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Follow after
righteousness,
godliness,
faith,
love,
patience,
meekness.

2 Tim. 3:11

"He Humbled Himself"

Jack D. Saunders at the General Council

What manner
of persons
ought ye to
be in all holy
conversation
and
godliness?

2 Peter 3:11

Natural birth is the beginning of life for each of us. But when the Lord Jesus Christ came into the world that was not the beginning for Him. That was but a stage in His existence. His life is timeless and eternal, without beginning and without ending.

Jesus said, "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." John 16:28. That was the great controversy which the Jews had with Him—He claimed that He came forth from God. It is written of Him, "The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made."

We read in Phil. 2:5-8: "Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

Some teach that the devils and demons are eventually going to be converted. One of our ministers was speaking to me about this doctrine, and he asked me what Scripture there is to contradict it. I pointed him to Heb. 2:14, 15 which says: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham."

That passage of Scripture proves conclusively that neither the devil nor any fallen angels will be converted. Jesus took upon Himself the form and the nature of those for whom He died. He did not die

for angels, for He did not take upon Himself the nature of angels. He took upon Himself the flesh and blood of man and died for those of Adam's race.

I have often tried to visualize that scene in Bethlehem, after Christ had humbled Himself and had come down. In this twentieth century everything is done to bring us into the world in a sanitary and solemn manner. All is hushed. The doctors and nurses are robed in spotless white. But in Bethlehem there must have been such a din. I have been in Palestine and have heard the muleteers, the camel drivers, and the rest. The racket is almost unbelievable. It was amid all that noise that the Lord Jesus Christ was born into the world as a baby. What humiliation it was for the mighty Creator to be ushered into the world in so lowly a fashion.

In Buffalo, N. Y. there was a certain man who had lost a great fortune in the depression. One day he walked by the back door of the home of my brother-in-law. He was dressed in a silk hat and a frock coat. As

he walked down the alley a maid watched him. He noticed some potato peelings in the garbage pail. He looked to see that no one was near, and then quickly put them into his hat and put his hat on his head. To his surprise the maid came after him and said, "What were you doing to our garbage pail?" He replied, "I was just taking out some potato peelings for food. Wife and I lost everything in the depression and we have been living on nothing but potato peelings."

How humiliating it was for that man to make such a confession! But it was a far greater humiliation for Christ to come into a sin-cursed world and die for you and me. I often wonder what took place in the eternal counsels of God, when the plan of salvation was decided upon thousands of years before Christ came into the world. He "verily was foreordained before the foundation of the world, but was manifest in these last times." He was "the Lamb slain from the foundation of the world." He was the most precious One in heaven, and yet because of His love and the Father's love for sinful man it was ordained before the creation of the world that He should suffer and die for the redemption of mankind.

What is it worth to you that the Lord Jesus Christ paid so much for your salvation? A certain rich man was standing on a pier watching the people fish. He became so interested that he forgot the danger of falling into the water. A school of fish swam over near the pier, and he leaned over the edge to watch them. He leaned too far and fell into the water. He tried to keep afloat but he was a very poor swimmer. A working man in overalls jumped into the water and pulled him out to safety. "Be careful next time, for the water is deep," the working man said. The rich man reached into his pocket, took out a handful

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Is not my word like as a fire? saith the Lord,

and like a hammer that breaketh the rock in pieces? Je. 23:29

A broken and a contrite heart, O God, thou wilt not despise.

Psalm 51:17

Let Us Arise and Build

Thomas J. Jones of England, at the General Council

Scripture reading: Haggai, chapter 1.

According to the Word of God, the people of God were to be seventy years in captivity, and at the end of the seventy years' captivity they were to be restored to their land. The Word of God cannot be broken; so when the seventy years were accomplished God began to stir the people. He stirred Cyrus the king to issue an edict favoring the return of the Jews, and what a devoted people they were when they left Babylon—what to do? To build the house of God that lay in ruins.

Now *we* are not concerned with literal building, but *we* are building a spiritual house. God's building is not temples made with hands but in the beings of Blood-bought people who are living stones in the wonderful edifice God is building today.

It was a very godly, devout, holy company of people that left Babylon. They had many difficulties to face, many hardships, much sacrifice, and self-denial. In the second chapter of Ezra is the Holy Ghost's permanent record of all that were sufficiently interested to leave the ease and comfort of Babylon and go out to build the house of God. I believe God keeps a record today of the men and women who are sufficiently moved and stirred with zeal for the cause of Jehovah to deny themselves in order to plant a testimony to God in different localities in this country as well as in the regions beyond the sea.

There they were. It was a big job the first company of people that left Babylon under Zerubbabel had before them—a four months' journey. And what a journey it was! There was one thing that pulled them forward—the zeal for the house of Jehovah of hosts. Zeal for the house of Jehovah, zeal for God's cause! Some of them could have remained in Babylon if they had wanted to, but every one was stirred by God, and was willing to go. I think we have a description of these people in Psalm 137, where the psalmist says, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth." He meant to say, "O my God, if there is anything that captures my heart above Thine interests, Thy work, Thy house, and Thy glory, let my right hand forget her cunning and let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

We need the zeal of Jehovah today, and I thank God for every bit of holy zeal that is made manifest. But I speak to my own heart and I speak to your heart to stir up our remembrance, that the zeal for the house of Jehovah shall eat us up completely.

They went to Jerusalem, and when they got there the first thing they did was to "set the altar upon his bases." This is recorded in the third chapter of Ezra. When we return from our backsliding we put the altar upon its base. Every true movement, every true revival of God will be based firmly, decidedly, determinedly upon the

truth that Jesus died and rose again for us.

But in the fourth chapter of Ezra it tells us that while it was going on so well there came people wanting to help, and they called them adversaries. The devil does not like to see the work of God go on. So, when there was a restoration and a return to the old glory and power being staged, adversaries came along. First they came to Zerubbabel and he said to them, "Who are you?" And they told him, "Are you sure that you are born again?" They said "No." And Zerubbabel and the rest said, "You cannot touch this thing, because God's house must be built by God's people."

Because they would not allow them to help they straightway began to write slanderous letters to the highest authorities. They said, "Excuse us, but these people are not at all good people; in fact, this city has often been guilty of sedition, and we straightway counsel you that this work be stopped immediately."

They do that today. Perhaps they do not do it in the United States but they do it in our country. Especially if you are preaching the full gospel and want to build according to the pattern of the early days, there is sure to be somebody coming along and writing pamphlets or sending booklets and saying, "This is *not that*!" The only thing I want to know is, if this is not *that*, what is it? Glory!

So if you are going to build for God, get ready for plenty of opposition. Spiritual building will certainly encounter the opposition of adversaries today as then. The adversaries caused the work to stop, for I read that the authorities came down "unto the Jews, and made them to cease by force and power."

For fifteen long years those people who had been zealous for Jehovah of hosts, who had been devoted, who had been sacrificing, and who had gone to great lengths for God, settled down. So, my Pentecostal brothers and sisters, it is possible for those who have been zealous for Jehovah of hosts to cool off.

Elijah said, "I have been very zealous for Jehovah of hosts." Then God sent a chariot of horses to take him home—because it is no use telling God what you used to be. How often we hear some brother say, "I used to be a Sunday School teacher, and I used to go to street meetings,

and I used to do some preaching." Brother, don't talk about what you used to do—it is what you are today.

When the people gave up building Jehovah's house because of the adversaries and the difficulties, they cooled off, and Haggai prophesied (1:1-4): "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying, Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?"

This was an indication that for fifteen years they had cooled off. During those fifteen years they built their own houses and dwelt in them. In verse 2 the Lord says, "This people say, The time is not come, the time that the Lord's house should be built." See it? These were a people who once had run well, and now as a pretext for their coolness and their slothfulness (they were God's people and had cooled off), they claimed that it was not the time to build Jehovah's house. What *shall we* do then? Lie down and go to sleep? The prophet asks (v. 4), "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" They could talk about unfavorable conditions, and all the rest of it, but he reminds them, "You can dwell in your own ceiled houses, but My house lies waste."

I thank God that He would not let these people go to sleep without sending some one to wake them up.

That is the history of every revival, that the people have begun well in the power of the Spirit, but have cooled off and said, "It is not time to build the Lord's house," have begun to take it easy, and God has had to stir up some one else. That is the history of the Christian church from the beginning. But thank God, He will raise to prophetic office men with the Spirit of God to stir the people of God to seek the old paths and walk in the ways pleasing to God.

The Lord's house is the spiritual house. It is a sad thing when we see the people who once were on fire for God, settled down to the things of the earth, looking after their own houses. Babylon was very great in architecture and building, as you will remember, and the Jewish people brought many of these ideas back with them. So when they were not building for the Lord of hosts they were building their own houses.

I am going to suppose now. Here is a man who says, "Will you come around and see my house? It is the very latest thing in architecture; I have put in it all the very latest devices from Babylon." So he takes him around to see it. He says, "Were you at the banquet last night?" Beautiful homes

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But unto you that fear
my name shall the Sun of
righteousness arise with
HEALING in his wings.

MAL 4:2

Put to Death for Preaching the Gospel

A True Story by
Chas. Elmo Robinson

"That's the man we are looking for," a soldier yelled excitedly, lifting his musket.

But Donald Cargill's ears were good. Hearing what the soldier said he put spurs to his horse and made his escape. Having been informed that a party of soldiers were on their way to search for him, the minister had leaped on his horse and had ridden out of the city. In a narrow passage he met the soldiers armed with muskets at a point where he could turn into a cross road.

As he turned one of the soldiers called to him asking the time of day, and when the reply was given another soldier, recognizing the voice as that of the man for whom they were to search, cried out, "That's the man." But the soldiers were on foot while the fugitive minister was on horseback. So he was soon safely out of reach.

In the midst of a population who like him were sworn Covenanters, he had been playing hide and seek with death for many years. This was but one of many exciting incidents in his life as a fugitive from injustice. The Covenanters were being arrested and executed as they could be found, in the savage efforts of King Charles II to put down Presbyterianism and establish Popery in Scotland. The date of the exciting encounter just described was October 1665, and the place was the city of Glasgow.

Donald Cargill when he had completed his course in philosophy in the University of St. Andrews was urged by his father, a fine Christian gentleman, to study for the ministry. However the young man felt the weight of responsibility thus to be assumed was greater than he could bear and refused. But being importuned, he decided to fast and pray over the matter, and as a result he complied with his father's request.

Young men in our day who feel that they should enter the ministry sometimes hesitate because of the sacrifices involved; but Cargill knew that to be a Presbyterian minister meant facing the brutal and merciless persecution of the perfidious king who would stop at nothing in his efforts to bring the church under the rulership of the crown.

Today holy men confined in concentration camps and paying with their lives the penalty of the double crime of putting God first, and refusing to harmonize their preaching with the demands of the head of the State, may be read about in our magazines and daily papers. But even so, it is difficult for us to understand the difficulties under which Cargill and his contemporaries carried on their ministry in the heroic days when they were under the edict of death pronounced against them by the execrable Charles II.

We read of the Apostle Paul's being let down over the wall in a basket and so escaping a mob in Damascus, of his being stoned at Lystra and dragged through the streets by a rope attached to his ankle to be thrown on a garbage pile as dead, and of many other barbarous indignities he was called upon to suffer. However these things seem so far away that we read of them

without much excitement; but when we hear of the same "accuser of the brethren" stirring up enlightened Englishmen of the seventeenth century to do the same things to the ministers of Christ we are stirred.

In the home of Margaret Craig, a godly woman where Cargill lived he was often searched for by men sent to arrest him, but in the providence of God he was always absent, sometimes having heard of the proposed search, and at other times warned of God to absent himself. At one time a search was to be made at a place where he was scheduled to preach. He was in the act of mounting his horse to go to the preaching place when the word from God came, and he said, "I must not go yonder today." Failing to find him the soldiery in their rage fell upon the people and imprisoned many of them.

At another time he was preaching in the home of Mr. Callender when a searching party arrived. His friends put him and another preacher out through a window, and piled the window ledge full of books. The soldiers searched the house with the greatest care, even going up into the loft. All of the time the ministers were hiding outside the window behind the piled up books. A soldier came and was about to remove the books, when a maid screamed out to the commander that the man was going to take her master's books, whereupon the soldier was forbidden to touch the books. Thus in the providence of God the hiding ministers were not found.

As late as September 1680 he was still at large, preaching here and there, always a fugitive, lying out sometimes all night when the searching parties came too close. In that month he publicly indicted Charles II together with several of his leading abettors in the persecution. He recited the crimes with which he charged the perfidious king, charging him with mocking God, with perjury in breaking the oath he had taken that he would protect Presbyterianism, with commanding his armies to destroy the Lord's people, with favoring the Papists, with pardoning murderers so that they

might go forth and murder other good men, with drunkenness, incest, adultery, and lying both to God and man.

This so enraged the wicked king that efforts to arrest the fearless, faithful preacher were redoubled. He was declared to be "one of the most seditious preachers," and a price of five thousand marks was set on his head, dead or alive. He however eluded arrest and escaped into England where the Lord greatly blessed his preaching. In April, 1681 he returned to Scotland and for several weeks preached incessantly. His courage and faithfulness in declaring the message given him by the Lord were superb.

July 10, 1681 he preached his last sermon. The next morning he was seized in his bed. On July 26 he was brought to trial and, although he would not recant or turn by one iota from his lifetime practice, because he was old some were in favor of letting him live, confined in prison for the balance of his life. The vote was a tie, and the casting vote of the Earl of Argyle, the presiding officer, decided his fate and he was condemned to die. He was hanged the next day and the hangman chopped off his head with an ax.

We have not resisted yet unto blood—we have not been called upon to do so. Are we ready? If the mighty forces now arrayed against our Lord and His Christ are successful to the extent that in our day the prophecy of Rev. 13:7 is fulfilled, and he who opens his mouth in blasphemy against God is given power "to make war with the saints and to overcome them," are we ready to seal our testimony with our blood?

It is only two hundred and fifty-eight years since Donald Cargill was hanged for being a Presbyterian. We see now in the world the same sinister forces moving the men who are in power as heads of governments that moved the perfidious Charles II. Today it is not Presbyterianism against the Papacy as in Cargill's day, but allegiance to Christ against allegiance to the State as supreme. The conflict has not yet become acute in our beloved land, but distinctly it is nearer than it was. Let me close this true story with the words of Jesus,

"What I say unto you I say unto all, Watch."

Christ's Finished Work

The words of our lips profess that the work is finished; but the doubts and fears of the heart declare it is not. Every one who doubts his full and everlasting forgiveness denies, so far as he is concerned, the completeness of the sacrifice of Christ.—C. H. Mackintosh.

Error

Very holy people can hold very serious error. Therefore it behooves us to be cautious in our judgments of persons. But also, error can be disastrous of life and character; therefore, it behooves us to be equally cautious of what we believe.—D. M. Pantton.

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A Palestine Rabbi Finds Christ

Converted Through a New Testament Given Him on a Railway Train En Route from Haifa to Jerusalem

By Chil Slostowski

This testimony is sent to us by Mr. George T. B. Davis of the Million Testaments Campaign, who at the present time is seeking to place hundreds of thousands of Testaments in the hands of Jews. He sends also the important prayer appeal that is printed on this page—an appeal that is being sponsored by a number of godly ministers of the gospel.

I AM a descendant of a line of orthodox rabbis of Poland. Because of this I received a strictly rabbinical education. Thanks be to God for His spiritual gifts which enabled me to obtain the highest diplomas from two Rabbinical Seminaries when I was only seventeen years of age.

But these diplomas did not satisfy me. I continued to study most earnestly the Talmud and the "Shulchan Aruch," and other rabbinical books. When I was twenty years of age I knew by heart much of the Talmud and other commentaries on the Old Testament.

When I was twenty-five I became a rabbi at Dubno in Poland. Being very strictly orthodox I would rebuke people because they did not carry out to the letter the Talmudic traditions.

After two years in Dubno, I was called to Lodz, one of the large cities of Poland. There I held the position not only of a rabbi, but I also became a professor and teacher of the higher classes of the Rabbinical Seminary. In my addresses to the students I exhorted them to despise Christianity and even the Lord Jesus Himself. I believed all the evil stories about Jesus that are contained in the Talmud. However, at this time in the good providence of God, I met a well-informed missionary to the Jews who was working in Poland. He knew the Talmud and began to talk to me. I became so interested in what he told me that gradually I began to visit him.

Presently my relatives found out that I was having interviews with the missionary. They were greatly alarmed. After conferring together they decided to send a letter secretly to the Chief Rabbi of Palestine. The Chief Rabbi at that time was Rabbi T. Cook, who died about four years ago. They told the Chief Rabbi of the "great danger that was threatening my soul" through my having talks with a Christian missionary. They urged him to have mercy upon my soul, and to rescue me from the "great danger" by calling me to Palestine, and by sending me a certificate of entrance. They felt that in this way I would be removed quickly from the influence of the dangerous missionary. Of course during all this time I was in utter ignorance of what was taking place.

A few weeks later I received a letter from the Chief Rabbi. He spoke of various things in the letter, and quite casually mentioned that in case I had any desire to come to

Palestine he could secure for me an entrance certificate. I was greatly pleased at the prospect of going to the land of my forefathers, and gladly consented to his suggestion. A month later I received the certificate and went at once to Palestine.

Not long after my arrival the Chief Rabbi appointed me to the post of one of the secretaries of the Chief Rabbinate in Jerusalem. In addition to this he constantly showed me special favors, and wanted me to be near him. His interest in me became so evident that I began to wonder what was the cause of it. One day I frankly asked him the reason for it. Then he told me about the correspondence with my relatives and sought to show me the falsity of the teaching of the missionary in Poland.

Let me confess just here that in my talks with the missionary, his words had entered into my head only, and not into my heart, and sometimes it takes long years for the truth to reach from the head to the heart—and so it was in my case.

A Prayer for Israel

Workers among the Jews in America, Europe, Palestine, and other lands, agree that the hearts of the chosen people are more open and receptive to the Word of God and the gospel message today than ever before. The terrific persecutions in Europe, the troubles in Palestine, and the ever-increasing anti-Semitism throughout the world, have softened their hearts and made them long for security and rest of soul.

Such conditions constitute an urgent call for a great forward movement of prayer and effort on the part of Christian people to reach the Jews with the gospel and the Word of God. In answer to a mighty volume of believing prayer, and in response to an army of consecrated Christians placing God's Word in the hands of the Jews, might it not be possible that large numbers of them may speedily be born again into the Kingdom of God?

In view of the terrible plight of the Jews, and the opportunity facing us as Christians, it is suggested that Friday, December 1, be set aside as an International Day of Prayer for the Jews throughout the world.

It is suggested that believers gather together in homes, or mission halls or churches, as may be most convenient. We further suggest that two hours in the morning, from 10 a. m. to 12 noon, be spent entirely in intercession; that two hours in the afternoon, from 2 to 4 p. m., be spent in addresses on the evangelization of the Jews, and in prayer, praise and testimony; and, when it seems advisable, that a gospel meeting be held in the evening, and a cordial invitation be extended to the Jews of the community to attend the service.

As the outcome of these talks with the Chief Rabbi I began to think that perhaps he was right, and the former conversations with the missionary gradually faded out of my mind. After the death of Rabbi Cook I accepted an appointment as professor of Talmud in the Rabbinical Seminary at Tel Aviv, and was there for two years. But the Lord was still seeking me!

One day I was traveling in a railway train from Haifa to Jerusalem with several members of my committee. Directly opposite me in the car sat a young man. Presently he took a little book out of his pocket, and began to read it. Very clearly I read the words "New Testament" in Hebrew on the cover of the Book. I understood at once that he was a Hebrew Christian—a Jew because he read Hebrew, and a Christian because he was reading the New Testament.

In the presence of my committee I felt bound to protest to the young man against his reading such a forbidden book as the New Testament. I began to criticize him sharply in such a manner becoming my position as a rabbi.

The young man instead of being angry at my words replied smilingly: "Perhaps you can show me those passages in the Book that make you so opposed to it. Possibly I can explain them to you."

As he uttered these words my mind at once went back to the time, years previous, when I had read a little in the New Testament, just superficially, not with my heart but merely with my head. Nevertheless I knew that in reality there were no passages in it that should make one angry at the Book.

The thing that troubled me most just then was the presence of my companions. In order to keep their respect I must make a suitable reply to the young man. So I said: "How can I show you wrong statements in the Book since it is forbidden to read any of it?"

He replied: "How can you criticize and condemn those things of which you have no knowledge? Please read the Book first, and then you will see that there is not a single thing in it to criticize."

I was silent. What could I say in reply? Did I not know that he was right? Did I not feel the consciousness in my innermost heart and soul that there was not a single word in the Book that one could criticize or condemn?

Suddenly my discussions with the missionary in Poland years previous came again into my mind. Why had I run away from the teaching he gave me which had won all my respect?

With the rapidity of lightning

these thoughts flashed back and forth in my soul. Evidently the young man who was sitting opposite me saw the perplexed look on my face. Presently he said to me in a low tone of voice: "I see that our talk has made you become more interested in these things. May I offer you this New Testament? Please take it. I have another one at home. Your companions do not see now. They are looking out of the window at the fields." I quickly took the little Book and slipped it into my pocket.

That very evening I went to my room in Jerusalem and began to read the New Testament. Before I started to read I prayed: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." Psalm 119:18.

The Lord graciously heard and answered my prayer, and showed me things that I had never seen before. As I read I felt there was being born in me a new heart Psalm 51:10; and that new light was being given to me. Psalm 119:105. As a thirsty man drinks deeply when he finds a fountain of refreshing cold water, so I felt that night while I was reading page after page of the New Testament. At a single draught without stopping I read the Gospels of Matthew, Mark and Luke; reading on and on until 3 o'clock in the morning!

With every passing page I felt my conviction increasing and deepening that Jesus Christ was the true Jewish and prophesied Messiah. Slowly but surely I felt my laden heart and soul and spirit becoming free and rejoicing. To me it was a very new and strange feeling. At that time I had no name for the feeling. I did not know what to call it, but it was very real. Certain portions of Scripture especially attracted me. I still recall many of them. For example, when I read the Sermon on the Mount I felt a new world had opened to me—a world of glory and of beauty. Then I thought, the revealer of such a world cannot be a wicked man such as the Talmud and the Jews in days past have pictured Him.

When I came to His words: "Heaven and earth shall pass away, but my words shall not pass away," Matthew 24:35, I thought: "Such words could only be spoken by a madman, or by God Himself." And I saw clearly from Jesus' answers to the scribes and Pharisees that He was not a madman, but that He was unusually wise. So it must be true that Jesus was really the Son of God and God the Son just as His disciples claimed. John 1:1; John 20:28.

As I read the passage: "Then said Jesus, Father, forgive them; for they know not what they do"—Luke 23:34—I was deeply impressed. I compared this statement with that of Jeremiah when he was persecuted. Jeremiah was angry with the Jews and cursed them. But Jesus, even when He was nailed to the cross, had naught but forgiveness, mercy, compassion and prayer for His persecutors. What a tremendous difference! How much greater He was than the prophets!

My soul was so thrilled and inspired by what I had been reading that though it was three o'clock in the morning, instead of going to bed I knelt down for the first time in my life and prayed—for the Jews pray standing and not kneeling.

I do not know how long I prayed, but

I do know that never before had I prayed so earnestly and so definitely. I wept and asked God for Light. I besought the Lord that He would show me the Truth: which is right and which is wrong—the Talmud or the New Testament? And for the first time in my life I prayed *in the Name of Jesus!*

Following this prayer there came into my heart such peace and joy as I had never before experienced even on the Day of Atonement, though I had fasted and prayed very earnestly on that day each year. But never before had I known such peace and joy, and such assurance of reconciliation with God, as I then felt in my soul—and which, praise God, has continued from that hour until the present time. I knew beyond any shadow of doubt that the Lord Jesus was the long foretold Messiah

Why Should We Give Thanks?

We should give thanks because we live in a land of religious liberty, where we can worship God according to the dictates of our conscience. We should give thanks not only that the laws of America guarantee religious liberty but also protect from bigotry, intolerance and persecution. We should give thanks because we can go to the store for the purchase of food without the need of a bread card issued by some dominant political party, and we can travel from coast to coast without the need of passports or other papers of identification. And while we are giving thanks we should pray that these blessings may never be taken away from us and also pray for those who do not have the same glorious privileges we enjoy. Yes, we have much reason for the giving of thanks this Thanksgiving Season.

And while we are counting our own blessings let us not forget the needs of our older pioneer ministers who because of age or infirmity have been laid on the shelf from active service. Let us share our blessings with them. Only twice a year is this need presented to you. Let us give a good offering this Thanksgiving Season. Send your offering either through your own church or direct to J. R. Flower, Treasurer, 336 W. Pacific Street, Springfield, Missouri.

of the Jews, and the Saviour of the world, and I accepted Him as my own personal Saviour.

After this I went to bed, but I could not sleep. I was still under the new consciousness of joy and peace and assurance. Then I heard a real voice saying to me: "Do not escape from Me any more. I will use you to glorify My Name and to be My witness." I wish to point out that it was not imagination but a real fact. Immediately I answered: "Lord, here am I."

From that time my life has not belonged to me but to Him. In that very moment I yielded myself entirely to Him—under all circumstances. I feel that even this is not nearly enough to repay Him for all that He has done in saving my soul from death.

Alas, at first I was a secret believer, like Nicodemus. Inwardly I knew that the Lord Jesus Christ was the Messiah of the Jews and my personal Saviour, but outwardly I continued to perform my rabbinical tasks and duties. For two months

I led this dual life. But oh! how oppressed and distressed I was in my soul. Finally I said to myself: "Stop; I cannot go on leading such a double life. I cannot go on serving God and Mammon." Matthew 6:24. Then came the decision to confess Christ openly—come what would.

That same day I told my committee that I was leaving my position as a rabbi, and that they were free to look for someone to take my place. They were greatly astonished! They urged me not to leave and said that if my salary was too small they would increase it. Then I witnessed to them very definitely that the Lord Jesus Christ was the Messiah of the Jews and my personal Saviour.

Persecutions rapidly followed but these did not deter me in the least. I knew beforehand that they would come. They stoned me in the street, and I was in bed for a week while a doctor came twice daily to bandage my wounds. When the Jews saw that persecution did not move me they tried another plan.

A wealthy Jew offered to adopt me as his son and heir if I would give up Christianity. I said to him: "If you can give me peace in my soul, nearness to God, and the forgiveness of my sins, then I will return to Judaism."

He replied: "I cannot give you these things, for I do not have them myself." The man approached me no more.

Later when I was in such danger that I did not know what to do I met an American missionary in a Bible depot. He began to speak to me in Hebrew, and on hearing of my conversion and of the danger to my life, he advised me to go at once to Beirut in Syria. He also gave me a letter of introduction to the pastor of an evangelical church in that city. I went to Beirut and, after being there two months, was baptized. Soon afterward I entered a Bible School near there, and I have now completed its course of study, and am witnessing day by day to my fellow Jews.

My method of witnessing to the Jews is two-fold. First, I show them from the Old Testament Scriptures that the Lord Jesus Christ is the true and foretold Jewish Messiah. I have already found more than 200 passages in the Old Testament which prove this fact beyond any doubt. In the second place, I show them the great superiority of the teachings of the New Testament over those of the Talmud. The blessing of God is resting upon this method, and already some of the Jews to whom I have witnessed have declared to me their faith in Jesus Christ as their Saviour.

* * * * *

Mr. Slostowski recently returned to Palestine. His wife and four children are still in Poland. Mrs. Slostowski is the daughter of a rabbi and all her life has lived in a strictly orthodox manner.

Will not all those who read these lines pray earnestly that Mrs. Slostowski and the children may be truly saved; and that the husband and family may be reunited; and that together they may accomplish blessed and glorious things for the Kingdom of God?

To be truly devout, we must not only do God's will, but we must do it cheerfully.—St. Francis de Sales.

THE SUNDAY SCHOOL LESSON

The Self-Humbling Christ

Lesson for November 26. Lesson text:
Hebrews 2:5-18.

Behold the infinite condescension of the Son of God! Described in the first chapter of Hebrews as being eternal, all-powerful, coequal and co-existent with God, He is shown in chapter two voluntarily humbling Himself, becoming man, subject to all the limitations of man, submitting to death on the Cross, all in order that man might be saved, delivered from the power of Satan, and exalted throughout eternity!

The Necessity of His Humiliation

Heb. 2:5-9.

Behold the dignity of man! Verses 5 to 8b. God created man to be the ruler of the earth; he was to be the representative of God, and king here below. This is the writer's thought in these verses. God did not give rulership over the earth to angels. No! To Adam, as representing the whole human race, he gave dominion over all the works of His hands (Gen. 1:27-28; 2:19, 20); but—

Behold the descent of man! "We see not yet all things put under him." Adam failed to possess this divine sovereignty given him by God. He sinned and came under the penalty of sin which is death, subject to Satan's bondage. His dignity was lost, his condition hopeless, but—

Behold the destiny of man! "We see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." What is the writer's meaning? He glories in the fact that God's purpose was not defeated. Man shall yet be exalted. He shall yet reign with Christ and share His throne! Rev. 3:31; 5:9-10. How can this be? Because Jesus became a man, suffered temptation, fulfilled the law, tasted death for every man, and is now at the right hand of God exalted, His presence there as a man, and representing man, a guaranty that all those who follow Him shall one day be there too!

The Fitness of His Humiliation

Heb. 2:10-13.

Was it fitting that God should allow His only Son to suffer humiliation and death? Some people find in the suffering of Jesus something unbecoming in the character of God. They say, "How cruel of God!" But was it?

"It became Him (God)." The writer expresses, not merely a negative, that it was not unworthy of God, but at the same time, the positive assertion that it was "becoming" of God to allow the Cross, in other words it was in keeping with His divine attributes, His love, His wisdom, His holiness. Why so? Because, in "making the captain of their salvation perfect through suffering," God was "bringing many sons to glory"! The humiliation of Jesus was absolutely necessary to the salvation and exaltation of man! Jesus Himself taught this truth. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The rule applies to us. The way up is down. The way to exaltation is humiliation. Beloved, let us humble ourselves!

The writer further proves the fitness of the humiliation. "For both he that sanctifieth and they who are sanctified are all of one (of God)." Jesus is the Son of God by nature, but He became man that we might become sons of God

by grace. "For which cause he is not ashamed to call us brethren." How can it be that Jesus is willing to recognize us as brethren? Not because of anything in us, but because of the greatness of His love. There are some proud people who are ashamed to be identified with some relative, or individual whom they feel to be inferior to themselves. But if Jesus is not ashamed to be identified with such miserable creatures as we mortals are, how can we dare to feel above the lowest of our fellow men!"

The Results of His Humiliation

Heb. 2:14-18.

He broke the power of Satan. "Forasmuch then as the children are partakers of flesh and blood, He Himself also likewise partook of the same; that through death he might destroy him that had power of death, that is the devil; and de-

"LET THIS MIND BE IN YOU
THAT WAS IN CHRIST"

He riseth from
supper—and began
to wash the
disciples' feet.

John 13:4,5

ARE YOU TOO PROUD
TO ASSIST THE LOWLY?



liver them who through fear of death were all their lifetime subject to bondage." The death of Jesus brought to nought the power of the devil. And what is the power of the devil? Sin. Because of sin man fears death knowing that to die in sin means eternal punishment. But Jesus suffered the penalty for sin, not His own for He had none, but for the sins of the world. He died for our sins. Therefore, all those who by faith are united with Him can look at the termination of physical life no longer as the penalty for sin, but only as a passage for them as it was for Him to a new and glorious life of triumph and blessedness.

"For verily he took not on him the nature of angels; but he took on Him the seed of Abraham." It was not to help angels that Jesus became man and died, but to help "the seed of Abraham," not merely the Jews, but all those who will by faith receive Him, thus becoming the seed of Abraham. Gal. 3:7.

He became our High Priest. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Our merciful and faithful High Priest! How wonderful! Because He became a man and suffered temptation Himself, He is able to sympathize with us in our temptations. And because He was victor over temptation, because He died and ascended into the Holy Place in heaven, there to present before the Father His own blood as a complete and everlasting sacrifice for sin, He is our merciful and faithful High Priest, ever living to make intercession for us, with power to enable us to overcome even as He did!—J. Bashford Bishop.

PROVED

Do you remember that dear old saint whose Bible was found after his death with the word "Proved" written again and again in the margin? When the passages were examined, they were all found to be promises. "I will never leave thee nor forsake thee"—"proved." "When thou goest through the waters, I will be with thee"—"proved." "Though thy sins be as scarlet, they shall be as white as snow"—"proved." "Where sin abounds, grace doth much more abound"—"proved." He was setting his seal that God is true. And with these fifty years behind me I should like to do the same thing. Forgiveness, comfort in sorrow, strength in temptation's hour, triumph even in the face of death—how many soever are the promises, they are all "Yea" in Jesus Christ.—J. D. Jones.

SINKING TO RISE

Gentile monarchs "lord it over on them." Alexander, weeping that there were no more worlds to conquer, died in debauch. Hannibal, who filled three bushels with the gold rings of slaughtered knights, perished at his own hand in exile. Caesar, who took eight hundred cities and caused a million deaths, was stabbed to death by a friend. And Napoleon, after reaching the throne of Europe over eight million corpses, died in the hands of his enemies. But it is not so among us: "But whosoever would be great among you" shall be a minister among you.

It is an astounding revelation, for it carries this priceless fact that everything that lowers me, lifts me; that all that forces me down, forces me up; that every pang, every renunciation, every boycott, every indignity we suffer for Christ is measured and treasured. By deepening our characters, suffering is actually creating our thrones. So the Lord presents Himself as our Model—"For the Son of Man came to serve."

There is the path to the stars; we must do as Jesus did. He poured out God's golden truths. He suffered with men, and for men. He led them to the Father, to pardon, and to grace. He sympathized and wept with them. He poured out His heart upon God's children. He fed the hungry, healed the sick, taught the ignorant. At last He laid down His life for others. The Lord reached the heights of glory because He plumbed the depths of suffering.—R. W. Wolfe.

ACTING QUICKLY

A godly woman unexpectedly received a legacy of \$5,000. True to her practice maintained in poverty she at once put \$500 into her Tenth Box and it was used in Christ's work. She never mentioned the disposal of the tenth, but after her death there was found entered in her diary the day she received the legacy: "Quick, quick, before my heart gets hard."

THE DYING WORLD AND THE LIVING WORD

MONEY FOR MISSIONS

It is estimated that the total cost of Protestant missions in the whole world amounts to about \$59,000,000 per year, says *The Gospel Minister*. The home churches supply about \$31,000,000 and the mission churches themselves make up the balance of about \$28,000,000.

A HAVEN FOR REFUGEES

From the Washington *Associated Press* comes reports of the possibility of settling 30,000 German Jewish refugees in the Philippine Islands, which should offset the predominating Japanese influences there and thus please authorities both in the Philippines and in the United States.

ANOTHER JEWISH SETTLEMENT

Reports the *Jewish Chronicle*, 120 Jewish workers have established a new settlement near Yaarot Hacarmel, in Palestine on the spot where last year ten Jewish workers were massacred. Despite strife and bloodshed, the rebuilding of the Jewish national home has continued.

JEWISH CONVERSIONS

The *Contemporary Jewish Record* reports officially that there were 4,500 Jews "converted to Christianity" in Italy during the past year. No doubt most of this number became Roman Catholics. Italy does not look upon these people as Jews after they have received "Christian baptism."

GOSPEL OF MATTHEW FOR JEWS

Some Jewish Christian scholars have prepared a special edition of Matthew's Gospel with explanatory notes for Jewish readers. This would make an ideal tract for distribution among your Jewish friends and neighbors. The price is 15 cents a copy, and they may be ordered from the Hebrew Christian Alliance, 3508 Ogden Avenue, Chicago, Ill.

THE PARTITION OF POLAND

Public Opinion of October 6 gives the following figures as to the division of populations in Poland: In the territory annexed by Germany are 18,000,000 Poles, 2,250,000 Jews, and 750,000 Germans and others. In the part annexed by Russia are 5,000,000 Poles, 1,000,000 Jews, 6,000,000 Ukrainians, and 2,000,000 White Russians and Lithuanians.

MASS SUICIDE IN POLAND

While Hitler was making his triumphal entry into Warsaw, says the *Jewish Chronicle*, throngs of refugees were still fleeing in terror. Many Jews, unable to escape, preferred to take their lives rather than submit to the horrors of Nazi rule. Numbers are said to have drowned themselves in the Vistula, or to have jumped to death from ruined buildings.

In the Soviet-occupied areas Jewish leaders and educators are also suffering beneath a Soviet attack on Jewish religion and Zionism.

HISTORY TOLD IN ADVANCE

On the day of Hitler's speech to the Reichstag, answering Roosevelt's appeal for peace, Raymond Clapper began his column in the *New York World-Telegram* with these words: "For mechanical reasons this dispatch had to be written before Hitler spoke. But one can't write for tomorrow in these times. No man knows what tomorrow will bring."

But in 1 Thess. 5:1-6 God says that His children are not in the dark concerning the future as others are, for He has told us concerning the times and seasons. We know that the happenings of the world today must come to pass; we know the general trend which events will take; and best of all, we know that very soon "He that shall come will come, and will not tarry." Heb. 10:37. The coming of the Lord is the hope of the Christian in these dark days.

THE TWO WITNESSES

When the assassins of M. Calinescu of Rumania were caught they were executed on the scene of their crime and their bodies were left lying in the street till the following day. Probably this is the first modern example of the public execration of corpses. It reminds us forcibly of the prophecy of Rev. 11:7 which tells how God shall send two witnesses to preach during the Tribulation and that they shall be killed, their dead bodies being left to lie in the street for three days and a half.

TWO LIQUOR STORES TO ONE CHURCH

According to a *United Press* dispatch Lucille Hinshaw, Oklahoma State director of Scientific Temperance, told the national W.C.T.U. convention in Indianapolis that there are 437,000 legalized liquor stores in the United States and only 245,000 churches. As a comment on this unfortunate state of affairs we quote the words of Theodore Roosevelt, former President: "The liquor traffic tends to produce criminality in the population at large and lawbreaking among the saloonkeepers themselves." No wonder crime is on the increase in America!

BEASTS OF PREY

Again and again the nations are being spoken of in the newspapers as beasts of prey. Says the *New York Times* concerning the fate of Poland: "Germany having killed the prey, Russia seizes the part of the carcass which was unusable to Germany and plays the noble role of a hyena to the German lion."

This terminology is a confirmation of God's view of the corruption to which He said Gentile world powers would come. In Daniel 7 and 8 world powers are represented as beasts of prey. We are living in the day when these beasts are prowling.

CHINA'S ARMIES

"The Kings of the East" (Rev. 16:12) are not far behind the western powers in preparation for Armageddon, comments *Dawn*. General Chen-cheng, the Chinese Vice-Minister for War, says: "China's man-power has been hardly touched by two years of war. The Chinese Army, which had a little over 1,000,000 men when the war began in July, 1937, has since been increased to 2,500,000 front-line effectives. We have available at least 15,000,000 able-bodied men of military age who have had some training, can be drafted at a moment's notice, and later with a relatively short period of intensive instruction would be ready to march to the front. Over 8,000,000 able-bodied men have received military training between 1935 and 1938, and for the current year it is planned to train 4,500,000 others in various parts of free China."

THE PLAN OF THE NAZIS

Hermann Rauschnig was President of the Danzig Senate, a sincere Nazi, but when Adolf Hitler ordered him to persecute Danzig Jews and Catholics he deserted Nazi-ism. So states *Time*, further reporting that Rauschnig has written a book exposing Nazi-ism. In it he says that Germany's real rulers, a small Nazi inner circle, have one program—power; one plan—plunder; one tactic—terror. They expect a socialist "second revolution" which will destroy the last remnants of Christianity and individual freedom and reduce the German people to collective serfdom. Then, in alliance with Russia, they will carve up the world. Written in 1938, Rauschnig's book predicted the Nazi conquest of Czecho-Slovakia and an eventual German-Russian alliance. Whether his statements are correct or not, it sounds very much like the nature of the "king of the north" in Daniel 11. But of him it is written, "He shall come to his end, and none shall help him."

CHRISTIAN JEWS

So many bitter things have been said about Jewish Christians by their countrymen that we appreciate the following commendation written by Al. Segal in the *Jewish Sentinel*.

"I am mindful of a group of converted Jews who live in Baltimore. They call themselves Christian Jews, by which they mean they are still Jews, who religiously believe otherwise than most Jews do. They publish an interesting little paper called *The Mediator*. It is indeed, almost like any other Jewish paper in its worrying about the current pain of Jews, and in its protest against their persecutors. These converted Jews have not been able to escape the agony of Israel, and don't seem to want to. They appear to be better Christians by remaining conscious Jews."

LENIN'S CONFESSION

When Lenin set up the Communist state in Russia, he threw out belief in God as the means of liberating the masses. But according to the following story, given in *Word and Work*, he changed his mind. The story is told by Micheal D'Herbigny: "A Hungarian priest, a former classmate and confidant of Lenin, heard from him, during a lucid interval in his last illness, a statement which he repeated verbatim to me. 'I have,' said Lenin, 'been mistaken. It was, I suppose, necessary to liberate a multitude of oppressed people; but our method has provoked other oppressions, frightful massacres. You know that my awful nightmare is to feel myself drowning in an ocean of the blood of countless victims. To save our Russia, what we needed (but it is too late now) was ten men like Francis of Assisi.'"

It is not too late, even now, for Russia to be saved if she will accept the gospel. Paul declares that the gospel of Jesus Christ "is the power of God unto salvation to every one that believeth." Rom. 1:16. The people of Russia need our prayers.

SPIRIT-GIVEN PRAYERS

For Deliverance

David had many enemies, and because of this he constantly sought the Lord for preservation. There are twelve psalms that follow one after another—from the 3rd to the 14th—where we find this man of God calling on the Lord in his day of trouble for deliverance and victory.

We too have an enemy. Peter exhorts us, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist stedfast in the faith." Back of the devil are principalities, powers, rulers of darkness, and many wicked spirits. Realizing this, the many Spirit-given prayers of these twelve psalms are singularly appropriate to us.

We too can pray, "Oh let the wickedness of the wicked come to an end; but establish the just," and each one of us who is attacked can declare as did David, "My defence is of God." Psalm 7:9, 10.

But David not only prayed for victory, he also praised. Hear him in Psalm 9 crying, "I will praise Thee, O Lord, with my whole heart." For he has the assurance that, "The Lord also will be a refuge for the oppressed, a refuge in time of trouble." v. 9. But at the same time he does not cease to cry to God. In verses 13 and 14 he cries, "Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, Thou that liftest me up from the gates of death: that I may shew forth all Thy praise in the gates of the daughter of Zion."

As we make this petition ours, the Lord will answer, and we shall be able to take the attitude of the psalmist as he declared, "I will hope continually, and will yet praise Thee more and more." Psalm 71:14.—S. H. F.

THE REGIONS BEYOND

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

Our first Christmas in Central America was rather a unique experience, though none the less a happy one, for it had seemed for days that there might not be time to have Christmas at all.

We had left Mexico City away to the north of us, and had made the journey south, partly by rough, narrow-gauge train, partly by car over very rough roads, and had crossed a river in a dug-out canoe. There were three in our party—my wife and little boy three years of age and myself, with all our baggage, entering a strange land for the first time, knowing no one, going in to win them to Christ.

While in Mexico we had purchased a few small gifts for each other as the Christmas season was drawing near but in all the excitement of travel we had not given them much thought. There had been unexpected delays, and the worry of making out with uncertain-looking food sold at wayside stops, together with little or no rest for four or five days and nights had been sufficient to drive any festive thoughts from our minds.

After some difficulty in getting across the border because the officers said we did not have sufficient money with us, we finally came into the town of Santa Ana only to find that the one family we had been in touch with had moved from the address they had given us.

As no one seemed to know where they could be found we went to a hotel, where I left my wife and baby and I started out in quest of this man—Francisco R. Arbizu. I made inquiries at stores, of people on the street, and by being directed by many from one place to another, I really did learn the shape and size of the town that day before Christmas. Christmas meant nothing more to that town than any other day, for the Christ and His birthday were not honored among those poor, darkened hearts.

It was dark when I returned to the hotel that evening, but I had found my man. We decided to stay in the hotel that night and have our Christmas together as a little family before moving out the next day. That evening I went out on to the street again and procured a few things to add to the ones we had brought with us, but my purchases were very limited, both because of the shallowness of my pocket and because there was very little to be found.

When I came back to the hotel I found that our little son had already said his prayers and was sound asleep. We took from our suitcases the gifts we had for each other and the things

I had just procured and arranged them as attractively as possible on a table. With heartfelt thanks to the dear Lord for having brought us

safely on our journey and for a good bed to rest in we laid our weary bodies down and slept.

The morning of December 25 dawned upon a happy little family in a strange hotel room in a strange country but with a blessed Christmas spirit pervading all our surroundings, and most especially our hearts. We thanked our Heavenly Father for His Son Jesus and for Salvation, and that He had sent us to this dark land to tell the story of His birth, death, and resurrection to its people. We felt that a new era was before us as we began that new day in a new land and in a new work.

When our little boy awakened the joy and excitement in his eyes could not have been keener had he beheld the most beautiful and costly Christmas tree in the homeland. Together we opened our gifts and rejoiced quietly in the joy and blessings of Christmas.

Mid morning came all too soon and the rest of the day was spent in finding a home for ourselves, registering and getting our baggage through inspection and many duties which had to be done, though not exactly the customary things to do on Christmas day.

Since that day we have been privileged to spend many Christmas days in that land, but the most precious experience has been that of seeing Jesus born anew in the hearts of many hundreds of those dark-skinned Central Americans.

They Are Our Brethren

Thus goes the story of one missionary family's first Christmas in a strange land. In our large missionary circle there are many families who could relate similar experiences, and some with no gifts at all in their suitcases and some with a nucleus of native Christians for whom they must provide a little Christmas spirit as well as food, clothing, and other necessities of life. Little do we ever hear of the real sacrifices our missionaries make or of the pleasures they deny themselves which we count commonplace, because most of them do not dwell on that phase of missionary life—their consuming passion is to find joy in their task whatever it may involve of hardship.

They are our brethren, taking our place in the "uttermost parts of the earth," and the least we can do for them is to share with them what we have. Let us share our Christmas joy with them this year by sending them a special Christmas offering to cheer their hearts and to help lift the burden.

We are hoping to be able to add a little to each missionary's remittance that we send out at the end of this month. We trust there will be sufficient to go around so that each one may have a share. Only a little over a week remains till time to send out our Christmas offerings, and we need your help to be able to do it.

Send your contribution now to the "Missionary Christmas Fund," Foreign Missions Department, 336 West Pacific Street, Springfield, Missouri.

RELATED ANNOUNCEMENT

We have just learned of the arrival of little Kenneth Merlin Barth, born June 20 in Japan in the home of Mr. and Mrs. Norman Barth.

Christmas on the Mission Field

As related by a pioneer missionary now home on furlough

Brother Barth explained that because of the press of many duties, he had overlooked letting us know before. We trust the Lord's blessing will rest upon this family and especially upon the new little son.

NOTE OF EXPLANATION

Some of our missionaries have suggested that we let our Evangel family know that possibly the reason they have not heard regularly from the missionaries is because of disrupted transportation conditions and because mail is moving more slowly now than in normal times, and some letters are not getting by the censors. We trust that our contributors will be patient with the missionaries and continue their help which is needed now more than ever. The mail will be coming through in due time.

PETER AND PAUL OF PERU

R. Couchman and O. Pitt

Pedro and Pablo (Peter and Paul) went out from the church at Miraflores as simply as the disciples of old, looking to the Lord for His grace and sufficiency for their every need. At the end of their three-weeks journey Pablo wrote home: "We arrived in Chilia very tired but with the blessing of the Lord in our hearts and full of love for souls. It rained heavily through the mountains and we stumbled and fell in the mud, found ourselves unable to sleep because of fear of the lizards and other jungle beasts down on the Marañon River, shook with nervous attacks when obliged to cross the river; but now, praise God, we are doing the work of the Lord and many souls are accepting Him."

In this field of service where the Lord has placed them, Pedro and Pablo hold five services a week besides an open air meeting in the public square on Sunday evening. Already more than twenty-five have been saved and are seeking the Baptism in the Holy Spirit with broken, hungry hearts.

Persecution Follows Victory

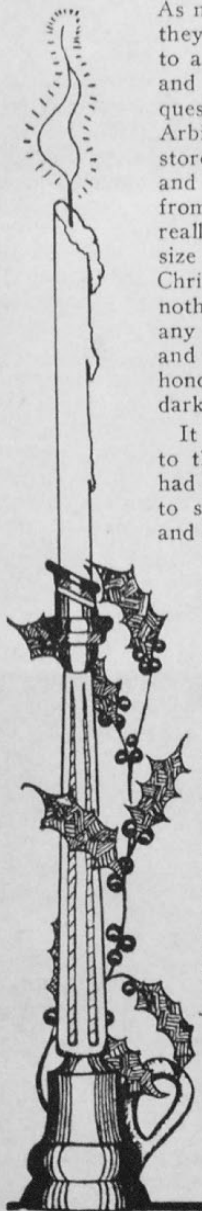
Satan always works hardest where the Lord is especially blessing. Persecution has already come to those who would follow Christ. One new believer, because he would not drink with them, barely escaped being stabbed to death by drunken companions with whom he was working. Afterward Pablo told him he should be happy in that God loved him so much! Together they raised their hands and praised God with hearts full of joy.

Another brother was stoned on the way home to his farm by former friends who now hate him because he will not walk in their wicked ways any longer. Nevertheless, praise the Lord, God still works and the hearts of the people are still hungry.

Four believers want to go to Bible school to prepare themselves for the work of the Lord. One of these is a man of the upper classes, of real capacity who wishes to devote his time and talents to Jesus instead of wasting them in drunkenness as he used to do.

Books Sold Without Return

Pablo took a number of Bibles, Testaments, and song books with him to sell and thus help



on his expenses. Soon he wrote back: "How shall I get along here? I have given out my books on credit, but the people are so poor that they cannot possibly pay. I have nothing with which to buy even soap, much less other things. Nevertheless, spiritually I feel wealthy. The Lord is blessing and comforting me so that I could shout aloud for joy!"

The Miraflores church where Pablo was a member for the eight years since his conversion sent him a check for about five dollars, part of which was especially designated for soap! Very soon Pablo, Pedro, and Pedro's wife, thus helped by the offering, decided on a trip to preach the gospel in a number of towns round-about. These brethren are deeply consecrated and earnest workers for God. Pablo is soon to receive his license and Pedro will be returning to begin his studies in the Bible school. They need the prayers of every Christian that God will bless their efforts and make them a real blessing to many.

STEPPING OUT FOR GOD

The Chinese brethren of Kansu Province, Northwest China, are moving forward, trusting in God for a self-supporting, self-governing, and self-propagating Chinese Christian church in Kansu.

This is the good news James and Rhoda Vigna are reporting. The workers of Kansu Province recently met in conference to elect their own Chinese superintendent for the year. Helping him in his work is an executive committee of five, and one representative deacon from each of the more than twenty assemblies in Kansu. Let us all remember to pray that God will guide and bless these brethren in this forward move.

"On their way to the conference," write the Vignas, "some workers stopped in Titao to see Joseph Ma who has been unable to do active work for the Lord because of lung disease. They invited him to attend the meetings with them but he declined on account of his illness. As they prayed together, the Holy Spirit spoke through his mother telling him to go to the conference, and there he should be healed and speak words of wisdom. Upon being urged again, he declined and said the Lord would have to make His will known to him personally and provide the means for him to go.

"The conference had begun already when Joseph Ma arrived in a hammock chair borne by some men. How the workers did rejoice as he testified how the Lord had provided everything! The next day, during prayer, while the Spirit moved graciously through the assembly, one of the brethren called him by name, crying out to him to arise for he was healed.

"Immediately Joseph Ma arose, and a little later, spoke for four hours without stop—a thing which would have been utterly impossible in his former condition. He continued to take an active part in the meetings and returned home as the elected superintendent of the Kansu Chinese church! Truly God hath done great things!

Hard Ground

"We have been shocked lately to hear some at various times take a stand brazenly in the presence of all, declaring they do not want Jesus as their Saviour. When admonished that judgment is coming, they retort, 'Let Him punish me now, and prove that He is true!' Thank God, His mercy is not so easily exhausted!

"However, these are exceptions, for the majority listen well. We were privileged to

baptize another Chinese Christian lately, and we praise God for these who come one by one. The cares of this world have come between God and some who seemed to be drawing nearer to Him. Please pray with us that God will make Himself so real to them by His Spirit that they, too, will learn to count all else but loss for the excellency of the knowledge of Christ Jesus our Lord!"

BENGALI WORK PROGRESSING

M. L. Ketcham writes of the blessing of God upon the Bengali work in India. "An Indian doctor who not long ago violently opposed the gospel and persistently tried to thwart the efforts of the Indian workers was recently baptized, joyfully submitting to the very Lord he once opposed.

"In another part of the Bengali field is an opening which, at the present, cannot be met. A large mission work with hundreds of Christian people has been left practically without a leader and we have been invited to take charge. With our present force of Bengali-speaking missionaries and workers this is impossible. Please pray that God will supply the necessary workers that these hungry souls may not be denied the Bread of life.

"A short time ago we were privileged to



Our Bible school in Miraflores, Peru. Faculty members left to right are Mr. and Mrs. P. H. Hall, Olga Pitt, Ruth Couchman and LeRoy Williams.

baptize a young aboriginal who is a college student. His people are to India what the American Indians are to America. They make very staunch Christians when won to Christ. For some time we have felt the need of an educated, Spirit-filled worker from these people to do effective work among them. We pray that this convert will receive a mighty infilling of the Holy Spirit and be made a real apostle to his own people.

"We should like to send this young man to Bible school if some one would take upon his heart the burden of his support which would amount to five dollars each month.

He Still Heals

"God has done a marvelous work for our youngest boy, Jimmy. When we left America we were told that the condition of his heart would make him an invalid for life; and, after arriving in India, a mission doctor diagnosed his case as a heart disease which is often incurable. Now this same doctor tells us that his heart is perfectly normal. From a bedfast condition to glowing health almost overnight! How we do praise our wonderful Master, and thank all who have held with us in prayer."

NOT DRUNK WITH WINE

The Vernon Fullertons send greetings from Sao Paulo, Brazil, and rejoice at the movings of the Spirit in their midst.

Recently a man who had given his house for church services and who, with his entire family, had been saved, became very hungry for the Baptism in the Holy Spirit. Early one Sunday morning he began to pray and continued thus until that night when the Lord wonderfully baptized him.

He spent the whole night rejoicing and praising God. "He was like a drunk man," said his wife later. Praise God it can still be said, even in Brazil, that "these are not drunken as ye suppose—but this is that which was spoken by the prophet Joel."

Others also are hungry. A short time ago the Fullertons made a week's journey into the interior. In one place they were invited to speak to the congregation of a denominational church, the pastor being an American missionary. The people seemed quite pleased to have them, and did not reject their testimony concerning the Baptism. The missionary is very much interested in the work of the Assemblies of God and expressed his desire to receive all that God has for him. Let us remember to pray that God will lead these people into the fullness of His Spirit.

A Catholic Lady Healed

An elderly lady of Sao Paulo was very sick. The doctors pronouncing her case incurable without an operation, the success of which was very doubtful. Brothed and Sister Fullerton visited her, finding her so old and feeble and poor that she had decided not to have the operation, but just to await the consequences.

Knowing that she had been a devout Catholic throughout her life and knew nothing of the healing and saving power of Jesus, the Fullertons seized the opportunity to witness for the Master. After reading and explaining the Word, they knelt and prayed for her. Praise God, she is now healed and able to walk about. She says she now wishes to follow Jesus, but needs prayer that she may be completely delivered from idolatry and Catholicism.

MISSIONARY WORK IN ETHIOPIA

The Council of the League of Nations on May 2 tacitly acknowledged that Abyssinia (or Ethiopia) is now to be called "A Province of Italian East Africa."

According to the *International Review of Missions*, the British and Foreign Bible Society has kept open its depot at Addis Ababa, but the future is uncertain. The Hermannsburg Mission has been allowed to continue its work in Addis Ababa and partially to resume itineration in the interior. The United Presbyterian Mission hospital remains open, and the Sudan Interior Mission continued till last August when compensation for mission property, expropriated by the Italian Government, was paid and the Mission was refused permission to take up other sites. The seven remaining missionaries were forced to return home. The whole future of Protestant work in Italian East Africa must depend largely upon the Waldensians and other Italian Protestants.

PATIENCE

Never be discouraged because good things get on so slowly here, and never fail to do daily that good which lies next to your hand. Do not be in a hurry, but be diligent. Enter into the sublime patience of the Lord. Be charitable in view of it. God can afford to wait. Why cannot we, since we have Him to fall back upon? Let patience have her perfect work, and bring forth her celestial fruits. Trust God to weave in your little thread into the great web, though the pattern shows it not yet.—George MacDonald.

GOOD NEWS

Gathering Scrap

In Lamar, Missouri, where I grew up there lived a man named C. Hast. He was in the scrap business. He would pay good money for old iron, copper, zinc, bottles, rags and paper—a junk dealer. The boys of that community went about looking for scrap. We prowled around any old deserted place or vacant house peering everywhere, looking for scrap. If we found anything that Mr. Hast would buy we grabbed it and were off to his junk shop to sell it.

When I become grown I knew a man in Joplin, Missouri, named Walker. He did as we boys used to do in Lamar. Everywhere he went he was looking, looking, trying to find some one he could take to Brother Wright. Brother Wright was the pastor of the Methodist Church, and whenever Mr. Walker could find a man or boy whom he could get to turn from his evil ways and accept the Lord, he would take him to Brother Wright who would take him into the church. People said that Mr. Walker got more people to join the church than Brother Wright did himself.

It didn't matter to us boys how small a piece of cast-off metal it was, or how dirty it might be; if we could get hold of it and take it to Mr. Hast we did it. Mr. Walker was that same way. It didn't matter how poor or mean or wicked a man or boy might be. If Mr. Walker could get the sinner man or boy to listen, he would tell him about Jesus, about how fine it is to be a Christian, how wonderful it is to be a Christian father and show the boys and girls in his family the way to heaven. He would get his arms around the poor man, talk to him, pray for him and cry over him, and likely as not he would get the man to turn and be saved. Then he would take him to the church. We took our finds to the junk shop; but he took his finds to the church.

The old iron we took to Mr. Hast was melted up and made into nice new stoves, or plowshares, or other articles. Thus what had been lost was made over into something good, because we boys looked and tried. The sinners Mr. Walker brought to God were made over too, made into children of God and given eternal life, because Mr. Walker looked and tried.

Mr. Hast said: "Boys, go out and find the junk and bring it to me. I will buy it and you will receive wages." The great God says to you, "My son, go into all the world and tell people about Jesus, bringing them to Me. If you will you shall receive wages, for he that turns many to righteousness shall shine as the stars, for ever and ever." We boys did it. What are you going to do?

If we had failed and a piece of scrap iron had been left lying in a weed patch, going to waste, no one would have been much hurt. But if one of us fails to go out and do as Mr. Walker did, many of the boys and men, women and girls will be lost, and Jesus will be grieved. I think too He is going to say to us if we fail Him, "I gave My life for them, and you cared so little for what I cared so much for that you would not even try to get them to accept My salvation. I do not want that sort of folks in My presence. 'Cut it down, why cumbereth it the ground?'"

No one man can go into all the world and preach the gospel to every creature, as Jesus straitly commands us. But all of us together can do it. I spoke to an old lawyer, a fine man of about sixty, asking him to be a Christian. He said, "I have wondered for the past thirty years why no one came to me, inviting me to be saved. You are the first one who ever did so." He let me lead him to repentance, and he lived a Christian life for almost thirty years more.

Are you a lost man, dear reader? If your

life should be snuffed out today would you have Jesus for your Friend to show you the way to heaven? If not, I plead with you, be saved today. Get alone somewhere with God, and have a plain talk with Him. Tell Him you are a sinner, and that you want to be saved. He will receive you. Read John 3:16, and then turn to John 6:37. God wants to save you. Don't wait another minute; if you do it may be too late—too late!—C. E. R.

"HE HUMBLLED HIMSELF"

(Continued from Page One)

of coins, and picked out a dime. "Here, my good man," he said. "Here is a dime." As the people on the pier saw what a meager reward he gave, they cried, "Shame on you!" But the working man said, "Never mind, perhaps that is all he thinks his life is worth!"

Are you saved? Do you know that Jesus went down into the cruel jaws of death in order that your sins might be forgiven? Then I would ask you how much it is worth that Jesus should die for you. What have you done to show Him your gratitude? Some are so ungrateful that they will not stoop and bear the cross. Some are not willing to do anything for the Lord. When I hear preachers having to plead with people to give of their time, their means, and their talents for the Lord, I wonder what salvation is worth to them.

**He shall baptize
you with the Holy
Ghost and with fire.**
Matt. 3:11

In John 19:1 we read, "Then Pilate therefore took Jesus, and scourged him." Do you realize what those words mean? I know what it means to be scourged, for I saw the last man scourged who was ever scourged in the Navy with a cat-o'-nine-tails. I never want to see such a thing again. It was during the Boer War. This man had been unruly and he refused to be disciplined, so he was tried and sentenced to fifty lashes.

When the time for punishment came all the crew were called on the after deck to witness the scourging as an object lesson. The man was stripped to his waist, his feet were tied to the floor, and his hands were tied also. A man six feet three inches tall held the cat-o'-nine-tails. They consisted of a three-foot handle and nine thongs. Each thong was six feet long and had nine pieces of lead studded in the leather. They dipped the thongs in brine to make them pliable. The doctor felt the pulse of the man, then said, "All right, come out and take the punishment." The man with the scourge measured off the proper distance so that the lashes would wrap around the offender's body.

I will never forget that first blow as it fell. It caused the blood to literally squirt out of the man's body. Again the big man brought the lashes down and drew them off. But before ten lashes had been given that poor fellow was groaning; the saliva was dripping from his mouth mixed with blood. After twenty-five lashes the doctor stepped over and felt the man's pulse. "All right, go ahead," he said, and they gave him twenty-five more. Finally he was just a beaten, groaning mass of flesh. When the big man put down the scourge he picked up a bucket of brine and dashed it over the furrows on the poor man's body. My heart beat like a sledgehammer as I saw the agony that man was going through.

My Lord stood in Pilate's judgment hall beneath a worse scourging than that. They beat Him with lashes to which were attached sharpened

pieces of bone. It tore the flesh from His back. The prophecy of Psalm 129:3 was fulfilled literally: "The plowers plowed upon My back: they made long their furrows." Does it mean anything to you? You sing, "I love Him." You *should* love Him. But do you love Him enough to go through humiliation with Him? I believe in shouting when the Spirit of God moves that way. I suppose there is no one in our movement who enjoys shouting more than I do. And I believe in dancing in the Spirit. But there are times when we need to engage in solemn meditation and contemplate something of what Christ has endured for us.

We claim to have had a deep experience in God. We have been separated from sin, washed in the Blood, filled with the Spirit, and made to know the healing power of the Lord. Let us remember that Jesus said, "Unto whomsoever much is given, of him shall be much required." If God has given you a greater revelation of His love and of His power, He will demand from you a greater response. If He has given you a greater conception of the value of the humiliation of the Lord Jesus Christ, He is looking for a manifestation of that same humiliation in your own life.

I am going to be frank, friends. I never "pulled my punches" when I was in the ring, and I do not pull my punches when I preach. One of the greatest troubles in our Pentecostal circles today is that we are getting too nice. We are afraid of a little humiliation. We do not want a finger of scorn pointed at us. But if we wish to take upon ourselves the nature of Christ we will have to share in His humiliation.

Some years ago when I was holding meetings in the East the pastor asked me if I would go with him to see the editor of the newspaper. We went to the editor's desk. The pastor said, "I want to introduce you to Brother Jack Saunders." The editor said, looking up, "Oh, yes, you belong to this Pentecostal outfit, don't you?"

An outfit! Something began to get hot inside of me. I felt resentful because he said that I belonged to an outfit. I am Irish, and the comeback was right on my tongue, when the Lord whispered, "Well, aren't you an outfit?" I said, in my heart, "Lord, what do you mean?" He said, "Do you fit into the modern ecclesiastical scheme?" I said, "No, Lord." He said, "Then you are an outfit." Do you fit in with the churchianity of today? Do you fit in with the rummage sales, the oyster stews, the chicken pie suppers, and all the rest of the activities? If you don't, you are not an infit but an outfit. And the Lord whispered, "You are an outfit, and you ought to be thankful that you are being outfitted by the Holy Ghost."

I felt so happy that I began to dance right in front of the editor. He said, "What is the matter with you?" I said, "I'm happy because I belong to an outfit."

When Moses came down from the mount he found Israel worshipping a golden calf. They had forsaken the commandments of Almighty God and had gone after the things of this world. Moses was so incensed that he broke the tables of stone and tore down the image. He stood in the gate of the camp and said, "Who is on the Lord's side? Let every one who wants to worship God come outside the camp."

Friends, the glory of God is outside the camp. Where did Jesus die? Did He die inside the gate—inside the ecclesiastical environment of Jerusalem? No, they took Him outside the city. But the glory of God went with Him. "Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach."

As I have traveled up and down this country and Canada I have observed, to my extreme sorrow and grief, that many of our assemblies are turning away from the old paths. Some of our preachers are afraid to hear a message in tongues and the interpretation. They are ashamed of the manifestations of the Holy Ghost. May God have mercy on us when we are ashamed of

what He does. We need to humble ourselves and let Him have His way, no matter what people may think. Go outside the camp and see the glory of the living God.

Jesus humbled Himself, but that was not the end. God's irrevocable law began to operate. God has spiritual laws which are as irrevocable as His natural laws. One of His laws in nature is, "Whatsoever a man soweth, that shall he also reap." One of His laws in the spiritual life is, "He that humbleth himself shall be exalted." Jesus "humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him."

Men and women have said to me, "Brother Saunders, do you think I will go up in the Rapture?" I am no prophet. I can simply suggest that there are four outstanding characteristics of the Lord Jesus Christ mentioned in the Bible, and if you have those four characteristics I believe you can expect to rise to meet the Lord when He comes for His saints.

First, we read that He was "holy." Are you? There seems to be a tendency among us to be frightened at the word "holiness." Why is it? The Word says that without holiness "no man shall see the Lord." I am an ex-Nazarene preacher and I believe in holiness. I am going to preach holiness. There would be far less trouble in our assemblies if our preachers pinned the people down to holiness. Preach to them the grace of God that will do the work of holiness in their lives.

Second, He was "harmless." Are you? The Word says, "Blessed are the meek, for they shall inherit the earth."

Third, He was "undefiled." Are you? The Lord said of those in Sardis who had not defiled their garments, "They shall walk with Me in white: for they are worthy."

Fourth, He was "separate from sinners." Are you? The divine promise is, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

Because of these four characteristics, Jesus was "made higher than the heavens." May God help each of us to incorporate that quartet of qualities in our spiritual beings so that we may be ready for Jesus' coming.

Because Jesus humbled Himself, God highly exalted Him. Undoubtedly Stephen saw Him as He hung on the cross, but the next time Stephen saw Him was when he was before the Sanhedrin and looked up. He saw Jesus standing on the right hand of God. Today in spirit we can "see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor." He bore a cruel crown of thorns upon His brow, but God with His wonder-working hands transformed it into a crown of glory. Do not be afraid to bear the crown of thorns, being made to suffer for His sake, for God will give you in exchange for it a crown of immortal glory one day.

You and I gave Him humiliation. It was because of our sin and guilt that Jesus humbled Himself to die on Calvary. Why then will people complain that God demands too much of humanity? Whatever He demands of man He bore Himself when He came into this world to live as a man and to die for sinners. Nothing He asks us to do can compare with what He has done for us.

The process is humiliation, exaltation, and coronation. First there was Bethlehem and Calvary; second there was resurrection and ascension; third there was His coronation in the courts of heaven when He was crowned with glory and honor.

When George VI was crowned King of England the ceremony was broadcast, and I was privileged to listen in. Following the coronation the radio tuned in to all parts of the British Empire where

the people rendered homage to their new king. A voice said, "London calling Bermuda and the West Indies." A reply came, "Bermuda calling London." "Render homage to your king." "We the people of Bermuda and the West Indies render homage to King George VI and Queen Elizabeth. God save the king!"

Again the voice came, "London calling Canada." "Canada calling London." "Render homage to your king." The reply came, "I, Lord Tweed-smuir, Governor-General of Canada, on behalf of the Canadian people, render homage unto King George VI and Queen Elizabeth." Then there was a switch to a microphone in Regina, Saskatchewan, and a voice from western Canada said, "I am just a farmer boy, twenty-one years old. I am standing before the microphone in my overalls. On behalf of the farmers of Saskatchewan I render homage to King George VI and Queen Elizabeth."

By that time I was bawling my heart out. What a picture it was! They shall come from the north, the south, the east, and the west to render homage to King Jesus one day. "For all nations shall come and worship before Thee."

The broadcast switched over to the Province of Quebec, and a girl began to render homage in French. I thought how they shall come from every nation and language and tongue to render homage to King Jesus. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. "For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14:11.

Then the announcer called Australia, and the Honorable Bruce answered to render homage on behalf of the Australian people. They switched to New Zealand and I heard a Maori and a white man telling the world that both the blacks and

the whites rendered homage to King George VI and Queen Elizabeth.

After hearing this world-wide broadcast the Lord began to speak to my heart. I was in Washington, D. C., and that night in Brother Mahan's church I preached on the final consummation of all things. I told the people how the Lord Jesus Christ shall "sit upon the throne of His glory, and before Him shall be gathered all nations." Matt. 25:32. And those who have followed Him shall also sit enthroned with Him. The whole universe shall render homage to our Lord.

I heard a voice echo throughout the universe, "The throne of God calling all heaven." A reply came, "Heaven calling the throne of God." "Render homage unto your King." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Again I heard a voice saying, "The throne of God calling earth." I heard the answer, "Earth calling the throne of God." "Render homage unto your King." "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever."

Then came the call, "The throne of God calling hell." And the answer, "Hell calling the throne of God." "Render homage unto your King." And out of hell I heard them saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." These are the words of "every creature which is in heaven, and on the earth, and under the earth."

Wherever you may be, whether in heaven, earth, or hell, you will have to render homage to King Jesus. Why not do it now? If you yield to Him now, you may sit with Him in His throne on that great day. As I listened to the broadcast my mind went over to Cannes, France, where the Duke of Windsor was no doubt listening before a radio. As all that adulation was going up to his younger brother he may have said to himself, "I might have had all that homage but for the love of a creature of time. For the love of a woman I left it all." I have nothing to say regarding the right or the wrong of his marriage; I simply say that because of his love for a creature of time and sense he lost the throne. Friend, do not allow anything of time and sense to rob you of a place in that glorious company that shall reign with King Jesus in His throne.

AN ENTIRE CHURCH CONVERTED

A few months ago an entire Roman Catholic church embraced Protestantism, reported the *Montreal Protestant Church News*. Mr. D'Anjou, erstwhile parish priest at Fontenelle, County of Gaspé, in the Canadian province of Quebec, with his congregation of some eighty families, joined the Presbyterian Church. The relationships between the priest and the Bishop of Gaspé were strained for months, and the final break came when the priest refused to ask his parishioners for certain assessments which the bishop demanded but which he felt they could not pay. A new priest was appointed but when he arrived Priest D'Anjou and his entire flock had taken steps to become Presbyterian. The Bishop of Gaspé has confirmed the news that this entire parish has severed their connection with the Roman Catholic Church. Let us pray that the "conversion" shall become real by the fact that every member has put his faith in Calvary's finished work and has been truly born again.

NEUTRAL IRELAND

Mr. De Valera's Government in Eire (Irish Free State) has adopted a policy of neutrality in the European War, reports *Public Opinion*. While Eire does not include all of Ireland, the northern part being loyal to Britain, yet the fact is significant, since Ireland was not a part of the old Roman Empire which, Bible students believe, is to be revived.

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WHAT OTHERS ARE SAYING

PERILOUS TIMES—I believe that if England and France are defeated by a totalitarian power, the hope of free institutions as the basis of modern civilization will be jeopardized.—*Dr. James Conant, President of Harvard University.*

THE DANGER-POINT—The danger is never to religion. The danger is to those who abandon religion. For where material values are set above spiritual values, religion ceases to be vital. And, where religion is no longer vital, pagan philosophies move in. The need of the world today is for vigorous spiritual strength flowing from divine guidance.—*District Attorney Dewey of New York.*

THE SECRET OF HUMILITY—It requires much courage to be alone with God. It is then that all which is of self, all subtle egotism is searched and hunted out of the soul. It cannot live in His presence. The praise of men becomes as dust beneath the feet, and the soul trembles even to receive any honor of men, or to be recognized in this world as of any worth.—*Amy Wilson Carmichael.*

SCIENCE AND SIN—Science has transformed our mode of living, but it has offered us no advance in caring for the needs of man's soul. The scientific treatises comment little on sin and forgiveness. Medical science has made tremendous strides, but improvement of man's physical condition leaves him yet a sinner needing redemption. Because the world is spurning the Cross of Christ, the divorce rate is going up, our jails are fuller than ever before, insanity is on the increase and moral standards have lapsed treacherously.—*Prof. Enoch C. Dryness of Wheaton College.*

LET US ARISE AND BUILD (Continued from Page Two)

and sumptuous banquets! They are interested in their own houses, but God's house lies waste. Street meetings are forgotten, home missions are neglected, souls are dying without God—they care not as long as they have their own houses. I am trying to make a present-day application of it. Ceiled houses or God's house—which shall it be? We are living in the last days. God is appealing to our hearts that we should not be so busy building our own houses and seeking our own interests, for God house lies waste in many a land.

"Now therefore thus saith Jehovah of hosts: Consider your ways." Verse 5. That is the thing we have to do. God sees the condition of the people, and He gives them the reason for this condition. He says, "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put into a bag with holes." God is giving some of the reasons why calamities and drought happen to His own people. It takes God to put His finger on the cause.

Consider verse 9, for instance: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith Jehovah of hosts" (God understands the reason why.) "Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." It does not take a theologian to explain some of the things that happen at times. They were "sowing much, and bringing in little," and the reason was the things of God had not their rightful place.

"How can you expect a blessing," He said, "when you are so interested in your own affairs and you have absolutely no concern about My house?"

"Ye drink, but ye are not filled with drink; ye clothe you, but there is none warm." You know, the only people that are "warm" are those who are doing something for God. I don't mean physically warm, I mean warm-hearted. He said, "If you put Me first, you will be warm." Glory to God! If we love the Saviour, I declare to you we will put the interests of God first. He said, "All these things are happening to you—to bring you back to the work of the kingdom of God."

He said, "He that earneth wages earneth wages to put it into a bag with holes." That is to say, all labor was largely futile and without purpose because there were holes in the bag. So if God is first in our hearts, He will bless the smallest thing that we do. There will be no holes in the bags of the man or woman who puts the house of God first.

"Ye have looked for much, and, lo, it came to little; and when ye brought it home, I did

blow upon it." God can blow on things, to blast as well as to bless.

Now, beloved, the Word of God is as precious to us as it was to them, and this portion that I read to you is as much inspired as Acts 2:4 or John 3:16. God's Book is all profitable.

Who wants to be successful? Who wants to be fruitful? There is one way to do it. Put God first. Put the things of God first. Let zeal for the Lord of hosts eat you up. And then He says in the second chapter, "From this day I will bless you." Some can take these promises out of a promise box and say they are for them. I do not think it is right to do that, because certain promises belong to certain people—people who fulfill certain conditions. When the people had got into the right place God said, "From this day I will bless you." And He will bless us from the day that we put Him first, from the day that the things of God are in their rightful place.

And He said, "I called for a drouth upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and

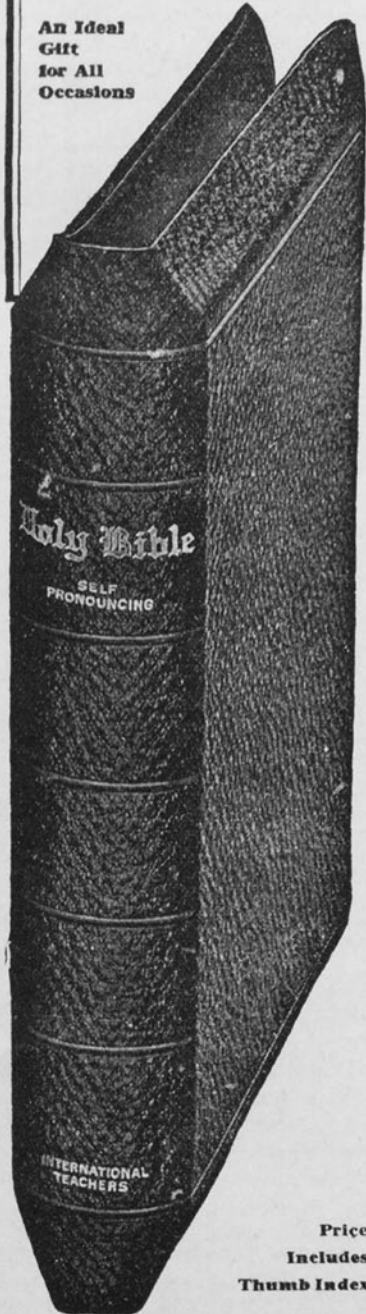
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a Lu. 3, 23
b Ps. 132, 11
Isa. 11, 1
ch. 22, 42
Acts 2, 30
Psa. 1, 3
c Gal. 3, 16
d Ruth 4, 18

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upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." Why? The Lord called for a drought upon the land simply because His own people were worldly-minded and built their own houses, utterly forgetting the cause for which they really had come from Babylon—to build the house of God. Brother, sister, we can find the cause of any calamity by saying, "Is God first, or are our earthly interests first?" "Put Me first," says God, "and I will begin to bless you from that day."

Now what did God want them to do? He says (v. 5), "Consider your ways." It is good for God's people to consider their ways. It is good for God's people to take reproof right to heart, to judge themselves. Paul says, "If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord." Three times this statement occurs in the book of Haggai, "Consider your ways."

"Go up to the mountains (v. 8), and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah." Verse 8. Climbing mountains is hard work. "But go up the mountain," says God. "Never mind your own interests, begin to do something for the Lord." "Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord."

Let us get some wood, let us get together and go to work, let us see that the testimony is spread abroad in localities not touched by the message of salvation; let us give sacrificial service and deny our own interests. Paul said, "Be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Beloved, I believe that God has raised up the Assemblies of God to build the house of the Lord again according to the Word of God. He has called us out of Babylonian captivity and confusion that we might build according to the Word of God. We are not to stop to look after our own interests, but remember that building is a costly job. The devil is still at large, and that is why there is so much antagonism against the work of God. The Lord says, "Put Me first." If you will take time to read these chapters in Haggai, you will find that God says He will bless in material things if you will put Him first. He will bless even in the smallest things.

How long do you think it takes to get a revival? Verse 1 says, "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest." "Then (v. 12) Zerubbabel the son of Shealtiel, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord." And "they came (vv. 14-15) and did work in the house of the Lord of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king." So it took them twenty-three days to start a revival.

In verse 12 it says that the people "obeyed the voice of the Lord their God." It does not say they merely admired the word of Jehovah. They obeyed it. "To obey is better than sacrifice," and when they heard the prophetic word they obeyed.

And in verse 14. "And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God." This was the second stirring they had. The first stirring came when they left Babylon, about which you read in the first chapter of Ezra. You see, people who have been stirred once need to be stirred again. Jehovah stirred them again. Thank God, He did not leave them in their

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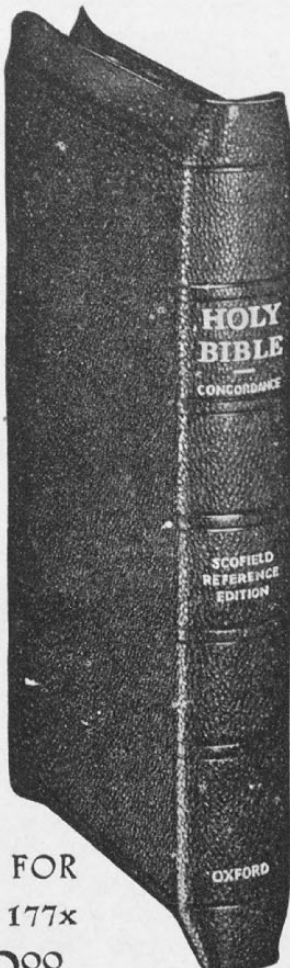
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SPECIMEN OF TYPE
14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of



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carnal things. The Lord came to save the situation.

God is going to get His house built. If we will not build it He will get someone else to build it. Who wants to be among the builders? Who wants to begin to shout when they bring forth the headstone? It says, "He shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." When the headstone is brought forth and the work of God gets under way, you must excuse us if we shout!

Do I speak today to any brothers or sisters who find themselves side-tracked, who find that they have built ceiled houses and God's house has been allowed to lie waste? I should like to be Haggai, or I should like to be Zechariah, and rouse your spirits again, and bring you to the old paths once more. God stirred them, they obeyed the word of Jehovah, and they came and did work in the house of the Lord of hosts. Broth-

ers and sisters, this is a special word to us as Pentecostal believers today. We cannot rest on what used to be. I received the Baptism in the Holy Ghost in 1915, but I cannot rest on what happened so long ago. We must be stirred today. The vision must be before our eyes, we must build again, and as we build God will bless us. "From this day will I bless you." Amen.

THE BLESSING OF THE JEW

The London *Spectator* tells how England is profiting by the coming of Jews from persecuted areas. Many Jewish firms have moved to England from Germany. The valuable fur trade of Leipzig has passed to England, also the greater part of the leather bag industry. The refugee manufacturers bring with them the good will they have built up in Holland, Denmark, Switzerland, and other lands.

For Your Spare Moments

Paul wrote to the young man Timothy, "Give attendance to reading." 1 Tim. 4:13. Reading of the Scriptures is a needful part of a young man's spiritual life. Every young person does some reading, but sometimes it is literature that is either definitely harmful or simply valueless. It is wise to have good reading matter handy for the spare moments when you are tempted to read something which is questionable. Next to the Bible, we would urge you to keep Full Gospel publications in your home, including the *Christ's Ambassadors Herald*.

Young and old are finding the *C. A. Herald* helpful and interesting. The November issue contains a sermon by Pastor U. S. Grant that you should read. It is the message he delivered to the young people at the General Council Meeting. Two gripping stories of personal experiences are also presented. One is by Evangelist Vincent Roccaforte, a former Roman Catholic for whom the Lord has done wonderful things. The other is the story of a young European Jew named Alexander Marks, who was disowned by his family for accepting Christ but who has been owned of God in a signal way in his gospel ministry.

An informative article on missionary work in Mossi Land, French West Africa, is presented by one of our missionaries, now in America, Arnold C. Weston. The current chapter of Myer Pearlman's devotional studies in the Book of Revelation, another feature, gives an enlightening explanation of some of the strange figures in that Book—the dragon, the woman, the man-child. There is also a splendid article concerning modern archeology that tells how true science is confirming the truth of the Bible. There are four *C. A.* topics which alone are worth the price of the paper, and several shorter writings, all of which combine to make the November *Herald* a paper you would not want to miss.

The cost of the paper is but 5 cents a copy, 60 cents a year, 2 years for \$1.00, mailed anywhere. Subscribe today and have it delivered to your door every month. When you have read it, you will want to pass it on to your loved ones and friends. CHRISTMAS IS NOT FAR AWAY. WHY NOT GIVE YOUR FRIENDS A SUBSCRIPTION TO THE *HERALD*? WE KNOW THAT SUCH A GIFT WOULD BE ACCEPTABLE TO THEM AND PLEASING TO THE LORD. Send your name and address, and your friends' names and addresses, to the Gospel Publishing House, 336 W. Pacific St., Springfield, Missouri, and enclose a money order to cover. The cost is small. The time is short. Do it today.

Do You Plead Guilty?

One of the most destructive means of undermining confidence in the church life, is criticism. It is a deadly weapon often used by parents and others unconsciously to undermine Christian influence.

An evangelist recently remarked with deep feeling: "One way to keep a revival back is when people who profess to enjoy the deeper life, go home on Sunday and criticize the minister's sermon at the dinner-table in front of their children. That is a wicked way and grieves the Holy

Ghost." How painfully true. Parents discuss a minister's faults and mannerisms at the dinner table, not realizing that thereby they are tearing down what by their prayers they have labored for years to build up.

Two women were discussing their pastor's limitations and lack in the presence of the son of one of them, and the young man spoke up and said, "Is that the way you feel about his preaching? I used to think he was fine but I do not care to go and hear him now."

Some years ago a woman came to us with a worried look, "My boy is losing interest in Pentecost. I can't get him out to the meetings." Little wonder! She had criticized the faults and failures of Pentecostal people in general, and ministers in partic-

ular, before her children, until they lost confidence in the work that was dear to her.

We once visited in a home where the minister and others were discussed unkindly in the presence of unsaved children. We groaned inwardly as we thought of the influence of the slighting remarks. We were not surprised as we got ready to go to the next service to hear the young lad say, "No, I'm not going to *that* church." The mother sighed as she said to us, "I can't get them to go." Their minds had been poisoned, and the result from such influences is that they often lose interest in everything that is spiritual.

What is the remedy? More love. Love covers the faults and failings of our brethren.



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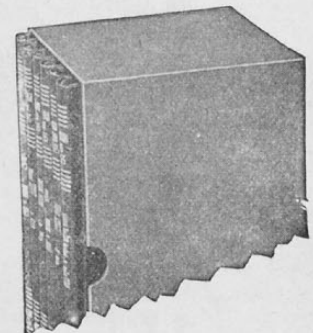
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In the family life children disagree among themselves and often under restraining parental influence. But let anyone make critical remarks about their parents or their brothers and sisters, and they are up in arms. A pastor and people are one big family, bound together by spiritual ties that are dearer than the ties of kinship. Should we not guard the reputation of our brothers and sisters in the faith as zealously as in the family? Even more so, as greater issues are at stake—the salvation of our boys and girls, for whom Christ died. An unkind word, a slighting remark, can never be recalled. How true the couplet,

Boys flying kites haul in their white-winged birds,
But you can't do this when you're flying words.

Once uttered, they leave an influence that cannot be wiped out. The love that "thinketh no evil" will guard our lips from the unkind word, the scathing remark, and cover as with a mantle the foibles and shortcomings of our fellow-laborers.—Anna C. Rieff.

HERBERT BUFFUM WITH THE LORD

Sister Lillie Buffum writes us from Long Beach, California, that on October 9, 1939, Brother Herbert Buffum, the well-known song writer, went to be with the Lord. Brother Buffum wrote about a thousand songs, many of which are quite popular with our Pentecostal saints. At his funeral service, in which Brother Louis Turnbull and other ministers took part, four or five of Brother Buffum's songs were sung, including "I'm Going Through" and "I'm Going Higher Some Day." We desire to express our sympathy with Sister Buffum and the children in their loss.

A short time before Herbert Buffum went to be with the Lord he wrote the following poem:

JUST SAY I'VE GONE AWAY

Don't say I've died—although I cease to breathe,
And you should gaze upon the empty clay.
Don't call me "dead," but constantly insist
I'm living still—I've merely "gone away."

There's something so repulsive in the *dead*.
Though beautiful and charming yesterday
To me it seems so *weak—undignified*;
So, please—for my sake say, "Just gone away."

Then—think this way, 'twill help to lessen grief:
Just think, he always knew he couldn't stay,
And always loved to move about so much.
He's living still—he's only *gone away*.

And then form plans to come and visit me
And 'neath the Tree of Life for hours we'll play
As little children play here in parks;
I'm sure you'll like it—where I've gone away.

WHERE THE EVANGELS GO

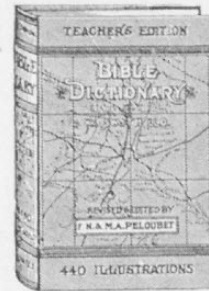
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GENERAL COUNCIL FELLOWSHIP

The following names were added to the General Council ministerial list during the month of October, 1939.

Anderson, Cecil B., El Dorado, Ark.
Atwell, W. Lee, Oklahoma City, Okla.
Baum, A. N., Havana, Ark.
Beatty, Mrs. Harriette F., Covington, Okla.
Blankenship, Warren E., Shamrock, Fla.
Bougher, Johnie T., Delaware, Ark.
Brown, Bessie B., Florala, Ala.
Brummett, Ursula E., Knoxville, Tenn.
Campbell, Irby, Bells, Tenn.
Childress, Alfonso, Collins, Ark.
Dahl, Ruth L., South Yarmouth, Mass.
Deramo, Joseph, Searcy, Ark.
Duncan, Gable A., Zylks, La.
Ellison, William A., Bronx, N. Y.
Evans, Lavada S., Shreveport, La.
Ezell, Henry C., Scott, Ark.
Friesen, Douglas J., Enid, Okla.
Garrison, Ray, Winslow, Ark.
Gibson, John W., Iowa, La.
Goodwin, Wesley A., Waxahachie, Tex.
Hacker, William H., Magazine, Ark.
Harper, Joe H., McCamey, Tex.
Harris, Ila Lee, Daytona Beach, Fla.
Harrison, Roba, Geary, Okla.

Howze, Charles D., Haines City, Fla.
Isom, Cyril, San Antonio, Tex.
Jeter, E. Louise, Enid, Okla.
Johns, Annie B., Tallahassee, Fla.
Jordan, Isaac N., Owassa, Ala.
Kelly, John B., Bossier City, La.
Leatherwood, James C., Knoxville, Tenn.
Ledbetter, Marion T., Chickasha, Okla.
Lee, Bessie, Atmore, Ala.
Lowe, Joseph E., Florida
McCoy, Vilbert V., Humboldt, Tenn.
Mauldin, Cleve F., Calhoun, La.
Medley, James H., Sentinel, Okla.
Miller, Margaret, West Monroe, La.
Miner, John C., Tulsa, Okla.
Myers, William J., Oklahoma City, Okla.
Penney, Johnie M., London, Ark.
Pumphry, Harry T., Marianna, Fla.
Reddick, James W., Eufaula, Okla.
Rockholt, Thomas F., Knoxville, Tenn.
Rodgers, General C., Bonifay, Fla.
Russell, J. E., Beebe, Ark.
Shumway, V. H., Enid, Okla.
Simmons, Wm. R., Atlanta, Ga.
Sloan, Arthur, Enid, Okla.
Spencer, Willie V., Dade City, Fla.
Stehlick, Paul, Detroit, Mich.
Stevens, H. L., Blair, Okla.
Sumrall, Leona R., Ferriday, La.

Tanner, E. Duell, Delight, Ark.
Truitt, Claude D., Johnson City, Tenn.
Turner, C. Eugene, Danville, Ark.
Walden, Ray N., Sweet, Idaho
Weiss, Willi K., Milwaukee, Wis.
Werk, Walter, Chicago, Ill.
Westerman, Tobie E., Malvern, Ark.
Williams, Ernest W., Auburndale, Fla.
Wilson, Thomas A., Doyline, La.
Wolfe, Arthur L., Chattanooga, Okla.
Wood, Mrs. Winnie E., Mulberry, Fla.

The following names were removed from the General Council ministerial list during the month of October, 1939.

Fuller, Jesse C., Leon, Iowa (deceased)
Jessup, Robert S., Houston, Tex. (withdrew)
Justus, Thomas R., Rockyford, Colo. (withdrew)
Mueller, Mrs. Jennie K., Springfield, Mo. (deceased)
Wilborn, James A., Houston, Tex. (withdrew)
Wilcox, A. J., Cleveland, Okla. (dropped)
Wiley, Mrs. Opal C., Amarillo, Tex. (deceased)

THE CHURCH INVINCIBLE—Whenever the church militant begins to march, there is no force in the armaments of dictators which can stay its progress.—*Heywood Brown* (New York *World-Telegram*.)

REPORTS FROM THE REAPERS

CHICAGO, ILL.—We have just concluded a very successful revival in the Full Gospel Assembly. Anna B. Lock was the evangelist. A goodly number were saved and several received the Baptism in the Holy Spirit. We have invited her for a return campaign in the spring.—K. Aaron Auten, Pastor.

MILBANK, S. DAK.—Evangelist Alma D. Myer conducted a 3 weeks' campaign here. God blessed, souls were reclaimed, and one was baptized in the Holy Spirit. We praise the Lord for blessing her ministry to all of us, and expect to have her with us again at a not far distant date.—Carrie Herigstad and Dorothy Price, Pastors.

PAOLA, KANSAS—Since our arrival here, we have set the church in order and put it in fellowship with the District. We have also purchased a house and lot on which we are planning to build a tabernacle. At present we are worshipping in the house on the property at 209 N. Gold. All Council ministers welcome when passing this way.—Pastor and Mrs. David R. Craig, 209 N. Gold.

LINDSAY, CALIF.—We recently conducted a 3 weeks' meeting with Paul and Dorothy Cook in charge of the preaching. For 15 nights the evangelists labored faithfully without a break, and on the last night the Lord crowned their efforts with success. Three were saved, and 3 were reclaimed, all young people. We thank the Lord for the result of their ministry among us.—Gerald R. Furman, Pastor.

WAVERLY, MO.—Wednesday night marked the close of a good revival here, which began August 9. Vast numbers attended to hear the old-time gospel, and a goodly number came to the altar to accept the good grace of the Lord. Due to the fact that we were unable to get a building, we were forced to close the meetings for awhile. We are open for calls, either pastoral or evangelistic. We have a trailer house for our living quarters.—Homer V. Foley, Sumner, Mo.

ELECTRA, TEXAS—This assembly has just closed a fine fall revival with Evangelist Bracy Greer, of Ft. Worth. No definite count was kept of the results, but as many as 3 were filled with the Holy Spirit in one night. A week after Brother Greer's campaign, Sister M. B. Robertson, of Houston, was with us in a 4 nights' Divine Healing mission. A goodly number from this church attended the General Council. We feel their going

was one of the factors in creating a good revival spirit here.—P. V. Chamless, Pastor.

ARKANSAS DISTRICT COUNCIL

The 26th Annual Session which was the 25th Anniversary of the Arkansas District Council was held in Hot Springs, Ark., Oct. 16-20. This was one of the largest and best Councils ever held in this State. Pastor J. M. Kent and the Hot Springs church took excellent care of all details in making this a great session.

The ministry of Fred Vogler, Assistant General Superintendent, and Ralph M. Riggs, Superintendent of the Southern Missouri District, was much appreciated.

David Burris was elected District Superintendent, T. J. Gotcher Assistant Superintendent, and R. C. Sellers Secretary-Treasurer.—Robert C. Sellers, Secretary

CHEYENNE, WYO.—We have enjoyed another very successful campaign with Roy P. Foster as the evangelist. Many precious souls were saved, and over 15 received the Baptism in the Holy Ghost. Demons were cast out of those that were possessed with them, and like Philip's big revival "there was great joy" in the city. A man 81 years old was saved and filled with the Holy Ghost, as on the day of Pentecost. He testified that he had sought for over 40 years in other churches for what he had found in a few minutes at our Pentecostal altar. Brother Foster is a "square shooter" with the pastor, and is an asset to any preacher and church.—Omar S. Johnson, Pastor.

SEATTLE, WASH.—Unique and interesting services were held at the Fremont Pentecostal Tabernacle, Oct. 17-22. It was "Home-Coming Week" when the Fremont workers and former members were called home for a time of renewed fellowship. They came from Oregon, Idaho, Montana, and various places in Washington. Various churches in the vicinity were invited to a general fellowship meeting on Friday, when Harry J. Steil, of Tacoma, preached to a more than capacity-filled church. These most enjoyable services ended on Sunday with three services, when Einar Waermo, the sweet gospel singer from Sweden, delighted the congregation with his singing.—P. S. Jones, Pastor.

ASHES CREEK (near Taylorsville), KY.—We have enjoyed a 3 weeks' revival here with J. J. Humphries and G. R. West as the evangelists. The Lord blessed in a precious way. About 15 prayed through to salvation, and 2 received the

Holy Ghost Baptism. We came here about a year ago and started Sunday School and held services in an old house. Our Sunday School attendance has grown from 17 to an average of 60 for the past summer. The Lord has helped us erect a fine tabernacle which seats about 200, which was dedicated Oct. 8. On Oct. 9 we had an all day fellowship meeting, and enjoyed a precious time of fellowship and rejoiced over what God had done.—C. L. Strom, Pastor.

LAWRENCE, KANSAS—We have just closed a good meeting with Evangelist and Mrs. P. T. King, known as the King's Musical Messengers, Niagara Falls, N. Y. Some precious souls were added to the number of the redeemed. Brother and Sister King were granted the privilege of broadcasting over the powerful University Station. Our church was packed nightly with outsiders and members from other churches. In the 14 years of the church's existence the Sunday School attendance had reached an average of 92 in the year 1937; in the year 1938 the average was 138, and during the revival we had an average of 242 per Sunday, and a new record made of 273. We are now praying for a new and larger church.—P. D. Pittman, Pastor.

DETROIT, MICH.—Immediately after the Michigan Camp Meeting at Lake Odessa, Paul H. Ralstin, Camp Evangelist, came to Berea Tabernacle for an unusual series of meetings scheduled for the entire month of August. Without any change in the regular schedule Brother Ralstin spoke at all the services. On the nights when there were no meetings, arrangements were made to have him preach at various churches in the Metropolitan Detroit area, thus giving the smaller assemblies the benefit of his ministry.

A few days after the close of Brother Ralstin's meetings, the 13th annual Michigan C. A. Convention convened at Berea Tabernacle, Sept. 2-4. The speakers were C. Morse Ward, Vaughn R. Shoemaker, J. P. Kolenda, and S. R. Fosteckew. Donald G. Foote was re-elected president; Ralph W. Harris was chosen as vice president; Mrs. Jack Englehardt was selected as secretary; Herbert E. Eicher was re-elected to the position of treasurer, and Paul Emery was elected missionary secretary.

Then Sept. 17-Oct. 11, Lura Johnson, the "miracle girl" from Water Valley, Miss., conducted a revival. Meetings were held nightly except Monday and Saturday. Two great services were held every Sunday. Numbers of people came to the altar night after night deeply touched by the presentation of the gospel by our sister. On Tuesday and Wednesday, Oct. 10-11, Sister Johnson gave the story of her life, telling about her conversion in early childhood, her death, what she saw in

heaven, her return to life, and the healing of her body. A remarkable testimony of the power of God.—J. M. Panda, Secretary.

NORTHWEST BIBLE INSTITUTE

The Northwest Bible Institute, Seattle, Wash., had its official opening Oct. 2, which inaugurated its sixth year as a Bible institute. The school opened with the largest freshmen class in its history, and with a spiritual blessing which exceeds anything we have ever experienced at the opening of a school term. Showers of blessing have been experienced daily in our classes, and thus far about 18 have received the Baptism in the Holy Spirit according to Acts 2:4. Many glorious testimonies of refillings and other precious experiences with the Lord have been given. This to us means that once more we have God's approval upon our Institute and this gives us greater confidence and assurance than ever before.

This year we have opened a Night School Department in our Institute. Classes are held each Friday evening from 7:00 to 9:30.

Great enthusiasm is being manifested among our Missionary groups. There is a real burden for the Mission Field. Quite a number of our students have missionary calls and are anxiously looking for the day when God will open the door for Christian service in foreign lands. There is also a greater evidence of the spirit of pioneering, an earnest desire and willingness to go into the untouched fields in the homeland.

The following make up the faculty and personnel of our Institute: Henry H. Ness, Principal; C. C. Beatty, Dean; J. A. Bogue, E. V. Bronson, P. S. Jones, Delbert L. Cox, Helen Giles; Mrs. A. B. Christenson, Matron; and Janet Hansen, Registrar.—Northwest Bible Institute.

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.

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

KENNETT, MO.—Nov. 19—; Philip Megna, Evangelist.—E. L. Hance, Pastor.

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

ROSALIA, WASH.—Nov. 5, for 3 weeks or longer; G. H. Mitchell, of Yakima, Evangelist.—E. H. Seaberg, Pastor.

CHANGE OF RADIO TIME
The program, "Bread of Life," sponsored by the Pentecostal Tabernacle, Tacoma, Wash., now appears each Monday, Wednesday, and Friday, 8:15-8:30 a. m.—Harry J. Steil, Pastor.

COQUILLE, ORE.—Nov. 7, for 2 weeks; P. E. Robertson, Evangelist.—R. D. E. Smith, Pastor.

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.

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.

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

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

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

MARSHALL, MINN.—Gospel Tabernacle, Nov. 12;—Theodore Ness, of Minneapolis, Evangelist.—F. R. Griep, Pastor.

OMAHA, NEBR.—19th and Cass Sts., Nov. 19;—Anna C. Berg, Sioux Falls, S. Dak., Evangelist.—L. E. King, Pastor.

PORT LAVACA, TEXAS—Nov. 19, for 3 weeks or longer; Viola Hild, Evangelist.—John Elswick, Pastor.

LONDON, ONT.—555 Dundas St., Nov. 19-Dec. 10; W. E. Long, Evangelist. R. E. McAlister is Pastor.—By Evangelist.

CHEYENNE, WYO.—Downtown Tabernacle, 211 W. 18th, Nov. 28-Dec. 17; A. N. Trotter, Evangelist.—Omar S. Johnson, Pastor.

KANSAS CITY, MO.—3100 E. 31st St.; revival in progress, Medora Combs, Turlock, Calif., Evangelist.—A. A. Wilson, Pastor.

YAZOO CITY, MISS.—Nov. 19, for 2 weeks; Brummett Sisters, Knoxville, Tenn., Evangelists.—Leonard Harshaw, Pastor.

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

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

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

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

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

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

BAKERSFIELD, CALIF.—17th and O Sts., Nov. 1;—Sanders Trio, Jefferson City, Mo., Evangelists.—Floyd L. Hawkins, Pastor.

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

AMES, IOWA—Prophetic Full Gospel Campaign, Nov. 19;—Wm. F. A. Gierke, Los Angeles, Calif., Evangelist.—D. E. Skiles, Pastor.

OKLAHOMA CITY, OKLA.—9th and Phillips; revival in progress; Pastor Earl F. Davis, Speaker, assisted by Elmer J. Bush.—Earl F. Davis.

SHAWANO, WIS.—Assembly of God Tabernacle; campaign in progress; Emery Johnson, Evangelist.—L. Victor Peterson, Pastor.

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

DALLAS, TEXAS—4th and Metropolitan; Nov. 12, for 3 weeks or longer; E. R. Winter Evangelistic Party, of Coleman.—R. L. Davis, Pastor.

CONNEAUT, OHIO—Missionary Convention, 299 Broad St., Nov. 16-19. Missionaries from Africa and India. Bible Teachers: G. R. Bender, Buffalo, N. Y., and E. E. Bond, Secretary-Treasurer of Central District.—Paul L. Beck, Pastor.

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

BAUXITE, ARK.—All-Day Service with Basket Dinner, Central Section, Nov. 30. T. J. Gotcher, Presbyter.—J. C. Snyder, Pastor.

GLASGOW, MONT.—4th S. and 9th St.; meetings in progress until Dec. 3; Evangelist and Mrs. R. A. Griep.—J. A. Grothaus, Pastor.

LAS CRUCES, N. MEX.—Revival in progress; Mr. and Mrs. Gideon O. DeMerchant, Evangelists.—W. A. McCann, Pastor.

SYRACUSE, N. Y.—662 South Ave.; meeting in progress until Nov. 19; J. Boyd Wolverton, Evangelist.—Glenn D. Jones, Pastor.

ALTON, N. Y.—Gospel Tabernacle, Nov. 29-Dec. 24; Roland and Mary Hummel, Philadelphia, Pa., Evangelists and Singers.—Kelly Wigfield, Pastor.

CORNING, N. Y.—129 Cutler Ave., Nov. 23-Dec. 10, or longer; Evangelist and Mrs. Wm. Gunderson, Sectional Fellowship Meeting, Dec. 6.—A. D. Skymmer, Pastor.

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

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

BROKEN ARROW, OKLA.—Nov. 19, for 3 weeks or longer; Mr. and Mrs. Dewey Heath, Evangelists.—Albert Ogle, Pastor.

GLENDALE, CALIF.—458 W. Broadway; Nov. 14, for 2 weeks or longer; Evangelist and Mrs. A. G. Johnson.—Geo. L. Rose, Pastor.

MISHAWAKA, IND.—Nov. 19-Dec. 3, or longer; Adolph Peterson, E. St. Louis, Ill., Evangelist.—Elizabeth Buckland, 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.

HAGERSTOWN, MD.—Howard and Spruce St., Nov. 12;—Mabel Willetts, of Cumberland, Evangelist. All-day meeting Thanksgiving Day, Nov. 23.—R. M. Jeffrey, Pastor.

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.

BLOOMINGTON, IND.—Walnut St. and Grimes Lane, Nov. 19;—Evangelist and Mrs. Stephen Vandermerwe, Ft. Worth, Texas. Neighboring pastors and assemblies invited.—E. J. Bruton, Pastor.

VANDERGRIFT, PA.—Sherman Ave., near Columbia Ave., all-day meeting, Nov. 23. Services 10:00, 3:00, and 7:30. Roland and Mary Hummel, Evangelists.—M. Glunt, Pastor.

ROSWELL, N. MEX.—General Presbyters' Meeting, Texico District, Nov. 22, at 2:00, and all day Nov. 23. All the presbyters urged to be present.—H. M. Reeves, District Superintendent, Box 1404, Plainview, Texas.

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.

TULSA, OKLA.—Church dedication, Gospel Center Church, 4748 S. 31st West Ave., Nov. 19. All-day services, with basket dinner. At 2:30. District Superintendent G. W. Hardcastle will preach dedicatory sermon. All cordially invited.—F. C. Cornell, Pastor.

MISSIONARY RALLY
CHICAGO, ILL.—Annual Pentecostal Young People's Missionary Rally, 1901 W. Washington Blvd., Dec. 2, 7:30 p. m. Speakers: Noel Perkin, Missionary Secretary; G. A. Lundmark, and Paul Peterson.—J. Robert Ashcroft, Chairman, 4647 N. Monticello Ave.

READING, PA.—C. A. Convention, Capitol Section, Glad Tidings Tabernacle, 330 W. Windsor St., Nov. 23-25. District Superintendent Flem Van Meter, Special Speaker. Services 10:00, 2:30, and 7:30. Grand rally on 24th. Free entertainment; meals on free-will offering plan. For further information write Pastor Ralph F. Bender, 318 Douglas St.—Fleming S. Van Meter, Sectional Vice President.

SHAMOKIN, PA.—Third Anniversary Convention, Market and High Sts.; Nov. 19, for 3 weeks; Evangelist and Mrs. William A. Ward, Washington, D. C., Principal Speakers. Two services on Thanksgiving Day, 2:30 and 7:30. Neighboring assemblies invited.—H. E. Hardt, Pastor.

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.

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.
WAPATO, WASH.—5th and Simcoe; Nov. 14, for 3 weeks or longer; J. W. Long, Evangelist. Nearby assemblies invited to co-operate.—E. McLaughlin, Pastor.

MISSIONARY CONVENTION
CHICAGO, ILL.—Second Annual Thanksgiving Missionary Convention, 2715 North Ave., Nov. 23-26. Services 3:00 and 8:00 daily. Sunday 11:00, 3:30, and 7:30. Missionaries: Gustav Anderson, Gustav Kinderman, Ted Jackman, and others.—J. Robert Ashcroft, Pastor, Key. or Hum. 0883.

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.

DISTRICT PRAYER CONFERENCE
PHILADELPHIA, PA.—District Prayer Conference, Kensington Pentecostal Church, 3455 Frankfort Ave., Dec. 6-8. Samuel A. Benson, Pastor. Brethren, let us unitedly seek God for a complete adjustment to His will and a fresh endowment of Holy Ghost power for life and service in an hour fraught with uncertainty and peril. Superintendent Flem Van Meter is planning to be present. Accommodations free as far as possible; meals on freewill offering plan. Services 9:00, 2:00, and 7:30.—Fred D. Drake, Prayer League Leader, 9 Prospect St., Jamestown, N. Y.

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.

PHILADELPHIA, PA.—45th Annual Thanksgiving Convention, 19th and Green Sts., Nov. 12-Dec. 10. George Hayes, Houston, Texas, evangelist first two weeks; then T. J. Jones, London, England, will be with us for two weeks. Great reunion services, Nov. 23rd, all day, with Fellowship dinner. All former members and friends specially invited. Young People's Rally, evening, Nov. 22. All Young People's societies, C. A.'s, and neighboring groups urged to attend. For further information write Pastor W. R. Steelberg, 6641 N. 17th St., Philadelphia, Pa., or phone Waverly 5194.

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.

FELLOWSHIP MEETINGS, S. S. AND C. A. RALLIES
ELDON, MO.—Sedalia Sectional Fellowship Meeting, Nov. 28. First service 11:00 a. m. Basket dinner. H. Foley is pastor.—E. F. Sanders, Sectional Secretary, 311 W. Dunklin, Jefferson City, Mo.

MARION, ILL.—C. A. Rally, Nov. 23. Services 10:30, 2:30, and 7:30. Special speakers and music. Bring your instruments. Meals furnished by the church. Chas. McGuinness is pastor.—Ivan Belmer, Sectional Vice President, 2101 Rhodes St., Madison, Ill.

VINITA, OKLA.—Fellowship Meeting and Church Dedication, 400 Block North Wilson St., Nov. 30. Services 10:00, 2:30, and 7:30. Basket dinner; every one come, bring your basket.—J. R. Harris, Pastor.

ALTON, ILL.—C. A. Rally, Metropolitan Area, Nov. 23. Services 10:00, 2:30, and 7:30. Special speakers. Bring basket lunch, also musical instruments.—Albert Brown, Sectional Vice President, 579 N. 24th St., East St. Louis, Ill.

CHICAGO, ILL.—Illinois Christian Women's Fellowship, Missionary Rest Home, 1848 Berenice Ave., Nov. 25, 3:30 and 7:45; Mrs. J. J. Ashcroft, Chairman. We cordially invite both men and women to attend, especially ministers, missionaries, and Christian workers. Special speakers at both services. Bring musical instruments. Refreshments will be served.—Mrs. G. A. Lundmark, Secretary, 4031 N. Hamlin Ave., Chicago, Ill.

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. Please send 15c to cover handling charges.—Gospel Publishing House, Springfield, Missouri.

SEYMOUR, MO.—Springfield Sectional Fellowship Meeting, Nov. 20. Services 10:30, 2:00, 6:30 for C. A.'s, and 7:30. Frances Wester, Pastor.—K. H. Lawson, Secretary, 1912 N. Grant Ave., Springfield, Mo.

GLENROCK, WYO.—Fellowship Meeting, Thanksgiving Day, Nov. 23. Services 10:30, 2:30, and 7:30. J. Raymond Ton, our new pastor, will be in charge.—James Camm, Church Secretary.

ENID, OKLA.—All-day Fellowship Meeting, with Turkey Dinner, Gospel Tabernacle, Nov. 30. District Superintendent G. W. Hardcastle, Evening Speaker. Others will be heard throughout the day. First service 10:00 a. m.—B. L. Greene, Pastor.

FREEPORT, ILL.—5th Anniversary and Fellowship Meeting, 509 W. American St., Nov. 23, 2:30. C. A. meeting 6:30. H. A. Stemm, of Chicago, and Joseph Wannemacher, Milwaukee, Wis., Special Speakers. All nearby assemblies invited. Bring your basket lunch.—James Clark, Pastor; by Paul Noeske, Secretary.

TEXAS C. A. CONVENTION
HOUSTON, TEXAS—Annual C. A. Convention, Texas District, First Methodist Church, S. Main St. and Clay Ave., Nov. 29-30. A choice selection of both local and visiting speakers has been made. Room committees are preparing ample supply of rooms for visitors. Each local and sectional C. A. group urged to send delegates and presidents.—Leonard Norville, Texas C. A. President, 235 W. Pecan St., Sherman, Texas.

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, Mo., or Roy E. Scott, District Superintendent, Mercer, Mo.—Roy E. Scott.

INDIANA C. A. CONVENTION
15th Annual C. A. Convention, Woodworth-Etter Tabernacle, Indianapolis, Ind., Nov. 22-23. Jubilee meeting Wednesday night; annual business meeting Thursday morning, with G. F. Lewis, District Superintendent, and E. E. Bond, District Secretary, as the afternoon and evening speakers. Services start promptly at 9:30, 2:00, and 7:00.—Thos. Zimmerman, State President; by George Myers, State Secretary, 929 N. Audubon Rd., Indianapolis, Ind.

OPEN FOR CALLS
Evangelistic
T. C. Anderson, 731 E. Howard Ave., Biloxi, Miss.—"In fellowship with General Council; co-operate with pastors in my work."

Pastoral
Glen Ayers, Sidney, Nebr.—"We are leaving Peetz, Colo., after 8 years of pastoral work. References: J. E. Austell, District Superintendent, and O. L. Mabry, District Secretary, 5700 S. Broadway, Denver, Colo."

Evangelistic or Pastoral
S. Fred Davis, 1310 Morrell, Dallas, Texas—"We sing and play guitar and accordion. Last pastorate was West Side Assembly, Dallas. I believe in holiness."
L. J. Lyons, Amonate, Va.—"References: M. B. Hampton, District Superintendent, Box 22, West Graham, Va.; R. L. Wilkerson, 1515 Nadine St., Knoxville, Tenn.; C. C. McAfee, Cedar Bluff, Va."

MISCELLANEOUS NOTICES
NEW ADDRESS—Sorento, Ill. "I have accepted the pastorate here."—Lynn Bonnavar.

NEW ADDRESS—Box 103, St. Paul, Va. "I have accepted the pastorate here."—B. V. Jones.

WANTED—Used Evangels, Bibles, tracts, calendars to give away in new field.—Sallie Jones, Violet Hill, Ark.

NEW ADDRESS—Breckenridge, Mo. "I have left the evangelistic field to accept the pastorate here. Council ministers welcome."—Ken. Byerly.

NEW ADDRESS—717 S. E. 21st, Oklahoma City, Okla. "We have accepted the pastorate at Southeast 30th and 6th St."—R. L. Steger.

NEW ADDRESS—1030 N. Plum St., Mt. Carmel, Ill. "We have retired from the Elkhart ministry and have returned to our home here."—E. F. Cunningham.

Sunday School Invitation Folders



The front of the four-page **Invitation Folder A 39** is pictured above. Page two warns of the dangers of unbelief, and tells of blessings for those who believe God's Word. Page three invites them to your Sunday School. When you are among the unsaved, hand them an Invitation folder. Size 3½x5½ inches.

Price, 15c per 100

You MUST come with us, for we are having the best time!



The front of the four-page **Invitation Folder J39** is pictured above. Many children are playing when they should be in Sunday School.

Order 1,000 of this folder (15c per 100) and give them to unreached children. Two pages tell of your Sunday School and invite children to attend. Your own pupils will gladly distribute folders. They love to help.

Gospel Publishing House, Springfield, Mo.

CHILD CHRISTIANS

I will say broadly that I have more confidence in the spiritual life of the children that I have received into this church than I have in the spiritual condition of the adults thus received. I will even go further than that, and say that I have usually found a clearer knowledge of the Gospel, and a warmer love to Christ, in the child-converts than in the man-converts. I will even astonish you still more by saying that I have sometimes met with a deeper spiritual experience in children of ten and twelve than I have in certain persons of fifty and sixty. If you want to know what faith in Jesus is, you must not look to those who have been bemuddled by the heretical jargon of the times, but to the dear children who have taken Jesus at His Word, and believe in Him, and therefore know and are sure that they are saved. Capacity for believing lies more in the child than the man.—C. H. Spurgeon.

THE DIFFERENCE

Some one made this remark on the difference between Christianity and present-day Socialism. Socialism says: "You must give me some of yours." Christianity says: "I must give you some of mine." This is a great and a striking difference. The first is the spirit of greed and gold, the second is the spirit of grace and godliness.

SERVICE

When Martin Luther set out on the work which shook the world his friend Myconius expressed sympathy. "But," he said, "I can best help where I am. I will remain and pray while you toil."

Myconius prayed day by day, but as he prayed he began to feel uncomfortable. One night he had a dream. He thought the Saviour Himself approached and showed him His hands and feet. He saw the fountain in which he had been cleansed

from sin. Then looking earnestly into his eyes the Saviour said, "Follow me."

The Lord took him to a lofty mountain and pointed eastward. Looking in that direction Myconius saw a plain stretching away to the horizon. It was dotted with white sheep—thousands and thousands of them. One man was trying to shepherd them all. The man was Luther.

The Saviour pointed westward. Myconius saw a great field of standing corn. One reaper was trying to harvest it all. The lonely laborer was spent and exhausted, but still he persisted in his task. Myconius recognized in the solitary reaper his old friend Luther. "It is not enough," said Myconius when he awakened, "that I should pray. The sheep must be shepherded; the fields must be reaped. Here am I; send me."

"IF ANY MAN WILLETH"

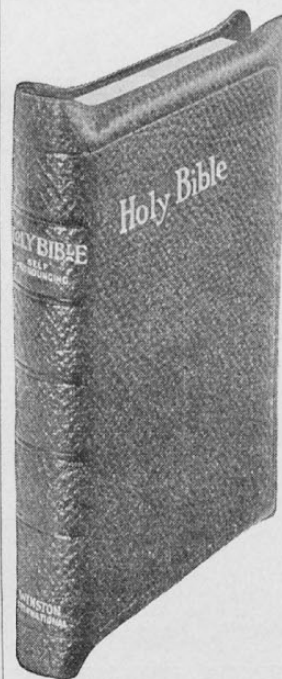
I was preaching in Chicago and I said that it does not matter what a man is—in view of the finished work of Jesus Christ—a man can be

saved if he wills, if he is as black as the devil. And I happened to add, "If you have been a drunkard for years." A man came down the aisle in front of all the people and flung his arms about his head, and he cried, "My God! a drunkard for twenty years!" And when he got to the front he fell. And some of the workers lifted him up and took him to the inquiry-room, and I went on and finished the service.

That man got on his knees, though he was soaked in whisky. He said, "If what that man has said is true, I will be a free man, free from this drink." He willed, and God met his will with deliverance, and the next night they took me from the platform and said, "That man wants to see you." I went down, but I could not find him. I positively did not know him, his face was so changed. He looked ten years younger in twenty-four hours; the grace of God had worked a miracle on that man's face; and when I left, that man and his wife and five children were rejoicing in Jesus Christ; saved after twenty years a drunkard!—Paul Rader

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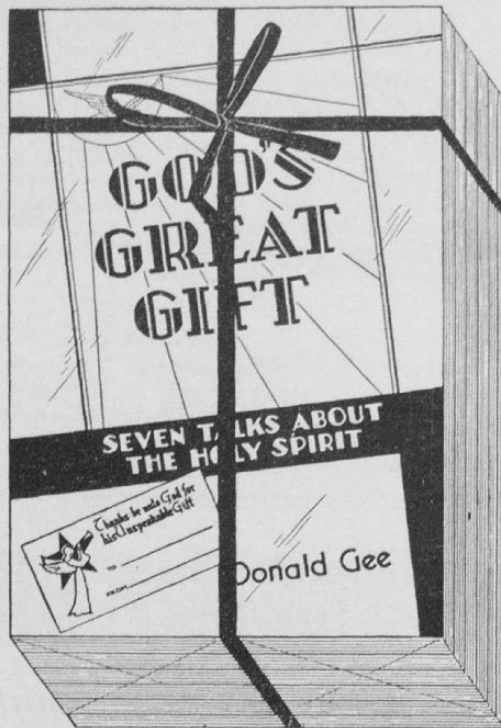
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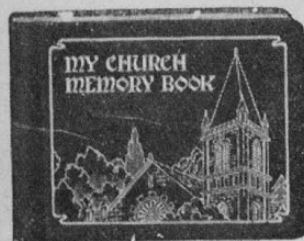
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