



The PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Seeking Goodly Pearls

Lionel B. Fletcher

THE KINGDOM of heaven is like unto a merchant man, seeking goodly pearls; who, when he found one pearl of great price, went and sold all that he had, and bought it. Matt. 13:45, 46.

Christ did not lay special emphasis so much upon the pearl, as on the merchant. He did not say: "The kingdom of heaven is like a pearl." He said: "The kingdom of heaven is like unto a merchantman, seeking goodly pearls." Sometimes we tend to forget the merchant, and we think only of the pearl. The pearl is there right enough, but the dominating figure is that of the merchant.

In Capernaum there was a guild of pearl merchants. These men were proud and haughty, they were a class by themselves, and they looked upon the other merchants as men beneath them. When Jesus visited Capernaum, and the crowd thronged round Him, I can imagine that there were passing by a couple of these tall, cultured pearl merchants, and Jesus said, "The kingdom of heaven is like unto a merchant man seeking goodly pearls..." Yes, they were seeking goodly pearls; they probably stopped, and Jesus would look at them with the keen eye of the pearl merchant, and He would begin to talk to them about the pearls that they were seeking. You see, Jesus was the pearl Merchant, and He was seeking pearls for His Father's home—the souls of men, precious pearls.

A number of years ago I was visiting a friend who is a Mohammedan merchant in Colombo. On my way to see him, I noticed just in front of me three tall men; they were Sikhs, Hindu priests, and at the same time, jewel merchants, who had come down with a collection of very fine jewels and were trading in them. These three men, beautifully robed, wearing gorgeous turbans, went into this Mohammedan's shop, and when he saw them he bowed himself to the ground; you could see that he was filled with awe. Then they began to discuss these jewels with this Mohammedan, who was an expert in jewels. I saw one of them put his finger in the girdle of his robe; he took out a leather bag, untied the string round the neck of the bag, and turned the bag upside down; I had never seen such a cascade of beauty in my life. The sun was shining through the window and the jewels flashed scarlet, and green and blue in the light. The face of the Mohammedan, as he watched them, was transfigured; it was the face of a lover of precious stones. His eyes kindled as he looked at them, and he turned them over with his fingers, picking them up one at a time, and finally he poured them back into the bag. How he loved the sight of those jewels! When such a love exists, you can understand a jewel's sentimental value.

So Jesus spoke of the merchant man seeking goodly pearls, pearls of great price. The Greek word means "without price." There was no price that you could put upon this one pearl that he was seeking. And these merchants were seeking such a pearl as that. They did not know that Jesus Himself was the Merchant seeking the pearl without price.

As you turn over to Malachi you read the words: "And they shall be Mine in the day that I make up My jewels." Jewels—the souls of men, the souls of the righteous, the souls of those who had been bought with the Saviour's blood. "They shall be Mine." Jesus is here today,

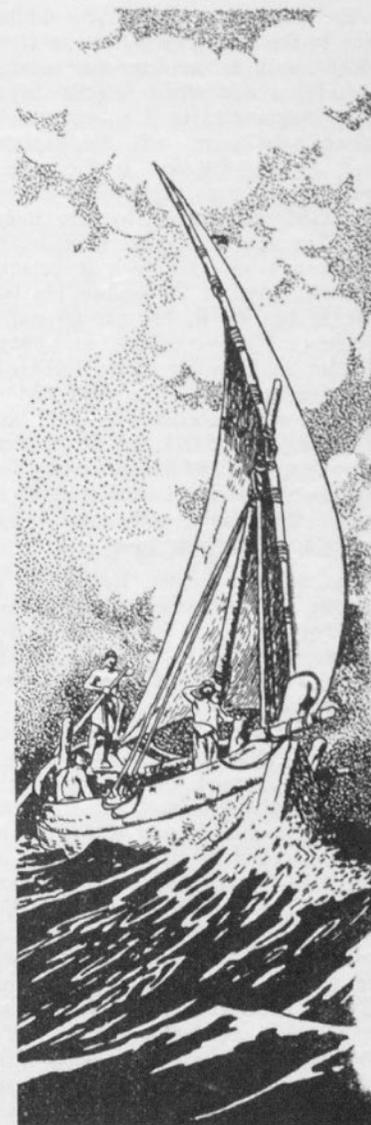
seeking your soul for His Father. You are the precious pearl, and He knows the price that He has paid for you. Here is the purchase price: "When he had sold all that he had, he bought it." That is the picture of what the merchant did. And Jesus did that. Turn over to Philippians 2 and read of Jesus "who, being in the form of God, emptied Himself (He sold all that He had), taking the form of a servant, being made in the likeness of man, and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." He did that in order to save you and me and bring us home to God. He who was the Creator of the world became our Saviour.

If you take your New Testament you will find half a dozen passages declaring to you that all things were created by Him. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." The Son was the Creator of the universe. He was the Creator of all wealth, He was all majesty and glory, but He became poor; He sold all that He had.

Why? that we through His poverty might become rich, that we at the last might be brought back to the Father's Home.

In his Second Epistle, Peter talks about false prophets and false teachers. What was the heresy that Peter was talking about? It was denying the Master who had bought them. In the 20th of Acts we read that "the Holy Spirit hath made you overseers, to feed the Church of God, which He hath purchased with His own blood." Do you realize something of the dignity with which you and I ought to regard our lives? The Lord gave His all in order that He might redeem us. How we should guard the purity of our soul—that soul which has been washed and made white in the blood of the Lamb! How we should shun those things which would soil our souls—the lusts of our body, the evil thoughts of our mind, the envy and the jealousy. The child of God ought always to be praying

(Continued on Page Four)



Jesus Bore Our Sickness

Andrew Murray

"He took on Him our sickness and bore our pains." Isaiah 53:4, literal Hebrew.

DO you know this beautiful chapter, the fifty-third of Isaiah, which has been called the Fifth Gospel? In the light of the Spirit of God, Isaiah describes beforehand the sufferings of the Lamb of God, as well as the divine graces which should result from them.

The expression, to bear, could not but appear in this prophecy. It is, in fact, the word which must accompany the mention of sin, whether as committed directly by the sinner, or as transmitted to a substitute. The transgressor, the priest and the expiatory victim must all bear the sin. In the same way, it is because the Lamb of God has borne our sins, that God smote Him for the iniquity of us all. Sin was not found in Him, but it was put upon Him. He took it voluntarily upon Himself. And it is because He bore it, and that, in bearing it, He put an end to it, that He has the power to save us. "My righteous Servant shall justify many, for He shall bear their iniquities. . . . He shall divide the spoil with the strong, because . . . He bore the sins of many." Isa. 53:11, 12. It is, therefore, because our sins have been borne by Jesus Christ, that we are delivered from them as soon as we believe this truth; consequently we have no longer to bear them ourselves.

In this same chapter, Isa. 53, the expression to bear, occurs twice, but in relation to two different things. It is not only that the Lord's righteous Servant has borne the sins (verse 12), but also that He has borne our sicknesses. Verse 4, R. V., margin. Thus His bearing our sicknesses forms an integral part of the Redeemer's work, as well as bearing our sins. Although Himself without sin, He has borne our sins, and He has done as much for our sicknesses. The human nature of Jesus could not be touched by sickness because it remained holy. We never find in the account of His life any mention of sickness. Participating in all the weaknesses of our human nature, hunger, thirst, fatigue, and sleep, because all these are not the consequence of sin, He still had no trace of sickness. As He was without sin, sickness had no hold on Him, and He could die only a violent death, and that by His voluntary consent. Thus it is not in Him but on Him that we see sickness as well as sin; He took them upon Him and bore them of His own free will. In bearing them, and taking them upon Him, He has by the very fact triumphed over them, and has acquired the right to deliver His children from them.

Sin had attacked and ruined equally the soul and the body. Jesus came to save both. Having taken upon Himself sickness as well as sin, He is in a position to set us free from the one as well as the other; and that He may accomplish this double deliverance, He expects from us only one thing, our faith.

As soon as a sick believer understands the purport of the words, Jesus has borne my sins, he does not fear to say: "I need no longer

bear my sins; they are upon me no longer." In the same way, as soon as he has fully taken in and believed for himself that Jesus has borne his sickness, he does not fear to say, "I need no longer bear my sickness." Jesus, in bearing sin, bore also sickness, which is its consequence; for both He has made propitiation, and He delivers me from both.

I have myself witnessed the blessed influence which this truth exercised one day upon a sick woman. For seven years she had almost entirely kept her bed. A sufferer from consumption, epilepsy, and other sickness, she had been assured that no hope of cure remained for her. She was carried into the room where the late Mr. W. E. Boardman was holding a Sunday evening meeting for the sick, and was lying in a half-fainting condition on the

couch. She was too little conscious to remember anything of what took place, until she heard the words: "Himself took our infirmities, and bare our sicknesses" (Matt. 8:17), and then she seemed to hear the words: "If He has borne your sicknesses, why then bear them yourself? Get up." But she thought: "If I attempt to get up, and fall upon the ground, what will they think of me?"

But the inward voice began again: "If He has borne my sicknesses, why should I have to bear them?" To the astonishment of all who were present, she arose, and although still feeble, sat down in a chair by the table. From that moment her healing made rapid progress. At the end of a few weeks she had no longer the appearance of an invalid, and later on her strength was such that she could spend many hours a day in visiting the poor. With what joy and love she could then speak of Him who was "the strength of her life." Psalm 27:1. She had believed that Jesus had borne her sicknesses as well as her sins, and her faith was not put to confusion. It is thus that Jesus reveals Himself as a perfect Saviour to all those who will trust themselves unreservedly to Him.

The Father Of An Army

W. F. P. Burton

THE old fellow had a heavy burden upon his soul. Years before he had preached the Gospel in all those villages along the Congo River, near his home. Then he had gone farther afield and carried the Gospel to the cannibal villages up in the dense forests of the highlands.

Now, as he returned to the river, he found a huge Catholic chapel in the course of construction. It was nearing completion, and an image of the Virgin Mary, in gleaming white, stood in a niche in the wall, where it could be seen for miles. "The white man's idol," people called it.

All the little children were wearing medals, and their names had been written down in the priest's book, so of course they were good Christians, though the idolatry and consulting with familiar spirits continued unabated.

The law of the land said that religion was a matter of free will, and that all were at liberty to worship as they chose. Thus he built a little hut among the rest, and then commenced to preach the gospel about his home. It was not long, however, before he found that Rome can laugh at the law of the land, for his congregation was driven away, and children were seized and dragged out of his meetings.

Again and again he had to exercise the greatest tact and discretion in preventing open clashes with the brutal Catholic catechists. His name, Shavita, means "Father of a regiment," but never man had a poorer regiment to command, for there were himself, his wife and their little daughter Emma.

A handicap which he suffered was that he was six days' journey from our mission, and thus it was only possible for me to visit him every year or two. However, we were able to keep him supplied with the means of life

through the kindness of a friend overseas.

Unfortunately the enemies of the gospel soon discovered this, and persecution against him was redoubled, for he was called "the spy of the English, the servant of the foreign mission."

Another matter which brought reproach against him was the fact that he could read and write very poorly. However, he soon met this difficulty by sending Emma, his daughter, for a couple of years' schooling with us at Mwanza mission. She was one of the cheeriest and quaintest pupils we ever had, but she certainly did not lack strong, lovable character. We were very sorry when her two years were up and her father came to take her home, for in her whimsical way she sang herself and laughed herself into our hearts as few have done.

Eventually things became so strained between Shavita and his persecutors that he hit on a good plan to avoid it. He was an exceedingly good gardener, and managed to raise vegetables where others failed. Thus he sent to ask that we should not regard him any longer as one of our employees. He stated that henceforth he would keep himself by gardening, and he hired himself to the highest local official. Now while it was easy enough for his enemies to assault him while he was under us, yet they would not take the same liberties with a workman of the State. Hence he was free to preach and live unmolested, while at the same time he was granted land on which to build his own little village, erect his own school, and conduct his own services.

Gradually he gathered about him a staunch little band of converts, whom he instructed in the Scriptures. In company with these he visited every village for many miles around his home. Many scores found salvation in the Lord

Jesus, and thousands have heard through this lonely man the way of life.

Just after sending off the last Report I was constrained to go and visit Shavita. The whole country was flooded, and the tsetse flies were worse than I had ever known them. In one place a lion was passed, crouching beside the path, but God preserved us from harm. The long grass was often eight or ten feet high, and through this we had to push our way, while the drenching dew showered down on us. My boots literally rotted on my feet till they were useless. But though we had such a strenuous trip I would have gone through much more for the joy and encouragement of those few days of fellowship with Shavita. Now he is indeed "the Father-of-a-regiment." How keenly his little band gathered for the meetings! With what fervency they prayed! His little chapel-school building is merely a thatched roof on a dozen poles planted in the ground, while the seats are untrimmed slabs of wood. Thus we had to hold our services outside.

Numbers of the congregation came from several miles away through the forests, and lions were so bad that the other villagers did not dare to go out after dark. In fact we went to sleep with constant roaring sounding in the distance. Yet these eager souls would not be contented with a short service. I had to go on with my exhortation and exposition, far into the night.

I protested, "But night is coming on, and you will be in danger if you go through the forests after dark."

They replied, "No Bwana. God will take care of us. It may be years before we have the opportunity to hear you again. Go on." So I did go on, long after the stars came out and the camp fires were lit.

Emma has now grown out into a fine young woman and her whole heart is in the work of saving souls. She and her mother could not do enough in cooking food for my tired carriers, and in bringing eggs and fowls, green corn and fruit for me.

FURTHER PAPER REDUCTION

Last year we were reduced 10% in our paper supply. We used 600 tons of paper in our publications in 1942, and so were allowed to use only 540 tons in 1943. A further 15% reduction has just been announced. This means we shall have 81 tons less paper to use this year than last year, and 141 tons less than in 1942. We shall have to ask our readers to be very considerate of us as we comply with these government regulations.

Our four teachers' quarterlies will have to be reduced in size. We shall be reducing the size of the sheets used in most of our publications, although we expect they will contain practically the same amount of reading material. In doing this, the appearance will have to suffer because the margins will be smaller than formerly. We shall be compelled to reduce the size of the EVANGEL to eight pages once a month.

When the time came to say "Good-by" I'm afraid there were tears on both sides. Old Shavita did not seem to be able to leave me, but ran mile after mile beside my cycle, until I had to urge him to return, lest he should tire

himself out. Then we knelt together in prayer, in the forests, and he went back to his garden and to his little flock of believers.

Praise God for men of such caliber: undaunted men, who are not afraid to stand alone.

Is Britain Israel?

Frank Varley

TO the above question, I answer, on the authority of Holy Scripture, a most emphatic and unequivocal, NO.

British Israelism persistently advocates its theory that the British race are the "lost" ten tribes of Israel. Without going into detail, this is the sum and substance of their gospel, which has not a shred of Scriptural foundation, and is built of baseless assertions and fantastic theories. Plainly put, British Israelism, following the course of all these latter day heresies, has formulated its theories and wrests, and misapplies Scripture to support its vain imaginings.

Except in the sense in which both Jew and Gentile are lost until they come to repentance toward God and faith toward our Lord Jesus Christ, the ten tribes of Israel are not lost, and never have been. The God of Abraham knows where they are, and when his time comes for dealing again with Israel as a nation, they will be forthcoming in fulfilment of his purposes of grace toward them, according to his absolute and unconditional promises to Abraham, his friend.

On the mistaken supposition that the Jews (as we know them) are the tribes of Judah and Benjamin, while the term Israel or Israelite refers to the other ten, British Israelism has built a large proportion of its doctrine. This supposition is without Scriptural foundation. The late Rev. David Baron says that the term Jew and Israelite became synonymous from about the time of the Captivity. The angel Gabriel, announcing to Zacharias the birth and mission of John the Baptist, speaks of the children of Israel (Luke 1:16), and in verses 32 and 33 of the same chapter, to Mary, he further foretells concerning the birth of the Lord Jesus, that God would give him the throne of his father David, and that he should reign over the House of Jacob for ever.

On the Day of Pentecost (Acts 2:5) there were dwelling in Jerusalem, Jews, devout men, out of every nation under heaven. Peter addresses them as "Ye men of Judea" and as "Ye men of Israel" (v. 22), and in verses 36 as "All the House of Israel." The Apostle Paul, in his recorded addresses, speaks of Jews and men of Israel without distinction. Before Agrippa, in Acts 26, he speaks of our twelve tribes, to whom again James addresses his epistle. Thus both in Old and New Testaments, Jew and Israelite are synonymous terms, and a large proportion of British Israel foundation crumbles to dust.

There are three Old Testament scriptures which shake into fragments the whole fabric of British Israelism.

Recorded in Numbers is the story of Balaam, the hireling prophet, sent for by Balak to come

to him to curse Israel, but forbidden by God to do so. In verse 9 of chapter 23, Balaam, speaking of the whole of Israel, says: "Lo! the people shall dwell alone, and shall not be reckoned among the nations." Has this ever been true of Britain and her people? The man who would answer in the affirmative would be the laughing stock of all who heard him. Is it true of those of whom it was spoken? Absolutely YES. For centuries they have been, and they are today, a nation without nationhood, "a people dwelling alone, and not reckoned among the nations."

Deuteronomy 28, contains words of solemn import to Israel. They should be blessed if obedient to the law of God. Disobedience would bring awful chastisement. In verse 62 it is written: "And ye shall be left few in number, whereas we were as the stars of heaven for multitude, because thou wouldst not obey the voice of the Lord thy God." Has there ever been, in the history of the British nation, any experience such as would fit the words of Moses above quoted? Millions of British races are today north, south, east, west, in world-wide profusion. But what of the Jew? Fifteen millions in a total world population of about eighteen hundred millions. Less than one per cent! Two hundred years ago they were only three millions.

Following Deut. 28:62, above quoted, are six verses of prophetic forecast of the world-wide dispersion of the Jews among the nations and their condition. That scattering, with its awful suffering, has been the lot of the Jew for centuries past, but He who in chastisement scattered them will yet set His hand to gather them into their own land. In the past, present, or future of the British race has there been, or is there likely to be, any such scattering or gathering?

Let it be remembered that Balaam's prophecy in Numbers 23 and Moses' word in Deuteronomy 28 were spoken of and to Israel as a whole, centuries before the division of Israel into the kingdoms of Judah and Israel, consequent on the folly of Rehoboam, the son of Solomon and grandson of David.

In the prophecy of Hosea, chap. 3, verse 4, it is written: "For the children of Israel shall abide many days without a king and without a prince." No such condition has ever been the lot of Britain from its earliest history until today: but since Zedekiah, King of Judah, was taken captive to Babylon by Nebuchadnezzar, Israelitish monarchy has been suspended for 2500 years—comment is needless!

"To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isaiah 7:20.

When Nations Shake

AFTER seventy years of captivity in Babylon a goodly number of Jews returned to Jerusalem and to the land of their inheritance. There they found many advantages and much opposition.

The first thing that really mattered was the restoration of the worship of Jehovah, and this necessitated the rebuilding of the temple that Nebuchadnezzar had destroyed. However, instead of making this their first business, the people began to put their own interests first, the building of their own ceiled houses and the restoring of their own depleted farms. It was not long before the people became utterly indifferent to the work of the Lord. They one and all agreed: "It is not the time to rebuild the house of the Lord." Some day, of course, when they could find time they could rebuild the temple, but not now.

Have we not also walked much in the same spirit? We have heard the Master say, "Seek ye first the kingdom." He tells us that if we make the heavenly kingdom our first concern He will not fail to provide "all things" for us. Our great tendency is to seek first the "all things" and then languidly declare that when we have a more convenient season we will take care of the interests of the King.

A solemn word from the Lord was given to Haggai for His unconcerned people: "*Consider your ways.*" If they would but consider, they would see that God was withholding His blessings. There was drought, and though they sowed much they brought in little. If they would but consider, they would see that all their troubles were due to their neglect of putting first things first.

Is there spiritual drought in our lives? Have we become discouraged, lukewarm and indifferent? Shall we not take to heart this searching word, "*Consider your ways*"? To consider is to meditate much concerning a thing. Much consideration will bring us to a place of deep repentance. It will cause us to cry to God for forgiveness, for mercy, for cleansing, and for grace to overcome.

The people were convicted by the word of the prophet and changed their attitude. They had been disobedient to the heavenly vision, but now "they obeyed the voice of the Lord." In response to their changed attitude the word of assurance came, "I am with you, saith the Lord."

We too can be assured of the continued presence of the Lord as we yield ourselves to do all His good and acceptable and perfect will. As the early disciples went forth at Christ's bidding to be His witnesses, *He went with them*, "working with them, and confirming the word with signs following."

The adversaries of Israel had sneered much concerning these "feeble Jews." This people had no military might, no power, no prestige, but a word of encouragement came from the Lord: "Be strong." He imparted strength and courage to them.

As we purpose to do the will of God, the Lord will impart unto us strength and courage, and we will be able to say like Paul, "I can

do all things through Christ which strengtheneth me." Phil. 4:13.

A short while beforehand the Jews had seen the mighty Assyrian empire shaken to its foundations and destroyed. They had seen the rise and then the fall of Babylon, when that mighty but corrupt empire was shaken off its foundation and utterly destroyed. And the word came: "Thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations."

We are seeing the nations being shaken to the very foundation in our day. Not far down the road we shall see their utter collapse just as is described later in this prophecy of Haggai: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations."

After the last war a returned Canadian soldier told the following: "Some of our soldiers were diseased right through with syphilis. The doctors knew there was danger that their disease might be communicated to others. So they would take them to some high table and tell them to jump off. The shock of that last shaking they received as they jumped off the table destroyed them. They perished in their own corruption."

Today the nations are become utterly corrupt. Given a tremendous shaking from the Lord and they will perish through their own corruption.

But though the nations may perish, the saint belongs to another kingdom. The apostle says to us, quoting from Haggai, "Yet once more I shake not the earth, but also heaven (the heavens where the wicked spirits dwell): and this word, Yet once more, signifieth *the removing of those things that are shaken* (every Kingdom will have to go when He rises to shake mightily the earth), as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. 12: 26-28.

Men are asking, "When will permanent peace come?" The answer is, When the Prince of Peace Himself comes. He declared through the prophet Haggai, "In this place will I give peace." In Micah 5:5 we read, "This Man shall be the peace" (or literally, "this Man shall be the Shiloh"). This takes us back to the prophecy of Jacob concerning the coming Shiloh, "our Peace"—"Unto Him shall the gathering

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of the people be." Gen. 49:10. But even today, in a world of war, He whispers to His disciples, "In Me . . . peace."

In view of the things that were coming, the prophet informed them what manner of persons they should be in holy conversation and godliness. They might be very complacent about themselves, but in the eyes of a holy God they were unclean. Hag. 2:11-14. The faithful Spirit will convict us of all filthiness of flesh and spirit, and will woo us to follow after grace and holiness.

Zerubbabel was a type of Christ. The word came to him: "In that day, saith the Lord of hosts, will I take thee . . . and will make thee as a signet: for I have chosen thee, saith the Lord of hosts." What a picture of Christ! As we are broken and tender and contrite Christ will put the impress of His signet upon us. It will be a seal of holy ownership. "The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19. It will be the seal of "Holiness unto the Lord."

We are all familiar with the hymn "How sweet the name of Jesus sounds in the believer's ear." It was written by John Newton who, prior to his conversion and for a short while after he found Christ, was a slave raider in Africa. He testified in later years, "I was a wild beast on the west coast of Africa, but the Lord caught and tamed me." Near the end of his life, as he was crossing the river, he whispered to a friend of three surprises that he saw on the other side of Jordan, "First: So many I did not expect to see yonder. Secondly: So many not yonder I *thought* to meet yonder. Surprise No. 3: That I, John Newton, am yonder."

And the transformed slave raider who had become soft and tender enough to have the impress of Christ's signet upon him, went into the presence of Him whose name he had found so passing sweet. And as we become tamed and tender, He will not fail to put this same signet on us, and—well, we shall be like Him!—S. H. F.

SEEKING GOODLY PEARLS

(Continued From Page One)

in order that he might be delivered from these things.

Because Christ has bought us with His precious Blood we do not want our souls to be defiled and spoiled in the sight of God. We think of the price that Jesus paid in order that we might have eternal life; and we can have it without money and without price. "Whosoever will, let him take the water of life freely." You may have gold out of the ground; the earth does not charge you anything for it, but you have to pay for it. Men have to dig for it; they have to risk their lives going down in the depths of the earth in order to procure it.

Pearl divers know the price that has to be paid in order to get the pearls from the bed of the ocean. They have to learn to hold their breath when they are under water. As a matter of fact, they never allow any man to become a pearl diver until he has reached the age of twenty-one. The children in these pearl zones learn to swim when they are very young; some of the babies can swim even before they

can walk; they are just like little fish. They learn to go under the water looking for fish; and when they can get a dozen small ones on the end of their little spear, their mothers are very proud of them.

It is interesting to see these pearl divers at work. The water is so clear that you can see right down to the coral reefs, and you can see fish of all sizes with their brilliant colors. One of these men went down to the bottom of the water; he was nearly thirty feet down, but it looked to us in the boat as if he was only about three feet away. We sat watching him as he moved about. He came up for a second in order to fill his lungs with air, and then he went down again right under the water. They have to risk their lives—they have to risk everything to get these pearls.

Jesus shed His precious blood that we might be saved. Have you cared enough to say to Him, "I will give all that I have and am to the Saviour; I will surrender my life to Him without reserve"? You see what it meant to Jesus. He gave up all He had to save you. Will you say to Him, "No matter what it costs, I will give my life to Him; He has paid so great a price that I might be saved; He shall be my Saviour"? If you do that you will be able to say, "I am His, and He is mine."

JONAH, A TYPE OF ISRAEL

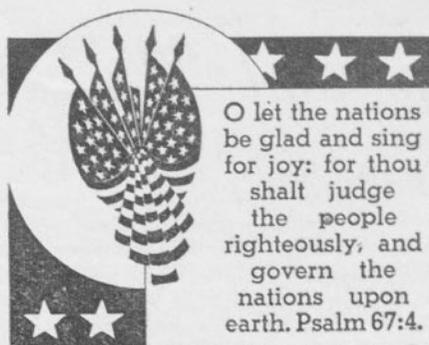
Some accuse Britain of unfaithfulness, charging that the Jews were given promise of a national homeland in Palestine by the Balfour Declaration in 1917, but that the British White Paper of 1939 practically revoked this pledge. The fact is that Britain is caught "between the frying pan and the fire." She finds it increasingly difficult to satisfy both the Jews and the Arabs. Feeling that she dare not betray either the one or the other, *The Missionary Worker* suggests she may finally relinquish her responsibilities toward the Jews entirely. As Jonah was cast overboard from the ship of Tarshish, so the Jew may be cast overboard by the British ship of state.

It is significant that as the monster of the sea was ready to swallow Jonah, so there will be another "beast rise up out of the sea" (Rev. 13:1) to covenant with the Jew and to take him in. That covenant may last for only three and one-half years, and then be broken, as Israel repents and prays as Jonah did. As Jonah was recommissioned to preach to Nineveh, and set out upon his mission immediately, so the Jew will become the flaming evangelist to the Gentiles at the very end of this age. What glorious prospects lie ahead of him, after he has endured the suffering. But before the recommissioning, there must be repentance and turning afresh to God, for hitherto the Jew has failed in his commission to lead the nations to Jehovah.

The high-water mark of Christ's wonders is touched in this fact, that out of men He makes saints, and out of saints He makes men to be wondered at, likenesses of Himself.—Alexander Maclaren.

"No wound? no scar?"

Yet, as the Master shall the servant be,
And pierced are the feet that follow Me;
But thine are whole: can he have followed far
Who has no wound nor scar?"—A. W. C.



O let the nations
be glad and sing
for joy: for thou
shalt judge
the people
righteously, and
govern the
nations upon
earth. Psalm 67:4.

ANNOUNCING

A Reveille Servicemen's Department

SINCE the United States entered the War, the Gospel Publishing House has published and mailed 4,500,000 copies of the bulletin called *Reveille*, at a cost of \$35,000, besides millions of patriotic tracts. This has been made possible through the interest taken by our people and the offerings received for this purpose.

But publication of *Reveille* and tracts is not all. Our Fellowship has provided 50,000 Testaments for the Merchant Marine; waterproof containers for Testaments; 3,000 subscriptions to the *C. A. Herald* for camp reading rooms, etc.; support for evangelists working among servicemen; tents for meetings near Army camps; Spanish Testaments for Latin American armed forces; and 25,000 Spanish *Revelles*. Altogether these supplies have required an output of \$60,000.

We thank God for the response which we have received, both for finances and for willing service in putting these publications into the hands of our boys who have been called into military service.

What has been done may seem much to many, as it did to us, but we now see vast avenues of service which as yet we have not entered. Some of our present objectives are:

1. To secure as far as possible the names and full military addresses of members of our own Fellowship who have been called into military service, for the purpose of direct fellowship with them through letters and periodicals.
2. To further advance the circulation of *Reveille* and *The Christ's Ambassadors Herald* to Military Camps.
3. To devise a follow-up program to bring chaplains and men who have used this literature into touch with evangelists and workers who we believe would have a helpful and soul-saving ministry to the boys.
4. To encourage establishing of Christian service centers in strategic locations, thus providing a haven for servicemen from the vices so prevalent in many places, and to serve in every way possible the spiritual needs of these in the armed forces.

The above are only some of the fields of endeavor that are open to us. So great is the need, with such promising possibilities, that Brother Harry A. Jaeger has been asked to head up such a Department and has kindly consented to do so. Brother Jaeger has already had much experience in soldier work. He has labored with the American Bible Society; has formed acquaintance with a number of chaplains; has done work in army camps in much of the United States and Alaska, having been a guest of the Military in his work far out into the Aleutian Islands.

The first objective of the new Servicemen's Department is to compile a record of the names and addresses of all Assemblies of God men who are in the service of their country. Here is the information we want: (a) name and home address of the serviceman, (b) present address where mail will reach him, (c) his spiritual condition—whether saved or unsaved, (d) whether active member of an Assembly of God or just a member of the family, (e) name and address of nearest relative to whom correspondence may be directed, (f) name and address of pastor. The purpose for compiling this information is to enable the Servicemen's Department to communicate with the servicemen by circular letter or personal correspondence, to provide a prayer list, to advise the men in service of meetings conducted by our workers in or near their military camps, etc. Individuals may send in the required information for members of their family, or pastors may send in the full information for all the men who have gone from their churches or the families who are members of their churches.

Now, while their hearts are tender, is the time to labor among our soldiers. War is serious. Men who are looking into the face of death are serious. Students from Central Bible Institute are having several soldiers saved each week through their Saturday night open air meeting in our City where there are less soldiers than in many places. Many may be saved if they are reached. Many of our own Christian boys may be preserved from evil if their Church takes interest in them.

To do the work that is needed will require liberal giving from those who have an interest in our boys. Your offerings would be appreciated, whether large or small. Send them to "The Servicemen's Department," Gospel Publishing House, 336 W. Pacific Street, Springfield, Missouri.

EVIL INCARNATE

The noted newspaper editor, William Allen White, says: "Hitler's ten years proves what a terrible thing can be done when one man with maniacal unrestraint and a talent for magnificent falsehood and unchecked cruelty can incarnate in his leadership all the evil in men's hearts which rises out of the injustices that are caused by man's inhumanity to man. If there is any such definite forces as evil operating in this world, it functioned from 1933 to 1943 in the leadership of Adolf Hitler. It was almost as though the Biblical devil, who fought with God, had come back to earth again.

"I know of no other period in modern history when all the wickedness that clusters around hate was so perfectly organized with the skill of modern technology, as it has been brought together to serve the Hitler regime. Hate, which is of course a physical lust of the heart, has become under Hitler almost a spiritual force of evil in the body and mind of one man."

Yes, it is fearful to contemplate what havoc has been wrought by one man—Hitler, yet he has not begun to accomplish what the Antichrist of prophecy will do in a much shorter period. The Antichrist, according to Scripture, is to be preceded by a crop of little Antichrists whose business it is to sow the seeds of hate among men, particularly hatred of the Jews and Christians. The sin of man will head up under THE "man of sin."

Four Years Ago--and Now

J. P. Kolenda, Santa Catarina, Brazil

The latter part of the year we made an extended trip throughout the State of Santa Catarina and are glad to report that souls are still finding salvation through the gospel message which is being taken not only into the cities and towns but also the remote rural districts.

I was reminded of our first trip through this State four years ago when we traveled by car from Rio de Janeiro to Porto Alegre, a distance of nearly 1,500 miles. How strange things appeared to us at that time, for we had arrived in Brazil just the month previous. As our car moved along the winding, narrow, dirt highway, I lifted my heart in prayer, asking, "Is this the place, O Lord, where you want us to labor, seeking the lost sheep for Thy fold?" How glad I am that God answered our prayer, guiding us definitely to this large and ripened harvest field.

Things are not so strange now, for on every highway there are towns and settlements where groups of Christians greet us with "A Paz do sehnor, Irmão" (The peace of the Lord, brother) and are incessant with their pleas that we come and help them.

Our first stop was in Blumenau where we spent a week. The church has outgrown its present accommodation, and the Christians have been stirred lately to sacrifice in contributing toward a building fund, trusting it will be possible to begin construction of a temple this coming year.

About 15 miles from Blumenau is the town of Indayal. Three years ago the Christians from Blumenau went there to hold a street meeting but their attempt ended in dismal failure, for they were stoned and driven out of town. In this place there lived a Baptist family. Two years ago one of the daughters passed away and as we were visiting in that part of the State at the time they called us to conduct the funeral. Ketsia, the oldest daughter, who had vowed previously never to attend a Pentecostal meeting, was so impressed at the funeral that she began to seek fellowship with our Christians and soon started witnessing for the Lord in her home town. What a joy now to visit Indayal and see some of the firstfruits of Ketsia's labors. About 15, she tells me, are preparing for water baptism.

At Rio do Sul, our next stop, the beautiful little temple was filled to overflowing. Our Sunday there was a busy one, with six services, the first beginning at 4:00 A. M. What an impressive baptismal service in the afternoon! About thirty small boats surrounded us filled with onlookers who gave good attention to the preaching of the Word, as did also the hundreds on the river bank. Twenty white-robed candidates stepped into the watery grave to identify themselves with Christ.

Monday night we spent at Itajai. Our

colored Brazilian pastor tells of God's special blessing on his labors at the two outstations about 12 to 15 miles distant to which he and some of the Christians walk every week to hold services. A number have found the Lord and are waiting to be baptized.

At a third outstation to which another brother from Itajai recently moved 40 have accepted the Lord. I have just received a letter from him in which he writes, "At a tarrying service held November 29 we saw glorious results. The Lord descended in our midst with such power as I have never witnessed before. He extended His mighty hand and baptized 10 believers in the Holy Spirit. We are looking forward to your visit here as a number wish to be baptized in water."

Thus the work of God is spreading throughout the interior of the State. We are thankful for what He is accomplishing through the few and poorly equipped workers, but looking out upon the vast regions of this State yet untouched, we feel burdened. Will you pray that God will make us a greater blessing this year and that He will raise up many workers to publish the tidings of peace while yet there is time?

Things You Want to Know

John F. Hall

Furlough French West Africa

"What kind of walks do the missionaries have in their yards out there in Africa?" Usually the questioner shows interest and surprise when we reply that we do not have concrete or macadam in our part of the country.

In Mossi Land, Upper Ivory Coast, there are deposits of red laterite—a kind of rock formation, just soft enough to dig with crowbar and pick. This is dug out and carried in the inevitable five-gallon gasoline tins on the Africans' heads to the desired location—be it a path, or the floor or roof of the house.

Women are by far the best workers for this job as for generations they have been compelled to do such work in their own huts. We spread the laterite as evenly as possible, and then our helpers sprinkle it



MISSIONARY CHALLENGE

The first issue of the Mission Department's newest publication, the *Missionary Challenge*, is being circulated to an enthusiastic group of people over the entire country. One pastor writes: "We hope personally to place the *Missionary Challenge* into every home of our congregation in an effort to create a greater missionary vision in the Assembly here. We have been thrilled as well as challenged by this grand missionary paper."

There is still a limited supply of the first issue available. The *Challenge* costs but ten cents for a single copy or forty cents for the entire year. Subscriptions should be sent to the Gospel Publishing House, 336 W. Pacific St., Springfield, Missouri.

thoroughly with water and begin pounding. They sing in unison with their peculiar rhythm, pounding an offbeat to accentuate the syncopation. Often they eat with one hand while pounding with the other. As the rock becomes more and more firm, some are delegated to sift fine pieces to be poured on rough spots. Missionaries have learned by grievous experience to have the women continue the pounding throughout the day until the laterite is dry. Otherwise, when it dries out great cracks appear and the first rains ruin the job. So we "stagger" the noon hour and the pounding goes on unabated. But woe to the poor missionaries' nerves during this time—especially when it is the roof of the mission house!

We usually send a couple of men out into the bush country to bring in certain bark or leaves which are boiled and the concoction is spread over the finished surface to complete the smoothing. This is also supposed to keep back the termites.

At first we made the pounding blocks, but so many took legs that we ended by requiring every worker to bring her own pounding block, and then that difficulty ceased.

These laterite floors and roofs wear out and are frequently in need of repair. We are glad when it is possible to get cement for concrete floors in our houses, as well as for the roofs; but even then, the constant contraction and expansion due to the tropical heat of the day and coolness of the nights cause cracks in the cement which must be tarred. Unending vigilance!

SLAGERS MAY BE REACHED BY LETTER

According to a communication received from the Provost Marshal General, Washington, D. C., it is now possible for friends to communicate by letter with Mr. and Mrs. George C. Slager, of North China, provided the instructions of the War Department are followed carefully.

Copy of these instructions may be obtained by writing to the Prisoner of War Information Bureau, Office of Provost Marshal General, Washington 25, D. C., requesting Information Circular Number 10-C.

Send all contributions to Noel Perkin, 336 West Pacific Street, Springfield, Missouri

MISSIONARY PRAYER REQUESTS

Liberia, West Africa.—Please pray for our Christians in Liberia. They are being persecuted very much. One of the officials is now considering forbidding any boy over fourteen years of age attending our schools.—Florence Steidel.

Caledon Mission Station, South Africa.—The church is praying for cleansing and the outpouring of the Holy Spirit. Unite with us in this prayer. God is already working but we know there are greater things in store.—Ada H. Reitz.

Basti, North India.—Please pray that I may be kept from taking colds. I do not want to be hindered in carrying on my ministry of "sidewalk evangelism."—Bessie Gager.

Jubbulpore, India.—Please pray for our coming meetings, that God will bless and pour out His Spirit. Pray for the work done in cottage meetings and for the outstations.—Mr. and Mrs. J. M. Lewis.

Remember in prayer a young Mohammedan man who is ready to take baptism; but is being prevented by his family and clansmen. He is very hungry for God. He is prohibited from coming to the meetings by his family.—J. M. Lewis.

Nassau, N. P., Bahama Islands.—Please pray for plans for the coming year that we may be able to reach outlying places with the Pentecostal message. Also pray for the development of local workers.—Earl W. Weech.

Mexico.—Will you kindly pray for me. I am very weak and need strength for my work.—Mrs. Anna Sanders.

Brazil.—Please pray for the work in Sao Carlos and Itirapina that God shall save and baptize many.—Lillian Flessing (furlough.)

Lima, Peru.—Continue to pray for the separation of Church and State in Peru; for God to supply a larger hall for the Rimac Assembly in Lima; for a general outpouring of the Holy Spirit among all the Evangelical churches of Peru.—Mr. and Mrs. Felton.

Ajmer, India.—Pray that God will raise up young men who will be able to take upon them the burden of pastoral work. We have many open fields but laborers are few. Also pray for a revival among the believers that those who have been saved and baptized may be filled with the Holy Spirit.—N. C. Moffat.

Spanish Town, Jamaica.—Please continue to pray for Jamaica. We do thank God for the blessings, but need your prayers.—Cyril C Huckerby.

WHAT TO AVOID IN FAMILY WORSHIP

By Marshall Penn

There are dangers which the father in the home must avoid if Family Worship is to become a beneficial force in the lives of those for whom he is responsible. Here are a few warnings.

Beware of formality. "The letter killeth, but the spirit giveth life," and growing children soon become weary of meaningless routine in religion. Children thrive on originality, change, freshness. They expect to find life in the practice of Christianity, and although they may endure family prayer where the same prayer is uttered every day and the Bible read in a monotonous manner, they will not enjoy it or desire to take part in it.

Oh, I see thee old and formal, fitted to thy petty part,

With a little hoard of maxims preaching down a daughter's heart,

wrote Tennyson, and many a son or daughter has grown up only to leave the family prayer circle because the proceedings lacked life and vitality. Formality kills, it kills the interest of the young people, it kills their desire for the things of God, it kills the beauty of family worship.

It would be better to abolish family prayer altogether than to displace warm, family approach to spiritual things with a cold, formal procedure. The former will impart an optimism to the young people and send them out to face the challenge of the world with a quiet poise and strong courage. The latter will act upon them like a cold douche on a winter's day.

Beware of repetition and volubility in prayer. Children are bored with long-winded praying, and you must expect John to be pinching Jean, or Joan to be making rabbits with her handkerchief if you bore them.

Beware of making the prayer time an opportunity of preaching at the children or others in the family circle. Such behavior will cause the child to imagine God as a receiver of all kinds of tales about him. And it will reveal the parent as mean and cowardly. When guilty of misconduct the child should be taken quietly aside in order that his error may be pointed out to him.

Beware of unwisely using compulsion. Compulsory attendance at the family Altar against the desire of the person concerned cannot lead to sincere devotion on the part of the compelled.

Let participation in family prayer be by invitation, kindly and lovingly extended or implied. When the children have been taught to pray from their earliest days, and where the parents have endeavored to set a godly example before them, there should be little difficulty in persuading even the grown-up children to share in the family worship.

Above all, avoid hypocrisy. Parents cannot be too strongly warned against the danger of uttering pious prayers and then failing to reveal in their daily lives the true spirit of Christ.

The Founder of the Family Altar League had some trenchant words to say concerning this aspect of home life.

"Do not expect your children to be such simpletons as not to see beneath the cloak of a sham religion, especially if they find it in their own home," he wrote. "Do not delude yourself with the idea that, having discovered its unreality, they will not heartily despise it. Neither be surprised, when they see such hypocrisy, if they should make it an excuse for utterly neglecting, if not positively disbelieving, in religion altogether."

A simple, sincere family worship will overcome all these dangers and defeat all the difficulties to prayer in the home, and will be the source of daily inspiration and blessing to all who take part in it.—The FAMILY ALTAR LEAGUE, 189 West Madison Street, Chicago.

INSTRUMENTS WANTED

Central Bible Institute would like to obtain the following instruments to lend to students who wish to play in the Orchestra and Band: 2 flutes, 1 piccolo, 1 oboe, 1 bassoon, 2 French horns, 2 alto horns or mellophones. 1 Bb tenor

or baritone saxophone; 1 bass saxophone, and a number of violins and cellos.

If you have any of these instruments and would like them to be in use for God, kindly communicate with William E. Pickthorn, Central Bible Institute, Springfield, Mo.

The Institute also needs two or three electric record players, portable size, suitable for playing large size records. If you know where such are obtainable, please send particulars, including price.

Coming Meetings

KNOXVILLE, TENN.—Scott Street Assembly, Jan. 30—; George Hayes, Evangelist.—R. L. Wilkerson, Pastor.

TORONTO, ONTARIO—76 Dundas St., E., Jan. 18-30; Lester F. Sumrall, Evangelist.—H. Earl Winburn, Pastor.

LOUISVILLE, KY.—2115 Garland Ave., Jan. 23—Feb. 13; Floyd E. Heady, Evangelist.—R. Elmer Baker, Pastor.

COLUMBUS, GA.—12th Ave. and 22nd St., Jan. 30—; Virgil R. Jackson, Evangelist. Broadcasts, daily 11:15 a. m., Sunday 1:00-2:00 p. m., Station WDAK, remote control from the East Highland Assembly.—Jimmie Mayo, Pastor.

COLUMBUS, GA.—All-day S. S. Convention and Closing Exercises City-wide Teacher Training Course 12th Ave. and 22nd St., Jan. 28. Bert Webb, Superintendent Southern Missouri District, special speaker.—Jimmie Mayo, Pastor.

GREENVILLE, TEXAS—Northeast Texas Bible Conference, 3033 Cornelia St., Feb. 1-3. Wm. F. McPherson of Oklahoma City, Okla., and District Superintendent F. D. Davis, special speakers. Other speakers also—Earl J. Rogers, Presbyter; Fred D. Wall, Pastor.

ROCKY MOUNTAIN DISTRICT COUNCIL
The 27th annual District Council of the Rocky Mountain District will convene at Denver Revival Tabernacle, 9th and Acoma Sts., Denver, Colo., Feb. 15-18. General Superintendent E. S. Williams, guest speaker.—J. E. Austell, District Superintendent.

ARIZONA DISTRICT COUNCIL
The Arizona District Council will be held at 11th and Garfield Sts., Phoenix, Ariz., Feb. 2-6. N. D. Davidson is pastor.—Charles O. Green, District Superintendent; by Charles L. Elmes, District Secretary.

OKLAHOMA SECTIONAL COUNCILS
North Central Section, Cushing, Feb. 14-16. Central Section, First Assembly, Shawnee, Feb. 21-23. South Central Section, Lighthouse Assembly, Ardmore, March 13-15. Southeast Section, Broken Bow, March 20-22. Those desiring license can meet the District Board at the above meetings. For information address V. H. Ray, District Secretary, or F. C. Cornell, District Superintendent, Box 1341, Oklahoma City, 1, Okla. First service, 7:30 p. m.—V. H. Ray, District Secretary.

MISSIONARY PRAYER CONFERENCES
Georgia District Missionary Prayer Conferences: Clinchfield, Feb. 7-8; J. V. Nash, Pastor, Augusta, Feb. 21-22; C. M. Hicks, 2054 Oglethorpe Ave., Pastor, Hoganville, Feb. 28 - 29; S. P. Danford, Pastor, Thomaston, March 6-7; H. F. Freeman, Pastor, Dexter March 20-21; K. M. Gyax, Pastor.

A missionary under the direction of the Missions Department is expected to be with us in the meetings.—S. W. Noles, District Superintendent, Box 1101, Columbus, Ga.

OPEN FOR CALLS
Evangelistic or Pastoral

Ernest Winckler, West Liberty, Iowa—"I have resigned the pastorate at Fairport, Iowa, and am open for calls."

MISCELLANEOUS NOTICES

NEW ADDRESS—3340 N. W. 19th, Oklahoma City, Okla.—Joel L. Hagee.

NEW ADDRESS—Box 248, Spartanburg, S. C. "We have accepted the pastorate at Inman, S. C."—Mr. and Mrs. Gene Turner.

WANTED—Tent in good condition for pioneer work. Write Maxwell Cloud, P. O. Box 425, Brooksville, Fla.

NOTICE—Friends or relatives stationed at Camp Shelby will always receive a hearty welcome at the 601 East Pine Street Assembly, Hattiesburg, Miss.—Frank H. Beard, Pastor.

NOTICE—Upon receipt of complete address of friends or relatives stationed at Camp Claiborne, we shall be glad to contact them and be of any help or encouragement we can.—W. W. Hall, Pastor; by Mrs. H. C. Williams.

FOR SALE—Tent, 52 x 80 feet, white canvas, 10 oz.; seating capacity 675 to 700. (A square end tent.) Fairly good shape. Also 2-wheel trailer to haul tent, tires fairly good, stakes, etc. Price \$275.00 cash, f.o.b. Peoria, Ill.—Val. Cloud, East 907 Olympic Ave., Spokane 13, Wash.

The PASSING and the PERMANENT

A DRY U. S. NAVY

"The accomplishments of the U. S. Navy in the first two years of the war with Japan are in some ways unparalleled in naval history," says *The Voice*, "and the American Navy is a dry navy. The navy drinks ashore but aboard ship it is dry."

TOTAL WAR

The cost of "total war" is staggering. *Pathfinder* says seven times as much money has been made available for World War II as was spent by the nations for World War I, according to the Citizens' National Committee—323 billion dollars so far this time; 47 billion dollars last time.

READING THE BIBLE

Gallup polls reveal that 64% of the people of the U. S. read the Bible to some extent in 1943, whereas only 59% professed to be readers of the Bible in 1942. The increase was greatest among young people. According to *Time*, the highest proportion of Bible readers live in the South; the lowest proportion live in New England and the Middle Atlantic States.

THE GOSPEL ON THE AIR

The American Council of Christian Churches, an interdenominational association of fundamentalist bodies, announces that it has secured free time for a weekly fifteen-minute broadcast of the gospel over the Blue Network. This broadcast will replace a program formerly conducted by the Federal Council of Churches, a modernist organization. The first broadcast will be on Friday, Feb. 4, from 12:15 to 12:30 noon, Eastern War Time.

GIVING GOD THE GLORY

Dr. Howard Mowll, the Archbishop of Sydney, sent congratulations to General MacArthur on the results of the Bismark Sea battle. General MacArthur said, in his reply: "This victory, even making due allowance for human courage, foresight and efficiency, was so extraordinary and singular that some divine power must have intervened. It is this, provided that we make the maximum human effort possible, that will bring us victory."

DEALING WITH DELINQUENCY

The Federal Government has become alarmed at the rising tide of juvenile delinquency, and reportedly is about to open an educational drive against it by means of posters, magazine advertisements, radio and editorial publicity.

Education alone will not solve the problem, however. Judge Mark W. Roads came nearer a solution when he said: "It is easy to blame juvenile delinquency on the war, but this abnormal increase started before the war. Children are attempting to run the homes and the schools, and are pretty well getting away with it. We must start an old-fashioned revival. Unless mothers and fathers return to religion and give their children religious training in the home, this delinquency problem will continue to increase until we shall not be able to cope with it at all."

MISSIONARY-MINDED GERMANS

No doubt there are many, many people in Germany keeping true to Christ and His gospel. In a letter posted in Switzerland on January 16, 1942, were these words: "Our Missionary Day Conference was held in December and all societies were represented. Missionary interest is as great as ever, and the giving is going up. More was received in 1941 than in 1940 or in 1939. Missionary information is being passed orally through 'information meetings.'"

CHINESE SOCIALISM

F. W. James says, writing in *The Harvester*: "Chinese Socialism of today differs in many vital ways from the Communism enforced by the Left Wing of the Honkow All-Party Government of 1926; which Chiang Kai-shek then opposed by setting up a rival capital in Nanking, and finally overthrew. No vestige remains of their policy for the basic redistribution of property and wealth, the abolition of filiality, the artificial equality of male and female, or their anti-God and anti-Christian campaign. For this, and the fact that present-day Chinese Socialism is not antagonistic to Christian work, we need to thank God."

ANTI-SEMITISM IN AMERICA

The Anti-Defamation League of the Jewish B'nai B'rith is growing concerned over the increase in anti-Semitic acts in and around New York City. Temples and synagogues have been desecrated, building walls have been marked with the swastika, and Jewish children have been assaulted. The age range of the anti-Semitic hoodlums, it is claimed, is 10 to 14. A number of Protestant pastors in the trouble area have been stirred to preach Sunday sermons warning against this virus of anti-Semitism.

"I CRIED . . . HE ANSWERED"

The story of the rescue of a Flying Fortress crew is told by Chaplain Wm. C. Taggart, in *The American Magazine*, as follows:

"One of our Flying Fortresses was forced down at sea on its way back to Australia. The crew of nine was given up for lost. Weeks later, nine bearded, disheveled men straggled into camp, and I had the story of their rescue from Major Allen Lindberg of Westfield, N. J., pilot of the plane.

"It was before dawn when we crashed,' Lindberg told me. 'We just had time to shove off on two rubber rafts, without a crumb of food or a drop of water.'

"'A grim outlook,' I suggested.

"'Grim enough. The boys were pretty worried—all except Hernandez. Right away, that lad from Dallas started praying, and pretty soon he startled us by announcing that help was on the way. He didn't know how or when, but something told him that we should be saved.'

"Sergeant Albert Hernandez was tail gunner in the plane. Small, dark, quiet and conscientious, he had been a frequent visitor to our chapel services. At the first opportunity I questioned him about his part in the adventure.

"'It's the gospel truth,' he said. 'I'd only been praying a few minutes when I felt like God had heard me and was taking a hand to help us out. From then on, no matter how bad things got, I was sure we should come through.'

"The major continued: 'You've no idea what hell is like until you have been crowded with four other men on a rubber bubble built for three, and left to drift beneath a boiling sun. Toward evening we thought we saw the peaks of a mountains to the west. When they dissolved into mist, Hernandez just prayed harder. He got the rest of us to pray and sing with him. We sang "Rock of Ages" and "Lead Kindly Light."

"The second day our lips were too cracked and our tongues too swollen for much singing. But the prayers never stopped.

"Then something happened. We felt a current reach us and hurry us along. Before nightfall we saw the silhouette of palm trees, the white streak of surf, and—almost beyond belief—the black hulls of three outrigger canoes.

"Our rescuers were Australian aborigines—black-skinned, kinky-haired fishermen from the mainland several hundred miles away. They told us that, the day before, they had been homeward bound with their catch, when a strange urge came over them. Something impelled them to change their course, and steer for this uninhabited and worthless bit of coral.'

Yes, God hears prayer, and answers.

SIX MINUTES *TO SPARE.

Some time ago E. L. Hyde, the evangelist, was conducting revival meetings in New Jersey, and in the course of his remarks said that "he could prove, to the satisfaction of any infidel, within ten minutes, that he was a fool," little thinking that he should have occasion or opportunity of doing so. The next morning, while walking, a man accosted him very abruptly by saying: "Aren't you the evangelist preaching up here at the church?"

"Yes, sir."

"Well, I supposed you were a gentleman."

"I claim to be one."

"Well, I don't think you are one. Didn't you say last night that you could prove, to the satisfaction of anyone, within ten minutes, that all infidels were fools? If you don't prove it to my satisfaction I will publish you in all the city papers as the most consummate liar that ever struck the city."

Seeing there was no possibility of reasoning with the man, Mr. Hyde said:

"Where is your infidel?"

"I claim to be one," was the reply, "and I want you to know that I am no fool, either."

"You don't mean to say there is no reality in Christianity?"

"I do, sir. I have studied all phases of the subject, and have travelled and delivered lectures against Christianity for more than twelve years, and I am prepared to say there is nothing in it."

"You are certain there is nothing in it?"

"Yes, sir, there is nothing in it."

"Will you please tell me," said Mr. Hyde, "if a man who will lecture twelve years against nothing is not a fool, what, in your judgment, would constitute a fool?"

He turned away in a rage. Mr. Hyde, drawing out his watch, insisted he still had six minutes, but the infidel would not hear him, nor was Mr. Hyde published in the city papers.