

The Foreign Fields

A Filipino Youth Conference

By Miss Maxine Immer

In May, I participated in the first youth camp of Sarangani District. This is in Cotabato Province near Sarangani Bay, an area which has been rather neglected because it is isolated from other parts of the field and because travel is so difficult. There are many Bilaan and Manobo pagans, as well as people who come from Indonesia and who speak the Malay language or the Sangil dialect.

The youth camp filled me with amazement and exceeded my expectations. Of the eighty-two registered delegates, forty-eight were from five different places; the others came from Margus, where the camp was held. They were bright, intelligent young people. Most of them could speak and read English, but as there were some who could not many of the messages were interpreted into Bilaan. On Friday night young people representing nine language or tribal groups brought brief testimonies. A Japanese *mestizo*, a Chi-

nese *mestizo*, and an American *mestizo* were in the group who spoke.

I had the unexpected pleasure of speaking three times to the Indonesians who attended. They understood neither English nor the Bilaan dialect, so I had separate services for them in the mess hall during several evangelistic services. Two flannelgraph messages on salvation and one on the work of the Holy Spirit were given to them through an interpreter. Most of the twenty persons present stood to indicate their desire for the Holy Spirit to control their lives. The majority of them had been dealt with only that week in regard to their salvation. Some of these people had been Mohammedans (not strict ones) and some, pagans. A few Protestants had formal teaching but no heart knowledge of salvation. Pray that these Indonesians will be able to have a spiritual leader who can lead them on in the Word.

The day's schedule included an early morning prayer meeting, a prophetic study, chapel, flannelgraph lessons on "The Christian's Walk and Talk," character studies of Bible young people, and a recreation time. The evening service was usually evangelistic.

One of my flannelgraph lessons was on the Christian's two natures and another on the Holy Spirit and His desire to control our heart kingdom. I had prayed much that the Lord would especially bless these messages, and rejoiced over testimonies of delegates who had received help through them. One young Chinese *mestizo* testified as follows: "When I came to this camp

I had a divided heart and was a carnal Christian, but now I can say 'Not I, but Christ.'"

The North Viet Nam Conference

By Rev. D. I. Jeffrey

The weather was cool in Hanoi when the delegates gathered for the North Viet Nam Regional Conference last April. Not many miles away the big guns continued to boom, but once again conference was meeting in an atmosphere of love and true Christian fellowship. Reports from missionaries and national workers indicate that this was an unusual time of blessing and joy. Note the number of children in the picture.

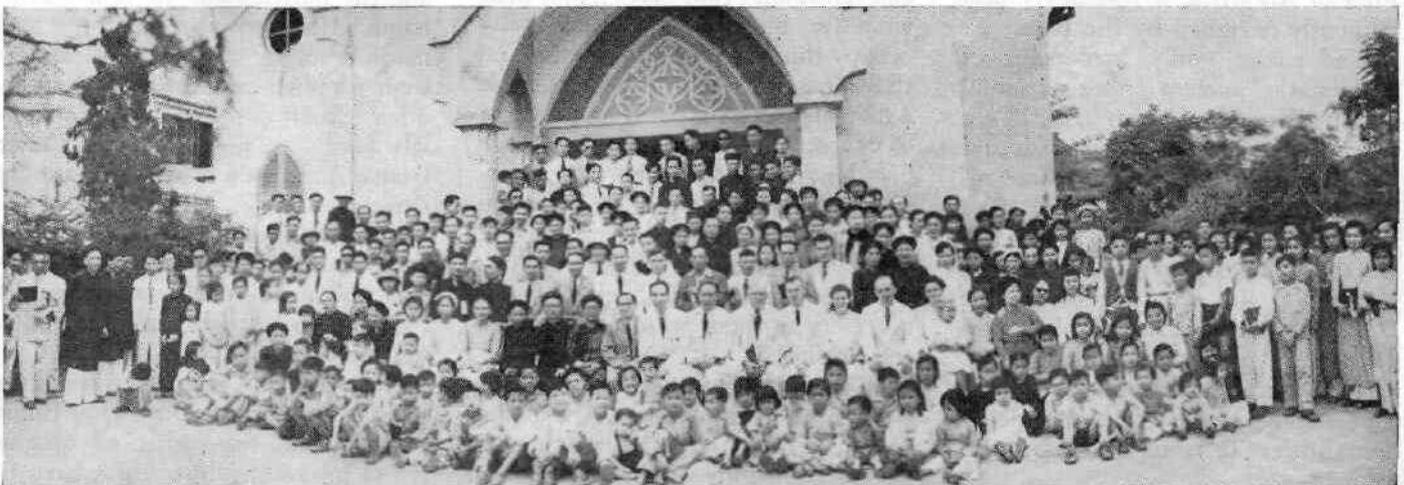
As you pray for North Viet Nam remember that all missionaries shown in this picture have left or are due for furlough. The R. M. Jacksons, Taylors, and Van Hines will be followed by the Irwins; Rev. and Mrs. Otis Fisher have been allocated to this area.

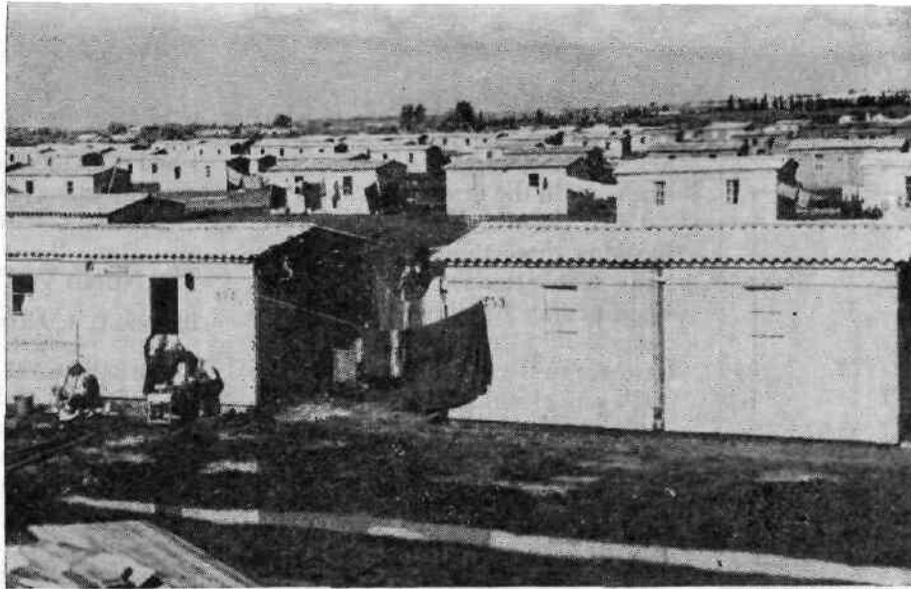
In addition to those working among the Vietnamese in the north, Rev. and Mrs. J. A. Poole are carrying on their effective ministry for the Chinese in that area.

Our total responsibility in North Viet Nam is more than 9,000,000 souls. Radio reports indicate that during the summer the temperature in July reached 120 degrees; but, hot or cold, the opportunities are great to witness in one of the neediest spots on earth.

"I am sought of them that asked not for me . . . I said, Behold me, behold me, unto a nation that was not called by my name."—ISAIAH 65: 1.

The North Viet Nam Regional Conference, Hanoi, Indo-China





United Israel Appeal

Many prefabricated towns are being set up in Israel to accommodate the continuous stream of immigrants

Ashkelon Lives Again!

By REV. ALVIN MARTIN

Beersheba, Israel

The prophets of Israel foretold the destruction and subsequent resurrection of the ancient royal city of the Philistines.

In 1187 A.D. the city was completely destroyed and has for seven hundred years lain in ruins.

But the word of the prophets cannot be broken. This year (1952) the ancient city of Ashkelon has been rebuilt and is being occupied by immigrants who are returning to the new State of Israel.

It is a solemn and assuring thought that the Prophet Zephaniah actually had this very day in mind when he penned his inspired words so long ago. Surely not one word of God shall fail till all be fulfilled!—EDITOR.

THE first Biblical references to the city of Ashkelon emphasize its most important historical characteristic; namely, that though Ashkelon is part of the land promised to the children of Abraham, it was never permanently occupied by the Jews.

Under the godly leadership of Joshua, the ancient tribes of Israel subdued many Canaanitish kings. Nevertheless, when Joshua was old the Lord reminded him: "There remaineth yet very much land to be possessed" (Josh. 13:1). There was all that territory of the Philistines, especially the five kings of the "Gazites, Ashdodites, Ashkelonites [the first mention of that city], Gittites and the Ekronites," which still survived and became a continual threat to Israel in the years to come.

After the death of Joshua, the tribes of Judah and Simeon set out to conquer more of the land around Hebron and westward as far as the Mediterranean Sea. They took Gaza and Ashkelon (Judg. 1:18), and their vicinities, but never did they really occupy this fertile coastal plain. The Philistines were still in possession of Ashkelon and its coast from the time of Samson, the judge, to Saul, the first king of Israel. The next reference occurs in Judges 14:19, when Samson "went down to Ashkelon and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle."

In Samuel's day it was these same people who captured the Ark of the Covenant from Israel, but soon discovered the folly of their transgres-

sion when smitten with tumors, or a plague of boils. When returning the Ark to Israel the Philistines sent along five golden tumors for a trespass-offering unto Jehovah: "for Ashdod one, for Gaza one, for Ashkelon one, for Gath one, for Ekron one" (1 Sam. 6:17).

That exhausts the references to Ashkelon as given in the historical books of the Old Testament. They all attest the fact that, though included in the land promised to Israel, the coasts of Ashkelon were never occupied by them.

A few centuries later when the kingdoms of Israel and Judah were taken into captivity by the Assyrians and the Babylonians, these five Philistine cities were also destroyed and made desolate, even as predicted by such prophets as Amos (1:8), Jeremiah (25:20; 47:5, 7), and Zephaniah (2:4). Except for one rather strange prophetic utterance made by Zephaniah (2:7), all these prophets, including Zephaniah (2:4) and Zechariah (9:5), who spoke of a second judgment some years later, had Ashkelon earmarked for destruction and desolation.

And so it has been. For centuries the city has lain in ruins. The "Ruins of Ashkelon" were checked off my list of interesting historical places to