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"We Have Found the King"

Sarah L. Kennedy, Ada, Ohio



Bethlehem—"The City of Peace"

THE WISE MEN from the East, being warned of God in a dream that they should not return to Herod, departed into their own country another way. As they journeyed homeward they pondered the strange events of the past two years: the unusual appearance in the starry heavens that had led them to go to Jerusalem in search of Him who was born "King of the Jews," their arrival in Jerusalem, the confusion of Herod and of the scribes, the trip onward to Bethlehem, the babe lying in the manger, the story of the shepherds.

It is not unreasonable to assume that before they separated to go to their homes they agreed that after a generation had intervened they would go, or send a messenger to the land of Israel to inquire and report to them concerning this child whose advent was of great enough importance as to be announced in the skies.

As the years passed one and another of the wise men made a habit of entering into conversation with the caravans that came and went carrying merchandise: "Have you heard aught of a King named Jesus who was born in Bethlehem of Judea?" Always the reply was the same: "We know of no king but Caesar of Rome."

At length the generation having been fulfilled, letters were exchanged between the wise men, now too infirm for the long journey. It was agreed to send Malthus, a trusted servant to find the King and bring back tidings of Him.

* * *

One year, another, three years and more had slowly moved by since Malthus had ridden away on his strong camel. The men, accustomed to the delays common to oriental travel, waited patiently for his return. With eager eyes, however, they scanned each caravan arriving from the countries to the west. Then, one day, as hope was becoming dim, a lone rider advanced toward them. Malthus had returned.

In eager, but deep silence they waited until their messenger had refreshed himself. He then began his narrative. He told them that he had gone first to Jerusalem. No one there knew of Jesus of Bethlehem of Judea. Then on to Bethlehem; after much inquiry an old man was found who remembered the shepherds' story, and the birth of the child at the inn. "His parents," he said, "went away long ago. I have heard that they are in Nazareth." Malthus had hastened to Nazareth, to find the village in much confusion re-

garding this same Jesus whom he was seeking. On the Sabbath previous he had spoken in the synagogue and had offended the people by saying that certain scriptures were now fulfilled in Him. An effort had been made to destroy Him, but He had passed through their midst and had gone away—perhaps to Cana, perhaps to Capernaum. At the latter town Malthus had found Him. From that time he had accompanied Jesus throughout every region He visited, along with those whom He had chosen to be with Him.

"My surprise," said Malthus, "was very great to find Him a teacher and preacher of righteousness, not a political leader with aspirations to a throne. In every village and town whither He went He taught the people, saying: 'The time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel.' He told them to love one another, to forgive one another even seventy times seven, to forbear judgment, to be kind, tenderhearted, merciful, pure in heart, not to be anxious, but trustful; and wherever He went, as He was teaching and preaching, the people brought to Him the sick, the lame, the blind, and He healed them. Everyone who touched Him, no matter what the disease, was made perfectly whole. We went from village to village, from one town to another. At times great crowds thronged Him so he scarcely had time to take food."



Malthus told the listening men in detail of the miracles of healing, the feeding of the multitudes with the few loaves and fishes, the raising of Jairus' daughter, of the widow of Nain's son, of Lazarus. Then continuing his narrative:

"After about three years of such ministry we started towards Jerusalem. At this time Jesus told us that He was going to Jerusalem to 'fall into the hands of men.' He spoke of Himself as the 'Son of Man.' We did not understand Him, and tried to dissuade Him from going on, but He steadfastly set His

face towards that great city. Word of His coming had preceded Him, and when we arrived there great crowds thronged the streets, having heard of the miracles He had performed. Children and youth threw palm branches in His path and sang 'Hosanna to the Son of David.'

"All of us supposed that He would now be acclaimed king by the people, and would relieve the Jews from paying tribute to Rome. We reasoned that if He could multiply food for thousands, if He could heal the sick and raise the dead, surely He would do something for the nation. Can you imagine our surprise at the turn of events? Instead of going to the Praetorium, He went to the Temple. Instead of attempting to secure the favor of the people and the priests, He rebuked them, and making a whip of cords, He began to drive out those that bought and sold in the Temple, saying to the priests, 'It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.' The priests were angry and sullen, and that night, as we prepared for the feast of the Passover we were all saddened; we felt impending danger."

In detail Malthus told of the scene in the garden of Gethsemane, of the betrayal, the arrest of Jesus, the trial before the Sanhedrin in the early hours of the dawn, of Pilate's court, of Herod's, of the scourging, the mocking, the cries of "Crucify him"—and the sentence of crucifixion. Up to this point the aged men had remained silent, only occasionally asking a question, but now they arose in horror, cried out and rent their garments. "Stay," said Malthus, beckoning to them to sit down again. With bowed heads they sat as Malthus continued.

As one tells of a great tragedy, so Malthus told of the climb to Calvary's hill, the crucifixion between two thieves by the Roman soldiers, the words spoken on the Cross, the earthquake, the darkness, the rending of the veil of the Temple, the burial of Jesus.

"Most of His followers," said he, "had de-

served Him and had fled, even before the crucifixion, but on the first day of the next week, word was passed quietly to us that strange events were taking place. The dead had been seen walking in the streets of Jerusalem; their graves were found open. One by one we gathered together and sat behind closed doors in fear and amazement. Presently several women of our company came in. They had gone to the grave of Jesus early in the morning and had seen there a vision of angels, who said 'He is not here, He is risen. Behold He goeth before you into Galilee.' One of the women declared she had seen Jesus standing near by.

"Later we were joined by two of our number who had gone that day to Emmaus. They were greatly moved as they told us that, as they were walking along on the road, a stranger had joined them. He asked them why they were so sad, and on being told of their disappointment over the crucifixion of Jesus, whom they had supposed to be a king, He had explained to them from the Hebrew Scriptures that it was necessary for the anointed One of God to die. They had constrained Him to abide with them; as they sat at meat He took bread, blessed it and broke it, and their eyes were opened, and they knew their guest was Jesus. He had then vanished from their sight. All that night we talked over the Scriptures Jesus had repeated to them from Moses, the prophets, and the Psalms. As we were speaking to each other, Jesus Himself appeared in our midst, the doors being locked, and said, 'Peace be unto you.'"

The aged men listened breathlessly as he continued: "Forty days passed; from time to time we saw Him and He talked with us. One day He told us we were not to depart from Jerusalem, but were to wait for the promise of the Father. After receiving power from on high we were to go into all the world and preach the gospel to every creature, teaching them to observe all things whatsoever He had commanded. As we listened, He was taken up and a cloud received Him out of our sight. And while we looked steadfastly toward heaven, two men stood by us in white apparel, who said 'Why stand ye gazing up into heaven? This same Jesus, which is taken . . . shall so come in like manner as ye have seen Him go into heaven.' From that moment we could think of nothing else—could do nothing but wait for the endowment with power which He had promised. Daily we met to worship God and to search the Hebrew Scriptures which Jesus had quoted on that memorable walk to Emmaus.

"All of us, in times past, had attended the services in the synagogues and had heard readings from Genesis regarding the disobedience of the federal man and of the penalty—death—that had inevitably followed. We had not been interested and had paid little attention to the reader, but now light dawned on our minds, and we saw that the story, so simply told, contained eternal truth. The archenemy of God had lured man to choose to sin, in order that the curse of death might come upon the race and thus deprive man of his inheritance to eternal life. How our hearts burned within us as we learned in lines closely following the report of the Fall of man that God had at once promised a

Redeemer. We remembered the words Jesus had spoken: 'For God so loved the world that He gave His only begotten son that whosoever believeth on Him should not perish but have everlasting life.' We worshiped with newly-found joy.

"Long we pondered over other portions of scripture which had been quoted to us so often in those days before Jesus ascended—especially some lines from the fortieth Psalm: 'Sacrifice and burnt offering Thou didst not desire . . . Lo, I come, I delight to do Thy will.' One of our company who had been with Jesus from the beginning of his ministry, at length recalled words John the Baptist had spoken regarding Jesus. 'Behold the Lamb of God that beareth away the sin of the world.' Dimly we began to comprehend that in the eternal counsels of God, the Son of God had offered willingly to come down to earth in a body of flesh not only to bear the penalty of man's sin, but also that he might die as every man dies, and thereby enter the abode of the dead, and by the mighty working of the power of God, rise from the dead. The gates of Hades could not prevail against the Son of God. We sang praises to God for His boundless love and His matchless wisdom.

"When the fifty-third chapter of Isaiah became illuminated to our souls we were overwhelmed with sorrow, and marveled at our ignorance and unbelief. We now saw therein a preview of Calvary. We should have recognized the 'suffering servant'. Instead, we had all forsaken Him and fled. In deep humility we continued to worship God.

"For ten days we continued in worship and study of the Scriptures; then, on the day of Pentecost, celebrated by the Hebrews as the Feast of First Fruits, the Holy Spirit fell upon us and we spoke in the languages of the nations and of angels, glorifying God. With great power we gave witness to the resurrection of Jesus from the dead, and warned the people to repent of their sins, for the kingdom of heaven was at hand. Many believed on Him as the anointed One of God, and repenting of their sins, were baptized. Some of our number performed great miracles of healing in Jesus' name."

Moons came and went and still the conversations between Malthus and the aged men continued, interrupted by long periods of praise and worship, as the wise men from the East comprehended and accepted the salvation provided by the Son of God. When, finally, Malthus had answered all their questions to their satisfaction, he said: "Now my task for you is completed; I must go. Beyond yonder mountain pass my companions await me. Together we shall go to the uttermost parts of the earth to tell the story of One who lived, who died, who lives again. The world lost because of sin awaits the message of salvation."

After he had left them, the aged men prepared to return to their homes. They spoke one with another. "Soon we shall be gathered to our fathers. We shall go, not as those who are without God and without hope. We shall go to one of the mansions in the 'Father's House,' prepared for those who love Him. In our youth we sought the King—and we

have found Him. He is a far greater King than we had thought. He is King of kings and Lord of lords."

"Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" Romans 3:11.

Contagious Power

Many years ago in London, a gray-haired washwoman worked over her tubs and her ironing. While she worked, she prayed for her son who in his teens had run away to sea. That prayer was wonderfully answered, for her son returned to become John Newton, London's famous sailor preacher, a reformed slave-ship owner. Among those whom John Newton touched was scholarly, cultured Thomas Scott who, in turn, dedicated his eloquent tongue and pen to the saving of souls. Among those touched by Scott was William Cowper, who wrote some of our greatest hymns. Then Cowper's influence fell upon William Wilberforce, transforming him from a superficial social member of Parliament to a tireless voice for emancipation. After fifty years of work by Wilberforce, four days before his death, the bill was passed freeing 800,000 slaves in the British Empire, an achievement we in America won only by bloodshed. What a tree of life that was! And it sprang, mark you, from a London washwoman who prayed for her son as she bent over her tubs! Overcoming means contagious power.

Contrasts

In true spiritual life we rise by sinking, live by dying, conquer by being defeated, learn by becoming a fool, get filled by being emptied, and grow strong by perfect helplessness. We save by losing, are enriched by poverty, shine by giving up our own brilliancy, fight by keeping still, triumph by being subdued, promote ourselves by despising self, and win a crown by bearing a cross. "Whosoever would be first among you, shall be servant of all."



"Where the Young Child Was"

Wise men, coming from afar,
Guided by a beck'ning star,
Followed on in eager quest
Till they saw the star at rest
"Over where the young child was."

Gifts had brought each worshipper—
"Gold, and frankincense, and myrrh";
These are opened, while they bow
In adoring reverence now,
Kneeling "where the young child was."

Going back to Bethlehem,
Let us join today with them
With our gifts of love and praise,
While our joyful songs we raise,
Kneeling "where the young child was."

—T. O. Chisholm

Caesar Sent Forth; God Sent Forth

"There went out a decree from Caesar Augustus, that all the world should be enrolled." Luke 2:1, R. V.

"God sent forth His son, born of a woman." Gal. 4:4, R. V.

TO the men of the world who lived nineteen hundred years ago the decree Caesar Augustus sent forth for a world-wide census seemed much more important than the good news that God had sent forth His Son to be a Saviour from sin and hell.

Consider the contrast. Augustus was a tremendous figure. He was the nephew of Julius Caesar, Rome's greatest soldier and the most dominant figure in the history of that nation. In 44 B. C., Caesar was slain, struck down by the daggers of conspirators. It was found in his will that he had left his nephew, then a stripling of only nineteen, to be his heir and to rule over the Roman Empire. The name of this nephew was Gaius Octavius, but he added the name of his great kinsman to his own, and was called Gaius Julius Caesar Octavianus.

Quickly he began to rise to power in Rome. The Roman senate conferred upon him the name of Augustus, meaning majestic, and by the name of Caesar Augustus he was henceforth to be known. He died in 14 A. D. at the age of 77. With pomp and splendor his body was taken in slow procession through Rome. The Roman Senate voted him the same immortal honors which it had conferred upon Julius Caesar, and in the Pantheon in Rome his name is written as one of the deities of the empire.

When Augustus was 76 years old he wrote his political autobiography in brief, and it was inscribed upon bronze tablets outside his mausoleum, and by direction of the Roman Senate cut into the walls of the temples of Augustus throughout the empire. On the walls of an ancient temple in Angora a copy of the biography is inscribed and on it can be read, that three times he held a census. One in 38 B. C., at which time there were 4,063,000 free Roman citizens on the rolls. At the second census (the one recorded by Luke), there were 4,233,000 Roman citizens entered. In the third census he boasted that there were 4,937,000 Roman citizens.

Contrast the Babe that was born in Bethlehem. Rome was the mistress of the world. Galilee and Judaea were conquered provinces. The eagles of Rome were in every citadel. The people of Israel had long since lost their freedom. Under the shadow of Rome's dominion it was difficult for any individual in those subject provinces to come to any great honor.

In the tiny village of Nazareth, hidden among the Galilean hills was a maiden named Mary. Outside of Nazareth few

or none had ever heard of her. She was married to a man as unknown as she, Joseph the carpenter. But Nazareth was not too far off for the voice of Rome to reach it. When Rome spoke, every corner of the Mediterranean world was obliged to listen. When Caesar Augustus sent forth his decree great folk and humble folk alike had to obey. Mary and Joseph were obliged to go to Bethlehem for the census because Joseph's ancestral home was there.

by

Lee

Krupnick

Can you picture the scene, a woman riding upon an ass led along the road by a man? They come to Bethlehem. It was night and the streets of the town were dark. They knocked at the door of the building that served for an inn. When the door was opened it was only to tell them that there was no room for them in the inn. They must find shelter, therefore, in a stable, and that night the Saviour, Christ the Lord, was born and laid in a manger.

It seemed very inconsequential, and yet this child was none other than the Saviour who should save His people from their sins. The wise men worshiped Him as king of the Jews, and He is destined to be King of kings and Lord of lords. This child was to go back to Nazareth and grow up as a boy in that obscure town. Caesar Augustus in Rome had the world's power at his back; but no human army was back of this Child. Caesar Augustus sat upon the throne amid the marvelous splendor of the capital of the world; the only elevated position from which He would sit would be the grassy hillside where wistful folk gathered around Him to listen to His words, for no man spake as He. Caesar at his death was borne upon the shoulders of Roman senators and buried in a mausoleum; Christ died upon a cross where Roman legionnaires had nailed Him. His body was laid in a borrowed grave. Then Augustus was thought much of; and He was counted a malefactor.

But thanks be to God, we have a different estimate of these events today. Nobody cares much today about Augustus. His name stirs no emotion in any man's heart. Nobody would have any sense of distress if the name of Augustus should suddenly vanish from the records of the earth. But glory to God, innumerable people that no man can number rejoice in the name of Jesus today. To numberless little children will be read the story of Bethlehem's Saviour at this Christmas time. Multitudes will flock into the churches to listen to the reading of the story of the birth of Jesus Christ the Son of God. While He carved no statue, painted no picture, wrote no poem, composed no song, built no edifice, founded no city, erected no triumphal arch, He stands today in history as the great Giver. Silver and gold He had none, but such as He had He gave to men—the tender touch of a sympathetic hand, the melting love of a generous heart. Paul calls Him God's "unspeakable gift."

The best thing God is able to give us is not gold or silver, but His great gift is His Son. "God so loved the world, that He gave His only begotten Son, that whosoever

The Angel Said

Can it be—that wondering shepherds
Saw and heard the angel choir?
Bearing gifts, the ancient Wise Men,
Followed yonder gleaming star,
Seeking earnestly the Christ-child,
As they journeyed from afar?
"You will find the baby Jesus,"
Shepherds heard the angel say;
"Born to you this day a Saviour,
Lying on the manger hay."
Can it be—the self-same Jesus,
Suffering mankind's pain and loss,
Hanging there 'twixt earth and heaven,
On yon rugged, cruel cross?
Yes, the riven veil declared it,
And the bleeding wounds the cost.
Can it be—that yonder garden,
Shields an empty sepulcher?
"Christ the Lord is risen, Mary,"
Angel voice declared to her.
And because the tomb was empty
On that day so long ago,
He, the living Christ, hath spoken,
"Ye shall live again also."
Can it be—that soon from heaven
Angel voice again we'll hear,
When from Gloryland descending,
This same Jesus shall appear?
Once again an angel speaketh,
"Even as He went away,
This same Jesus will be coming
In the Clouds of heaven someday."
Glorious day of His appearing,
Blessed day when Christ was born.
All victorious, suffering Calvary,
Empty tomb of Easter Morn.

—Eldora E. Taylor,
Fullerton, Calif.

believeth in Him should not perish, but have everlasting life." John 3:16. Meditate upon this gift of the Son of God, on Him who at the beginning of His ministry was hungering, and yet is for all time the Bread of life. He ended His ministry thirsty, but He is ever the Water of Life.

Weary oft, He is the world's only rest. Called a devil, He overcame Satan. Sold for thirty pieces of silver, He redeemed the world with His own precious blood. Though the Lion of the tribe of Judah, He was led as a lamb to the slaughter. Although the Light of the world, He hung in darkness on the cross on that dread day when midnight took up its reign on noonday's throne. Though He was the Life, He tasted death for every man.

Although He is called "the desire of all nations," He was despised and rejected of men. As a man He became hungry; as Lord He fed thousands with a lad's lunch. As a man, a ship carried him; as Lord he walked on the rolling sea. As man He wept at Lazarus's grave; as Lord He raised Lazarus from the dead. The little light that glowed in the manger at Bethlehem has spread across the earth, while the grandeur that was in the Rome of Augustus has gone down into darkness and dust.

Men in the first century world would look with reverence upon Augustus Caesar. You remember how Isaiah looked with awe at the mighty king Uzziah. This mighty king had been his hero and his hope. But Uzziah died. It was then that the vision was given him of the Lord upon the throne high and lifted up. Upon that throne was the King who ever lives. Upon that throne is the One who later said, "I am He that liveth, and was dead; and, behold, I am alive for evermore." Rev. 1:18. We know from John 12:41 that the One whom Isaiah

saw upon the throne in that vision was none other than the Son of God. "These things said Esaias, when he saw His glory, and spake of Him." And of Him the prophet Daniel declared, that unto Him shall be given dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. Dan. 7:14.

Listen to the words of Pilate, Rome's representative, as he brought the Son of God before the people, "Behold your king." And hear the cry of the people: "Away with Him, away with Him, crucify Him." Pilate asked, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." Caesar given the chief place! The Son of God despised and rejected and delivered to be crucified! But in that very crucifixion He died for the sins of all who crucified Him. As Paul later wrote, "He gave Himself for our sins." And as one has aptly put it, "Believe that one little word *our* and it will swallow up all our sins."

God sent forth His son for this very purpose, to be unto us a Saviour from sin. Upon that cruel cross there was laid upon Him the sins of us all. As Paul has written, He who knew no sin became sin for us, that we might become the righteousness of God in Him.

In His death, burial and resurrection he provided salvation for all. It is not in what Caesar sends forth that we find our salvation and our good, but in what God has sent forth. As Peter put it after the resurrection, "God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:26.

Let us not put Caesar first but Christ, and let us who love the Lord take up the strains of the old Huguenot poet's hymn:

All hail the pow'r of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Our Gifts

A poor widow once pleased the Lord with two mites; a woman who was a sinner, with her love, tears, and alabaster box of ointment; and Mary, already beloved, lavished on Him no less than "a pound of ointment of spikenard, very costly," and breaking the box of alabaster, poured it upon His head, and anointed His feet, wiping them with her hair, so that "the house was filled with the odor." Oh! for more of this uncalculating love—self-forgetful, world-unmindful, soul-ravishing love.—J. Hudson Taylor.

Fidelity

A French woman took her daughter to the Salvation Army in Paris, thinking it was a kind of play. The next evening the girl went alone, and found her Saviour. When her mother heard of it, she said, "You may become a Sister of Mercy, but I would rather *kill* you than have you become a Salvationist." She starved her for days, cut her hand with a hatchet, and every night for two years beat her before she went to the meeting; but the girl was always there.

If I Had Faith Enough

A Message of Hope to All Who Suffer

Do you really believe that if one had faith enough the Lord would heal him? The cancers, the rheumatism, the tuberculosis, the dropsy? If one had faith enough would God deliver him because of his faith? Yes, surely, almost all believe that.

But that awful "if"! "If I had faith enough!" What multitudes of God's precious children, afflicted, tormented, look at that "if" and seeing in it an impassable barrier, turn sadly and often so helplessly and hopelessly away.

Jesus Christ is "the same yesterday, and today, and for ever." Heb. 13:8. He hasn't changed at all. He is eager to heal you. He loves you so. He wants, oh, how He wants to deliver you. Will you not let Him have charge of your case?

Your poor body quivers with pain, your life looks dark before you, your hopes are almost gone and you would be so glad to be healed. It may be you are afraid to die and no one seems to know how to help you. You read in the Bible where God says He greatly desires that you should be well (3 John 2), and where He promises to heal you (James 5:15) because Christ bore all your sicknesses and infirmities in His own body when on the cross (Matt. 8:17), making atonement for your sicknesses as well as for your sins (1 Peter 2:24); but you see that terrible "if" seemingly barring your way, and sadly, often so very sadly, you give up hope in that direction. You say, "Yes, I know Jesus has power to heal me, and, if I only had faith enough He would do it. But I haven't faith enough. I do wish I had."

Jesus knew that it would be just this way with you. He knew how weak you would feel, and how discouraged too. Therefore He has told you plainly in His Word just how the needed faith may be secured. Faith, you know, is the gift of God, and Jesus is the Giver. He will give it to you. Heb. 12:2.

He says to you, "Faith cometh by hearing and hearing by the Word of God." Rom. 10:17. But you say, "I have heard the Word of God all my life, and I try to

believe it, but I haven't faith for healing. I know He says, 'The prayer of faith shall save the sick and the Lord shall raise him up.' I know that every time the Bible speaks of anyone's coming to Him for healing, Jesus healed him. I am sure, too, that He has never changed in His love for us, and when I see Him after a while, He will be so sweet and lovely. But I just haven't the faith, although I have heard the Word."

The Bible says faith *comes* by hearing. It must be so. Is it possible you have not been a *doer* of the Word, but a *hearer only*? You know James exhorts us to "receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves." James 1:22. Could it be that you have been hearing the Word but not obeying it? Then cheer up, take a new start. Not only hear the Word and let it abide in you, as Jesus said (John 15:7), but *do* it. Whatever God says to do, do it. Faith will spring up. Obedience is the mother of faith.

Jesus would not make fun of you. If He had made no way for you to get faith and still should say, "I'd heal you if you only had faith enough," that would be almost like laughing at your misery, wouldn't it? Jesus wouldn't do that. He who poured out His soul unto death, who offered His very self for love of you, would He make fun of your grief? Would He hang a lovely gift where you could see it, but where He knew you couldn't reach it? Never!

It is most foolish to read the Word of God and still not obey it. But so many people do this way that Jesus spoke a parable about them. He said that anyone who would hear His sayings and then not do them was like a man building a house who foolishly laid its foundations in the sand. In a dry time that would do, but when trouble comes on, when the sand gets wet, the whole house tumbles down. Matt. 7:26, 27. So if a poor, sick man wanting the Great Physician to heal him, should try to acquire the needed faith by hearing the Word without obeying it, that faith would fall down and all would fail.

Cheer up, there is much hope for you, if you are a Christian. If you have grown cold and are a backslider, or even if you have never given your heart to Jesus, He loves you and is eager to heal you. Give yourself to Him right now. Repent, confess and forsake all your sins. Ask Him to forgive you and cleanse you; and when that work is done, if you will seek Him for it, He will come and heal you. Praise His wonderful name. Do not think that your affliction is too terrible. Do not think it is of too long standing. Do not think you are too poor, or too sinful. Remember that Jesus is almighty and abundantly able for the hardest tasks. He loves you, so come right along to Him. God tells you to call for the elders of the church. James 5:14-16.



Christmas

on a

Cannibal Island

Lettice Milne Rae

JUDGE STARR STUART and his wife were passengers on board the *S. S. Rangitane* which was shelled and sunk by a German raider on the Pacific in November, 1940, while traveling from the Friendly Islands, where he had been Chief Justice, to British Guiana, where Judge Stuart was to take up a new appointment as Judge at Georgetown.

After suffering indescribable horrors and privations confined as prisoners for 25 days on board a German raider in equatorial waters, with little food and less water, 647 men, women and children were marooned on the cannibal island of Emirau—a beautiful but malarial infested islet of the Pacific. There is no running water on the island, only what can be gathered from the rains. The small stock of food known to exist was taken on board by the raiders. Nine head of cattle—all the island contained—were rounded up, slaughtered horribly and carried off, one escaping into the swamps, to be killed later to feed the multitude. The Government launch, the only means of communication with the outside world, was destroyed. On the island were two white traders who lived in fear and dread of the natives whose village lay to the windward end, about ten miles away. The natives, they declared, were hostile and dangerous cannibals, although they believed a missionary had come to work among them.

Judge Stuart, having had experience with the Polynesians of the Friendly Islands, and knowing, too, from personal acquaintance in South Africa of the wonderful influence of the missionaries on the savage races of Africa and the South Sea Islands, proposed to visit the native village and see what the prospects were of obtaining food or other relief for the marooned castaways. Although warned of the danger he ran, he set off, accompanied

only by his wife, a woman of intrepid spirit, a niece of Dr. Starr Jameson, of the South African raid fame.

Clad in the ragged remains of the clothing in which they had made their escape when their cabin on the *Rangitane* had been shelled at 3 a. m. three weeks earlier, weak, faint and ex-

hausted after their terrible experiences as prisoners, when every regulation of the Geneva Convention regarding the treatment of prisoners of war had been broken by their jailers, they made their way, slowly and cautiously that they might not alarm the natives unaccustomed to the sight of white people, to the picturesque village hidden beneath dense tropical vegetation. The village was quiet, empty and deserted. A little herd boy seemed the only inhabitant. Their scanty knowledge of the native dialects of the South Sea Islands enabled them to make known to the child, who smiled upon them, that they wanted to see the headman. He pointed to the largest of the huts. They approached, fearfully and cautiously. As they drew near, they heard the sound of a voice singing in the English tongue:

*"Jesus loves me, this I know,
For the Bible tells me so."*

After the brutalities of their white-skinned and supposedly civilized captors, how overwhelming, how reassuring were the words. They entered the hut unafraid. It was the village church. A tall, fine-looking Solomon Islander was conducting the service. They smiled and bowed; he smiled and bowed. They remained for a time listening, but as the day was drawing to a close and the tropical dark falls suddenly like a curtain, they bowed once more and withdrew, to return to the little hut that had been allotted to them as sleeping-quarters.

As she lay in an uneasy sleep on the floor of the hut, the Judge suddenly roused his wife. "Sit up! Natives coming!" Their hearts seemed to stand still. Were they hostile or friendly? The day was beginning to break. In the dim light they saw a pair of black arms lift up on to the verandah a pannikin of water, very precious in a land "where no waters be," and a tray of smoking-hot sweet potatoes. A voice said the words for "Food. Eat." They did so gratefully and thankfully. When they had appeased their hunger and thirst somewhat, they were going to put aside the remainder to be eaten later. "Why not eat?" was the demand. "We want to keep it till tomorrow." "More tomorrow," they were told.

When the day had dawned, they went back to the village to call on the missionary. "I tell you my story, yes?"

He was the son of cannibal parents of the Solomon Islands, but, coming under the influence of Methodist missionaries, had become a Christian and been sent to Fiji to be educated. When his training was completed, his desire had been to go to Emirau, which no missionary had yet visited and where the people were savage cannibals. Many had become Christians and been baptized during his ministry. "I t'ink none cannibal now. I t'ink all friendly. I sing to you, yes?"

He took up his guitar, twanged the strings and sang sweetly and tunefully the beautiful chorus beloved of Sankey:

*"And I will make you fishers of men
If you will follow me."*

Next day was Christmas Day. At dawn once again the Judge and his wife were

awakened by the islanders bearing Christmas gifts—three small eggs and a watermelon. All they had to give. How generous, how welcome! An hour or two later came the news that Australia had sent a rescue ship to take off the castaways.

The Germans believed that they had destroyed the only means of communication with the outer world when they sank the Government launch. They did not know that hidden in a little creek lay a small launch presented by generous friends in Australia to the missionary that he might visit his parishioners scattered around the rocky shores of Emirau. One of the white traders had borrowed the launch and risked his life going to a distant island, where the news of the marooned people was flashed to Australia. Back had come the encouraging message: "Chins up. Australia will be there!"

Thanking the missionary and the village headman for their kindness and generosity, the Judge and his wife explained that now that they were returning to the white man's country they would be able to repay. But the black men shook their heads. "We give you. You give us? No. We are Christians. We give you because you have nothing. We no take from you."

Unquenchable Love

A schoolmaster in the Netherlands was put on the rack by the Inquisition. They pulled his limbs almost asunder. The Inquisitor said: "Do you love your wife and children? Won't you, for their sake, give up this religion of yours?" The schoolmaster replied: "If this earth were all gold, and if that golden globe and those pearly stars were all mine, I would give them all up to have my wife and children with me. I would rather stay in this prison, and live on bread and water with my wife and children, than live like a king without them. But I will not for the sake of pearls, or gold, or wife, or children, give up my religion, for I love my God more than wife or child or gold or pearls." The Inquisitors then tortured him until he died. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." Matt. 10:37.

Soul Travail

God's greatest gifts to man come through travail. Whether we look into the spiritual or temporal sphere, can we discover anything, any great reform, any beneficent discovery, any soul-awakening revival, which did not come through the toils and tears, the vigils and bloodshedding of men and women, whose sufferings were the pangs of its birth? If the temple is raised, David must bear sore afflictions; if the Gospel of the grace of God is to be disentangled from Jewish tradition, Paul's life must be one long agony.—F. B. Meyer.



Blessed Hay

By John Wright Follette

Days and months have slipped away since the Camp Meeting at Camp Byron, Wisconsin. I have here on my desk before me some of the "blessed hay" from the tabernacle. What a happy and gentle reminder it is.

Do you remember the evening I took up a handful of hay as an illustration? Well, I saw not only the hay but also an object lesson of deep humility and brokenness. The hay (had it reasoning powers) might well have thought its life and destiny quite a failure because it did not fulfil the general and prescribed order. No, here it was far away from any manger where it might have been valued as fine hay for feeding. It never heard the proud farmer say, "What fine hay! What a grand treat for the cattle!" Such was not its privilege. Rather it had been tossed out of the haymow and away from the stock, and now found itself spread out upon the ground (not even lifted up to the manger level). Here it was to become the floor covering for a tabernacle. People were to tread upon it, kick it about under careless, ruthless feet, push it under their benches, kneel upon it and break it up in general. Surely such treatment would not be coveted or sought.

The farmer had a right (since the hay belonged to him) to do "as seemeth good" to him. There was *other* hay for feeding—this was fine hay and he wanted it for "floor covering" for a tabernacle. Somebody seeking God needed hay upon which to kneel; somebody, hungry in heart, wanted to get low before the Lord and prostrate himself before Him. Then, too, the ground is so *dry* and *dusty*. What shall we do to cover it and *keep down* the dust? Well, hay will do—just hay. What a blessed privilege to serve in so happy a ministry! Now you can see *why* I love this bit of "blessed hay." It is serving in a tabernacle and here are between two and three thousand people to be helped to God.

Listen, dear one! Are you distressed over your service? Let us remember that the hay belonged to the farmer. Do you *truly* belong to God? Do you sing, "Have Thine own way, Lord; have Thine own way"? "Oh, to be nothing, nothing"? How sweet and humble it all sounds in a prayer meeting! If you are truly His, then the *form* of the service is nothing. To do His *will* is the *highest* form of service for angel or man—be it sweeping a street or anything else. Yes, God has a tabernacle, too. It may be His will that you serve in His tabernacle as "hay" instead of hay to be fed from a manger to hungry folks. Have you ever had needy and hungry souls to "weigh down" upon you? Well, keep humble and low and let them kneel, for you are then "blessed hay." Some of them are "heavy weights" I know, but "God giveth grace."

Are you so able to pour out your life that it becomes a safe place for people to venture upon? When the dust of confusion arises in the tabernacle are you the "blessed hay" that keeps down the dust? There are so many who can raise a dust—God needs more who can keep it down—"Love covereth." The hay became broken under the tramping, shuffling feet. Perhaps we may not be permitted to retain the beauty of the natural. The long, graceful bunches of clover were crushed, the sweet blossoms

While put *under* a seat (and not *on* the platform) can you still sing, "Oh, to be nothing, nothing"? Oh, for more consecrated, blessed hay! *He*, our adorable Lord, was that continually. Listen, "But I am a worm, and no man, a reproach of men, and despised of the people."

So I am telling you a little (not very much of what I saw) when I looked at the hay on the ground. The day after the meetings closed, when nearly all the people had left the grounds, I went over alone to the tabernacle and knelt down in the hay to thank God for His sweet presence during the time we fellowshiped together. He met me, too, during those days and blest me and refreshed my tired heart. Then I took up a handful of the hay and slipped it into an envelope and here it is on my desk before me—a gentle and lowly minstrel.

This poem is what I hear singing in my heart.

(From a booklet "Fruit of the Lord." Can be obtained from Brother Follette, New Paltz, N. Y., for 35 cents.)

The Blessed Hay

*O blessed hay, all broken, marred and crushed,
What happy memories must haunt thee now!
Do humming bees still move in eager quest
For sweetness hidden in thy clover heart?
Do happy birds still swing in lovely sweep
Close to thy breast upturning to the sun?
And do the fleeting clouds still bless with rain
Thy thirsty form stretched naked 'neath the sky?
At eventide when twilight spins her veil
Of loveliness, do gentle dewdrops distill?
O blessed hay, what memories are thine!
Today I see thee stretched upon the ground
All dry and broken 'neath the seekers' feet.
The hungry hearts kneel upon thee now.
It is not thee they seek—not thee, not thee.
How sweet thy willingness to have it so!
It is not theirs to know thy life or heart,
What care have they for what thou might have been,
Or what thy heart may hold for days to come?
They only seek a place to rest their knees—
The cruel earth is harsh to seeking hearts.
Then let them kneel or rest their weary forms
Upon thy broken beauty, once so dear.
Sweet waving grass in summer, sun-kissed field,
Though blest with all that nature may provide,
Is never hay till cut and wholly dried.
O blessed hay, how sacred is thy lot!
The hungry soul may kneel upon thee hard,
May mar thy form and press thee to the dust,
But you are helping them to God just now.
It matters not what form our service takes—
Just be the thing the Master may desire—
Yes, hay upon the tabernacle floor.*

—J. W. FOLLETTE

were dried and pressed, the seed scattered everywhere and anywhere, and much of the original identity of the green grass was lost. But the farmer *knew* the value of the hay and also its use. He did not spread out hay with brambles, stickers, and harsh weeds in it. He knew his hay.

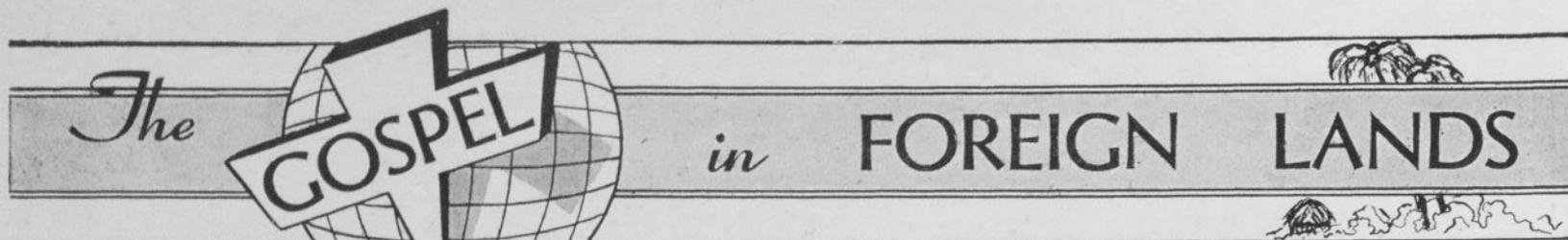
Take courage, dear heart! If you do not find yourself where you think you should be—feeding souls in an open manger—do not fret, do not worry. God needs "blessed hay" which He can trust to become the kneeling place for hungry hearts. Some one must bear the weight of seeking souls. Some one must keep close to the ground to lay the dust. "Blessed are the peacemakers." Do not limit the ministry of God's children to two, three or four manifestations. If some hay is destined to be "blessed hay," please do not try to pitch it into a manger. Let God alone and let His children alone. Can you stand the tread of feet?

The Coming Confusion

If you trust in Jesus you will never be put to confusion in time or eternity. Those that believe not will be put to confusion. John described a day when the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, will hide themselves in the dens and among the rocks in the mountains, and will cry to the mountains and the rocks, "Fall on us, and hide us from the face of Him that sitteth on the Throne, and from the wrath of the Lamb!" Oh, the confusion! Confusion will surely come to the enemies of God.

At one time the scribes and Pharisees came to Jesus with a woman who had been taken in the very act of adultery, and they wanted to know what He was going to do with her. They reminded Him that according to the law of Moses she ought to be stoned. After writing on the ground Jesus said, "He that is without sin among you, let him first cast a stone at her." One by one they departed in confusion. Like confusion is coming to every enemy of God, but none that trust the Lord will ever be confounded.





Christmas Greetings

Dear Friends:

We are especially thankful at this time for one of the many gifts we have in Christ when He said, "My peace I give unto you." What a glorious message to a world at war! Not the kind of peace the world can give, wonderful as that would seem just now, but a peace of heart that nothing can take from us, a peace that remains in the face of earthly loss and even death itself.

Our missionaries, as messengers of peace and good will, are bravely carrying on in the great majority of our mission fields and report that in spite of war conditions the interest and response to the gospel is in most cases very encouraging. A touching appeal comes from one section where some single missionaries are working alone without any near associate outside of native help. Their cry is not that they may be relieved and come home but that others may be sent to occupy areas they are unable to reach. "Send at any cost; the opportunities are tremendous," is the burden of their message.

We do appreciate the faithfulness with which our contributors have stood with us during the past year enabling us thereby to keep so many of our missionaries on the field in spite of living costs which have in many cases more than doubled. We also rejoice in the extension of our work in a number of sections, particularly in Latin America.

The splendid response to our appeal for help in the Christmas fund has enabled us to send an extra amount to every missionary and also to the native workers who are doing such splendid work in their respective countries. We are not only sending extra Christmas gifts to our workers in foreign fields but are also helping the Home Missions Department workers who in so many cases are carrying on with very little support. The extra assistance at this time will be a real help and encouragement to all.

We join with our missionary family and the nearly 100,000 souls who represent the fruit of our missionary labor abroad in saying a hearty thank you, wishing you God's richest blessings at this season and throughout the coming year.

Yours in the gospel fellowship

A handwritten signature in cursive script that reads "Noel Peterson".

Missionary Secretary

WHAT'S NEWS IN THE MISSIONS DEPARTMENT

Mr. and Mrs. A. J. Princic, returning from Liberia, West Africa, arrived in New York November 30.

Friends of Marie Juergensen will be interested to know that she is laboring among the Japanese in Idaho. Her address for some time to come will be Route 3, Twin Falls, Idaho. Miss Juergensen, together with her coworker, Doris Johnson, a licensed worker of the Northwest District, has had opportunity to make frequent trips, as a visiting religious worker, to the Eden Relocation Center where 10,000 Japanese are located.

Word has just reached us of the birth of a son, Douglas Arthur, on August 24, 1942 to Mr. and Mrs. John Johnson, North India missionaries. We regret that this announcement has been delayed due to the slowness of mails.

Lydia Vaux, of North India, draws attention to her change of address. She is now located at Hardoi, assisting Edna Wagenknecht in the Girls Bible Training School. Her schedule includes two days a week of teaching in the school and three days working with the girls in the surrounding homes and villages.

WITH THE LORD

We deeply regret to report that Beulah Buchwalter, of Gold Coast, West Africa, passed away on November 15. This sad news has just reached us by mail, a cable previously sent from the field having apparently failed to get through. Further details will be given in the next issue of the Evangel.

MY FIRST MISSIONARY TRIP

Ralph Harer, Guatemala

A few days ago it was my privilege to accompany Brother John Franklin on my first missionary trip down to the swampy, alligator-infested, mosquito-ridden lowlands along the Pacific, where through the prayerful efforts of our Brother Franklin a healthy native work was started. It is being carried on by a native pastor who is deeply consecrated to the Lord and loves the work in spite of the many hardships he as well as his people must endure. Such fervor of spirit and devotion to the Lord are not often found.

Their meeting place is a construction of bamboo poles, with thatched palm leaf roof and sand floor, the benches being made out of almost anything they could find—but the beauty of Christ within their hearts, the tabernacle of God within their souls, far outshines that of the material.

This field is fortunate in having a motor launch for the coast section where many villages are not accessible except by boat. By this means many have heard the gospel who otherwise would not have been reached.

I recall one afternoon Brother Franklin saying to me, "There are believers on the other side of the river who have no way of crossing." The river was very tempestuous, and their little canoes hewn out by hand from trees they had felled were far too small to withstand the swollen stream; but with the motor launch we were able to cross. I thought we were visiting a group of believers who lived just over the river but on arrival was surprised to discover that this was not the case. They had walked for nine miles through a continual rain, without umbrella,

raincoats or rubbers. Women with tiny babies and small children, as well as the men, had crossed raging and dangerous rivers, wading through water and mud at times almost to their waists. I was so touched as one dear soul, in spite of the long and weary journey, had brought with him his tithe, a chicken for his pastor.

Yes, through all this for a gospel service! Tears could not be held back, and from my inmost being I prayed, "Lord, give me greater consecration."

Think with me of a village where the people are living in darkness and gloom, hatred and misery prevailing everywhere. Suddenly the transforming grace of God is revealed, and that darkness is turned into light, hatred into love. In this village there lives a woman who for over a hundred years had walked in darkness until she heard the glad story of salvation. Just a few days ago I listened to that aged saint praising the Lord that light had come, even in the last days of her life. Do missions pay? Yes, over and over again!

Home Sweet Home

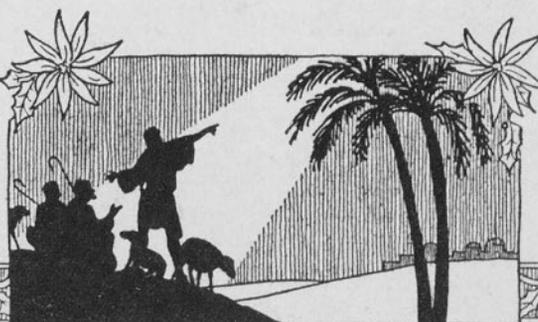
The Mizpah Missionary Home

Love is something that is felt rather than explained. An Indian, African, Chinese, or native of any other country can tell if the foreigner loves him or not. Language is not necessary for conveying such feelings.

The missionary returning to the homeland after many years of service abroad is torn with varied emotions. He has left behind him his mission station, the native workers, and perhaps school children who have become very dear to him through long years of association. Many of them he has seen come out of heathen darkness and develop into men and women of God. They are indeed his children in the faith and he is leaving them behind in many cases not knowing just when, if ever, he will return. Thousands of miles of land and ocean have to be covered to reach the land of his birth, and it is a question as to whether there will be anyone to welcome him as the boat reaches the dock.

As the missionary reaches New York, after meeting the confusion of landing with the necessity of taking care of baggage transfer, etc., the first place he heads for is the Mizpah Missionary Home. If there has been a question hitherto as to whether or not there would be a welcome, such fears are soon dispelled by the whole-hearted and loving reception given at the missionary home.

A loving welcome is written on the faces of those who so faithfully serve in the home and it is with heartfelt sincerity that we unite in singing "Praise God from whom all blessings flow." Our rooms seem to shine with a special welcome, while so frequently there is some extra consideration awaiting a missionary who may be particularly tired or weak in body.



He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the throne of His father David. Luke 1:32

Here indeed is "Home," and even though pangs of regret are felt for loved ones who have been left many thousands of miles away, yet we realize that there is also a place left for the missionary in the hearts of those at home, particularly those in the Mizpah Missionary Home.

Much credit for this warm hospitality is due to the loving consideration and prayers of our Sister Lillian Kraeger and her faithful coworkers. Every day prayer is offered for the missionaries in various parts of the world and repeatedly we hear the expression, "Lord, bless every missionary that has ever gone through this home." This worthy work is being carried on very largely as a faith venture, no guarantee being given that the expenses of the home will be met. The testimony of those in charge as to how the Lord so remarkably has met the needs from time to time is an inspiration to hear. This article is not published with the thought of soliciting help, but if there should be those who feel impressed to assist in this worthy work, offerings can be sent to the Foreign Missions Department designated for Mizpah Missionary Home.

We feel that a word should be added concerning several other homes that are doing a very similar work. We can not mention all. Many are unknown to us. But we do want to speak of the Chicago Missionary Home, 1848 Berenice Avenue, under the able administration of Effie Spencer, and the home of Carrie Judd Montgomery at 4700 Daisy Street, Okland, California. We feel that no mistake would be made in giving help to any one of these homes, and it would seem an appropriate gesture at this particular season of the year to give them some special consideration. Any remembrance of the needs of the homes will be deeply appreciated by those in charge as well as by the missionaries entertained. We should state again that no request has come to us for solicitation of funds. Our Missions Department assumes full responsibility for any appeal that this little account contains.

Note: The substance of the report relative to the Mizpah Missionary Home in New York was sent in by Mrs. Myrtle Blakeney who recently returned from North India.

The PASSING and the PERMANENT

FORBIDDEN TO WORSHIP

"Throughout all the Axis conquered countries," says Agnes Scott Kent, "seven million Jews are forbidden to hold any religious services whatever."

ANTI-LIQUOR SENTIMENT

"Anti-liquor sentiment in America has been shown by the Gallup Poll to have risen from thirty to thirty-eight per cent in eight years," says *The Presbyterian*.

TOO LITTLE JEW HATE

Mussolini recently purged 60,000 Italians out of the Fascist Party because they were incapable of hating their Jewish neighbors to the proper Fascist degree! Thousands of party members—even party officials—remained on good terms with the Jews.

MISSIONARY SHORTAGE

"In South America there is only one missionary to each 38,000. Many foreign countries have a ration of one missionary to every 75,000—some even less than that. Three hundred tribes in Africa have never been contacted with the gospel, and 146,000 villages in China have no gospel preaching." So says Robert C. Savage in *Christian Digest*.

A NEW CHALLENGE

Writes Kenneth Grubb in *World Dominion*: "The gravity of the present world situation should be a challenge to our whole missionary outlook. On every side the old order of things is passing. The change of governments, shortening of distance by modern communication, wireless, the movies, mass production—all these things are creating among the backward nations of the earth a new sense of awareness."

GOD LIVES

Christians who are inclined to brood in anxiety over the world outlook, should keep in mind that word in Psalm 121:4, "He that keepeth Israel shall neither slumber nor sleep." It is said that a fine old Bishop, who worried his heart over what seemed to him the evils of a doomed world, was tossing on his bed at midnight, when he thought he heard the Lord say: "Go to sleep, Bishop; I'll sit up the rest of the night."

A FALSE GOD

"Father" Riker of "Holy City," Calif., has been jailed. The F. B. I. charged him with sedition, growing out of his claims that he, as God manifest in the flesh, will set up the perfect government. So there is one less false god at large. A number of others are still running loose, however, as a sign of the times. Jesus said that just previous to His second coming "there shall arise false Christs, and false prophets." Matt. 24:24, 30.

PALESTINE'S FERTILITY

The reclamation of the land and the restoration of its fertility is amazing. No fewer than 700,000,000 oranges have been sent from Jaffa to the ends of the earth; 670,000 cases of grapefruit have been exported, and other high quality fruit, all from Jewish colonies. To give an idea of the extraordinary fertility of the land, wheat grown on the Palestine plain yields a hundredfold, and grows taller than a man on horseback. Vines have been known to produce small bunches of grapes within four months. Beans grow to ten feet, and 691 beans have been gathered from one root. Maize (Indian corn) grows to eight feet, and five weeks produces a second crop. Melons have weighed thirty pounds, and standard peach trees have been loaded with sixty peaches on a branch four feet long.

A BASIS FOR SUPPLICATION

Says a writer who appeals for increased prayer "for the peace of Jerusalem":

"It can hardly be suggested that in the Allied countries, to say nothing of Russia, there has been any such turning to God as would justify us in expecting that He will intervene and shorten the conflict for our sakes. We have, however, grounds for prayer and expectation that He may do so for the sake of the Jew."

The longer the war lasts, the longer Jewry will suffer, and the Lord still is jealous for His ancient people. Zech. 1:14. We can pray, therefore, that for Israel's sake the war soon shall end.

JEWS UNDER HITLER

The tragedy of Jewry in Europe is described in an article by Jacob Gartenhaus in *Southern Baptist Home Missions*. In the Baltic States over 30,000 Jews have disappeared since last summer. From Belgium, 10,000 have been deported to Poland. In Czechoslovakia, countless numbers have been deported. In France, constant anti-Jewish decrees are strangling the Jewish population. In Germany, the mass expulsion of Jews cannot be estimated, while the indignities which they suffer are unspeakable. In Hungary, Jews are not allowed to maintain stores or workshops on the main streets of the smallest towns.

A CHINESE CHRISTIAN CHURCH

An inspiring incident is related by a missionary of the China Inland Mission, *Sunday School Times* reports. Some eighty souls professed to trust in the Lord Jesus through the witness of a Miss Chang from the Kiangwan Bible School in Shanghai. The new believers rented their own hall, made their own benches, and opened their own place of worship. There has been considerable persecution. Their leader is a blind village carpenter named Yang, the only one in that large village who can play the music at the idol-worshipping festivals. His refusal to do this means social ostracism. Pray for this infant church!

A DAY OF REPENTANCE AND PRAYER

It is generally agreed among Christian people that the war in which we are engaged is a judgment of God upon our nation for her multiplied iniquities. Our sins are mountain high. And God always punishes sin both in individuals and in nations.

The surest road to victory lies in a nationwide revival that will bring repentance and return to God. And the thing that has brought revival throughout the centuries, and that will bring it again today, is earnest persistent intercessory prayer.

In addition to individual intercession, National Days of Prayer are also needed. In 1918, during the first world war, President Woodrow Wilson appointed such a day, and in less than six months the armistice was signed. Let us praise God that President Roosevelt has appointed both Thanksgiving and New Year's as special days of prayer.

But we sorely need repentance as well as prayer if we are to expect God to work powerfully on behalf of our nation.

"If My people, which are called by My name, shall humble themselves, and pray, and seek My face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." 2 Chron. 7:14.

Surely a great volume of penitential prayer on the first day of the coming year will help much in making 1943 a year of glorious religious revival, and of great victory for our arms.

WITH CHRIST

Two choice servants of the Lord have gone to be with Him. On October 30 Ivan Panin of Aldershot, Canada, passed on in his eighty-seventh year. On November 2 "Uncle Bud" Robinson passed away in Pasadena, California, at the age of eighty-two. Mr. Panin left to Bible students everywhere a great blessing in his Bible Numerics research work, and "Bud" Robinson was the well-known holiness preacher through whom so many thousands were won to Christ.

A PRAYING SOLDIER

Commander of the British First Army which is attacking the Axis in Tunisia, is Lieut. General Kenneth A. N. Anderson. Says *Time*: "Like General Montgomery, who was squeezing the Axis from the other end of the North African coast, Anderson is a pious man on whom the mark of a religious background is deep. Said he to his soldiers: 'Let us unashamedly and humbly ask God's help in our endeavors and strive to deserve it.'" He is a veteran of Dunkirk—perhaps that increases his trust in God.

"RELIGION IS DYING"

Bishop Wilson Cash of Great Britain writes concerning that country: "Religion is dying out of the homes of our land. The strains of war have let loose a wave of immorality such as the nation has seldom if ever witnessed before. The moral standards of the Christian faith are openly rejected. The divorce courts provide the evidence for this, and show that, with the break up of home and the denial of the sanctity of marriage, religion holds a very minor place in the lives of many in our land."

What he writes of England is true of the United States also. Let us make January 1 a day not only of prayer, but a day also of repentance and returning to God.

PROHIBITION IN TEXAS

Texas is rapidly voting "dry." Eighty-one counties are now partially dry, 124 totally dry. In some of these the vote was two to one and three to one in favor of prohibition.

If more voters would examine the record of beverage alcohol, more would join the "dry" forces. Alcohol is involved in 60% of all highway accidents; responsible for 22% of admissions to hospitals for the insane; involved in 40% of cases of social diseases; responsible for 37% of pauperism, 45.8% child destitution, leading to juvenile delinquency; and for 90% of cases of cruelty to children. It is one of America's greatest enemies, yet the majority of our lawmakers treat it as a friend.

NO SIGHT OF SIN

A British commentator, writing in the *Missionary Message*, says: "As one listened to Mr. Churchill's broadcast announcing the fall of Singapore and the closing of the Mediterranean to British ships, one was saddened to hear upon what he based his hopes for the future—the advent of the U. S. A. to Britain's side, and his opinion that three quarters of the inhabitants of the world were with us. One recalled the words of the warrior Jonathan as with only his armor bearer, he fell on a host of Philistines and gained the victory. There is no restraint to the Lord to save by many or by few; and the words of Isaiah: 'Woe to them that go down to Egypt for help against Assyria and stay on horses; and trust in chariots, because they are many, and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord. When the Lord shall stretch out His hand, both he that helpeth shall stumble, and he that is holpen shall fall, and they all shall fail together.' Isa. 31:1, 3. When Oliver Cromwell was at the height of his power, so conscious was he of the presence of God that he advised the members of the House of Commons to address themselves to their sins. Since those days the nation has largely lost sight of God, and the National Church has largely lost sight of sin."

SUNDAY SCHOOL LESSON

Whole Bible Sunday School Course

The Eternal Home of the Redeemed

Lesson for December 27. Lesson Text: Revelation 21 and 22.

One dark night a fierce storm was raging on one of the Great Lakes. Struggling through the turbulent waters was a small tugboat towing a barge. At length the tug's crew was forced to abandon it and take refuge in a lifeboat. All night the men labored wearily to keep the little boat from capsizing and themselves from drowning. Their strength ebbed away and at times it seemed they would have to give up. One thing sustained them, kept them holding on—they saw the lights of home! And in the morning they were rescued!

There may come times in the Christian's life when trials and tests seem about to overpower him and he is tempted to give up; there may come times when the cares and attractions of the world settle down upon him like a thick fog and almost shut out the heavenly vision. Then he sees, as we do in the lesson today, the lights of his heavenly home, and, remembering who will meet him there, remembering what a gloriously, unspeakably happy place it will be, his strength is renewed and he is determined that nothing shall prevent his making a safe landing in the home harbor!

I. THE NEW HEAVEN AND EARTH. Rev. 21:1.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." John has necessarily spent a great deal of time describing some very unpleasant things—Antichrist, unparalleled wickedness, wars and bloodshed, judgment, everlasting fire. Now, all that is past. Antichrist, the false prophet, and Satan are all consigned to the lake of fire. All the wicked have been resurrected, judged, and are there, too. The earth has had a fiery baptism which has wholly purified it (2 Peter 3:10-13).

II. THE NEW JERUSALEM. Rev. 21:2.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven." What a sight! Reader, for the edification of your own soul, meditate upon it, close your eyes, exercise your imagination, and try to visualize the sight! This is no fanciful dream! This city is a **literal** city, a city which will actually descend from heaven. Consider—

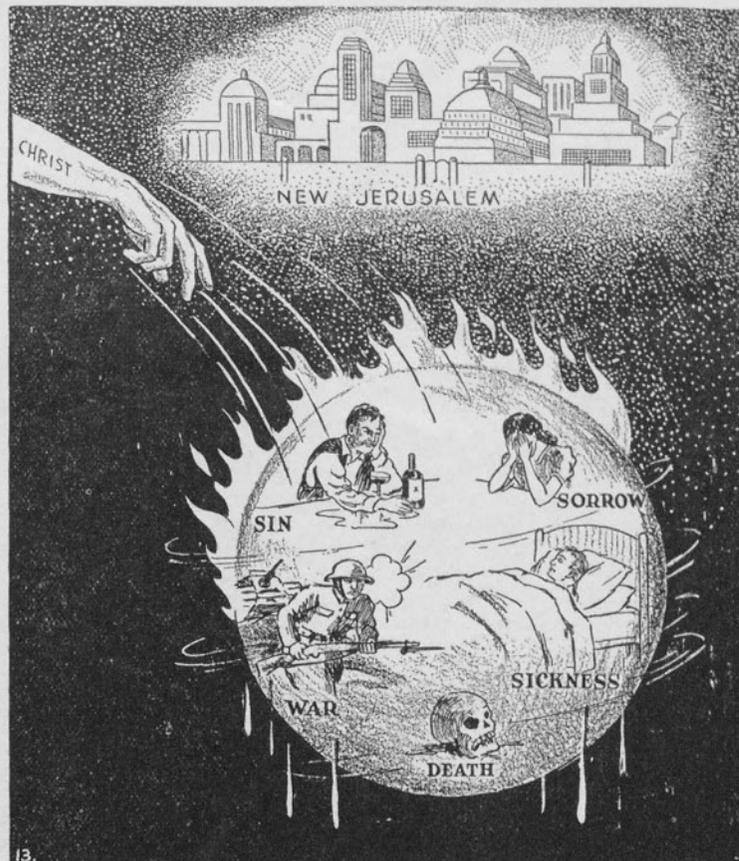
1. Its center of attraction. "Behold, the tabernacle of God is with men, and He will dwell with them . . . and God himself shall be with them, and be their God." Note the repetition in this verse. There is reason for it. Heaven will be wonderful; its glories appreciated; but **GOD HIMSELF** shall be the center of attraction. "The tabernacle of God is with men"—here is the thing toward which God has been working from the beginning! Here is the thing for which Christ died! Here is divine love completely fulfilled and satisfied. God made us for Himself. Often we think of our longing for His personal, unlimited, and eternal fellowship; but do we realize with what yearning and anticipation **He** longs for perfect fellowship with man? The thought is almost unbelievable and humbling to our souls, but nonetheless, blessedly true!

2. Its perfect bliss. "And God shall wipe away

all tears from their eyes." Then follows—no more death, no more sorrow, no more pain. A certain man often rolled on his carpet in agony caused by a suffering body. He had inscribed on his tombstone the words, "Neither shall there be any more pain." Death, sorrow, pain—these things are unpleasant realities with which we are all more or less familiar. But, thank God, these promises also are real to us and the day is coming when they will be literally fulfilled!

3. Its freedom from "misfits." Verse 8. The beauties of this present world and the joys of all human relationships are marred because of man's sin and sinners. This will not be the case in our eternal home. All those described

HURLED INTO THE ABYSS



in this verse shall have their part in the lake of fire. They will be excluded not only because of their sins, but because they would be "misfits" in heaven if allowed there!

4. Its size. 21:11-17. We may estimate that it will be about 1500 miles square, to say nothing of its being 1500 in height! In other words, taking only two of its dimensions, it would cover a territory about half the size of the United States! Will it have one story on top of another? Will it be cube-shaped or pyramidal? We don't know! Suffice it to say, there will be plenty of room there for all the redeemed of all ages!

5. Its material structure. 21:18, 19. Too many people want to spiritualize heaven! John is not simply using symbolic language; he is describing a state of mind, but a literal city! The walls of the city are jasper, and the city itself "pure gold." All the gold in the world today would only make a back porch for one building over there; so imagine the wealth of that city! The foundations of the wall are of precious stones and the gates of pearl. A perfect pearl today the size of a pea would be worth thousands of dollars. In the new

Jerusalem we have twelve gates of pearl! But, then, this ought not to seem unreasonable. The resources of the universe belong to God!

6. Its temple. 21:22. It has no need for one! A temple is a house of worship, a place where, in a sense God's presence is localized. No temple is needed there because God and the Lamb are personally present! No need for special places or times of worship, for every inch of ground there will be hallowed and every moment of time will be dedicated to God. No need for rites and ceremonies, for every act shall be an act of worship!

7. Its river. 22:1. "And he shewed me a river of water of life, clear as crystal proceeding out of the throne of God and of the Lamb." This river is symbolic of the life of God, of the power of the Holy Spirit. Today every Christian lives spiritually because he derives that life from a Life Stream that issues from One above. And in the life to come the flow of the Eternal Spirit will continue. Every stream of that river which "shall make glad the city of God" (Psalm 46:4, 5), supplying eternal life to its inhabitants, will be found to proceed from glorified humanity of the Christ the Lamb of God.

8. Its outstanding tree. Rev. 22:2. In the Garden of Eden man might have eaten of the tree of life but he rejected it in favor of the forbidden tree. Then God had to drive man from that garden lest he should eat of the tree of life and thus live forever in a fallen state. That act was an act of mercy. God barred the way to the tree of life until a future time when man would be in the right condition to eat of that tree. Christ died to save man from sin's guilt and sin's power. Thus man was enabled to overcome by the power of Christ, the way to the tree of life and the eternal city is again open.

9. Its permanence. A great king, when his hour of triumph came, and when the whole world seemed marshaled before him, asked if the spectacle lacked anything. One of his courtiers replied: "Yes, sire, permanence!"

The best things this world has to offer lack permanence. To plan and live and build for this life alone is to build upon a foundation which will pass away. In the eleventh chapter of Hebrews we are told that Abraham "looked for a city which hath foundations, whose builder and maker is God." By his life and actions he testified to the world that he was but a stranger and a pilgrim

in it. Are we holding loosely the things of earth? Are we building for time or eternity? "What shall it profit a man if he gain the whole world and lose his own soul?" And what will it profit a Christian to live such a selfish, earthbound life that he enters the eternal city "as by fire" with no treasure laid up in heaven and no sheaves to lay at the Master's feet? Let us live with eternity's values in view!—J. Bashford Bishop.

BRIDGE THAT GAP

Many Schools have no class for Intermediates, ages 12 to 14, and this difficult group is dropped in with either the Juniors or Seniors. Such a condition results in lack of interest for the Intermediate. He drops out of School, possibly never to return.

We believe we can help you bridge the gap. Start an Intermediate class even though you may have but two or three Intermediates. Then let us supply your pupils with our new **Senior-Intermediate Workbook Quarterly**. For the Juniors, we have the Junior Workbook Quarterly. It will surely interest them. Order at once; only 10c per copy.—Gospel Publishing House.

MINISTERIAL ADDITIONS

Names added to the ministerial list during the month of November, 1942.

Ballard, Daniel B., Bossier City, La.
Copeland, Moses E., Holton, Kans.
Earnest, Verla, Horton, Kans.
Hickman, Bill F., Cotter, Ark.
Hooks, Miriam A., England, Ark.
James, Alma R., (Mrs. W. H.), Marianna, Fla.
Keen, Harry E., Jr., Fordyce, Ark.
King, Rollen A., Paris, Ark.
Odom, Charles W., Vernon, Fla.
Price, Solomon N., Bonifay, Fla.
Rosenberg, J. O., Woodston, Kans.
Shumway, Charles W., Edna, Kans.
Smith, John L., Jay, Fla.
Steinberg, Hardy W., West Point, Ill.
Stuckey, Oscar, Baker, Fla. (Reinstated)
Ward, Roy C., Larned, Kans.

Names removed from the ministerial list during the month.

Brown, R. L., Fargo, N. Dak. (Dropped)
Knotts, Olan, Fairmont, W. Va. (Dropped)
Mayfield, Fred, Eric, Kans. (Withdrew)

FAITHFUL PREACHING

A pastor on the Pacific Coast who is preaching to packed houses each Sunday, had this paragraph in his church bulletin recently: "The preacher of

SPECIAL SUNDAY SCHOOL ANNOUNCEMENT

Having conferred with District Sunday School representatives throughout the nation, we have found it advisable to extend the Lighthouse Plan until October, 1943. In reality, the new arrangements will provide that the Lighthouse year be from October, 1942 to September, 1943 inclusive. The last color—the yellow light beams—will not be awarded to any School until October, 1943.

It is hoped that many Schools started the Lighthouse Plan in October of this year and that still others will begin using the Chart not later than January, 1943.—Sunday School Department, Gospel Publishing House, Springfield, Missouri.

this church is working under a commission from the Most High God, and not from man. Under that

commission he is an ambassador, not a diplomat; an evangelist, not an entertainer; a deliverer, not a quiverer. His supreme business is to preach revelation, not revolution; redemption, not reformation; regeneration, not renovation; resurrection, not resuscitation; Christ, not culture; conversion, not civilization; theocracy, not democracy; salvation through new birth, not through better berth; sanctification through Spirit, not through merit; evolution through divine direction, not through natural selection; the coming kingdom of God, not the coming kingdom of man. By the grace of God, we purpose to stick to our commission."

WASHINGTON WAS KNEELING

The following is a scene from the opening of the Continental Congress at Philadelphia in 1774. The officiating clergyman offered a prayer, and we are indebted to John Adams for a description of the scene, in a letter to his wife some days later.

"...the extemporary prayer, filled the bosom of every man present." Irving adds, "Washington was kneeling..." Washington was kneeling!

God can answer our petitions whether we be standing, walking, lying, sitting, or kneeling. Yet somehow I like to read that Washington was kneeling. I have never read of a nation, or an individual going to perdition on its knees.—Noel Porter, in a sermon on "The Religious Life of George Washington."

REPORTS from the REAPERS

WRAY, COLO.—A good revival was held here November 8-22. Thirty-four were saved, and 30 were baptized with the Holy Spirit. Thelma Dotta of Denver was the evangelist.—Pastor and Mrs. D. E. Palmer.

CONNERSVILLE, OKLA.—November 15 we closed a 3-week revival conducted by Mary Williams of Ninnekah. Two were saved, and several others responded by asking for prayer. We had some very good services and Sister Williams' preaching was a great help to our church.—R. Austin Jolliff, Pastor.

CARTHAGE, MO.—Just closed a 3-week revival with Evangelist Dean Heady. A number were saved and filled with the Holy Ghost, 5 being at the Altar the last night. The church as a whole was built up wonderfully through the anointed ministry of the evangelist. Many people came from other churches, and the crowd was so large that we had to bring seats from the basement to accommodate the people. Brother Heady's ministry will be a blessing to any church. He goes to Brother Biffle's church in Joplin, Mo., for his next meeting.—J. A. Rogers, Pastor.

KONAWA, OKLA.—We came here August 1, and found a few faithful saints doing the best they could without a pastor. The Lord began to help us and give us favor with the people in the church and with the town folk. In October we called Evangelist and Mrs. Oscar Jones for a revival. Brother Jones was formerly superintendent of this State. The Lord gave us a great meeting, the old members saying this was the best meeting they have had for a long time. The church here feels the effect of so many folk going to defense jobs, most of whom forgot the home church.—J. W. Hudson, Pastor.

BEGGS, OKLA.—I have just closed a very successful revival in the assembly where W. L. Farmer is pastor. God met us at the beginning and was with us throughout the meetings. Twenty-seven persons prayed through to salvation, 6 received the Baptism in the Holy Ghost, 18 were baptized in water, and the altar was filled the night the revival closed. This all proves to me that the days of revivals are not over. If folk will to see a revival, God will grant them their sincere wish. I feel these are days when we need to labor as we have never labored before.—Evangelist J. D. Mahaffey, 300 W. 7th St., Ada, Okla.

BECKVILLE and REKLAW, TEXAS.—We are grateful to God for the wonderful blessings He shed upon us while at Beckville. Several were saved and filled with the Spirit, and some were healed in answer to prayer. There were 5 present at our first service in the Pine Grove church near Beckville, but the second Sunday the attendance increased to 54. Our average has been 46, there being 49 present last Sunday in Sunday School. Within one week we had 9 saved and 8 filled with the Spirit. Nine followed the Lord in water baptism as in Matthew 28:19. I have resigned the pastorate at Beckville, and have accepted the work at Reklaw, Texas.—J. B. Hedricks.

WINNIPEG, MANITOBA—Calvary Temple has just closed a 6-week campaign with Evangelist Bertil Forsgren, formerly of Stockholm, Sweden. Our brother ministered under a special anointing of the Holy Spirit and this has been one of our best campaigns. About 25 received the Baptism in the Holy Spirit, and quite a number were saved. The attendance held up remarkably well during the entire six weeks, the last week being the best of all. The campaign was of a deeply spiritual nature and our entire assembly has been enriched. Brother Forsgren's faithfulness in the prayer room, in praying with the seekers, was much appreciated. We hope to have him with us for another campaign in Calvary Temple.—Watson Argue, Pastor.

MOOSIC, PA.—On November 11, the C. A.'s of the Anthracite Section met in the Full Gospel Tabernacle of Moosic, Pa., for another rally. God's presence was with us, and many hearts were met and encouraged to go on with the Lord. In the afternoon service three of our C. A.'s, representing their assembly, gave inspiring and Spirit-filled talks. The special speaker for the afternoon and evening services was A. Newton Chase of New Castle. At the afternoon meeting, Brother Chase read Gen. 41:51, 52 and 2 Cor. 9:8. He spoke about the life of Joseph and the many odds he had against him in living a holy, consecrated life. He emphasized the fact that God is able to give us strength and courage to overcome the temptations hurled our way by our enemy, the devil. In the evening, Brother Chase spoke on the Motivating Power of Good and Evil, and read 2 Chron. 12:14. Conviction rested upon the people and 2 came to the altar for salvation. God was with us to bless.—Mary Abate, C. A. Section Secretary.

OSCEOLA, MO.—My wife and I took over the pastorate here in April. Since then we have established a new record in our Sunday School. God has marvelously blessed and given us a new frame building, finished with celotex and knotty pine wainscoting in clear finish. We have four Sunday School rooms. November 11, our church was dedicated by District Superintendent Ralph M. Riggs in conjunction with the Sedalia Fellowship Meeting. H. F. Sanders, Sectional Presbyter, spoke in the morning service. Twenty-four ministers and a good crowd attended. Our new church cost approximately \$700.00, and our only debt is a small monthly payment on a \$300.00 loan. In spite of labor and building material shortage, God has met our every need.—Robert L. Oney, Pastor.

MCCAMEY, TEXAS—The Lord has given us a very precious 15-day revival with Evangelist Ferman P. King, 710 N. Zang Blvd., Dallas, Texas. Truly God met us, and we do believe that prayer changes things. After over 200 hours of prayer, our assembly gathering from two o'clock until three each day, souls were made happy under the mighty moving of the power of God. Fear came on those who were not sure of salvation. Souls were reclaimed, and many received the Holy Spirit Baptism. The saints were stirred, and we feel that great things have been accomplished in our little city by the love of God.

We urge all Christians the world over to join us in prayer each morning at nine o'clock, as we sound the prayer bell, and pray for our dear soldier boys and for our nation. Perhaps some boy in the front ranks is there in our place.—H. E. Silvius, Pastor.

BRUNI, TEXAS—Our church just closed a wonderful 4-week revival conducted by Evangelist R. A. Bryan of Houston. God blessed from beginning to end. The saints were deeply stirred by the inspiring messages given under the anointing of the Holy Ghost. Many prayed through to a refilling of the Holy Ghost. Two were saved, 4 were refilled, one received the Baptism of the Holy Ghost according to Acts 2:4, 3 were added to the church roster, and 8 were baptized in water by the pastor, Paul Ansohn. We had many visitors from other churches and towns. Divine Healing services were held every Saturday night. Many sick bodies were healed. The manifestation of the Spirit was felt in a wonderful way. This revival was far reaching; many testified they felt the power in other places. We invite you to come and visit us; you are welcome.—Mrs. F. L. Thurman, Church Secretary.

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.

TOO LATE TO CLASSIFY

HAYWARD, CALIF.—1049 B St., revival in progress until Jan. 6; E. N. Stanley, Denver, Colo., Evangelist. Special Divine Healing services each Friday night.—J. E. Stiles, Pastor.

WINDSOR, PA.—Pentecostal Lighthouse, Gable Ave., Dec. 27-Jan. 17; Paul Kauffman, Toronto, Canada, Evangelist.—Gladys I. Buchwalter and Dorothy R. Brosey, Pastors.

TAMPA, FLA.—5710 Nebraska Ave. All-day Meeting Jan. 1, with basket dinner. Officials of the District will be present in afternoon. New church at corner of Nebraska and Henry will be dedicated and corner stone laid. Same night, Brother and Sister Matt Thompson, Evangelists from Oklahoma, will begin revival. All visitors and visiting ministers extended a warm welcome. Bring instruments and songs. The President has set this day aside as a day of prayer, let us make it a day of praise.—W. H. Couch, Pastor.

MONTGOMERY, ALA.—Watch-night Service, Shield of Faith Tabernacle, 2 Julia St., one block off South Perry St., on Highway 80. All-day Rally, New Year's Day, with everyone bringing basket lunch. Marvin L. Smith, District Superintendent, will preach dedicatory sermon in afternoon. Revival begins Dec. 31, with Brother Vestal of Texas as evangelist.—Guy Shields, Pastor; Alva Thompson, Assistant.

DUMAS, TEXAS—Dec. 7—; J. C. McClosky, Oklahoma City, Okla., Evangelist.—Brother Ridener, Pastor.

NATOMA, KANSAS—Dec. 6, for 2 weeks or longer; Gladys Lutke, Evangelist.—George Workman, Pastor.

WASHINGTON, IND.—Nov. 29—; Johnson Music Makers of Kansas, Evangelists.—A. R. Sorenson, Pastor.

FREEPORT, PA.—214 High St., Dec. 8-20; C. S. Tubby, Stevensville, Ontario, Evangelist.—Geo. E. Gould, Pastor.

DUNCAN, OKLA.—Dec. 7, for 2 weeks or longer; Haskell Rogers, Evangelist.—W. L. Brown, Pastor.

JAMESTOWN, N. Y.—Calvary Pentecostal Church, Dec. 27-Jan. 17; Harvey McAlister, Chicago, Ill., Evangelist.—Frederick D. Drake, Pastor.

COUNCIL BLUFFS, IOWA—Full Gospel Tabernacle, Dec. 15—; Frank and Gladys Lummer and Eugene Bell, the Music Makers.—G. C. Millard, Pastor.

DETROIT, MICH.—2059 S. Fort St., Dec. 1—; Zelma Argue, Winnipeg, Canada, Evangelist.—C. E. Bevier, Pastor; by M. Lee, Assistant.

SAN FRANCISCO, CALIF.—856 Capp St., Dec. 6—; Arne Vick, Evangelist.—Charles G. Weston, Pastor.

SUNNYVALE, CALIF.—Highway Pentecostal Assembly, Washington and Carroll Sts., Dec. 13—20; T. J. Jones of Glad Tidings Bible Institute, San Francisco, speaker.—J. H. Carver, Pastor.

HOUSTON, TEXAS—Evangelistic Temple, Capitol at Reisser, Annual Back Home Week, between Christmas and New Year's. Evangelist Raymond T. Richey and party will be there; special music each night.—Raymond T. Richey.

ARDMORE, OKLA.—Bible Conference, Lighthouse Assembly, 5th and Master Sts., Dec. 13—20. David Burris, Superintendent Arkansas District, main speaker. Our District Superintendent, G. W. Harcastle, also will be present; District Secretary Wallace Bragg will be with us for part of the services. All ministers and laity invited. Will accommodate as far as possible. For further information write—Pastor Paul E. Riggs, Box 191, Ardmore, Okla.

FELLOWSHIP, S. S. and C. A. RALLIES

MARSHALL, ARK.—All-day Fellowship Meeting, Dec. 21. Services 10:00, 2:30, C. A. Rally 7:30. All pastors urged to attend. C. C. Crace, Sectional Presbyterian.—Pauline Wilkes, Pastor.

IOLA, KANSAS—Fellowship-Watch Service, Dec. 31. A fellowship supper (covered dish) will be served at 8:00 p. m., in Community Bldg., Riverside Park. At 10:30 we will go to church for devotional service. All neighboring assemblies invited to participate.—F. D. Clopine, Pastor.

AKRON, OHIO—Northeast Ohio Ministers' institute, Pentecostal Church, N. Howard and York Sts., Jan. 11—13. Morning services for ministers and companions only, District Superintendent G. F. Lewis presiding. Theme of institute: "Revival in the present-day crisis." A number of able ministers will be speaking on vital subjects pertaining to revival. For complete program and further information write T. E. Hartshorn, Secretary, 455 N. Lyman St., Wadsworth, Ohio.



TRAINED

Now! John is "a good soldier." But it did not come by accident. In addition to his regular high school work he had intensive training in the R. O. T. C., then the Home Guard. When war came John's rise to the rank of First Lieutenant was rapid.

Uncle Sam spends millions to make good soldiers. Ours are the best dressed, trained, and equipped of the world's fighting forces. Fathers, mothers would not wish their sons to go to battle without adequate preparation; they know it would be **suicide** for their sons.

Yet leaders of our Sunday Schools will assign to Sunday School classes persons with no previous training. Might we not say this is **spiritual suicide**? "The children of this world are in their generation wiser than the children of light."

Two sources of training are available for those who would be Christian Soldiers. First are the 14 textbooks of our Training-for-Christian-Service Courses. Ask for free folder listing these textbooks, and explaining how you may have training for as small an amount as 50c, or more extensive training for \$6.75.

Second, your workers will receive specialized training by reading each month **Our Sunday School Counsellor**, only 60c per year. May we send you a free copy?—Gospel Publishing House.

Pray for AMERICA
Righteousness exalteth a nation.
Prov 14:34

What of America! Can she long stand as a democracy under the present spiritual decline? According to statistics compiled by the Laymen's National Committee of New York, 51 per cent of America's citizens have no appreciation of the fundamental spiritual principals which made America a free and independent nation; 40 per cent of our population make some effort to obtain spiritual stimulation, but only 9 per cent have a true understanding of spiritual values.

By radio "spots" and half hour, coast to coast broadcasts, the Laymen's National Committee is endeavoring to arouse Americans from their spiritual lethargy. They sponsored National Bible Week during which millions of posters were distributed. One of these shows Uncle Sam looking up through a rift in the clouds. All about him are tanks, bombers, battleships, etc., and in an inset are the words, "For Thine is the Kingdom, and the Power, and the Glory forever."

The Laymen's Committee, inter-denominational in nature, desiring only to lift our nation up by first getting her down upon her knees, is contacting labor, managers, educators, professional men, office holders, and clergymen.

Even before we read of the work of this Committee, we had seen the need for such a move. In our Assembly of God Sunday Schools God has blessed. However, our Schools are reaching but one out of every 269 citizens. Millions of homes are as yet spiritually on the rocks, open to all the isms and traps of the devil. Our Schools are not touching these homes.

God has raised up a host of friends for "Reveille," for our hearts are open to the needs of service men. We need to do even more along that line, but what about the very large percentage of Americans behind the lines who are practically pagan, and uninfluenced by our preaching or by the teaching in our Sunday Schools?

To help reach some of these homes, we have prepared a new illustrated folder, "Calling America." It tells in a few words of the birth of our nation, the spirit which moved our pioneer forefathers to build Christian homes, churches, and institutions. It pictures the present-day breakdown of American homelife from the cradle to crime.

Pictures vividly tell the story, while a final appeal is given for mothers and daddies to turn to America's God. This illustrated folder offers the kind sympathetic assistance of the local church.

Interested parties may send 25 cents for a liberal helping of these striking new folders (Calling America), later reordering as many as can be distributed. Why not flood your community with them—then pray for results!

GOSPEL PUBLISHING HOUSE
Springfield, Missouri

MIDWINTER BIBLE AND PRAYER CONFERENCE

The 6th annual Bible and Prayer Conference will meet at the 5th and Broad Assembly, Wichita Falls, Texas, Jan. 19—22. Fellowship service night of the 18th. Free rooms furnished by local people as far as possible. Superintendents of the following Districts will participate: Texas, West Texas, Arkansas, Oklahoma, New Mexico and Kansas. This conference has grown to be one of the best attended meetings in the South. If you want real spiritual uplift be sure to attend.

For information write District Superintendent F. D. Davis, 2100 Belle Ave., Ft. Worth, Texas, or Pastor E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

OPEN FOR CALLS Evangelistic

William R. Waincott, Route 1, Owenton, Ky.—"Old-fashioned preaching, good music and singing. I was converted at the age of twelve, called of God to preach when sixteen, and am now twenty years old. Just my wife and I in party."

MISCELLANEOUS NOTICES

NEW ADDRESS—927 East Elm, Hillsboro, Texas.—S. D. Garrett.

NEW ADDRESS—P. O. Box 131-A, Cuba, Ill. "We have accepted the pastorate here."—Pastor and Mrs. Ralph E. Price.

NEW ADDRESS—Box 443, Lancaster, Texas. "After being in Evangelistic work all summer, we have accepted the pastorate here."—Mr. and Mrs. Rowe W. Deyo.

NEW ADDRESS—P. O. Box 120, Shellman, Ga. "We have accepted the new work here. All Council brethren passing this way will find a hearty welcome."—W. C. Austin.

NEW ADDRESS—8721 Third Ave. N., Birmingham, Ala. "I have accepted the pastorate of the First Assembly of God Tabernacle, 47th Place and 2nd Ave. N."—Clarence E. Richeson.

NEW ADDRESS—369 Mid Ave., Weston, W. Va. "We have accepted the call to Weston during the winter months, in the absence of Pastor Elva K. Stump. Council brethren passing this way will be welcome."—Evangelist and Mrs. F. H. Horst.

NOTICE—Soldiers coming to Advanced Flying School will find a warm welcome at the Assembly of God, 21st and C Ave., Douglas, Ariz.—John Eiting, Pastor.

NOTICE—Soldiers stationed at Camp Edwards will find a warm welcome at the Full Gospel Church, South Dennis, Mass., on Route 134, approximately 7 miles from Hyannis. Usual services.—Mrs. Edith Ryder, Dennisport, Mass.

NOTICE—If you have boys at Camp McCoy, near La Crosse, who need spiritual help or desire to attend Pentecostal meetings, please send me their names and addresses and I will gladly contact them.—Pastor Robert A. Rieben, 1538 Avon, La Crosse, Wis.

NOTICE—Will those having relatives or friends at Barksdale Field or in defense work here, please send me their names and addresses and I shall be glad to contact them. Church is located at 425 Traffic St., Bossier, La.—D. B. Ballard, Pastor, Box 11, Bossier Branch, Shreveport, La.

NOTICE—Soldiers, parents and friends, please note that we have a Pentecostal work in Junction City, Kansas. We should be delighted to have the names of all men in uniform at Fort Riley and will do our best to contact and befriend them, and win them for Christ.—E. F. Hofer, Pastor, 1235 W. 8th, Junction City, Kansas.

NOTICE—Those coming to Birmingham, Ala., to work or servicemen stationed at the Army Air Base here, will find a warm welcome at the First Assembly of God Tabernacle, 47th Place and 2nd Ave. N. If you will send us names and addresses of friends and relatives here, we shall be glad to contact them and minister to their spiritual needs.—C. E. Richeson, Pastor, 8721 Third Ave. N., Birmingham, Ala.

NOTICE—If you have friends or loved ones stationed at Camp Endicott, Davisville, R. I., Quonset Point Naval Air Base, Quonset, R. I.; Fort Kearney; or Newport Naval Base, Newport, R. I., please advise them that they will find a hearty welcome at the Assembly of God, 68 Althea St., Providence, R. I. If you will send me their names and addresses I shall do my best to contact them.—Pastor Edwin P. Anderson, 68 Althea St., Providence, R. I.

NOTICE—The Grace Evangelical Church, Central Ave. and 8th St., Plainfield, N. J., conducts its services at usual hours. Defense workers and members of the armed forces in the vicinity, and those living near New Brunswick, Somerville, and Bound Brook, N. J., should attend our new church in Plainfield. Correspondence and personal contact welcomed.—Andrew Rahner, Pastor, 400 W. 8th St., Plainfield, N. J. Phone 6-0497 W.

NOTICE—All persons moving to or living in or around Jackson, Tenn., will find a warm welcome at the Assembly of God on Glendale St., in West Jackson.—Pastor and Mrs. A. H. Mitchell.

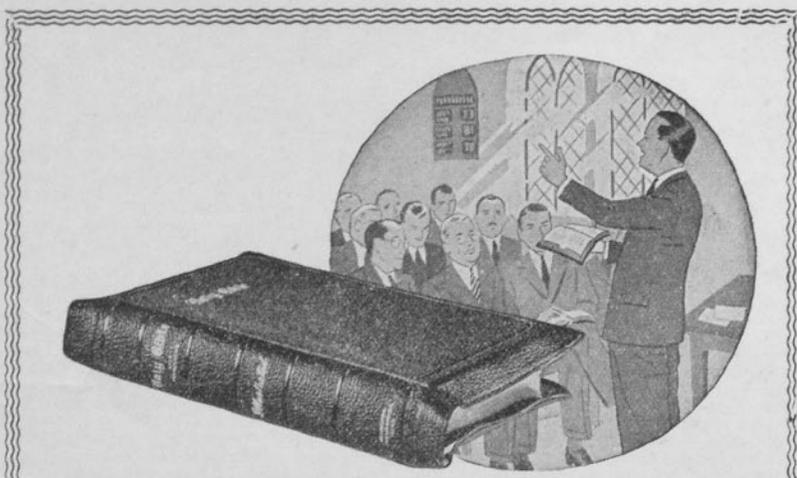
BROADCAST Faith Tabernacle, Tulsa, Okla., broadcast Fridays, 7:45 a. m., Station KTUL, 1420 kilos.—W. F. Garvin, Pastor.

Missionary Contributions

November 23—November 28 Inclusive

ALABAMA Personal Offerings	\$10.50
Andalusia Bradley Church	9.00
Ariton Bethel Assembly	8.25
Beaverton Sharon Chapel Assem of God	5.03
Clio Glad Tidings Assembly	2.25

Coffee Springs Marvin Chap A of G Ch	1.00
Gardendale Hicks Chapel Church & SS	3.80
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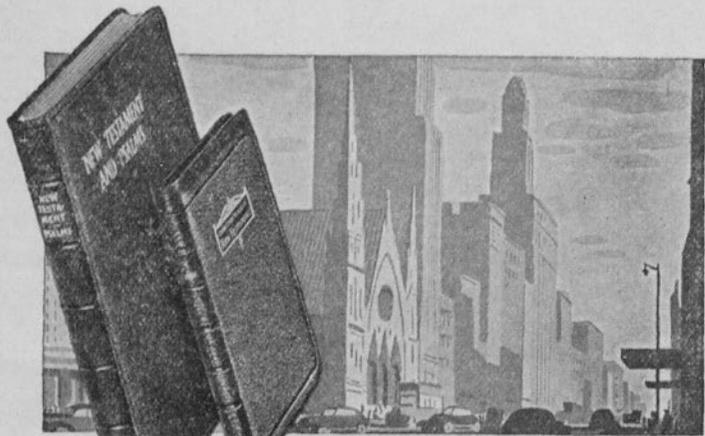
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of	ch. 10, 19	CHAPTER 7. F. 12. 1-4
ah	Ex. 33, 16	
is,	Lu. 1, 80	1 Noah, with his family, and the living creatures, enter into the ark. At the beginning, increase, and continuance of the flood. 2: All flesh destroyed.
re	Ac. 7, 46	
th	4 Or, up-right.	AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.
	J Pa. 14, 2	
	Pa. 33, 13	0, 15. 6.
	1 Ezek. 7, 2	2 Of every clean beast thou shalt
	Amos 8, 2	
	1 Pet. 4, 7	

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and	CHAPTER 3	165
com-	Of justification by faith.	
live	FOOLISH Gā-lā'tians, who hath bewitched you, that	

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aid, Is not this the	corrupt: for the tree is known by his fruit.	C T
the Phār'i-sees said, This fellow out devils, but by he prince of the	34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.	
	C. 13 14, 15; T. Mark 5. 19.)	

Explanation: C stands for condition of sinners described; T stands for Testifying or Confessing the Lord. Note the references at the end of paragraph indicating where next verse on same subject will be found. In this way the sixteen subjects making up the Theme of Salvation are marked in this Testament. All references are listed in appendix also.

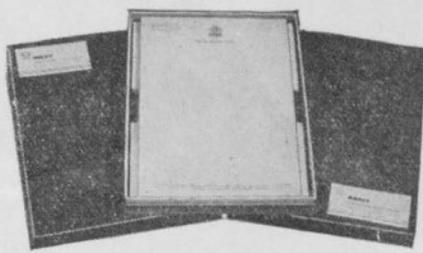
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