

PENTECOSTAL EVANGEL

THY TESTIMONIES ALSO ARE MY DELIGHT AND MY COUNSELLORS



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Contending Earnestly for the Faith

Neils Thomsen at the General Council Camp Meeting

BELOVED, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

We all agree that it is necessary for us to contend for the faith, but the moment we begin to think upon this scripture we are tempted to get the idea of taking the sword of the Spirit and going out to destroy every one and everything that tries to oppose us. Out to destroy! But this verse says nothing about destroying any one else or anything else. The epistle reminds us that even the angel would not rebuke the devil or try to destroy him. The angel said in substance, "I will leave you to the Lord." I wish we could quit justifying ourselves by showing where everybody else is wrong. I wish we could be more positive and less negative.

It was needful that Jude should exhort them to contend earnestly for the faith. If Jude felt the need in his day, I am sure that in this day also, those who have their eyes open and are sensible of the things round about them—the trend in the world, and the trend in the church of Jesus Christ—will find it is necessary to contend earnestly for the faith. The falling away is around us everywhere. We need to watch lest it come into our hearts, into our attitudes, into our movement. We need constantly to be exhorted to come back to the old paths, to something we can place our feet upon, to something real, something eternal, something that cannot be shaken when everything round about us is shaken.

Jude's 4th verse begins with the little word "for."

He is to give reason for what he has just said. Some conditions were prevailing, and we have the same conditions today, multiplied in power and number. They are more forceful because of the insidious way in which they have slipped into our midst, through surface teaching. There is so little depth sometimes in what men have to say. They are living in the sense realm. We live in the sense realm where we like to see things and to feel things, and have a material grasp of things, rather than to live in the Spirit realm and sense what the

Spirit has to say to us. Because of this these evil things can slip in.

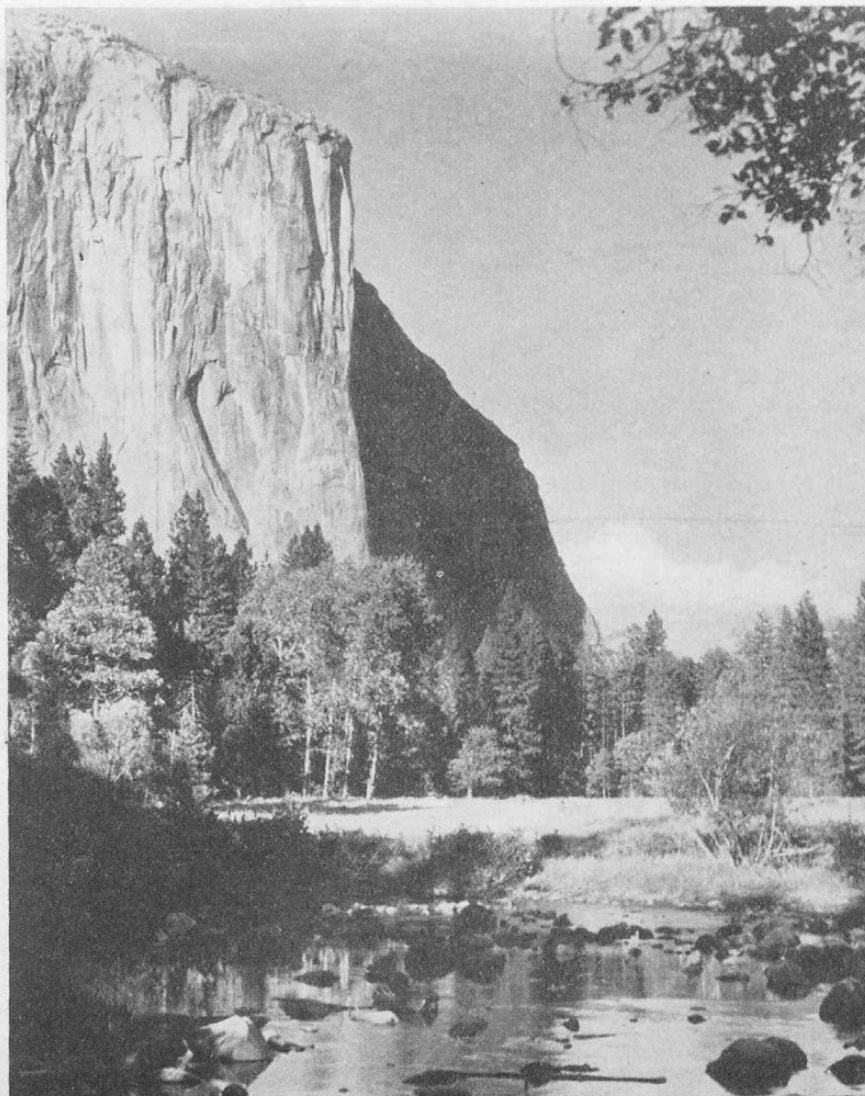
Jude says, "There are certain men (and women) crept in unawares." Notice the expression he uses. "Crept in." They sneaked in. We were not cognizant of the fact that they were creeping in. They crept in unawares, and here they are with their teaching that has many times robbed us of our precious faith, and moved us out on lines far from God's thought.

I know what we would like to do with them, we would like to contend earnestly for the faith in the accepted method, get up and

hurl some fiery darts at them, call them enemies, and send them packing on their way. But Jude says, "Don't do that. Do as the angel did, leave them to the Lord. Let Him do the rebuking, let Him take care of the situation."

I do not mean that if you have people in your church who are not living right, you have no right to properly discipline them. There is a certain authority delegated to us, which we have a right to use, and we should keep our place clean. But the trouble comes when we seek to "contend earnestly" against folks that are not even in our church—at a mission across the street or down a block. Some preachers spend a whole Sunday service hammering away at them and doing what they can to hurt them. You can never edify and feed your own flock that way.

I am undisturbed when people begin telling how bad the Pentecostal people are, when they write long articles in the newspaper in Canton telling about Bethel Tabernacle, for then we expect results. There will be a lot of people coming to see what we are like. It is good ad-
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Victory Ahead!

Emma Taylor at the General Council Meeting

AND Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will show to you today: for the Egyptians whom ye have seen, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel that they go forward." Ex. 14: 13-15.

God had revealed Himself to Moses, and had given to Moses the books of the law, His own Word. He had recalled him from exile and had put a great endowment of power upon him for his task. But there came a time when Moses was surrounded by difficult circumstances, just as we find ourselves in great difficulty at times. He looked at those mountains and realized how high they were, as he and his people marched along. He reached the sea. We too reach that old sea of unbelief where we refuse to go on. God help our leaders when we show a sign of weakness and fear in the face of the powers of hell.

If we keep close to Jesus and lead men and women on when the gates of hell are pressing in upon us, God will give us a marvelous victory. As Moses was trying to comfort the people and encourage them to trust in God, he heard from heaven. God said, "Don't have the people stand still; command them that they go forward." There are people who are hemmed in by the enemy. The devil has pictured the high mountains of difficulty at their sides, and the troubles that are pressing in upon them from the rear, and out in front he tries to spread a sea of unbelief.

When I went to Long Beach, California, I felt that a resurrection was needed in that place. I was kneeling in prayer one night saying, "God, why did You stop me here, after all the good places where I have been ministering? This is such a small place, and things look so hard." Then as I lay on my face before the Lord He showed me a great big hand. Behind it was the blackest cloud I have ever looked upon, and God said, "Press on. I will hold the forces of hell at bay. Press on! Press on!"

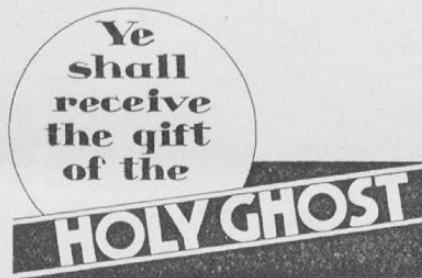
Hallelujah! The gates of hell shall not prevail against the church of the living God. "Greater is He that is in you than he that is in the world." When the Holy Ghost is in your life you can have the victory. The critics may be behind you mocking. But keep moving forward, and God will see you through.

I don't know where I should be if God had not saved me and put a shout in my soul. When I prayed through in the old-fashioned way God gave me an experience that made me shout, and I promised God that by His grace I would keep the shout in my heart until Gabriel appears with the trumpet and then, with a mighty shout, I am going to rise to meet my Saviour.

One preacher told me, when I was holding a revival for him, "Sister Taylor, I enjoy the gospel message you preach, and as long as you skin the folk and make them

dig, it is all right." (I don't like that expression, "Skin the folk.") The preacher added, "But hold them down so they won't shout." But I got salvation that way, and I can't help shouting. Whenever the shout is taken out of me I am going back to the Roman Catholic church where I was praying on the rosary beads before Jesus saved me. The preacher said it again, and I said, "I heard you the first time, Brother. Let me tell you something. The people have prayed through and struck the rock, and the rivers are flowing. If you don't hurry they are going to be so far ahead of you that you will never catch up."

In about a day and a half I am going to stand by Niagara Falls and watch that mighty downpour of water. Then I am going to think of the Mississippi, the Colorado, and all the other rivers I have seen. I am going to throw my head back, and whether anyone else likes it or not, I am going to laugh and laugh and laugh. I am going to say, "Niagara, Mississippi, Colorado, you haven't anything on me. You only have one



body of water, but my Bible tells me that out of my innermost being shall flow rivers of living water." Glory to God!

A lot of people today are trying to stop up the channels. They are trying to stop the flow of the mighty rivers. They are saying, "Hold steady, now; there comes a banker, and perhaps we can get him. Here comes a doctor; keep still, and don't do anything that will drive him away." Don't imagine for a moment that you can get folk through to God that way.

I remember an Oklahoma City meeting in which there was a little woman whom God had healed of very serious lung trouble. One lung had been gone and the other one badly scarred. She had received such a blessing from God that she could not keep still, and she shouted in every service. When she testified the tears would flow down her cheeks. But one day a great evangelist came to the town. It seemed that the whole town had turned out, and the meeting was in full swing. This little woman was there, and I watched her. It seemed that something was tugging at her heart. "If she gets happy, I don't know how this evangelist will take it," I thought.

Finally this little lady could contain it no longer. She began to shout, and then she started to dance in the Spirit because of the joy of the Lord that was in her heart. But it was not long until the evangelist nodded his head and said, "Take her out." But the

woman went dancing down the aisle, shouting for joy. The ushers followed her, anxious to put her out of the place, but when they came down one aisle she went up the other. The men could not catch her. The Holy Ghost is always one step ahead of the critics.

Let me tell you about one of the members in our assembly. He was the drummer in our church band. I like a drum, for it makes me want to have a Jericho march for victory.

One day I said, "What is the matter with you today, Jack? Why aren't you in the band?" He said, "Some folk said I beat the drum too hard, and they find fault with this and that." I said, "Brother, can't you work for the Lord without paying any attention to other people?" I persuaded him to take his place, so he began to beat the drum again. After a time some one sent him a note, saying, "If those drums were a mile away I would enjoy the music more," and he quit again.

But during a certain revival God got hold of his life and gave him a mighty Baptism in the Holy Ghost. Now, regardless of love or money and in spite of criticism or anything else, Jack stays at the drums and plays them for the Lord. He is determined to go forward with God. That is the spirit that is needed in many of our assemblies today.

Samson was a great power for God. People might have said to him, "Samson, you look so ragged and shaggy. If you would stand more erect in the pulpit and would not move around so much the people would like you better."

When we put a muzzle on the people and send them to a prayer room so that we can shut out their noise, it is a sure sign that shaggy Samson has lost his power with God. If you want power with God, pay no attention to those who would try to fix you up. God can fix you up. Your face may shine a bit because the colors come out, but it is a good thing for some of us to show our colors. You say you want to be like other folk? You can't. You belong to God and He has made you a different person.

While coming here on the train from Los Angeles we were held up in one place for seventeen hours. The train was surrounded by water from heavy rains, and it could not move. Some of the passengers said, "What are we going to do while we wait so long?" I said, "Let's sing." We sang some of the good Pentecostal songs and the people started to edge up to us. Don't tell me that people don't like the old-time religion. They like the singing and shouting. We asked what they would like us to sing, and they said, "Will There Be Any Stars in My Crown?" and "There Is Power in the Blood," and other old songs. While we were singing the power of God came upon us and we had a glorious time. The world is dying today, not for want of bread and water but for want of the fullness of the Holy Ghost. That is what will draw men and women to God. Whenever you get that fullness down in your heart, the folk are going to know it.

As I think of the terrible war clouds that are breaking over the world my heart is moved.

I hear the Lord crying, through the Scriptures, "Behold, I stand at the door and

knock." I believe the Lord is knocking at the doors of many of our churches and many of our hearts today. He would like to bring us His power and blessing and anointing as we have not known it before. He wants us to make a new consecration and go through with Him. If you are cold and indifferent God is on the verge of spewing you out of His mouth. There is going to be a tried people, a people who are sifted, separated, and sanctified unto God. Some seem to be afraid of that word "sanctified," but we should move forward in God in a new way. Every person who has the Baptism of the Holy Ghost should live a life that is separated and holy and marked by the power and blessing of God.

A lot of preachers are afraid to preach holiness for fear the congregation will say, "Move on, we don't want you." When you stop preaching holiness your folk will stop living it. I was quite amused when Brother Richey said that instead of discussing so many by-laws we need a good prayer meeting. If people were sanctified to God there would be no need to worry about what comes up in our churches. The honest folk won't put you out for preaching holiness. And if you haven't more honest folk than bad ones, they *ought* to get a new preacher.

We have been talking about putting "teeth" into some of the by-laws in order to make them effective. Listen, you can buy teeth but you can't buy backbone, and what many preachers need is a little backbone. If we could *buy* backbone we would do so, and we would put it in some folk to keep them from being so wishy-washy and compromising concerning the Baptism in order to get some pulpits. It's *backbone* we need, more than *teeth*. We need more preachers who will declare, "Praise God, folk, this is a Pentecostal church. If you want something dead there are plenty of cemeteries outside."

God is concerned that this Pentecostal movement should *go forward* today. He has entrusted us with this most blessed, sacred experience of the Baptism with the Holy Ghost. When Jesus was ready to leave the world and return to the Father He said, "Ye are the light of the world." He didn't say, "I am the only Light of the world." When He went back to the Father's right hand He poured out His Spirit to make His disciples the light of the world. He wants us to let our lights so shine that the modernists and skeptics will never be able to scare us but will be convinced that there is something real and genuine about this experience.

I remember when I gave my heart to God and when He baptized me with the Holy Ghost. I went to my mother and said, "Mother, God has saved me, and baptized me in the Holy Ghost, and I want you to know what it is all about." I gave her the Scripture. My poor mother packed her suitcase and went over to see the priest in charge of the convent from which I had run off. She said, "Father, what am I going to do? My daughter has run off to some Pentecostal folk, and she has left the church." The priests had done their best to train me. They had great hopes of getting me settled in one of their places where all is so formal and quiet. This priest said to my mother, "Don't be alarmed. Your daughter is just sowing some wild oats. She will come back."

Wild oats! Why, I had found a clover field! We need to speak to the Rock and let the rivers flow. Then when the time comes to leave this world we shall not have to call for some one to come and pray for us so that we will be ready. The Lord did not tell us to wait until we reach the threshold of eternity to get ready. He said, "Be ye also ready, for at such an hour as ye think not the Son of man cometh."

We may never have another General Council Meeting; but if we are true to God, if we remain separated from the world and sin, and if we are obeying the Lord's command to move forward, we shall meet together in that glorious reunion on the other side. On that day we shall not be voting to decide who will be elected to office, for Christ will be King of kings and Lord of lords. We shall not have to leave that gathering to return to our fields of labor, but we shall be with one another and with our Lord throughout the countless ages of eternity.

In California they are building the largest air ports I know of. They are moving things aside and getting ready for bombing planes to soar up in the air. They are not putting it in the paper, but they are getting ready for battle. As I sat under the blue canopy of heaven and looked on this great gathering of Council friends, I thought, "If Jesus should break through the clouds of heaven just now there would be one of the greatest take-offs that have been known in the history of the world." It would beat anything that is seen in the air force practices on the Pacific coast. Storm clouds or bad weather would not keep us from taking that flight.

While I was out in the Adriatic, taking a voyage as one of a party of several of our preachers, I recall that one of the most fearful storms was raging. My room mate, when it got dark at noon, said, "The storm is coming, and there is no place of shelter. Won't you pray?" I was trying to pray, but I was so seasick I somehow was unable to get hold of God. In a few moments the pilot began to blow the sirens. All the passengers were warned of the danger and told to appear on deck with a life-saver each. People were praying on the decks. Those whose mouths had previously been filled with jests and foolishness and talk of the world were crying out to God. Those who

couldn't pray were kneeling near somebody that was praying.

I went to my room and lay on the bed. "I am too sick to go up and put my life-saver on," I said. "Lord, You gave me permission to make this trip and visit the Holy Land. You are able to keep me." I agonized in prayer from the depths of my heart. As I lay sobbing there a voice spoke to my heart, saying, "I am your Beloved." It was the voice of Him who said, "Go, and sin no more." "Fear not, I will pilot you through," He said. I began to praise Him and rejoice. When the storms are raging, when famines are sweeping the lands, when pestilence is touring the coasts, and the world is on the brink of a volcano, it is a blessed thing to know the way up, to know the way out, to know Him.

While praising and worshiping Him I closed my eyes and went off to sleep. After two hours I heard a knock on the door. My room mate said, "Mrs. Taylor, let me in. Where have you been?" I said, "I have been here all the time." She said, "Where is your life-saver?" I said, "Bless God, He is on the inside." When the storms are raging I want my Lord to be within, so that He can speak to this poor heart of mine and say, "Look up, your redemption draweth nigh."

I am looking for Christ to come at any moment. We need to keep our lives in touch with Him so that when He comes we shall not be left. God said to Moses, "Speak unto the children of Israel that they *go forward*." Moses obeyed, and the people went across that sea as though there was no sea there. The armies of Egypt tried to follow but they were lost. That was one time God took the wheels off men's chariots. God can stop this old world just as He stopped those chariots and kept them from overtaking His people. He can give us people victory over any force that comes against them.

"Brethren, give diligence to make your calling and election sure." Let's not compromise with the world, the flesh, or the devil. God can give us the holiness we need. God can give us a new outpouring of His Spirit. Let us *go forward*, and so not be ashamed and unprepared when Jesus comes.

Visions of Christ's Coming

Mayme E. Williams

RECENTLY two open visions were given to Sister Lyda Paino of Indianapolis, Indiana, on the coming of the Lord, and she told of them to a few of us at the recent General Council. Though given several days apart, they were very much the same. As she felt the translating power of God come over her, she was conscious of her failures and unworthiness. But she also suddenly realized that she had been caught up to be with the Lord, and kept saying over and over again, as though by the Spirit, "I have made it! I have made it!" Then she realized *why* she had realized the desire of her heart. *The Father's love had covered her failures and mistakes*, for as a father pities his children so the heavenly Father pities them that fear Him.

In her vision, Sister Paino saw her six children and husband coming out of the windows of the tabernacle, taken up to be

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The Life that Is Blessed

J. J. Gotcher at the General Council

IT is nineteen years tomorrow since I was baptized in the Holy Spirit. I praise the Lord for His blessing upon this movement during these nineteen years since I received my Pentecost.

Before God saved me and filled me with His Spirit I was wrapped up as much as I possibly could be, it seemed, in the fraternal orders of the world. A few weeks after I was filled with the Spirit I went to a lodge hall which I had frequented for some time and I spoke to the group who were assembled there. I often look back upon it as the time when I preached my first sermon. In the group sat my father, who was then an unsaved man. He had been a member of that fraternal order for forty years. That night I told the group that God for Christ's sake had forgiven my sins and had filled me with His Spirit. I told them He had saved me from the world and worldly things and that my only interest now was in the things of God.

I felt very sorry for my father that night, for I knew he admired that secret order very much. He did not like to see me leave it or to hear me speak against it. However, a few weeks later in my own home I had the blessed privilege of kneeling at the side of my father when he prayed through and accepted Jesus Christ as his Saviour. He arose from his knees and said, "Son, the night you spoke over at the lodge hall and told the people that you had been born into the family of God, that to your mind possibly was a collective message to the group, but to my mind it was an individual message to me and I have never gotten away from it."

In the first Psalm we read these words: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." I would like to speak about "The Blessed Life," and I trust the Lord will make this an individual message to you, just as He made my words an individual message to my father. If you are not saved, I trust you will hear the knock of the Master on your heart's door and will let Him enter. If you are not filled with the Holy Spirit, I trust you will feel your need of being filled without further delay. If you were once filled but need a new infilling of the Spirit, may your heart be stirred to seek the Lord afresh. And if you are living a happy, Spirit-filled life I trust that you will be led to appreciate your privileged position in the Lord more than ever before.

As we look into the beautiful setting of each of the psalms we find that there is a distinct prophetic significance. Our Lord Jesus Christ and the New Testament writers refer to the Psalms about fifty times.

The gospel is set forth in the Psalms in a wonderful way. For example, Psalm 22

pictures Christ as the Good Shepherd who gave His life for the sheep. Psalm 23 pictures Him as the Great Shepherd who cares for His sheep. Psalm 24 pictures Him as the Chief Shepherd who gathers the sheep unto Himself when He returns to this earth again.

"Blessed is the man" that does as the Psalmist says in these verses of the first Psalm. We see, first of all, that the blessed man is the separated man. He turns away from the common crowd of the world, refuses to follow the example or the advice of the ungodly, and will not join those who are scornful of the righteous. He is one of those to whom Peter says, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him who hath

to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law." Matt. 10:34. We should not look for persecution, but if we have the power of the Holy Ghost in our midst there are going to be some people in the town who will oppose and speak against us. The apostle Paul did not have to stay very long in a place before he met with opposition.

The blessed life is however more than a life that separates from the world and sin. Saul and Barnabas had been at Antioch for about a year. One day the saints were fasting and praying, and they heard from heaven. That is the way to hear from heaven—get down on your prayer bones and bring your body under subjection. The Holy Ghost said to them, "Separate unto Me Barnabas and Saul for the work whereunto I have called them." So Barnabas and Saul were separated unto the Holy Ghost. We need to be given over to the Holy Ghost too, for the work to which He has called us. We need to turn from mere man-made programs and seek the leadership of the Holy Ghost.

God cannot talk to His saints if they are in a worldly crowd. He waited until Moses was at Mount Horeb to call him. He talked to Paul when he was in the Arabian desert. He had the disciples tarry day after day in the upper room. And He waited until the church at Antioch was fasting and praying before He spoke to them. If we want the blessed life we must not only separate ourselves from the world and sin but we must separate ourselves unto the Holy Ghost.

If our lives are separated, and if we delight in the Word of God and meditate therein day and night, we will have this blessed life. Of the one who meets these conditions the Psalmist says: "He shall be like a tree planted by the rivers of water."

The Psalmist does not say, "river of waters," but he says, "rivers of water." When the Lord Jesus was speaking of the Holy Ghost that should be given, He said, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." John 7:38. There is no end to the fullness of blessing which the Holy Ghost will bring into the yielded life of a believer.

And such a man will have a planted life. God is the One who does the planting. "My Father is the husbandman," said the Lord Jesus. Not only is He the Planter, but He is the Caretaker, the Husbandman. He selects the place for His child to be planted. He does not place him in a high dry desert, but plants him by the rivers of living water, which are refreshing, life-giving, and a source of fruitfulness. He plants him in the love of Christ that he, "being rooted and

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Our Ministers Who Are Old and Needy

You know that you are Jesus' disciples because your love for the brethren is like His love for you. John 13:34, 35. Therefore, when your attention is called to the fact that some of your brethren have grown old and feeble in the ministry and are now in need, your love for them makes you want to sacrifice something precious of yours, for their assistance.

Sunday, November 26

has been selected as the day on which the entire fellowship is to be given an opportunity to give something to help our old and needy brethren in the ministry to care for themselves and their loved ones. The plan is that every assembly have a part in this benevolence and that every member of every assembly share in this love offering. Send the contribution to J. R. Flower, General Treasurer, 336 West Pacific Street, Springfield, Mo.

called you out of darkness into His marvelous light." 1 Peter 2:9.

God wants men today who will turn their backs on the things of this world and will set their faces toward God, endeavoring to go through with Him no matter what the cost may be. People talk today about good mixers. I had a letter from a church board not long ago asking for assistance in getting a pastor, and they stated they wanted a "good mixer." I wrote to tell them that the Assemblies of God do not have good mixers but that we have wonderful separators. Let us always maintain a plain mark of distinction, keeping the world on one side and God's people on the other, in order that everyone can see that there is a difference and be obliged to join either one side or the other.

The Greek word for "separate" means to divide, to disconnect, to ex-communicate. I am glad that God's people are separated from sin and sinful things. I thank God for the disconnecting power of the Holy Ghost. Some say, "I think we should be very careful not to provoke men and women to anger so that they say hard things about us." Jesus stirred people to anger by His words. He said, "Think not that I am come

Pentecost on the Mexican Border

*A Stirring Story given by Miss Alice E. Luce at the
General Council Meeting*

When Jesus was about to go back into heaven His last words gave us the program for our missionary work. He said we were to begin at Jerusalem, which stands for our home town; then to go on throughout Judea, our home country; then to go to Samaria, which to us is Latin America, the country next to us (including all the land that is south of the Rio Grande—Mexico, Central America, and South America); then to go to the uttermost part of the earth.

God raised up a young man not twenty years old to start this work—H. C. Ball. What I say I want to be an encouragement to the young men whom God is calling out to work for Him. Brother Ball started the work in Texas near Kingsville, and since 1915 it has spread like prairie fire all along the border. Today we have 170 assemblies on the American side of the border, and about 125 in Mexico, with a membership of 3,765. One church in Mexico has 500 members, and another has 400.

There was a young man on the platform in the missionary service yesterday as a representative from the border. His father was a lad of fifteen when I was working with Brother Ball in Kingsville. A storm began to rage while we were in a meeting. The sinners thought the end of the world had come, for the noise was terrible. A young man was saved in that meeting. He received the Baptism and became one of our ministers. He has been working for the Lord ever since. The Lord has given him a help meet, a precious wife, and they have nine children. The older children are following in their parents' footsteps and are going into the gospel work. The young man who was here yesterday is one of those children, and he is now our presbyter for Colorado and serves as the editor of our Spanish paper, *La Luz Apostolica*. He has over twenty-five assemblies in Colorado, which is his district, and God is using him greatly.

How the missionary work has spread—not through the missionaries but through the converts winning others. I will give you one illustration, from the early days, of how the Lord works.

Our first church was in Kingsville, Texas. A young man came to that place whose job was to drive a team from one of the ranches on the border to Kingsville. He had to rest his horses over Sunday, so he strolled into our church and the Lord saved him. He had known nothing about the Lord before. He came from an ungodly community on the shore of the Rio Grande.

He went back over the hundred-mile journey to the ranch for which he worked and began to tell the other Mexican boys who worked there of the Saviour he had found in Kingsville. We learned that in two or three weeks he had won six others to Jesus. Brother Ball wrote to them with a word of encouragement, and sent them Bibles and Gospels. He told them that if they were able to get away they could come up to Kingsville at any time and we would pray for them to receive the Baptism of

the Holy Ghost, and he said they could also be baptized in water.

One Sunday this young man came into our church, bringing two others. These two were brothers. In the afternoon the three of them were baptized in water. In the evening one received the Baptism of the Holy Spirit. On Monday night the second brother received the Baptism and he was gloriously healed of a serious illness. But the young man who had won them, although he came near to it, did not come through. They had to leave on Tuesday morning, and this young man was rather disappointed.

The following Sunday one of these young converts was talking to a couple of sinners who were very deep in sin. They were only eighteen and twenty years of age but they were far from God, and the older one was a confirmed gambler. This young convert did not know how to preach but he loved Jesus and wanted to get others to love Him too. So he said to these boys, "I do wish you would give up your sins and come to Jesus. I would like to read you a chapter of the Bible"—and he did. They said nothing, and he probably felt very discouraged, feeling that he did not know how to preach. But those two boys went away under deep conviction of sin.

They walked away across the fields to the shack that was their home, and the younger one said, "We ought to pray." The other said, "How can we pray since we don't know Latin?" They thought God could hear prayers only in Latin, as the priests prayed in Latin. "I don't know, but we have to pray," he said. When they got in their home they got on their knees and the younger one began to cry to God in prayer. In about half an hour he was gloriously saved and was rejoicing and praising the Lord with all his heart.

As he praised his newly-found Saviour the Holy Spirit fell on him and he began to speak in other tongues. He had heard that in Kingsville we had the Holy Spirit, but knew nothing about the way a person received the Baptism, and he said to his brother, "This must be the Holy Ghost which we hear they have at Kingsville. Get on your knees and seek Jesus." The other one did, and in half an hour or more that brother too was gloriously saved. In another half an hour he had received the Baptism of the Holy Spirit as well, and the two were praising God with all their hearts.

The boys had no father, but the mother was in the back preparing dinner. When

she heard them making so much noise she came in, her hands covered with flour, and said, "What is the matter; have you gone crazy?" They said, "Mother, we are saved. Get down on your knees and confess your sins." In less than half an hour she was saved, too, and filled with the Holy Spirit.

A sister of the boys was also in the back helping her mother. When her mother left and did not come back to finish the dinner she became curious and came out too. She was saved and she received the Baptism that night. The four of them were saved and baptized in the Holy Spirit within two hours that Sunday.

The four of them made so much noise praising God that the neighbors grew curious, and the members of seven families came into the place to get a share of the blessing. Twenty were saved and thirteen received the Baptism that Sunday, including the young man who had been converted at Kingsville and who had testified to the two brothers. Brother Ball visited that community as soon as possible, and a church was organized. They built a brush arbor to worship in, and by the time I was able to visit that place there were sixty-four in that village who had the Baptism.

Does it pay to take the gospel to our Latin-American neighbors? Yes, it pays a hundredfold. Let us remember our Samaria and take the gospel to these strangers within our gates.

Visions of Christ's Coming

(Continued from Page Three)

with the Lord, and she cried, "My husband and children have made it." When she came to herself, she was so burdened for the salvation of her children. She prayed for them, and told them the vision. As a result all of them have been saved and baptized in the Spirit, and some of them are now preaching.

In her vision she saw that the group that was translated was asked to wait outside the city for awhile. Some wondered why the Lord wanted them to wait. The words were put in her mouth to speak to the crowd: "It is because He has provided the things for us that He promised to prepare, and He is going into the city so that He might see our wonder and surprise as we come into the gates."

The Lord has promised to wipe away all tears from our eyes. And in her vision Sister Paino said it seemed that the Lord took what appeared to be a large cloth and wiped her face, and she cried in wonder, "They (the tears) are gone forever!"

As Sister Piano told this vision to a group of ministers at the General Council meeting on the closing night, a spirit of weeping and confession swept over the crowd. Things we had tried to attain during the Council were given to us in that moment when we were weeping and confessing. All through the Council meetings I had had such a feeling of my unworthiness. It seemed to weigh me down. When Sister Piano was telling her vision, the spirit of weeping came on me, and I seemed to weep out my failures and mistakes, and I realized they were gone. In that hour I received more than I had received during all the rest of the Council.



while he may be found.

THE DYING WORLD AND THE LIVING WORD

SIGNIFICANT STATISTICS

In eleven townships in a Michigan county where 1,005 are enrolled in 46 schools not one of them is in a church or Sunday school, reports *The Lutheran*.

THE GOSPEL IN NORWAY

At no time in a hundred years has there been such receptivity for the gospel in Norway as at present, especially among the wage-earning class, says *Religious Digest*.

POLISH JEWS

There were 3,500,000 Jews in Poland before that country was seized, according to *Jewish Chronicle*. Slightly the greater part of them come under Soviet rule, the rest under German rule.

ARMAGEDDON LOOMS

The battle of Armageddon will be fought when the "king of the north" seeks to take Palestine for a spoil. Zech. 14:1-3. How near must we be to that last great battle, we wonder, as we read in *Time* about reports of joint action in the Near East being contemplated by Russia and Turkey to overwhelm Syria, Palestine, and Iraq.

THE COST OF CRIME

According to the figures which Senator Copeland recently published, 25 per cent of the national income is devoured by crime. Losses through frauds amount to \$1,270,000,000; property losses, and economic value of 12,500 murders annually, \$1,160,000,000; law enforcement, \$4,000,000,000; and waste involved in dealing with crime, \$6,503,000,000.

AMERICAN ZIONISTS

The Zionists of America, in common with fellow Zionists the world over, are as determined as ever to make Palestine a Jewish national home, says *Zionist Review*. One thousand American Jews assembled in New York as delegates from forty-four States for the annual Zionist convention, expressed their reaction to the Palestine White Paper and mapped out an aggressive program for the coming year.

SUICIDE OR GOD

A European Jewess, now rejoicing in Christ, recently said: "God has blocked all other ways for us. We are no longer absorbed in business; we dare not go in the parks, cafe houses, places of amusement. It is not pleasant on the streets. The synagogues are gone; so we can only find a way out by committing suicide or turning to God." Let us pray that the light of the gospel of Christ shall burst upon these hearts which are so dark and so desperate.

HAUNTED BY FEAR

London is still assumed to be safer than most spots in Europe, says *Dawn*. Deep down in its clay, behind the doors of tens of thousands of steel cupboards in the strong-rooms of safe-deposits, \$2,000,000,000 are locked away, a fourth of which has been deposited, chiefly from abroad, since last September. Tragic wealth! Dr. J. H. Jowett says: "I went to see a very wealthy man in New York to ask him to help an exceedingly noble cause. His fear immediately answered my appeal, and he spoke as one who was on the verge of poverty. 'I really cannot give any more!' The word was apparently sincere, and it was accompanied by a sort of sigh which confirmed its reality. 'I really cannot give any more! What with one thing and another I do not know what we are coming to!' Fear seemed to haunt the man. It determined his thought and his speech and his services. A few weeks later he died, and his will was proved at over sixty millions!"

"THE MOST SIGNIFICANT SIGN"

Writes Dr. P. W. Philpott in *Sunday School Times*: "I consider the revival of the Jewish nation, associated as it is with the land of Palestine, the most striking sign of the times. The persecution of the Jew, which daily becomes more bitter and more general, indicates that the 'time of Jacob's trouble' (Jer. 30:6,7) is at hand. The shadow of that great tribulation is falling upon this people before our eyes, and this sign of our Lord's return gives a solemn significance to all the other signs." Most of the other leading Bible students, to whom a questionnaire was addressed, likewise answered that the Jew—his persecution and return to Palestine—is today the chief sign of the times portending the end of the age.

THE PROTESTANT CHURCH IN ITALY

Since the Concordat, concluded in 1929 between the State and the Vatican, says the *British Weekly*, the Waldensian Church has been formally recognized as the Protestant Church of Italy. The Waldensian ministers have the right to solemnize marriages with civil powers. The children are required to have religious teaching in the schools but the parents can specify the kind of religious teaching the children are to have. The Waldensians are able to carry on all branches of gospel work without government opposition. It is true that the Vatican is not so tolerant, and most of the priests of the Roman Church do their best to hinder the Waldensians, but this very opposition serves to keep alive the faith of the Waldensian people.

ATHEISM

Said the late Dr. E. S. Greenbaum, well known missionary to the Jews: "Need I remind you that there is no real atheist among our people? How many times did you converse with one who claimed to be a strong, red-hot radical atheist, and when you appealed to his religious instinct there was a warm response? The reason why we have so many Jewish so-called atheists is well known to us. There are here quite a few who once belonged to their ranks. I was one, but what drove me away from the religion of my Fathers? The heap of rubbish, hiding the precious gem of truth, besmearing and bemuddling it and claiming for itself to be the precious gem. I, as thousands—yes, tens of thousands—of the young generation, kicked away the heap, little realizing that in the midst of it all there was something worth possessing. How many of these wandering sheep could be brought back to the true Shepherd by presenting Him in a way which would appeal to them?"

CIGARETTES AND CANCER

The *Buenos Aires Herald* gives the statements of the eminent cancer specialist, Dr. Angel H. Roffo, regarding the physical evils of tobacco. He said a man in a normal lifetime, supposing he smoked regularly from the age of 25 to 55, consumed enough nicotine to kill 5,000 men if administered in doses. He declared that smoking could be the cause of a person's death in three different ways: First, heart disease, caused by nicotine. Second, anaemia, also caused by nicotine. Third, cancer, caused by tar. Dr. Roffo stated that an examination of 100,000 Negroes in Africa showed no cancer because they were nonsmokers, while the red Indians of South America, heavy smokers, were found to suffer from the disease.

Added to the urge of medical men from a health standpoint comes the teaching of the Word of God against the tobacco habit: "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

PRAYING FOR PEACE

The prayers of the British people reveal an insight into the basis of peace. Says one who recently visited Great Britain, writing in *The United States News*: "Till the last moment, and doubtless till now, services of intercession for peace were held daily in churches throughout Britain, and each evening the nine o'clock news of the British Broadcasting Company was interrupted for such a service; with prayers for wisdom and calmness in all countries; for the women and children of England, Germany, Poland, Italy, and France; for willingness in Britain to admit her fault wherever she had been to blame; for understanding 'with those from whom we are estranged.'"

THE GOLDEN GATE

Prof. J. P. Free writes in *Dawn*: "At a certain point in the eastern wall of Jerusalem there is the outline of what was once a gate, whose opening is now completely closed up with solid masonry. It is called the Golden Gate, and is believed to be the gate of the triumphal entry of Christ. Why was this gate closed? For many years there has been a Moslem tradition that one day a conqueror would enter by this gate and take Jerusalem from the Moslems. The Moslems further believed that Jesus entered Jerusalem through this gate when He cleansed the temple, and that when He returns, He will come through the portal and take Jerusalem from them. Consequently, the Turks walled up this gate over four hundred years ago. Not satisfied, they kept a guard there until Lord Allenby took possession of Jerusalem in December, 1917."

Where did the Moslems get this idea that Christ at His return would come through the Golden Gate? On reading the book of Ezekiel, we find the probable source is one of his prophecies: "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the prince; the prince, he shall sit in it to eat bread before the Lord, he shall enter by the way of the porch of that gate, and shall go out by the way of the same." Ezekiel 44:2-3. Fearing the return of Christ, the Moslem walled up this entrance and thus fulfilled the prophecy which says that "it shall be shut."

"WE HAVE BEEN IN ATHENS"

Dr. Howard Agnew Johnston used to tell of a Presbyterian missionary in one of the provinces of the Malay Peninsula meeting a Lieutenant Governor who was an earnest Christian, and yet he had never met a Christian prior to his conversion. When he met this missionary, his first word was "Hosanna!" Then he told his story.

While making some new idols at the age of forty, he was struck with the wonderful powers of the human hand, and he began to reflect on the evidences of the power of a Creator. He and his wife talked together over the matter, and finally they gathered up their idols and destroyed them, and began to worship the Being whom in their ignorance they called "The Greatest in the Universe." Thirty years were spent in this way, and at the age of seventy he heard of a man who was selling a wonderful Book that told about this Being. He obtained a copy, and taking it home, he and his wife read it together from the beginning. When they came to the story of Paul's address at Athens about the unknown God, he said, "Wife, we have been in Athens these thirty years." The knowledge of God came to them through this Bible and flooded their souls with joy.

After meeting the missionary, he opened a silver box and handed out a paper. It was the story of his doctrinal belief, and the missionary added, "The paper contained everything essential to the evangelical Christian faith." This is what the Bible did for two dark heathen souls. It is still the greatest missionary force and agency in the world.

THE SUNDAY SCHOOL LESSON

The Eternal Power and Glory of Christ

Lesson for November 19. Lesson Text:
Hebrews 1 to 2:4

The epistle to the Hebrews was written to certain Jewish Christians living in Palestine, who because of their new found faith in Jesus, were being severely persecuted by their own nation and ostracized from Jewish society. Consequently, many giving way to discouragement, were making no spiritual progress and had ceased attending services. Others had drifted into a state of lukewarmness and indifference. While some, wondering if all their old mode of worship were not superior to the new, were considering return to Judaism.

To cope with this situation the inspired writer sent them this epistle in which he proves the superiority of the New Dispensation over the Old, by showing that it has—A better revelation, Heb. 1:1-4; a better hope, Heb. 7:19; a better priesthood, Heb. 7:20-28; a better covenant, Heb. 8:6; better promises, Heb. 8:6; better sacrifices, Heb. 9:23; better possessions, Heb. 10:34; better country, Heb. 11:16; better resurrection, Heb. 11:35.

In our lesson text for today, we see (1) God's method of speaking to man under law excelled by His method of speaking under grace. (2) The power and glory of the One by whom God speaks today. (3) The necessity of heeding the message of the One who speaks today.

God Now Speaks by His Son!
Heb 1:1-2.

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." God hath spoken! How little do we realize the grandeur, the sublimity, the majesty of these words! A living and loving God must speak. When He created man it was that man should listen to Him, love Him, obey Him. Sin entered the world and silence ensued. Then, since salvation could come only as God spoke, it became more necessary that man should hear His voice. How did He speak? "By the prophets." They became the messengers of truth and salvation. But they had many imperfections. They spoke only "at sundry times," literally, "in many portions." God gave His revelation in parts, piecemeal, as a child is taught to spell a word letter by letter. The prophets were many, living in different periods. Their revelation came "in divers manners," that is, by vision, dream, symbol, and similitude. Sometimes they did not understand their own message. But see the contrast! "God . . . hath in these last days spoken unto us by His Son." The prophets were many: the Son is one. The prophets were servants: the Son is Lord. The prophets were temporary: the Son abideth forever. The prophets were imperfect: the Son is perfect even as the Father is perfect. The prophets were guilty: the Son is not only pure but is able to purify those that are full of sin. The prophets point to the future: the Son points to Himself.

Behold the Son! Heb. 1:2-9.

The inspired writer, knowing that men judge the weight of the message by the importance of the speaker, goes on to show *who the Son is*, giving a glorious description of the *person* of the Son.

Christ the Heir. "Whom he hath appointed heir of all things." What are the "all things" inherited by the Son of God? All power, power over sin, principalities and powers, sickness and death, demons and Satan. Matt. 28:18. But that is not all! We, the redeemed, members of His church, are His inheritance! John 17:6; Eph. 1:22-23. The writer points forward to the end of all history when "the kingdoms of this world are become the kingdoms of our Lord and His Christ." Rev. 11:15.

Christ the Creator. "Through whom he made the worlds (literally, ages)." Here is Christ not only in the beginning of history as Creator of the universe (John 1:1-3,10; Col. 1:16), but as Creator of the successive ages of man's existence.

Christ the Revealer. "Who being the brightness of His glory and the express image of his

in this short expression, "By Himself he purged our sins," all is summed up. By Himself: the Son of God, the eternal Word in humanity. Himself: the priest, who is sacrifice, yea, altar, and everything that is needed for full and real salvation!

Christ the Ruler. "Sat down on the right hand of the Majesty on high." Having once and for all finished the work of redemption, Jesus sits, in His rightful position (Eph. 1:19-22), "from henceforth expecting till His enemies be made His footstool" (Heb. 10:13), till every knee shall bow, either in adoration or humiliation to acknowledge Him as Lord of all.

Christ Supreme. vv. 4-7. Jesus' is here shown to be supreme, "so much better than the angels," by virtue of His Sonship (v. 5); worship (v. 6); and heirship (vv. 7-9).

Give Heed to the Son! Heb. 2:1-3.

It would be no light thing to disregard a personal message from the President of the United States, but how much more dangerous and serious to disregard the message of such a One as the eternal Son of God!

"Therefore," says the impassioned writer, "we ought to (literally, we must) give the more earnest heed to the things we have heard." Why? "Lest at any time we should drift away from them." It is a perilous thing to drift! Many a great vessel has drifted to destruction, and many a once zealous Christian has drifted into spiritual shipwreck through failing to heed the word of the Son of God!

The inspired writer continues his reasoning. If the word spoken by angels (Acts 7:53; Gal. 3:19; Deut. 33:2) under the Old Dispensation was so steadfast that every transgression of the divine law received its righteous punishment, how impossible it will be for those to escape punishment who neglect and fail to give diligent heed to the word spoken by so great a One as the Son of God Himself, who is God's complete and final Word to mankind!—J. Bashford Bishop.

Prayer for Victory

Our wrestling is not with flesh and blood, but with principalities and powers and wicked spirits. When we realize this we can understand the significance of many of the psalms.

When David cried, "Innumerable evils have compassed me about," (Psa. 40:12), he was doubtless conscious of many enemies besetting his pathway.

And as we make this cry it is with the consciousness of hordes of evil spirits encompassing our pathway. But as David cried so can we, "Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil."

After uttering this prayer the psalmist encourages us to praise, saying, "Let all those that seek Thee rejoice and be glad in Thee: let such as love Thy salvation say continually, The Lord be magnified." Let this be the one passion of our lives, the magnifying of our precious Lord.

The word of assurance that comes in the last verse of Psalm 40 is beautifully rendered in the Septuagint version, "I am poor and needy; the Lord will take care of me; Thou art my helper and defender." And then comes the prayer, "O my God, delay not" (or as the Authorized Version has it, "make no tarrying, O my God"). In response to this cry comes the assurance, "Yet a little while, and He that shall come will come, and will not tarry." While we wait for Him let us fill up all crevices of time with prayer and praise.—S. H. F.



person." Here is Christ *before* all history, coequal and coexistent with God. The glory of God under the Old Covenant had appeared between the cherubim. The tabernacle itself was called the glory of God. However these were but symbols. When Jesus came into the world he said, "He that hath seen me hath seen the Father." John 14:9. Thus we beheld the glory of God in the face of Jesus Christ.

Christ the Sustainer. "Upholding all things by the word of his power." He who was before all history, at the beginning of history, and who will be the end of all history, is the Sustainer of the universe *throughout* all history. It is the Lord Jesus who is moving all things, carrying on by His wisdom and power the development and progress of all things, restraining and overruling, guiding and blessing, that the purpose of God may be accomplished and that His kingdom may come. Col. 1:17.

Christ the Redeemer. "When he had by himself purged our sins." Why did this glorious being come down to earth? To shine? To show forth the splendor of His majesty? No! To purge our sins! The manner and power of this purging form the subject of this whole epistle. But

THE REGIONS BEYOND

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

"How many Wise Men were there?" Our concern need not be about how many brought gifts unto the new-born king, because the fact remains that those who saw the light had a desire to find Him and to worship Him with their gifts. Should His coming mean less to us today upon whom the light has shined? These worshipers came from afar to see an unknown king; we know this Christ personally: He is our own King. Should our gifts be less than theirs?

This year let us out of full hearts gladly bring our gifts to Him in the simplicity of true worship, grateful for the light that has shined into our lives. Our King has commissioned His people to carry forward the work that is the dearest to His heart—that of bringing the light to those yet in darkness. Some are out now in the dark places doing that very thing; others of us are holding the ropes at home and sending them the necessary provisions. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Surely He will be pleased with our gifts of worship this year as we send them out to the faithful missionaries in their lonely fields of labor for Him.

We are now making up our Missionary Christmas Fund, trusting that sufficient will come in for us to be able to remember each missionary with a little extra for Christmas. These remittances must be sent out about the end of November in order to reach the mission fields by Christmas time. This year our Christmas Fund is not as large as it was at this time last year, so we are appealing to our Evangel family to send in their special offerings now so that there will be no shortage when the time comes to send the money out. Make your Christmas gift to the King a large and generous one.

Contributions for this need should be designated "For the Missionary Christmas Fund" and sent immediately to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

FREE OFFER

For your convenience in taking up the special missionary offering for Christmas we will furnish free of charge any quantity you can use of special envelopes made up in a Christmas design similar to the one above. Write for the number you need, addressing your request to the Foreign Missions Department. If you would like to send a small offering to help cover the cost of printing and mailing the envelopes, we should be most grateful.

BRIEF NOTES FROM FAR AND NEAR

Mossi Land

In spite of opposition souls are coming to the Lord at Baraga. One elderly man, the father of a native worker, and three grown girls accepted Christ in the past week.—John Hall.

Ivory Coast

Souls are being saved in the regular services in Tenkodogo, and increased interest and attendance are encouraging in spite of unsettled conditions.—Paul Weidman.

Ceylon

A young Buddhist man of Galle, Ceylon, has recently begun reading the Bible and praying. He does not yet understand very much but



"They Brought Unto Him Gifts"

seems eager to learn. He has asked for a Bible to send to his brother in a village some miles from Galle.

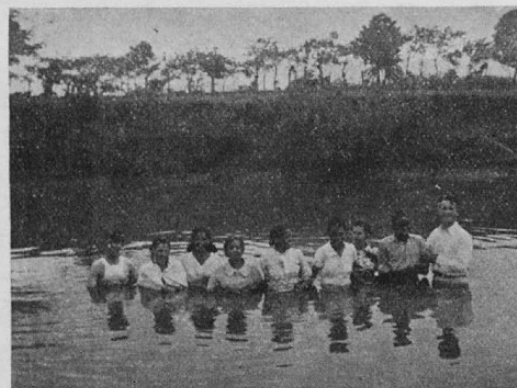
Another man, a Hindu, had attended some of the monthly services which we hold where he lives. For some time he was unable to sleep well at night and his friends said he was oppressed by the devil. One night, not knowing how to pray, he just spoke the name "Lord" several times and went to sleep. This touched his heart and he came twenty-five miles to find out more about this Lord whom he said "must be the true God." After teaching and prayer, he was given a Gospel to read. We pray that God will lead him into the full light of salvation.—Carl Graves.

HAVANA CHURCH PROGRESSING

From G. L. Perrault in Cuba comes word of God's blessing resting upon the work there. "The church," he writes, "is progressing wonderfully in spite of crowded conditions and the intense heat. We recently baptized nine new converts and received them into the assembly fellowship. What a precious time we had as these joined with us in communion around the table of the Lord!

"God has truly been very good to us, praise His name! A brother and sister from New York arrived here, thus making it possible for us to leave the mission in Santiago de Cuba in their care, releasing us for the necessary Bible school work and field supervision.

"The arrival of Margaret Ausherman to take over the work as housekeeper in the Bible school gives Mrs. Perrault time for visitation and other needed work.



These nine new converts were baptized in Havana, Cuba, recently. Mr. Perrault at the right.

"God graciously answered prayer for our Havana pastor, Dr. Rodriguez. About two weeks ago he was gloriously filled with the Holy Ghost. His wife and others are hungry and desire prayer that God will meet the need of their hearts."

WORLD MAPS

We still have a good supply of the new world maps prepared especially for use in our assemblies, showing all the principal cities of the world, with our own Assembly of God mission stations marked in red. These maps will bring the exact location and extent of our missionary work in a vivid way before your assembly and will help to create an interest in world

missions.

You may be wanting just such a map as this for your Christmas missionary service.

The maps are attractively colored on sturdy canvas, put out by a well known company. We are making the price to our assemblies at cost—\$3.25 mailing charge included. Write for one today to the Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

URGENT NEED IN NORTH INDIA

John Johnson's most recent letter is an urgent call to prayer for the Christians of North India. Economic conditions in India make a great problem for missionary workers. A new convert is thrown out of employment at once and it is usually necessary for the missionary to undertake his support.

The children of the convert grow up and are educated with the help of the missionary; and, as it is almost impossible for non-Christians to find employment among non-Christians, the missionary has to shoulder the burden of finding some way to employ these young men. All kinds of methods of providing employment have been tried by various missions but very few have proven satisfactory. All missionaries in India have wept bitter tears over this situation and yet have been helpless to change it. Please pray that God will somehow work out this problem to His glory.

A Brighter Note

In some towns there are large Christian communities started years ago by missionaries who gathered all their converts together in one place. These communities are practically dead spiritually. Here and there throughout India God, in these latter days, is raising up men who have no connection with any particular group of people but who go from place to place as the Spirit leads, ministering chiefly among the Christians, bringing them this message "Keep awake, keep awake; for the Light will surely shine, shine on you and shine on me." These words are a free translation of their theme song.

About three months ago one of these men visited a large near by community of these sleeping Christians. He went through the streets singing and holding meetings. He was rejected and the people threatened to turn him out of town, but a few children followed him, then some older people. After two months' work a band of one hundred and forty-five people definitely took their stand with him and are on fire for God. They go out daily to preach,

and gather frequently for prayer meetings. Since last June four families have been converted.

One Answer to the Problem

The Christians helped those who were out of employment because of their conversion by taking up an offering among themselves and starting them in business in a small shop which they all patronize. Thus the awakened Indian Christians are spreading the gospel, leading souls to God, and solving their own economic problems.

The man who stirred these people is from a well-to-do home and has suffered much bitter persecution since he decided to follow Christ. God has led him and used him and others like him in many different places to stir up evangelistic zeal among the Indian Christians.

The Christians of North India—and all India—need the prayers of every Christian. In Purulia they are scattered and need to be aroused and set on fire for God. Let us remember to pray for these Indian brothers, not forgetting the students who will be graduating this year. Let us pray that they may go forth in the power and demonstration of the Spirit to stir their own people for God and the salvation of souls.

ARRIVES HOME SAFELY



Mary E. Martin

After quite an exciting voyage from the west coast of Africa, Mary Martin recently arrived home for furlough. She left Cape Palmas, Liberia, just a few days before war broke out. The Lord gave her a special promise concerning her safety on the trip, which she understood better as the days and weeks of that month went by. The English vessel on which she was traveling, painted a dull gray and the port holes blackened to conceal the dim lights, zig-zagged over a strange course to avoid enemy submarines. Two boats were sunk and another fired upon in near by waters, but the promise of God kept our Sister Martin in perfect peace of mind as they made their way through the dangerous area.

We are glad to welcome Miss Martin home and trust the Lord will give her a profitable furlough. Mail for her may be addressed to Denton, Maryland.

"GREATER IS HE—"

A certain woman who had heard and believed the gospel message was led away into false doctrine concerning the Baptism in the Holy Spirit. As a result she became demon possessed and remained in that condition about five months.

When she came into the meetings with her face the very picture of torment and the people calling her insane, we feared she would disturb the services and hinder the work of the Holy Spirit. We forgot that "Greater is He that is in you than he that is in the world." As she continued to come, the Spirit worked powerfully and the message of the cross began to penetrate her darkened mind.

One night in the altar service she knelt with the rest and the Spirit fell on her as she wept and confessed her sin. There was a severe struggle at first but the demon was forced to leave. As she stayed before the Lord her face became aglow with radiant joy and soon she was speaking in other tongues as the Spirit gave utterance, all praise to that great One!

A Soldier Recruit

More than a year ago an army surgeon, Major Teng, attended services and was baptized in water. Upon being dismissed from the army because of a favor done a missionary, he returned to his home to organize an evangelistic band. He and some of his men received the Spirit after leaving the army. Now he rejoices that the Lord has freed him from army service that he might enter the higher service of God in preaching the gospel to those who have never heard.

In one journey of less than a month he spoke to more than five thousand people of whom two hundred accepted the message of salvation. He is well educated and entirely self-supporting. One of his assistants, Chang Hsue Tao, wants to come to Truth Bible Institute for two years training for the ministry. Three dollars monthly will support this man who will be a self-supporting evangelist preaching Christ to thousands after two years of training.—W. W. Simpson.

FINDING PEACE IN JESUS

"The Chinese," writes Thelma Hildebrand, "talk much of K'uai-Loh, P'ing-an, meaning peace and happiness, but outside of those Christians who have met our Lord Jesus they do not know how to find this peace they desire.

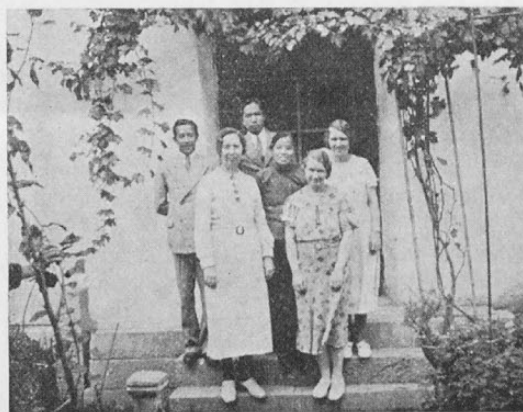
"Recently there has been a plague sweeping through some of the villages of Yunnan and many of the people have died. Others have come together to the temples to beseech their gods to lift the plague. They gathered for three days of chanting on special worship, shooting off fireworks to appease the wrath of their gods. Each one paid ten dollars for their food and the privilege of staying there to pray.

"We went there with our Chinese helper and gave out tracts, praying that the gospel story will somehow reach their darkened hearts. Some of them occasionally come into the small Gospel Hall.

Three Who Have Found Peace

"What a contrast is our Chinese Bible woman who was once a member of a heathen family! As a child she used to go with her grandmother to worship the idols, but she never found peace in the temples. One day she heard a missionary singing 'Yes, Jesus loves me; yes, Jesus loves me.' The song never left her, and in time she found this wonderful Jesus who loved her, and lives now to witness for Him wherever she goes.

"This woman's two brothers came to Lu-Liang to teach in the school. Soon both of these young men had met the Lord also. Through their influence we were enabled to have a meeting in the school, thus reaching many who would not come to the Gospel Hall and had never heard the gospel story. We pray that the seed thus sown shall bring to many others the same peace and happiness which these three have found in Christ Jesus."



The missionaries are Katie Wise and the Hildebrand sisters (Beatrice and Thelma). Between them is their Bible Woman and her two brothers who have recently found the Lord.

FISHING GOOD IN BRAZIL



Going Brazilian!
Lawrence Jr. and Carolyn Marie Olson are happy in their new home.

Good news of good fishing in Lavras, Brazil, comes to us in Lawrence Olson's latest letter. The Olsons moved in August from Belo Horizonte where they spent a year in language study to Lavras, their field of labor.

"At recent baptismal services," writes Brother Olson, "we baptized eleven,

bringing our total membership to about forty. Others are waiting baptism, and souls are being saved continually. Last Sunday we prayed with seven for salvation; and the night before, in a country meeting, for five. A spirit of prayer is manifest among the people, and somehow we feel we are going to see a real visitation from the Lord.

"Three of the church members have been baptized in the Holy Spirit, and the rest are hungry. Of course we are urging them to 'Tarry until—' We hope that others will take upon themselves this burden in prayer.

Sunday School Work

"One of the first things we did upon arriving here was to organize a Sunday School. The believers met our efforts with a hearty response, and we have some splendid teachers whom we are training in weekly classes. The attendance in Sunday School is about seventy, another twenty or twenty-five attending classes in our branch work in Riberao Vermelho.

"We also have translated a number of the children's Sunshine Choruses, and you should see how the boys and girls enjoy singing them. One young boy in Belo Horizonte, happy in his Saviour although he was dying, sang 'Transborando' (Running Over) only a few minutes before he went home to Jesus.

"We have gained a fine new native worker who is living in Lavras with his wife and baby. The Lord helping, we hope to be able to meet his needs in support. They will be helping in the work here as well as in the outstation work. Also there are many cities and villages around us which we hope to reach sometime.

"The brother who began the work in Lavras is now starting a new work in Sao Joao d'el Rey, a large city near by. Reports from there tell of many difficulties, but he has been able to rent a suitable house to hold meetings. Please remember this work in prayer."

BACK TO THE BIBLE

When Henry Drummond, the great scientist and lecturer of Glasgow University, Scotland, was forty-six years of age, he was found to be dying of a mysterious disease. Weary of the jungle philosophy of evolution and tired of rattling the dried bones of dead monkeys as a means of finding the origin of life, he said to Sir William Dawson, a scientist and a devoted Christian, "I am going back to the Bible to believe it as I once did. I can no longer live in uncertainty." He DID go back and his intellectual wandering and weariness were over.

GOOD NEWS

She Proved Faithful

Adele Gay Goldman is stenographer in a hospital. She is a Jewess, but six years ago she met the Nazarene and He won her heart. Her becoming a Christian was a great grief to her orthodox family, who loved her. She loved them but she resisted all their earnest efforts to induce her to renounce her faith in Jesus. Finally this spring her father died and bequeathed her \$45,000; but there was a proviso attached to the bequest. Within one year of his death she must prove that she had given up her faith in Jesus Christ, and must marry a Jew. In case she did not do these things she was to receive merely five dollars.

Like almost everyone Jews appreciate money very highly. She does. Sister Goldman could have gone back to Judaism with the secret purpose that after a time she would again confess Christ. She might have said that having \$45,000 to do good with would enable her to do such great things for God that her outwardly turning away from Christ would not be held against her.

But this Jewish girl could not be trapped by Satan in that way. Neither did she dally with the temptation. She did not wait the year to decide what she would do. She has announced her determination to remain loyal to Christ. He is worth to her far more than \$45,000. He sacrificed more than that for you and me.

One evangelist I know makes the appeal, in effect: "God wants volunteers who will give their lives for His service; men who will forsake the world and all its allurements and give themselves wholly to the work of advancing the interests of His kingdom." She tells how wonderful it is to be a co-worker with God; what wonderful rewards await faithful service. She has many converts, mostly men, and they remain solidly faithful to the end in a vast majority of cases.

The way this Jewish lady met her great temptation, and made her supreme sacrifice makes me believe that she responded to such an appeal as I have just described. If you, dear reader, want a salvation that will stand the strain, give yourself to God, as Japanese soldiers give themselves when they join a "suicide squad." The thing for which they offer themselves, they know will cost them their lives.

Who has not felt his chest swelling as he has read the *Charge of the Light Brigade*, telling of the daring deed of the famous six hundred. "Theirs not to reason why; theirs but to do and die." For hundreds of years the glorious sacrifice of Arnold von Winkelried has been sung by ballad singers. The Austrian spearmen drawn up in battle array, spears poised, were faced by the Swiss. Winkelried rushed forward. "Twelve spears he swept within his grasp; their keen points met from side to side; he bowed among them like a tree, and thus made way for liberty," for into the gap thus made his Swiss comrades rushed and so by giving his life he saved the day for his nation. Shall we do less for our Lord? May the noble decision of Adele Gay Goldman inspire us.—C. E. R.

The Life That Is Blessed

(Continued from Page Four)

grounded in love," might be able to comprehend and know the love of Christ and be filled with all the fullness of God.

The late Paul Rader once said to a colored preacher, "Did you know that when you believe on the Lord Jesus Christ as the Scripture has said, out of your innermost being shall flow rivers of living water?" The colored man said, "What do you mean by saying 'rivers'? Wouldn't one river be enough for one man?" Mr. Rader said,

"I am merely giving you the Word of God." The colored minister went home and went to bed, and that night he had a dream. He dreamed he had contacted God and God had started an overflow in his soul. He awakened himself saying, "Rivers, rivers, rivers, rivers!" Someone said to him, "Man, what do you mean by rivers?" He said, "I feel the rivers in my soul; oh, I love so much. They are rivers of love, rivers of joy, rivers of peace, rivers of kindness, rivers of meekness, rivers of self-control, rivers of gentleness." I think the colored preacher was telling the truth. The blessed rivers of the Spirit are sent into our lives to cause us to bear the fruit of the Spirit, love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. Gal. 5:22.

Plants must yield themselves to the soil in which they grow, and the God-planted life must be yielded to Christ. Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. If we would know this blessed life, we must so yield to Christ that His life will be our life, His glory our glory, His power our power, and His love our love.

Some people treat the Holy Spirit too lightly. They act as though He is just a guest whom they invite to come to them for a visit occasionally. He wants to be more than that. Jesus said, "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever." John 14:16. He wants to abide continually.

I know what it is to be merely a guest. I have been taken into some homes and ushered into the guest chamber. Usually it is a splendid room, so comfortable and so clean, but it is the coldest spot on earth. To be shut in the guest chamber and hear the rest of the people in the home talking to one another and going about their duties is as lonely an experience as I know. I have been invited into their homes where the doors were swung wide open and I was told to make myself at home. I felt a warmth there that drove away the loneliness. I believe that is how we should treat the Holy Ghost. We should throw our heart's door open and give the Holy Ghost command of all the rooms of our being. Let Him enter the preaching room, the praying room, the music room, the reading room, and every room of our lives.

The Psalmist goes on to say that the blessed man shall "bring forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." That does not sound as though he will have a dried-up spiritual life. He will bear fruit for the Lord, and even though the hot sun of persecution should beat down upon him he shall not wither but his work shall continue to prosper and be fruitful.

A few years ago I was conducting a revival meeting on the bank of a large river. A great congregation had gathered one Saturday night. During the altar call I walked down the aisle and approached a young man who was standing with bowed head. At my invitation he came down to the altar, and in about fifteen minutes he had been gloriously saved and was praising the Lord. The following afternoon it was our privilege to baptize him in the river, and in the night

service the Lord baptized him in the Holy Ghost.

A few days later this young man was gripped with the dreaded disease of typhoid fever. He grew weaker and weaker day by day. As friends came to visit him and offered their help and sympathy, he pointed them to Jesus and sang:

"I shall not be, I shall not be moved;
I shall not be, I shall not be moved—
Just like a tree, that's planted by the waters,
I shall not be moved."

Finally one Sunday morning I was called to come quickly. On reaching his bedside I saw that death was lingering over. One of his brothers said to him, "Have you anything to say?" He answered, "Yes," and with a smile playing across his face he said, "I want to sing my song once more." He lifted his weak hands and started to sing that chorus again. Before he had finished his hands dropped; his feet had touched the sands of the river of death and he was in the arms of the angels.

I was called to preach the funeral, which was held on the lawn of his father's home. While speaking I told of the young man's Christian experience. One of the worst gamblers and bootleggers in that city was standing near the fence. While I was telling how the dying young man had sung this beautiful chorus, that hardened old sinner fell to his knees. Before I had finished he had risen and his face was alight with the joy of the Lord, for his sins had been forgiven. The young man's Christian life had been short, but he was indeed like a tree that was planted by the rivers of water, and even in death there was the bearing of this fruit.

Some want to bear fruit for God but they do not want to bear the cross. Fruit-bearing and cross-bearing go together, however. Some sin-hardened old gamblers were having a gay time together late one night, when the subject of religion was brought up. One of them cursed and said, "There's nothing to religion. People may talk about having religion but they don't live it; it's all a fake." One of the others looked him in the eye and said, "Yes, there is something to it. I know one person who lives it." The other said, "If I could see somebody who lives it, I would believe it." So the second man said, "All right, come home with me."

It was after midnight when the men arrived at the gambler's home. He knocked loudly, and in a beastly voice he shouted, "Get up from there, and open the door." A moment later a quiet little wife opened the door for them to enter. "Come in," she said, with a smile. The gambler cruelly pushed her aside. "Now get in that kitchen and bring out something to eat," he commanded gruffly. "All right," she said, in a voice of kindness unembittered by his cruelty, and she disappeared. At once there was a rattling of the pots and pans in the kitchen, and soon there was the odor of hot cocoa and cooking food.

But from the kitchen there was coming something else as well. It was a familiar hymn, sung by that faithful little wife:

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me."

The men sat in silence. They had been

playing cards, but one of them dropped the pack as he began to listen to that song. Then they heard the second verse:

"The consecrated cross I'll bear
Till death shall set me free,
And then go home, my crown to wear,
For there's a crown for me."

That was enough for the sceptical gambler. He said, "At last I've come in contact with a real Christian," and he fell on his knees and poured out his heart in prayer that God would give him the kind of salvation that the little woman had.

If we are separated from the world and sin and separated unto God; if we have filled our lives with the Word of God; if we have been planted by God in that place where the rivers of the Spirit are flowing through our being; then ours will be a blessed life indeed, and we shall bear much fruit to the glory of God.

Contending Earnestly for the Faith (Continued from Page One)

vertising. And when you have much to say against some folks in the other mission, you advertise them.

Jude goes on to speak about people whom he called "filthy dreamers," those who despise dominion. I need not comment on this. Already some things have registered in your heart and you have mental pictures of flocks like that, whom you can do nothing with.

"And speak evil of dignities." Let us be careful in our preaching and in our witnessing, that even though some dignities in other churches may not see just as we do, we do not speak evil of them. Remember we are to contend scripturally and not according to the flesh. We are moved too much by these physical energies and these fleshly urges within us, by the sensed things round about us, and not moved enough by the Spirit of God.

Notice what he says in the 17th and 18th verses. "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time." Don't be surprised if you have them. There shall be, there will be folks mocking you. One of the saddest things I have to remember in my life is the fact that there was a day when I mocked even after I was saved. I mocked this way after I was saved. I mocked for many years. I heard about the outpouring of the Spirit, but I mocked for more than eleven years and would not go this way. I spoke against it in meetings and chose texts against this thing in my preaching. In my private conversation I mocked this way and said all kinds of mean things. But I thank God it was in ignorance. I did not know any better.

But there came a day about twenty-two years ago when the Lord opened my eyes, and filled me with His Holy Spirit. It happened in a Pentecostal meeting in New Haven. I could not get up from my seat. About ten o'clock the Spirit began to move on me, and before I left the place that night the Lord had filled me with the Spirit. I wanted God, and I was hungry.

But there are mockers. He says these mockers "walk after their own ungodly lusts." Now that word "ungodly" does not

necessarily apply to the sinner. There may be Christians who walk in their own way, thoughtless of God's way. They are ungodly. When you come to God and become godly you lose your own lusts and desires and have only one desire—to go God's way. When God's people set themselves up in rebellion—when God says, "Give \$100 to missions," and you say, "I will compromise with You; I will give \$50 this year," you become ungodly to that degree. You have walked your own way. You are \$50 out of the way. When God begins to deal with your heart and asks for a deeper consecration, and you will not make that promise, that sacrifice, will not go with God, that is an ungodly thing. The moment you choose your own way as opposed to God's way, you are walking in your own ungodly lusts.

I do not say God has a hard time with the world. God has His biggest job with the church. If God could have His way with the church, there would not be so many difficulties in the world. Jesus said, "When the Son of man cometh, shall He find . . ."—the world rejecting Him? A world that



has come to Him? No. "Shall He find faith"—where? There is only one place for faith, and that is in the church. Will He find His people walking with Him?

"These be they who separate themselves." They separate themselves. Not every time there is a division, is it of the Lord. There may be some divisions on matters of principle that are in the Lord, but there are some people, who when they cannot have their own way say, "I am through with this place. They will not let me have any self-expression in this place. I will move away, go somewhere else and start my own little gathering." There are a lot of missions all over the country that got started just like that. People who do not want to submit to control or authority, find it easier to separate themselves. When God separates you it is a beautiful thing; but when you separate yourself there are some horrible results. When God separates us and we separate ourselves from evil, that is one thing; but when we begin to separate ourselves from other Christian people we find ourselves in difficulty.

Oh, the sensuality we find in the church of Jesus Christ. I do not mean that word in its coarsest sense now, but in the sense, that we live in the sense realm, where everything has to be felt. You do not have a good meeting if you do not *feel* something in the physical being; if you cannot wave your arms and have a good physical reaction you think God is not there. That is beautiful in some places. Sometimes God expresses Himself that way. As the Word has come forth and broken up my heart, I have found myself in the place where

Isaiah was when he could only say, "Woe is me." I could not join in the praises because of a sense of some deep reality in my soul that God had begun to deal with, and surely God was there. Many of us are living in the sense realm, and have come to think we need a sensual diet, a diet that appeals only to our sense life. But let us have something deeper, let us have something more spiritual.

Note what God has to say concerning these people: "Having not the Spirit." The Spirit is not living in the sense realm. It is possible to have reactions in the sense realm to the work of the Spirit, but the work of the Spirit is primarily in our spirits. God expresses Himself one way in some, in another way in others. The power of the Spirit and the manifestation of the Spirit are not only in that which expresses itself in the physical realm.

That brings us to the thought—the manner of our contention. How are we going to contend? Jude has something to say concerning this from the 20th verse on. The word "beloved" has been repeated three times—in the 3rd verse where he is telling us his purpose in writing; in the 17th verse where he tells us the negative side of things. In the 20th verse we find the words, "But ye, beloved." Are you one of the "beloved" this morning? We are to contend as the beloved of the Lord. "But ye, beloved, building up yourselves in your most holy faith." That is the best way to contend earnestly for the faith. See to it that it is expressed in your life and character. See to it that you are a living example of the faith that God wants to reveal unto the world.

You say, "He has a Bible, He has revealed it there." But He is looking for living epistles. This Bible is pretty dead to the world; they cannot grasp it; but when they see it walking around, when they see the things it demands of folk being expressed in every-day action, in every-day character, and every-day contact with people whose lives agree with all that is written in this Book—then it is going to have some effect upon the world. Jude says, "Contend for the faith, begin to build yourselves up in your most holy faith."

Do not go into the prayer room after the service feeling that you have lived a life of failure, and expect to come out all built up. About all you do in the prayer room with this phase of Christian life is to ask the Lord to forgive you for the way you have lived, consecrate yourself, and ask Him for strength to live. But that must be worked out in your every-day life, in your contact with people. It is a building up process. You will never be built up however until you are rooted—"rooted and built up in Him, and stabilized in the faith." The rooting part is not the part that is easily seen. Folk will only see the rooting after it is expressed in the life. The rooting part is not considered so glorious because there are not so many folk to see it. But you need that rooting in the inner parts of your being to bring about the building up.

If you want to contend for the faith which was once delivered unto the saints, you have plenty to do with contending for it in your own heart. There is a little prayer that David prays that has struck me more than once. You will find it is Psalm 86:11, the three words, "Unite my heart"—not

unite our hearts. The question in this psalm is not unity with each other, the question is unity with ourselves. It is our divided heart, with its various desires, calling us this way and that, the flesh saying this and the Spirit saying that.

According to Gal. 5:17, "the flesh lusteth against the Spirit, and the Spirit against the flesh," and these are contrary one to the other. Many times our hearts are not fixed because we are turning a little bit this way and a little bit the other way. Our hearts are not settled. There is not a united purpose in our hearts to go in one direction only, to the glory of God. When you have your heart united in the single purpose that God shall be glorified in you, you will find it easy to unite with other hearts.

So David prays that beautiful prayer, "Unite my heart." There were various desires in his heart, wanting this thing and the other thing, and so he says, "Unite me. Bring unity into my heart and then it will be all right." There is no difficulty about unity with others once you have found that place of unity within your own heart, moving in one direction, to the glory of God.

I want to remind you of one other verse—Ephesians 5:18, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." Paul is not talking about some experiences you had last week, last night, ten years ago. Are you being filled now? Are you remaining under the life flow? Are you a branch properly united with the Vine? Is there that constant flow of life from Christ—His Spirit, His character, and all that He possesses, flowing in to meet your need constantly? Are you in contact this morning?

Then the apostle says, "Praying in the Holy Ghost." I know we do a good deal of praying. At least, we ought to for we are Pentecostal people, and He has commanded us that we pray without ceasing. But some of us have mistaken ideas about prayer. We feel that we are praying as long as we are saying something. Sometimes I feel we should pray more if we said less. Very few of us give God a chance to talk to us. We are uttering words, just words, not prayer. I sometimes wish our praying could be monosyllabic, giving God a chance to talk to us. At times we begin to boast, almost like a Pharisee. We think we shall be heard because of much praying.

You hear some one say, "I don't know why I wasn't healed. We prayed a whole day about it." When God is ready to heal and we have met the conditions, we do not need to say one word. But we think we shall be heard because of our much praying, and if one day's prayer is not enough let us have another day of prayer—as if another day of prayer would do it.

I am glad for the privilege of prayer. It is beautiful to wait on God. But instead of spending a day talking to God, how about spending a day waiting on God and letting God talk to you? One day in India I asked a new convert to pray, and some one said, "Oh, Sahib, he does not know how to pray yet. Ask those who know how." The poor fellow had not learned, as some of us have not learned, that we know not how to pray as we ought. Paul had prayed for a number of years, and yet he said that "we know not how to pray as we ought." Don't you think we have many things to learn about praying, so that God's Spirit can pray

through us with groanings, if need be, which cannot be uttered, for He knows the mind and will of God. How much more powerful in prayer we should be if we were always praying in the Holy Ghost.

How are we to contend for faith? Quit all self-praying and begin to wait on the Holy Ghost to pray through us. It is easy to get down upon our knees and begin to talk, but it is not so easy to wait until the Spirit of God begins to pray through us according to the will of God, and to move upon us until the will of God, is expressed in our prayers and we truly pray in the Holy Ghost. How shall we contend for the faith? By praying in the Holy Ghost.

But he says more. "Keep yourselves in the love of God." We get so busy keeping others in the love of God that we forget to stay in it ourselves. Did you ever get angry with some one when trying to keep him in the love of God? all upset because he could not see your point? all fussed up because folk could not see what you see? We become so impetuous, so energetic, and so absolutely zealous that we lash out with all our strength.

God says, "Keep yourselves in the love of God." That is your big problem if you are to contend for the faith. We should keep ourselves in the place where there is love for God in our hearts always. But more than that. We should see to it that we are always so living and so walking and so working that we are having the love of God bestowed upon us and that there is no

hindrance to His love reaching our hearts. We should keep ourselves in the realm of communion and fellowship, sweet blessed fellowship, with God. Contend for the faith by keeping yourselves in the love of God.

But he says more than that. "Looking for the mercy of our Lord Jesus Christ unto eternal life." There is such a thing as becoming too boastful, and the Scripture tells us that pride goeth before a fall. Now we are very happy for the assurance that we have in our hearts. We get up sometimes and say we are as sure of going to glory as though we were there already. That is according to the witness of the Spirit in our hearts. But I remind you that we are all in need of the mercy of God constantly, every moment of our Christian experience.

I shall never forget my first text as a Pentecostal preacher. I was preaching from 1 Cor. 3:11-15, about our foundation, the material with which we build upon that foundation, and the necessity of seeking the right kind of material when building. I read from the first part of the chapter where Paul is saying to the Corinthians, "I could not speak unto you as unto spiritual, but as unto carnal."

After the service a dear old sister came up to me and said, "Brother Thomsen, I am glad for your message. But I was rather fearful when you began to read the Scripture tonight, that you did not realize that you were in a Pentecostal church, but thought you were in your own church. You began to read about not speaking unto us as spiritual, but as unto carnal. We are not carnal down here. No need to stress carnality in this meeting."

I knew some things, and I began talking to her. Before I was through the sister was very much wrought up and carnality was sticking out in every direction. She was "spiritual" she let me know; she could not be anything else, for she was baptized in the Holy Spirit. Some of us have learned some things since that day. I have learned for myself that I am and must be a recipient of the mercy of God constantly. I need the mercy of God upon my life and soul, and I am looking for His mercy. If I am going to be caught up in a moment, in the twinkling of an eye, when the trumpet shall sound, it will not be because of some experience I have had; it will not be because I preached some years or did some work for Him—it will be because of His mercy that He takes me up to be with Himself—His mercy unto me. I have no claim. There is not a thing I have merited. I still need help. It will be His mercy.

"And of some have compassion." It is very easy for us to thunder forth the judgments of God, and proclaim His doom upon others' hearts; but are our hearts broken? Do we pray and agonize? Are we compassionate with the one that has failed? Are we trying to bring him back into the fold?

"And others save with fear." What have you to be fearful about? Fearful of the awful consequences if they are not saved. Fearful lest you yourself find your way back into the old tracks again, an easy thing to do. Do you realize the consequences of reverting to the old habits? It is so easy to stray. Are you walking in fear?

"Hating even the garment spotted by the

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flesh." Oh, I love the expression there. It does not say, hate the sinner that is oh so sinful, it says hate the garment he has on him which is so spotted. We should never allow ourselves to condone anything that has the slightest tinge of sin. We have to strip the garment from him, as it were, and see to it that he puts on the robe of righteousness.

Then, thank God, when these things have been fulfilled in our hearts and lives, we can say, "Unto Him that is able to keep you from falling." Not kept by our own goodness and our own experiences of joy and victory, but kept by the mighty power of God. Thank God, He is going to present us faultless one of these days, before the presence of His Father.

The faith that we are to contend for is the faith in our own lives. The contention is all here. When that is taken care of, the influence will be out there, in other hearts and lives, and God will see to it that it becomes a witness that will turn other men's hearts unto God.

Casting Our Cares

I descended the Righi with one of the most faithful of the old Swiss guides. His first care was to put my wraps and other burdens upon his shoulder. In doing this he asked for all; but I chose to keep back a few for special care.

I soon found them no little hindrance to the freedom of my movement; but still I would not give them up until my guide, returning to me where I sat resting for a moment, kindly but firmly demanded that I should give him everything but my Alpine stock. Putting them with the utmost care upon his shoulders, with a look of intense satisfaction, he again led the way.

And now in my freedom I found I could make double speed with double safety. Then a voice spoke inwardly: "O foolish, wilful heart, hast thou indeed given up thy last burden? Thou hast no need to carry them, nor even the right." I saw it all in a flash; and then, as I leaped lightly from rock to rock, down the steep mountainside, I said within myself, "And even thus will I follow Jesus, my Guide, my Burden-bearer. I will rest all my care upon Him, for He careth for me."—Sarah Smiley.

Let us live as though Christ were crucified yesterday; risen today, and coming tomorrow.—Luther.

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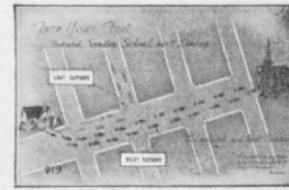
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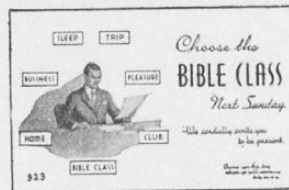
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The GOSPEL PUBLISHING HOUSE, SPRINGFIELD, MO.

REPORTS FROM THE REAPERS

GREAT BEND, KANSAS—We have just concluded a very successful campaign with Evangelist W. M. Stevens in charge. Several were saved and much help was given the church in general. We booked the evangelist for a return campaign in January.—C. E. Peak, Pastor.

SWANTON, MD.—Brother and Sister Ernest Berquist, Youngstown, Ohio, were with us in a revival from Sept. 27 to Oct. 8. The interest was good, the church was encouraged, and several were saved. Brother Berquist preached in the power of the Holy Spirit. Their music was much appreciated. Brother Burkhardt is the pastor.—A. Baker, Secretary, Painter Church.

MARINETTE, WIS.—A successful campaign with Evangelist K. L. Godbey, Ft. Collins, Colo., has just been closed here. In his fearless manner our brother brought

forth forceful messages each night. Signs followed the preaching of the Word as souls were saved, reclaimed, or healed. One young man was gloriously filled with the Holy Spirit. The church as a whole was refreshed and the revival spirit still prevails.—Hugo W. Olson, Pastor.

MOKANE, MO.—In a meeting here, Sept. 20—Oct. 6, conducted by Joe Wyatt and Chester Turner, the power of God came down and the Word was preached under the anointing of the Holy Ghost. Eleven were saved or reclaimed, and the church was refreshed and encouraged. Our Sunday School is growing. We are thanking God for the ministry of these two young men. E. B. Turner is pastor here.—Trinity Tabernacle.

MINNEAPOLIS, MINN.—Evangelist Clarence Jensen has just completed a two-

weeks meeting at the Gospel Tabernacle. The Lord blessed his message by saving souls and filling a number with the Holy Spirit. New people were attracted to the campaign, and about 13 converts were baptized in water. Brother Jensen has a fine message, and the Lord is using our brother, for which we are thankful.—F. J. Lindquist, Pastor.

GANS, OKLA.—My wife and I accepted the pastorate at Gans, just 20 miles from my home, the 10th of June. The first Sunday there were 25 present for Sunday School. We began to pray and God let us see the sterling qualities of the people. Each Sunday the attendance increased until at the end of the fourteenth week there were 109 present in Sunday School. I believe all the people are pulling for a better church and Sunday School. Truly the harvest is ripe here for an old-time revival. All Council ministers passing this way are welcome.—Lee F. Stokes, Pastor.

HANNIBAL, MO.—We have enjoyed a successful revival with Louis O. Rynning, Quincy, Ill., as evangelist. Some 15 or

more sought the Lord for salvation, and 9 were filled with the Holy Spirit. The blessings of the Lord were poured out on the services from night to night, and many were the "slain of the Lord." One Thursday night practically every one present was under the anointing of the Spirit, and many who were somewhat cold in their experience were refilled with God.—Glenn Renick, Pastor.

TORONTO, ONT.—Sept. 17 we began a two-weeks' special campaign in Evangel Temple, Bond and Dundas St., with Evangelist George Hayes, Oklahoma City, Okla., as special speaker. We are praising God for sending our brother to us at this time. Several were saved, and the crowds were excellent throughout the meetings. Brother Hayes' unusual ability of quoting so much of the Word of God in his messages was a great blessing, and it attracted many strangers. We are glad that there is a definite forward move in every department of the work, and it is with joy and expectancy that we look forward to the coming winter's work.—H. E. Winburn, Pastor.

SUNDAY SCHOOL CONVENTION

The Eastern District Sunday School Convention held at the Central Gospel Tabernacle, Rochester, N. Y., Oct. 11-13, R. Prue, Pastor, closed with great interest...

At present we are in another glorious Sunday School Convention at Reading, Pa., where Ralph Bender is pastor...

REKLAW, TEXAS—Recently we have been favored with a revival conducted by Evangelist Willie Wiggins and co-worker, Vandie Mae Downs...

ROCHESTER, N. Y.—We recently closed a campaign with Roland and Mary Hummel, assisted by their son Homer...

After the campaign with Brother and Sister Hummel, we had a Sunday School convention with Brother and Sister Boyd...

18TH ANNUAL CONFERENCE, GERMAN BRANCH

October 8-15 inclusive, the German-speaking believers and friends gathered in the German Ebenezer Church of Chicago...

God surely blessed with His presence and all benefited by the spiritual meetings held twice daily...

The full co-operation of the two German local assemblies as well as the good attendance of believers from Cleveland, Milwaukee, North Dakota, and elsewhere made the conference a success.

C. W. Loenser was re-elected Superintendent, G. Kinderman was elected Secretary, and L. W. Drewitz was re-elected Treasurer...

TRUESDALE, IOWA—The fellowship meeting of Sept. 25, was favored with good attendance and splendid interest and a fine Christian spirit throughout...

SUNDAY SCHOOL LITERATURE

FREE We offer five pound packages of unused, back dated, Teachers' and pupils' quarterlies for use in opening new Sunday Schools or for distribution to shut-ins and hospitals...

supper were enjoyed in the basement. People from Calumet, Correctionville, Menville, Spencer, Sioux City, Linn Grove, Cherokee, Storm Lake, Alta, Woodbine, Anthon and community were among the large crowd present...

DURANT, FLA.—At Pleasant Grove Camp Ground, Oct. 5-15, Vernon M. Murray, Camp Speaker, assisted by his wife in singing, had the anointing, and God's approval was upon the camp...

EAGLE BEND, MINN.—We came here in July, 1937. Since that time God has met us in this place. He has enabled us to improve the buildings and paint the church and parsonage...

The past summer we enjoyed the ministry of the Reed Evangelistic Party. Some were saved, and two received the Holy Ghost Baptism...

Oct. 2nd we had our Sectional Fellowship meeting. Barlett Peterson, of Ferguson Falls, brought the afternoon message. In the evening we were privileged to have with us Morse Ward and the Gospel Quartet of N. C. B. I. Their music and singing were a real inspiration to us...

During the fall of 1938 we had the privilege of placing the Bible in our public schools in Todd county and also in our village school at Eagle Bend...

MICHIGAN STATE CAMP MEETING

The second annual Michigan State Camp Meeting was held during the last ten days of July with a record crowd in attendance. From the opening day on throughout the encampment, the Spirit of God moved in a precious way upon the hearts of the worshippers...

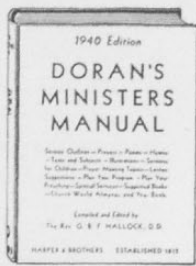
The ministry of Paul Ralstin and John Wright Pollette, who spoke in the evening and morning services respectively, as well as of the others who ministered the Word, proved to be a blessing to all who were privileged to be present.

No attempt was made to keep a record of the results which were manifested, but we are praising God for the number that were saved and baptized in the Holy Spirit. Two great healing services were conducted, when the power of God was mightily present to heal...

During the last Sunday afternoon, Lauren D. Dickerson, Michigan's Christian governor, was present and addressed the camp meeting audience which was estimated at approximately 3,000 persons.

A forward step was taken when pledges were received for the purchase of a permanent camp site which we trust will be available for the great 1940 camp meeting which is being planned if Jesus tarries...

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GOSPEL PUBLISHING HOUSE

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.

PITTSBURG, KANSAS—Nov. 1-; Mayme and Gladys Williams, Evangelists.—C. M. Smitley, Pastor.

BRISCOE, TEXAS—Meeting in progress, perhaps for two more weeks.—Alvin Wall, Shawnee, Okla., Evangelist.

GREAT FALLS, MONT.—Nov. 15-; Charles O. Neece, Evangelist. Homer Ruggwell is pastor.—By Evangelist.

TRENTON, MO.—Nov. 7-; Evangelist and Mrs. Leonard Palmer, of Kansas City.—W. Glen McClure, Pastor.

JEWELL, KANSAS—Meeting in progress for 3 weeks or longer; Bracy Greer, Ft. Worth, Texas, Evangelist.—G. R. McGhghy, Pastor.

ELMER, MO.—Nov. 6, for 2 weeks or longer; Forest G. Conley, Southern Missouri C. A. President, Evangelist.—V. Lenzy Hertweck, Pastor.

(Near) WELLSVILLE, PA.—Warrington Full Gospel Church, Nov. 12-; Mrs. May Blaney, of Carlisle, Evangelist.—C. N. Crone, Pastor.

OAKLAND, CALIF.—13th and Market Sts., Nov. 14-; Genevieve B. Clibborn, Evangelist.—E. Wm. Anderson, Pastor.

TOPEKA, KANSAS—610 Lime St., Nov. 2-26; Doreen Justus and Lorraine Oliver, Evangelists.—Claude J. Uteley, Pastor.

MILFORD, NEBR.—Nov. 12, for 2 weeks or longer; Joe E. Neely of Colorado, Evangelist.—Roy S. Barnes, Pastor.

CHETOPA, KANS.—Revival in progress; Evangelist and Mrs. R. A. Babcock, Cambridge, Mass.—L. J. Hollis, Pastor.

INDIANAPOLIS, IND.—Woodworth-Etter Tabernacle, Nov. 19-Dec. 20; Christian Hill, Evangelist. Thomas Paino is pastor.

AUGUSTA, GA.—Bohler and Fenwick St., Nov. 5-; Edna K. Jacks, Ft. Wayne, Ind., Evangelist.—C. Milford Hicks, Pastor.

APPLETON, WIS.—Gospel Temple; Oct. 29, for 2 weeks or longer; Paul Hild, Evangelist.—C. D. Goudie, Pastor.

WHITESBORO, OKLA.—Nov. 6, for 2 weeks or longer; Paul C. Holmes, Evangelist.—R. M. Catlett, Pastor.

AUBURN, WASH.—Nov. 14, for 2 weeks or longer; Carl and Edna Goodwin, Evangelists.—H. W. Crowder, Pastor.

BAYARD, NEBR.—Nov. 12; Gilbert B. Cunningham, Loveland, Colo., Evangelist.—Raymond L. Sherman, Pastor.

NEPTUNE, N. J.—5th and Ridge Ave., Nov. 5-26; Charles M. Shaffer, York, Pa., Evangelist.—Irving H. Meier, Pastor.

ORLANDO, FLA.—Nov. 5-; T. C. Anderson, Biloxi, Miss., Evangelist.—O. M. Montgomery, Pastor.

JOPLIN, MO.—1508 Virginia Ave., Oct. 31—Nov. 19; Stevens-Edwards Evangelistic Party.—S. K. Biffle, Pastor.

SANTA ROSA, CALIF.—2nd and B. Streets, Oct. 31-; Olga Olsson and Rhoda Tout, Evangelists.—Martin Paul Bohnet, Pastor.

KANSAS CITY, MO.—500 Cambridge St.; meeting in progress; Evangelist and Mrs. William D. Swanson, San Francisco, Calif.—Frank Brewer, Pastor.

HOUSTON, TEXAS—Patterson and Eli Sts., Nov. 14-Dec. 3; Jack and Esther Martz, Reading, Pa., Singing Evangelists.—Mr. and Mrs. L. Robertson, Pastors.

WINCHESTER, VA.—Hayfield Assembly; Nov. 12, for 2 weeks or longer; Mrs. E. E. Reckley, Evangelist.—Luther McFarland, Pastor.

SOUTH BEND, IND.—1115 S. Michigan St.; Nov. 5, for 3 weeks or longer; Mr. and Mrs. J. Paul Bruton, Springfield, Ill., Evangelists.—Thos. F. Zimmerman, Pastor.

HARVEY, ILL.—Nov. 5-; Wilbur J. Cox, Evangelist.—W. J. Sawyers, Pastor.

PALMER, NEBR.—Nov. 1, for 2 weeks; C. E. Thurmond, Evangelist.—J. J. Clark.

JEFFERSON CITY, MO.—901 Broadway; Oct. 29, for 2 weeks or longer; Evangelist and Mrs. William D. Swanson, San Francisco, Calif.—E. F. Sanders, Pastor.

CLEVELAND, OKLA.—Oct. 26—Nov. 12; Douglas J. Freisen, of Enid, Evangelist. Elijah Hamm is pastor.—By Evangelist.

FARMDALE, OHIO—Corinth Wesley Methodist Church, Nov. 1-; Wm. Emmerger and Hicks, Evangelists.—Elmer Lewis, Pastor.

BAKERSFIELD, CALIF.—17th and O Sts., Nov. 12-; Sanders Trio, Jefferson City, Mo., Evangelists.—Floyd L. Hawkins, Pastor.

BRISTOW, OKLA.—Glad Tidings Assembly; Nov. 5, for 2 weeks or longer; Frances Berkhiser, of Pawhuska, Evangelist.—Neil Sawrey, Pastor.

WINDSOR, PA.—Nov. 3-19; Mrs. Emma Dickerson, Evangelist. Gladys I. Buchwalter and Dorothy R. Brosey, Pastors.

DAISSETTA, TEXAS—Oct. 29, for 2 weeks or longer; Ossie B. Jones, Evangelist. J. L. Jones is pastor.—By Evangelist.

OKLAHOMA CITY, OKLA.—1813 W. Second, Oct. 29-; Fern Hufstutler and Verbal Eskew, St. Louis, Mo., Evangelists.—J. A. Rogers, Pastor.

SANTA MONICA, CALIF.—Highland Temple; Nov. 12, for 2 weeks or longer; Evangelist and Mrs. Robert Perryman, of Redondo Beach.—Chas. M. Austin, Pastor.

ANSELMO, NEBR.—Anselmo Center Pentecostal Church; Oct. 29, for 3 weeks; Lester Dickinson, Evangelist.—Harry Walker, Pastor.

WORTHINGTON, MINN.—Gospel Tabernacle, Nov. 12-19; J. Vernon Cardiff, Evangelist. O. E. Carter is pastor.—By Evangelist.

MILWAUKEE, WIS.—Bethlehem Assembly; Young People's Campaign now in progress; Marie Brown and Norma Schwalbe, Evangelists.—Elizabeth Scharnick.

FREEMONT, ILL.—509 West American St., Nov. 12-Dec. 3; Paul S. Rahneff, from Bulgaria, Evangelist. Neighboring assemblies invited to co-operate.—James Clark, Pastor.

BOSTON, MASS.—Polish, Russian, and Ukrainian C. A. Group, 92 Leverett St., Nov. 5-12; Arlene McQuillan and Marie Griffith, Evangelists. Peter Romanteen, C. A. President.—By Evangelists.

WALNUT GROVE, (near Beechwood), KY.—Fellowship Meeting, Nov. 13. Services 10:00, 1:30, and 6:30. Walter C. Enoch, Pastor.—Chas. S. Craighead, Presbyter, 321 Wallace Ave., Frankfort, Ky.

SHERIDAN, ORE.—Full Gospel Assembly, American Legion Hall; Nov. 7, for 3 weeks or longer; Evangelist A. Knudson and Party, Crosby, N. Dak. L. L. Wilkerson is pastor.—By Evangelist.

FREEMONT, ILL.—509 W. American St.; Nov. 12, for several weeks; Paul S. Rahneff, of Bulgaria, Speaker.—James Clark, Pastor; by Paul Noeske, Secretary.

JAMAICA, L. I., N. Y.—Calvary Tabernacle, 168th St., just north of Jamaica Ave.; Nov. 7-12; T. J. Jones, London, England, Speaker.—Vernon G. Gortner, Pastor.

CLARKS SUMMIT, PA.—North State St.; Nov. 12, for 2 weeks or longer; Sergius L. Fraser, Winnipeg, Canada, Evangelist. All nearby assemblies invited to co-operate.—George E. Dych, Pastor.

CHELSEA, MASS.—113 Hawthorne St., C. A. revival Nov. 12-26; Arlene McQuillan and Marie Griffith, Ebensburg, Pa., Evangelists. C. A. sectional rally Nov. 25. J. Earl Douglas is pastor.—By Evangelists.

MEXICO, MO.—Nov. 7, for 3 weeks or longer; A. G. Snider, Minneapolis, Minn., Evangelist.—Russell Thompson, Pastor.

CHEYENNE, WYO.—Bible Conference, 211 W. 18th, Nov. 14-19. O. L. Mabry, Teacher.—Omar S. Johnson, Pastor.

ALLEN, NEBR.—Nov. 14, for 2 or 3 weeks; C. E. Thurmond, Evangelist.—E. J. Dewey, Pastor.

TRENTON, N. J.—681 Princeton Ave., Nov. 7; William and Virginia Gunderson, Evangelists.—Frederick H. Huber, Pastor.

NACOGDOCHES, TEXAS—302 So. Freedom St.; Nov. 12, for 3 weeks or longer; Glen R. Kelly, Birch Tree, Mo., Singing Evangelist.—Fred Morris, Pastor.

PUYALLUP, WASH.—5th and 4th Ave. S. W., meetings in progress until Nov. 26, or longer; John E. Kabisch, Compton, Calif., Evangelist.—A. B. Crabb, Pastor.

PERRY, OKLA.—Church Dedication, 9th and Grove Sts., Nov. 12; Geo. W. Hardcastle, District Superintendent, in charge.—H. D. Stanley, Pastor.

MINNEAPOLIS, MINN.—Fremont at 25th Ave. N., Nov. 12;—Evangelist and Mrs. B. H. Campbell, Dallas, Texas.—Russell H. Olson, Pastor.

PEORIA, ILL.—Hamilton Blvd. and Randolph Ave., Oct. 29—Nov. 19; C. Stanley Cooke, Hagerstown, Md., Evangelist (who has recently resigned the pastorate of the Oakland, Calif., assembly to re-enter the evangelistic field).—W. E. Wood, Pastor, Box 505.

MINNESOTA STATE CONVENTION
MINNEAPOLIS, MINN.—Minnesota State Convention, Nov. 8-9. Three services daily. Ministers from Minnesota and neighboring States expected. Credentials committee will meet with applicants for credentials. For further information write Emil Balliet, Secretary, 900 Elliot Ave., Minneapolis, Minn.—F. J. Lindquist, District Superintendent.

TEXAS SECTIONAL CONVENTIONS
Beaumont and Houston Sections, in joint convention, Nov. 7-9, at Liberty. Yoakum Section, Nov. 14-15, at Yoakum church. For further information write F. D. Davis, District Superintendent, R. 1, Box 207B, Ft. Worth, Texas. Conventions begin 10:30 a. m., the first day, then 2:00 and 7:00 p. m.—F. D. Davis, District Superintendent.

REVIVAL AND MISSIONARY CONVENTION
WOOD RIVER, ILL.—Tabernacle, First and Jennings. Revival, Nov. 14-26; Guy Shields, Evangelist. Missionary Convention, Nov. 23-26, in connection with revival; Noel Perkin, Missionary Secretary, in charge. Several missionaries will be present. Free entertainment provided for those coming from a distance.—A. T. Hickman, Pastor.

PRAYER CONFERENCE
YPSILANTI, MICH.—Michigan State Prayer Conference, Gospel Tabernacle, 420 Michigan Ave., Nov. 13-15. Three services daily. Superintendents Flem Van Meter of Eastern District and G. F. Lewis of Central District, Special Speakers, assisted by others. Free rooms provided for visiting ministers and Christian workers as far as possible. For reservations write Pastor George E. Moore, 720 Towne St., Ypsilanti, Mich.—Chas. W. H. Scott, Sectional Chairman, 1321 Mabel St., Flint, Mich.

NORTH DAKOTA DISTRICT CONVENTION
MINOT, N. DAK.—Second Annual Fall Convention, North Dakota District, Nov. 7-9. E. S. Williams, General Superintendent, will be with us. Evening services in College Auditorium. Credentials committee will meet during the convention, for those desiring to apply for credentials. For information relative to rooms, meals, etc., write Pastor L. R. Anderson, 1205 8th St. N. W., Minot, N. Dak.—Herman G. Johnson, District Superintendent, Devils Lake, N. Dak.

NEW YORK, N. Y.—Glad Tidings Tabernacle, 32nd Annual Convention, Nov. 5-26; Albert C. Bates, Fort Worth, Texas, Evangelist. Missionary Day, Sunday, Nov. 19. Missionaries from many parts of the world, dressed in native costumes, will take part. Sunday services, 10:30, 3:00 and 7:30. Week days 7:45 except Mondays. Friday afternoons at 3:00. Special Thanksgiving Day services, 3:00 and 7:30. Y. P. Rally, Nov. 25, 7:30. Broadcast, Sundays, 3:30-4:30. Station WINS, 1180 kilos.—Robert and Marie Brown, Pastors, 325 W. 33rd St., New York, N. Y.

KANSAS DISTRICT COUNCIL
TOPEKA, KANSAS—22nd Annual Council of the Kansas District will convene in Topeka Stone Church, Nov. 27-30. General Superintendent E. S. Williams, Principal Speaker. Sunday School and Missionary speakers will also be heard. C. A. Convention, afternoon of the 30th; Lloyd Logan, C. A. President, in charge. Rooms furnished to all ministers and delegates (one delegate from each assembly) as far as possible. All planning to attend and desiring reservations should write at

once to Pastor Claude J. Utley, 426 Scotland Ave., Topeka, Kansas. Ordination service the 30th.—V. G. Greisen, District Superintendent, 1017 So. Market St., Wichita, Kansas.

BUTLER, MO.—Nov. 12;—Ward Popejoy, of Phillipsburg, Evangelist.—Ray Ball, Pastor.

CUMBERLAND, MD.—Lee and Wallace St.; Nov. 5, for 3 weeks; D. H. McDowell, Evangelist.—J. L. Stewart, Pastor.

SEATTLE, WASH.—E. 69th and 8th Ave. N. E.; meeting in progress until Nov. 12; Arne Vick, Rochester, N. Y., Evangelist.—Henry H. Ness, Pastor.

WASHINGTON, D. C.—915 Massachusetts Ave. N. W., Nov. 12;—C. S. Tubby, Evangelist. B. E. Mahan is pastor.—By Evangelists.

ST. PAUL, KANSAS—Meeting in progress; Evangelist and Mrs. C. Merrill Johnson, of Hiawatha. H. Frank is pastor.—By Evangelists.

JEANNETTE, PA.—25th Anniversary Services, First Pentecostal Church, Nov. 12-25; Speakers: B. Mahan, Washington, D. C.; Flem Van Meter, District Superintendent; D. H. McDowell, Assistant Superintendent, and others. Old-time Pentecostal convention Thanksgiving Day. Entertainment provided for those coming a distance.—A. Gidman, Pastor.

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

WEST POINT, ILL.—Fellowship Meeting, Nov. 13. Services 2:30 and 7:30 at the Christian Church. Lunch will be served. Louis O. Rynning, Presbyterian.—Ehrman M. Gills, Pastor.

JOPLIN, MO.—Joplin Sectional Fellowship Meeting, Chitwood Assembly, Nov. 13. Services 10:30, 2:30, and 7:30. Bert Webb, of Springfield, afternoon speaker.—S. K. Biifle, Joplin, Mo.

NORWICH, N. Y.—Central New York Fellowship Meeting, 97 Silver St., Nov. 9. Services 10:30, 2:30, 6:30, and 7:30. Vena P. Curtis is pastor.—Robert T. McGlasson, Sectional Secretary, 20 Vincent St., Carthage, N. Y.

UHRICHSVILLE, OHIO—Southeastern Ohio Fellowship Meeting, 327 East 1st St., Nov. 13. Services 10:00, 2:30, and 7:30. Business meeting 1:30. Bring basket lunch. Hot coffee served.—Isaac Griffith, Sectional Secretary-Treasurer.

ST. LOUIS, MO.—C. A. Rally, St. Louis Section, Assembly of God, Virginia and Occola Ave., Nov. 12. Brother Bruhn, Pastor; Lester Shockley, Superintendent.—Elmer J. Boettcher, Secretary, 3182 Alfred Ave., St. Louis, Mo.

C. A. CONVENTION
BAKERSFIELD, CALIF.—Fall Convention, C. A.'s of Southern California and Arizona District, Full Gospel Tabernacle, Nov. 10-12. Floyd Hawkins, Pastor. Special speakers.—Ernest L. Friend, District President, 1301 W. 3rd, Santa Ana, Calif.

SUNDAY SCHOOL CONVENTIONS
Eastern District Sunday School Conventions: Youngstown, Ohio, Nov. 7-10. Hillman and Myrtle Sts., A. L. Hoy, Pastor. Buffalo, N. Y., Nov. 13-16, 688 Tonawanda St., G. R. Bender, Pastor. —N. T. Spong, Eastern District S. S. Secretary, 3836 Trask Ave., Erie, Pa.

ELECTRA, TEXAS—W. M. C. Rally and C. A. Rally, Nov. 13, 2:00 p. m., W. M. C. meeting, Mrs. M. S. Cross, Sectional Director, presiding; 7:30, C. A. service, Mrs. E. B. Crump, Sectional President, in charge.—Mrs. E. B. Crump, 2132 Ave. K, Wichita Falls, Texas.

C. A. CONVENTION
SACRAMENTO, CALIF.—Northern California and Nevada C. A. Convention, Bethel Temple, 21st and W Sts., Nov. 10-12. A great rally Friday evening, and then 3 services each day. Rooms at reasonable rates will be arranged for those who attend.—Paul E. Radley, C. A. President, 1518 Park Ave., Chico, Calif.

WILLMAR, MINN.—Annual Missionary Convention and Fellowship Meeting, Gospel Tabernacle, Nov. 10-12. General Superintendent Ernest S. Williams, Principal Speaker, assisted by missionaries from various countries. Fellowship Meeting Nov. 10. Services 2:30 and 7:45. Bring basket lunch. Coffee and hot dish provided.—E. Elsworth Krogstad, Pastor.

MISSISSIPPI DISTRICT CONFERENCE
Mississippi District Ministerial Conference, Sturgis, Miss., Little Help Assembly, Nov. 7-9. All ministers urged to attend, especially the presbyters. For further information write Frank H. Beard, District Superintendent, Box 52, Laurel, Miss. Free entertainment.—Harvey L. Smith, Secretary, Box 25, Noxapater, Miss.

HANNIBAL, MO.—West Central District Annual Fall Fellowship Meeting, Nov. 22-23. W. I. Evans, Principal of Central Bible Institute, will be with us with a group of singers from the school. Rooms furnished as far as possible, and entertainment otherwise as usual. Iowa people make a special effort to come as we have a number of new churches and ministers to welcome into our midst at this meeting. Further information from Pastor Glenn Renick, Box 93, Hannibal,

After Their Own Pleasure

A STORY FOR YOUNG FOLKS

By Edith B. Pedersen

"Shalt Honor Him, Not Doing Their Own Ways, Nor Finding Their Own Pleasure."
Isaiah 58:13.

A story for young folks which is distinct from much of today's output, portraying as it does, young people as they actually are, and making a strong appeal to all who enjoy stories cut from real life. It is not at all "preachy," yet in the varying experiences of Don and Lorel, one is sure to see the difference between being a Christian and just belonging to Church activities. The faithful characterizations of the young people, the genuine dialogue, and the probing of the young minds and hearts of today will bring a new thrill to young readers. Aspiring youths will see in Don Coever's triumph a faithful reflection of what they would like to achieve in their own lives, and girls in the first flush of womanhood will find in Lorel's victory over the temptations which money and position provide only too liberally a spiritual success which they might well strive for themselves.

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