

The PENTECOSTAL

Evangel



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God's Strange Act, His Strange Work

EVEN hundred years before the day of Pentecost, the prophet Isaiah anticipating the same said, "With stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."

At the same time Isaiah declared, "The Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act." Isa. 28:11, 12, 21.

The age in which we live is one of many inventions, and man is bringing many wicked devices to pass. But God can outdo man every time in His divine works and acts. Read the story of Tubal-cain, who was an instructor of every artificer in brass and iron; of Jubal, and others in the Old Testament (Gen. 4:21, 22), and you will find their inventions, their so-called progress, was really a process of making themselves independent of God. Men said, "Let us build us a city and a tower, whose top may reach unto heaven." But God anticipated that by taking a man to heaven, even Enoch. That was "His strange act"!

The Lord chose a man following the plow, Elisha, and endowed him with a double portion of the Spirit of God—a strange act!

Then through the prophet Isaiah came the promise of the Messiah, "Behold, a virgin shall conceive, and bear a son"—a strange act! Isaiah spoke of this as a sign. Later, Simeon spoke of it as "a sign which shall be spoken against." The Modernist's objection to the virgin birth of Christ was thus anticipated. The unbelief of the professor of Christianity concerning this supernatural sign was anticipated and foretold in the Word of God.

The choosing of Israel out of the Gentiles, Christ com-

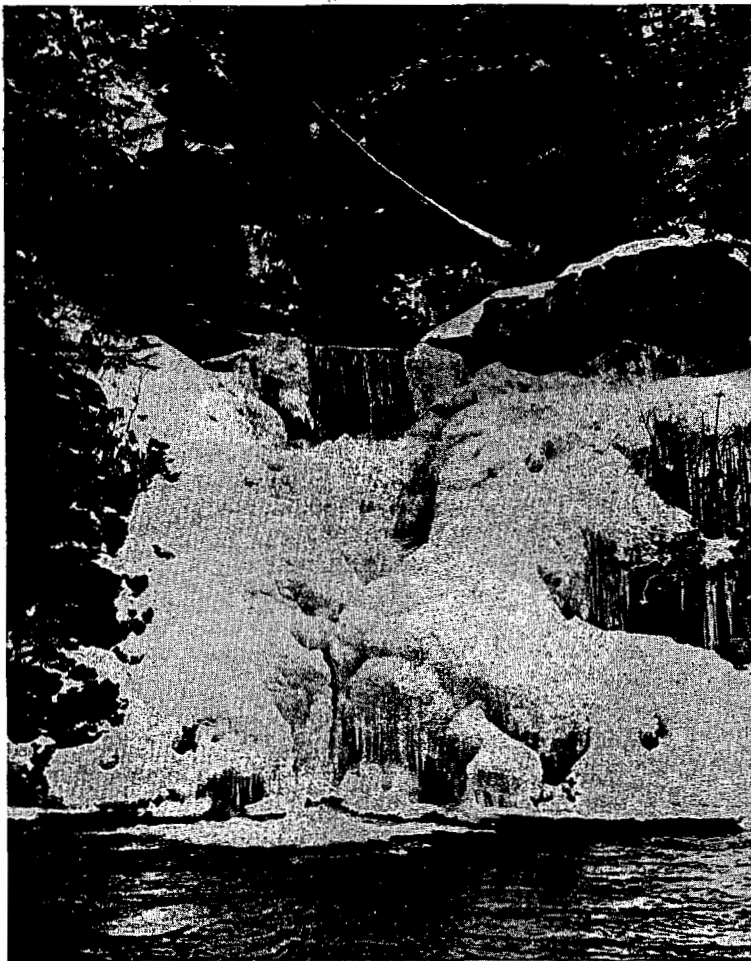
ing through the Jew, later Israel set aside and the Gentiles called in—all this reveals God's strange work, His strange act.

The calling again of Israel and God's judgment on the Gentiles is His strange work and His strange act yet to be seen. All through the sweep of the centuries God has been carrying out His divine plan, and it has been punctuated by what seemed to be very strange works and very strange acts to the finite mind. The trouble with the finite mind is that it only sees God's work through a microscope which magnifies a small portion of the whole—magnifies the thread and misses the pattern. The microscope examination of the thread brings out the seeming coarseness of the thread.

Go back and see the pattern foretold by Isaiah seven hundred years before Christ. Today we are centuries from the time when Christ underlined with red ink from resurrection lips the Spirit-inspired utterance of Isaiah, "For with stammering lips and another tongue will He speak to this people," by saying, "These signs—these strange signs—shall follow them that believe—that believe in Me—in My name shall they cast out devils; they shall *speak with new tongues*; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18. The deadly thing was taken out of the possessed one, out of the tongue, out of the serpent, out of the drink, and out of the bodies afflicted by Satan.

The poison of asps was under the tongue of some (Rom. 3:13), but to the believer upon whom this strange act of the Spirit's infilling had been enacted, and upon whom the strange act had been performed, the poison was taken out of the tongue. Where was the poison injected, and by whom? It was injected in the garden of Eden by the serpent. How did it operate? Listen to that word by Adam to his Creator in the first interview after the serpent had injected his poison: "The woman whom *Thou* gavest to be with me, she gave me of the tree, and I did eat!" There you have the venom hissed in the face of his Creator. That was Satan's work—his strange work, his devilish work, his antagonistic work.

But note the contrast: "He that speaketh in an unknown tongue speaketh . . . unto God . . . he speaketh mysteries." 1 Cor. 14:2. God's strange work! God's strange act! A cleansed tongue speaking what? Strange things, mysteries, secret things unto God! At the (Continued on Page Five)



How To Become an Overcomer

by

Smith Wigglesworth



Smith Wigglesworth, although 82 years of age, continues in active ministry. He still has the joy of seeing many souls saved, the sick healed, and believers filled with the Spirit. A letter just received tells of two being filled with the Spirit right in their seats while he was preaching. He still enjoys a ten mile walk as much as he did forty years ago. His book, "Ever Increasing Faith," has brought him a thousand letters from those who have been blessed by it. It can be purchased from the Gospel Publishing House for 75 cents postpaid.

to go to His Father to pray all night. Why? He wanted a renewing of divine strength and power. He wanted fellowship with His Father. His Father would speak to Him the word that He was to bring to others, and would empower Him afresh for new ministry. He would come from those hours of sweet communion and fellowship with His Father, clothed with His holy presence and Spirit, and anointed with the Holy Spirit and power He would go about doing good and healing all that were oppressed of the enemy.

When He met sickness it had to leave. He came from that holy time of communion with power to meet the needs of the people, whatever they were. It is an awful thing for me to see people who profess to be Christians lifeless and powerless. The place of holy communion is open to us all. There is a place where we can be daily refreshed and renewed and re-empowered.

In the 4th chapter of Hebrews we are told, "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works." Oh, what a blessed rest that is, to cease from your own works, to come to the place where God is now enthroned in your life, working in you day by day to will

and to do His good pleasure, working in you an entirely new order of things.

God wants to bring you forth as a flame of fire, with a message from God, with a truth that shall defeat the powers of Satan, with an unlimited supply for every needy soul. So, just as John moved the whole of Israel with a mighty cry, you too by the power of the Holy Ghost will move the people so that they repent and cry, "What shall we do?"

This is what Jesus meant when He said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God . . . that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." If we only knew what these words mean to us, to be born of God! An infilling of the life of God, a new life from God, a new creation, living in the world but not of the world, knowing the blessedness of that word, "Sin shall not have dominion over you." How shall we reach this place in the Spirit? By the provision of the Holy Spirit that He makes. If we live in the Spirit we shall find all that is carnal swallowed up in life. There is an infilling of the Spirit which quickens our mortal bodies.

Give God your life, and you will see that sickness has to go when God comes in fully. Then you are to walk before God, and you will find that He will perfect that which concerns you. That is the place where He wants believers to live, the place where the Spirit of the Lord comes into your whole being. That is the place of victory.

Look at the disciples. Before they received the Holy Spirit they were in bondage. When Christ said, "One of you shall betray Me," they were all doubtful of themselves and said, "Is it I?" They were conscious of their human depravity and helplessness. Peter said, "Though I should die with Thee, yet will I not deny Thee." The others declared the same; yet they all forsook Him, and fled. But after the power of God fell upon them in the upper room, they were like lions to meet difficulty. They were bold. What made them so? The purity and power that is by the Spirit.

God can make you an overcomer. When the Spirit of God comes into your surrendered being He transforms you. There is a life in the Spirit that makes you free, and there is an audacity about it, and there is a personality in it—it is God in you.

God is able to so transform you and change you, that all the old order has to go before God's new order. Do you think that God will make you to be a failure? God never made man to be a failure. He made man to be a son, to walk the earth in the power of the Spirit, master over the flesh and the devil, until nothing arises within him except that which will magnify and glorify the Lord.

Jesus came to set us free from sin, to free us from sickness, so that we should go forth in the power of the Spirit and minister to the needy, sick and afflicted. Through the revelation of the Word of God, we find that divine healing is solely for the glory of God, and that salvation is walking in newness of life so that we are inhabited by Another, even God.

IN THE first chapter of Mark we read of John the Baptist who was filled with the Holy Spirit from his mother's womb. Because of this mighty infilling there was a mighty message on his lips. It was foretold of John by the prophet Isaiah, that he would be the voice of one crying in the wilderness. He was to lift up his voice with strength, and cry to the cities of Judah, "Behold your God!" Isa. 40:9.

And so we find John as he pointed to Jesus, crying out, "Behold the Lamb of God," proclaiming Him the One of whom Abraham prophesied when he said to his son Isaac, "The Lord will provide *Himself* a lamb"—the Lamb of God and God the Lamb.

John was so filled with the Spirit of God that the cry he raised moved all Israel. This shows that when God gets hold of a man and fills him with the Spirit, he can have a cry, a message, a proclamation of the gospel that will move people. The man who does not have the Spirit of the Lord may cry for fifty years and nobody take notice of him. The man who is filled with the Spirit of God needs to cry out but once and people will feel the effect of it.

This should teach us that there is a necessity for everyone of us to be filled with the Spirit of God. It is not sufficient just to have a touch or to have usually a desire. There is only one thing that will meet the needs of the people today, and that is to be immersed in the life of God—God taking you and filling you with His Spirit, until you live right in God and God lives in you; so whether you eat or drink or whatever you do, it shall be all for the glory of God. In that place you will find that all your strength and all your mind and all your soul are filled with zeal, not only for worship, but to proclaim the gospel message, a proclamation that is accompanied by the power of God which must defeat Satanic power, discomfit the world, and redound to the glory of God.

The reason the world today is not seeing Jesus is because *Christian people are not filled with the Spirit of Christ*. They are satisfied with going to church, occasionally reading the Bible, and sometimes praying. Beloved, if God lays hold of you by the Spirit, you will find that there is an end to everything of the old life. All the old things will have passed away, and all things will have become new—all things are of God. You will find that as you are wholly yielded to God, your whole being will be transformed by the divine indwelling. He will take you in hand so that you may become a vessel unto honor.

Our lives are not to be for ourselves, for if we live for self, we shall die. If we seek to save our lives we shall lose them, but if we lose our lives we shall save them. If we through the Spirit mortify the deeds of the body, we shall live, live a life of freedom and joy and blessing and service, a life that will bring blessing to others. God would have us to see that we must be filled with the Spirit, every day live in the Spirit and walk in the Spirit, and be continually renewed in the Spirit.

Study the life of Jesus. It was quite a natural thing for Him after He had served a whole day among the multitude, to want

Dorcas

Acts 9:36-42

Lillian B. Yeomans
M.D.

Diligent Dorcas of the nimble needle! Practical, for she was "full of good works and almsdeeds which she did."

Alas how apt we are to forget to "perform the doing of it; that as there was a readiness to will, so there may be a performance also." 2 Cor. 8:11. Yet the Holy Ghost warns us, "That to him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Small wonder if Peter, a family man, who knew what it meant to provide for those of his own household by dint of hard labor on, and in, cold waters, felt, as he looked at the coats and garments Dorcas had made, and listened to the wails of the widows, that such a faithful servant of the Lord could ill be spared by the infant church.

The apostle was fresh from the miracle of the healing of Aeneas, a paralytic of eight years' standing. This had taken place at Lydda, "nigh to Joppa," as the result of which many had turned to the Lord, and Joppa believers, realizing that the Lord Jesus, who had made Aeneas whole, was just as all-powerful in Joppa as in Lydda, sent for Peter.

They loved Dorcas but the end had come, and all they could do was to "wash her and lay her in an upper chamber." But "was it all?" some daring souls asked. Had not the Lord Jesus Christ, when visibly present, raised the dead?—Jairus' daughter, the son of the widow of Nain, and Lazarus? And had not the Lord said, "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father"? John 14:12.

Peter, who had been personally present at the raising of Jairus' daughter, and doubtless also on two other occasions when the Lord brought the dead to life, was at Lydda, where by the power of God, through his instrumentality Aeneas had been delivered from a living death. So men were sent to Peter asking him to come "without delay." The words plainly show that Joppa believers were hoping, and praying, for the restoration of their sister to life.

What did Peter do? He lost no time but "arose and went with them." Acts 9:39. Then when he had listened to what the widows had to tell him of Dorcas' life, and had viewed the exhibit of the results of her labors, he put them all out, and did what he had seen the Lord Jesus do at the tomb of Lazarus—PRAYED. Then he turned to the body and said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, with faith in the power of the name of the living Christ glorifying his visage, she sat up. Then Peter gave her his hand and lifted her up and calling the saints presented her alive.

I have recounted this beautiful story in order to ask this question—what was the relation, if any, between the healing of Aeneas and the raising of Dorcas from the

dead? Do you inquire, "Was there necessarily any connection between the two?" Might I answer your question with another inquiry? What if Aeneas had failed to believe and fully receive the Word of God in the mouth of Peter, "Aeneas, Jesus Christ maketh thee whole," saying he "didn't feel whole"? In that event he would not have been healed. Matt. 9:29. "According to your faith be it unto you." And the revival at Lydda and Saron when all that dwelt there turned to the Lord would apparently not have occurred, and Joppa would not have been stirred to call Peter to save Dorcas from the grave. In other words the corporate faith which brought these things about would not have been inspired and exercised.

What is the lesson that we should learn from this?

We who are Christ's are members one of another and cannot live to ourselves. Our every step in faith moves the whole body forward. Alas we have also the awful power of retarding its triumphal march. The Israelites were held back seven days by Miriam's transgression.

Aeneas, lying on his bed of absolute helplessness, accepting the Word of God concerning himself and rising at God's word of command, become a link in the chain of God's beneficent purposes towards His church that brought about the stupendous miracle of the raising of Dorcas from the dead, and the salvation of uncounted souls. "Many believed on the Lord."

Are you being tested in spirit, soul, body? or all three? "Ask God for a word for your special case, and stand on it. When the Lord says, "I am the Lord that healeth thee," believe it no matter what you see, hear or feel. In other words refuse to accept the evidence of your senses, if such evidence contradicts divine revelation.

God will magnify His Word and, in the presence of weakness, failure, and apparent impossibilities make you more than conqueror. "Thou preparest a table before me in the presence of mine enemies," sings David, and your faith like that of Aeneas will lift the body of Christ of which you are a member to a higher plane.

What about Dorcas' experience before she was recalled by the Word of God in Peter's mouth? "The hidden things belong to the Lord our God" and the reserves of Scripture are to be respected by us just as much as its revelations.

But I feel impressed to relate the true

story of a woman of God who had an experience somewhat similar to that of Dorcas. Her daughter, a most spiritual woman, related it to me. When I spoke of her wonderful devotion to her mother she said, "I may well be devoted to her. She postponed heaven to come back to me because I called to her."

I said, "What do you mean?"

She said, "She was very ill and I was at her bedside. Quite suddenly she died. She became perfectly lifeless and nothing I could do would arouse her. When I saw that she was dead, I uttered an awful cry of anguish. I could not restrain myself. She was my all. To my amazement her eyelids flickered a little and after a moment she opened her eyes and became conscious. She recovered and when she was well enough I asked her where she was when she left me. She replied, 'My daughter I was in a boat, on a silver sea, I cannot tell you how heavenly calm it was, nor how happy I was, for the Lord Jesus was in the boat at the helm. I was on the way to heaven. Suddenly your awful cry of agony smote upon my ears and I could not leave you to suffer. I looked pleadingly to my Pilot and He asked me with His beautiful eyes if I wanted to go back. I said, "Yes" with my eyes and He gently turned the boat round and I found myself lying on my bed and looking into your face.'"

Perhaps Dorcas heard the wailing of the widows and asked to go back and make some more coats and garments.

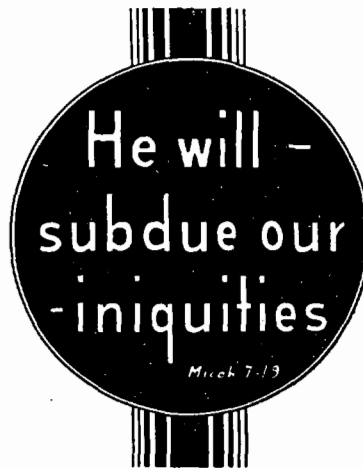
Divine Guidance

Divine guidance and the delightful consciousness of being under the direction of infinite wisdom and love—this is the privilege of the Spirit-filled soul. We may be weak, ignorant and liable to err, but we have a Friend who is able to keep us from stumbling and who will hold our hand and keep saying unto us, "Fear not, for I am with thee." We may not always be able to explain to others our convictions and leadings, but the heart is sweetly at rest in the sense of His presence and care. We may not always be conscious of that presence, like the horse that is allowed to run with a loose rein when he is keeping on the right way, but feels the rein when he turns to the right or left. So the gentle Spirit guides us with such delicate consideration for our own freedom of thought that we often are unconscious of His touch until we are on the eve of stepping aside. "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it."—A. B. Simpson.

Temperate in All Things

"The life of God in the soul has a much closer connection with modes of living than is generally supposed. If Christians, instead of indulging and pampering the appetite for meats and drinks, would be satisfied with simple nourishment, and with that quantity which is adequate to all the purposes of nature, what abundant blessings would result to body and mind."—*The Hidden Life*, T. C. Upham.

God cannot pour out blessings on a waiting people who would use the blessing selfishly.—*Van Tuyl*.



When the Angel Uses His Sharp Sickle

WHAT does the Bible say about the present war? Much. The Word of God is more up to date than next week's newspaper.

Among those who rallied around David were some from the tribe of Issachar, of whom it was said that they were men who had understanding of the times, to know what Israel ought to do. And as we rally around a greater Captain than David, He will give us understanding of the times in which we live, and cause us to know what to do.

Let us diligently search the Word in complete reliance on the blessed Holy Spirit, and He will not fail to take of the things of Christ and reveal them unto us, and to show us things to come.

We believe that the present world war is depicted in the third chapter of Joel. We hear the call, "Proclaim ye this among the nations; prepare war: stir up the mighty men; let all the men of war draw near, let them come up." Joel 3:9, R. V.

War has been proclaimed between all the great nations of the earth. For months past in this land, and for many years in other lands, vast preparations for war have been made. The mighty men of earth, the great statesmen, are surely stirred up, and their stirring speeches are broadcasted in many languages to the ends of the earth. The flower of mankind is called to war.

The word further goes forth, "Beat your plowshares into swords, and your pruning-hooks into spears." Today there is such a demand for iron and steel in every land that the instruments of agriculture are going into the melting pot to be turned into weapons of war. The Lord further says, "Let the nations bestir themselves, and come up to the valley of Jehoshaphat (Hebrew, The Lord judgeth), for there will I sit to judge all the nations round about."

The one most interested in the present conflict is the Lord of hosts. The prophet shows us that He will give the word to His hosts, "Put ye in the sickle, for the harvest (margin, vintage) is ripe: come, tread ye; for the winepress is full, the fats overflow; for *their wickedness is great.*" Those last four words are God's indictment against the nations. He says to us through the prophet Amos, "For I know how manifold are your transgressions and how mighty are your sins." Amos 5:12, R. V.

In the midst of these prophecies we find Joel sending up a prayer, a prayer that we too should utter in these last days. This is his cry: "Thither cause Thy mighty ones to come down, O Lord." The prophet doubtless remembered the time when Israel was oppressed by Syria; and how, through Deborah and Barak, a great deliverance came. In Deborah's song we are told the secret of this victory: "They fought from heaven; the stars in their courses fought against Sisera." Judges 5:20. What is meant by stars? Surely we have the interpretation of this in Rev. 1:20, "The . . . stars are the angels." The Lord of hosts has hosts of angels, angels that "excel in strength" (Psalm 103:20), and no man by

human strength will be able to prevail against them.

Says the Patmos seer, "And I saw, and behold, a white cloud; and on the cloud I saw one sitting like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14:14, R. V., margin. Can we not recognize the one upon the white cloud as He who declared at Jerusalem, "For neither doth the Father judge any man, but He hath given all judgment unto the Son . . . and He gave Him authority to execute judgment because He is the Son of man."

Here in this fourteenth chapter of Revelation we see a mighty angel coming down and executing judgment: "And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great winepress of the wrath of God. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs (200 miles)." Rev. 14:19, 20, R. V.

You say, "This is a very sad picture." Yes, it is; for sure and certain judgments are upon us. When Amos foretold the judgments of God he cried, "Seek the Lord, and ye shall live . . . seek Him that maketh the Pleiades and Orion, and turneth the shadow of death into the morning. . . . Seek good, and not evil, that ye may live: and so the Lord, the God of hosts, shall be with you. . . . Hate the evil, and love the good, and establish judgment in the gate: it may be that the Lord, the God of hosts, will be gracious unto the remnant." Amos 5:6, 8, 14, 15, R. V.

Study the whole of Joel's prophecy—the story of the devastated land, the judgment of locusts and other insects. And then the judgment of invasion by a great people and a strong. The land was as the garden of Eden before them, behind them was a desolate wilderness. Then came the call to repentance. Note carefully that the call to repentance came before the call to prayer.

We should do well to heed that call to repentance: "Turn ye unto Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the Lord your God: for He is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth Him of evil. Who knoweth whether He will not turn and repent, and leave a blessing behind Him?"

Then comes the call for the whole nation to gather for prayer: "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; gather the people, sanctify the congregation, assemble the old men, gather the children and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare Thy people, O Lord, and give not Thine heritage to reproach."

What response will there be to a united cry like this? The context shows us—the Lord will do great things. The picture is given of revival and restoration and the Spirit outpoured.

When John the Baptist and Jesus came, it was a time of spiritual drouth in Israel. "They have no wine" is what might have been written over the whole nation and over the whole world. Then Calvary! Calvary changes everything. God forbid that we should glory in anything these days, save that cross—the cross that means our crucifixion to the world and the world's crucifixion to us. Then after Calvary, Pentecost. The shed Spirit of Pentecost in response to the shed Blood of Calvary! And then, wine in abundance.

But what came after this? Blood—rivers of blood in the destruction of Jerusalem. Fire—yes, plenty, as the holy city was devastated. Vapor of smoke—the whole city and its environs a smoking ruin.

It was just forty years after Pentecost came to the city of Jerusalem in the first century, that the sudden destruction came, and the blood and fire and vapor of smoke foretold by Joel and reaffirmed by Peter on the day of Pentecost, were seen.

Nineteen centuries later, Calvary and its efficacious Blood have been made freshly real to us, and once again the Holy Spirit is outpoured as at the beginning.

On the first day of this century Pentecost fell in the city of Topeka, Kansas, and since then the Holy Ghost has been poured forth in every part of this world. And now, forty years later, we are seeing blood—blood flowing like rivers; fire—fire everywhere as vast numbers of houses are set ablaze by incendiary bombs; and vapor of smoke—as whole cities are given over to devastating fires. Have we not come to the days of final judgment, when God is calling all nations down into the valley of judgment, when the angel's sickle is sharpened ready to destroy the vintage of earth?

But there is a glorious word of grace that comes in the midst of the prophecy of the judgment of the great and terrible day of the Lord. Joel says, "Whosoever shall

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call on the name of the Lord shall be delivered," or as this is translated in the New Testament, "shall be saved." We are sure that in response to prayer, thousands of mothers' sons on the battlefields will call on their mothers' God and be saved. When His judgments are in the earth many will learn righteousness. Isa. 26:9. God will not fail to reserve to Himself a remnant in these days of judgment.

In the last four verses of Joel's message we have the glorious picture once more of revival and restoration. Retribution will have come to all the enemies of His people, and we see the Lord dwelling among His people. We note from the last verse of Ezekiel's prophecy that the name of the city from that day shall be, "The Lord is there." The Prince of peace will be there to establish His reign of peace.

These are solemn days, days in which we are called to watch and pray as never before. Everywhere we go we see the slogan on store windows, "Remember Pearl Harbor." The saints do well to remember Pearl Harbor. When they thought all was peace and safety, sudden destruction came. The Master bids us to be watchful, and to pray always, that we may be accounted worthy to escape the judgments that are surely at hand.

There is a more important slogan for us, however, one dropped from the lips of the peerless Son of God. It is this: "Remember Lot's wife." With her husband, she had had great opportunities. How often she must have listened to the prayers of faithful Abraham. But one day she and Lot pitched their tent toward Sodom. The next thing, we find them within. And there, where iniquity abounded, their love for the things of God must have waxed cold. Then came the warning of God's judgment. The angels bade them to escape for their lives, but Lot's wife did not seem to believe their message. Surely this world of judgment was a lie! No city before had had an overthrow by fire! She looked back longingly, and judgment came upon her. Upon the plains outside the charred cities there was a pillar of salt, a monument to an unbelieving soul. And pointing back to that monument, the Son of God solemnly warns us, "Remember Lot's wife!"—S. H. F.

God's Strange Act, His Strange Work

(Continued from Page One)

Cross relationship was restored. At Pentecost communion was restored. We see God's work, His act, at Calvary, and His strange work, His strange act at Pentecost, in the upper room! And the multitude was amazed and confounded, and many ridiculed His work, His strange work—the speaking in a strange language; and His act, His strange act, which caused them to be like drunken men.

But God is great enough to defy, to smile at, and to ignore the ridicule of man for His seemingly ridiculous acts. Yet God, by the foolishness of preaching, by the offense of the Cross, by the seemingly ridiculous speaking in tongues accompanying the incoming of the Holy Spirit brings salvation into man and thereby brings man back to Himself.

Isaiah anticipating this strange act declared, "This is the rest . . . and this is the refreshing!" And Paul commenting on

this strange act says, "He that speaketh in an unknown tongue edifieth—builds up—himself." 1 Cor. 14:4. And with interpretation, the assembly is built up. How? By what means? By the purged tongue, with the virus of the serpent removed. Satan injected his virus by speaking. His victim ejected it through the captured tongue in the face of his Maker. Man has been doing it ever since. Therefore, how great, how marvelous, how miraculous, how stupendous, how revolutionary is the act when that tongue is controlled, absolutely and entirely, for the time being, by its Creator, its rightful owner, and gives forth utterances in praise and admiration to Christ who redeemed it. Inspired by the Holy Spirit, utterances of praise and adoration ascend from earth to heaven, and the tongue, the being, the individual, is brought into entire harmony with the Father, Son, and Holy Ghost.

The critics say, "It is only momentary, it does not last." That is not the point. The point is this: The tongue, that tongue that has been dominated and controlled by an

alien, is for the moment absolutely and entirely controlled by its rightful owner. It is grace triumphant, the serpent defeated! No wonder that the enemy is working through the apostate church, the cold church, the criticizing church, the elder-brother church, against the last Adam, and the coming forth of His body, which is seeking to rise, to develop into the full stature of the man in Christ Jesus.

The first Adam was turned out of the garden for listening to false speech. The last Adam is bringing a new creation back triumphantly, victoriously, exultingly, with a new speech, to a new garden that He is preparing for them.

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! For who hath known the mind of the Lord? or who hath been His counselor? . . . For of Him, and through Him, and to Him, are all things: to whom be glory for ever. Amen." Rom. 11:33, 34, 36.

A Tibetan Miracle

A TRUE STORY BY W. W. SIMPSON

My son, William, 16 years old, and I had just returned to Kansu-Tibetan border, and Pastor Chow invited us to hold a week of meetings in the assembly which met in his house.

The audience was composed of men, women, and children; Chinese, Tibetan, and half breeds; believers and idolaters—80 to 100 in number. From the beginning the Holy Spirit was poured on us in true Pentecostal power and manifestation, confirming the preaching of Jesus, anointed, crucified, risen, ascended, glorified and coming again, in visible demonstration.

In the congregation was a half-breed deaf mute. No one had ever tried to teach him anything, the system of teaching deaf mutes by signs with the hands being entirely unknown in that remote part of the world. He was truly as stupid a human as ever lived. As I looked over the audience and saw his face so destitute of the least sign of intelligence, I thought, "How hopeless he is! How helpless I am to give him the slightest idea of God's grace and salvation."

However, he attended every one of the three meetings each day throughout the entire week. Though he could hear nothing, he could see the mighty workings of the Spirit confirming the crucifixion, for "before his eyes Jesus Christ was evidently set forth crucified among us." Many of the believers, men and women he knew, were thus used by the Spirit to demonstrate the crucifixion of Christ and their identification with Him in death, burial, and resurrection. He saw the agony on their faces as they were thrust against the wall. He saw the tears stream down their faces, and lastly he saw the joy unspeakable and full of glory as they were raised together with Him and seated in heavenly places, all by the operation of some almighty Power hitherto unknown to him.

Finally, about Friday when others came

to the altar, he arose and came too. I saw him kneel there with the others but I still thought of him as a hopeless case. I simply could not believe that he understood enough of the gospel to exercise saving faith. But my son, full of the Holy Spirit and faith though only a boy, went and knelt beside him, laying on hands in the name of the Lord. Soon the body of the deaf mute was trembling and he wept before the Lord the confession he could not speak. Then the peace and joy of the Lord filled him with laughter. In a few minutes the entire congregation was amazed that on the deaf mute was poured out the gift of the Holy Spirit for they heard him speak with a distinct tongue and magnify God. Not only so, but after speaking with a tongue a few minutes, we were astonished beyond measure to hear him interpret in the Chinese language such adoration, worship and praise as no mortal can speak unassisted by the Holy Spirit.

We all thought the Lord had healed his dumbness, but not so. When the operation of the Spirit ceased he arose with face beaming with joy, but he could mutter not a single word of testimony or praise. However, many times since, when engaged in prayer and worship the Spirit speaks again in tongues and interpretation.

The carping legalists of Jerusalem blamed Peter for what he did in the home of Cornelius until they heard how God had given the Gentiles the same gift that He gave the Jews at Pentecost. Then they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life." The same God who poured out His Spirit on Jew and Gentile alike 1900 years ago gave the like gift to this poor stupid half-breed Tibetan deaf mute. How intelligent believers in the Lord Jesus Christ here in America can still doubt and reject this modern latter rain outpouring of the Spirit is beyond my understanding.—*Glad Tidings*.

The Blood of Christ

JOSEPHINE E. TURNBULL

AS WE consider this most holy theme let us begin with three scriptures:

Lev. 17:11: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul."

Matt. 26:28: "For this is my blood of the new covenant which is shed for many for the remission of sins."

Heb. 12:22-24: "Ye are come . . . to the blood of sprinkling that speaketh better things."

To realize how sure our salvation is, how real our deliverance and vital relationship to God, we need to consider deeply the Scriptures that teach us about the blood, "The precious blood of Christ as of a lamb without blemish and without spot." We are on most holy ground as we speak about His blood, and God has much to say to us about it. There is a sad lack of clearness of understanding concerning the efficacy and power of the blood of Jesus Christ. God's Son, as is evident from the doubts and fears of so many Christians. Many are in a most unsettled and unhappy state because they do not understand, or do not believe, what God says to us regarding the precious blood of His Son.

Let us be very open-hearted and direct as we look into His Word. Let us not be vague or indefinite. In Lev. 17:11 we have the Old Testament statement that so largely explains the sacrifices. Those sacrifices, we must remember, were types, shadows of good things to come. They were God's pointing forward to His sufficient Remedy for sinful man. Notice the things God says in this scripture: "The life of the flesh is in the blood. I have given it to you upon the altar, to make an atonement for your souls." Hear it! For it is the blood that maketh an atonement for the soul. The type speaks,—"the blood and nothing else." This is conclusive. God says, "I have given it to you upon the altar, to make atonement for your souls." "Upon the altar." Don't let us forget that. Remember that rugged Cross; remember Calvary where the blood of Christ was shed to make atonement for lost, sinful man. This is God's holy plan. The blood of Christ is so precious in God's sight that He will not allow aught else to be added to it to make atonement for the souls of men. It was life poured out; a vicarious offering. This is the ground of God's righteousness in justifying an ungodly sinner who believes on His Son. And it is the ground of the sinner's confidence in drawing nigh to a holy God.

In Matt. 26:28, Jesus is speaking as He sat with His disciples in that last supper. This cup is my blood of the new covenant which is shed for many for the remission of sins. As we accept the blood we enter into covenant relationship with God—we enter salvation. Every time we take the

communion cup we show forth Christ's death, His blood shedding. We declare that we believe and appropriate the blessings procured for us through the giving of that holy, precious blood. It is the blood of the everlasting Covenant.

In Heb. 12:24, we read that we come to the blood that speaketh. This indicates that the ministry of the shed blood of Christ has a continuous ministry. This is important for us to know. Let us remember that it was offered once for all, a full atonement on the altar for us. It was a finished work; but the ministry is continuous. What does this blood of God's Son speak? "It speaketh!" Let us hear again the blessed message unfolded by the Spirit through the Apostles' writings in the Epistles. Let us think and accept the Scriptural truth definitely and positively.

The blood speaketh of Redemption,—we are redeemed. Read again those words in Heb. 9:12, "By His own blood He entered in once (for all) into the holy place, having obtained eternal redemption for us." Hear, all you troubled, uncertain, fearful ones! He obtained this eternal redemption for you. The blood speaketh this continually. Look again at the truth in Eph. 1:7, "In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." Accept what is told us in 1 Peter 1:18-19 and in 1 Cor. 6:20. We are redeemed with the precious blood of Christ. We are bought with a price. What does it all mean? It means that we belonged by nature to another, other than God; and we have been purchased from that one, from his control and power by the paying of a great price—a price far exceeding the debt that made us the slaves of the cruel prince of this world. Satan knows full well why God's Son became flesh and blood. He knows the full price has been paid for the redemption of man. The blood of Christ has been given, His life for our life, to set us free from Satan. The blood speaketh this continually. And, alas! we don't half believe it. We hesitate, we waver in accepting what God in His grace so freely offers

us. Sometimes we believe and praise and are lifted into a realm of marvelous victory and freedom. Again, we look at our failures, at the power of the enemy, and down goes our spiritual thermometer. But God's facts remain unchanged. The blood still speaks.

Through redemption flows God's marvelous grace,—and by that grace we are justified freely. Rom. 3:24. We stand before God acquitted, guiltless, no record of sin against us. The blood of sprinkling speaketh this. Not only so, we are washed, loosed, cleansed from all sin. Rev. 1:5; 1 John 1:7. The Bible standard of a holy, sanctified life is a high standard—cleansed from "all sin." Frances Ridley Havergal said, "If 'all' doesn't mean all then what does it mean?" She entered into soul rest, after being born again, and after much self-effort and struggle, by believing the Word of God concerning the blood of Jesus Christ, His Son, and was used throughout her life to show many the Scriptural way into a Christian life of liberty and joy.

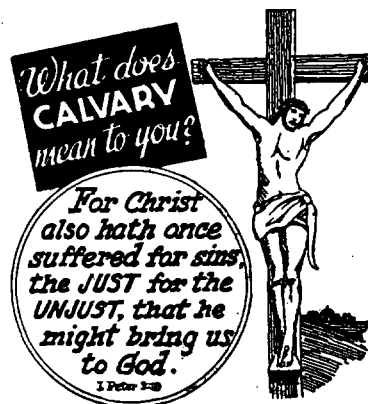
The blood of Christ speaketh peace. Read the gracious words of Col. 1:19-20, "Having made peace through the blood of the Cross—" Peace! no estrangement, no war, nothing between us and God. He is reconciled. The unrest and disturbed condition of this world cannot change the message of the blood of Christ. Therefore we can believe and sing, "Peace, perfect peace in this dark world of sin; the blood of Jesus whispers peace within."

Again, let us consider Heb. 10:19-22. The blood speaketh access into the holiest, into God's presence for prayer and communion. "Having therefore, brethren, (not sinners, but members of God's family) boldness, or liberty, to enter into the holiest by the blood of Jesus, let us draw nigh." How precious, how priceless our privilege to draw nigh into the holy, loving presence of God, not only for ourselves, but for others. Come without fear, through the blood of Christ, and make intercession for loved ones, for the lost and needy everywhere.

One word more in connection with the blood, that word is Victory. Victory through the blood, Rev. 12:11, "And they overcame him by the blood of the Lamb and by the word of their testimony and they loved not their lives unto the death." The names given to this "him" we are to overcome, as found in verse 9 and 10 of this chapter, show us how cruel, malignant, and great a foe he is. He is the great dragon, old serpent, the devil, Satan, the deceiver of the whole world, the accuser of the brethren! But the blood of the Lamb overcomes him! "The blood, the blood is all our plea."

Who Put It There?

At the close of the last century a Korean scholar and aristocrat, Yi Sang-jai, was cast into prison for two years by his autocratic king, for utterances derogatory to Eastern rule. On the outbreak of the Russo-Japanese War, arrested on an unnamed charge, he was again imprisoned. "In my distress unconsciously," he says, "I lifted up the corner of the coarse reed mat that covered my prison floor, when, lo, what should I see beneath it but a little book with red cover, and a Chinese inscription. It said, 'The Gospel according to St. John.' Had I found the elixir of life I could not have



been more overjoyed. Here was a book, and I could read, and such a book. I read it through that day. Yes, read it through, twenty-one chapters and like a breath of life it was to me.

"The next day I read it again, and as I read I prayed that God would open my eyes. Would you believe it," said he, "as I read it and continued reading, Jesus rose before me, divine, the great Saviour. I had been wholly wrong in my estimate of Him. He was, as I saw from the first chapter of John, God indeed. After I had read it through about thirty times, one morning word came that I was free. 'Free?' asked I of the officer. 'Why was I arrested in the first place, and why am I let go now?' 'I don't know,' said he, 'but you are free.' So I returned home and on my way home I asked myself, 'Who locked me up in prison?' My soul answered, 'God.' 'Why did He lock me up?' 'That I might have a vision of Jesus, the divine One.' Thank God for all His goodness."

Thus Yi Sang-jai, Greatheart of Korea, came forth out of his prison experience to be for twenty-five years an apostle and teacher to his own ancient people.

The Joyfulness of Christianity

There is a quality in the character and life of Christ which is liable to be overlooked, but which is of supreme value. It is the spirit of gladness. While the Lord Jesus was never hilarious or unrestrained in the expression of His joy, yet He was uniformly cheerful, and the life that copies Him will always be known by the shining face, the springing step, and the atmosphere of cheerfulness. Even when His heart was breaking, the Master rose victorious over the agony of the cross, and "for the joy set before him, endured the cross, despising the shame." We cannot rise triumphant over any trial until we see the victory beyond. There is nothing that more commends the glorious Captain of our salvation to the admiration and imitation of every suffering soldier in life's battle than the victoriousness of His spirit. There is no touch of craven fear; there is no shade of morbidness and gloom. He is the triumphant Christ, and He is leading us on to be "more than conquerors through him that loved us." "In the world," He says, "ye shall have tribulation, but be of good cheer, I have overcome the world."—A. B. Simpson.

Secret Study

Pre-eminent, supreme among the helps to secret prayer I place, of course, the secret study of the holy written Word of God. Read it on your knees, at least on the knees of your spirit. Read it to reassure, to feed, to regulate, to kindle, to give to your secret prayer at once body and soul. Read it that you may hold faster your certainty of being heard. Read it that you may know with blessed definiteness whom you have believed, and what you have in Him, and how He is able to keep your deposit safe. Read it in the attitude of mind in which the Apostles read it, in which the Lord read it. Read it, not seldom, to turn it at once into prayer.—H. G. C. Moule.

There are always lazy people who have nothing to do whom the devil would use to hinder those who desire to work for God.

A Bunch of Ribbons and a Bible

SOME years ago a friend of ours, who is a great lover of the Word, wrote an article in which he told of a simple plan that he had adopted for Bible reading and which he recommended. His counsel was this:

Get six lengths of narrow ribbon, all the same color or in every shade of the rainbow, just whichever you fancy, and a small steel or bone ring. Sew the ribbons on to the ring so that you have a bunch of bookmarks and you are ready for my way of Bible reading.

Put the first ribbon in Genesis, chapter one, and the second in Joshua, chapter one, the third in the first of Job, the fourth in the first of Isaiah, the fifth in Matthew, chapter one, and the sixth in the first chapter of the Acts. In this way you can cover all the great sections of the Bible.

Ribbon one is to be used while reading the Books of Moses.

Ribbon two covers the Historical books.

Ribbon three the Poetical Works.

Ribbon four the Prophetical Writings.

Ribbon five will take you through the Gospels, and

Ribbon six the Acts and Epistles to the end of the New Testament.

The first division has 187 chapters. The second division 249, the third 253, the fourth 25, the fifth 89, and the last 171.

Now start to read and on Monday you read your portion from the books of Moses, Tuesday from the Historical Section, Wednesday from the Poetical and so on through the week of six days, leaving Sunday free for you—to read in any portion of the Word; this is your day off from the system. You will not finish all the sections in the same week or at the same time, for you will have read through the five books of Moses before the Prophetical, but whenever you get to the end of a section you move your ribbon back to the first chapter and start again.

One of the interesting features of this method is that while you are reading of

Abraham or some other Old Testament character or prophecy, you are at the same time reading about their testimony or faith or fulfilment in the New, and this happens over and over again during your reading under the ribbon system. You never seem to be far off from the New Testament, and you never spend months in one particular sort of literature—you cover it all, treating it as a library of Divine wisdom.

Now how much should you read a day? It depends largely upon your own inclination and time, but it is certainly true to say that if we have a love for the Book we will find time to read it, and the only way to fall in love with the Bible is to read it until you do.

We suggest that you read at least four chapters each day. When you come to a book or epistle with five or six chapters, read them at one sitting. Ask God to give you a good appetite for the Word, to wake you early every morning to enable you to keep your early morning tryst with Him.

As you start to read each day, ask the Lord to open your eyes to see wondrous things in His Word. He will. Ask for understanding. He will give it. Pray that in the daily reading of the Word, His truth may be made alive in you. Do not forget to offer this prayer continually, "Order my steps in Thy Word; and let not any iniquity have dominion over me." Psalm 119:133.

Some may prefer the system of Bible reading that was recommended by McCheyne, in which you read two chapters from the Old Testament each day, and two chapters from the New. Following this system you read the Old Testament through once a year, and the New Testament and Psalms through twice. We have this system in pamphlet form. It can be obtained from the Gospel Publishing House at a price of 10 cents per dozen or 30 cents per 100. We knew one sister who followed this system for forty years and found it a great blessing. In that time she read through the Old Testament over forty times and the New Testament and Psalms over eighty times, and as a result her life was very saintly.

Early Conversions

Suppose that Paul had been converted at seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty.

How much more a soul is worth that has a lifetime of opportunity before it than the soul which has nothing! Lambs are of more worth than sheep in the realm of souls as well as in the marketplace.—J. O. Wilson.

The Power of Prayer

*With empty purse, must I stand aside,
Like some poor dog to his kennel tied?
My chain so short, and its links so few,
So little there seems that I can do,
But idly to stand and just look on,
Powerless to help in a world gone wrong.*

*When Hagar sat in the desert wild,
With water spent, and a dying child,
God opened her eyes that she might see,
Close by was a well with water free.
So close to me is a mighty power
That I may use in the silent hour,
To open the vaults where the gold is stored,
And open hard hearts too prone to hoard.
Such power for me, a sacred trust
Even to me, poor worm of the dust.
"Lord, teach me to pray."*

THE REGIONS BEYOND

SEND ALL OFFERINGS TO NOEL PERKIN ··· 336 WEST PACIFIC ST. ··· SPRINGFIELD, MISSOURI

Mother of Nine Hundred

Many friends are interested in the magnificent enterprise being carried on in Egypt where 900 orphans are being clothed and fed, educated and given Christian training by their American "Mamma"—Lillian Trasher. Some have asked whether or not we are able to get funds to Miss Trasher, to which we have been happy to reply that we have been cabling our remittances to our sister quarterly and she has acknowledged receipt of them regularly.

However, with the marked increase in prices, Miss Trasher is finding that the amounts we have been able to send have been entirely inadequate to meet the needs for her large family. We pass on to our readers a portion of her last letter:

"Your last remittance lasted us just long enough to go down and pay what we owed on our bread bill. Now we are expecting your cable next week. I owe \$1,000 for bread alone. Our bread costs about \$25.00 a day."

Sister Trasher points out that before the war she often received substantial contributions from individuals in America, but now with the uncertainty of mail service she receives practically nothing except what comes from the Foreign Missions Department.

She goes on to explain: "The strain is telling on me. I'm really very tired today—sick babies, no money, etc., but I'll be fine again in a day or two. I'm perfectly well—only tired. I guess that is more or less normal with all mothers of nine hundred children! God bless you for all you are doing to help us!"

We are sure that friends, knowing this little side light, will be eager to rally to the assistance of our sister on the mission field with her tremendous responsibility. Offerings should be marked "For Lillian Trasher's work," and sent to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri. All funds designed for her will be sent to her 100% as designated.



Hilda Reffke and her Cuban Sunday School class.

Things You Want to Know

In this column John Hall is answering from week to week questions which are asked him concerning life in Mossiland, French West Africa, where he and his wife have spent several years in missionary work.

"Raising the Roof"

Building a native hut is not quite so simple as civilized people think. Relatively, it is just as large an undertaking as to build a home in this country. The consent and advice of the elders is obtained. Women and girls carry water, men and boys tread the mud, old men methodically fashion the mud balls which are carried by children to the men laying them in a slightly reclining position on the wall. The wall completed, the doorway is then cut out with a native ax.

Now the Roof

A special kind of grass has been sought and cut, laced in long strips with bark like raffia. Suitable poles are sought and prepared in the bush, carried to the place and tied together at the apex of the cone with bark rope. Circular strengthening is provided by bound grass cables. Then the roofing grass is unrolled in a circular fashion around the very bottom and rudely sewn to the form. They work up-

wards in shingle-laying fashion until at the finish they bind it securely with bark rope.

"Up We Go"

Then twenty or thirty men and boys lift the roof and advance to the hut wall. One edge is rested on the wall while half of them go inside the hut and then all lift it clear again and the roof is set in its intended position atop the wall. Then comes the mudding of the wall with a size of lowland mud and cow manure mixture to protect against driving rains. The floor of the hut is covered with red laterite and pounded hard with a pounding block. Then—move in.

Harvest Time in Liberia

A. J. Princic

These are busy days here in Liberia, for it is the rice-cutting time. The farms of the natives are all aglow with the heavily drooping golden heads of ripened rice, ready to be harvested. Every native, young and old, even the mothers with small babes strapped to their backs, are busily working from early morn till set of sun, reaping, ever joyfully reaping. They seem heedless of the burning tropical sun, nor do they care much about the added burdens of the day, for they are assured that if they work faithfully they will surely reap an abundant harvest.

Thus they toil on until the enchanting hour comes again, when the sun sinks in the west, and its last deep golden rays are kissing the cumulous clouds. Then a hurried farewell as they hasten away to yield to the inevitable somnolence that conquers all at eventide.

In the distance we hear a rhythm of chantlike melody—it's the reapers, homeward bound, singing as they come, their folklore song of the harvest. Now we see them as they pass by, a long moving single column of tired but happy harvest-laden people, silhouetted against the evening sky.

Yes, they are on their way to their village and their homes, rejoicing, bringing in their sheaves. Their cheerfulness at work presents to us an impressive spiritual lesson and example. We, too, shall reap an abundant harvest of souls if we prove faithful to the Master's call and His loving bidding—"the harvest truly is great, but the laborers are few."

Bringing Them In

Word has come to us from time to time that it is quite an interesting sight when on Sunday morning a group of Cuban children can be seen clamoring after their missionary, Hilda Reffke, as she goes along the village road from door to door to gather up her Sunday School. Miss Reffke writes:

"In Sunday School yesterday we had thirty out in spite of all the mud from the hard rains of the last few days. One of the girls from the Havana Assembly comes out here every Sunday morning to help me gather up the children from the different homes.

An Unusual Friday Meeting

"Last Friday I happened to be at the home of four children who come to the services regularly when it poured down rain so hard that we couldn't go out so we sang our choruses there and had a Bible lesson. Afterward I had the opportunity to testify to the parents who had been listening to the children. It brings real joy to one's heart to be able to tell the gospel message to those who really are hungry."

"TRUSTING THAT SOME WILL CATCH THE VISION"

In writing from Sao Paulo, Brazil, Theodore and Tima Stohr express the trust that "some will catch the vision and feel led of the Lord to help" in providing the means to buy a lot and construct a temple at Ribeirao Preto, where they are stationed; and also to provide funds for the support of two workers. "What could give more results than supporting a native evangelist to spread the gospel?" they ask.

"It has been one year since we left home to take up our work for the second term in this field of Brazil. We have been happy in the work of the Lord and we can say the Lord has been with us. Some weeks ago we felt the revival fires burning and since then we have seen four baptized in the Holy Spirit and several have been saved. The presence of the Lord being more precious in each meeting.

More Open Doors

"We have been able to open three doors for the preaching of the Word, with prospects of opening at least two others in the near future. We need, however, consecrated native workers to help us in this field; and workers call for support. At the present time we could place two workers if we had their support.

"We have just returned from a trip to



Raising the roof

Sao Sebastiao do Paraiso where the work was started about two years ago and today they have their own temple and about eighty members. They have had lots of persecution but it has only drawn the believers closer to the Lord and helped to spread the fire of the Holy Spirit to other hearts. One man shot at the church with his revolver, another hired a woman to perform witchcraft for a whole week, and others have received persecution in other ways, but all are determined to press on deeper with the Lord.

Looking to the Lord

"We have been looking to the Lord to help us in buying a lot and constructing a temple here in Ribeirao Preto and now we present the need to you, trusting that some will catch the vision and feel led of the Lord to help in this great need.

"We ask you to remember us in prayer as we enter the coming fiscal year of our work, that many new doors will be opened to us and that God will give us health and strength to push the battle forward to every town, village and hamlet before the Lord comes."

The Power of Gospel Literature in Nigeria

Everett L. Phillips

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. This Scripture is having a glorious fulfilment in Nigeria, West Africa. For over fifty years the Bible has been printed in the principal languages of this British Protectorate; large churches and many schools dot the roads, each contributing to the enlightenment of the people.

Many zealous Nigerians, reading what God has done for His people in days gone by, have begun to seek the deeper things of God. There is a spirit of seeking after the truths of God's Word. Literally tens of thousands of people have been saved and have received the Baptism with the Holy Spirit. The great need is to teach this group of people the truths of God's Word.

Our Task

Our great task in Nigeria is not to create a desire for God and His Word, but to satisfy that need with the riches of God's Word. Stop in any bush town with us for a service; when the people learn that we will preach the Word of God to them, an ever-increasing audience is assured. When we announce through the Nigerian Evangel that our Bible School will open, applications begin to pour in. Since it is possible to accept only those who by experience, qualify for the service of the Lord, many must be refused.

Many fathers have come with their sons, requesting that we take them into our home and train them in the things of God. They will send their young men to us and pay all of their expenses, IF, after one or two years, we will send them back to preach to their people. We have wished that it might be

possible to accept many of them, but since it is necessary for us to travel extensively, it is not practicable.

Hungry for the Word of God

In our last Bible School session seven men received the Baptism one night. One of them returned to his town at the close of the month and, calling his people together, preached the gospel to them with great power and anointing. That heathen town was stirred so much that the town chiefs called me and insisted that this young man remain and teach them. I consented on condition that they would build a church and a house for their worker. In record time the land was cleared and the church and house were built. Today that worker has been moved to another station, leaving behind him a well-trained and organized church. They have a membership of over sixty, most of whom have received the Baptism. Yes, people are hungry for the Word of God!

A Ripe Field

Of course, such a ripe field has been an opportunity for every unscriptural teaching. Literature of every description has flooded the country. Such literature, I'm sorry to say, has mostly come from America and, I'm sure, far outweighs in volume the literature sent by responsible evangelistic groups.

Some small evangelistic bodies in America, unable to send missionaries, have sent large volumes of good literature and tracts. Through them, churches have been established and many converted. In fact, one small church in America has over two hundred churches in Nigeria established through the ministry of printed material backed by fervent prayer.

The Need

At the present time we have need of equipment to print in Ibo, Efik, and Okrika, the languages of the three peoples that our Mission touches. Tracts by the thousands should be printed. Simple books that we have written and that have been translated into Ibo should be printed for the training of our people. Song-books must be printed in these languages. And notes that have been laboriously copied by hand in these languages must be printed for our Bible School students.

The Mission owns a multigraph machine with which we are able to do all the necessary work, our greatest need being added equipment, such as multigraph type, paper, cardboard for light book-covers, and a stapler capable of stapling booklets one-half inch thick, etc.

In the past people have said, "Oh, that I could preach the gospel to hungry people!" Here is an opportunity for you to preach the gospel in three languages!

Send all offerings for this need to Noel Perkin, Missionary Secretary, 336 West Pacific Street, Springfield, Mo., designated for "Literature in Nigeria."

French Pentecostal Work in Canada

In the early twenties God in His grace opened the way for the French Pentecostal As-

sembly to be organized at Montreal. Since that time the Lord has saved, healed and baptized with the Holy Ghost hundreds of believers, and lay preachers have established out-of-town works. Pastor P. C. LeBrocq, one of the pioneers of this work, has an assembly in the north end of Montreal.

A New Bible School

This fall the Berea Bible Institute was opened for the training of French-speaking Pentecostal young people for the work of the Lord in this field at America's door step. Walter L. Bouchard is the principal of this school, located at 1750 Gouin Boulevard East, Montreal, Quebec. Miss A. G. Canac, returned missionary from South America is one of the members of the faculty.

Your prayers for this school will be greatly appreciated. It is the first and only French Pentecostal Bible School in the Western Hemisphere. It teaches the pure gospel, keeps the missionary spirit to the fore and trains workers for the mission field. Many doors are wide open for trained workers.

A hearty invitation is extended to all pastors and evangelists of the fellowship to visit the French Bible School when passing through Montreal.—Submitted by Gerald V. Dutaud, Secretary of the Central French Pentecostal Assembly in Montreal.

Filipino Convention

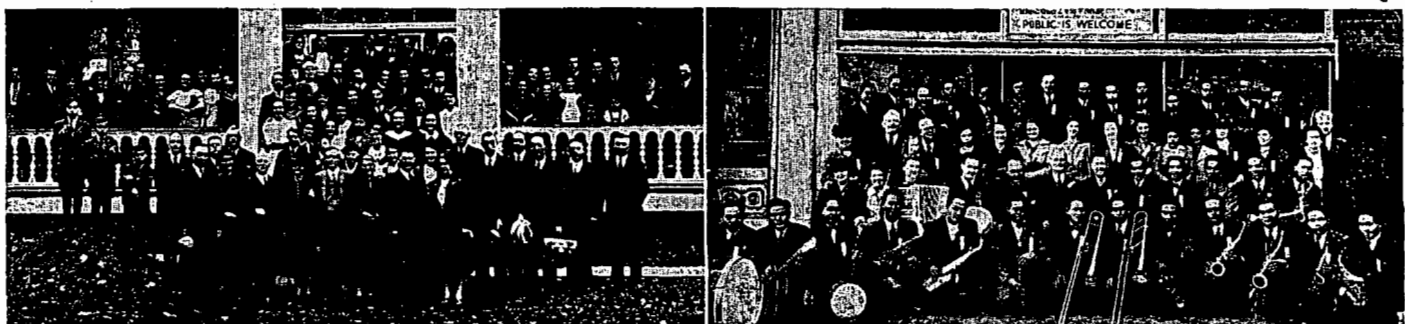
I am happy to write you of the wondrous blessing that was manifested in our Filipino convention held in Sacramento. God's presence and approval were felt not only in the convention hall but also in the street meeting. The power of the Word was so piercing that many raised their hands for salvation and several people came to the altar. Several testified of healing for their bodies, and the saints enjoyed a gracious revival spirit.

One marked feature of the convention was the spirit of prayer which prevailed in all the services. The six o'clock prayer meeting each morning was a great blessing to the session. Often before six a good number of people were already weeping at the altar. In the afternoon and evening meetings also we saw the people flocking down the aisles to the altar with tears streaming down their faces.

The high point of the convention was the missionary day. The congregation was so moved that all responded to the altar call, filling the altar and the platform, while many knelt among the seats.

Our guest speaker, Leland R. Keys, was signally blessed of God so that his messages were an uplift and a help to all. The messages and exhortations of other visiting brethren were also rich and the people were greatly benefited.

It is my prayer that we as a Filipino branch shall ever remain faithful and co-operative to this great movement, the General Council of the Assemblies of God until the blessed appearing of our Lord and Saviour, Jesus Christ.—E. C. Lagmay, President of the Filipino Assemblies of God.



Left: Dedication of the Berea French Bible Institute, Montreal, Quebec. Right: Filipino convention, Sacramento, California

THE SUNDAY SCHOOL LESSON

Working Together with God

Lesson for January 25. Lesson Text:
Nehemiah 1, 2, and 3.

In the year 536 B. C. 50,000 Jews returned to Jerusalem from Babylon under the leadership of their governor, Zerubbabel, and their high priest, Joshua. Their main work was the rebuilding of the temple which had been destroyed. About seventy-eight years later there came another band under the leadership of Ezra the scribe, whose work was to teach his people and bring about a revival of holiness. Twelve years later came Nehemiah to complete the restoration of Jerusalem by leading in the rebuilding of its walls which for so long had been broken down. Observe—

I. NEHEMIAH THE LOYALIST.

1. *His position.* vv. 1 and 11. "I was in Shushan the palace... For I was the king's cupbearer." Nehemiah's position while that of a servant was one of great privilege and honor. As cupbearer, he had access into the king's most private seclusion. It was his duty to serve wine to the king which he must first taste himself as he stood before the king in order to safeguard the king against the possibility of being poisoned by one of his subjects. It is evident that Nehemiah was both trusted and well-liked by the king and that he enjoyed a life of ease and comparative luxury in the king's court. Yet, Nehemiah was a man of God. It is still possible for a man to be an uncompromising Christian while occupying a position of prominence in the world.

2. *His sorrow.* vv. 2-4. Though he lived such a comfortable life, Nehemiah had a heart that was concerned over his fellow men in the land of Israel and constantly inquired concerning their welfare. When informed of the deplorable situation of Jerusalem he did not heave a sentimental sigh and do nothing. Instead, he "sat down and wept, and mourned certain days, and fasted and prayed." Here was a man who abandoned himself for the spiritual well-being of his fellow men. It is very easy and quite natural for us to weep over personal losses and bereavements because our own souls are so vitally associated with them. Then, is it because we are not in close touch with Jesus and His love that we are so hard to move to tears over the havoc and tragedy that sin is causing in the world today? Jesus wept over Jerusalem. Ought we not to weep over the condition of Christ-rejecting America today?

3. *His prayer.* vv. 5-11. Nehemiah not only mourned but he *prayed*. Tears would never help his people but prayer would! In his prayer there was (1) *earnestness* (v. 4); (2) *knowledge of God* (v. 5); (3) *persistence*, "Hear the prayer... which I pray... day and night" (v. 6); (4) *confession*. Note how Nehemiah identified himself with the sins of his people: "Both I and my father's house have sinned" (vv. 6, 7); (5) *faith in God's Word*. "Remember... the word that thou commandest," etc., (vv. 8, 9); (6) *consecration*, "O Lord... be attentive to the prayer of thy servant... who desires to fear Thy Name." (v. 11). Are not each of these characteristics of Nehemiah's prayer prerequisites to effectual prayer today?

4. *His petition.* Ch. 2:1-8. "And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king... I took up the wine and gave it unto the king. Now I had not been be-

foretime sad in his presence." For three months Nehemiah had borne his burden with a cheerful face. (God does not require us to play the hypocrite by "showing off" in our fasting, praying, and burden bearing! Matt. 6:5-7, 16-18.) But after three months Nehemiah could conceal his grief no longer. And the king, seeing his woe-begone expression asked the reason for his sorrow. "Then," said Nehemiah, "I was very sore afraid." And no wonder! A cupbearer must, above all things, wear a cheerful face in order to please the king. Sad-faced cupbearers had been known to lose their heads! Nevertheless, Nehemiah was willing to risk incurring the wrath of the king in order to help his people. He tells the king the reason for his sorrow. The king asks him what he wants to do about it. Whereupon Nehemiah breathes a prayer to God, takes the plunge, and asks the king for permission to return to Jeru-



salem to rebuild the walls. And the king graciously grants him his request! Why? "According to the good hand of my God upon me." When we undertake God's work, in God's will, He will even move upon the hearts of unbelievers and cause them to be unconscious instruments of His purposes.

II. NEHEMIAH THE BUILDER.

In the remainder of our lesson text (2:11 to 3:32) we have an account of Nehemiah's procedure in preparing for, and rebuilding the walls of Jerusalem. As Christians all of us are building for God in some way. And in the work, whatever it may be, we shall profit by noticing how Nehemiah went about it and following his example. Observe that—

1. *He waited on God.* v. 11. Nehemiah was three days in Jerusalem before he ventured forth to survey his task. What was he doing? Praying and seeking God's guidance, we may be sure! George Muller, the mighty man of faith, who built and supported for sixty years a faith orphanage which housed two thousand children at one time, who in his lifetime could trace sixty thousand definite answers to prayer, always admon-

ished others to go slow in undertaking new work for God and to always prepare for such work with much prayer.

2. *He proceeded with caution.* "And I arose by night, I and some few men with me; neither told I any man what my God had put in my heart to do." There are times to talk and seek counsel, but there are also times when we need to keep our mouths shut, when keeping God's secrets!

3. *He surveyed the situation and counted the cost.* vv. 13-16. It is absurd for us to close our eyes to cold hard facts of life as it is. We need to see things as they are. Those who only view the city on Sunday morning know very little of the debauchery and revelry that goes on on Saturday night. A wise physician diagnoses his case. The army that expects to win a victory plans its campaign. Jesus Himself told those who would build to first count the cost. Luke 14:28-30. So, in building for God, we need to face difficulties. Forewarned is forearmed. Eph. 6:12; 1 Peter 5:8; 2 Cor. 2:11.

4. *He recognized the need of the help and enlisted the co-operation of others.* v. 17. As Christians we are not self-sufficient entities. We are members of the body of Christ and ought to recognize and appreciate the fact that all other Christians are members of that body and that we need their help. See 1 Cor. 12:12-27. A good leader is not the man who thinks he can do it all himself but the man who knows how to enlist others in the service of Christ.

5. *He recognized the enabling power of God and encouraged his fellow-builders.* v. 18. Surveying difficulties would be a disheartening task if there were not divine help. But, be difficulties ever so tremendous, they are blasted into oblivion by Omnipotence as it is invoked by those who walk in God's will. Nehemiah did not tell his people how weak they were. He was a wise leader. He centered their attention on the power of God!

6. *He overcame ridicule and opposition.* vv. 19, 20. Let us follow in the train of his triumph. Let Sanballats and Tobiah's mock, jeer, and oppose! "He that sitteth in the heavens shall laugh." Let us arise and build! "If God be for us who can be against us?" "The God of heaven, he will prosper us!"—J. Bashford Bishop.

"The Comforter"

A missionary in Africa sought for three years for the proper word in which to translate the word "Comforter." One day in the court of an African village he heard frequently during the proceedings the name of "Nsenga-Mukwashi." He asked the old chief, after court closed, if there were some one there by the name of "Nsenga-Mukwashi." The chief explained that it was the title of a man, whose duties were to interest himself "in all my people and stand by them when they are in trouble." On that particular day he had met and brought to court an old woman who had been ill-treated. He had "to spread the matter and to plead her cause. He is the comforting advocate," said the chief.

The light of a great truth flashed upon the missionary; the right word had come to him. Jesus said, "If I go not away, the Nsenga-Mukwashi will not come to you." "If any man sin, we have a Nsenga-Mukwashi with the Father." The translatability of the Bible into any tongue is one of its greatest miracles.

Expensive Sin

Sin is the most expensive thing in the universe. Nothing else costs so much. Pardoned or unpardoned, its cost is infinitely great. Pardoned, the cost falls chiefly on the great atoning Substitute; unpardoned, it must fall upon the head of the guilty sinner.—C. G. Finney.

THE LORD'S HEALING

DESTROYED VOICE RESTORED

I had an affliction in my throat that the doctors diagnosed as an infected gland and goiter. From March 17 to May 14 I could speak only in a whisper and the doctors said I would never be able to speak aloud again. On May 13, 1941, at a cottage prayer meeting Pastor J. R. Vest prayed over and anointed a handkerchief for me. Mrs. Moore brought it to me that night and I put it on my body. The next morning I awoke speaking in my natural voice.—Mrs. Ollie Reece, Herculeaneum, Mo.

Ed. note—We held this testimony received in May until July when we wrote Mrs. Reece. She replied that she is talking in her natural voice and expects to continue doing so. Her pastor, J. R. Vest, of Herculeaneum, Missouri sent us word that the healing took place as stated and that in July she is still talking naturally.

HEALED OF MILK LEG AND OTHER AILMENTS

I had had kidney trouble all of my life, had suffered with change of life for ten years, had suffered with milk leg for twenty-four years, and with stomach trouble for two years. I was saved in the Assembly of God and filled with the Spirit. Then on June 2, 1938 I was anointed and prayed for and was instantly healed of my four diseases. That night I slept soundly for the first time in a long time, and awoke the next morning feeling fine. I am now doing my own washing for a family of six, for the first time in eleven years.—Mrs. Virgie Maxey, Yellville, Arkansas.

Ed. note—Her pastor George L. McKinney, Box 318, Yellville, Arkansas has written us a letter vouching for the truth of the above testimony. He speaks from his own personal knowledge.

HEALED OF APPENDICITIS

I had been bothered off and on with my side all summer, and on October 18 I began vomiting and vomited all day, and was in great and constant pain. We called the doctor in the evening and he said it was appendicitis. He left me some medicine but I didn't want to take it so my father went to Hiawatha, Kansas for the elders. About midnight, after they closed a revival service, Pastor John D. Moore, 706 Iowa Street, Hiawatha, Kansas, and Evangelist R. W. Shackelford came and prayed for me. I was instantly healed and rode fourteen miles to Hiawatha the next day to service. The ride did not bother me at all. I am healed.—Leona De Busk, Morrill, Kansas.

Ed. note—This testimony came in early in 1941, and was accompanied by a word of verification by Pastor John D. Moore. We held it as our custom is for some time and then wrote Miss De Busk. May 29, 1941 we received word from her that she had never had another pain.

HEALED OF INSANITY

The reader will understand that as to part of what I say I have to depend on what others tell me about my condition. For three weeks I was insane. Someone called Sister Pearl Jordan of Brundidge, Alabama to pray for me. After about thirty minutes of praying I began to laugh *insanely*. A large crowd were there and they were very much upset. They thought my being prayed for was making me much worse. They even talked of whipping Sister Brundidge. After I had laughed insanely for a while I came to my senses and said, "Folks I am healed." Then the doctor came and I told him I had been healed. He had been treating me, and he was surprised. After the doctor left I asked for my dress, and got up shouting and praising God. That has been several years ago and I have been sane ever since.—Mrs. J. T. Danster, Route 1, Tennville, Alabama.

Ed. note—Accompanying the above testimony is a letter from Mrs. Pearl Jordan of Brundidge,

Alabama, verifying the account Sister Danster gives of her insanity and her healing. Sister Jordan says Sister Danster is still in her right mind.

HEALED OF ULCERS

In 1925 I had been miraculously healed of paralysis which had been pronounced incurable by the specialists at Rochester, and so when in 1939 I became seriously afflicted and was suffering great pain in my bladder and bowels I did not go for a diagnosis until January 1930. At that time my condition became so serious that my husband became alarmed and insisted that I go to the doctor. He said I had an ulcer. He advised treatments to cure the ulcer and an operation to remove the cause of it, which he said was lacerations. I did not take the treatments but tried to trust the Lord. Prayer was offered for me from time to time but the condemnation in our hearts because we were not faithful in paying our tithes kept me from getting relief. I grew worse and worse, and was greatly tempted to go to the hospital. Appointments were made and then we would pray for God to hinder if it be not His will. Then it would become impossible for me to go. By November I had become so that something had to be done. November 25 was set for another trip to the clinic. I was just ready to start when our pastor appeared at the door. He prayed for me and anointed me and God healed me.—Mrs. William J. Shannon, Annandale, Minnesota.

Ed. note—This testimony was received in March, 1941. We held it for some time and then wrote Sister Shannon. In August she replied that the healing was complete, having had no return of the malady after the pastor prayed for her in November. She also enclosed the testimonies of two of her neighbors, Mesdames J. W. Barker and Inez L. Dawes Carlson, verifying her testimony.

READING FOR THE FORCES

The American Library Association starts a campaign January 12 for books for soldiers and sailors. According to *The Gospel Minister*, books and bound magazines can be taken to any public library, where they will be sorted and sent out. Here is an opportunity for Christians to get many spiritual books such as missionary biography, Bible studies, and Christian fiction into the hands of our soldiers and sailors.

ATTENTION: All Sunday School Teachers

Do you find it difficult to interest children of Beginner age? Do you really know your Primary pupil? Are you aware of the value of **economy** in your Junior Department? Is it a problem to win the Intermediates and hold their interest in the Sunday School class?

The February issue of **Our Sunday School Counsellor** will carry articles dealing with each of the above as well as many other phases of Sunday School work. No worker in the Sunday School should be without this valuable monthly magazine.

Send your subscription TODAY and resolve to be a better teacher and soul winner for Christ in 1942. The price? Just 60c per year; or if your coworkers also wish this paper, it may be had in bundles of six or more copies to one address, only 50c each per year.

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

GOOD NEWS

A LIGHT TO LIGHTEN THE BLACK-OUT

Holman's Hunt's famous picture of Christ knocking at the door is full of meaning for this present time.

The Saviour is pictured standing at the closed door of a cottage. It represents the heart of every man. Night has fallen, and the full moon sheds its mild light on the scene. Weeds overrun the neglected path: this way has not been trod for a long time. Fruit lies ungathered in the garden, the fruit of lost opportunity.

And the Saviour stands with a lantern in His hand—the cheering light of the Gospel. On His head is a crown of gold, for He is the King of Glory. Over this is another crown, one of sharp, cruel thorns. These are the sufferings He still endures from unrequited love and spurned mercy.

His hand is raised to knock again, a hand that bears a deep scar, the print of the nails that held Him to the cross. A look of infinite love is on His face.

Someone pointed out to the artist that there was no handle on the door. "That door opens from the inside," he replied.

And, friend, your heart's door can only be opened by you from within. Are you suffering from spiritual black-out? Let the Light of the World come in, and all your gloom will disappear.

"Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:20.—A. L.

THRICE BOMBED—THRICE SAVED!

A Pentecostal pastor in Southampton, England, has been bombed three times, but God marvelously delivered him in each instance.

One Sunday night his church building had a direct hit. However, the Lord had placed a real urge upon him in the morning not to have a meeting that night! Under ordinary circumstances they would have had community singing around their pipe organ that night, in order to drown the noise of falling bombs and keep up morale. Had they done so, a hundred people probably would have been killed, for the bomb came through at the organ end and blew it into a million pieces. "But God—!" They were not there in the church when the bomb fell, and so were provisionally delivered!

The second bombing was at his home. At about 2 a. m. a land mine fell. The house was badly smashed—gaping holes in the roof and walls, mirrors shattered into a thousand pieces, and splinters of glass forced into walls and woodwork like darts. Yet, despite the flying glass, splintered wood, and falling masonry, the four who were in the house were unhurt!

The third instance was most remarkable, perhaps, of all. After being bombed out of this home, he began to look for another, and one was offered to him at a ridiculously low rental. It was an ideal home. No expense had been avoided in perfecting it. In addition, there was a marvelous air-raid shelter attached—25 feet deep, with two rooms, electric light, heating, pumps, beds, and even a reserve combustion stove if the electricity failed. This shelter was the talk of the neighborhood. The pastor's wife looked at it, and agreed it was lovely, but something seemed to tell her not to take it. She fought against the feeling. Twice—three times—four times, she went to see it, but finally she said, "No, I feel we must not take it." Just one week later another blitz developed. That wonderful shelter received a direct hit from a big bomb. Eight or nine neighbors were sheltering in that wonderful shelter, and they were all killed! The house also was destroyed. But they had followed God's guidance, and God had protected them—and He has given them a house as lovely as the one they refused!

THE CHURCH IN KOREA

An article by Charles Allen Clark in *The Presbyterian* answers some questions regarding the situation in Korea.

The writer says that forty-nine members of the Korean Mission and twenty-one in Japan held on firmly until late summer after the missionaries of nearly all other Boards had withdrawn, but most of these have since had to leave. Only eighteen missionaries remain in Korea and about a dozen in Japan. They are unable to properly care for the 4,000 Presbyterian churches and 400,000 Christians in Korea. However, there are many Korean pastors as well as lay officers who preach, and so all the churches carry on even though the missionaries are temporarily away.

"Is the Korean Church apostate?" he asks. He says that opinions differ on this because at the point of the bayonet or under threat of jail, the larger part of the Church's leaders have one or more times marched up the hill to the Shinto shrines and bowed their heads to the abomination. The Government has repeatedly declared that such acts are not religious, that they are only formal state rites. Other denominations followed the "appeasement" plan, believing that if they did what the authorities demanded the demands would be relaxed presently and they would be free. Now many of the missionaries of those organizations look back upon their tragic mistake with tears. Some fell, but not all. As many as 5,000 of the leaders went to jail for longer or shorter periods because they would not bow. When they were broken on the rack, many went up the hills to the shrines with tears flowing, and came down to spend

the night in confession and prayer. However, not ten per cent of the 400,000 Presbyterian believers have ever gone near a shrine.

In one presbytery all of the seventeen Korean pastors and unordained pastors have been in jail a larger part of the year. They were asked, "Must our Emperor also stand before God's Judgment Seat?" and when they replied as only Christians could, they were jailed, and it is difficult to see how they can ever get out under the present regime.

Pastor Choo Kichui has been in jail for about four years because he refused to take the members of his large congregation to the shrine, but told them not to go. His family also is suffering, and his assistant was also jailed.

"The Korean Church is not destroyed and it is not apostate," says Mr. Clark. "Pray for the faithful missionaries remaining in Korea and Japan. Pray for Pastor Choo and the other Korean believers that they may stand fast to the end. Pray for the speedy smashing of this thing which is bearing down upon the free consciences of the believers of Japan, Korea and Manchuria, violating the Constitution of the Japanese Empire which promises religious freedom. And pray, too, for the Japanese, all of them. Don't hate or despise them. Possibly if we had been more faithful these last fifty years in sending them the gospel, they might be welcoming it now instead of persecuting it."

PROTECTION FOR PALESTINE

Just before the outbreak of the Japanese-American war there was a stir in Washington

regarding a Jewish army for Palestine. A resolution was introduced in the House calling upon the President to prevail upon Great Britain to organize an all-Jewish army. Some 12,000 Palestine Jews have enlisted and served in Libya, Greece, Crete, Syria, or France, but the Jews are not satisfied with that. They want an army of their own, equipped with some of the Lease-lend supplies that Britain is receiving. The president of the Zionist Organization in America bitterly pointed out to newspaper men that "after months and months of promises and delays, the British Government has rejected the proposal for a Jewish military force, to fight under its own banner and under British command." He added, "The other day General Wavell declared that the Near East was about to become a theater of a great struggle." Another spokesman was the well-known journalist, Pierre Van Paassen, who said, "The Battle of Jerusalem looms as inevitable. . . . I have always held that the decision of this war will be fought out in the Near East, over the evangelic hills of Galilee. There, in the land of the Bible, will take place the ultimate clash between us and the evil forces of our time. For the Jewish people a strong, well-equipped Jewish army is a question of life and death in Palestine."

True, the Battle of Jerusalem is inevitable. But it is vain for Jewry to look to their own or any other armed forces for protection. God's Word declares, "I will gather all nations against Jerusalem to battle; and the city shall be taken. . . . Then shall the Lord go forth, and fight against those nations." Zech. 14:2, 3. The Lord, and not any powers of man, shall deliver Jerusalem in that day.

REPORTS FROM THE REAPERS

WADENA, MINN.—We are happy to report that during the four weeks of special meetings conducted by Evangelist and Mrs. Edward Rosen of Verdale, ending December 14, a number of people were saved and many became interested in the full gospel.—Frank E. Nordby, Pastor.

SCHUYLKILL HAVEN, PA.—Glad Tidings Tabernacle closed a 3-weeks meeting, Nora Verbonitz of Altoona being the guest speaker. The work prospered, quite a few being saved, and 5 receiving the Baptism in the Holy Ghost. There were some precious healings. God is still on the throne.—Mrs. Vallie M. Seaman, Pastor.

COQUILLE, ORE.—Evangelist P. C. Tacker of Vallejo, Calif., recently closed a blessed revival here. Seven young people and one grandmother received the Baptism in the Holy Spirit. The old-fashioned preaching of the Word of God was greatly appreciated; the Christians were encouraged in the faith, and the blessing of God fell like the latter rain in the tarrying services.—L. C. Persing, Pastor.

GARNETT, KANSAS—A 3-weeks tent meeting was conducted here by Evangelist Albert E. Davis of Oklahoma City, Okla. Two souls were saved, and several others were under conviction. Many came who had never been to our meetings before, and new interest was aroused. Many of our own people testified to having reached new depths in God during the campaign. Brother Davis preached the gospel without fear or favor, and the Holy Ghost was faithful in driving it home to hearts.—Mrs. Nettie Juergensen, Pastor.

CROSBY-IRONTON, MINN.—Evangelist Ernest L. Powlesland of Seattle, Wash., was with us in a 3-weeks "Thanksgiving Spiritual Harvest." Several received the Baptism in the Holy Spirit, being so filled that Peter's explanation on the day of Pentecost would have been appropriate, "These are not drunken, as ye suppose. . . ." Two fine young ladies were saved, and many of the saints were quickened in their spiritual life. In an appropriate service on Thanksgiving day, the church mortgage

was burned, and all the saints rejoiced in the rich blessings of God.—R. W. Miller, Pastor.

WRAY, COLO.—We recently closed a 3-weeks revival with Sister E. P. Sturdevant, Evangelist. God wonderfully blessed in these meetings. Six knelt at the altar for salvation, and rejoiced to know that their sins were forgiven. The Lord manifested His power throughout the meetings. There were some remarkable healings, and people were made to realize that God heals today. Good interest prevailed from the beginning. The prayer and co-operation of the saints brought down God's sweet presence, and conviction rested heavily upon the unsaved. Our Sunday School attendance has reached a new high of 99. The ministry of Sister Sturdevant has been a blessing to us.—Brother and Sister L. A. Getchell, Pastors.

NEWARK, N. J.—"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. This seems to express what we are all feeling about the blessed season of refreshing which the Lord has been giving us in Bethel during the days of the revival meetings with Brother and Sister Argue. For some months there has been an increasing hunger for God in evidence among our people. A real cry has been going up from the Friday morning prayer meetings where the little group of prayer warriors gather, and all through the assembly a deeper tone has been heard as different ones have poured out their hearts from time to time in prayer. Recently showers have begun to fall in the Wednesday night meetings. Time after time a blessed effusion of the Spirit has melted those who have attended. Even on Sunday night, once or twice, the Spirit has fallen in a remarkable way in recent weeks. One Sunday evening there was no time for preaching at all, for the Spirit was outpoured and hungry hearts were met.

There has been a blessed freedom from strain all through these revival services. The spirit of prayer has increased as the meetings have continued, and many have come early and continued in the prayer room all through the preaching service and on into the late hours of the night. The saints have been faithful in bringing many new people to the meetings, and a number

have been saved the first time they attended. It has been a great joy to our hearts to see a large number receive the Baptism in the Holy Spirit, some who for a long time have tarried and others who only were saved in these services. Joseph Potter, one of the pioneers in Pentecost in Newark, remarked to me that he had been impressed especially with the lack of emphasis being put upon the preaching, and the simple dependence upon the leadership and power of the Holy Spirit all through these meetings. Often we count a great deal upon the persuasive power of the sermon for results, but these meetings are bringing us to realize that it is not by might, nor by power, but by the Spirit of the Lord. We thank God for the faithful untiring labor of Brother and Sister Argue as they have given themselves unreservedly to their ministry among us. Surely their reward will be great when the Lord counts up His jewels.—Ray S. Armstrong, Pastor.

A HOPEFUL ATTITUDE

In his eightieth year John Quincy Adams, ex-President of the United States, was walking one day on the streets of Boston, when he met a friend.

"Good morning," said the friend; "and how is John Quincy Adams today?"

"Thank you," was the reply. "John Quincy Adams is well; quite well. I thank you. But the house in which he lives is becoming dilapidated; the tenement is almost uninhabitable. I think John Quincy Adams will have to move out before long; but he himself is well, quite well."

THE DEVIL'S MASTER

A poor old negro was once a hopeless drunkard. He tried again and again to get free, and others tried to help him, but in vain. But when he was converted there was a wonderful change. Some one said, "So you have got the mastery of the devil at last?" "No," he replied, "but I have got the Master of the devil."—W. H. Griffith-Thomas.

Two classes of men are largely responsible for the conditions that exist today: the politicians and the preachers. The former for what they have done, and the latter for what they have not done.

We may not be able to alter the circumstances of our lives. They are the building material provided for us, and only what we do with them is left for us to decide.

Faithfulness in shining is better than intermittent brilliance.

Earth's joys are broken arcs; heaven's joy is a complete circle.

COMING MEETINGS

Due to the fact that the Evangel is made up 14 days before the date which appears upon it, all notices should reach us 16 days before that date.

SAYRE, OKLA.—Jan. 12-25; Wesley Goodwin, Evangelist.—Arthur Price, Pastor.

AUSTIN, TEXAS—503 W. 37th; Jan. 4, for 2 weeks or longer; W. B. Shows, Evangelist.—V. E. Wilson, Pastor.

CHANUTE, KANSAS—Jan. 11-; Evangelist and Mrs. Curtis W. Ringness, Tampa, Fla.—Avi Gaddis, Pastor.

OKLAHOMA CITY, OKLA.—First Assembly of God, Jan. 4-; Evangelist and Mrs. Loren Wooten.—J. E. Wilson, Pastor.

KINGSTON, WASH.—Jan. 4, for 3 weeks or longer; Dave Carlson of Seattle, Evangelist.—John M. Tappero, Pastor.

TORONTO, ONT.—76 Dundas St. E., Jan. 4-; Genevieve Booth-Chibborn, Evangelist.—H. E. Wilburn, Pastor.

CORPUS CHRISTI, TEXAS—First Assembly of God, Jan. 4-18; George Hayes, Evangelist.—Leonard L. Norville, Pastor.

NEWVILLE, PA.—Dec. 28-; Chas. Shaffer of York, Evangelist.—Jas. Gorman, Pastor.

WHITE CLOUD, MICH.—Jan. 4-; Bertha Veneberg, Evangelist.—B. Terrek and E. McClary, Pastors.

DEL NORTE, COLO.—Jan. 4, for 4 weeks or longer; Anna Pearl Jones of Denver, Evangelist.—Peter Pilot, Pastor.

PINE BLUFF, ARK.—Jan. 4, for 3 weeks; Arthur S. Arnold, Oklahoma City, Okla., Evangelist.—Carl W. Barnes, Pastor.

TULARE, CALIF.—Jan. 18-; Evangelist and Mrs. R. B. Yunker, Newark, N. J.—S. J. Clarke, Pastor.

LONG BEACH, CALIF.—439 W. Anaheim St.; Jan. 4-; Smith and Rogers, Evangelists.—E. W. Mincey, Pastor.

DURANT, FLA.—Dec. 28-; Blayme E. Williams, Evangelist, assisted by Frances Williams.—By Evangelist.

CONNEAUT, OHIO—299 Broad St., Jan. 11-; C. M. Ward and Party, Evangelists.—I. A. Shank, Pastor.

CORSICANA, TEXAS—Meeting in progress; Evangelist and Mrs. Don Mallough, Seattle, Wash.—W. E. Kirsckbe, Pastor.

WENATCHEE, WASH.—Revival in progress; Hans F. Bretschneider, Chicago, Ill., Evangelist.—R. J. Carlson, Pastor.

ERIE, PA.—Jan. 4, for 3 weeks or longer; Jean and Angel Benefiel, Loveland, Colo., Evangelists.—N. T. Spong, Pastor.

CINCINNATI, OHIO—1224 Race St., Dec. 30-; D. L. Sanders, Jefferson City, Mo., Evangelist.—O. A. Nash, Pastor.

HAMMONTON, N. J.—Special Meetings, Palace Theater, Jan. 3-; Howard Hardt, Evangelist. Sponsored by Fred R. Diehl.

PUNXSUTAWNEY, PA.—Jan. 18—Feb. 15; H. A. Christopher of Potstown, Evangelist.—By Evangelist.

CAPE GIRARDEAU, MO.—1202 S. Sprigg St., Jan. 13—Feb. 1; Philip A. Megna, Evangelist.—R. M. Crenshaw, Pastor.

LONG BEACH, CALIF.—First Assembly of God; Jan. 4, for 2 weeks or longer; Fox Evangelistic Party.—E. B. and Emma Taylor, Pastors.

OCEAN BEACH, CALIF.—Cape May and Eber Sts., Jan. 4—25; Carl and Edna Goodwin of Los Angeles, Evangelists.—Eldon Vincent, Pastor.

TAMPA, FLA.—In Red, White and Blue Tent, near McDill and Drew Field; Service Men's Revival, Jan. 14—; Raymond T. Richey, Evangelist.—By Evangelist.

JOHNSTOWN, PA.—Park Ave. and Village St., Moxham; Jan. 1 for 4 weeks or longer; W. F. Duncan, Evangelist.—Chas. C. Eyster, Pastor.

ENID, OKLA.—Gospel Tabernacle; Jan. 8, for 3 weeks or longer; Louise Nankivil, Chicago, Ill., Evangelist.—B. L. Greene, Pastor.

LOS ANGELES, CALIF.—1250 Bellevue Ave.; Jan. 4, for whole month or longer; Arne Vick, Evangelist.—Louis F. Turnbull, Pastor.

GRANITE CITY, ILL.—Mid-Winter Bible Conference, 24th and Grand Ave., Jan. 18—25; Peter Jepsen, Seattle, Wash., Guest Speaker.—Thos. F. Zimmerman, Pastor.

BAKERSFIELD, CALIF.—17th and O Sts., Jan. 11—; Wm. E. Long, Des Moines, Iowa, Evangelist.—Floyd L. Hawkins, Pastor.

BUFFALO, N. Y.—Pentecostal Tabernacle, Jan. 4—18; Charles Tubby of Canada, Evangelist.—Jacob Heinrich, Pastor.

ANDALUSIA, ALA.—Jan. 14, for 3 weeks; Lenward J. Reese, Meridian, Miss., Evangelist and Musician.—Sadie L. Johnson, Pastor.

WELLINGTON, KANSAS.—507 W. 12th.; Jan. 27, for 3 weeks; Wesley A. Goodwin, Chandler, Okla., Evangelist.—Forrest A. Murray, Pastor.

WOOD RIVER, ILL.—First St. and Jennings Ave., Jan. 11—Feb. 1; Mary Jo Barnett, Electra, Texas, Evangelist.—Adolph Petersen, Pastor.

MANASSAS, VA.—Maple and Ovary St., Jan. 21, for 2 weeks or longer; Guy Duty, Washington, D. C., Evangelist.—Harry and Grace Rupp, Pastors.

CANTON (OHIO) OHIO.—Full Gospel Assembly, Bible Studies, Jan. 15—25, conducted by Mr. and Mrs. Frank M. Boyd, Akron Zone C. A. Rally, Jan. 19, 7:30 p. m.; Brother Boyd, Guest Speaker.—J. W. Davis, Pastor.

BELLEVEILLE, ONTARIO—3 Bridge St. W., corner Coleman; Jan. 18, for 3 or 4 weeks; Evelyn M. Olsen, Tacoma, Wash., Evangelist. There are 4 Royal Canadian Air Force training stations within 25 miles of our Assembly with many boys from U. S. A. If parents or friends of such will notify me, I will endeavor to contact them.—E. N. O. Kulbeck, Pastor.

ILLINOIS MINISTERS' INSTITUTES McComb, Assembly of God, Jan. 26—28; G. W. Hardcastle, Superintendent Oklahoma District, Guest Speaker.

Belleveille, Assembly of God, Feb. 9—11; H. M. Cadwalder, Guest Speaker.—C. M. O'Guin, District Superintendent.

PLAINFIELD, N. J.—Home Missions Revival, Evangelical Reformed Church, Duerr and Craig Sts.; Jan. 11, for 2 weeks or longer; Beatrice Wells, Girl Evangelist. Pastor and Mrs. Andrew Rahner of Long Branch in charge and assisting with music. Ministers and Christian workers of New Jersey will assist throughout campaign.—North Jersey Ministers' Fellowship; by Andrew Rahner.

HOUSTON, TEXAS—Missionary Conference, Evangelistic Temple, Capitol and Reiser Sts., Feb. 2—6. Services daily 10:00 and 7:30. H. M. Cadwalder, former superintendent of Texas District Council, Main Night Speaker. All Council missionaries attending will be given a place on program, and provided free entertainment during conference. For additional information write Presbyter J. W. McClellan, 2009 McDaniel St., Houston, Texas.

DYER, TENN.—Annual Mid-Winter Bible Convention, Tennessee District, Jan. 27—29. R. M. Riggs, Superintendent Southern Missouri District, Main Speaker. Three services daily, with round-table discussion each morning for ministers and their wives. Rooms and meals furnished by local assembly. For further information write Pastor L. T. Drumright, Route 2, Dyer, Tenn., or G. G. Preslar, Sectional Presbyter, 519 Fremont St., Dyer, Tenn.—H. E. Waddle, District Superintendent.

ROCKY MOUNTAIN DISTRICT COUNCIL

DENVER, COLO.—The 25th Annual Convention of the Rocky Mountain District Council will convene at Denver Revival Tabernacle, 9th and Acoma, Feb. 10—13. Tuesday, Ministers' Institute; Wednesday morning, 25th Anniversary Service. Geo. W. Hardcastle, Superintendent of Oklahoma District, Evening Speaker. For further information write E. Austell, District Superintendent, or O. L. Mabry, District Secretary-Treasurer, 5700 S. Broadway, Littleton, Colo.

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EASTERN DISTRICT PRAYER CONFERENCE

HARRISBURG, PA.—Eastern District Prayer Conference, Pentecostal Assembly of God, 2540 Jefferson St., Feb. 3—5. An opportunity and a privilege extended to all to come apart for awhile for Prayer, Fellowship, and Spiritual Help in an hour of grave crisis and peril. Speakers: Flem Van Meter, District Superintendent; W. A. Brown, District Secretary; Frederick D. Drake, Prayer League Leader, and Ministers of the District. Services 9:00, 2:30, and 7:30. Meals on freewill offering plan. Accommodations free as far as possible. Write Pastor A. Vigna, 2423 Reel St., Harrisburg, Pa.—Frederick D. Drake, Prayer League Leader.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES

LONGVIEW, TEXAS.—Sunday School Conference, Jan. 11—18, directed by Margaret Miller, S. S. Superintendent of Louisiana.—Lester P. Summers, Pastor.

DEXTER, MO.—Fellowship Meeting, Cape Girardeau Section, Jan. 19; E. L. Hance, Morning Speaker.—L. C. Ramsey, Presbyter.

CHILLICOTHE, MO.—Sectional Fellowship Meeting, Jan. 19. Services 10:00, 2:00, 6:30, and 7:30. Basket dinner at noon. Glen McClure is presbyter.—Walter H. Solmes, Pastor.

RACELAND, KY.—Fellowship Meeting, North Kentucky Section, Jan. 19. Services 10:00, 2:00, and 7:00. District Superintendent J. J. Humphries in charge.—John E. Rogers, Pastor.

ST. LOUIS, MO.—Sunday School Rally, St. Louis Section, 1746 Mississippi Ave., Jan. 25, 2:30 p. m. F. E. Heady is pastor. Paul Byerly, Speaker.—E. J. Boettcher, Sectional Secretary.

ELIZABETH, N. J.—856 E. Jersey St., Jan. 11—Feb. 1; Gay Benson, Philadelphia, Pa., Evangelist. North Jersey Fellowship Meeting Jan. 19.—William Gunderson, Pastor.

WEST HARTFORD, CONN.—State C. A. Rally, Gospel Tabernacle, Warren Terrace and West Beacon St., Jan. 17. David Leigh is pastor.—J. A. Lindvall, State Secretary.

CHICAGO, ILL.—Illinois Christian Women's Fellowship, Buddington Memorial Bible School, Jan. 27. Services and speakers: 3:30 p. m., Mrs. D. P. Olson of Chicago; 7:30 p. m., T. S. Lane—Mrs. L. G. Creamer, Secretary, 6444 Bosworth Ave., Chicago, Ill.

AMARILLO, TEXAS.—Mid-Winter Prayer Conference, Jan. 19—22. Monday night, Fellowship Meeting. Five-district meeting.—Texas, West Texas, Oklahoma, Arkansas, and New Mexico. Three full days of prayer, consecration, and spiritual refreshing. For further information write Pastor E. R. Foster, 900 N. Pierce St., Amarillo, Texas. H. Paul Holdridge, Secretary-Treasurer, West Texas District.

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MISCELLANEOUS NOTICES

NOTICE—My meetings in Mexico are as follows: Nuevo Laredo, Tamps., Jan. 27—Feb. 1; Monterrey, N. L., Feb. 3—8; Ciudad Victoria, Tamps., Feb. 10—15;

Ciudad de Mexico, D. F., Feb. 17—22.—Lester F. Sumrall, Evangelist.

NOTICE—I am returning to the evangelistic field. Have resigned as pastor of Calvary Full Gospel Church, Rochester, N. J., having served the pastorate for one and one half years. My new address will be 800 Culver Road, Rochester, N. Y.—C. Stanley Cook.

BROADCASTS
Roodhouse Assembly of God, Station WLDS, Jacksonville, Ill., 1180 on your dial, every Thursday at 1:30.—Edith Swope, Pastor.

Radio Program, every Sunday, 7:45—8:15 a. m., Station KBWD, 1380 Kilos.—E. C. Tobey, Pastor, Brownwood, Texas. "Ambassadors for Christ," 9:00—9:30 a. m., Sundays, Station WNAB, Bridgeport, Conn., 1470 kilos. Robert Gouge is pastor.—J. A. Lindvall, Director.

MISSIONARY CONTRIBUTIONS

December 17—24 Inclusive

ALABAMA Personal Offerings	\$ 4.01
Ariton Bethel Assembly of God	4.00
Birmingham Full Gospel Church	5.31
Castleberry Assembly of God	2.00
Clanton Pinedale Assembly of God	2.31
Crichton Orchard Assembly of God	3.32
Eufaula Assembly of God	2.14
Hartford Assembly of God	2.39
Irvington Assembly of God	3.12
(Near) Jasper Bethel A of G	1.50
Needham Mt Olive Assembly of God	1.00
New Brockton Assembly of God	2.20
Osark New Hope Assembly of God	2.31
Sayreton Assembly of God SS	2.04
Underwood Dogwood Assembly of God	1.65
Wilmer Tanner-Williams A of G	1.96
ARIZONA Personal Offerings	28.20
Phoenix Bethel Assembly of God	10.00
Prescott Assembly of God	7.51
Superior Assembly of God Church	1.49
Tucson Assembly of God & SS	7.50
ARKANSAS Personal Offerings	16.50
(Near) Blue Springs Assembly	3.60
Berryville Assembly of God SS	2.33
Bigflat Assembly of God	4.20
Camden Assembly of God SS	21.65
Danville Assembly of God SS	2.00
Dumas Assembly of God	3.00
Emerson Canaan Land A of G	7.43
Fayetteville First A of G SS	6.50
Fayetteville White Chapel A of G	8.50
Greenwood Assembly of God	3.58
Gurdon Assembly of God Ch	1.02
Hampton Happy Home A of G	3.65
Hot Springs First A of G	10.11
Hot Springs Peaceful Valley A of G	12.23
Jamestown Assembly of God	4.77
Lacey Sunday School	1.10
Little Rock Cole's Mission A of G	20.00
Mena Assembly of God	5.00
Monticello Assembly of God	7.20
Mull Assembly	.40
Pine Bluff Assembly of God SS	9.88
Plainview Assembly of God SS	3.00
Russellville Liberty Grove A of G	1.00
(Near) Russellville Macedonia A of G	7.65
Star City Butler Assembly of God	15.35
Strong Assembly of God	.44
Tinsman Union Grove A of G	2.70
Tupelo Assembly of God	3.97
(Near) Waldron Needmore Assembly	4.00
Wesson Assembly of God WMC	4.40
Yeshville Assembly of God	2.79
CALIFORNIA Personal Offerings	406.06
Atwater Full Gospel Tabernacle	10.40
Bakersfield Full Gospel Tabernacle SS	43.63

Beaumont Assembly of God	8.74
Bellflower Full Gospel Tabernacle	50.45
Berkeley Assembly of God	21.93
Clovis Pentecostal Assembly	8.58
Coalinga Pent Full Gos Mission	29.50
Compton Assembly of God	48.57
Corona Full Gos A of G CA	16.34
Covelo Assembly of God	7.10
Cupertino Monte Vista Gospel Tab	4.93
Delano Full Gospel Ch SS & CA	15.29
El Centro A of G Ch SS & CA	10.00
Escalon Glad Tidings Assembly	100.00
Ferndale Assembly of God Church SS	5.17
Fort Bragg Full Gospel Mission CA	7.25
Fortuna Assembly of God Tabernacle	3.94
Fresno Full Gospel Tabernacle CA	4.00
Georgetown Calvary Gospel Hall	8.50
Gilroy Glad Tidings Tabernacle	14.31
Healdale Bethel Chapel CA & WMC	44.81
Gridley Assembly of God	6.80
Half Moon Bay Full Gospel Church	4.82
Happy Camp Church SS	5.00
Hermosa Beach Gospel Tabernacle	5.00
Highland Assembly of God	5.00
Hotville Assembly of God	14.00
Hynes Assembly of God	4.28
Indio Assembly of God	5.31
King City Full Gospel Church	8.00
Kingsburg Full Gospel A of G SS	25.00
Klamath Assembly of God	3.26
LeMORE Assembly of God SS	5.00
Livermore Wayside Chapel	12.89
Los Angeles Full Gospel A of G WMC	3.00
Los Banos Assembly of God SS & CA	13.70
Los Gatos Gospel Lighthouse	28.53
Manhattan Beach Assembly of God	5.00
Marietta Full Gospel A of G	10.50
Maywood Full Gospel Assembly	67.82
Merced Pentecostal Church	20.00
Monrovia Full Gospel Assembly	18.00
Morgan Hill Full Gospel Church	43.00
Needles Assembly of God Mission	9.04
North Hollywood A of G Ch WMC	160.00
Oakland Bethany Chapel	72.89
Oakland Revival Tabernacle	158.46
Pacific Grove First Pent Ch	101.00
Paso Robles Ch of the F Gos & Jr CA	35.45
Patterson Assembly of God	1.20
Pomona First Full Gos Church	15.00
Redding Assembly of God	10.00
Richmond Full Gospel Assembly	30.00
Riverside Assembly of God	37.53
Sacramento Bethel Temple	158.46
San Bernardino Full Gospel Tab	28.00
San Francisco Glad Tid Tem & CA	259.50
San Jose Upper Room Pent Mission	61.37
Santa Ana First A of G CA	1.50
Santa Cruz Glad Tidings Tabernacle	41.00
Santa Monica Highland Temple	26.89
Seaside Full Gospel Tabernacle	52.61
Torrance Assembly of God	7.50
Tracy Glad Tidings Assembly	3.75
Trinidad Assembly of God Ch	31.80
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Ventura Full Gospel Church	15.92
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Waterford Assembly of God	2.97
Weston Full Gospel Assembly	5.00
Woodland Full Gospel Church	9.05
Yreka Full Gospel Assembly SS	5.00
Yuba City Calvary Tabernacle	25.00
Yucaipa Full Gospel Assembly	58.00
COLORADO Personal Offerings	37.55
Alma Community Church A of G	8.00
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De Beque Pent A of G Church	1.95
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Grand Junction Pent A of G	86.35
Johnstown Assembly of God SS	2.27
Longmont Full Gospel Church	28.25
New Raymer Assembly of God	4.25
Peez Assembly of God & SS	8.67
Wellington Pent Mission	2.10
Wray Assembly of God Church	9.67
CONNECTICUT Personal Offerings	25.00
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East Fert Chester Gospel Tabernacle	11.00
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DIST OF COLUMBIA Personal Offer	52.00
Washington Full Gospel Assembly	96.00
Washington Trinity Pent Church	18.00
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Clearwater Belmont Assembly of God	9.00
Crestview Campton Assembly of God	3.81
Dross City Assembly of God	1.00
Dunedin Beach Full Gos Tab	8.00
Key West Assembly of God	17.25
Noma Assembly of God Ch	20.00
Orlando Pent Assembly of God	25.00
Penacola A of G SS	11.00
Pensacola Brent-Ferry Pass A of G	2.50
Plant City Mt Zion Assembly	4.00
Poffen Glad Tidings Tabernacle	27.09
Zephyrhills Assembly of God	1.75
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Macon Assembly of God	3.54
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IDAHO Aberdeen Gospel Tabernacle	12.75
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Marsing Assembly of God SS	7.48
Riggins Assembly of God	100.00
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Chicago Assembly of God	6.46
Collinsville Calvary Full Gospel SS	6.47
Decatur Assembly of God	4.07
East St Louis Bluff View Full Gos Ch	2.15
Edwardsville Assembly of God Ch	2.86
Elgin Olivet Pent Church	32.61
Evanson Assembly of God CA	10.00
Galva Assembly of God	17.18
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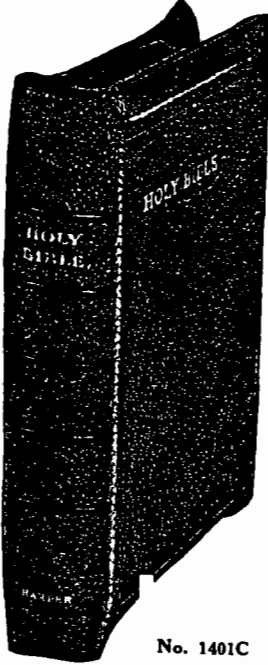
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Harbor Beach Assembly of God	6.00	New York Glad Tidings Tabernacle	1,359.00
Harrison Highway Tabernacle	6.93	North Hornell Glad Tidings Tab	5.00
Higbland Park Immanuel Gos Tab	54.58	North Jamaica Full Gospel Mission	11.00
Highland Park Romanian Pent A	22.13	Rochester Elm Tab SS & BS	100.00
Jackson Assembly of God	5.00	Salisbury Center Full Gospel A	2.50
Jackson Payneville Gospel Tab	2.90	Westbury Full Ukrainian Pent A of G	31.23
Kalamazoo Christ Ambassadors	10.00	Yonkers Full Gospel Assembly	32.00
Marshall Full Gospel Church & SS	21.00	NORTH CAROLINA Personal Offer	15.00
Moran Midway Gospel Tabernacle SS	62.00	Avon Assembly of God	5.00
Rapid City By-Way Gospel Tab	7.00	Buxton Assembly of God	18.00
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Royal Oak Calvary A of G	5.00	Wanchese Full Gospel Church	5.43
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Dodge Center A of G Tabernacle	10.29	Grafton Gospel Tabernacle	28.85
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Granada Gospel Tabernacle	52.37	Grenora Pent Assembly & SS	10.55
Hopkins Gospel Tabernacle	37.10	Havana Pent Chapel	6.00
Jackson Gospel Tabernacle	21.11	Hettinger Gospel Tabernacle	8.90
Jenahga Gospel Tabernacle & SS	13.65	MacCluskey Mt City Full Gospel SS	25.82
Minneapolis Assembly of Lakes Gos Tab	54.16	Rugby Gospel Tabernacle	35.82
Rochester Gospel Tabernacle	47.62	Sherburne Full Gospel Church	6.69
St Cloud Gospel Tabernacle & SS	24.40	Thief River Falls Gospel Tab	30.00
Sherburne Gospel Tabernacle	24.42	Walker Gospel Tabernacle	7.50
Thief River Falls Gospel Tab	30.00	Worthington Gospel Tabernacle	20.00
MISSISSIPPI Personal Offerings	12.00	Gulport A of G SS & CA	11.78
Asland Assembly of God	2.50	Hurley Magnolia Spring Camp Ground	5.00
Dorset Assembly of God	11.00	Jackson First Assembly of God & CA	5.00
East Liverpool Pent Church	8.00	MCombs Assembly of God	7.00
Elberton Gospel Tabernacle	69.46	Pascagoula Assembly of God	20.07
Huron Gospel Tabernacle	6.00	Springville Assembly of God Ch	3.00
Lakewood Gospel Tabernacle	5.09	MISSOURI Personal Offerings	59.65
Louisville Full Gospel Tab	10.00	Aurora A of G Church	1.25
Mantua Bethel Assembly	14.00	Bald City Assembly of God	2.50
Miamisburg Gospel Mission	8.62	Bell City Assembly of God	2.15
Newcomerstown Assembly of God	15.00	Brimson Assembly of God	2.55
(Near) Newcomerstown A of G	2.47	Burnham Full Gospel A of G Ch	4.72
Okla Assembly of God	5.00	Campbell Assembly of God SS	5.32
Salem Lighthouse Tab & CA	15.74	Cape Girardeau A of G SS & CA	5.62
Sci Assembly of God	2.20	Chaffee Assembly of God	10.96
Toledo Glad Tidings Tab	101.28	Chillicothe First Assembly of God	2.52
Urichsville Pent A of G Ch	3.00	Clinton Assembly of God	2.50
Waynesville Full Gospel Assembly	1.00	Deepwater Full Gospel Lighthouse Mis	2.00
Youngstown Highway Tab Dorcas Cl	7.00	Elkland March A of G & S	2.88
Zanesville Calvary Tabernacle	41.11	(Near) Fairgrove Peace Chapel	40.22
OKLAHOMA Personal Offerings	18.85	(Near) Fairgrove Sunnyvale A of G	4.00
Ames Assembly of God	3.50	Fornfelt Assembly of God & SS	5.61
Antlers Assembly of God Church	5.46	Frankfort Assembly of God	2.00
(Near) Ardmore Provenca A of G	2.00	Kansas City First A of G	5.00
Arlington Free Holiness Church	1.54	Kansas City Full Gospel Ch	4.00
Beggs Assembly of God & SS	4.50	Kansas City Swope Pk Christian A CA	2.63
Boynnton Assembly of God	6.71	Kennett Assembly of God & SS	40.22
Bowlegs Assembly of God	3.76	Liberty Assembly of God	1.13
Broken Arrow of G CA	5.00	Marionville Assembly of God & SS	16.00
Catoosa Assembly of God	4.29	Minden Mines Assembly of God	2.70
Chelsea Assembly of God SS	4.36	Mountain View Assembly of God	5.98
Chester Elm Grove Assembly	4.00	Nevada Assembly of God	5.50
Choctaw Assembly of God	2.00	Poplar Bluff Assembly of God	4.83
Cleveland Assembly of God	1.50	(Near) Potosi Big River A of G	1.69
Comanche Assembly of God	4.25	Reeds Assembly of God	1.42
Cordell Assembly of God	3.46	Richmond Assembly of God	5.90
(Near) Cordell Redwood Assembly SS	2.00	Ridgeway Assembly of God	1.00
Cushing A of G & CA	9.75	St Joseph Wyatt Park A of G & SS	22.00
Cyril Assembly of God	16.40	St Louis A of G Full Gospel Hall	4.10
Davenport Assembly of God	13.00	St Louis Bethel Temple	30.00
Drumright Assembly of God	30.00	St Louis Calvary Gospel Chapel	2.50
Fairfax Assembly of God Church	5.00	St Louis Factory Bible Class	6.25
Hartshorne Assembly of God SS	1.60	Sedalia Assembly of God	7.00
Haydonville Assembly of God	.93	Senath Assembly of God	8.44
Kaw City Assembly of God	90.00	Seymour Assembly of God	2.50
Lawton Assembly of God	10.00	Steelville Assembly of God	13.68
Mannville Assembly of God	2.28	Waverly Assembly of God Church	2.10
McAlester Assembly of God	4.86	Wentzville Assembly of God	6.34
Miami Assembly of God	10.30	West Plains Full Gospel A of G	12.00
Muse Assembly of God	2.75	MONTANA Personal Offerings	39.44
Oakwood Assembly of God	8.00	Deer Lodge Full Gos Tab SS & CA	27.66
Oklahoma City Capitol Hill Tab	22.00	Forks Pentecostal SS	18.50
Okmulgee E St Gospel Ch SS	7.80	Great Falls A of G Ch SS & CA	51.90
Okmulgee E St Folk Creek A of G SS	5.56	Hamilton Full Gospel Church	11.70
Sand Springs Assembly of God	45.86	Jibby Full Gospel A of G	4.60
Seminole Assembly of God	3.00	Ronan A of G Tabernacle	7.50
Seminole Ferguson A of G	3.01	Stites Pent Assembly of God	6.24
Seminole Glad Tidings Assembly	1.00	NEWARK Personal Offerings	16.68
Skeede Assembly of God CA	2.80	Camden Calvary Tabernacle	8.00
Soper Assembly of God	1.00	Amberst Assembly of God	1.00
Stonewall Assembly of God	2.40	Anselmo Center Pent Church	2.50
Tipton Assembly of God	4.18	Bassett A of G Ch SS & CA	4.54
Tulsa Carbondale A of G	25.76	Beatrice Assembly of God	5.00
Tulsa Full Gospel Tabernacle	37.50	Bridgerton Assembly of God	14.62
Tulsa North Peoria & Haskell Ch	12.75	Burwell Full Gospel Tab SS	6.56
Velma Assembly of God SS	4.00	Wallace Assembly of God	4.50
Vinita Assembly of God	8.00	Walla O'Neill Mook Church	7.00
Webb City Assembly of God	6.50	Wallace Assembly of God	7.00
Wetumka Assembly of God SS	1.00	Walhall Assembly of God	11.64
Wewoka Assembly of God	1.00	NEW HAMPSHIRE Personal Offer	15.00
Wilson Assembly of God	8.00	Keene Full Gospel Mission & SS	3.75
Wirt Assembly of God	14.60	West Canaan Grace Chapel A & SS	13.00
Wynona A of G Church	6.93	NEW JERSEY Personal Offerings	194.82
OREGON Personal Offerings	115.00	Bridgport Full Gospel A & SS	24.00
Ashland Pent A of G & SS	51.95	Camden Calvary Tabernacle	8.00
Ashland Full Gospel Tem & SS	30.20	Fair Harbor City First Baptist Ch	16.67
Athens Assembly of God	11.00	(Near) Freehold Church of Georgia	43.00
Baker Assembly of God	31.62	Newark Bethel Pent Church	5.00
Bonanza Loretta Full Gospel Ch	6.75	North Bergen Reulah Heights Ch	30.00
Coquille A of G Tab CA & WMC	28.35	Nurley Bethel Pent Assembly	20.00
Corvallis A of G Church	8.34	Pateron Bethany Pent Church	239.39
Dalton Full Gospel A & SS	8.15	Perehning Full Gospel Lighthouse	15.00
Dufur Assembly of God	17.07	Washington Port Calden Pent Light-house	12.00
Eagle Point Highway Tab	8.09	Wekoff Full Gospel Church	6.25
Forest Grove Bethel Full Gos Ch	6.31	NEW MEXICO Lordsburg A of G SS	1.00
Galena Assembly of God	10.00	Mountainair Assembly of God	3.00
Gibaldi Assembly of God	22.08	Roswell West Alameda A of G	7.63
Lebanon Assembly of God SS	3.00	Tucuman A of G Church	2.12
North Bend A of G Ch	2.60	NEW YORK Personal Offerings	161.00
Portland Assembly of God Tab & YP	38.48	Akron Full Gospel Tab	15.00
		Brooklyn Assembly of God	4.00
		Rath Bethel Pent Assembly	2.00
		Bethpage Central Park Pent A	14.00
		Binghamton Faith Tab & SS	77.00

Prineville Assembly of God	4.70	Wampum First Pent Church SS	12.05
St Helens A of G SS & CA	14.00	Wilkes Barre First Pent Ch	168.50
Sheridan Assembly of God CA	7.29	RHODE ISLAND Providence A of G	6.00
Stanfield A of G Church & SS	7.50	SOUTH CAROLINA Personal Offer	2.75
Swisshome Open Door SS	5.00	SOUTH DAKOTA Personal Offerings	8.00
The Dalles Assembly of God	3.00	Bruce Gospel Tabernacle	10.10
Tillamook Pent Tab & SS	14.75	Clark Gospel Tabernacle	1.41
Toledo Assembly of God SS	10.00	Clearfield Assembly of God	3.00
Turner Assembly of God & CA	47.00	Haley Vessey Pent Assembly	15.28
Vale White Settlement SS	7.76	Hurley Gospel Tabernacle	3.35
PENNSYLVANIA Personal Offer	121.91	Lake Preston Assembly of God	7.00
Allentown Bethel Lighthouse	18.00	Sioux Falls Gospel Tabernacle	224.16
Altoona First Pent Church CA	5.00	Vermillion Gospel Tabernacle	10.00
Anita Pent Church SS	3.00	Wewela Gospel Tabernacle	4.74
(Near) Anita Cortez Sunday School	1.30	Winner Assembly of God Tab	7.09
Ashland Calvary Tabernacle	10.85	Witten Assembly of God SS	1.20
Beaver Falls First Pent Ch	11.29	Yankton Gospel Tabernacle	2.00
Berwick Little Flock Mission	6.50	TENNESSEE Personal Offerings	84.00
Bradford A of G Ch & SS	28.00	Columbia Assembly of God SS	7.00
Brave Assembly of God SS	11.75	Knoxville Euclid Ave A of G	6.58
Carlisle Church of Glad Tid YP	1.00	Knoxville Scott St Ch of G CA	3.00
Central City Pent Tabernacle	52.63	Memphis First A of G & SS	43.10
Columbia First Pent Church SS	20.00	Memphis Southside Pent Mission	5.26
Glen Richey A of G SS	7.00	Morristown Pentecostal Assembly	8.00
Hamburg Full Gospel Tab SS	6.00	Old Hickory A of G Church	11.39
Hollenstown Pent Church & SS	21.00	TEXAS Personal Offerings	173.77
Hyndman Pent A of G Church	3.90	Alba Cottonwood Assembly of God	2.25
Jeannette First Pent Church	103.00	Archer City Assembly of God	10.50
Johnstown Grace Pent Ch & YPS	41.00	Beaumont Magnolia Park A of G	12.03
Kinport Full Gospel Mission	8.60	Big Spring A of G Inter Girls	1.00
Lebanon Pent A of G SS	10.53	Brownwood Coleman & San Anna Ch	6.88
Mechanicsburg Pent A of G	5.00	Brownwood First A of G Ch SS	5.09
Moscow Maple Lake Gos Tab & SS	10.00	Byers Assembly of God SS	7.70
Philadelphia Highway Mission Tab	10.00	Conroe Assembly of God	1.20
Philadelphia Italian Pent Ch SS Cl	17.50	Cooper Assembly of God	2.03
Pittsburgh Bethel Tabernacle	14.85	Dallas Fajth Tabernacle	10.00
Pottsville Full Gospel Mission	14.00	Dallas Revival Tabernacle & WMC	13.32
Roaring Spring Peoples Tabernacle	3.70	Dallas Section Christ Ambassadors	38.00
Summersville Assembly of God	3.75	Edinburg Assembly of God	27.67
Tower City Assembly of God & SS	5.00	Fort Worth First A of G	10.00

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SPECIMEN OF TYPE

THE book of the generation of	Lu. 3, 23	the c
Jē'sus Christ, 'the son of Dā-	Pa. 132, 11	to C
vid, 'the son of A'brā'hām.	Isa. 11,	18'
2 A'brā'hām begat I'saac; and I'saac	ch. 22, 48	was
begat Jā'cob; and Jā'cob begat Jū-	Fom. 1, 8	er M
das and his brethren;	d Gal. 3, 16	er N
	d Ruth 4, 18	er N
	1 Chr. 2,	befo

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SIZE
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Fort Worth Rosen Heights Assembly of God WMC	33.07	Mount Vernon Evangel Tab SS	20.00
Fort Worth Southwestern BI & MB	135.30	Mukilteo Full Gospel Assembly	5.00
Freerport Assembly of God WMC	3.00	Newport Pent Assembly of God	9.00
Freer Assembly of God	3.00	Oakville Indian Full Gospel Ch	2.00
Genoa Assembly of God WMC	13.00	Port Orchard Waterman Full Gospel Tabernacle & SS	20.70
Granbury Assembly of God	3.00	Randle Assembly of God	14.17
Grapeland Memorial A of G Ch & SS	7.10	Richland Pent Assembly	14.00
Greenville Sectional WMC Rally	5.72	Ritzville Assembly of God	18.74
Hereford Assembly of God	11.55	St John A of G Church & SS	29.07
Houston Airline Assembly of God	2.00	Seattle Brighton Chapel	15.45
Houston First Assembly of God CA	20.00	Seattle Hollywood Temple	210.00
Houston Hardy Park Tab	3.00	Seattle N E Chapel	8.35
Houston Kashmere Garden A of G	6.40	Sedro Woolley Bethel Tabernacle	45.44
Houston N Side A of G SS & WMC	35.18	Spokane First Pent Church	63.55
Jayton Assembly of God YP	.75	Tacoma Glad Tid A of G	45.44
Laird Hill Assembly of God	8.00	Tacoma Pent Tab & Crusaders Cl	15.00
Littlefield Assembly of God Ch	3.00	Tenino Assembly of God & SS	6.75
Marlin Full Gospel Church	4.00	Tonasket Assembly of God SS	6.00
Matador Assembly of God SS	2.39	Wenatchee Full Gos Assembly of God	23.13
McCarney A of G Full Gospel Ch	9.74	White Salmon Full Gospel Church	8.35
Morton Assembly of God	5.55	Yakima First Pent Church	181.63
Orange Assembly of God CA	7.50	WEST VIRGINIA Personal Offerings	.40
Paducah Assembly of God	3.10	Arnettsville Assembly of God	1.00
Palestine Evangelistic Temple	12.00	Carolina Assembly of God SS	6.50
Paris A of G Church	3.12	Dorothy Assembly of God SS	4.85
Pelly Assembly of God	64.76	Flemington Assembly of God	8.00
Rosenberg Assembly of God SS	3.54	Martinsburg Bethel Pent A of G	35.00
Rusk Assembly of God	2.30	Mt Hope Assembly of God	5.00
St Joe Assembly of God	10.00	Patterson Creek Rocky Gap Pent Assembly of God	5.92
San Antonio First A of G SS	8.50	United Assembly of God	9.00
San Antonio Glad Tidings Church	10.00	WISCONSIN Personal Offerings	39.50
San Saba Assembly of God	10.00	Adams Gospel Tabernacle	27.13
Saratoga Assembly of God	12.51	Alvin Assembly of God	2.25
Saspampo Latin Amer BI Africa PB	1.00	Baites Harbor Assembly of God of Liberty Grove	7.04
Snook Full Gospel Tab SS & CA	2.14	Blue River Assembly & SS	6.12
Snyder Assembly of God CA	2.30	Dallas Gospel Tabernacle	6.72
Sunray Assembly of God	6.30	Glidden Gospel Tabernacle	10.00
Texas District Council CA	82.75	Kenosha Assembly of God SS & YP	54.79
Tyler A of G WMC	5.00	Kenosha Peniel Tabernacle	25.00
Wichita Falls A of G & WMC	59.85	Madison A of G Church	8.05
UTAH Ogden A of G Church	5.50	Madison Gospel Tabernacle	10.00
VERMONT Personal Offerings	3.00	Manitowoc Gospel Tabernacle	7.00
VIRGINIA Personal Offerings	28.46	Milwaukee Bay View Gospel Tab	5.00
Beloit Full Gospel Tab SS	41.39	Milwaukee Glad Tidings Temple	26.23
Bristol Assembly of God	10.00	Mosinee Community Gospel Tab	6.64
Cedar Bluff Assembly of God	5.77	Oshkosh Gospel Tabernacle	64.00
Front Royal Assembly of God	4.08	Richland Center A of G	5.00
Manassas Full Gospel Church	27.41	Siren Gospel Tabernacle	14.00
Norfolk Calvary Full Gospel Ch	15.00	Stevens Point Gospel Tabernacle	8.00
North Tazewell Assembly of God	10.00	Superior Central Gospel Tabernacle	22.80
Richmond Calvary Pent Tab	75.00	WYOMING Personal Offerings	.40
St Paul Assembly of God & SS	5.00	ALASKA Personal Offerings	5.00
South Norfolk Bethel Pent A of G	80.00	CANADA Personal Offerings	16.80
Sperryville Full Gospel Tab	3.50	Vancouver Full Gospel Tab	52.00
WASHINGTON Personal Offerings	419.23	LEGACIES	10.00
Anacortes Assembly of God	76.25	MISCELLANEOUS	509.17
Bow Community Sunday School	6.25	Total Amount Reported	19,086.90
Brewster Full Gospel Church	5.00	Home Missions Fund	1,344.09
Brownstown Pent Assembly of God	17.00	Office Expense Fund	271.37
Buckley Glad Tidings Assembly	2.00	Literature Expense Fund	37.36
Burlington Faith Tabernacle Assembly	10.00	Reported Given Direct for Home Missions	598.37
Davenport Gospel Tabernacle	14.35	Reported Given Direct to Missionaries	1,358.80 3,609.99
Enumclaw Full Gospel Tab SS	3.51	Amount Received for Foreign Missions	15,476.91
Granger Assembly of God Mission	18.00	Amount Previously Reported	31,374.31
Hoquiam Bethel Temple & SS	25.25	Amount Received for Foreign Missions This Month	46,851.22
Hoquiam Fellowship Meeting	17.00		
Kenwick Assembly of God	9.03		
Klabar Belfort Corn Ch & SS	3.95		
Lind Full Gospel Church	12.82		
Lynden Pent Church	22.00		
Marblemont Gospel Mission SS	2.97		
Marysville Pent Assembly & SS	27.36		
Montesano Bethel Pent Church	5.00		
Morton Assembly of God	11.29		

THE DYING WORLD AND THE LIVING WORD

IN THE PHILIPPINES

According to *The Gospel Minister*, there are in the Philippine Islands 12,000,000 Catholics, 2,000,000 in an independent Filipino church, and 500,000 members of evangelical churches of various denominations.

THE U. S. O. AND EVANGELISM

An article in *Time* tells about the work of the U. S. O. (United Service Organizations, including the Y. M. C. A., Salvation Army, etc.) It states that 350 service clubs are being built near the army camps, and continues by saying: "The purpose is to avoid duplicating the Y. M. C. A. huts of the last war, where religious tracts were the standard literary offering, and where the price of a hot cup of coffee was a fifteen-minute talk on the virtues of clean living by an earnest 'Y' man. The 'Y' men will be in attendance at the U. S. O. clubs, but they are of a new, changed generation, and no longer specialize in saving souls."

NEW HIGHWAYS IN CHINA

War years have brought great changes in China's highways, according to *Revelation*. During the four years of war with Japan, more than 3,000 miles of new roads were completed in Free China. In 1941 almost 3,000 miles more were under construction. In addition, more than 6,000 miles of existing roads were being improved. At least 6,000 trucks are at work along these roads, in addition to the fleets operating on the Burma Road. In days to come missionaries are going to find travel a great deal easier, and new territories will be available to mission work as never before. What will astonish older missionaries most is the opening of the first motor road from Szechwan to Sikang. But since 1938 by 150,000 workers at a cost of millions, the road crosses the 11,000-foot Kunglaiden Range and runs for 54 miles over the Erhlangshan Range at the same altitude. New roads are being built toward India's northeast corner, and it may well be that India and China shall be connected by road within a few years, if Jesus tarries.

PALESTINE'S FUTURE

Zionist Jews have great hopes for Palestine's future. In a speech Nov. 24, a Jewish leader of Palestine said:

"Palestine is the country, and the only country, for these Jews. We have so far settled, in a fifteenth part of Western Palestine, a half million Jews. We can settle several millions in the rest of the country. We have in Palestine all the necessary experience for that. As in no other country, the Jews have achieved in Palestine a complete and independent economy—agriculture, industry, transport and shipping—and have created an all-Jewish civilization, cultural as well as political. We have a rich experience in dealing with large-scale immigration and colonization, and can confidently undertake the settlement of millions of Jews.

"After the last war, millions of Greeks, forced to abandon Turkey and Anatolia, were settled in European Greece in a short time. Jews can do the same thing in Palestine, as proved by their achievements there so far. But no foreign administration, however friendly and well-meaning, will do it. The whole responsibility and necessary authority must be left to the Jews themselves.

"Palestine as a Jewish State is the only possible solution to post-war Jewish misery, and we are determined to achieve it."

God has great plans for Palestine, too. After the last great battle of this age has been fought, He will gather His ancient people back in that glorious land and will set His own eternal Son on the throne of David. Luke 1:32. "And He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end."

SLAVERY IN ETHIOPIA

With Ethiopia freed from Italian bondage, Haile Selassie now wants all his people freed from slavery's bondage. Since his return to the throne he has declared the abolition of slavery. Wisely, his present policy is one of gradualness. A master may retain his slave if the slave desires it, but every slave may assert his freedom. According to the *Manchester Guardian*, slavery is widespread in Ethiopia. It is upheld by the Ethiopian priesthood, which regards slavery as an institution decreed by Jehovah.

BIBLES AND BATTLESHIPS

The American Bible Society recently announced that in the 125 years of its existence it has not yet received, from all gifts of all kinds, the equivalent of the cost of one first-class battleship. Yet the Society's annual distribution at home and abroad exceeds 7,000,000 Gospels, Testaments, and Bibles. Of course, the Society has a certain income apart from gifts, for where it is able it charges a small price for its volumes. But what might it do for this war-torn world if given just a fraction of the money that is spent on war?

CONTINENTAL DRIFT THEORY

Time states that British geologists have brought forth new evidence that Africa and South America may be parts of a single continent that have drifted apart. They reported finding gorceixite pebbles in Africa's Sierra Leone, south of Dakar, and the Gold Coast. Gorceixite is a rare mineral that is quite worthless except as an indication that diamonds may be found near by. The significance of the discovery lies in the fact that hitherto gorceixite has been found only in Brazil, whose bulge, if slid eastward around the globe, would fit neatly into the Gulf of Guinea, against the shores of Sierra Leone and the Gold Coast. *Time* says, "Some competent geologists admit the plausibility of the continental drift theory, which holds that all the continents were once a single big land mass, 'Angaea,' surrounded by water. Angaea was presumably broken up and dispersed by (1) the centrifugal force of the planet's spinning, (2) the gravitational pull of sun and moon . . ." All of this interests the Bible student, says *Revelation*, because the very important tenth chapter of Genesis contains the phrase, "And unto Eber were born two sons; the name of one was Peleg, for in his days was the earth divided." Gen. 10:25. According to the eleventh chapter, Peleg was born 596 years after the flood and lived approximately at the time of the confusion of tongues at Babel.

GIDEON BIBLES

The Gideons have furnished 500,000 Bibles and Testaments to the armed forces of the United States to date, reports *The Gospel Minister*.

THE DAY OF PRAYER

President Roosevelt asked the people of the United States to set aside New Year's Day as "a day of prayer for divine guidance." That day is past but we desire to express our approval of the President's action. It is a commendable thing that our President, finding the nation suddenly engulfed in war, should so promptly call for a national day of prayer.

ADVICE FROM ANTONESCU

General Antonescu, head of the Rumanian state, issued some months ago a statement "to all the priests of all the altars of Rumania." He explained to them "with the love of a truly believing man, that the church is not only buildings, ikons, hymns, candles, bells. It is love sacrifice, kindness to fellow men, zeal for purity of spirit. There where a pure soul is, is the altar of God. If your thoughts are not fully dedicated to the Creator, if your hearts do not really suffer for the sins of others, then the walls of the church will be cold, the pictures of the saints dead and hard, the bells will give no joyous sound, and the wax candles will be as if extinguished. The gospel of our Lord is a real thing. It was not written to be a dead letter but to be lived out. Christ died and suffered for our salvation. Only in His life can you make clear to believers the purpose of life. Preach the gospel every Sunday so that it may be heard and understood of all, and add thereto meaningful prayer. I beg you that in your daily life you exhibit an upright and earnest spirit of love, that you seek no gold, nor fall into human passion."

This is excellent advice, comments *Sunday School Times*, even though it comes from the head of a Government that is the tool of the Nazis in anti-Semitic persecution, and that has forbidden gospel evangelism by all Baptist and other evangelical churches.

CHAPLAINS APPRECIATE "REVELLE"

I have finished reading the literature you have available for the men in the Service. I was impressed with your material. This is what the soldier needs. You have clothed your spiritual truths in the language of the soldier. You have brought the teachings of the Master home to him in the life of the barrack.

If it would not be asking too much may I have 1,000 copies each of the "Reveille," "What's the use of it?" "A.W.O.L.," and "Congratulations." We have a thousand soldiers pass through this regiment each eight weeks now. I will see that this literature is used to bless the young men of America.

May God richly bless you for your good work in building His Kingdom in the hearts of the young men.

Sincerely,
William R. Smith, Chaplain, Fifth
F. A. Tng. Reg't,
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