

MINISTERS AND CHURCHES

The revival campaign at Beals, Maine, opened Tuesday, May 7th. Rev. N. M. Israelson is assisting the pastor, Rev. F. A. Anderson.

Rev. F. A. Dunlop is assisting Rev. B. D. Price in evangelistic effort at Wood's Harbour, N. S., this month.

Rev. P. J. Trafton assisted Lic. Hubert McGeorge in special services at the Presque Isle Gospel Tabernacle in April. Brother Trafton writes that his health is improved and that he is open for calls as supply pastor or for week-end meetings. He supplied on the Hartland Circuit for Rev. A. D. Cann May 12th. Brother Trafton's address is 284 O'Dell Ave., Fredericton, N. B.

Rev. B. C. Cochrane will conduct the morning devotional period over CKCW, Moncton, May 28-31.

IN MEMORIAM

In loving memory of Walter C. Steeves who passed away May 16, 1941:

Tonight the stars are gleaming
On a lonely silent grave,
Where sleeps in dreamless slumber
One we loved but could not save.

The blow was great, the shock severe,
We little thought the end was near.
No one knows the silent heartaches,
Only those who have lost can tell,
Of the grief we bear in silence,
For the one we loved so well.
—Mother and father, brothers and sisters
and son Stewart

CORRECTION

In Ronald Sabine's article in the last Highway, the statement "Profession is what one says he is, but heart cannot take its place," should read, "Profession should accompany possession but cannot take its place."

NOTICE

Members of the Rooms Committee in charge of the Hotel and Dormitories at Beulah write that all rooms are engaged for this year.

IT PAYS TO PUSH REGARDLESS OF THE OPPOSITION

By The Editor

Much is being said and written about a revival for the nation and for the world. The year of 1946 has been designated as a year of major emphasis in evangelism by many of the denominations. A revival always incurs opposition by certain elements of society. There are those who prefer to sleep the sleep of death than to be awakened.

There may always be found some degree of opposition to the revival among those who are unsaved. They prefer to remain in their wickedness than to forsake their evil ways and find salvation through Jesus Christ. The opposition to the revival among the unsaved has been known to take even the form of violence. This type of opposition was sometimes manifest when revivals were at their zenith in the pioneer days of our country. Unprincipled ruffians sometimes organized themselves in bands for the purpose of breaking up revival services, in progress in the community.

These efforts to break up revival services by

violence were seldom successful. Such efforts served only to advertise the meetings and made friends of those who otherwise might have been indifferent. The attempt with mob violence to break up camp meetings and revival services have often been followed by a new quickening of interest and a mighty demonstration of God's power in the salvation of the lost.

Revival opposition has perhaps more frequently been found within the church than out of it. Many of the unsaved have welcomed the revival efforts on the part of God's people. Many sinners have had a profound respect for the manifestations of genuine revival power. While this is true on the part of many of the unsaved, many of the professed followers of Christ have opposed the revival. These are usually the luke-warm and the indifferent who want to remain at ease in Zion. They do not want to be awakened from their lethargy and indifference. The revival is too revolutionary for them. If they embrace the revival, it would revolutionize their lives. They prefer to oppose the revival rather than to pay the price which the revival would demand of them.

Ritualism usually stands out in opposition to the revival. There has been a decided trend in Protestantism toward ritualism within recent years. This trend has taken on amazing proportions in some of the denominations whose history and tradition has been non-ritualistic. The rise of ritualism in some of our American churches has been accompanied by a decline in evangelism. We have thousands of churches whose services are elaborately ritualistic who never attempt any revival effort. In some of these churches, the revival effort was a fixed part of the church program, a generation ago. But now the revival effort is never considered for a moment, and if it should be considered, it would meet with strong opposition.

While communism is opposed to all forms of religion, it opposes with renewed vengeance, the revival. The communists are aware that the revival is one of the most effective means for combating their movement. A news dispatch from New York bearing the date of January the 18th, 1946, says: "American youth for democracy—the junior edition of the communist party—is planning a propaganda campaign in the public high schools against the Youth for Christ movement." The same news dispatch reports one of the young communist leaders as saying: "The Youth for Christ movement 'must be combatted' and communism spread in its place."

The great Wesleyan revival was opposed by the ecclesiastical leaders of Wesley's day. When the church doors were closed to Wesley, he turned to the open spaces and began preaching to the common people as they gathered in open fields and along thoroughfares. We marvel at the stupidity and blindness of the ecclesiasticism that opposed the great Wesleyan revival. But the very movement which Wesley founded has in some areas today fallen into the same pitfall into which the ecclesiastics fell who opposed the Wesleyan revival. There are still ecclesiastical leaders among us who oppose the revival and brand it as a bit of fanaticism and unwholesome emotionalism.

William Booth, as the head of a new revival movement among the down and out classes, met with strong opposition in the early days of the movement. The Salvation Army had to win its way in the face of strong and determined opposition. The modern holiness movement under such leaders as John S. Inskip, Daniel Steele, and H. C. Morrison, met with strong opposition. A leader in high position in the Methodist Church, in the early days of the modern holiness movement,

said: "We are going to blot the holiness movement, out of the Methodist Church, if it tears the church to the mudsills." But none of these things have ever completely extinguished the revival fires. They may have smothered them for a time, but they ever recur to be manifest in the salvation of the lost. The revival will meet with opposition today as it always has, but it pays to push the spread of the revival, regardless of the opposition. The revival fires are now burning in many quarters. We should not allow them to be smothered by opposition. Our God is greater than any opposition. Therefore we have reason to be encouraged even in the face of opposition.—*Pentecostal Herald*.

THE BIBLE NOW IN 1,068 LANGUAGES

Some part of the Bible has been published in 1,068 languages and dialects according to a report just issued by the American Bible Society. Six new languages appeared in print for the first time last year. Three of these are African dialects, Gio, spoken in Liberia; Holo or Kiholo, in the Belgian Congo and Kim, spoken in French Equatorial Africa. Two dialects were published for use in Assam, Sangtam Naga and Southern Rengma Naga.

Twenty-five thousand Indians in Colombia now have the Gospel of St. Mark in Guajira, the first part of the Bible to be published in their own tongue. The work was done by the American Bible Society at its headquarters in New York City.

The whole Bible has been published in 184 languages; the whole New Testament in 235 additional languages; at least a complete book of the Bible in 560 additional languages and selections of the Bible in 89 more languages.

Bible Plates in Manila 90% Undamaged

The Bible House in Manila, belonging to the American Bible Society is badly wrecked, the Society has learned from its secretary there, the Rev. William H. Fonger, who was recently released from the internment camp, Los Banos. Plates for printing Scriptures in various Filipino dialects were stored in a concrete vault at the rear of the Bible House. About ninety per cent of these are undamaged, according to Mr. Fonger, but must be cleaned, and oiled and re-stored in a safe place. Printing will not be possible in Manila for many months, it is expected.

The American Bible Society already has on the press in this country 200,000 Gospels in Tagalog, Ilocano and Cebuano for the Philippines which will be forwarded as soon as they are ready.

A total of 12,403,541 copies of the Scriptures were circulated by the American Bible Society in 1944, this distribution breaking all previous records of the 129-year old society. The figures were 825,857 Bibles, 2,595,698 Testaments, 8,891,986 Gospels and other portions of the Bible. The two years 1928 and 1929 exceeded 11,000,000 and 1927 exceeded 10,000,000. No other years have been so large.

Even more striking is the comparison for whole Bibles, the 1944 number being 65 per cent more than the previous maximum, which occurred in 1883, when the Bible Society was undertaking to supply each home in the United States, where needed, with a Bible. The present large figure is the result of requests for Bibles from the Army and Navy and to the striking increase in Latin America.

The Testament figures were exceeded only by the previous year 1943. No small factor in the large distribution of Gospels were the record circulations in Mexico and Brazil.—Selected.