the hotel where they were staying. They stopped talking to watch an airplane pass overhead. Then Lutete said, "One day I took an airplane ride that made me very happy. For the first time I saw the world as God sees it. Looking down from the air, I could see houses and people, but I couldn't tell where the white people lived and where the Africans lived. I thought, It is like that with God. As our Heavenly Father He looks at us. But He doesn't see whether we are black, white, red, brown or yellow. He sees us as His children."—From a missionary letter.



The Hoi Tin Lanh in Saigon
PHOTOS BY REV. ROYCE F. REXIUS

ON June 11 the Evangelical Church of Viet Nam began a week of activities celebrating their fiftieth anniversary. The opening service on Sunday in the central church of Saigon was attended by 1,500 people, the church filled almost to the point of suffocation. Outside, at the front, sides and rear of the church, many more hundreds listened over the public-address system.

Members of the Vietnamese government, national assemblymen and diplomats, Rev. Louis L. King, Foreign Secretary, and a large company of Alliance missionaries together with missionaries of other groups were present for the historic occasion. Almost all of the 315 Vietnamese pastors were present with delegations from their churches, some coming from the northern part of the republic. The Saigon press and radio gave excellent coverage of the occasion.

Everything about this opening service was impressive. An honor guard composed of the chaplains of the Evangelical Church who serve in the army, together with representative pastors, formed an avenue from the street to the church door as the visiting officials entered, and in the auditorium a Christian senator was in charge of seating them.

Both the church and the grounds were elaborately decorated. At the street entrance a ceremonial arch had been constructed from which



Part of the large audience, with government officials and church leaders seated at the front

Anniversary Services in Viet Nam

the Alliance emblem was suspended. Inside, the church was decked with flags and a profusion of flowers.

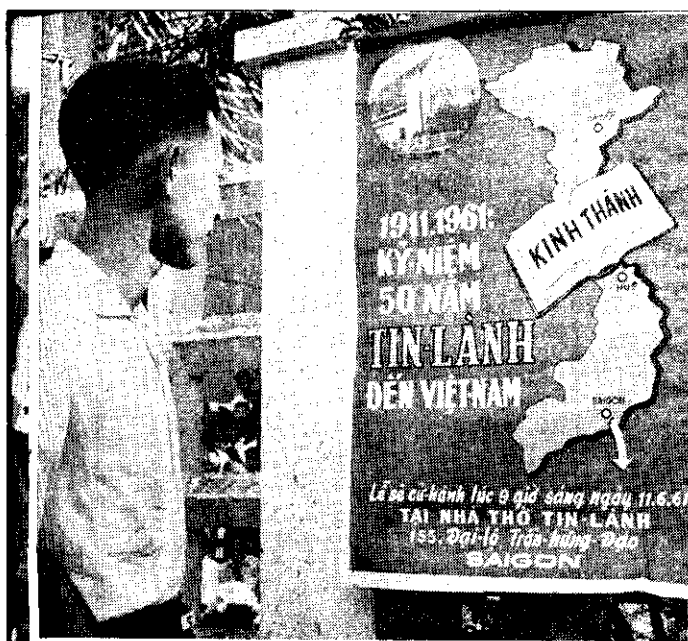
All of the services were planned and carried through in all details by the church officials. Their maturity and good taste were constantly manifested, and the first service was conducted with appropriate dignity. It began with the choir of the Nhatrang Bible Institute singing "All Hail the Power of Jesus' Name" (Diadem). Following the reading of Scripture and prayer, there was a brief resumé of the history of the Evangelical Church and the reading of con-

gratulatory messages sent from other Alliance mission fields. Excellent musical selections were given by the Vietnamese, Chinese, Tribes and missionary choirs. The service closed with the combined choirs singing, each in their own language, "O Happy Day."

Immediately following the commemorative service all adjourned to the Information Hall just opposite the National Assembly Building in downtown Saigon. Here the Central Government's Minister of Finance cut the ribbon for the opening of the eight-day exposition in which the

A choir of Raday tribespeople was among those who sang for the special service





Advertising was posted throughout the city

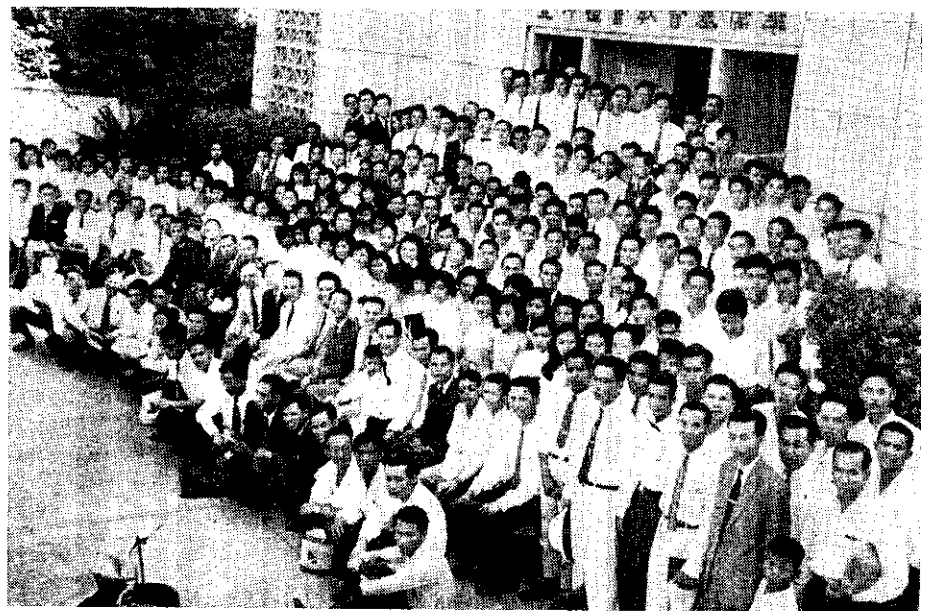


The government provided the Information Hall in Saigon for the exhibit

church's ministry throughout the country was portrayed. By means of literature, pictures, interesting curios and slides, every segment of the church's work and its outreach and progress were artfully and vividly set forth. By the end of the week 16,149 people had visited the Hall and each one had received a gospel witness. Twenty-one of these professed faith in Christ after personal counseling.

At the service of worship on the afternoon of June 11 Rev. Louis L. King preached. That same evening a festival of music was held in which more than twelve outstanding choirs participated.

As part of the celebration the General Assembly of the church convened for three days following



Part of the 1,500 young people who met in conference prior to the anniversary services

Gospel literature was given to visitors

An illuminated map showed the extent of the work

The Minister of Finance opened the exhibit





Rev. and Mrs. Edward J. Maxey and children, New Guinea

the Sunday public meetings. It was a highly spiritual and well-conducted conference. Rev. Doan-van-Mieng, president, Rev. Le-van-Thai, past president, Rev. Louis L. King, and Rev. Gaston Racine, of Nice, France, were among the speakers.

Dedication of the new Nhatrang Bible Institute had been planned as part of the week's fiftieth anniversary celebration. This beautiful thirty-acre campus with its twelve buildings is the gift of The Christian and Missionary Alliance of North America to the Evangelical Church of Viet Nam. However, due to the fact that the chapel was not completed, the dedication was deferred until July 9.

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Dedication services for the new Bible school buildings were held as planned on July 9, and will be reported soon in THE ALLIANCE WITNESS.

Rev. and Mrs. John L. Emary and family, Republic of Guinea, Africa



THE PERFECT TEACHER

(Continued from page 4)

Testament. His mind was so saturated with the teaching of the Old Testament that His words, phrases, patterns of expression, allusions and illustrations are drawn from this source.

For scriptural support there are no better words than His own. "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (John 12:49, 50). "For he whom God hath sent speaketh the words of God" (John 3:34). This guarantees the eternity and the infallibility of His message.

7. *The movement of His teaching ministry was spiritual purpose.* In declaring the content of His teaching ministry, Christ also pointed out its intent. He came to remove darkness (John 12:46), to save the world (verse 47) and to minister life everlasting (verse 50). In this respect it was necessary to compel the human will. To this end He arranged all His teaching. To the impotent man He said, "Wilt thou be made whole?" (John 5:6). To a blind man (Mark 10:51) He again addressed the will: "What wilt thou that I should do unto thee?"

Christ never taught to satisfy mere intellectual curiosity. There are many things men have always desired to know. But Christ never said anything about them. His purpose was to impart knowledge in order to nourish life or some phase of life. Men could live without a knowledge of a multitude of things which they desired to know. And Christ's span of years were so brief He was compelled to dedicate them to the essentials for moral and spiritual life.

Though it was an achievement to be intellectually orthodox, Christ had no interest in the mere attainment of this goal. Intellectual orthodoxy was a means to an end for Him. It was the way whereby men could come into that close fellowship with Himself where they would share in holiness of character, essential goodness, spiritual life and gracious conduct. Unlike the philosophers of Athens who gathered either to tell or hear some new thing, Christ rose infinitely above that and directed all His teaching to a spiritual end.

Christ's teaching ministry was climaxed in His ministry to the inner circle who were His own. He addressed them in the upper room, "Ye call me Master" (John 13:13). The Greek says "the teacher." He praises them for recognizing this quality in Him, then affirms the reason: "For so I am." And thereby He insists that they are obligated to follow His teaching (verse 14).

This obligation is emphasized because He is Lord to them as well as teacher, and His teaching is the last word in all matters pertaining to faith and life. And certainly the servant is honor-bound and duty-bound to bow to the authoritative

(Continued on page 19)



JAMES B. HARR, Reporter

To the Fields

Rev. and Mrs. James M. Riccitelli and children, Kevin, Karis and Karen, left July 19 for their third term in Upper Volta, West Africa. They will be stationed at Ouarkoye.

Rev. and Mrs. Jonathan L. Amstutz and their sons, Timothy and Steven, left July 13 for their third term in India. Their station will be Anjangaon in the Marathi section.

Miss Vonnie M. Morscheck left July 14 for her third term in Indonesia. She will work in the Mission office in Djakarta.

Mr. and Mrs. Ralph E. Bressler, Jr., and children, Sharon and Stephen, and the Misses Judith N. Wells, M. Lois Chandler, R.N., and Ruth J. Wehr left July 15 for Viet Nam. They will work in the school for missionaries' children at Dalat.

Mr. and Mrs. Bressler are members of the North Side Alliance Church, Seattle, Wash. Mr. Bressler, son of Rev. R. E. Bressler, missionary to the Philippines, is a graduate of Seattle Pacific College where he received a B.A. degree in Education and from Simpson Bible College where he received the B. R. E. degree. He has taught at King's Garden, Seattle, Wash.

Mr. and Mrs. R. E. Bressler, Jr., and family Viet Nam



Rev. and Mrs. Jonathan L. Amstutz and family, India (Marathi)

Mrs. Bressler is the daughter of Rev. Herman H. Hazlett, vice-president of Simpson Bible College and former missionary to Viet Nam.

Miss Wells, a member of the Alliance church in Wyandotte, Mich., and a graduate of Nyack Missionary College, is going to the field for the first time. Miss Chandler is beginning her third term, and Miss Wehr her second.

Rev. and Mrs. Edward J. Maxey and children, Joy and Michael, left July 19 for their second term in the Baliem Valley, New Guinea.

Rev. and Mrs. Fordyce W. Tyler and children, Paul and Janis, left July 19 for their fourth term in West Africa. They will serve temporarily as house parents in the school for missionaries' children in Mamou, Guinea.

Rev. and Mrs. John L. Emary and children, Darla and John, left July 21 for their second term in Guinea, West Africa. Mr. Emary will serve as princi-



Ruth J. Wehr Viet Nam



Lois Chandler Viet Nam



Judith N. Wells Viet Nam



Vonnie Morscheck Indonesia

Rev. and Mrs. James M. Riccitelli and family, Upper Volta, Africa



pal in the school in Mamou. The Emarys have been home on an extended furlough for health reasons, and Mr. Emary taught at Toccoa Falls.

On Furlough

Miss Mary F. Owen arrived July 11 from New Guinea, having completed her first term.

Rev. and Mrs. Howard E. McFarland and children, Grace, Rebecca, Stephen, Timothy, Debora and Lois, arrived July 14 from Congo.

Rev. and Mrs. Raymond E. Cook and son, Raymond, Jr., arrived July 17 from Gabon. They have completed their fourth term of service.

Rev. and Mrs. Harold M. Collins and children, Douglas, Evelyn and Dale, arrived July 22 from Viet Nam, having completed their first term.

Rev. and Mrs. Elmer J. Sahlberg and children, David, Evelyn, Dale and Esther, arrived July 17 from Thailand for their second furlough.

Rev. and Mrs. Gordon P. Loptson and daughter, Carol, arrived July 15 from Ecuador. This is their first furlough.

Rev. and Mrs. James Sunda and children, Margaret, Joy and James, arrived July 25 from New Guinea. They have had one term of service.

Rev. and Mrs. J. H. Revelle and sons, John, Ronald and Stanley, arrived from Viet Nam on July 26. They have completed their second term.

Marriages

Mrs. Lydia B. Russell and Rev. C. S. Matthews were married in Portland, Ore., on June 23. Mr. Matthews is pastor of the Maplewood Alliance Church, St. Paul, Minn.

Miss Mildred Seiler and Rev. C. D. Hefner, pastor at Dover, Ohio, were married in Wyandotte, Mich., on June 24.

Miss Edith Anthony and Rev. John R. Justice, pastor in West Pittston, Pa., were married in Allentown, Pa., July 1.

With the Lord

Mrs. Lucile Enlow, of Daytona Beach, Fla., went to be with the Lord on July 7. She was a charter member of the Orlando Alliance Church, and the funeral was held there with Rev. Robert W. Battles in charge and Rev. Glenn Smith bringing the message. Mrs. Enlow is survived by six sons: Rev. Elmer R. Enlow, Jr., of Swansea, Mass.; David R. Enlow, editor of The Religious Caravan in THE ALLIANCE WITNESS, of Chicago; Laurence E. Enlow, Atlanta, Ga.; Bion G. Enlow and Ralph E. Enlow, of Orlando, and Rev. John R. Enlow, missionary to Peru. Mrs. Enlow had contributed several articles to THE ALLIANCE WITNESS.

Rev. Jordan R. Fretz, eighty-seven, of Doylestown, Pa., went to be with the Lord on July 10. He had served as an evangelist for a number of years. His wife, Mrs. Minetta Fretz, survives.

Mrs. Edna J. Brown, wife of Rev.

Albert L. Brown, died at Butler, Pa., on June 14 at the age of sixty-seven. The Browns had retired in 1957 after serving several churches in Pennsylvania.

Mr. Ben Wagler, a home missionary in his first pastorate in Deer, Ark., for just a year, died of a heart attack July 12 at the age of fifty-four. He is survived by his wife, Marjorie, and eight children.

The New Generation

To Mr. and Mrs. Phillip J. Carlson, Batesville, Ark., a daughter, Martha Ann, on June 17.

To Mr. and Mrs. Cristobal Zavala, Pharr, Tex., a daughter, Denise Bertha, on June 17.

To Rev. and Mrs. M. Howard Cashatt, Biltmore, N. C., a son, Mark Howard, on June 9.

To Mr. and Mrs. Donald Scarrow, Rosetown, Sask., a daughter, Jessie Lynn, on June 13.

Missionary Treasury

June 1961

General Fund \$291,677.75
Missionary Specials 31,200.96

Gifts for the month of June were covered by our receipt Nos. 45720-47116 and 3617-3740. If you failed to receive a receipt for your contribution, please communicate with our auditors, Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Rev. and Mrs. Fordyce W. Tyler and children, Guinea, Africa

Golden Anniversary

Rev. and Mrs. E. C. Swanson, of Santa Rosa, Calif., were honored on their golden wedding anniversary recently, when a reception was held in the Alliance Church. The Swansons served for many years in the Northwestern District, where Mr. Swanson was superintendent.

Pastoral Changes

Rev. Henry T. Alexander, Owen Sound, Ont.

Rev. Raymond Bridgham, Murray Hill, Jacksonville, Fla.

Rev. J. A. Campbell, New Wilmington, Pa.

Rev. Ernest E. Evers, Elma, Wash.

Rev. F. E. Johnson, McAllen, Tex.

Rev. John Justice, West Pittston, Pa.

Rev. W. J. Manley, Newark, Ohio.

Rev. Edward D. Poser, Manville, Wyo.

Rev. Dallas Strangway, Devon, Alta.

Rev. Vernon Voth, Tyler, Minn.

Alvin Walters, Revelstoke, B. C.

Rev. H. E. Nelson, Retiral.

Rev. C. F. Westover, Retiral.

Rev. Gustave Woerner, Retiral.

Rev. Thomas Wilcox, Lancaster, Pa.

Dudley Bolser, Reynoldsville, Pa.

W. Philip Darling, Tuscaloosa, Ala.

Rev. C. T. Bookamer, Franconia, Va.

Ralph C. McConahy, Greybull, Wyo.

John Merritt, Brownsville, Tex.

Logan Richter, Hazelhurst, Ga.

Mark Rohrbaugh, Auburn, Me.

William E. Warren, Ames, Ia.

Rev. Bernard Wright, Uvalde, Tex., ordained June 25.

Rev. Robert Harrison, Harlingen, Tex., ordained June 25.

Church for Rochester, Minn.

A new Alliance church is to be organized in Rochester, Minn. Readers who know of friends who might be interested are asked to write to Rev. Melvin Hall, 728 State St., Osage, Ia., so that he might inform them of the plans for beginning the work there.

Sunday

HEBREWS 10:1-18 (verse 14).

The blood was too sacred and costly for us to waste and we have no right to let one drop of it be shed in vain. Not only did He die that our sins might be forgiven, but that our souls might be cleansed and sanctified. "By one offering he hath perfected for ever them that are sanctified." "The blood of Jesus Christ . . . cleanseth . . . from all sin." If, therefore, we fail to enter into our full inheritance of grace and holiness we are dishonoring the cross and suffering Him to die in vain.—A. B. SIMPSON.

Monday

ROMANS 6:11-23 (verse 13b).

You never will be happy until you let the Lord Jesus keep the house of your nature, closely scrutinizing every visitor and admitting only His friends. He must reign! He must have all or none. He must have the key of every closet, of every cupboard and of every room of your heart. Do not try to make them fit for Him. Simply give Him the key. He will cleanse and renovate and make beautiful.—F. B. MEYER.

Tuesday

ISAIAH 5:1-7 (verse 1).

One thing the heart can always do—sing. The songs in the night are the sweetest of all songs. The deepest things of the soul are songs. These songs are prompted in the silences. The heart without hope is a heart without song. Song finds its echo in heaven. The song may waft away, but the singer is the better. . . . He "giveth songs in the night."—SELECTED.

Wednesday

GENESIS 50:15-26 (verse 20b).

*If you will seize your bitterest woe,
Your blackest grief, your heaviest care—
That thing which hardest is to bear—
If you will use that anguished throe,
That inconceivable, dark wrong,
Rend it, and find its inmost song—
I say to you that you shall be
Companions by divinity,
Have manna for your daily bread,
And tread the roads where angels tread.*
—ANGELA MORGAN.

Thursday

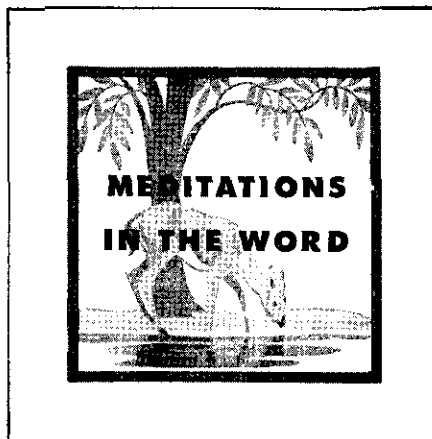
PSALM 148 (verse 1).

Let my soul praise Thee, that it may love Thee; . . . Thy whole creation ceaseth not, nor is silent in Thy praises; neither the spirit of man with voice directed unto Thee, nor creation animate or inanimate, by the voice of those who meditate thereon: that so our souls may from their weariness arise towards Thee, leaning on those things which Thou hast created, and passing on to Thyself, who madest them wonderfully; and there is refreshment and true strength.—ST. AUGUSTINE.

Friday

2 SAMUEL 20:8-13 (verse 12).

It was only a dead man, but his corpse served as an attraction to the army and they halted in their march to investigate,



Edited by EDITH M. BEYERLE

or otherwise regard the matter. It does not take much to detract the soldiers of the Lord often from their main business of pursuing the enemy: the newest model car, the latest style fad, the choicest housing facilities. But in taking a look time is lost, and too often money, also! God's battles could be better fought were there some "man" (twentieth century prophet) who could successfully cover over all the "dead" things that keep the saints from attending to God's business.—PAMELL.

Saturday

PROVERBS 18:1-12 (verse 12).

God hates high looks, and never fails to bring them down. All the arrows of God are aimed at proud hearts. O Christian, is thine heart haughty . . . ? For pride can get into the Christian's heart as well as into the sinner's. . . . Art thou glorying in thy graces or thy talents? . . . Thy flaunting poppies of self-conceit will be pulled up by the roots, thy mushroom graces will wither in the burning heat, and thy self-sufficiency shall become straw for the dunghill.—CHARLES H. SPURGEON.

Sunday

JOHN 12:23-33 (verse 32).

A story is told of a medieval saint who asked his attendants to lift him from his bed and place him on a cross, and as he lay there and breathed out his life he kept repeating with glowing eye and shining face the simple words, "It lifts me up, it lifts me up." These words suggest the uplifting power of the cross of Jesus Christ. That which naturally suggests only suffering, ignominy and defeat has become the noblest sign of all that is lofty, heroic and glorious in the story of redemption and the experience of the Christian.—A. B. SIMPSON.

Monday

ROMANS 7:15-25 (verse 18).

When we were in our sins we did not feel the weight of sin much or at all. We were like a man swimming under water. He does not feel the weight of the tons of water above him or around him. But take him out of the water and put a tub full of it on his head and then he will feel its weight, though so infinitely less. So take a sinner out of his element. Let him be

saved, and the slightest sin becomes a burden.—SELECTED.

Tuesday

MATTHEW 25:14-30 (verse 19).

There will come a time when we must render an account; when all superiority of strength or talent, or influence, or place, or fortune, will be leveled; when the strongest, and the cleverest, and the greatest, and the richest, must yield up and return their several gifts to Him who lent them, and with their gifts must render an account of the way in which they have used them.—JOHN BIRD SUMMER, 1780-1862.

Wednesday

REVELATION 7:9-17 (verse 12).

*Worship, honor, glory, blessing,
Be to Him who reigns above!
Young and old Thy name confessing,
Saviour! Let us share Thy love!*

*As the saints in heaven adore Thee,
We would bow before Thy throne;
As Thine angels bow before Thee
So on earth Thy will be done.*

—EDWARD ONLER, 1798-1863.

Thursday

EPHESIANS 6:1-13 (verse 12).

The great battles, the battles that decide our destiny and the destiny of generations yet unborn, are not fought on public platforms, but in the lonely hours of the night and in moments of agony. You are indeed "born to the fight," but do not mistake the nature of the fight. "We wrestle not against flesh and blood, . . . wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."—SAMUEL L. BREngle.

Friday

HEBREWS 12:1-13 (verse 11).

There is polish and there is *polish*, and the two are as widely separated as the poles. One is the superficial polish of a more or less superficial culture: the other the genuine polish of a supernatural experience. One is accomplished by studied effort or parental training: the other by the rigid discipline of a loving Heavenly Father and the hearty coöperation of its subject. The first will perish with its possessor: the other will live with him throughout the endless ages as the embellishment of the truly godly, to magnify the grace and tutorship of God.—PAMELL.

Saturday

1 THESSALONIANS 5:16-28 (verse 18a).

Thanksgiving must mean much more to us than the counting up of material gains. Great as such blessings are in many lives, thankfulness is no mere sense of satisfaction because of additions to the gains that can be measured by rule and weight. There are empty places in our lives for which we may well be unspeakably grateful.—PHILIP E. HOWARD.

In reporting change of address kindly give both old and new address.

August 13, 1961

LESSON TEXT—

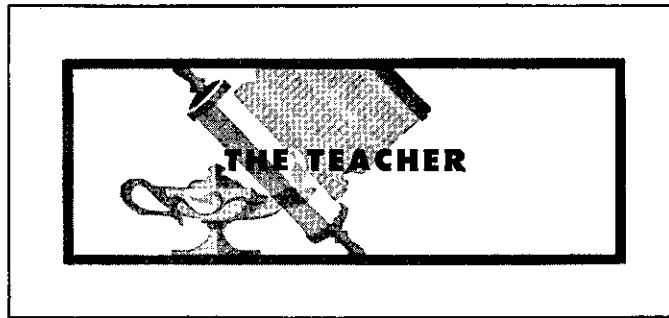
Acts 12:25; 13:4, 5, 13;
15:36-39; Colossians 4:10;
2 Timothy 4:11b; 1 Peter
5:13

GOLDEN TEXT—

2 Timothy 2:3

DEVOTIONAL READING—

2 Timothy 2:1-13



By Harold J. Sutton

August 20, 1961

LESSON TEXT—

Acts 15:22, 30-32, 39-41;
16:19-25; 1 Thessalonians
1:1; 1 Peter 5:12

GOLDEN TEXT—

1 Peter 3:14

DEVOTIONAL READING—

Philippians 1:3-11

John Mark, a Young Missionary

Three epochs stand out in Mark's life:

1. A *soul's privilege*. These were: (a) Christian home and parentage (Acts 12:12). (b) Godly relatives (Col. 4:10). (c) A holy fellowship: Jerusalem and Antioch with their attendant scenes. (d) Companionship (Acts 13:5).

2. A *soldier's defection*. "Mark . . . went not with them to the work." Why? Later we shall see.

3. A *saint's recovery*. Twelve years have passed. Paul says that Mark is a fellow worker and a comfort.

Read carefully Acts 15:37-39. "Barnabas determined . . . Paul thought not." The contention was sharp and the apostles parted. But the difficulty did not begin here.

Acts 13:5 says, "They had *also* John [Mark] to *their* minister." Why? The Holy Ghost says nothing of Mark in verse 2. And he is not mentioned in verse 3. Since Mark was neither requisitioned by the Holy Ghost nor recognized by the church, why was he included? The reasons were two:

First, Mark was a relative of Barnabas (Col. 4:10). And this was all the more reason he should not have gone. This was neither the first nor the last time that relatives have caused complications for the servants of God. Abraham went with God; Lot went with Abraham. And Lot, for years, was both headache and heartache to Abraham. More than one ministry has been embarrassed by the close proximity of relatives. Sunday is the minister's most important day. An effective ministry requires quiet, privacy, meditation and communion with God. Visiting relatives defeat the purpose of the day by rendering the minister ineffective through his occupation with other things. Or the preacher takes relatives into the home to live or help with certain aspects of the work—and is hampered by the actions and attitudes of the relative.

Second, Mark was not a missionary; he was a convenience. Underscore "*also*" and "*their*" (Acts 13:5). The first is an appendage; the second is an appurtenance. Our Lord's proven plan was that workers were to go two by two; and the Holy Ghost said two and the church sent two; Paul and Barnabas said three. The wonder is that it lasted as long as it did. The convenience became a contention and a cause of embarrassment to all. Since Mark was not there in his own right, he could be retained or dismissed, depending on which of the apostles won.

The effect of all this: (a) Upon the church—embarrassment and humiliation! Antioch was aware of the situation. Jerusalem had heard of it. Two traveling preachers (all there were) who had been separated by the Spirit and sent by the church, by whom a host of converts had been won. But now there was sharp contention, a parting asunder. (b) Upon Paul and Barnabas—misunderstanding, questions, reflections. Far better to have latched their own sandals, arranged their own housing and to be inconvenienced in a dozen directions than to have their good repudiated. Be sure there is no improvement when we substitute our plan for God's. Whatever and whoever our Mark, let us not include him if God has not. (c) Upon Mark—rejection, judgment, recriminations. Mark was wanting for the simple reason that too much was asked and expected. He may have filled another role capably; this he could not fill. Who knows the fears and frustrations caused by the impossible demands placed upon him? The true lack was in those who failed to discern his capabilities.

Silas, a Trustworthy Leader

It was the lot of Silas, the "man of the second place," to move in the background, and though he lived next door to greatness, he is never mentioned except in connection with another. A Roman citizen, spiritual, unfaltering in courage, Silas proved to be a worthy missionary.

I. THE COUNCIL'S DEPUTATION (Acts 15:22, 30-32).

Silas, who had already "proved his soul," was chosen to confirm the council's judgment by oral testimony. Both unblemished character and adequate ability were necessary for the designation "prophet" (v. 32). Gifts and graces alike were demanded. The importance of this calling stood next to that of an apostle (Eph. 4:11). For this Silas was deemed fit. In verse 32 there is a record of the splendid work carried on by the deputational team of which Silas was a part. They "exhorted [comforted] the brethren . . . and confirmed them." Preaching and teaching are needed equally for a well-rounded ministry and a well-developed fellowship.

II. THE MISSIONARIES' CONCENTRATION (Acts 15:40; 16:40).

Silas was back in Jerusalem but "the spell of Paul is upon him." Shortly, perhaps in the company of Peter (1 Pet. 5:12), he returned to Antioch. Upon Paul's break with Barnabas, Silas was ready and willing to undertake the hardships of the unknown. The rapidity with which the events of Acts 15:40-16:12 are sketched makes it impossible to measure the full import of this undertaking. The Asia Minor tour is covered in a verse or two. But it was not that easy. Read Second Corinthians 11:23-27. Everything possible was done by everybody possible—and Silas was half the team.

At first Europe was not contemplated. It was later included in response to the Macedonian call. The churches must now be confirmed and new trophies gained. Did they succeed? Acts 16:5 tells us "and so were the churches established in the faith, and increased in number daily." In Philippi, with its opportunity and opposition, Silas escaped the shadow. From Philippi they came to Thessalonica where the riot (Acts 17:6) brought their labors prematurely to a close.

III. THE CHURCH'S ORGANIZATION (1 Thess. 1:1).

Thessalonica, the capital of Macedonia, was about one hundred miles from Philippi. Here was a metropolitan center situated on the Roman road and containing great numbers of Jews. From Thessalonica Paul and Silas came to Berea where they were joined by Timothy. Soon the chief apostle went alone to Athens. Later, at Corinth, he was rejoined by Silas and Timothy.

What more is to be said of Silas? A careful reading of the Thessalonian letters reveals the kind of person he was. Paul's use of "we," "our" and "us" is by no means mere rhetoric. The references are plural and include Silas. This must be said: "He possessed the equipment of a spotless character, a clear knowledge, a wholehearted earnestness, a dauntless courage and a tireless zeal."

NOTES. "At midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them" (Acts 16:25). (a) "Midnight" hours come to all. (b) Such hours are the test of grace. (c) Such hours have their audience, too. The marvel of Christianity is that it can thus sing.

What One Witness Did

This is how one ALLIANCE WITNESS witnessed to at least five different families.

In 1959 when we were conducting our Campaign for subscriptions, I had the God-given privilege of receiving them. Our goal was 260 for 1960. Of course, as God always does when we pray and exercise faith, He helped us to go over that amount.

We had some money handed us to use for other subscriptions, and God led us to send THE ALLIANCE WITNESS to my nephew and his family in Texas. (They had recently been reclaimed in their Southern Baptist Church.) The gift card stated only "From the Christian Homemakers Class of C. & M. A., Dayton, Ohio," so until August, 1960, when they were here, they did not know who had sent it, but supposed we had something to do about it. It was only under God's direction.

My nephew told us that after he and his wife read THE ALLIANCE WITNESS, which they enjoyed immensely, he gave it to his pastor and asked his opinion of it. After he had had time to read it, the pastor recommended it to his congregation as a very fine, spiritual, food-for-the-soul, fundamental magazine.

He gave THE ALLIANCE WITNESS back to my nephew, who in turn gave it to an evangelist neighbor. The evangelist took it with him on a meeting in Oklahoma and recommended it to the congregation and left the magazine with that pastor to read.

THE PERFECT TEACHER

(Continued from page 14)

teaching of His Lord (verses 13-16). If men will acknowledge the quality of His teaching and bow to its authoritative demands, for them there will be happiness, and most of all a demonstration of fellowship of nature (verse 17).

Besides all this, for every believer there is a possibility of growing in teaching ability into the likeness of Christ in His teaching ministry. Of Christ it was said, "The Jews marvelled, saying, How knoweth this man letters, having never learned?" (John 7:15). This they said of One who had never been privileged to take a professional course of study in one of the recognized schools. In Peter and John they observed the same qualities as in Christ. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). It is evident that a fellowship of nature and experience will produce a fellowship of teaching skill. ♦ ♦ ♦

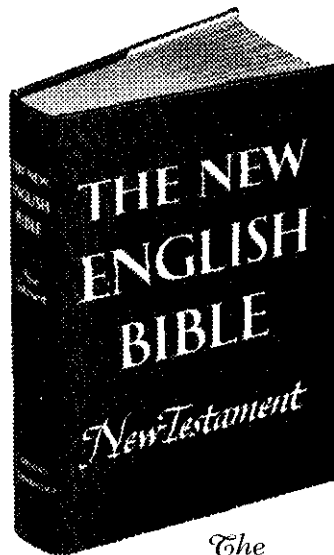
Through reading the magazine, praying, etc., my nephew was led of God to make a special trip up here in August of 1960 to try and help his mother and father. He almost felt as though his efforts were in vain and yet God has promised, "My word . . . shall not return unto me void." After his visit his mother was reclaimed into the fold. In January, 1961, she went to be with the Lord.

I had taken a few copies of THE ALLIANCE WITNESS to my niece, a sister of this boy, and when he was here for the funeral he saw them and told her to be sure and read them, that they were wonderful.—Mrs. PAUL D. STUMP, Dayton, Ohio.

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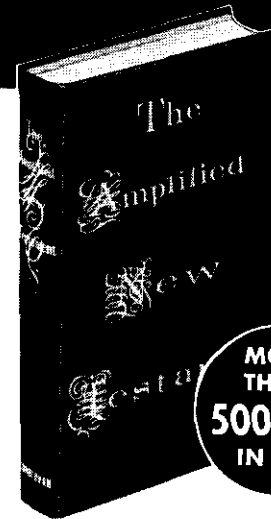
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The gospel of our Lord Jesus Christ—

Fifty Years in Viet Nam



*Rev. Doan-van-Mieng,
president*

THE Vietnamese Evangelical Church celebrated on Sunday, June 11, the coming of the gospel to Viet Nam fifty years ago. At least fifteen hundred people crowded into Saigon's Gospel Church for the morning service. Many hundreds more on the outside heard the service over the public-address system.

This was the opening day of the General Church Assembly. The main feature of the first service was a historical summary of the church presented by Rev. Tran-van-De. Monday morning delegates from the churches met in the Nguyen-tri-Phuong Church in another part of Saigon. The officers had invited their former president, Rev. Le-van-Thai, to speak Monday morning and Rev. Louis L. King, Foreign Secretary for The Christian and Missionary Alliance, to speak Monday afternoon. Their guest that evening was Pastor Gaston Racine, of Nice, France, whose prophetic message from Jeremiah 13:15-17 deeply stirred all who were present. He had been guest speaker two weeks earlier at the missionary conference in Dalat.

The newspapers gave the event wide publicity, and people throughout all Viet Nam know of the fiftieth anniversary of the coming of the gospel to this republic. Many government officials attended the Sunday meeting. In the downtown section of Saigon young people of the churches conducted an exposition near the National Assembly Building. This was viewed by fifteen thousand people and twenty-one of these confessed the Lord as Saviour after tarrying for interviews. The British and Foreign Bible Society also had an attractive exhibit.

A feature of the General Church Assembly was the method used to gain recognition by the chairman. Each official delegate had been given a big folder with a large number on it. When he wished to speak he held up his number. When the chair recognized him he would come to the microphone. Every detail of the business sessions was handled with such skill that missionary guests were filled with admiration.

Alliance missionaries first took the gospel to Viet Nam in 1911, and until recently the Alliance was the only evangelical society working there. The Evangelical Church of Viet Nam, which was organized in 1927, now has 25,000 baptized members and thousands of others who form the Christian community. There are 250 organized churches and 315 national workers who carry on all the ministries of the church. Over 1,600 persons were baptized last year.

Officers are Rev. Doan-van-Mieng, president; Rev. Pham-xuan-Tin, vice-president; Rev. Le-hoang-Phu, secretary; and Rev. Nguyen-van-Xuyen, treasurer.

THE CHRISTIAN AND MISSIONARY ALLIANCE

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